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# The Vulgate Bible

VOLUME IIB

THE HISTORICAL BOOKS

DOUAY-RHEIMS TRANSLATION



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TOBIT   1609

JUDITH   1667

ESTHER   1741

*Note on the Text*   1813

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*Alternate Spellings*   1869

*Bibliography*   1919



# Abbreviations

## ENGLISH NAMES FOR BOOKS IN THE BIBLE

Gen	Genesis
Ex	Exodus
Lv	Leviticus
Dt	Deuteronomy
Nm	Numbers
Jos	Joshua
Jdg	Judges
Rt	Ruth
1 Kings	1 Kings
2 Kings	2 Kings
3 Kings	3 Kings
4 Kings	4 Kings
1 Par	1 Paralipomenon
2 Par	2 Paralipomenon
1 Ezr	1 Ezra
2 Ezr	2 Ezra
Tb	Tobit
Jdt	Judith
Est	Esther
Job	Job
Ps	Psalms
Prov	Proverbs

## ABBREVIATIONS

Ecl	Ecclesiastes
Ct	Canticle of Canticles
Wis	Wisdom
Sir	Ecclesiasticus
Is	Isaiah
Jer	Jeremiah
Lam	Lamentations
Bar	Baruch
Ez	Ezekiel
Dn	Daniel
Hos	Hosea
Joel	Joel
Am	Amos
Ob	Obadiah
Jon	Jonah
Mi	Micah
Na	Nahum
Hab	Habakkuk
Zeph	Zephaniah
Hag	Haggai
Zech	Zechariah
Mal	Malachi
1 Mcc	1 Maccabees
2 Mcc	2 Maccabees
Mt	Matthew
Mk	Mark
Lk	Luke
John	John
Act	Acts of the Apostles

## ABBREVIATIONS

Rom	Romans
1 Cor	1 Corinthians
2 Cor	2 Corinthians
Gal	Galatians
Eph	Ephesians
Phlp	Philippians
Col	Colossians
1 Th	1 Thessalonians
2 Th	2 Thessalonians
1 Tim	1 Timothy
2 Tim	2 Timothy
Tit	Titus
Phlm	Philemon
Hbr	Hebrews
Ja	James
1 Pt	1 Peter
2 Pt	2 Peter
1 John	1 John
2 John	2 John
3 John	3 John
Jud	Jude
Apc	Apocalypse of St. John the Apostle

## LATIN NAMES FOR BOOKS IN THE BIBLE

Gen	Genesis
Ex	Exodi
Lv	Levitici
Nm	Numerorum
Dt	Deuteronomii

# ABBREVIATIONS

Ios	Iosue
Idc	Iudicum
Rt	Ruth
1 Rg	1 Regum
2 Rg	2 Regum
3 Rg	3 Regum
4 Rg	4 Regum
1 Par	1 Paralipomenon
2 Par	2 Paralipomenon
1 Esr	1 Ezrae
2 Esr	2 Ezrae
Tb	Tobiae
Idt	Iudith
Est	Hester
Iob	Iob
Ps	Psalmi
Prv	Proverbiorum
Ecl	Ecclesiastes
Ct	Canticum Canticorum
Sap	Sapientiae
Sir	Sirach (Ecclesiasticus <i>or</i> Iesu Filii Sirach)
Is	Isaias
Ier	Hieremias
Lam	Lamentationes
Bar	Baruch
Ez	Hiezechiel
Dn	Danihel
Os	Osee
Ioel	Iohel

## ABBREVIATIONS

Am	Amos
Abd	Abdias
Ion	Iona
Mi	Micha
Na	Naum
Hab	Abacuc
So	Sofonias
Agg	Aggeus
Za	Zaccharias
Mal	Malachi
1 Mcc	1 Macchabeorum
2 Mcc	2 Macchabeorum
Mt	Secundum Mattheum
Mc	Secundum Marcum
Lc	Secundum Lucam
Io	Secundum Iohannem
Act	Actus Apostolorum
Rm	Ad Romanos
1 Cor	Ad Corinthios 1
2 Cor	Ad Corinthios 2
Gal	Ad Galatas
Eph	Ad Ephesios
Phil	Ad Philippenses
Col	Ad Colossenes
1 Th	Ad Thessalonicenses 1
2 Th	Ad Thessalonicenses 2
1 Tim	Ad Timotheum
Tit	Ad Titum
Phlm	Ad Philemonem

## ABBREVIATIONS

Hbr	Ad Hebraeos
Iac	Epistula Iacobi
1 Pt	Epistula Petri 1
2 Pt	Epistula Petri 2
1 Io	Epistula Iohannis 1
2 Io	Epistula Iohannis 2
3 Io	Epistula Iohannis 3
Iud	Epistula Iudae
Apc	Apocalypsis Iohannis



# I PARALIPOMENON

## Caput I

**A**dam, Seth, Enos, <sup>2</sup> Cainan, Malelehel, Jared, <sup>3</sup> Enoch, Matusale, Lamech, <sup>4</sup> Noe, Sem, Ham et Iafeth. <sup>5</sup> Filii Iafeth: Gomer et Magog et Madai et Iavan, Thubal, Mosoch, Thiras. <sup>6</sup> Porro filii Gomer: Aschenez et Rifath et Thogorma. <sup>7</sup> Filii autem Iavan: Elisa et Tharsis, Cetthim et Dodanim. <sup>8</sup> Filii Ham: Chus et Mesraim et Phut et Chanaan. <sup>9</sup> Filii autem Chus: Saba et Evila, Sabatha et Rechma et Sabathaca. Porro filii Rechma: Saba et Dadan. <sup>10</sup> Chus autem genuit Nemrod; iste coepit esse potens in terra. <sup>11</sup> Mesraim vero genuit Ludim et Anamim et Laabim et Nepthuim, <sup>12</sup> Phethrosim quoque et Chasluim, de quibus egressi sunt Philisthim et Capthurim. <sup>13</sup> Chanaan vero genuit Sidonem, primogenitum suum, Hettheum quoque <sup>14</sup> et Iebuseum et Amorreum et Gergesum <sup>15</sup> Evheumque et Aruceum et Asineum <sup>16</sup> Aradium quoque et Samareum et Ematheum. <sup>17</sup> Filii Sem: Aelam et Assur et Arfaxad et Lud et Aram et Us et Hul et Gorthor et Mosoch. <sup>18</sup> Arfaxad autem genuit Sala, qui et ipse genuit Heber. <sup>19</sup> Porro Heber nati sunt duo filii: nomen uni

## Chapter I

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

**A**dam, Seth, Enosh, <sup>2</sup> Kenan, Mahalalel, Jared, <sup>3</sup> Enoch, Methuselah, Lamech, <sup>4</sup> Noah, Shem, Ham and Japheth. <sup>5</sup> The sons of Japheth: Gomer and Magog and Madai and Javan, Tubal, Meshech, Tiras. <sup>6</sup> And the sons of Gomer: Ashkenaz and Diphath and Togarmah. <sup>7</sup> And the sons of Javan: Elishah and Tarshish, Kettim and Rodanim. <sup>8</sup> The sons of Ham: Cush and Mesrai and Put and Canaan. <sup>9</sup> And the sons of Cush: Seba and Havilah, Sabta and Raama and Sabteca. And the sons of Raama: Sheba and Dedan. <sup>10</sup> Now Cush begot Nimrod; he began to be mighty upon earth. <sup>11</sup> But Mesraim begot Ludim and Anamim and Lehabim and Naphthuhim, <sup>12</sup> Pathrusim also and Casluhim, from whom came the Philistines and Caphtorim. <sup>13</sup> And Canaan begot Sidon, his firstborn, and the Hittite <sup>14</sup> and the Jebusite and the Amorite and the Girgashite <sup>15</sup> and the Hivite and the Arkite and the Sinite <sup>16</sup> and the Arvadite and the Zemarite and the Hamathite. <sup>17</sup> The sons of Shem: Elam and Asshur and Arpachshad and Lud and Aram and Uz and Hul and Gether and Meshech. <sup>18</sup> And Arpachshad begot Shelah, *and Shelah* begot Eber. <sup>19</sup> And to Eber were born two sons: the name of

Phaleg, quia in diebus eius divisa est terra, et nomen fratris eius Iectan. <sup>20</sup> Iectan autem genuit Helmodad et Saleph et Asermoth et Iare <sup>21</sup> Aduram quoque et Uzal et Decla <sup>22</sup> Ebal etiam et Abimahel et Saba nec non <sup>23</sup> et Ophir et Evila et Iobab. Omnes isti filii Iectan. <sup>24</sup> Sem, Arfaxad, Sale, <sup>25</sup> Heber, Phaleg, Raau, <sup>26</sup> Serug, Nahor, Thare, <sup>27</sup> Abram—iste est Abraham.

<sup>28</sup> Filii autem Abraham: Isaac et Ismahel. <sup>29</sup> Et hae generationes eorum. Primogenitus Ismahelis, Nabaioth et Cedar et Adbeel et Mabsam <sup>30</sup> et Masma et Duma, Massa, Adad et Thema, <sup>31</sup> Iathur, Naphis, Cedma: hii sunt filii Ismahelis. <sup>32</sup> Filii autem Cetthurae, concubinae Abraham, quos genuit: Zamram, Iecsan, Madan, Madian, Iesboc, Sue. Porro filii Iecsan: Saba et Dadan. Filii autem Dadan: Asurim et Latussim et Laomin. <sup>33</sup> Filii autem Madian: Ephra et Apher et Enoch et Abida et Eldaa. Omnes hii filii Cetthurae. <sup>34</sup> Generavit autem Abraham Isaac, cuius fuerunt filii Esau et Israel. <sup>35</sup> Filii Esau: Eliphaz, Rauhel, Iaus, Ialam et Core. <sup>36</sup> Filii Eliphaz: Theman, Omer, Sepphu, Gethem, Cenez, Thamna, Amalech. <sup>37</sup> Filii Rauhel: Naath, Zara, Samma, Maza. <sup>38</sup> Filii Seir: Lothan, Sobal, Sebeon, Ana, Dison, Eser, Disan. <sup>39</sup> Filii Lothan: Horri, Humam. Soror autem Lothan fuit Thamna. <sup>40</sup> Filii Sobal: Alian et Manaath et Ebal, Sepphi et Onam. Filii Sebeon: Aia et Ana. Filii Ana: Dison. <sup>41</sup> Filii Dison: Amaran et Eseban et Iethran et Charan. <sup>42</sup> Filii Eser: Balaan et Zaban et Iacan. Filii Dison: Us et Aran.

the one was Peleg, because in his days the earth was divided, and the name of his brother was Joktan. <sup>20</sup> And Joktan begot Almodad and Sheleph and Hazarmaveth and Jerah <sup>21</sup> and Hadoram and Uzal and Diklah <sup>22</sup> and Ebal and Abimael and Sheba <sup>23</sup> and Ophir and Havilah and Jobab. All these are the sons of Joktan. <sup>24</sup> Shem, Arpachshad, Shelah, <sup>25</sup> Eber, Peleg, Reu, <sup>26</sup> Serug, Nahor, Terah, <sup>27</sup> Abram — this is Abraham.

<sup>28</sup> And the sons of Abraham: Isaac and Ishmael. <sup>29</sup> And these are the generations of them. The firstborn of Ishmael, Nebaioth, then Kedar and Adbeel and Mibsam <sup>30</sup> and Mishma and Dumah, Massa, Hadad and Tema, <sup>31</sup> Jetur, Naphish, Kedemah: these are the sons of Ishmael. <sup>32</sup> And the sons of Keturah, Abraham's concubine, whom she bore: Zimran, Jokshan, Medan, Midian, Ishbak and Shuah. And the sons of Jokshan: Sheba and Dedan. And the sons of Dedan: Assurim and Latussim and Laomin. <sup>33</sup> And the sons of Midian: Ephah and Epher and Hanoah and Abida and Eldaah. All these are the sons of Keturah. <sup>34</sup> And Abraham begot Isaac, and his sons were Esau and Israel. <sup>35</sup> The sons of Esau: Eliphaz, Reuel, Jeush, Jalam and Korah. <sup>36</sup> The sons of Eliphaz: Teman, Omar, Zephi, Gatam, Kenaz, *and by* Timna, Amalek. <sup>37</sup> The sons of Reuel: Nahath, Zerah, Shammah, Mizzah. <sup>38</sup> The sons of Seir: Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, Dishan. <sup>39</sup> The sons of Lotan: Hori, Homam. And the sister of Lotan was Timna. <sup>40</sup> The sons of Shobal: Alian and Manahath and Ebal, Shephi and Onam. The sons of Zibeon: Aiah and Anah. The son of Anah: Dishon. <sup>41</sup> The sons of Dishon: Hamran and Eshban and Ithran and Cheran. <sup>42</sup> The sons of Ezer: Bilhan and Zaavan and Jaakan. The sons of Dishan: Uz and Aran.

43 Isti sunt reges qui imperaverunt in terra Edom antequam esset rex super filios Israhel: Bale, filius Beor, et nomen civitatis eius Denaba. 44 Mortuus est autem Bale, et regnavit pro eo Iobab, filius Zare de Bosra. 45 Cumque et Iobab fuisset mortuus regnavit pro eo Husam de terra Themano-  
rum. 46 Obiit quoque et Husam, et regnavit pro eo Adad, filius Badad, qui percussit Madian in terra Moab, et nomen civitatis eius Avith. 47 Cumque et Adad fuisset mortuus regnavit pro eo Semla de Masreca. 48 Sed et Semla mortuus est, et regnavit pro eo Saul de Rooboth, quae iuxta amnem sita est. 49 Mortuo quoque Saul regnavit pro eo Baalanan, filius Achobor. 50 Sed et hic mortuus est, et regnavit pro eo Adad, cuius urbis fuit nomen Phou, et appellata est uxor eius Mehetabel, filia Matred, filiae Mezaab.

51 Adad autem mortuo, duces pro regibus in Edom esse coeperunt: Dux Thamna, Dux Alva, Dux Ietheth, 52 Dux Oolibama, Dux Hela, Dux Phinon, 53 Dux Cenez, Dux The-  
man, Dux Mabsar, 54 Dux Magdihel, Dux Iram. Hii duces Edom.

<sup>43</sup> Now these are the kings that reigned in the land of Edom before there was a king over the children of Israel: Bela, the son of Beor, and the name of his city was Dinhabah. <sup>44</sup> And Bela died, and Jobab, the son of Zerah of Bozrah, reigned in his stead. <sup>45</sup> And when Jobab also was dead Husham of the land of the Temanites reigned in his stead. <sup>46</sup> And Husham also died, and Hadad, the son of Bedad, reigned in his stead, and he defeated the Midianites in the land of Moab, and the name of his city was Avith. <sup>47</sup> And when Hadad also was dead Samlah of Masrekah reigned in his stead. <sup>48</sup> Samlah also died, and Shaul of Rehoboth, which is near the river, reigned in his stead. <sup>49</sup> And when Shaul was dead Baal-hanan, the son of Achbor, reigned in his stead. <sup>50</sup> He also died, and Hadad reigned in his stead, and the name of his city was Pai, and his wife was called Mehetabel, the daughter of Matred, the daughter of Mezahab.

<sup>51</sup> And after the death of Hadad, there began to be dukes in Edom instead of kings: Duke Thimna, Duke Alvah, Duke Jetheth, <sup>52</sup> Duke Oholibamah, Duke Elah, Duke Pinon, <sup>53</sup> Duke Kenaz, Duke Teman, Duke Mibzar, <sup>54</sup> Duke Magdiel, Duke Iram. These are the dukes of Edom.

## Caput 2

**F**ilii autem Israhel: Ruben, Symeon, Levi, Iuda, Isachar et Zabulon, <sup>2</sup> Dan, Ioseph, Benjamin, Nepthali, Gad et Aser. <sup>3</sup> Filii Iuda: Her, Aunan et Sela. Hii tres nati sunt ei de filia Sue, Chananitide. Fuit autem Her, primogenitus Iuda, malus coram Domino, et occidit eum. <sup>4</sup> Thamar autem, nurus eius, peperit ei Phares et Zara. Omnes ergo filii Iuda quinque. <sup>5</sup> Filii autem Phares Esrom et Hamul. <sup>6</sup> Filii quoque Zarae: Zamri et Ethan et Eman, Chalchal quoque et Darda, simul quinque. <sup>7</sup> Filii Carmi: Achar, qui turbavit Israhel et peccavit in furto anathematis. <sup>8</sup> Filii Ethan: Azarias <sup>9</sup> filii autem Esrom qui nati sunt ei, Ieremahel et Ram et Chalubi. <sup>10</sup> Porro Ram genuit Aminadab, Aminadab autem genuit Naasson, principem filiorum Iuda. <sup>11</sup> Naasson quoque genuit Salma, de quo ortus est Boez. <sup>12</sup> Boez vero genuit Obed, qui et ipse genuit Isai. <sup>13</sup> Isai autem genuit primogenitum, Heliab, secundum, Abinadab, tertium, Samaa, <sup>14</sup> quartum, Nathanahel, quintum, Raddai, <sup>15</sup> sextum, Asom, septimum, David. <sup>16</sup> Quorum sorores fuerunt Sarvia et Abigail. Filii



## Chapter 2

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

**A**nd *these are* the sons of Israel: Reuben, Simeon, Levi, Judah, Issachar and Zebulun, <sup>2</sup> Dan, Joseph, Benjamin, Naph-tali, Gad and Asher. <sup>3</sup> The sons of Judah: Er, Onan and Shelah. These three were born to him of the Canaanitess, the daughter of Shua. And Er, the firstborn of Judah, was wicked in the sight of the Lord, and he slew him. <sup>4</sup> And Tamar, his daughter-in-law, bore him Perez and Zerah. So all the sons of Judah were five. <sup>5</sup> And the sons of Perez were Hezron and Hamul. <sup>6</sup> And the sons also of Zerah: Zimri and Ethan and Heman and Calcol and Dara, five in all. <sup>7</sup> And the sons of Carmi: Achar, who troubled Israel and sinned by the theft of the anathema. <sup>8</sup> The sons of Ethan: Azariah <sup>9</sup> and the sons of Hezron that were born to him, Jerahmeel and Ram and Chelubi. <sup>10</sup> And Ram begot Amminadab, and Amminadab begot Nahshon, prince of the children of Judah. <sup>11</sup> And Nahshon begot Salma, *the father of* Boaz. <sup>12</sup> And Boaz begot Obed, *and Obed* begot Jesse. <sup>13</sup> And Jesse begot Eliab, his firstborn, the second, Abinadab, the third, Shimea, <sup>14</sup> the fourth, Nethanel, the fifth, Raddai, <sup>15</sup> the sixth, Ozem, the seventh, David. <sup>16</sup> And their sisters were Zeruiah and Abi-

Sarviae: Abisai, Ioab et Asahel, tres. 17 Abigail autem genuit Amasa, cuius pater fuit Iether, Ismahelites. 18 Chaleb vero, filius Esrom, accepit uxorem nomine Azuba, de qua genuit Ierioth, fueruntque filii eius Iesar et Sobab et Ardon. 19 Cumque mortua fuisset Azuba accepit uxorem Chaleb Ephrath, quae peperit ei Ur. 20 Porro Ur genuit Uri, et Uri genuit Be-selehel. 21 Post haec ingressus est Esrom ad filiam Machir, patris Galaad, et accepit eam cum esset annorum sexaginta, quae peperit ei Segub. 22 Sed et Segub genuit Iair, et possedit viginti tres civitates in terra Galaad. 23 Cepitque Gessur et Aram, oppida Iair et Canath et viculos eius, sexaginta civitatum. Omnes isti, filii Machir, patris Galaad. 24 Cum autem mortuus esset Esrom ingressus est Chaleb ad Ephrata. Habuit quoque Esrom uxorem Abia, quae peperit ei Assur, patrem Thecue. 25 Nati sunt autem filii Hieramehel, primogeniti Esrom, Ram, primogenitus eius, et Buna et Aran et Asom et Ahia. 26 Duxit quoque uxorem alteram Hieramehel, nomine Atara, quae fuit mater Onam. 27 Sed et filii Ram, primogeniti Hieramehel, fuerunt Moos, Iamin et Achar. 28 Onam autem habuit filios, Semmei et Iada. Filii autem Semmei: Nadab et Abisur. 29 Nomen vero uxoris Abisur Abiaail, quae peperit ei Ahobban et Molid. 30 Filii autem Nadab fuerunt Saled et Apphaim. Mortuus est autem Saled absque liberis, 31 filius vero Apphaim Iesi. Qui Iesi genuit Sesan, porro Sesan genuit Oholi. 32 Filii autem Iada, fratris Semmei: Iether et Ionathan. Sed et Iether mortuus est absque liberis, 33 porro Ionathan genuit Phaleth et Ziza. Isti fuerunt filii Hieramehel. 34 Sesan autem non habuit filios sed filias et servum, Aegyptium nomine Ieraa, 35 deditque ei filiam suam uxorem, quae peperit ei Eththei. 36 Eththei

gail. The sons of Zeruiah: Abishai, Joab and Asahel, three.  
<sup>17</sup> And Abigail bore Amasa, whose father was Jether, the Ishmaelite. <sup>18</sup> And Caleb, the son of Hezron, took a wife named Azubah, of whom he had Jerioth, and her sons were Jesher and Shobab and Ardon. <sup>19</sup> And when Azubah was dead Caleb took to wife Ephrath, who bore him Hur. <sup>20</sup> And Hur begot Uri, and Uri begot Bezalel. <sup>21</sup> And afterwards Hezron went in to the daughter of Machir, the father of Gilead, and took her *to wife* when he was threescore years old, and she bore him Segub. <sup>22</sup> And Segub begot Jair, and he had three and twenty cities in the land of Gilead. <sup>23</sup> And he took Geshur and Aram, the towns of Jair and Kenath and the villages thereof, threescore cities. All these, the sons of Machir, father of Gilead. <sup>24</sup> And when Hezron was dead Caleb went in to Ephrath. Hezron also had to wife Abijah, who bore him Ashhur, the father of Tekoa. <sup>25</sup> And *the sons of* Jerahmeel, the firstborn of Hezron, *were* Ram, his firstborn, and Bunah and Oren and Ozem and Ahijah. <sup>26</sup> And Jerahmeel married another wife, named Atarah, who was the mother of Onam. <sup>27</sup> And the sons of Ram, the firstborn of Jerahmeel, were Maaz, Jamin and Eker. <sup>28</sup> And Onam had sons, Shammai and Jada. And the sons of Shammai: Nadab and Abishur. <sup>29</sup> And the name of Abishur's wife was Abihail, who bore him Ahban and Molid. <sup>30</sup> And the sons of Nadab were Seled and Appaim. And Seled died without children, <sup>31</sup> but the son of Appaim was Ishi. And Ishi begot Sheshan, and Sheshan begot Ahlai. <sup>32</sup> And the sons of Jada, the brother of Shammai: Jether and Jonathan. And Jether also died without children, <sup>33</sup> but Jonathan begot Peleth and Zaza. These were the sons of Jerahmeel. <sup>34</sup> And Sheshan had no sons but daughters and a servant, an Egyptian named Jarha, <sup>35</sup> and he gave him his daughter to wife, and she bore him Attai. <sup>36</sup> And Attai be-

autem genuit Nathan, et Nathan genuit Zabad. <sup>37</sup> Zabad quoque genuit Ophlal, et Ophlal genuit Obed. <sup>38</sup> Obed genuit Ieu; Ieu genuit Azariam. <sup>39</sup> Azarias genuit Helles, et Helles genuit Elasa. <sup>40</sup> Elasa genuit Sisamoi; Sisamoi genuit Sellum; <sup>41</sup> Sellum genuit Icamian, Icamian autem genuit Elisama. <sup>42</sup> Filii autem Chaleb, fratris Hieramehel, Mosa, primogenitus eius, ipse est pater Ziph, et filii Maresa, patris Hebron. <sup>43</sup> Porro filii Hebron: Core et Thapphu et Recem et Samma. <sup>44</sup> Samma autem genuit Raam, patrem Iercaam, et Recem genuit Semmei. <sup>45</sup> Filius Semmei: Maon. Et Maon pater Bethsur. <sup>46</sup> Ephra autem, concubina Chaleb, peperit Arran et Musa et Gezez. Porro Arran genuit Gezez. <sup>47</sup> Filii autem Iadai: Regom et Iotham et Gesum et Phaleth et Ephra et Saaph. <sup>48</sup> Concubina Chaleb, Maacha, peperit Saber et Tharana. <sup>49</sup> Genuit autem Saaph, pater Madmena, Sue, patrem Machbena et patrem Gabaa. Filia vero Chaleb fuit Achsa. <sup>50</sup> Hii erant filii Chaleb, filii Ur, primogeniti Ephrata: Sobal, pater Cariathiarim, <sup>51</sup> Salma, pater Bethleem, Ariphe, pater Bethgader. <sup>52</sup> Fuerunt autem filii Sobal, patris Cariathiarim, qui videbat dimidium requietionum. <sup>53</sup> Et de cognatione Cariathiarim, Iethrei et Apphutei et Semathei et Maserei, ex his egressi sunt Saraitae et Esthaolitae. <sup>54</sup> Filii Salma: Bethleem et Netophathi, coronae domus Ioab et dimidium requietionis Sarai <sup>55</sup> cognationes quoque scribarum habitantium in Iabis, canentes atque resonantes et in tabernaculis commorantes. Hii sunt Cinei qui venerunt de calore, patris domus Rechab.

got Nathan, and Nathan begot Zabad. <sup>37</sup> And Zabad begot Ephlal, and Ephlal begot Obed. <sup>38</sup> Obed begot Jehu; Jehu begot Azariah. <sup>39</sup> Azariah begot Helez, and Helez begot Eleasah. <sup>40</sup> Eleasah begot Sismai; Sismai begot Shallum; <sup>41</sup> Shallum begot Jekamiah, and Jekamiah begot Elishama. <sup>42</sup> Now the sons of Caleb, the brother of Jerahmeel, were Mesha, his firstborn, *who was* the father of Ziph, and the sons of Mareshah, father of Hebron. <sup>43</sup> And the sons of Hebron: Korah and Tappuah and Rekem and Shema. <sup>44</sup> And Shema begot Raham, the father of Jorkeam, and Rekem begot Shammai. <sup>45</sup> The son of Shammai: Maon. And Maon the father of Beth-zur. <sup>46</sup> And Ephah, the concubine of Caleb, bore Haran and Moza and Gazez. And Haran begot Gazez. <sup>47</sup> And the sons of Jahdai: Regem and Jotham and Geshan and Pelet and Ephah and Shaaph. <sup>48</sup> And Maacah, the concubine of Caleb, bore Sheber and Tirhana. <sup>49</sup> And Shaaph, the father of Madmannah, begot Sheva, the father of Machbenah and the father of Gibaa. And the daughter of Caleb was Achsah. <sup>50</sup> These were the sons of Caleb, the son of Hur, the firstborn of Ephrathah: Shobal, the father of Kiriath-jearim, <sup>51</sup> Salma, the father of Bethlehem, Hareph, the father of Beth-gader. <sup>52</sup> And Shobal, the father of Kiriath-jearim, had sons, he that saw half of the places of rest. <sup>53</sup> And of the kindred of Kiriath-jearim, the Ithrites and Puthites and Shumathites and Mishraites, of them came the Zorathites and Eshtaolites. <sup>54</sup> The sons of Salma: Bethlehem and Netophathites, the crowns of the house of Joab and half of the place of rest of Sarai <sup>55</sup> and the families of the scribes that dwell in Jabez, singing and making melody and abiding in tents. These are the Kenites who came of *Calor* (*Ham-math*), father of the house of Rechab.

## Caput 3

**D**avid vero hos habuit filios qui ei nati sunt in Hebron: primogenitum, Amnon, ex Achinaam, Iezrahelitide; secundum, Danihel, de Abigail, Carmelitide; <sup>2</sup> tertium, Absalom, filium Maacha, filiae Tholmei, regis Gessur; quartum, Adoniam, filium Aggith; <sup>3</sup> quintum Saphatiam, ex Abital; sextum, Iethraam, de Eglā, uxore sua. <sup>4</sup> Sex ergo nati sunt ei in Hebron, ubi regnavit septem annis et sex mensibus. Triginta autem et tribus annis regnavit in Hierusalem, <sup>5</sup> porro in Hierusalem nati sunt ei filii: Samaa et Sobab et Nathan et Salomon—quattuor de Bethsabée, filia Amihel—<sup>6</sup> Iebaar quoque et Elisama <sup>7</sup> et Eliphalet et Noge et Napheg et Iaphie <sup>8</sup> nec non Elisama et Heliade et Eliphalet, novem. <sup>9</sup> Omnes hii filii David absque filiis concubinarum, habueruntque sororem, Thamar.

<sup>10</sup> Filius autem Salomonis Roboam, cuius Abia filius genuit Asa. De hoc quoque natus est Iosaphat, <sup>11</sup> pater Ioram, qui Ioram genuit Ohoziam, ex quo ortus est Ioas, <sup>12</sup> et huius Amasias filius genuit Azariam. Porro Azariae filius, Ioatham, <sup>13</sup> procreavit Achaz, patrem Ezechiae, de quo natus est Manasses. <sup>14</sup> Sed et Manasses genuit Amon, patrem Iosiae.

## Chapter 3

The genealogy of the house of David.

*N*ow *these were the sons of David* that were born to him in Hebron: the firstborn, Amnon, of Ahinoam, the Jezreelitess; the second, Daniel, of Abigail, the Carmelitess; <sup>2</sup> the third, Absalom, the son of Maacah, the daughter of Talami, king of Geshur; the fourth, Adonijah, the son of Haggith; <sup>3</sup> the fifth, Shephatiah, of Abital; the sixth, Ithream, of Eglah, his wife. <sup>4</sup> So *six sons* were born to him in Hebron, where he reigned seven years and six months. And in Jerusalem he reigned three and thirty years, <sup>5</sup> and *these sons* were born to him in Jerusalem: Shimea and Shobab and Nathan and Solomon—four of Bath-shua, the daughter of Ammiel—<sup>6</sup> Ibhar also and Elishama <sup>7</sup> and Eliphelet and Nogah and Nepheg and Japhia <sup>8</sup> and Elishama and Eliada and Eliphelet, nine. <sup>9</sup> All *these the sons of David beside the sons of the concubines, and they had a sister, Tamar.*

<sup>10</sup> And Solomon's son was Rehoboam, whose son Abijah begot Asa. *And his son was* Jehoshaphat, <sup>11</sup> the father of Joram, and Joram begot Ahaziah, of whom was born Joash, <sup>12</sup> and his son Amaziah begot Azariah. And Jotham, the son of Azariah, <sup>13</sup> begot Ahaz, the father of Hezekiah, of whom was born Manasseh. <sup>14</sup> *And* Manasseh begot Amon, the fa-

<sup>15</sup> Filii autem Iosiae fuerunt: primogenitus, Iohanen, secundus, Ioachim, tertius, Sedecias, quartus, Sellum. <sup>16</sup> De Ioachim natus est Iechonias et Sedecias. <sup>17</sup> Filii Iechoniae fuerunt Asir, Salathiel, <sup>18</sup> Melchiram, Phadaia, Sennaser et Iecemia, Sama et Nadabab. <sup>19</sup> De Phadaia orti sunt Zorobabel et Semei. Zorobabel genuit Mosollam, Ananiam et Salomith, sororem eorum, <sup>20</sup> Asabam quoque et Ohol et Barachiam et Asadum, Iosabesed, quinque. <sup>21</sup> Filius autem Ananiae Phaltias, pater Ieseiae, cuius filius Raphaia. Huius quoque filius Arnab, de quo natus est Obdia, cuius filius fuit Sechenia. <sup>22</sup> Filius Secheniae Semeia, cuius filii Attus et Iegal et Baria et Naaria et Saphat, sex numero. <sup>23</sup> Filius Naariae: Helioenai et Ezechias et Ezricam, tres. <sup>24</sup> Filii Helioenai: Oduia et Heliasub et Pheleia et Accub et Iohanen et Dalaia et Anani, septem.

## Caput 4

**F**ilii Iuda: Phares, Esrom et Carmi et Ur et Subal. <sup>2</sup> Reaia vero, filius Subal, genuit Ieth, de quo nati sunt Ahimai et Laed. Hae cognationes Sarathi. <sup>3</sup> Ista quoque stirps Hetam:



ther of Josiah. <sup>15</sup> And the sons of Josiah were: the firstborn, Johanan, the second, Jehoiakim, the third, Zedekiah, the fourth, Shallum. <sup>16</sup> Of Jehoiakim was born Jeconiah and Zedekiah. <sup>17</sup> The sons of Jeconiah were Asir, Shealtiel, <sup>18</sup> Malchiram, Pedaiah, Shenazzar and Jekamiah, Hoshama and Nedabiah. <sup>19</sup> Of Pedaiah were born Zerubbabel and Shimei. Zerubbabel begot Meshullam, Hananiah and Shelomith, their sister, <sup>20</sup> Hashubah also and Ohel and Berechiah and Hasadiah, Jushab-hesed, five. <sup>21</sup> And the son of Hananiah was Pelatiah, the father of Jeshaiiah, whose son was Rephaiah. And his son was Arnan, of whom was born Obadiah, whose son was Shecaniah. <sup>22</sup> The son of Shecaniah was Shemaiah, whose sons were Hattush and Igal and Bariah and Neariah and Shaphat, six in number. <sup>23</sup> The sons of Neariah: Elioenai and Hizkiah and Azrikam, three. <sup>24</sup> The sons of Elioenai: Hodaviah and Eliashib and Pelaiah and Akkub and Johanan and Delaiah and Anani, seven.

## Chapter 4

Other genealogies of Judah and Simeon and their victories.

**T**he sons of Judah: Perez, Heszon and Carmi and Hur and Shobal. <sup>2</sup> And Reaiah, the son of Shobal, begot Jahath, of whom were born Ahumai and Lahad. These are the families of Zorathites. <sup>3</sup> And this is the posterity of Etam: Jezreel and

Iezrahel et Iesema et Iedebos, nomenque sororis eorum Asalelphuni, <sup>4</sup> Phunihel autem, pater Gedor, et Ezer, pater Osa. Isti sunt filii Ur, primogeniti Ephrata, patris Bethleem. <sup>5</sup> Asur vero, patris Thecue, erant duae uxores, Halaa et Naara. <sup>6</sup> Peperit autem ei Naara Oozam et Ephher et Themani et Asthari; isti sunt filii Naara. <sup>7</sup> Porro filii Halaa: Sereeth, Isaar et Ethnan. <sup>8</sup> Cōs autem genuit Anob et Sobaba, et cognationem Aral, filii Arum. <sup>9</sup> Fuit autem Iabes inclitus prae fratribus suis, et mater eius vocavit nomen illius Iabes, dicens, "Quia peperit eum in dolore."

<sup>10</sup> Invocavit vero Iabes Deum Israhel, dicens, "Si benedicens benedixeris mihi et dilataveris terminos meos, et fuerit manus tua mecum, et feceris me a malitia non opprimi!" Et praestitit Deus quae precatus est.

<sup>11</sup> Chaleb autem, frater Suaa, genuit Machir, qui fuit pater Esthon. <sup>12</sup> Porro Esthon genuit Bethrapha et Phesse et Thena, patrem urbis Naas; hii sunt viri Recha. <sup>13</sup> Filii autem Cenez Othonihel et Saraia. Porro filii Othonihel: Athath et Maonathi. <sup>14</sup> Maonathi genuit Ophra, Saraias autem genuit Ioab, patrem Vallis Artificum, ibi quippe artifices erant. <sup>15</sup> Filii vero Chaleb, filii Iephonne, Hir et Hela et Nahem. Filii quoque Hela: Cenez. <sup>16</sup> Filii quoque Iallelel: Ziph et Zipha, Thiria et Asrahel. <sup>17</sup> Et filii Ezra: Iether et Mered et Ephher et Ialon, genuitque Mariam et Sammai et Iesba, patrem Esthamo. <sup>18</sup> Uxor quoque eius Iudaia peperit Iared, patrem Gedor, et Heber, patrem Soccho, et Hicuthihel, patrem Zano. Hii autem filii Beththiae, filiae Pharaonis,

Ishma and Idbash, and the name of their sister was Hazzelelponi, <sup>4</sup> and Penuel, the father of Gedor, and Ezer, the father of Hushah. These are the sons of Hur, the firstborn of Ephrathah, the father of Bethlehem. <sup>5</sup> And Ashhur, the father of Tekoa, had two wives, Helah and Naarah. <sup>6</sup> And Naarah bore him Ahuzzam and Hephher and Temeni and Haahashtari; these are the sons of Nahara. <sup>7</sup> And the sons of Helah: Zereth, Izhar and Ethnan. <sup>8</sup> And Koz begot Anub and Zobebah and the kindred of Aharhel, the son of Harum. <sup>9</sup> And Jabez was *more honourable than any of his brethren*, and his mother called his name Jabez, saying, "Because I bore him with sorrow."

<sup>10</sup> And Jabez called upon the God of Israel, saying, "If blessing thou wilt bless me and wilt enlarge my borders, and thy hand be with me, and thou save me from being oppressed by evil!" And God granted him the things he prayed for.

<sup>11</sup> And Cheleb, the brother of Shuhah, begot Mehir, who was the father of Esthon. <sup>12</sup> And Esthon begot Beth-rapha and Paseah and Tehinnah, father of the city of Nahash; these are the men of Recah. <sup>13</sup> And the sons of Kenaz were Othniel and Seraiah. And the sons of Othniel: Hathath and Meonothai. <sup>14</sup> Meonothai begot Ophrah, and Seraiah begot Joab, the father of the Valley of Artificers, for artificers were there. <sup>15</sup> And the sons of Caleb, the son of Jephunneh, were Iru and Elah and Naam. And the sons of Elha: Kenaz. <sup>16</sup> The sons also of Jehallelel: Ziph and Ziphah, Tiria and Asarel. <sup>17</sup> And the sons of Esrah: Jether and Mered and Ephher and Jalon, and he begot Miriam and Shammai and Ishbah, the father of Eshtemoa. <sup>18</sup> And his wife Judaia bore Jered, the father of Gedor, and Heber, the father of Soco, and Jekuthiel, the father of Zanoah. And these are the sons of

quam accepit Mered. <sup>19</sup> Et filii uxoris Odaiae, sororis Naham, patris Ceila: Garmi et Esthamo, qui fuit de Machathi. <sup>20</sup> Filii quoque Simon: Amnon et Rena, filius Anan, et Thilon. Et filii Iesi: Zoeth et Benzoeth. <sup>21</sup> Filii Sela, filii Iuda: Her, pater Lecha, et Laada, pater Maresa, et cognationes domus operantium byssum in Domo Iuramenti <sup>22</sup> et qui stare fecit solem virique Mendacii et Securus et Incendens, qui principes fuerunt in Moab et qui reversi sunt in Leem. Haec autem verba vetera. <sup>23</sup> Hii sunt figuli, habitantes in Plantationibus et in Sepibus apud regem in operibus eius, commoratique sunt ibi.

<sup>24</sup> Filii Symeon: Namuhel et Iamin, Iarib, Zara, Saul, <sup>25</sup> Sellum, filius eius, Mabsam, filius eius, Masma, filius eius. <sup>26</sup> Filii Masma: Amuhel, filius eius, Zacchur, filius eius, Semei, filius eius. <sup>27</sup> Filii Semei sedecim, et filiae sex, fratres autem eius non habuerunt filios multos, et universa cognatio non potuit adaequare summam filiorum Iuda. <sup>28</sup> Habitarunt autem in Bersabee et Molada et Asarsual <sup>29</sup> et in Bal-laa et in Asom et in Tholad <sup>30</sup> et in Bathuhel et in Orma et in Siceleg <sup>31</sup> et in Bethmarchaboth et in Asarsusim et in Bethberai et in Saarim. Hae civitates eorum usque ad regem David. <sup>32</sup> Villae quoque eorum Etham et Aen, Remmon et Thochen et Asan, civitates quinque, <sup>33</sup> et universi viculi eorum per circuitum civitatum istarum usque ad Baal. Haec est habitatio eorum et sedum distributio. <sup>34</sup> Masobab quoque et Iemlech et Iosa, filius Amasiae, <sup>35</sup> et Iohel et Ieu, filius

Bithiah, the daughter of Pharaoh, whom Mered took *to wife*.<sup>19</sup> And the sons of his wife Hodaiah, the sister of Naham, the father of Keilah: Garmi and Eshtemoa, who was of Maacah.<sup>20</sup> The sons also of Shimon: Amnon and Rinnah, the son of Hanan, and Tilon. And the sons of Ishi: Zoheth and Ben-zoheth.<sup>21</sup> The sons of Shelah, the son of Judah: Er, the father of Lecah, and Laadah, the father of Mareshah, and the families of the house of them that wrought fine linen in the House of Oath<sup>22</sup> and he that made the sun to stand and the men of Lying and Secure and Burning, who were princes in Moab and who returned into Lehem. Now these are things of old.<sup>23</sup> These are the potters, *and they dwelt* in Plantations and Hedges with the king for his works, and they abode there.

<sup>24</sup> The sons of Simeon: Nemuel and Jamin, Jarib, Zerah, Shaul,<sup>25</sup> Shallum, his son, Mibsam, his son, Mishma, his son.<sup>26</sup> The sons of Mishma: Hammuel, his son, Zaccur, his son, Shimei, his son.<sup>27</sup> The sons of Shimei were sixteen, and six daughters, but his brethren had not many sons, and the whole kindred could not reach to the sum of the children of Judah.<sup>28</sup> And they dwelt in Beer-sheba and Moladah and Hazar-shual<sup>29</sup> and in Bilhah and in Ezem and in Tolad<sup>30</sup> and in Bethuel and in Hormah and in Ziklag<sup>31</sup> and in Bethmarcaboth and in Hazar-susim and in Beth-biri and in Shaaraim. These were their cities unto the reign of David.<sup>32</sup> Their towns also were Etam and Ain, Rimmon and Tochen and Ashan, five cities,<sup>33</sup> and all their villages round about these cities as far as Baal. This *was* their habitation and the distribution of their dwellings.<sup>34</sup> And Meshobab and Jamelech and Joshah, the son of Amasiah,<sup>35</sup> and Joel and Jehu,

Iosabiae, filii Saraiae, filii Asihel, <sup>36</sup> et Helioenai et Iacoba et Isuaia et Asaia et Adihel et Isimihel et Banaia, <sup>37</sup> Ziza quoque, filius Sephei, filii Allon, filii Idaia, filii Semri, filii Samaia, <sup>38</sup> isti sunt nominati principes in cognationibus suis et in domo adfinitatum suarum multiplicati sunt vehementer. <sup>39</sup> Et profecti sunt ut ingrederentur in Gador usque ad orientem vallis et ut quaererent pascua gregibus suis, <sup>40</sup> inveneruntque pascuas uberes et valde bonas et terram latissimam et quietam et fertilem in qua ante habitaverant de stirpe Ham.

<sup>41</sup> Hii ergo venerunt quos supra descripsimus nominatim in diebus Ezechiae, regis Iuda, et percusserunt tabernacula eorum et habitatores qui inventi fuerant ibi et deleverunt eos usque in praesentem diem, habitaveruntque pro eis quoniam uberrimas ibidem pascuas reppererunt. <sup>42</sup> De filiis quoque Symeon abierunt in montem Seir, viri quingenti, habentes principes Phaltiam et Nahariam et Raphaiam et Ozihel, filios Iesi, <sup>43</sup> et percusserunt reliquias quae evadere poterant Amalechitarum, et habitaverunt ibi pro eis usque ad diem hanc.

the son of Joshibiah, the son of Seraiah, the son of Asiel,<sup>36</sup> and Elioenai and Jaakobah and Jeshohaiah and Asaiah and Adiel and Jesimiel and Benaiah,<sup>37</sup> Ziza also, the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah,<sup>38</sup> these were named princes in their kindreds and in the houses of their families were multiplied exceedingly.<sup>39</sup> And they went forth to enter into Gedor as far as to the east side of the valley to seek pastures for their flocks,<sup>40</sup> and they found fat pastures and very good and a country spacious and quiet and fruitful in which some of the race of Ham had dwelt before.

<sup>41</sup> And these whose names are written above came in the days of Hezekiah, king of Judah, and they beat down their tents and slew the inhabitants that were found there and utterly destroyed them unto this day, and they dwelt in their place because they found there fat pastures.<sup>42</sup> Some also of the children of Simeon, five hundred men, went into Mount Seir, having for their captains Pelatiah and Neariah and Rephaiah and Uzziel, the sons of Ishi,<sup>43</sup> and they slew the remnant of the Amalekites who had been able to escape, and they dwelt there in their stead unto this day.

## Caput 5

**F**ilii quoque Ruben, primogeniti Israhel, ipse quippe fuit primogenitus eius, sed cum violasset torum patris sui data sunt primogenita eius filiis Ioseph, filii Israhel, et non est ille reputatus in primogenitum, <sup>2</sup> porro Iudas, qui erat fortissimus inter fratres suos, de stirpe eius principes germinati sunt, primogenita autem reputata sunt Ioseph. <sup>3</sup> Filii ergo Ruben, primogeniti Israhel, Enoch et Phallu, Esrom et Charmi. <sup>4</sup> Filii Iohel: Samaia, filius eius, Gog, filius eius, Semei, filius eius, <sup>5</sup> Micha, filius eius, Reeia, filius eius, Baal, filius eius, <sup>6</sup> Beera, filius eius, quem captivum duxit Theglathphalnasar, rex Assyriorum, et fuit princeps in tribu Ruben. <sup>7</sup> Fratres autem eius et universa cognatio eius quando numerabantur per familias suas habuerunt principes Ieihel et Zacchariam. <sup>8</sup> Porro Bala, filius Azaz, filii Samma, filii Iohel, ipse habitavit in Aroer usque ad Nebo et Beelmeon. <sup>9</sup> Contra orientalem quoque plagam habitavit usque ad introitum heremi et flumen Eufraten, multum quippe iumentorum numerum possidebant in terra Galaad. <sup>10</sup> In diebus autem Saul proeliati sunt contra Agareos et interfecerunt illos habitave-



## Chapter 5

Genealogies of Reuben and Gad, their victories over the Hagrites, their captivity.

NOW the sons of Reuben, the firstborn of Israel, for he was his firstborn, but forasmuch as he defiled his father's bed, his first birthright was given to the sons of Joseph, the son of Israel, and he was not accounted for the firstborn, <sup>2</sup> but *of the race of Judah*, who was the strongest among his brethren, came the princes, but the first birthright was accounted to Joseph. <sup>3</sup> The sons then of Reuben, the firstborn of Israel, were Hanoah and Pallu, Hezron and Carmi. <sup>4</sup> The sons of Joel: Shemaiah, his son, Gog, his son, Shimei, his son, <sup>5</sup> Micah, his son, Reaiah, his son, Baal, his son, <sup>6</sup> Beerah, his son, whom Tilgath-pilneser, king of the Assyrians, carried away captive, and he was prince in the tribe of Reuben. <sup>7</sup> And his brethren and all his kindred when they were numbered by their families had for princes Jeiel and Zechariah. <sup>8</sup> And Bela, the son of Azaz, the son of Shema, the son of Joel, *dwelt* in Aroer as far as Nebo and Beel-meon. <sup>9</sup> And eastward he had his habitation as far as the entrance of the desert and the river Euphrates, for they possessed a great number of cattle in the land of Gilead. <sup>10</sup> And in the days of Saul they fought against the Hagrites and slew them and

runtque pro eis in tabernaculis eorum, in omni plaga quae respicit ad orientem Galaad. <sup>11</sup> Filii vero Gad e regione eorum habitaverunt in terra Basan usque Selcha, <sup>12</sup> Iohel, in capite, et Saphan, secundus, Ianai autem et Saphat in Basan. <sup>13</sup> Fratres vero eorum secundum domos cognationum suarum Michahel et Mosollam et Sebe et Iori et Iachan et Zie et Heber, septem. <sup>14</sup> Hii filii Abiahil, filii Uri, filii Iaro, filii Galaad, filii Michahel, filii Iesesi, filii Ieddo, filii Buz, <sup>15</sup> fratres quoque filii Abdihel, filii Guni, princeps domus in familiis suis, <sup>16</sup> et habitaverunt in Galaad et in Basan et in viculis eius et in cunctis suburbanis Saron usque ad terminos. <sup>17</sup> Omnes hii numerati sunt in diebus Ioatham, regis Iuda, et in diebus Hieroboam, regis Israhel, <sup>18</sup> filii Ruben et Gad et dimidia tribus Manasse, viri bellatores scuta portantes et gladios et tendentes arcum eruditique ad proelia, quadraginta quattuor milia et septingenti sexaginta procedentes ad pugnam. <sup>19</sup> Dimicaverunt contra Agarenos, Iturei vero et Naphis et Nodab <sup>20</sup> prae buerunt eis auxilium. Traditi sunt in manus eorum Agareni et universi qui fuerant cum eis quia Deum invocaverunt cum proeliarentur, et exaudivit eos eo quod credidissent in eum. <sup>21</sup> Ceperuntque omnia quae possederant, camelorum quinquaginta milia et ovium ducenta quinquaginta milia et asinos duo milia et animas hominum centum milia. <sup>22</sup> Vulnerati autem multi corruerunt, fuit enim bellum Domini. Habitaveruntque pro eis usque ad transmigrationem. <sup>23</sup> Filii quoque dimidia tribus Manasse possederunt terram a finibus Basan usque Baal, Hermon et

dwelt in their tents in their stead, in all the country that looketh to the east of Gilead. <sup>11</sup> And the children of Gad dwelt over against them in the land of Bashan as far as Salecah, <sup>12</sup> Joel, the chief, and Shapham, the second, and Janai and Shaphat in Bashan. <sup>13</sup> And their brethren according to the houses of their kindreds were Michael and Meshullam and Sheba and Jorai and Jacan and Zia and Eber, seven. <sup>14</sup> These were the sons of Abihail, the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz, <sup>15</sup> and their brethren the sons of Abdiel, the son of Guni, chief of the house in their families, <sup>16</sup> and they dwelt in Gilead and in Bashan and in the towns thereof and in all the suburbs of Sharon unto the borders. <sup>17</sup> All these were numbered in the days of Jotham, king of Judah, and in the days of Jeroboam, king of Israel, <sup>18</sup> the sons of Reuben and of Gad and of the half tribe of Manasseh, fighting men bearing shields and swords and bending the bow and trained up to battles, four and forty thousand seven hundred and threescore that went out to war. <sup>19</sup> They fought against the Hagrites, but the Jeturites and Naphish and Nodab <sup>20</sup> gave them help. And the Hagrites were delivered into their hands and all that were with them because they called upon God *in the battle*, and he heard them because they had put their faith in him. <sup>21</sup> And they took all that they possessed, of camels fifty thousand and of sheep two hundred and fifty thousand and *of* asses two thousand and of men a hundred thousand souls. <sup>22</sup> And many fell down *slain*, for it was the battle of the Lord. And they dwelt in their stead till the *captivity*. <sup>23</sup> And the children of the half tribe of Manasseh possessed the land from the borders of Bashan unto Baal, Hermon and Sanir and Mount

Sanir et Montem Hermon, ingens quippe numerus erat.  
<sup>24</sup> Et hii fuerunt principes domus cognationis eorum: Epher et Iesi et Helihel et Ezrihel et Hieremia et Odoia et Iedihel, viri fortissimi et potentes et nominati duces in familiis suis.  
<sup>25</sup> Reliquerunt autem Deum patrum suorum et fornicati sunt post deos populorum terrae quos abstulit Deus coram eis. <sup>26</sup> Et suscitavit Deus Israhel spiritum Ful, regis Assyriorum, et spiritum Theglathphalnasar, regis Assur, et transtulit Ruben et Gad et dimidiam tribum Manasse et adduxit eos in Alae et in Abor et Ara et fluvium Gozan usque ad diem hanc.

## Caput 6

**F**ilii Levi: Gersom, Caath et Merari. <sup>2</sup> Filii Caath: Amram, Isaar, Hebron et Ozihel. <sup>3</sup> Filii Amram: Aaron, Moses et Maria. Filii Aaron: Nadab et Abiu, Eleazar et Ithamar. <sup>4</sup> Eleazar genuit Finees, et Finees genuit Abisue, <sup>5</sup> Abisue vero genuit Bocci, et Bocci genuit Ozi. <sup>6</sup> Ozi genuit Zariaam, et Zariaas genuit Meraioth, <sup>7</sup> porro Meraioth genuit Amariam, et Amarias genuit Ahitob. <sup>8</sup> Ahitob genuit Sadoc, et Sadoc genuit

Hermon, for their number was great. <sup>24</sup> And these were the heads of the house of their kindred: Ephraim and Ishi and Eliel and Azriel and Jeremiah and Hodaviah and Jahdiel, most valiant and powerful men and famous chiefs in their families. <sup>25</sup> But they forsook the God of their fathers and went astray after the gods of the people of the land whom God destroyed before them. <sup>26</sup> And the God of Israel stirred up the spirit of Pul, king of the Assyrians, and the spirit of Tilgath-pilneser, king of Assyria, and he carried away Reuben and Gad and the half tribe of Manasseh and brought them to Halah and to Habor and to Hara and to the river of Gozan unto this day.

## Chapter 6

The genealogies of Levi and of Aaron. The cities of the Levites.

**T**he sons of Levi were Gershon, Kohath and Merari. <sup>2</sup> The sons of Kohath: Amram, Izhar, Hebron and Uzziel. <sup>3</sup> The children of Amram: Aaron, Moses and Miriam. The sons of Aaron: Nadab and Abihu, Eleazar and Ithamar. <sup>4</sup> Eleazar begot Phinehas, and Phinehas begot Abishua, <sup>5</sup> and Abishua begot Bukki, and Bukki begot Uzzi. <sup>6</sup> Uzzi begot Zerachiah, and Zerachiah begot Meraioth, <sup>7</sup> and Meraioth begot Amariah, and Amariah begot Ahitub. <sup>8</sup> Ahitub begot Zadok, and

Achimaas. <sup>9</sup> Achimaas genuit Azariam. Azarias genuit Iohanan. <sup>10</sup> Iohanan genuit Azariam (ipse est qui sacerdotio functus est in domo quam aedificavit Salomon in Hierusalem). <sup>11</sup> Genuit autem Azarias Amariam, et Amarias genuit Ahitob, <sup>12</sup> et Ahitob genuit Sadoc, et Sadoc genuit Sellum. <sup>13</sup> Sellum genuit Helciam, et Helcias genuit Azariam. <sup>14</sup> Azarias genuit Saraiam, et Saraias genuit Iosedec. <sup>15</sup> Porro Iosedec egressus est quando transtulit Dominus Iudam et Hierusalem per manus Nabuchodonosor.

<sup>16</sup> Filii ergo Levi Gersom, Caath et Merari. <sup>17</sup> Et haec nomina filiorum Gersom: Lobeni et Semei. <sup>18</sup> Filii Caath: Amram et Isaar et Hebron et Ozihel. <sup>19</sup> Filii Merari: Mooli et Musi. Hae autem cognationes Levi secundum familias eorum. <sup>20</sup> Gersom: Lobeni, filius eius, Iaath, filius eius, Zamma, filius eius, <sup>21</sup> Ioaa, filius eius, Addo, filius eius, Zara, filius eius, Iethrai, filius eius. <sup>22</sup> Filii Caath: Aminadab, filius eius, Core, filius eius, Asir, filius eius, <sup>23</sup> Helcana, filius eius, Abiasaph, filius eius, Asir, filius eius, <sup>24</sup> Thaath, filius eius, Urihel, filius eius, Ozias, filius eius, Saul, filius eius. <sup>25</sup> Filii Helcana: Amasai et Ahimoth <sup>26</sup> et Helcana. Filii Helcana: Sophai, filius eius, Naath, filius eius, <sup>27</sup> Heliab, filius eius, Hieroam, filius eius, Helcana, filius eius. <sup>28</sup> Filii Samuhel: primogenitus, Vasseni, et Abia. <sup>29</sup> Filii autem Merari: Mooli, Lobeni, filius eius, Semei, filius eius, Oza, filius eius, <sup>30</sup> Samaa, filius eius, Aggia, filius eius, Asaia, filius eius. <sup>31</sup> Isti sunt quos constituit David super cantores domus Domini ex quo conlocata est arca, <sup>32</sup> et ministrabant coram Tabernaculo Testimonii canentes donec aedificaret Salomon domum Domini in Hierusalem, stabant autem iuxta ordinem suum in ministerio. <sup>33</sup> Hii vero sunt qui adsistebant cum filiis suis

Zadok begot Ahimaaz. <sup>9</sup> Ahimaaz begot Azariah. Azariah begot Johanan. <sup>10</sup> Johanan begot Azariah (this is he that executed the priestly office in the house which Solomon built in Jerusalem). <sup>11</sup> And Azariah begot Amariah, and Amariah begot Ahitub, <sup>12</sup> and Ahitub begot Zadok, and Zadok begot Shallum. <sup>13</sup> Shallum begot Hilkiah, and Hilkiah begot Azariah. <sup>14</sup> Azariah begot Seraiah, and Seraiah begot Jehozadak. <sup>15</sup> Now Jehozadak went out when the Lord carried away Judah and Jerusalem by the hands of Nebuchadnezzar.

<sup>16</sup> So the sons of Levi were Gershom, Kohath and Merari. <sup>17</sup> And these are the names of the sons of Gershom: Libni and Shimei. <sup>18</sup> The sons of Kohath: Amram and Izhar and Hebron and Uzziel. <sup>19</sup> The sons of Merari: Mahli and Mushi. And these are the kindreds of Levi according to their families. <sup>20</sup> Of Gershom: Libni, his son, Jahath, his son, Zimmah, his son, <sup>21</sup> Joah, his son, Iddo, his son, Zerah, his son, Jeathrai, his son. <sup>22</sup> The sons of Kohath: Amminadab, his son, Korah, his son, Assir, his son, <sup>23</sup> Elkanah, his son, Ebiasaph, his son, Assir, his son, <sup>24</sup> Tahath, his son, Uriel, his son, Uzziel, his son, Shaul, his son. <sup>25</sup> The sons of Elkanah: Amasai and Ahimoth <sup>26</sup> and Elkanah. The sons of Elkanah: Zophai, his son, Nahath, his son, <sup>27</sup> Eliab, his son, Jeroham, his son, Elkanah, his son. <sup>28</sup> The sons of Samuel: the firstborn, Vashni, and Abijah. <sup>29</sup> And the sons of Merari: Mahli, Libni, his son, Shimei, his son, Uzzah, his son, <sup>30</sup> Shimea, his son, Haggiah, his son, Asaiah his son. <sup>31</sup> These are they whom David set over the singing men of the house of the Lord after that the ark was placed, <sup>32</sup> and they ministered before the Tabernacle of the Testimony *with* singing until Solomon built the house of the Lord in Jerusalem, and they stood according to their order in the ministry. <sup>33</sup> And these are they

de filiis Caath: Heman, cantor, filius Iohel, filii Samuhel,  
<sup>34</sup> filii Helcana, filii Hieroam, filii Helihel, filii Thou, <sup>35</sup> filii  
 Suph, filii Helcana, filii Maath, filii Amasai, <sup>36</sup> filii Helcana,  
 filii Iohel, filii Azariae, filii Sophoniae, <sup>37</sup> filii Thaath, filii  
 Asir, filii Abiasaph, filii Core, <sup>38</sup> filii Isaar, filii Caath, filii  
 Levi, filii Israhel; <sup>39</sup> et frater eius Asaph, qui stabat a dextris  
 eius, Asaph, filius Barachiae, filii Samaa, <sup>40</sup> filii Michahel, fi-  
 lii Basiae, filii Melchiae, <sup>41</sup> filii Athnai, filii Zara, filii Adaia,  
<sup>42</sup> filii Ethan, filii Zamma, filii Semei, <sup>43</sup> filii Ieth, filii Ger-  
 som, filii Levi; <sup>44</sup> filii autem Merari, fratres eorum, ad sinis-  
 tram, Ethan, filius Cusi, filii Abdi, filii Maloch, <sup>45</sup> filii Asa-  
 biae, filii Amasiae, filii Helciae, <sup>46</sup> filii Amasai, filii Bonni,  
 filii Somer, <sup>47</sup> filii Mooli, filii Musi, filii Merari, filii Levi,  
<sup>48</sup> fratres quoque eorum, Levitae qui ordinati sunt in cunc-  
 tum ministerium tabernaculi domus Domini.

<sup>49</sup> Aaron vero et filii eius adolebant incensum super altare  
 holocausti et super altare thymiamatis in omne opus Sancti  
 Sanctorum et ut precarentur pro Israhel iuxta omnia quae  
 praeceperat Moses, servus Dei. <sup>50</sup> Hii sunt autem filii Aaron:  
 Eleazar, filius eius, Finees, filius eius, Abisue, filius eius,  
<sup>51</sup> Bocci, filius eius, Ozi, filius eius, Zaraia, filius eius, <sup>52</sup> Me-  
 raioth, filius eius, Amaria, filius eius, Ahitob, filius eius,  
<sup>53</sup> Sadoc, filius eius, Achimaas, filius eius.



that stood with their sons of the sons of Kohath: Heman, a singer, the son of Joel, the son of Samuel, <sup>34</sup> the son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah, <sup>35</sup> the son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai, <sup>36</sup> the son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah, <sup>37</sup> the son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah, <sup>38</sup> the son of Izhar, the son of Kohath, the son of Levi, the son of Israel; <sup>39</sup> and his brother Asaph who stood on his right hand, Asaph, the son of Berechiah, the son of Shimea, <sup>40</sup> the son of Michael, the son of Baaseiah, the son of Malchijah, <sup>41</sup> the son of Ethni, the son of Zerah, the son of Adaiah, <sup>42</sup> the son of Ethan, the son of Zimmah, the son of Shimei, <sup>43</sup> the son of Jahath, the son of Gershom, the son of Levi; <sup>44</sup> and the sons of Merari, their brethren, on the left hand, Ethan, the son of Kishi, the son of Abdi, the son of Malluch, <sup>45</sup> the son of Hashabiah, the son of Amaziah, the son of Hilkiah, <sup>46</sup> the son of Amzi, the son of Bani, the son of Shemer, <sup>47</sup> the son of Mahli, the son of Mushi, the son of Merari, the son of Levi, <sup>48</sup> their brethren also, the Levites who were appointed for all the ministry of the tabernacle of the house of the Lord.

<sup>49</sup> But Aaron and his sons offered *burnt offerings* upon the altar of holocaust and upon the altar of incense for every work of the Holy of Holies and to pray for Israel according to all that Moses, the servant of God, had commanded. <sup>50</sup> And these are the sons of Aaron: Eleazar, his son, Phinehas, his son, Abishua, his son, <sup>51</sup> Bukki, his son, Uzzi, his son, Zerahiah, his son, <sup>52</sup> Meraioth, his son, Amariah, his son, Ahitub, his son, <sup>53</sup> Zadok, his son, Ahimaaz, his son.

<sup>54</sup> Et haec habitacula eorum per vicos atque confinia, filiorum, scilicet, Aaron iuxta cognationes Caathitarum, ipsis enim sorte contigerant. <sup>55</sup> Dederunt igitur eis Hebron in terra Iuda et suburbana eius per circuitum, <sup>56</sup> agros autem civitatis et villas Chaleb, filio Iephonne. <sup>57</sup> Porro filiis Aaron dederunt civitates ad confugiendum Hebron et Lobna et suburbana eius <sup>58</sup> Iether quoque et Esthmo cum suburbanis suis sed et Helon et Dabir cum suburbanis suis, <sup>59</sup> Asan quoque et Bethsemes et suburbana eorum, <sup>60</sup> de tribu autem Benjamin, Gabee et suburbana eius, Almath cum suburbanis suis, Anathoth quoque cum suburbanis suis. Omnes civitates tredecim per cognationes suas. <sup>61</sup> Filiis autem Caath residuis de cognatione sua dederunt ex dimidia tribu Manasse in possessionem urbes decem. <sup>62</sup> Porro filiis Gersom per cognationes suas de tribu Isachar et de tribu Aser et de tribu Nepthali et de tribu Manasse in Basan, urbes tredecim. <sup>63</sup> Filiis autem Merari per cognationes suas de tribu Ruben et de tribu Gad et de tribu Zabulon, dederunt sorte civitates duodecim. <sup>64</sup> Dederunt quoque filii Israhel Levitis civitates et suburbana earum. <sup>65</sup> Dederuntque per sortem ex tribu filiorum Iuda et ex tribu filiorum Symeon et ex tribu filiorum Benjamin urbes has quas vocaverunt nominibus suis <sup>66</sup> et his qui erant ex cognatione filiorum Caath, fueruntque civitates in terminis eorum de tribu Ephraim. <sup>67</sup> Dederunt ergo eis urbes ad confugiendum Sychem cum suburbanis suis in Monte Ephraim et Gazer cum suburbanis suis, <sup>68</sup> Hicmaam

<sup>54</sup> And these are their dwelling places by the towns and confines, to wit, of the sons of Aaron of the families of the Kohathites, for they fell to them by lot. <sup>55</sup> And they gave them Hebron in the land of Judah and the suburbs thereof round about, <sup>56</sup> but the fields of the city and the villages to Caleb, son of Jephunneh. <sup>57</sup> And to the sons of Aaron they gave the cities for refuge Hebron and Libnah and the suburbs thereof <sup>58</sup> and Jattir and Eshtemoa with their suburbs *and* Hilen and Debir with their suburbs, <sup>59</sup> Ashan also and Beth-shrmesh *with* their suburbs, <sup>60</sup> and out of the tribe of Benjamin, Geba and its suburbs, Alemeth with its suburbs, Anathoth also with its suburbs. All *their* cities throughout their families were thirteen. <sup>61</sup> And to the sons of Kohath that remained of their kindred they gave out of the half tribe of Manasseh ten cities in possession. <sup>62</sup> And to the sons of Gershom by their families out of the tribe of Issachar and out of the tribe of Asher and out of the tribe of Naphtali and out of the tribe of Manasseh in Bashan, thirteen cities. <sup>63</sup> And to the sons of Merari by their families out of the tribe of Reuben and out of the tribe of Gad and out of the tribe of Zebulun, they gave by lot twelve cities. <sup>64</sup> And the children of Israel gave to the Levites the cities and their suburbs. <sup>65</sup> And they gave them by lot out of the tribe of the sons of Judah and out of the tribe of the sons of Simeon and out of the tribe of the sons of Benjamin these cities which they called by their names <sup>66</sup> and to them that were of the kindred of the sons of Kohath, and the cities in their borders were of the tribe of Ephraim. <sup>67</sup> And they *gave* the cities of refuge Shechem with its suburbs in Mount Ephraim and Gezer with its suburbs, <sup>68</sup> Jokmeam also with its suburbs

quoque cum suburbanis suis et Bethoron similiter, <sup>69</sup> nec non et Helon cum suburbanis suis, et Gethremmon in eundem modum <sup>70</sup> porro ex dimidia tribu Manasse, Aner et suburbana eius, Balaam et suburbana eius, his, videlicet, qui de cognatione filiorum Caath reliqui erant. <sup>71</sup> Filiis autem Gersom de cognatione dimidia tribus Manasse: Gaulon in Basan et suburbana eius et Astharoth cum suburbanis suis. <sup>72</sup> De tribu Isachar: Cedes et suburbana eius et Dabereth cum suburbanis suis, <sup>73</sup> Ramoth quoque et suburbana illius et Anem cum suburbanis suis. <sup>74</sup> De tribu vero Aser: Masal cum suburbanis suis et Abdon similiter, <sup>75</sup> Acac quoque et suburbana eius et Roob cum suburbanis suis. <sup>76</sup> Porro de tribu Nepthali: Cedes in Galilea et suburbana eius, Amon cum suburbanis suis et Cariathaim et suburbana eius. <sup>77</sup> Filiis autem Merari residuis de tribu Zabulon, Remmono et suburbana eius et Thabor cum suburbanis suis, <sup>78</sup> trans Iordanem quoque ex adverso Hiericho contra orientem Iordanis de tribu Ruben, Bosor in solitudine cum suburbanis suis et Iasa cum suburbanis suis, <sup>79</sup> Cademoth quoque et suburbana eius et Miphaath cum suburbanis suis, <sup>80</sup> nec non et de tribu Gad, Ramoth in Galaad et suburbana eius et Manaim cum suburbanis suis, <sup>81</sup> sed et Esbon cum suburbanis eius et Iezer cum suburbanis suis.

and Beth-horon in like manner, <sup>69</sup> Aijalon also with its suburbs, and Gath-rimmon in like manner <sup>70</sup> and out of the half tribe of Manasseh, Aner and its suburbs, Bileam and its suburbs, to wit, to them that were left of the family of the sons of Kohath. <sup>71</sup> And to the sons of Gershom out of the kindred of the half tribe of Manasseh: Golan in Bashan and its suburbs and Ashtaroth with its suburbs. <sup>72</sup> Out of the tribe of Issachar: Kedesh and its suburbs and Daberath with its suburbs, <sup>73</sup> Ramoth also and its suburbs and Anem with its suburbs. <sup>74</sup> And out of the tribe of Asher: Mashal with its suburbs and Abdon in like manner, <sup>75</sup> Hukok also and its suburbs and Rehob with its suburbs. <sup>76</sup> And out of the tribe of Naphtali: Kedesh in Galilee and its suburbs, Hammon with its suburbs and Kiriathaim and its suburbs. <sup>77</sup> And to the sons of Merari that remained out of the tribe of Zebulun, Rimmono and its suburbs and Tabor with its suburbs, <sup>78</sup> beyond the Jordan also over against Jericho on the east side of the Jordan out of the tribe of Reuben, Bezer in the wilderness with its suburbs and Jahzsah with its suburbs, <sup>79</sup> Kedemoth also and its suburbs and Mephaath with its suburbs, <sup>80</sup> moreover also out of the tribe of Gad, Ramoth in Gilead and its suburbs and Mahanaim with its suburbs, <sup>81</sup> Heshbon also with its suburbs and Jazer with its suburbs.

## Caput 7

**P**orro filii Isachar Thola et Phua, Iasub et Samaron, quatuor. <sup>2</sup> Filii Thola: Ozi et Raphaia et Ierihel et Iemai et Iebsem et Samuhel, principes per domos cognationum suarum. De stirpe Thola viri fortissimi numerati sunt in diebus David viginti duo milia sescenti. <sup>3</sup> Filii Ozi: Iezraia, de quo nati sunt Michahel et Obadia et Iohel et Iesia, quinque, omnes principes. <sup>4</sup> Cumque eis per familias et populos suos accincti ad proelium viri fortissimi triginta sex milia, multas enim habuere uxores et filios. <sup>5</sup> Fratres quoque eorum per omnem cognationem Isachar robustissimi ad pugnandum octoginta septem milia numerati sunt. <sup>6</sup> Filii Benjamin Bale et Bochor et Iadihel, tres. <sup>7</sup> Filii Bale: Esbon et Ozi et Ozihel et Ierimoth et Urai, quinque principes familiarum et ad pugnandum robustissimi, numerus autem eorum viginti duo milia et triginta quattuor. <sup>8</sup> Porro filii Bochor Zamira et Ioas et Eliezer et Helioenai et Amri et Ierimoth et Abia et Anathoth et Almathan; omnes hii filii Bochor. <sup>9</sup> Numerati sunt

## Chapter 7

Genealogies of Issachar, Benjamin, Naphtali, Manasseh,  
Ephraim and Asher.

**N**ow the sons of Issachar were Tola and Puah, Jashub and Shimron, four. <sup>2</sup> The sons of Tola: Uzzi and Rephaiah and Jeriel and Jahmai and Ibsam and Shemuel, chiefs of the houses of their kindreds. Of the posterity of Tola were numbered in the days of David two and twenty thousand six hundred most valiant men. <sup>3</sup> The sons of Uzzi: Izrahiah, of whom were born Michael and Obadiah and Joel and Ishiah, five, all great men. <sup>4</sup> And there were with them by their families and peoples six and thirty thousand most valiant men ready for war, for they had many wives and children. <sup>5</sup> Their brethren also throughout all the house of Issachar were numbered fourscore and seven thousand most valiant men for war. <sup>6</sup> The sons of Benjamin were Bela and Becher and Jediahel, three. <sup>7</sup> The sons of Bela: Ezbon and Uzzi and Uzziel and Jerimoth and Iri, five chiefs of their families and most valiant warriors, and their number was twenty-two thousand and thirty-four. <sup>8</sup> And the sons of Becher were Zemirah and Joash and Eliezer and Elioenai and Omri and Jeremoth and Abijah and Anathoth and Alemeth; all these were the sons of Becher. <sup>9</sup> And they were numbered by the families,

autem per familias suas, principes cognationum, ad bella fortissimi, viginti milia et ducenti.

10 Porro filii Iadihel: Balan. Filii autem Balan: Hieus et Benjamin et Ahoth et Chanana et Iothan et Tharsis et Haisaar. 11 Omnes hii filii Iadihel, principes cognationum suarum, viri fortissimi, decem et septem milia et ducenti ad proelium procedentes. 12 Sephan quoque et Apham, filii Hir, et Asim, filii Aer. 13 Filii autem Nepthali Iasihel et Guni et Asar et Sellum, filii Balaa. 14 Porro filius Manasse: Esrihel, concubinaque eius, Syra, peperit Machir, patrem Galaad. 15 Machir autem accepit uxores filiis suis Happhim et Sepham, et habuit sororem nomine Maacha. Nomen secundi Salphaad, nataeque sunt Salphaad filiae. 16 Et peperit Maacha, uxor Machir, filium, vocavitque nomen eius Phares, porro nomen fratris eius Sares, et filii eius Ulam et Recem. 17 Filius autem Ulam: Badan. Hii sunt filii Galaad, filii Machir, filii Manasse. 18 Soror autem eius Regina peperit Virum Decorum et Abiezer et Moola.

19 Erant autem filii Semida Ahin et Sechem et Leci et Aniam. 20 Filii autem Ephraim Suthala, Bareth, filius eius, Thaath, filius eius, Elada, filius eius, Thaath, filius eius, et huius filius Zabad 21 et huius filius Suthala et huius filius Ezer, et Elad, occiderunt autem eos viri Geth indigenae quia descenderant ut invaderent possessiones eorum. 22 Luxit igitur Ephraim, pater eorum, multis diebus, et venerunt fratres eius ut consolarentur eum. 23 Ingressusque est ad uxorem suam, quae concepit et peperit filium, et vocavit nomen eius Beria eo quod in malis domus eius ortus esset. 24 Filia autem eius fuit Sara, quae aedificavit Bethoron Inferiorem



heads of their kindreds, most valiant men for war, twenty thousand and two hundred.

<sup>10</sup> And the sons of Jediael: Bilhan. And the sons of Bilhan: Jeush and Benjamin and Ehud and Chenaannah and Zethan and Tarshish and Ahishahar. <sup>11</sup> All these were sons of Jediael, heads of their kindreds, most valiant men, seventeen thousand and two hundred *fit to go out* to war. <sup>12</sup> Shuppim also and Huppim, the sons of Ir, and Hushim, the sons of Aher. <sup>13</sup> And the sons of Naphtali were Jahziel and Guni and Jezer and Shallum, sons of Bilhah. <sup>14</sup> And the son of Manasseh: Asriel, and his concubine, the Syrian, bore Machir, the father of Gilead. <sup>15</sup> And Machir took wives for his sons Huppim and Shuppim, and he had a sister named Maacah. The name of the second was Zelophehad, and Zelophehad had daughters. <sup>16</sup> And Maacah, the wife of Machir, bore a son, and she called his name Peresh, and the name of his brother was Sheresh, and his sons were Ulam and Rekem. <sup>17</sup> And the son of Ulam: Beden. These are the sons of Gilead, the son of Machir, the son of Manasseh. <sup>18</sup> And his sister *named* Queen bore Goodlyman and Abiezer and Mahlah.

<sup>19</sup> And the sons of Shemida were Ahian and Shechem and Likhi and Aniam. <sup>20</sup> And the sons of Ephraim were Shuthelah, Bered, his son, Tahath, his son, Eleadah, his son, Tahath, his son, and his son Zabad <sup>21</sup> and his son Shuthelah and his son Ezer and Elead, and the men of Gath born in the land slew them because they came down to invade their possessions. <sup>22</sup> And Ephraim, their father, mourned many days, and his brethren came to comfort him. <sup>23</sup> And he went in to his wife, and she conceived and bore a son, and he called his name Beriah because he was born *when it went evil with* his house. <sup>24</sup> And his daughter was Sheerah, who built Beth-

et Superiorem et Ozensara. <sup>25</sup> Porro filius eius Rapha et Reseph et Thale, de quo natus est Thaan, <sup>26</sup> qui genuit Laadan, huius quoque filius Ammiud, qui genuit Elisama, <sup>27</sup> de quo ortus est Nun, qui habuit filium Iosue. <sup>28</sup> Possessio autem eorum et habitatio Bethel cum filiabus suis et contra orientem Noran ac occidentalem plagam Gazer et filiae eius, Sychem quoque cum filiabus suis usque Aza cum filiabus eius. <sup>29</sup> Iuxta filios quoque Manasse: Bethsan et filias eius, Thana et filias eius, Mageddo et filias eius, Dor et filias eius; in his habitaverunt filii Ioseph, filii Israhel.

<sup>30</sup> Filii Aser Iomna et Iesua et Isui et Baria et Sara, soror eorum. <sup>31</sup> Filii autem Baria: Heber et Melchihel (ipse est pater Barzaith). <sup>32</sup> Heber autem genuit Iephlat et Somer et Otham et Suaa, sororem eorum. <sup>33</sup> Filii Iephlat: Phosech et Chamaal et Asoth; hii filii Iephlat. <sup>34</sup> Porro filii Somer: Ahi et Roaga et Iaba et Aram. <sup>35</sup> Filii autem Helem, fratris eius: Supha et Iemna et Selles et Amal. <sup>36</sup> Filii Supha: Sue, Arnaphed et Sual et Beri et Iamra, <sup>37</sup> Bosor et Od et Samma et Salusa et Iethran et Bera. <sup>38</sup> Filii Iether: Iephonne et Phaspha et Ara. <sup>39</sup> Filii autem Olla: Aree et Anihel et Resia. <sup>40</sup> Omnes hii filii Aser, principes cognationum, electi atque fortissimi duces ducum, numerus autem eorum aetatis quae apta esset ad bellum viginti sex milia.

haron the Nether and the Upper and Uzzen-sheerah. <sup>25</sup> And Rephah was his son and Resheph and Telah, of whom was born Tahan, <sup>26</sup> who begot Ladan, and his son was Ammihud, who begot Elishama, <sup>27</sup> of whom was born Nun, who had Joshua for his son. <sup>28</sup> And their *possessions* and *habitations* were Bethel with her daughters and eastward Naaran and westward Gezer and her daughters, Shechem also with her daughters as far as Ayya with her daughters. <sup>29</sup> *And by the borders* of the sons of Manasseh: Beth-shean and her daughters, Taanach and her daughters, Megiddo and her daughters, Dor and her daughters; in these dwelt the children of Joseph, the son of Israel.

<sup>30</sup> The children of Asher were Imnah and Ishvah and Ishvi and Beriah and Serah, their sister. <sup>31</sup> And the sons of Beriah: Heber and Malchiel (he is the father of Berzaith). <sup>32</sup> And Heber begot Japhlet and Shomer and Hotham and Shua, their sister. <sup>33</sup> The sons of Japhlet: Pasach and Bimhal and Ashvath; these are the sons of Japhlet. <sup>34</sup> And the sons of Shomer: Ahi and Rohgah and Hubbah and Aram. <sup>35</sup> And the sons of Helem, his brother: Zophah and Imna and Shelesh and Amal. <sup>36</sup> The sons of Zophah: Suah, Harnepher and Shual and Beri and Imrah, <sup>37</sup> Bezer and Hod and Shamma and Shilshah and Ithran and Beera. <sup>38</sup> The sons of Jether: Jephunneh and Pispah and Ara. <sup>39</sup> And the sons of Ulla: Arah and Hanniel and Riziah. <sup>40</sup> All these were sons of Asher, heads of their families, choice and most valiant captains of captains, and the number of them that were of the age that was fit for war was six and twenty thousand.

## Caput 8

**B**eniamin autem genuit Bale, primogenitum suum, Asbal, secundum, Ohora, tertium, <sup>2</sup> Nuaha, quartum, et Rapha, quintum. <sup>3</sup> Fueruntque filii Bale Addaor et Gera et Abiud, <sup>4</sup> Abisue quoque et Neman et Ahoe <sup>5</sup> sed et Gera et Sephuphan et Uram. <sup>6</sup> Hii sunt filii Aod, principes cognationum habitantium in Gabaa qui translati sunt in Manath. <sup>7</sup> Nooman autem et Achia et Gera, ipse transtulit eos et genuit Oza et Ahiud. <sup>8</sup> Porro Saarim genuit in regione Moab postquam dimisit Usim et Bara, uxores suas, <sup>9</sup> genuit autem de Edes, uxore sua, Iobab et Sebia et Mosa et Molchom, <sup>10</sup> Iehus quoque et Sechia et Marma. Hii sunt filii eius, principes in familiis suis. <sup>11</sup> Meusim vero genuit Abitob et Elphaal. <sup>12</sup> Porro filii Elphaal Heber et Misaam et Samad; hic aedificavit Ono et Lod et filias eius. <sup>13</sup> Bara autem et Samma principes cognationum habitantium in Aialon—hii fugaverunt habitatores Geth—<sup>14</sup> et Haio et Sesac et Ierimoth <sup>15</sup> et Zabadia et Arod et Eder, <sup>16</sup> Michahel quoque, et Iespha et Ioaa, filii Baria, <sup>17</sup> et Zabadia et Mosollam et Ezeci et

## Chapter 8

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

**N**ow Benjamin begot Bela, his firstborn, Ashbel, the second, Aharah, the third, <sup>2</sup> Nohah, the fourth, and Rapha, the fifth. <sup>3</sup> And the sons of Bela were Addar and Gera and Abihud <sup>4</sup> and Abishua and Naaman and Ahoah <sup>5</sup> and Gera and Shephuphan and Hiram. <sup>6</sup> These are the sons of Ehud, heads of families that dwelt in Geba who were removed into Manahath. <sup>7</sup> And Naaman and Ahijah and Gera, he removed them and begot Uzzah and Ahihud. <sup>8</sup> And Shaharim begot in the land of Moab after he sent away Hushim and Baara, his wives, <sup>9</sup> and he begot of Hodesh, his wife, Jobab and Zibia and Mesha and Malcam <sup>10</sup> and Jeuz and Sachia and Mirmah. These were his sons, heads of their families. <sup>11</sup> And Hushim begot Abitub and Elpaal. <sup>12</sup> And the sons of Elpaal were Eber and Misham and Shemed, *who* built Ono and Lod and its daughters. <sup>13</sup> And Beriah and Shema were heads of their kindreds that dwelt in Aijalon—these drove away the inhabitants of Gath—<sup>14</sup> and Ahio and Shashak and Jeremoth <sup>15</sup> and Zebadiah and Arad and Eder <sup>16</sup> and Michael and Ishpah and Joha, the sons of Beriah, <sup>17</sup> and Zebadiah

Heber <sup>18</sup> et Iesamari et Iezlia et Iobab, filii Elphaal, <sup>19</sup> et Iacim et Zechri et Zabdi <sup>20</sup> et Helioenai et Selethai et Helihel <sup>21</sup> et Adaia et Baraia et Samarath, filii Semei, <sup>22</sup> et Iesphan et Heber et Helihel <sup>23</sup> et Abdon et Zechri et Hanan <sup>24</sup> et Anania et Ailam et Anathothia <sup>25</sup> et Iephdaia et Phanuhel, filii Sesac, <sup>26</sup> et Samsari et Sooria et Otholia <sup>27</sup> et Iersia et Helia et Zechri, filii Ieroam. <sup>28</sup> Hii patriarchae et cognationum principes qui habitaverunt in Hierusalem.

<sup>29</sup> In Gabaon autem habitaverunt Abigabaon, et nomen uxoris eius Maacha, <sup>30</sup> filiusque eius primogenitus, Abdon, et Sur et Cis et Baal et Nadab <sup>31</sup> Gedor quoque et Ahio et Zacher et Macelloth. <sup>32</sup> Et Macelloth genuit Samaa, habitaveruntque ex adverso fratrum suorum in Hierusalem cum fratribus suis. <sup>33</sup> Ner autem genuit Cis, et Cis genuit Saul. Porro Saul genuit Jonathan et Melchisuae et Abinadab et Esbaal. <sup>34</sup> Filius autem Jonathan Meribbaal, et Meribbaal genuit Micha. <sup>35</sup> Filii Micha Phithon et Melech et Thara et Ahaz. <sup>36</sup> Et Ahaz genuit Ioadam, et Ioadam genuit Almoth et Azmoth et Zamari, porro Zamari genuit Mosa, <sup>37</sup> et Mosa genuit Baana, cuius filius fuit Rapha, de quo ortus est Elasa, qui genuit Asel. <sup>38</sup> Porro Asel sex filii fuere his nominibus: Ezricam, Bochrui, Ismahel, Saria, Abadia et Anan. Omnes hii filii Asel. <sup>39</sup> Filii autem Esec, fratris eius, Ulam, primogenitus, et Us, secundus, et Eliphalet, tertius. <sup>40</sup> Fueruntque filii Ulam viri robustissimi et magno robore tendentes arcum, et multos habentes filios ac nepotes, usque ad centum quinquaginta. Omnes hii filii Benjamin.

and Meshullam and Hizki and Heber <sup>18</sup> and Ishmerai and Izliah and Jobab, sons of Elpaal, <sup>19</sup> and Jakim and Zichri and Zabdi <sup>20</sup> and Elienai and Zillethai and Eliel <sup>21</sup> and Adaiah and Beraiah and Shimrath, the sons of Shimei, <sup>22</sup> and Ishpan and Eber and Eliel <sup>23</sup> and Abdon and Zichri and Hanan <sup>24</sup> and Hananiah and Elam and Anthothijah <sup>25</sup> and Iphdeiah and Penuel, the sons of Shashak, <sup>26</sup> and Shamsherai and Shehariah and Athaliah <sup>27</sup> and Jareshiah and Elijah and Zichri, the sons of Jeroham. <sup>28</sup> These were the chief fathers and heads of their families who dwelt in Jerusalem.

<sup>29</sup> And at Gibeon dwelt Abigabaon, and the name of his wife was Maacah, <sup>30</sup> and his firstborn son, Abdon, and Zur and Kish and Baal and Nadab <sup>31</sup> and Gedor and Ahio and Zecher and Mikloth. <sup>32</sup> And Mikloth begot Shimea, and they dwelt over against their brethren in Jerusalem with their brethren. <sup>33</sup> And Ner begot Kish, and Kish begot Saul. And Saul begot Jonathan and Malchishua and Abinadab and Ash-baal. <sup>34</sup> And the son of Jonathan was Merib-baal, and Merib-baal begot Micah. <sup>35</sup> And the sons of Micah were Pithon and Melech and Tarea and Ahaz. <sup>36</sup> And Ahaz begot Jehoaddah, and Jehoaddah begot Alemeth and Azmaveth and Zimri, and Zimri begot Moza, <sup>37</sup> and Moza begot Binea, whose son was Raphah, of whom was born Eleash, who begot Azel. <sup>38</sup> And Azel had six sons *whose names were* Azrikam, Bocheru, Ishmael, Sheariah, Obadiah and Hanan. All these were the sons of Azel. <sup>39</sup> And the sons of Esheck, his brother, were Ulam, the firstborn, and Jeush, the second, and Eliphelet, the third. <sup>40</sup> And the sons of Ulam were most valiant men and archers of great strength, and they had many sons and grandsons, even to a hundred and fifty. All these were children of Benjamin.

## Caput 9

U niversus ergo Israhel dinumeratus est, et summa eorum scripta est in Libro Regum Israhel et Iuda, translatique sunt in Babylonem propter delictum suum. <sup>2</sup> Qui autem habitaverunt primi in possessionibus et in urbibus suis Israhel et sacerdotes et Levitae et Nathinnei. <sup>3</sup> Commorati sunt in Hierusalem de filiis Iuda et de filiis Benjamin de filiis quoque Ephraim et Manasse: <sup>4</sup> Othei, filius Amiud, filius Emri, filii Omrai, filii Bonni, de filiis Phares, filii Iuda; <sup>5</sup> et de Siloni, Asaia, primogenitus, et filii eius. <sup>6</sup> De filiis autem Zara: Ieuhel et fratres eorum, sescenti nonaginta. <sup>7</sup> Porro de filiis Benjamin: Salo, filius Mosollam, filii Oduia, filii Asana, <sup>8</sup> et Iobania, filius Hieroam, et Hela, filius Ozi, filii Mochori, et Mosollam, filius Saphatiae, filii Rahuhel, filii Iebaniae, <sup>9</sup> et fratres eorum per familias suas, nongenti quinquaginta sex. Omnes hii principes cognationum per domos patrum suorum. <sup>10</sup> De sacerdotibus autem: Iedaia, Ioiarib et Iachin, <sup>11</sup> Azarias quoque, filius Helciae, filii Mosollam, filii Sadoc,



## Chapter 9

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

And all Israel was numbered, and the sum of them was written in the Book of the Kings of Israel and Judah, and they were carried away to Babylon for their transgression. <sup>2</sup> Now the first that dwelt in their possessions and in their cities were the *Israelites* and the priests and the Levites and the Nathineans. <sup>3</sup> And in Jerusalem dwelt of the children of Judah and of the children of Benjamin and of the children of Ephraim and of Manasseh: <sup>4</sup> Uthai, the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the sons of Perez, the son of Judah; <sup>5</sup> and of Shilonites, Asaiah, the firstborn, and his sons. <sup>6</sup> And of the sons of Zerah: Jeuel and their brethren, six hundred and ninety. <sup>7</sup> And of the sons of Benjamin: Sallu, the son of Meshullam, the son of Hodaviah, the son of Hassenuah, <sup>8</sup> and Ibneiah, the son of Jeroham, and Elah, the son of Uzzi, the son of Michri, and Meshullam, the son of Shephatiah, the son of Reuel, the son of Ib-nijah, <sup>9</sup> and their brethren by their families, nine hundred and fifty-six. All these were heads of their families by the houses of their fathers. <sup>10</sup> And of the priests: Jedaiah, Jehoiarib and Jachin <sup>11</sup> and Azariah, the son of Hilkiah, the

fili Maraioth, filii Ahitob, pontifex domus Dei, <sup>12</sup> porro Adaias, filius Hieroam, filii Phasor, filii Melchia, et Masaia, filius Adihel, filii Iezra, filii Mosollam, filii Mosollamoth, filii Emmer, <sup>13</sup> fratres quoque eorum, principes per familias suas, mille septingenti sexaginta fortissimi robore ad faciendum opus ministerii in domo Dei. <sup>14</sup> De Levitis autem: Semeia, filius Assub, filii Ezricam, filii Asebiu de filiis Merari, <sup>15</sup> Bacbacar quoque, carpentarius, et Galal et Mathania, filius Micha, filii Zechri, filii Asaph, <sup>16</sup> et Obdia, filius Semeiae, filii Galal, filii Idithun, et Barachia, filius Asa, filii Helcana, qui habitavit in atriis Netophathi.

<sup>17</sup> Ianitores autem Sellum et Acub et Telmon et Ahiman et frater eorum Sellum princeps <sup>18</sup> usque ad illud tempus in porta regis ad orientem observabant per vices suas de filiis Levi. <sup>19</sup> Sellum vero, filius Core, filii Abiasaph, filii Core, cum fratribus suis et domo patris sui, hii sunt Coritae, super opera ministerii custodes vestibulorum tabernaculi, et familiae eorum per vices castrorum Domini custodientes introitum, <sup>20</sup> Finees autem, filius Eleazar, erat dux eorum coram Domino. <sup>21</sup> Porro Zaccharias, filius Mosollamia, ianitor portae Tabernaculi Testimonii. <sup>22</sup> Omnes hii electi in ostiarios per portas ducenti duodecim, et descripti in villis propriis quos constituerunt David et Samuhel, videns, in fide sua, <sup>23</sup> tam ipsos quam filios eorum in ostiis domus Domini et in tabernaculo vicibus suis.

son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, high priest of the house of God, <sup>12</sup> and Adaiah, the son of Jeroham, the son of Passhur, the son of Malchiajah, and Maasai, the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer, <sup>13</sup> and their brethren, heads in their families, a thousand seven hundred and threescore very strong *and able men* for the work of the ministry in the house of God. <sup>14</sup> And of the Levites: Shemaiah, the son of Hasshub, the son of Azrikam, the son of Hashabiah of the sons of Merari, <sup>15</sup> and Bakbakkar, the carpenter, and Galal and Mattaniah, the son of Mica, the son of Zichri, the son of Asaph, <sup>16</sup> and Obadiah, the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah, the son of Asa, the son of Elkannah, who dwelt in the *suburbs* of Netophathites.

<sup>17</sup> And the porters *were* Shallum and Akkub and Talmon and Ahiman, and their brother Shallum *was* the prince. <sup>18</sup> Until that time in the king's gate eastward *the sons of Levi waited* by their turns. <sup>19</sup> But Shallum, the son of Kore, the son of Ebiasaph, the son of Korah, with his brethren and his father's house, *the Korahites, were* over the works of the service, keepers of the gates of the tabernacle, and their families in turns were keepers of the entrance of the camp of the Lord, <sup>20</sup> and Phinehas, the son of Eleazar, was their prince before the Lord. <sup>21</sup> And Zechariah, the son of Meshelemiah, was porter of the gate of the Tabernacle of the Testimony. <sup>22</sup> All these that were chosen to be porters at the gates were two hundred and twelve, and they were registered in their proper towns whom David and Samuel, the seer, appointed in their trust, <sup>23</sup> as well them as their sons *to keep* the gates of the house of the Lord and the tabernacle by their turns.

<sup>24</sup> Per quattuor ventos erant ostiarii, id est, ad orientem et ad occidentem et ad aquilonem et ad austrum, <sup>25</sup> fratres autem eorum in viculis morabantur et veniebant in sabbatis suis de tempore usque ad tempus. <sup>26</sup> His quattuor Levitis creditus erat omnis numerus ianitorum, et erant super exedras et thesauros domus Domini, <sup>27</sup> per gyrum quoque templi Domini morabantur in custodiis suis ut cum tempus fuisset ipsi mane aperirent fores. <sup>28</sup> De horum genere erant et super vasa ministerii, ad numerum enim et inferebantur vasa et efferebantur. <sup>29</sup> De ipsis et qui credita habebant utensilia sanctuarii praeerant similae et vino et oleo et turi et aromatibus. <sup>30</sup> Filii autem sacerdotum unguenta ex aromatibus conficiebant.

<sup>31</sup> Et Matthathias, Levites, primogenitus Sellum, Coritae, praefectus erat eorum quae in sartagine frigeantur. <sup>32</sup> Porro de filiis Caath, fratribus eorum, super panes erant propositionis ut semper novos per singula sabbata praepararent. <sup>33</sup> Hii sunt principes cantorum per familias Levitarum qui in exedris morabantur ut die et nocte iugiter suo ministerio deservirent.

<sup>34</sup> Capita Levitarum, per familias suas principes, manserunt in Hierusalem, <sup>35</sup> in Gabaon autem commorati sunt pater Gabaon, Iaihel, et nomen uxoris eius Maacha, <sup>36</sup> filius primogenitus eius, Abdon, et Sur et Cis et Baal et Ner et Nadab, <sup>37</sup> Gedor quoque et Ahio et Zaccharias et Macelloth, <sup>38</sup> porro Macelloth genuit Semmaam. Isti habitaverunt e regione fratrum suorum in Hierusalem cum fratribus suis. <sup>39</sup> Ner autem genuit Cis, et Cis genuit Saul, et Saul genuit

<sup>24</sup> In four quarters were the porters, that is to say, toward the east and west and north and south, <sup>25</sup> and their brethren dwelt in villages and came upon their sabbath days from time to time. <sup>26</sup> To these four Levites were committed the whole number of the porters, and they were over the chambers and treasures of the house of the Lord, <sup>27</sup> and they abode in their watches round about the temple of the Lord that when it was time they might open the gates in the morning. <sup>28</sup> *And some* of their stock had the charge of the vessels for the ministry, for the vessels were both brought in and carried out by number. <sup>29</sup> *Some* of them also *had* the instruments of the sanctuary committed unto them *and the* charge of the fine flour and wine and oil and frankincense and spices. <sup>30</sup> And the sons of the priests made the ointments of the spices.

<sup>31</sup> And Mattithiah, a Levite, the firstborn of Shallum, the Korahrite, was overseer of such things as were fried in the fryingpan. <sup>32</sup> And some of the sons of Kohath, their brethren, were over the loaves of proposition to prepare always new for every sabbath. <sup>33</sup> These are the chief of the singing men of the families of the Levites who dwelt in the chambers by the temple that they might serve continually day and night in their ministry.

<sup>34</sup> The heads of the Levites, princes in their families, abode in Jerusalem, <sup>35</sup> and in Gibeon dwelt Jeiel, the father of Gibeon, and the name of his wife was Maacah, <sup>36</sup> his first-born son, Abdon, and Zur and Kish and Baal and Ner and Nadab, <sup>37</sup> Gedor also and Ahio and Zechariah and Mikloth, <sup>38</sup> and Mikloth begot Shimean. These dwelt over against their brethren in Jerusalem with their brethren. <sup>39</sup> Now Ner begot Kish, and Kish begot Saul, and Saul begot Jonathan

Jonathan et Melchisuae et Abinadab et Esbaal. <sup>40</sup> Filius autem Jonathan Meribbaal, et Meribbaal genuit Micha. <sup>41</sup> Porro filii Micha Phiton et Malech et Thara et Ahaz. <sup>42</sup> Ahaz autem genuit Iara, et Iara genuit Alamath et Azmoth et Zamri. Et Zamri genuit Mosa. <sup>43</sup> Mosa vero genuit Baana, cuius filius Raphaia genuit Elasa, de quo ortus est Esel. <sup>44</sup> Porro Esel sex filios habuit his nominibus: Ezricam, Bochru, Ismahel, Saria, Obdia, Anan. Hii filii Esel.

## Caput 10

**P**hilisthim autem pugnabant contra Israhel, fugeruntque viri Israhel Palestinos et ceciderunt vulnerati in Monte Gelboe. <sup>2</sup> Cumque adpropinquassent Philisthei persequentes Saul et filios eius, percusserunt Jonathan et Abinadab et Melchisuae, filios Saul. <sup>3</sup> Et adgravatum est proelium contra Saul, inveneruntque eum sagittarii et vulneraverunt iaculis. <sup>4</sup> Et dixit Saul ad armigerum suum, "Evagina gladium tuum, et interfice me ne forte veniant incircumcisi isti et inludent mihi." Noluit autem armiger eius hoc facere timore perterritus, arripuit igitur Saul ensem et inruit in eum. <sup>5</sup> Quod cum

and Malchishua and Abinadab and Esh-baal. <sup>40</sup> And the son of Jonathan was Merib-baal, and Merib-baal begot Micah. <sup>41</sup> And the sons of Micah were Pithon and Melech and Tahrea and Ahaz. <sup>42</sup> And Ahaz begot Jarah, and Jarah begot Alemeth and Azmaveth and Zimri. And Zimri begot Moza. <sup>43</sup> And Moza begot Binea, whose son Rephaiah begot Eleasah, of whom was born Azel. <sup>44</sup> And Azel had six sons, whose names are Azrikam, Bocheru, Ishmael, Sheariah, Obadiah, Hanan: these are the sons of Azel.

## Chapter 10

Saul is slain for his sins. He is buried by the men of Jabesh.

**N**ow the Philistines fought against Israel, and the men of Israel fled from before the Philistines and fell down wounded in Mount Gilboa. <sup>2</sup> And the Philistines drew near pursuing after Saul and his sons, and they killed Jonathan and Abinadab and Malchishua, the sons of Saul. <sup>3</sup> And the battle grew hard against Saul, and the archers reached him and wounded him with arrows. <sup>4</sup> And Saul said to his armourbearer, "Draw thy sword, and kill me *lest* these uncircumcised come and mock me." But his armourbearer would not, for he was struck with fear, so Saul took his sword and fell upon it. <sup>5</sup> And when his armourbearer saw it, to wit, that

vidisset armiger eius, videlicet, mortuum esse Saul, inruit etiam ipse in gladium suum et mortuus est. <sup>6</sup> Interiit ergo Saul et tres filii eius et omnis domus illius pariter concidit.

<sup>7</sup> Quod cum vidissent viri Israhel qui habitabant in campis, fugerunt, et Saul ac filiis eius mortuis, dereliquerunt urbes suas et huc illucque dispersi sunt, veneruntque Philisthim et habitaverunt in eis. <sup>8</sup> Die igitur altero detrahentes Philisthim spolia caesorum invenerunt Saul et filios eius iacentes in Monte Gelboe. <sup>9</sup> Cumque spoliassent eum et amputassent caput armisque nudassent, miserunt in terram suam ut circumferretur et ostenderetur idolorum templis et populis. <sup>10</sup> Arma autem eius consecraverunt in fano dei sui, et caput adfixerunt in templo Dagon. <sup>11</sup> Hoc cum audissent viri Iabesgalaad, omnia, scilicet, quae Philisthim fecerant super Saul, <sup>12</sup> consurrexerunt singuli virorum fortium et tulerunt cadavera Saul et filiorum eius adtuleruntque ea in Iabes et sepelierunt ossa eorum subter quercum quae erat in Iabes, et ieiunaverunt septem diebus.

<sup>13</sup> Mortuus est ergo Saul propter iniquitates suas eo quod praevaricatus sit mandatum Domini quod praeceperat et non custodierit illud sed insuper etiam pythonissam consuluerit <sup>14</sup> nec speraverit in Domino. Propter quod interfecit eum et transtulit regnum eius ad David, filium Isai.



Saul was dead, he also fell upon his sword and died. <sup>6</sup> So Saul died and his three sons and all his house fell together.

<sup>7</sup> And when the men of Israel that dwelt in the plains saw this, they fled, and Saul and his sons being dead, they forsook their cities and were scattered up and down, and the Philistines came and dwelt in them. <sup>8</sup> And the next day the Philistines taking away the spoils of them that were slain found Saul and his sons lying on Mount Gilboa. <sup>9</sup> And when they had stripped him and cut off his head and taken away his armour, they sent it into their land to be carried about and shewn in the temples of the idols and to the people. <sup>10</sup> And his armour they dedicated in the temple of their god, and his head they fastened up in the temple of Dagon. <sup>11</sup> *And* when the men of Jabesh Gilead had heard this, to wit, all that the Philistines had done to Saul, <sup>12</sup> all the valiant men *of them* arose and took the bodies of Saul and of his sons and brought them to Jabesh and buried their bones under the oak that was in Jabesh, and they fasted seven days.

<sup>13</sup> So Saul died for his iniquities because he transgressed the commandment of the Lord which he had commanded and kept it not *and* moreover consulted also a witch <sup>14</sup> and trusted not in the Lord. Therefore he slew him and transferred his kingdom to David, the son of Jesse.

## Caput II

Congregatus est igitur omnis Israhel ad David in Hebron, dicens, "Os tuum sumus et caro tua. <sup>2</sup> Heri quoque et nudius tertius cum adhuc regnaret Saul, tu eras qui educebas et introducebas Israhel, tibi enim dixit Dominus, Deus tuus, 'Tu pasces populum meum Israhel, et tu eris princeps super eum.'"

<sup>3</sup> Venerunt ergo omnes maiores natu Israhel ad regem in Hebron, et iniit David cum eis foedus coram Domino, unxeruntque eum regem super Israhel iuxta sermonem Domini quem locutus est in manu Samuhel. <sup>4</sup> Abiit quoque David et omnis Israhel in Hierusalem, haec est Iebus, ubi erant Iebusei habitatores terrae. <sup>5</sup> Dixeruntque qui habitabant in Iebus ad David, "Non ingredieris huc."

Porro David cepit arcem Sion, quae est civitas David, <sup>6</sup> dixitque, "Omnis qui percusserit Iebuseum in primis erit princeps et dux." Ascendit igitur primus Ioab, filius Sarviae, et factus est princeps. <sup>7</sup> Habitavit autem David in arce, et idcirco appellata est civitas David. <sup>8</sup> Aedificavitque urbem

## Chapter 11

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

Then all Israel gathered themselves to David in Hebron, saying, "We are thy bone and thy flesh. <sup>2</sup> Yesterday also and the day before when Saul *was king*, thou wast he that leddest out and broughtest in Israel, for the Lord, thy God, said to thee, 'Thou shalt feed my people Israel, and thou shalt be ruler over them.'"

<sup>3</sup> So all the ancients of Israel came to the king to Hebron, and David made a covenant with them before the Lord, and they anointed him king over Israel according to the word of the Lord which he spoke in the hand of Samuel. <sup>4</sup> And David and all Israel went to Jerusalem, which is Jebus, where the Jebusites were the inhabitants of the land. <sup>5</sup> And the inhabitants of Jebus said to David, "Thou shalt not come in here."

But David took the castle of Zion, which is the city of David, <sup>6</sup> and he said, "Whosoever shall first strike the *Jebusites* shall be the head and chief captain." And Joab, the son of Zeruiah, went up first and was made the general. <sup>7</sup> And David dwelt in the castle, and therefore it was called the city of David. <sup>8</sup> And he built the city round about from Millo all

in circuitu a Mello usque ad gyrum, Ioab autem reliqua urbis extruxit. <sup>9</sup> Proficiebatque David vadens et crescens, et Dominus exercituum erat cum eo.

<sup>10</sup> Hii principes virorum fortium David qui adiuverunt eum ut rex fieret super omnem Israhel iuxta verbum Domini quod locutus est ad Israhel, <sup>11</sup> et iste numerus robustorum David. Iesbaam, filius Achàmoni, princeps inter triginta, iste levavit hastam suam super trecentos vulneratos una vice. <sup>12</sup> Et post eum Eleazar, filius patruī eius, Ahoites, qui erat inter tres potentes; <sup>13</sup> iste fuit cum David in Aphesdommim quando Philisthim congregati sunt ad locum illum in proelium, et erat ager regionis illius plenus hordeo, fugeratque populus a facie Philisthinorum. <sup>14</sup> Hi steterunt in medio agri et defenderunt eum, cumque percussissent Philistheos dedit Dominus salutem magnam populo suo.

<sup>15</sup> Descenderunt autem tres de triginta principibus ad petram in qua erat David, ad speluncam Odollam, quando Philisthim fuerant castrametati in Valle Raphaim. <sup>16</sup> Porro David erat in praesidio, et statio Philisthinorum in Bethleem. <sup>17</sup> Desideravit igitur David et dixit, "O si quis daret mihi aquam de cisterna Bethleem, quae est in porta!" <sup>18</sup> Tres ergo isti per media castra Philisthinorum perrexerunt et hausērunt aquam de cisterna Bethleem, quae erat in porta, et attulerunt ad David ut biberet, qui noluit sed magis libavit illam Domino, <sup>19</sup> dicens, "Absit ut in conspectu Dei mei hoc faciam et sanguinem virorum istorum bibam, quia in peri-

round, and Joab built the rest of the city. <sup>9</sup> And David went on growing and increasing, and the Lord of hosts was with him.

<sup>10</sup> These are the chief of the valiant men of David who helped him to be made king over all Israel according to the word of the Lord which he spoke to Israel, <sup>11</sup> and this is the number of the heroes of David. Jeshobeam, the son of Hachmoni, the chief among the thirty, he lifted up his spear against three hundred wounded by him at one time. <sup>12</sup> And after him was Eleazar, his uncle's son, the Ahohite, who was *one of the* three mighties; <sup>13</sup> he was with David in Pasdammim when the Philistines were gathered to that place to battle, and the field of that country was full of barley, and the people fled from before the Philistines. <sup>14</sup> *But* these men stood in the midst of the field and defended it, *and* they slew the Philistines, *and* the Lord gave a great deliverance to his people.

<sup>15</sup> And three of the thirty captains went down to the rock wherein David was, to the cave of Adullam, when the Philistines encamped in the Valley of Rephaim. <sup>16</sup> And David was in a hold, and the garrison of the Philistines in Bethlehem. <sup>17</sup> And David longed and said, "O that some man would give me water of the cistern of Bethlehem, which is in the gate!" <sup>18</sup> And these three broke through the midst of the camp of the Philistines and drew water out of the cistern of Bethlehem, which was in the gate, and brought it to David to drink, and he would not drink of it but rather offered it to the Lord, <sup>19</sup> saying, "God forbid that I should do this in the sight of my God and should drink the blood of these men, for with the danger of their lives they have brought me the wa-

culo animarum suarum adtulerunt mihi aquam!" Et ob hanc causam noluit bibere. Haec fecerunt tres robustissimi.

<sup>20</sup> Abisai quoque, frater Ioab, ipse erat princeps trium, et ipse levavit hastam suam contra trecentos vulneratos, et ipse erat inter tres nominatissimus <sup>21</sup> et inter tres secundos inclitus et princeps eorum, verumtamen usque ad tres primos non pervenerat.

<sup>22</sup> Banaia, filius Ioiadae, viri robustissimi, qui multa opera perpetrarat, de Capsehel, ipse percussit duos arihel Moab, et ipse descendit et interfecit leonem in media cisterna tempore nivis. <sup>23</sup> Et ipse percussit virum Aegyptium cuius statura erat quinque cubitorum et habebat lanceam ut liciatorium texentium, descendit ergo ad eum cum virga et rapuit hastam quam tenebat manu et interfecit eum hasta sua. <sup>24</sup> Haec fecit Banaia, filius Ioiada, qui erat inter tres robustos nominatissimus, <sup>25</sup> inter triginta primus, verumtamen ad tres usque non pervenerat, posuit autem eum David ad auriculam suam.

<sup>26</sup> Porro fortissimi viri in exercitu Asahel, frater Ioab, et Eleanan, filius patruī eius de Bethleem; <sup>27</sup> Semmoth, Arorites; Helles, Phallonites; <sup>28</sup> Iras, filius Acces, Thecuites; Abiezer, Anathothites; <sup>29</sup> Sobbochai, Asothites; Ilai, Ahoites, <sup>30</sup> Marai, Netophathites; Heled, filius Baana, Netophathites; <sup>31</sup> Ethai, filius Ribai de Gabaath filiorum Benjamin; Banaia, Pharathonites; <sup>32</sup> Uri de Torrente Gaas; Abial, Arabathites; Azmoth, Bauramites; Eliaba, Salabonites; <sup>33</sup> filii Asom, Gezonites; Jonathan, filius Segā, Ararites; <sup>34</sup> Ahiam, filius Sachar, Ararites; <sup>35</sup> Eliphal, filius Ur; <sup>36</sup> Apher, Mechurathites; Ahia, Phellonites; <sup>37</sup> Asrai, Carmelites; Noorai, fil-

ter!" And therefore he would not drink. These things did the three most valiant.

<sup>20</sup> And Abishai, the brother of Joab, he was chief of three, and he lifted up his spear against three hundred *whom he slew*, and he was renowned among the three <sup>21</sup> and illustrious among the second three and their captain, but yet he attained not to the first three.

<sup>22</sup> Banaiah, the son of Jehoiada, a most valiant man of Kabzeel, who had done many acts, he slew the two ariels of Moab, and he went down and killed a lion in the midst of a pit in the time of snow. <sup>23</sup> And he slew an Egyptian whose stature was of five cubits and who had a spear like a weaver's beam, and he went down to him with a staff and plucked away the spear that he held in his hand and slew him with his own spear. <sup>24</sup> These things did Banaiah, the son of Jehoiada, who was renowned among the three valiant ones <sup>25</sup> *and* the first among the thirty, but yet to the three he attained not, and David made him of his counsel.

<sup>26</sup> Moreover the most valiant men of the army were Asahel, brother of Joab, and Elhanan, the son of his uncle of Bethlehem; <sup>27</sup> Shammoth, an Harorite; Helez, a Pelonite; <sup>28</sup> Ira, the son of Ikkesh, a Tekoite; Abiezer, an Anathothite; <sup>29</sup> Sibbecai, a Hushathite; Ilai, an Ahohite; <sup>30</sup> Maharai, a Netophathite; Heled, the son of Baanah, a Netophathite; <sup>31</sup> Ithai, the son of Ribai of Gibeah of the sons of Benjamin; Benaiah, a Pirathonite; <sup>32</sup> Hurai of the Torrent Gaash; Abiel, an Arbathite; Azmaveth, a Baharumite; Eliahba, a Shaalbomite; <sup>33</sup> the sons of Hashem, a Gizonite; Jonathan, the son of Shagee, a Hararite; <sup>34</sup> Ahiam, the son of Sachar, a Hararite; <sup>35</sup> Eliphal, the son of Ur; <sup>36</sup> Hephher, a Mecherathite; Ahijah, a Pelonite; <sup>37</sup> Hezro, a Carmelite; Naarai, the son of

ius Azbi; <sup>38</sup> Iohel, frater Nathan; Mabbar, filius Agarai; <sup>39</sup> Sellec, Ammonites; Noorai, Berothites, armiger Ioab, filii Sarviae; <sup>40</sup> Iras, Iethreus; Gareb, Iethreus; <sup>41</sup> Urias, Ettheus; Zabad, filius Ooli; <sup>42</sup> Adina, filius Seza, Rubenites, princeps Rubenitarum, et cum eo triginta; <sup>43</sup> Hanan, filius Maacha, et Iosaphat, Mathanites; <sup>44</sup> Ozias, Astharothites; Semma et Iaihel, filii Hotam, Aroerites; <sup>45</sup> Iedihel, filius Samri, et Ioha, frater eius, Thosaites; <sup>46</sup> Elihel, Maumites; et Ieribai et Iosai, filii Elnaem, et Iethma, Moabites; Elihel et Obed et Iaihel de Masobia.

## Caput 12

**H**ii quoque venerunt ad David in Siceleg cum adhuc fugeret Saul, filium Cis, qui erant fortissimi et egregii pugnatōres <sup>2</sup> tendentes arcum et utraque manu fundis saxa iacentes et dirigentes sagittas de fratribus Saul ex Benjamin. <sup>3</sup> Princeps Ahiezer et Ioas, filii Sammaa Gabathites, et Iazihel et Phallet, filii Azmoth, et Baracha et Ieu, Anathothites, <sup>4</sup> Samaias quoque, Gabaonites, fortissimus inter triginta et



Ezbai; <sup>38</sup> Joel, the brother of Nathan; Mibhar, the son of Hagari; <sup>39</sup> Zelek, an Ammonite; Naharai, a Beerothite, the armourbearer of Joab, the son of Zeruiah; <sup>40</sup> Ira, an Ithrite; Gareb, an Ithrite; <sup>41</sup> Uriah, a Hethite; Zabad, the son of Ahlai; <sup>42</sup> Adina, the son of Shiza, a Reubenite, the prince of the Reubenites, and thirty with him; <sup>43</sup> Hanan, the son of Maacah; and Joshaphat, a Mithnite; <sup>44</sup> Uzzia, an Ashterathite; Shama and Jeiel, the sons of Hotham, an Aroerite; <sup>45</sup> Jediael, the son of Shimri, and Joha, his brother, a Tizite; <sup>46</sup> Eliel, a Mahavite; and Jeribai and Joshaviah, the sons of Elnaam, and Ithmah, a Moabite; Eliel and Obed and Jaasiel of Mezoba.

## Chapter 12

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

*N*ow these *are they that* came to David to Ziklag while he yet fled from Saul, the son of Kish, and they were most valiant and excellent warriors <sup>2</sup> bending the bow and *using* either hand *in* hurling stones with slings and shooting arrows of the brethren of Saul of Benjamin. <sup>3</sup> The chief was Ahiezer and Joash, the sons of Shemaah of Gibeah, and Jeziel and Pelet, the sons of Azmaveth, and Beracah and Jehu, an Anathothite, <sup>4</sup> and Ishmaiah of Gibeon, the stoutest amongst

super triginta, Hieremias et Iezihel et Iohanan et Iezbad Gaderothites <sup>5</sup> et Eluzai et Ierimuth et Baalia et Samaria et Saphatia, Aruphites, <sup>6</sup> Helcana et Iesia et Azrahel et Ioezer et Iesbaam de Careim <sup>7</sup> Ioeela quoque et Zabadia, filii Ieroam de Gedor.

<sup>8</sup> Sed et de Gaddi transfugerunt ad David cum lateret in deserto viri robustissimi et pugnatores optimi tenentes clypeum et hastam, facies eorum quasi facies leonis, et veloces quasi capreae in montibus: <sup>9</sup> Ezer, princeps, Obdias, secundus, Eliab, tertius, <sup>10</sup> Masmana, quartus, Hieremias, quintus, <sup>11</sup> Hetthi, sextus, Helihel, septimus, <sup>12</sup> Iohanan, octavus, Helzebad, nonus, <sup>13</sup> Hieremias, decimus, Bachannai, undecimus. <sup>14</sup> Hii de filiis Gad, principes exercitus. Novissimus centum militibus praeerat et maximus mille. <sup>15</sup> Isti sunt qui transierunt Iordanem mense primo quando inundare consuevit super ripas suas, et omnes fugaverunt qui morabantur in vallibus ad orientalem plagam et occidentalem.

<sup>16</sup> Venerunt autem et de Benjamin et de Iuda ad praesidium in quo morabatur David. <sup>17</sup> Egressusque est David obviam eis et ait, "Si pacifice venistis ad me ut auxiliemini mihi, cor meum iungatur vobis, si autem insidiamini mihi pro adversariis meis, cum ego iniquitatem in manibus non habeam, videat Deus patrum nostrorum et iudicet."

<sup>18</sup> Spiritus vero induit Amessai, principem inter triginta, et ait, "Tui sumus, O David, et tecum, fili Isai. Pax, pax tibi et pax adiutoribus tuis, te enim adiuvat Deus tuus." Suscepit ergo eos David et constituit principes turmae.

the thirty and over the thirty, Jeremiah and Jahaziel and Johanan and Jozabad of Gederah <sup>5</sup> and Eluzai and Jerimoth and Bealiah and Shemariah and Shephatiah, the Haruphite, <sup>6</sup> Elkanah and Isshiah and Azarel and Joezer and Jashobeam of Carehim <sup>7</sup> and Joelah and Zebadiah, the sons of Jeroham of Gedor.

<sup>8</sup> From Gadites also there went over to David when he lay hid in the wilderness most valiant men and excellent warriors holding shield and spear *whose* faces were like the faces of a lion, and they were swift like the roebucks on the mountains: <sup>9</sup> Ezer, the chief, Obsdiah, the second, Eliab, the third, <sup>10</sup> Mishmannah, the fourth, Jeremiah, the fifth, <sup>11</sup> Attai, the sixth, Eliel, the seventh, <sup>12</sup> Johanan, the eighth, Elzabad, the ninth, <sup>13</sup> Jeremiah, the tenth, Machbannai, the eleventh. <sup>14</sup> These were of the sons of Gad, captains of the army. The least of them was captain over a hundred soldiers and the greatest over a thousand. <sup>15</sup> These are they who passed over the Jordan in the first month when it is used to flow over its banks, and they put to flight all that dwelt in the valleys *both* toward the east and toward the west.

<sup>16</sup> And there came also of the men of Benjamin and of Judah to the hold in which David abode. <sup>17</sup> And David went out to meet them and said, "If you are come peaceably to me to help me, let my heart be joined to you, but if you plot against me for my enemies, whereas I have no iniquity in my hands, let the God of our fathers see and judge."

<sup>18</sup> But the spirit came upon Amasai, the chief among thirty, and he said, "We are thine, O David, and *for* thee, O son of Jesse. Peace, peace be to thee and peace to thy helpers, for thy God helpeth thee." So David received them and made them captains of the band.

19 Porro de Manasse transfugerunt ad David quando veniebat cum Philisthim adversum Saul ut pugnaret, et non dimicavit cum eis quia inuito consilio remiserunt eum principes Philisthinorum, dicentes, "Periculo capitis nostri revertetur ad dominum suum Saul." 20 Quando igitur reversus est in Siceleg transfugerunt ad eum de Manasse Ednas et Iozabad et Iedihel et Michahel et Ednas et Iozabad et Heliu et Salathi, principes milium in Manasse. 21 Hii prae-buerunt auxilium David adversum latrunculos, omnes enim erant viri fortissimi et facti sunt principes in exercitu. 22 Sed et per singulos dies veniebant ad David ad auxiliandum ei usque dum fieret grandis numerus, quasi exercitus Dei.

23 Iste quoque est numerus principum exercitus qui venerunt ad David cum esset in Hebron ut transferrent regnum Saul ad eum iuxta verbum Domini. 24 Filii Iuda portantes clypeum et hastam, sex milia octingenti expediti ad proelium. 25 De filiis Symeon virorum fortissimorum ad pugnandum, septem milia centum. 26 De filiis Levi, quattuor milia sescenti. 27 Ioiada quoque, princeps de stirpe Aaron, et cum eo tria milia septingenti. 28 Sadoc etiam, puer egregiae indolis, et domus patris eius, principes viginti duo. 29 De filiis autem Benjamin, fratribus Saul, tria milia, magna enim pars eorum adhuc sequebatur domum Saul. 30 Porro de filiis Ephraim, viginti milia octingenti fortissimi robore viri nominati in cognationibus suis. 31 Et ex dimidia tribu Manasse, decem et octo milia, singuli per nomina sua, venerunt ut constituerent regem David. 32 De filiis quoque Isachar, viri

<sup>19</sup> And there *were some of* Manasseh *that* went over to David when he came with the Philistines against Saul to fight, *but* he did not fight with them because the lords of the Philistines taking counsel sent him back, saying, "With the danger of our heads he will return to his master Saul." <sup>20</sup> So when he went back to Ziklag there fled to him of Manasseh Adnah and Jozabad and Jediahel and Michael and Adnah and Jozabad and Elihu and Zillethai, captains of thousands in Manasseh. <sup>21</sup> These helped David against the rovers, for they were all most valiant men and were made commanders in the army. <sup>22</sup> Moreover day by day there came *some* to David to help him till they became a great number, like the army of God.

<sup>23</sup> And this is the number of the chiefs of the army who came to David when he was in Hebron to transfer to him the kingdom of Saul according to the word of the Lord. <sup>24</sup> The sons of Judah bearing shield and spear, six thousand eight hundred well appointed to war. <sup>25</sup> Of the sons of Simeon valiant men for war, seven thousand one hundred. <sup>26</sup> Of the sons of Levi, four thousand six hundred. <sup>27</sup> And Jehoiada, prince of the race of Aaron, and with him three thousand seven hundred. <sup>28</sup> Zadok also, a young man of excellent disposition, and the house of his father, twenty-two principal men. <sup>29</sup> And of the sons of Benjamin, the brethren of Saul, three thousand, for hitherto a great part of them followed the house of Saul. <sup>30</sup> And of the sons of Ephraim, twenty thousand eight hundred men of great valour renowned in their kindreds. <sup>31</sup> And of the half tribe of Manasseh, eighteen thousand, every one by their names, came to make David king. <sup>32</sup> Also of the sons of Issachar, men of understanding

eruditi qui norant singula tempora ad praecipendum quid facere deberet Israhel, principes ducenti, omnis autem reliqua tribus eorum consilium sequebatur. <sup>33</sup> Porro de Zabulon, qui egrediebantur ad proelium et stabant in acie instructi armis bellicis, quinquaginta milia venerunt in auxilium non in corde duplici. <sup>34</sup> Et de Nepthali, principes mille, et cum eis instructa clypeo et hasta triginta et septem milia. <sup>35</sup> De Dan etiam, praeparata ad proelium viginti octo milia sescentorum. <sup>36</sup> Et de Aser, egredientes ad pugnam et in acie provocantes quadraginta milia. <sup>37</sup> Trans Iordanem autem de filiis Ruben et de Gad et dimidia parte tribus Manasse, instructa armis bellicis centum viginti milia. <sup>38</sup> Omnes isti viri bellatores expediti ad pugnandum corde perfecto venerunt in Hebron ut constituerent regem David super universum Israhel, sed et omnes reliqui ex Israhel uno corde erant ut rex fieret David. <sup>39</sup> Fueruntque ibi apud David tribus diebus comedentes et bibentes, praeparaverant enim eis fratres sui. <sup>40</sup> Sed et qui iuxta eos erant usque ad Isachar et Zabulon et Nepthalim adferebant panes in asinis et camelis et mulis et bubus ad vescendum farinam, palatas, uvam passam, vinum, oleum, boves, arietes ad omnem copiam, gaudium quippe erat in Israhel.

that knew all times to order what Israel should do, two hundred principal men, and all the rest of the tribe followed their counsel. <sup>33</sup> And of Zebulun, such as went forth to battle and stood in array well appointed with armour for war, there came fifty thousand to his aid with no double heart. <sup>34</sup> And of Naphtali, a thousand leaders, and with them seven and thirty thousand furnished with shield and spear. <sup>35</sup> Of Dan also, twenty-eight thousand six hundred prepared for battle. <sup>36</sup> And of Asher, forty thousand going forth to fight and challenging in battle. <sup>37</sup> And on the other side of the Jordan of the sons of Reuben and of Gad and of the half of the tribe of Manasseh, a hundred and twenty thousand furnished with arms for war. <sup>38</sup> All these men of war well appointed to fight came with a perfect heart to Hebron to make David king over all Israel, *and* all the rest also of Israel were of one heart to make David king. <sup>39</sup> And they were there with David three days eating and drinking, for their brethren had prepared for them. <sup>40</sup> Moreover they that were near them even as far as Issachar and Zebulun and Naphtali brought loaves on asses and on camels and on mules and on oxen to eat meal, figs, raisins, wine, oil *and* oxen *and* sheep in *abundance*, for there was joy in Israel.

## Caput 13

**I**niit autem consilium David cum tribunis et centurionibus et universis principibus. <sup>2</sup> Et ait ad omnem coetum Israhel, "Si placet vobis et a Domino, Deo nostro, egreditur sermo quem loquor, mittamus ad fratres nostros reliquos in universas regiones Israhel et ad sacerdotes et Levitas qui habitant in suburbanis urbium ut congregentur ad nos, <sup>3</sup> et reducamus arcam Dei nostri ad nos, non enim requisivimus eam in diebus Saul." <sup>4</sup> Et respondit universa multitudo ut ita fieret, placuerat enim sermo omni populo. <sup>5</sup> Congregavit ergo David cunctum Israhel a Sior Aegypti usque dum ingrediaris Emath ut adduceret arcam Dei de Cariathiarim.

<sup>6</sup> Et ascendit David et omnis vir Israhel ad collem Cariathiarim quae est in Iuda ut adferrent inde arcam Dei Domini sedentis super cherubin ubi invocatum est nomen eius. <sup>7</sup> Inposueruntque arcam Dei super plastrum novum de domo Abinadab. Oza autem et frater eius minabant plastrum. <sup>8</sup> Porro David et universus Israhel ludebant coram Deo omni virtute in canticis et in citharis et psalteriis et



## Chapter 13

The ark is brought from Kiriath-jearim. Uzzah for touching it is struck dead.

And David consulted with the captains of thousands and of hundreds and with all the commanders. <sup>2</sup> And he said to all the assembly of Israel, "If it please you and if the word which I speak come from the Lord, our God, let us send to the rest of our brethren into all the countries of Israel and to the priests and the Levites that dwell in the suburbs of the cities to gather themselves to us, <sup>3</sup> and let us bring again the ark of our God to us, for we sought it not in the days of Saul." <sup>4</sup> And all the multitude answered that it should be so, for the word pleased all the people. <sup>5</sup> So David assembled all Israel from Shihor of Egypt even to the entering into Hamath to bring the ark of God from Kiriath-jearim.

<sup>6</sup> And David went up *with all the men* of Israel to the hill of Kiriath-jearim which is in Judah to bring thence the ark of the Lord God sitting upon the cherubims where his name is called upon. <sup>7</sup> And they carried the ark of God upon a new cart out of the house of Abinadab. And Uzzah and his brother drove the cart. <sup>8</sup> And David and all Israel played before God with all their might with hymns and with harps and with psalteries and timbrels and cymbals and trumpets,

tympanis et cymbalis et tubis, <sup>9</sup> cum autem pervenissent ad aream Chidon, tetendit Oza manum suam ut sustentaret arcam, bos quippe lasciviens paululum inclinaverat eam. <sup>10</sup> Iratus est itaque Dominus contra Ozam et percussit eum eo quod contigisset arcam, et mortuus est ibi coram Domino.

<sup>11</sup> Contristatusque est David eo quod divisisset Dominus Ozam, vocavitque locum illum Divisio Oza usque in praesentem diem. <sup>12</sup> Et timuit Deum tunc temporis, dicens, "Quomodo possum ad me introducere arcam Dei?" <sup>13</sup> Et ob hanc causam non eam adduxit ad se, hoc est, in Civitatem David, sed avertit in domum Obededom, Getthei. <sup>14</sup> Mansit ergo arca Dei in domo Obededom tribus mensibus, et benedixit Dominus domui eius et omnibus quae habebat.

## Caput 14

**M**isit quoque Hiram, rex Tyri, nuntios ad David et ligna cedrina et artifices parietum lignorumque ut aedificarent ei domum. <sup>2</sup> Cognovitque David eo quod confirmasset eum Dominus in regem super Israhel et sublevatum esset regnum suum super populum eius Israhel. <sup>3</sup> Accepit quoque David alias uxores in Hierusalem, genuitque filios et filias. <sup>4</sup> Et

<sup>9</sup> and when they came to the floor of Chidon, Uzzah put forth his hand to hold up the ark, for the ox being wanton had made it lean a little *on one* side. <sup>10</sup> And the Lord was angry with Uzzah and struck him because he had touched the ark, and he died there before the Lord.

<sup>11</sup> And David was troubled because the Lord had divided Uzzah, and he called that place the Breach of Uzzah to this day. <sup>12</sup> And he feared God at that time, saying, "How can I bring in the ark of God to me?" <sup>13</sup> And therefore he brought it not *home* to himself, that is, into the City of David, but carried it aside into the house of Obed-edom, the Gittite. <sup>14</sup> And the ark of God remained in the house of Obed-edom three months, and the Lord blessed his house and all that he had.

## Chapter 14

David's house and children. His victories over the Philistines.

**A**nd Hiram, king of Tyre, sent messengers to David and cedar trees and *masons and carpenters* to build him a house. <sup>2</sup> And David perceived that the Lord had confirmed him king over Israel and that his kingdom was exalted over his people Israel. <sup>3</sup> And David took other wives in Jerusalem, and he begot sons and daughters. <sup>4</sup> Now these are the names

haec nomina eorum qui nati sunt ei in Hierusalem: Sammu et Sobab, Nathan et Salomon, <sup>5</sup> Iebar et Helisu et Eliphaleth, <sup>6</sup> Noga quoque et Napheg et Iaphiae, <sup>7</sup> Elisama et Baliaa et Eliphaleth.

<sup>8</sup> Audientes autem Philisthim eo quod unctus esset David in regem super universum Israhel ascenderunt omnes ut quaerent eum, quod cum audisset David egressus est obviam eis. <sup>9</sup> Porro Philisthim venientes diffusi sunt in Valle Raphaim. <sup>10</sup> Consuluitque David Dominum, dicens, "Si ascendam ad Philistheos, et si trades eos in manu mea?"

Et dixit ei Dominus, "Ascende, et tradam eos in manu tua."

<sup>11</sup> Cumque illi ascendissent in Baalpharasim, percussit eos ibi David, et dixit, "Divisit Deus inimicos meos per manum meam sicuti dividuntur aquae," et idcirco vocatum est nomen loci illius Baalpharasim. <sup>12</sup> Dereliqueruntque ibi deos suos, quos David iussit exuri.

<sup>13</sup> Alia etiam vice Philisthim inruerunt et diffusi sunt in valle. <sup>14</sup> Consuluitque rursum David Deum, et dixit ei Deus, "Non ascendas post eos; recede ab eis, et venies contra illos ex adverso pirorum. <sup>15</sup> Cumque audieris sonitum gradientis in cacumine pirorum, tunc egredieris ad bellum, egressus est enim Deus ante te ut percutiat castra Philisthim." <sup>16</sup> Fecit ergo David sicut praeceperat ei Deus et percussit castra Philisthinorum de Gabaon usque Gazera. <sup>17</sup> Divulgatumque est nomen David in universis regionibus, et Dominus dedit pavorem eius super omnes gentes.

of them that were born to him in Jerusalem: Shammua and Shobab, Nathan and Solomon, <sup>5</sup> Ihar and Elishua and Elpelet <sup>6</sup> and Nogah and Nepheg and Japhia, <sup>7</sup> Elishama and Bee-liada and Eliphelet.

<sup>8</sup> And the Philistines hearing that David was anointed king over all Israel went all up to seek him, *and* David heard of it *and* went out against them. <sup>9</sup> And the Philistines came and spread themselves in the Vale of Raphaim. <sup>10</sup> And David consulted the Lord, saying, "Shall I go up against the Philistines, and wilt thou deliver them into my hand?"

And the Lord said to him, "Go up, and I will deliver them into thy hand."

<sup>11</sup> And when they were come to Baal-perazim, David defeated them there, and he said, "God hath divided my enemies by my hand as waters are divided," and therefore the name of that place was called Baal-perazim. <sup>12</sup> And they left there their gods, and David commanded that they should be burnt.

<sup>13</sup> Another time also the Philistines made an irruption and spread themselves abroad in the valley. <sup>14</sup> And David consulted God again, and God said to him, "Go not up after them; turn away from them, and *come* upon them over against the pear trees. <sup>15</sup> And when thou shalt hear the sound of one going in the tops of the pear trees, then shalt thou go out to battle, for God is gone out before thee to strike the *army* of the Philistines." <sup>16</sup> And David did as God had commanded him and defeated the *army* of the Philistines, *slaying them* from Gibeon to Gezer. <sup>17</sup> And the name of David became famous in all countries, and the Lord *made all nations fear him*.

## Caput 15

**F**ecit quoque sibi domos in civitate David et aedificavit locum arcae Dei tetenditque ei tabernaculum. <sup>2</sup> Tunc dixit David, "Inlicitum est ut a quocumque portetur arca Dei nisi a Levitis, quos elegit Dominus ad portandum eam et ad ministrandum sibi usque in aeternum." <sup>3</sup> Congregavitque universum Israhel in Hierusalem ut adferretur arca Dei in locum suum quem praeparaverat ei <sup>4</sup> nec non et filios Aaron et Levitas. <sup>5</sup> De filiis Caath Urihel princeps fuit, et fratres eius centum viginti. <sup>6</sup> De filiis Merari Asaia princeps, et fratres eius ducenti viginti. <sup>7</sup> De filiis Gersom Iohel princeps, et fratres eius centum triginta. <sup>8</sup> De filiis Elisaphan Semeias princeps, et fratres eius ducenti. <sup>9</sup> De filiis Hebron Elihel princeps, et fratres eius octoginta. <sup>10</sup> De filiis Ozihel Aminadab princeps, et fratres eius centum duodecim.

<sup>11</sup> Vocavitque David Sadoc et Abiathar, sacerdotes, et Levitas Urihel, Asaiam, Iohel, Semeiam, Elihel et Aminadab, <sup>12</sup> et dixit ad eos, "Vos qui estis principes familiarum Leviticarum sanctificamini cum fratribus vestris, et adferte arcam

## Chapter 15

The ark is brought into the city of David with great solemnity. Michal derideth David's devotion.

**H**e made also houses for himself in the city of David and built a place for the ark of God and pitched a tabernacle for it. <sup>2</sup> Then David said, "*No one ought to carry the ark of God but the Levites, whom the Lord hath chosen to carry it and to minister unto himself for ever.*" <sup>3</sup> And he gathered all Israel together into Jerusalem that the ark of God might be brought into its place which he had prepared for it <sup>4</sup> and the sons of Aaron also and the Levites. <sup>5</sup> Of the children of Kohath Uriel was the chief, and his brethren a hundred and twenty. <sup>6</sup> Of the sons of Merari Asaiah the chief, and his brethren two hundred and twenty. <sup>7</sup> Of the sons of Gershon Joel the chief, and his brethren a hundred and thirty. <sup>8</sup> Of the sons of Elizaphan Shemaiah the chief, and his brethren two hundred. <sup>9</sup> Of the sons of Hebron Eliel the chief, and his brethren eighty. <sup>10</sup> Of the sons of Uzziel Amminadab the chief, and his brethren a hundred and twelve.

<sup>11</sup> And David called Zadok and Abiathar, the priests, and the Levites Uriel, Asaia, Joel, Shemaiah, Eliel and Amminadab, <sup>12</sup> and he said to them, "You that are the heads of the Levitical families be sanctified with your brethren, and

Domini, Dei Israhel, ad locum qui ei praeparatus est <sup>13</sup> ne ut a principio quia non eratis praesentes percussit nos Dominus sic et nunc fiat illicitum quid nobis agentibus.”

<sup>14</sup> Sanctificati sunt ergo sacerdotes et Levitae ut portant arcam Domini, Dei Israhel. <sup>15</sup> Et tulerunt filii Levi arcam Dei sicut praeceperat Moses iuxta verbum Domini umeris suis in vectibus. <sup>16</sup> Dixitque David principibus Levitarum ut constituerent de fratribus suis cantores in organis musicorum, nablis, videlicet, et lyris et cymbalis, ut resonaret in excelsum sonitus laetitiae. <sup>17</sup> Constitueruntque Levitas: Heman, filium Iohel, et de fratribus eius Asaph, filium Barachiae, de filiis vero Merari, fratribus eorum, Ethan, filium Casaiae, <sup>18</sup> et cum eis fratres eorum in secundo ordine, Zacchariam et Ben et Iazihel et Semiramoth et Iahihel et Ani, Eliab et Banaïam et Maasiam et Matthathiam et Eliphalu et Macheniam et Obedom et Ieihel, ianitores. <sup>19</sup> Porro cantores Heman, Asaph et Ethan in cymbalis aeneis concrepantes. <sup>20</sup> Zaccharias autem et Ozihel et Semiramoth et Iahihel et Ani et Eliab et Maasias et Banaïas in nablis arcana cantabant. <sup>21</sup> Porro Matthathias et Eliphalu et Machenias et Obedom et Ieihel et Ozaziu in citharis pro octava canebant epinicion. <sup>22</sup> Chonenias autem, princeps Levitarum, prophetiae praeerat ad praecinendam melodiam, erat quippe valde sapiens. <sup>23</sup> Et Barachias et Helcana ianitores arcae. <sup>24</sup> Porro Sebenias et Iosaphat et Nathanahel et Ama-



bring the ark of the Lord, the God of Israel, to the place which is prepared for it <sup>13</sup> lest as the Lord at first struck us because you were not present the same should now also come to pass by our doing some thing against the law.”

<sup>14</sup> So the priests and the Levites were sanctified to carry the ark of the Lord, the God of Israel. <sup>15</sup> And the sons of Levi took the ark of God as Moses had commanded according to the word of the Lord upon their shoulders with the staves. <sup>16</sup> And David spoke to the chiefs of the Levites to appoint *some* of their brethren to be singers with musical instruments, to wit, on psalteries and harps and cymbals, that the joyful noise might resound on high. <sup>17</sup> And they appointed Levites: Heman, the son of Joel, and of his brethren Asaph, the son of Berechiah, and of the sons of Merari, their brethren, Ethan, the son of Kushsaiah, <sup>18</sup> and with them their brethren in the second rank, Zechariah and Ben and Jaaziel and Shemiramoth and Jehiel and Unni *and Eliab* and Benaiah and Maaseiah and Mattithiah and Eliphelehu and Mikneiah and Obed-edom and Jeiel, the porters. <sup>19</sup> Now the singers Heman, Asaph and Ethan sounded with cymbals of brass. <sup>20</sup> And Zechariah and Uzziel and Shemiramoth and Jehiel and Unni and Eliab and Maaseiah and Benaiah sung mysteries upon psalteries. <sup>21</sup> And Mattithiah and Eliphelehu and Mikneiah and Obed-edom and Jeiel and Azaziah sung a song of victory for the octave upon harps. <sup>22</sup> And Chenaniah, chief of the Levites, presided over the prophecy to give out the *tunes*, for he was very skillful. <sup>23</sup> And Berechiah and Elkanah were doorkeepers of the ark. <sup>24</sup> And Shebeniah

sai et Zaccharias et Banaias et Eliezer, sacerdotes, clangebant tubis coram arca Dei, et Obededom et Ahias erant ianitores arcae.

<sup>25</sup> Igitur David et omnes maiores natu Israhel et tribuni ierunt ad deportandam Arcam Foederis Domini de domo Obededom cum laetitia. <sup>26</sup> Cumque adiuvisset Deus Levitas qui portabant Arcam Foederis Domini, immolabantur septem tauri et septem arietes. <sup>27</sup> Porro David erat indutus stola byssina et universi Levitae qui portabant arcam cantoresque et Chonenias, princeps prophetiae, inter cantores, David autem indutus erat etiam ephod lineo. <sup>28</sup> Universusque Israhel deducebant Arcam Foederis Domini in iubilo et sonitu bucinae et tubis et cymbalis et nablis et citharis concrepantes. <sup>29</sup> Cumque pervenisset Arca Foederis Domini usque ad civitatem David, Michol, filia Saul, prospiciens per fenestram vidit Regem David saltantem atque ludentem, et desepxit eum in corde suo.

and Joshaphat and Nethanel and Amasai and Zechariah and Benaiah and Eliezer, the priests, sounded with trumpets before the ark of God, and Obed-edom and Jehiah were porters of the ark.

<sup>25</sup> So David and all the ancients of Israel and the captains over thousands went to bring the Ark of the Covenant of the Lord out of the house of Obed-edom with joy. <sup>26</sup> And when God had helped the Levites who carried the Ark of the Covenant of the Lord, *they offered in sacrifice* seven oxen and seven rams. <sup>27</sup> And David was clothed with a robe of fine linen and all the Levites that carried the ark and the singing men and Cheneniah, the ruler of the prophecy, among the singers, and David also had on him an ephod of linen. <sup>28</sup> And all Israel brought the Ark of the Covenant of the Lord with joyful shouting and sounding with the sound of the cornet and with trumpets and cymbals and psalteries and harps. <sup>29</sup> And when the Ark of the Covenant of the Lord was come to the city of David, Michal, the daughter of Saul, looking out at a window saw King David dancing and playing, and she despised him in her heart.

## Caput 16

**A**dtulerunt igitur arcam Dei et constituerunt eam in medio tabernaculi quod tetenderat ei David, et obtulerunt holocausta et pacifica coram Deo. <sup>2</sup> Cumque complisset David offerens holocausta et pacifica, benedixit populo in nomine Domini. <sup>3</sup> Et divisit universis per singulos, a viro usque ad mulierem, tortam panis et partem assae carnis bubulae et frixam oleo similam. <sup>4</sup> Constituitque coram arca Domini de Levitis qui ministrarent et recordarentur operum eius et glorificarent atque laudarent Dominum Deum Israhel: <sup>5</sup> Asaph, principem, et secundum eius Zacchariam, porro Iahihel et Semiramothe et Iehel et Matthathiam et Eliab et Banaïam et Obedom et Iehel super organa psalterii et lyras, Asaph autem ut cymbalis personaret, <sup>6</sup> Banaïam vero et Azihel, sacerdotes, canere tuba iugiter coram Arca Foederis Domini.

<sup>7</sup> In illo die fecit David principem ad confitendum Domino Asaph et fratres eius: <sup>8</sup> "Confitemini Domino; et invocate nomen eius. Notas facite in populis adinventiones illius.

## Chapter 16

The ark is placed in the tabernacle. Sacrifice is offered.

David blesseth the people, disposeth the offices of Levites and maketh a psalm of praise to God.

So they brought the ark of God and set it in the midst of the tent which David had pitched for it, and they offered holocausts and peace offerings before God. <sup>2</sup> And when David had made an end of offering holocausts and peace offerings, he blessed the people in the name of the Lord. <sup>3</sup> And he divided to all *and* every one, both men and women, a loaf of bread and a piece of roasted beef and flour fried with oil. <sup>4</sup> And he appointed *Levites* to minister before the ark of the Lord and to remember his works and to glorify and praise the Lord God of Israel: <sup>5</sup> Asaph, the chief, and next after him Zechariah, moreover Jehiel and Shemiramoth and Jeiel and Mattithiah and Eliab and Benaiah and Obed-edom and Jeiel over the instruments of psaltery and harps, and Asaph to sound with cymbals, <sup>6</sup> but Benaiah and Jahaziel, the priests, to sound the trumpet continually before the Ark of the Covenant of the Lord.

<sup>7</sup> In that day David made Asaph the chief to give praise to the Lord *with* his brethren: <sup>8</sup> "Praise ye the Lord, and call upon his name. Make known his *doings* among the nations.

<sup>9</sup> Canite ei, et psallite ei, et narrate omnia mirabilia eius.

<sup>10</sup> Laudate nomen sanctum eius. Laetetur cor quaerentium Dominum!

<sup>11</sup> "Quaerite Dominum et virtutem eius. Quaerite faciem eius semper. <sup>12</sup> Recordamini mirabilium eius quae fecit, signorum illius et iudiciorum oris eius.

<sup>13</sup> "Semen Israhel, servi eius, filii Iacob, electi illius. <sup>14</sup> Ipse Dominus, Deus noster; in universa terra iudicia eius.

<sup>15</sup> "Recordamini in sempiternum pacti eius, sermonis quem praecepit in mille generationes, <sup>16</sup> quem pepigit cum Abraham et iuramenti illius cum Isaac. <sup>17</sup> Et constituit illud Iacob in praeceptum et Israhel in pactum sempiternum, <sup>18</sup> dicens, 'Tibi dabo terram Chanaan, funiculum hereditatis vestrae,' <sup>19</sup> cum essent pauci numero, parvi et coloni eius.

<sup>20</sup> "Et transierunt de gente in gentem et de regno ad populum alterum. <sup>21</sup> Non dimisit quemquam calumniari eos sed increpuit pro eis reges, <sup>22</sup> 'Nolite tangere christos meos, et in prophetis meis nolite malignari.'

<sup>23</sup> "Canite Domino, omnis terra. Adnuntiate ex die in diem salutare eius. <sup>24</sup> Narrate in Gentibus gloriam eius, in cunctis populis mirabilia illius, <sup>25</sup> quia magnus Dominus et laudabilis nimis, et horribilis super omnes deos, <sup>26</sup> omnes enim dii populorum idola, Dominus autem caelos fecit. <sup>27</sup> Confessio et magnificentia coram eo, fortitudo et gaudium in loco eius.

<sup>9</sup> Sing to him; yea, sing praises to him, and relate all his wondrous works. <sup>10</sup> Praise ye his holy name. Let the heart of them rejoice that seek the Lord!

<sup>11</sup> "Seek ye the Lord and his power. Seek ye his face evermore. <sup>12</sup> Remember his wonderful works which he hath done, his signs and the judgments of his mouth.

<sup>13</sup> "O ye seed of Israel, his servants, ye children of Jacob, his chosen. <sup>14</sup> He is the Lord, our God; his judgments are in all the earth.

<sup>15</sup> "Remember for ever his covenant, the word which he commanded to a thousand generations, <sup>16</sup> the covenant which he made with Abraham and his oath *to* Isaac. <sup>17</sup> And he appointed *the same* to Jacob for a precept and to Israel for an everlasting covenant, <sup>18</sup> saying, 'To thee will I give the land of Canaan, the lot of your inheritance,' <sup>19</sup> when they were but a small number, very few and sojourners in it.

<sup>20</sup> "And they passed from nation to nation and from a kingdom to another people. <sup>21</sup> He suffered no man to do them wrong *and* reprov'd kings for their sake, <sup>22</sup> 'Touch not my anointed, and do no evil to my prophets.'

<sup>23</sup> "Sing ye to the Lord, all the earth. Shew forth from day to day his salvation. <sup>24</sup> Declare his glory among the Gentiles, his wonders among all people, <sup>25</sup> for the Lord is great and exceedingly to be praised, and *he is to be feared* above all gods, <sup>26</sup> for all the gods of the nations are idols, but the Lord made the heavens. <sup>27</sup> Praise and magnificence are before him, strength and joy in his place.

28 "Adferte Domino, familiae populorum, adferte Domino gloriam et imperium. 29 Date Domino gloriam nomini eius; levate sacrificium, et venite in conspectu eius, et adorate Dominum in decore sancto.

30 "Commoveatur a facie illius omnis terra, ipse enim fundavit orbem immobilem. 31 Laetentur caeli et exultet terra, et dicant in nationibus, 'Dominus regnavit.' 32 Tonet mare et plenitudo eius; exultent agri et omnia quae in eis sunt. 33 Tunc laudabunt ligna saltus coram Domino quia venit iudicare terram.

34 "Confitemini Domino, quoniam bonus, quoniam in aeternum misericordia eius. 35 Et dicite, 'Salva nos, Deus, salvator noster, et congrega nos, et erue de gentibus ut confiteamur nomini sancto tuo et exulemus in carminibus tuis.'

36 "Benedictus Dominus, Deus Israhel, ab aeterno usque in aeternum, et dicat omnis populus, 'Amen et hymnus Domino!'"

37 Dereliquit itaque ibi coram Arca Foederis Domini Asaph et fratres eius ut ministrarent in conspectu arcae iugiter per singulos dies et vices suas. 38 Porro Obededom et fratres eius sexaginta octo et Obededom, filium Idithun, et Osa constituit ianitores, 39 Sadoc autem, sacerdotem, et fratres illius sacerdotes coram tabernaculo Domini in excelso quod erat in Gabaon 40 ut offerrent holocausta Domino super altare holocaustomatis iugiter, mane et vespere, iuxta omnia quae scripta sunt in lege Domini quam praecepit Israheli 41 et post eum Heman et Idithun et reliquos electos,



28 "Bring ye to the Lord, O ye families of the nations, bring ye to the Lord glory and empire. 29 Give to the Lord glory to his name; bring up sacrifice, and come ye in his sight, and adore the Lord in holy becomingness.

30 "Let all the earth be moved *at his presence*, for he hath founded the world immoveable. 31 Let the heavens rejoice and the earth be glad, and let them say among the nations, 'The Lord hath reigned.' 32 Let the sea roar and the fulness thereof; let the fields rejoice and all things that are in them. 33 Then shall the trees of the wood give praise before the Lord because he is come to judge the earth.

34 "*Give ye glory* to the Lord, for he is good, for his mercy endureth for ever. 35 And say ye, 'Save us, O God, our saviour, and gather us together, and deliver us from the nations that we may give glory to thy holy name and may rejoice in *singing thy praises*.'

36 "Blessed be the Lord, the God of Israel, from eternity to eternity, and let all the people say, 'Amen and a hymn to God!'"

37 So he left there before the Ark of the Covenant of the Lord Asaph and his brethren to minister in the presence of the ark continually day by day and in their courses. 38 And Obed-edom *with* his brethren sixty-eight and Obed-edom, the son of Jeduthun, and Hosah he appointed to be porters, 39 and Zadok, the priest, and his brethren priests before the tabernacle of the Lord in the high place which was in Gibeon 40 that they should offer holocausts to the Lord upon the altar of holocausts continually, morning and evening, according to all that *is* written in the law of the Lord which he commanded Israel 41 and after him Heman and Jeduthun and the

unumquemque vocabulo suo, ad confitendum Domino quoniam in aeternum misericordia eius. <sup>42</sup> Heman quoque et Idithun canentes tuba et quatientes cymbala et omnia musicorum organa ad canendum Deo, filios autem Idithun fecit esse portarios. <sup>43</sup> Reversusque est omnis populus in domum suam et David ut benediceret etiam domui suae.

## Caput 17

Cum autem habitaret David in domo sua, dixit ad Nathan, prophetam, "Ecce: ego habito in domo cedrina, Arca autem Foederis Domini sub pellibus est."

<sup>2</sup> Et ait Nathan ad David, "Omnia quae in corde tuo sunt fac, Deus enim tecum est."

<sup>3</sup> Igitur nocte illa factus est sermo Dei ad Nathan, dicens, <sup>4</sup> "Vade, et loquere David, servo meo: 'Haec dicit Dominus: "Non aedificabis tu mihi domum ad habitandum, <sup>5</sup> neque enim mansi in domo ex eo tempore quo eduxi Israhel usque ad hanc diem, sed fui semper mutans loca tabernaculi et in tentorio <sup>6</sup> manens cum omni Israhel. Numquid locutus sum saltim uni iudicum Israhel quibus praeceperam ut pascere"

rest that were chosen, every one by his name, to give praise to the Lord, because his mercy endureth for ever. <sup>42</sup> And Heman and Jeduthun sounded the trumpet and played on the cymbals and all kinds of musical instruments to sing *praises* to God, and the sons of Jeduthun he made porters. <sup>43</sup> And all the people returned to their *houses* and David to bless also his own house.

## Chapter 17

David's purpose to build a temple is rewarded by most ample promises. David's thanksgiving.

**N**ow when David was dwelling in his house, he said to Nathan, the prophet, "Behold: I dwell in a house of cedar, and the Ark of the Covenant of the Lord is under skins."

<sup>2</sup> And Nathan said to David, "Do all that is in thy heart, for God is with thee."

<sup>3</sup> Now that night the word of God came to Nathan, saying, <sup>4</sup> "Go, and speak to David, my servant: 'Thus saith the Lord: "Thou shalt not build me a house to dwell in, <sup>5</sup> for I have not remained in a house from the time that I brought up Israel to this day, but I have been always changing places, *in a* tabernacle and in a tent <sup>6</sup> abiding with all Israel. Did I ever speak to any one of all the judges of Israel whom I

populum meum, et dixi, 'Quare non aedificastis mihi domum cedrinam?'"

7 "Nunc itaque sic loqueris ad servum meum David: 'Haec dicit Dominus exercituum: "Ego tuli te cum in pascuis sequereris gregem ut esses dux populi mei Israhel. 8 Et fui tecum quocumque perrexisti et interfeci omnes inimicos tuos coram te fecique tibi nomen quasi unius magnorum qui celebrantur in terra. 9 Et dedi locum populo meo Israhel. Plantabitur et habitabit in eo et ultra non commovebitur, nec filii iniquitatis adterent eos sicut a principio 10 ex diebus quibus dedi iudices populo meo Israhel et humiliavi universos inimicos tuos. Adnuntio ergo tibi quod aedificaturus sit domum tibi Dominus. 11 Cumque impleveris dies tuos ut vadas ad patres tuos, suscitabo semen tuum post te quod erit de filiis tuis, et stabiliam regnum eius. 12 Ipse aedificabit mihi domum, et firmabo solium eius usque in aeternum. 13 Ego ero ei in patrem, et ipse erit mihi in filium, et misericordiam meam non auferam ab eo sicut abstuli ab eo qui ante te fuit, 14 et statuam eum in domo mea et in regno meo usque in sempiternum, et thronus eius erit firmissimus in perpetuum."'"

15 Iuxta omnia verba haec et iuxta universam visionem istam, sic locutus est Nathan ad David. 16 Cumque venisset Rex David et sedisset coram Domino dixit, "Quis ego sum, Domine Deus, et quae domus mea, ut praestares mihi talia? 17 Sed et hoc parum visum est in conspectu tuo, ideoque locutus es super domum servi tui etiam in futurum et fe-

charged to feed my people, *saying*, ‘Why have you not built me a house of cedar?’”

7 “Now therefore thus shalt thou say to my servant David: ‘Thus saith the Lord of hosts: “I took thee *from the pastures, from following* the flock, that thou shouldst be ruler of my people Israel. 8 And I have been with thee whithersoever thou hast gone and have slain all thy enemies before thee and have made thee a name like that of one of the great ones that are renowned in the earth. 9 And I have given a place to my people Israel. They shall be planted and shall dwell therein and shall be moved no more, neither shall the children of iniquity waste them as *at* the beginning 10 since the days that I gave judges to my people Israel and have humbled all thy enemies. And I declare to thee that the Lord will build thee a house. 11 And when thou shalt have ended thy days to go to thy fathers, I will raise up thy seed after thee which shall be of thy sons, and I will establish his kingdom. 12 He shall build me a house, and I will establish his throne for ever. 13 I will be to him a father, and he shall be to me a son, and I will not take my mercy away from him as I took it from him that was before thee, 14 *but* I will settle him in my house and in my kingdom for ever, and his throne shall be most firm for ever.”’”

15 According to all these words and according to all this vision, so did Nathan speak to David. 16 *And* King David came and sat before the Lord *and* said, “Who am I, O Lord God, and what is my house, that thou shouldst give such things to me? 17 But even this hath seemed little in thy sight, and therefore thou hast also spoken concerning the house of thy servant for the time to come and hast made me re-

cisti me spectabilem super omnes homines, Domine Deus.  
 18 Quid ultra addere potest David cum ita glorificaveris servum tuum et cognoveris eum?

19 "Domine, propter famulum tuum iuxta cor tuum fecisti omnem magnificentiam hanc et nota esse voluisti universa magnalia. 20 Domine, non est similis tui, et non est alius deus absque te ex omnibus quos audivimus auribus nostris, 21 quis enim est alius ut populus tuus Israhel gens una in terra, ad quam perrexit Deus ut liberaret et faceret populum sibi et magnitudine sua atque terroribus eiceret nationes a facie eius quem de Aegypto liberarat? 22 Et posuisti populum tuum Israhel tibi in populum usque in aeternum, et tu, Domine, factus es Deus eius.

23 "Nunc igitur, Domine, sermo quem locutus es famulo tuo et super domum eius confirmetur in perpetuum, et fac sicut locutus es. 24 Permaneatque et magnificetur nomen tuum usque in sempiternum, et dicatur, 'Dominus exercituum Deus Israhel, et domus David, servi eius, permanens coram eo,' 25 tu enim, Domine, Deus meus, revelasti auriculam servi tui ut aedificares ei domum, et idcirco invenit servus tuus fiduciam ut oret coram te. 26 Nunc ergo, Domine, tu es Deus, et locutus es ad servum tuum tanta beneficia. 27 Et coepisti benedicere domui servi tui ut sit semper coram te, te enim, Domine, benedicente, benedicta erit in perpetuum."

markable above all men, O Lord God. <sup>18</sup> What can David add more, seeing thou hast thus glorified thy servant and known him?

<sup>19</sup> "O Lord, for thy servant's sake according to thy own heart thou hast shewn all this magnificence and wouldst have all the great things to be known. <sup>20</sup> O Lord, there is none like thee, and there is no other God beside thee of all whom we have heard of with our ears, <sup>21</sup> for what other *nation* is there upon earth like thy people Israel, *whom* God went to deliver and make a people for himself and by his greatness and terrors cast out nations before their face whom he had delivered out of Egypt? <sup>22</sup> And thou hast made thy people Israel to be thy own people for ever, and thou, O Lord, art become their God.

<sup>23</sup> "Now therefore, O Lord, let the word which thou hast spoken to thy servant and concerning his house be established for ever, and do as thou hast said. <sup>24</sup> And let thy name remain and be magnified for ever, and let it be said, 'The Lord of hosts is God of Israel, and the house of David, his servant, remaineth before him,' <sup>25</sup> for thou, O Lord, my God, hast revealed *to* the ear of thy servant that thou wilt build him a house, and therefore thy servant hath found confidence to pray before thee. <sup>26</sup> And now, O Lord, thou art God, and thou hast promised to thy servant such great benefits. <sup>27</sup> And thou hast begun to bless the house of thy servant that it may be always before thee, for seeing thou blessest it, O Lord, it shall be blessed for ever."

## Caput 18

**F**actum est autem post haec ut percuteret David Philisthim et humiliaret eos et tolleret Geth et filias eius de manu Philisthim. <sup>2</sup> Percuteretque Moab, et fierent Moabitae servi David offerentes ei munera. <sup>3</sup> Eo tempore percussit David etiam Adadezer, regem Suba, regionis Emath, quando perrexit ut dilataret imperium suum usque ad flumen Eufraten. <sup>4</sup> Cepit ergo David mille quadrigas eius et septem milia equites ac viginti milia virorum peditum, subnervavitque omnes equos curruum, exceptis centum quadrigis quas reservavit sibi.

<sup>5</sup> Supervenit autem et Syrus Damascenus ut auxilium praeberet Adadezer, regi Suba, sed et huius percussit David viginti duo milia virorum. <sup>6</sup> Et posuit milites in Damasco ut Syria quoque serviret sibi et offerret munera, adiuvitque eum Dominus in cunctis ad quae perrexerat. <sup>7</sup> Tulit quoque David faretras aureas quas habuerant servi Adadezer, et addulit eas in Hierusalem, <sup>8</sup> nec non de Thebath et Chun, uribus Adadezer, aeris plurimum, de quo fecit Salomon mare aeneum et columnas et vasa aenea.



## Chapter 18

David's victories. His chief officers.

And it came to pass after *this* that David defeated the Philistines and humbled them and took away Gath and her daughters out of the hand of the Philistines. <sup>2</sup> And he defeated Moab, and the Moabites were made David's servants and brought him gifts. <sup>3</sup> At that time David defeated also Hadadezer, king of Zobah, of the land of Hamath, when he went to extend his *dominions* as far as the river Euphrates. <sup>4</sup> And David took from him a thousand chariots and seven thousand horsemen and twenty thousand footmen, and he houghed all the chariot horses, only a hundred chariots which he reserved for himself.

<sup>5</sup> And the Syrians of Damascus came also to help Hadadezer, king of Zobah, and David slew of them likewise two and twenty thousand men. <sup>6</sup> And he put a garrison in Damascus that Syria also should serve him and bring gifts, and the Lord assisted him in all things to which he went. <sup>7</sup> And David took the golden quivers which the servants of Hadadezer had, and he brought them to Jerusalem. <sup>8</sup> Likewise out of Tibhath and Hun, cities of Hadadezer, he brought very much brass, of which Solomon made the brazen sea and the pillars and the vessels of brass.

<sup>9</sup> Quod cum audisset Thou, rex Emath, percussisse, videlicet, David omnem exercitum Adadezer, regis Suba, <sup>10</sup> misit Aduram, filium suum, ad Regem David ut postularet ab eo pacem et congratularetur ei eo quod expugnasset et percussisset Adadezer, adversarius quippe Thou erat Adadezer. <sup>11</sup> Sed et omnia vasa aurea et argentea et aenea consecravit Rex David Domino cum argento et auro quod tulerat ex universis gentibus tam de Idumea et Moab et filiis Ammon quam de Philisthim et Amalech.

<sup>12</sup> Abisai vero, filius Sarviae, percussit Edom in Valle Salinarum decem et octo milia, <sup>13</sup> et constituit in Edom praesidium ut serviret Idumea David, salvavitque Dominus David in cunctis ad quae perrexerat. <sup>14</sup> Regnavit ergo David super universum Israhel et faciebat iudicium atque iustitiam cuncto populo suo. <sup>15</sup> Porro Ioab, filius Sarviae, erat super exercitum, et Iosaphat, filius Ahilud, a commentariis. <sup>16</sup> Sadow autem, filius Ahitob, et Ahimelech, filius Abiathar, sacerdotes, et Susa, scriba, <sup>17</sup> Banaias quoque, filius Ioiada, super legiones Cherethi et Felethi, porro filii David primi ad manum regis.

<sup>9</sup> Now when Tou, king of Hamath, *heard* that David had defeated all the army of Hadadezer, king of Zobah, <sup>10</sup> he sent Hadoram, his son, to King David to desire peace of him and to congratulate him that he had defeated and overthrown Hadadezer, for Tou was an enemy to Hadadezer. <sup>11</sup> And all the vessels of gold and silver and brass King David consecrated to the Lord with the silver and gold which he had taken from all the nations as well from Edom and from Moab and from the sons of Ammon as from the Philistines and from Amalek.

<sup>12</sup> And Abishai, the son of Zeruiah, slew of the Edomites in the Vale of the Saltpits eighteen thousand, <sup>13</sup> and he put a garrison in Edom that Edom should serve David, and the Lord preserved David in all things to which he went. <sup>14</sup> So David reigned over all Israel and executed judgment and justice among all his people. <sup>15</sup> And Joab, the son of Zeruiah, was over the army, and Jehoshaphat, the son of Ahilud, recorder. <sup>16</sup> And Zadok, the son of Ahitub, and Ahimelech, the son of Abiathar, were the priests, and Shavsha, scribe, <sup>17</sup> and Benaiah, the son of Jehoiada, was over the bands of the Cherethites and the Pelethites, and the sons of David were chief about the king.

## Caput 19

**A**ccidit autem ut moreretur Naas, rex filiorum Ammon, et regnaret filius eius pro eo. <sup>2</sup> Dixitque David, "Faciam misericordiam cum Hanon, filio Naas, praestitit enim pater eius mihi gratiam." Misitque David nuntios ad consolandum eum super morte patris sui.

Qui cum pervenissent in terram filiorum Ammon ut consolarentur Hanon, <sup>3</sup> dixerunt principes filiorum Ammon ad Hanon, "Tu forsitan putas quod David honoris causa in patrem tuum miserit qui consolentur te, nec animadvertis quod ut explorent et investigent et scrutentur terram tuam venerint ad te servi eius." <sup>4</sup> Igitur Hanon pueros David decalvavit et rasit et praecidit tunicas eorum a natibus usque ad pedes et dimisit eos. <sup>5</sup> Qui cum abissent et hoc mandassent David, misit in occursum eorum (grandem enim contumeliam sustinuerant) et praecepit ut manerent in Hiericho donec cresceret barba eorum et tunc reverterentur. <sup>6</sup> Videntes autem filii Ammon quod iniuriam fecissent David, tam Hanon quam reliquus populus miserunt mille talenta argenti

## Chapter 19

The Ammonites abuse David's ambassadors. Both they and their confederates are overthrown.

Now it came to pass that Nahash, the king of the children of Ammon, died, and his son reigned in his stead. <sup>2</sup> And David said, "I will shew kindness to Hanun, the son of Nahash, for his father did *a* favour to me." And David sent messengers to comfort him upon the death of his father.

But when they were come into the land of the children of Ammon to comfort Hanun, <sup>3</sup> the princes of the children of Ammon said to Hanun, "Thou thinkest perhaps that David to do honour to thy father hath sent *comforters* to thee, and thou dost not take notice that his servants are come to thee to consider and search and spy out thy land." <sup>4</sup> *Wherefore* Hanun shaved the heads and beards of the servants of David and cut away their garments from the buttocks to the feet and sent them away. <sup>5</sup> And when they were gone, *they* sent word to David, *who* sent to meet them (for they had suffered a great affront) and ordered them to stay at Jericho till their beards grew and then to return. <sup>6</sup> And when the children of Ammon saw that they had done an injury to David, *Hanun and* the rest of the people sent a thousand talents of silver to

ut conducerent sibi de Mesopotamia et de Syria Macha et de Suba currus et equites. <sup>7</sup> Conduxeruntque triginta duo milia curruum et regem Macha cum populo eius. Qui cum venissent castrametati sunt e regione Medaba, filii quoque Ammon congregati de urbibus suis venerunt ad bellum. <sup>8</sup> Quod cum audisset David, misit Ioab et omnem exercitum virorum fortium, <sup>9</sup> egressique filii Ammon direxerunt aciem iuxta portam civitatis, reges autem qui ad auxilium venerant separatim in agro steterunt.

<sup>10</sup> Igitur Ioab, intellegens bellum et ex adverso et post tergum contra se fieri, elegit viros fortissimos de universo Israhel et perrexit contra Syrum, <sup>11</sup> reliquam autem partem populi dedit sub manu Abisai, fratris sui, et perrexerunt contra filios Ammon. <sup>12</sup> Dixitque, "Si vicerit me Syrus, auxilio eris mihi, si autem superaverint te filii Ammon, ero tibi in praesidium. <sup>13</sup> Confortare, et agamus viriliter pro populo nostro et pro urbibus Dei nostri, Dominus autem quod in conspectu suo bonum est faciet." <sup>14</sup> Perrexit ergo Ioab et populus qui cum eo erat contra Syrum ad proelium, et fugavit eos. <sup>15</sup> Porro filii Ammon videntes quod fugisset Syrus, ipsi quoque fugerunt Abisai, fratrem eius, et ingressi sunt civitatem, reversusque est etiam Ioab in Hierusalem. <sup>16</sup> Videns autem Syrus quod cecidisset coram Israhel misit nuntios et adduxit Syrum qui erat trans Fluvium, Sophach autem, princeps militiae Adadezer, erat dux eorum. <sup>17</sup> Quod cum nuntiatum esset David, congregavit universum Israhel et transivit Iordanem inruitque in eos et direxit ex adverso aciem, illis

hire them chariots and horsemen out of Mesopotamia and out of Syria Maacah and out of Zobah. <sup>7</sup> And they hired two and thirty thousand chariots and the king of Maacah with his people. And *they* came and camped over against Medeba. *And* the children of Ammon gathered themselves together out of their cities and came to battle. <sup>8</sup> And when David heard of it, he sent Joab and all the army of valiant men, <sup>9</sup> and the children of Ammon came out and put their army in array before the gate of the city, and the kings that were come to their aid stood apart in the field.

<sup>10</sup> *Wherefore* Joab, understanding that the battle was set against him before and behind, chose out the bravest men of all Israel and marched against the Syrians, <sup>11</sup> and the rest of the people he delivered *into* the hand of Abishai, his brother, and they went against the children of Ammon. <sup>12</sup> And he said, "If the Syrians *be too strong for* me, then thou shalt help me, *but* if the children of Ammon *be too strong for* thee, I will help thee. <sup>13</sup> Be of good courage, and let us behave ourselves manfully for our people and for the cities of our God, and the Lord will do that which is good in his sight." <sup>14</sup> So Joab and the people that were with him went against the Syrians to the battle, and he put them to flight. <sup>15</sup> And the children of Ammon seeing that the Syrians were fled, they likewise fled from Abishai, his brother, and went into the city, and Joab also returned to Jerusalem. <sup>16</sup> But the Syrians seeing that they had fallen before Israel sent messengers and brought to them the Syrians that were beyond the river, and Shophach, general of the army of Hadadezer, was their leader. <sup>17</sup> And *it* was told David, *and* he gathered together all Israel and passed the Jordan and came upon them and put his army in array against them, and they fought

contra pugnantibus. <sup>18</sup> Fugit autem Syrus Israhel, et interfecit David de Syris septem milia curruum et quadraginta milia peditum et Sophach, exercitus principem. <sup>19</sup> Videntes autem servi Adadezer se ab Israhel esse superatos, transfugerunt ad David et servierunt, ei noluitque ultra Syria auxilium praebere filiis Ammon.

## Caput 20

**F**actum est autem post anni circulum eo tempore quo solent reges ad bella procedere congregavit Ioab exercitum et robur militiae et vastavit terram filiorum Ammon perrexitque et obsedit Rabba. Porro David manebat in Hierusalem quando Ioab percussit Rabba et destruxit eam, <sup>2</sup> tulit autem David coronam Melchom de capite eius et invenit in ea auri pondo talentum et pretiosissimas gemmas, fecitque sibi inde diadema; manubias quoque urbis plurimas tulit. <sup>3</sup> Populum autem qui erat in ea eduxit et fecit super eos tribulas et trahas et ferrata carpenta transire ita ut dissicarentur et contererentur. Sic fecit David cunctis urbibus filiorum Ammon, et reversus est cum omni populo suo in Hierusalem.

<sup>4</sup> Post haec initum est bellum in Gazer adversus Philis-



with him. <sup>18</sup> But the Syrian fled before Israel, and David slew of the Syrians seven thousand chariots and forty thousand footmen and Shophach, the general of the army. <sup>19</sup> And when the servants of Hadadezer saw themselves overcome by Israel, they went over to David and served him, and Syria would not help the children of Ammon any more.

## Chapter 20

Rabbah is taken. Other victories over the Philistines.

And it came to pass after the course of a year at the time that kings go out to battle Joab gathered together an army and the strength of the troops and wasted the land of the children of Ammon and went and besieged Rabbah. But David stayed at Jerusalem when Joab smote Rabbah and destroyed it, <sup>2</sup> and David took the crown of Milcom from his head and found in it a talent weight of gold and most precious stones, and he made himself a diadem of it; he took also the spoils of the city, which were very great. <sup>3</sup> And the people that were therein he brought out and made harrows and sleds and chariots of iron to go over them so that they were cut and bruised to pieces. In this manner David dealt with all the cities of the children of Ammon, and he returned with all his people to Jerusalem.

<sup>4</sup> After this there arose a war at Gezer against the Philis-

theos in quo percussit Sobbochai, Usathites, Saphai de genere Raphaim et humiliavit eos. <sup>5</sup> Aliud quoque bellum gestum est adversum Philistheos in quo percussit Adeodatus, filius Saltus, Bethlehemites, fratrem Goliath, Getthei, cuius hastae lignum erat quasi liciatorium textentium. <sup>6</sup> Sed et aliud bellum accidit in Geth in quo fuit homo longissimus habens digitos senos, id est, simul viginti quattuor, qui et ipse de Rapha fuerat stirpe generatus. <sup>7</sup> Hic blasphemavit Israhel, et percussit eum Ionathan, filius Sammaa, fratris David. Hii sunt filii Rapha in Geth qui ceciderunt in manu David et servorum eius.

## Caput 21

**C**onsurrexit autem Satan contra Israhel et incitavit David ut numeraret Israhel. <sup>2</sup> Dixitque David ad Ioab et ad principes populi, "Ite, et numerate Israhel a Bersabee usque Dan, et adferte mihi numerum ut sciam."

<sup>3</sup> Responditque Ioab, "Augeat Dominus populum suum centuplum quam sunt. Nonne, domine mi, rex, omnes servi tui sunt? Quare hoc quaerit dominus meus quod in peccatum reputetur Israheli?"

tines in which Sibbecai, the Hushathite, slew Sippai of the race of Rephaim and humbled them. <sup>5</sup> Another battle also was fought against the Philistines in which Adeodatus, the son of Saltus, a Bethlehemite, slew the brother of Goliath, the Gittite, the staff of whose spear was like a weaver's beam. <sup>6</sup> There was another battle also in Gath in which there was a man of great stature *whose fingers and toes were four and twenty, six on each hand and foot*, who also was born of the stock of Rapha. <sup>7</sup> He reviled Israel, but Jonathan, the son of Shimea, the brother of David, slew him. These *were* the sons of Rapha in Gath who fell by the hand of David and his servants.

## Chapter 21

David's sin in numbering the people is punished by a pestilence which ceaseth upon his offering sacrifice in the threshingfloor of Ornan.

**A**nd Satan rose up against Israel and moved David to number Israel. <sup>2</sup> And David said to Joab and to the rulers of the people, "Go, and number Israel from Beer-sheba even to Dan, and bring me the number of them that I may know it."

<sup>3</sup> And Joab answered, "The Lord make his people a hundred times more than they are, *but*, my lord, the king, are they not all thy servants? Why doth my lord seek this thing which may be imputed as a sin to Israel?"

4 Sed sermo regis magis praevaluit, egressusque est Ioab et circumivit universum Israhel et reversus est Hierusalem. 5 Deditque David numerum eorum quos circumierat, et inventus est omnis Israhel numerus mille milia et centum milia virorum educentium gladium, de Iuda autem quadringenta septuaginta milia bellatorum, 6 nam Levi et Benjamin non numeravit, eo quod Ioab invitus exsequeretur regis imperium. 7 Displicuit autem Deo quod iussum erat, et percussit Israhel.

8 Dixitque David ad Deum, "Peccavi nimis ut hoc facerem. Obsecro, aufer iniquitatem servi tui, quia insipienter egi."

9 Et locutus est Dominus ad Gad, videntem David, dicens, 10 "Vade, et loquere ad David, et dic ei: 'Haec dicit Dominus: "Trium tibi optionem do; unum quod volueris elige, et faciam tibi."'"

11 Cumque venisset Gad ad David, dixit ei, "Haec dicit Dominus: 'Elige quod volueris: 12 aut tribus annis famem, aut tribus mensibus fugere te hostes tuos et gladium eorum non posse evadere, aut tribus diebus gladium Domini et pestilentiam versari in terra et angelum Domini interficere in universis finibus Israhel.' Nunc, igitur, vide quid respondeam ei qui misit me."

13 Et dixit David ad Gad, "Angustiae sunt undique mihi nimis, sed melius mihi est ut incidam in manus Domini, quia multae sunt miserationes eius, quam in manus hominum."

14 Misit ergo Dominus pestilentiam in Israhel, et ceciderunt de Israhel septuaginta milia virorum. 15 Misit quoque angelum in Hierusalem ut percuteret eam, cumque percuteretur vidit Dominus et misertus est super magnitudinem mali et imperavit angelo qui percutiebat, "Sufficit; iam ces-

<sup>4</sup> But the king's word rather prevailed, and Joab departed and went through all Israel and returned to Jerusalem. <sup>5</sup> And he gave David the number of them whom he had surveyed, and all the number of Israel was found to be eleven hundred thousand men that drew the sword, and of Judah four hundred and seventy thousand fighting men, <sup>6</sup> but Levi and Benjamin he did not number, for Joab unwillingly executed the king's orders. <sup>7</sup> And God was displeased with this thing that was commanded, and he struck Israel.

<sup>8</sup> And David said to God, "I have sinned exceedingly in doing this. I beseech thee, take away the iniquity of thy servant, for I have done foolishly."

<sup>9</sup> And the Lord spoke to Gad, the seer of David, saying, <sup>10</sup> "Go, and speak to David, and tell him: 'Thus saith the Lord: "I give thee the choice of three things; choose one which thou wilt, and I will do it to thee."'"

<sup>11</sup> And when Gad was come to David, he said to him, "Thus saith the Lord: 'Choose which thou wilt: <sup>12</sup> either three years' famine, or three months to flee from thy enemies and not to be able to escape their sword, or three days to have the sword of the Lord and pestilence in the land and the angel of the Lord destroying in all the coasts of Israel.' Now, therefore, see what I shall answer him who sent me."

<sup>13</sup> And David said to Gad, "I am on every side in a great strait, but it is better for me to fall into the hands of the Lord, for his mercies are many, than into the hands of men."

<sup>14</sup> So the Lord sent a pestilence upon Israel, and there fell of Israel seventy thousand men. <sup>15</sup> And he sent an angel to Jerusalem to strike it, and as he was striking it the Lord beheld and took pity for the greatness of the evil and *said* to the angel that destroyed, "It is enough; now stop thy hand."

set manus tua." Porro angelus Domini stabat iuxta aream Ornan, Iebusei.

16 Levansque David oculos suos vidit angelum Domini stantem inter terram et caelum et evaginatum gladium in manu eius versum contra Hierusalem, et ceciderunt tam ipse quam maiores natu vestiti ciliciis proni in terram. 17 Dixitque David ad Deum, "Nonne ego sum qui iussi ut numeraretur populus? Ego qui peccavi. Ego qui malum feci. Iste grex, quid commeruit? Domine, Deus meus, vertatur, obsecro, manus tua in me et in domum patris mei; populus autem tuus non percutiatur."

18 Angelus autem Domini praecepit Gad ut diceret David ut ascenderet extrueretque altare Domino Deo in area Ornan, Iebusei. 19 Ascendit ergo David iuxta sermonem Gad quem locutus ei fuerat ex nomine Domini. 20 Porro Ornan cum suspexisset et vidisset angelum quattuorque filii eius cum eo absconderunt se, nam eo tempore terebat in area triticum. 21 Igitur cum venisset David ad Ornan, conspexit eum Ornan et processit ei obviam de area et adoravit illum pronus in terram. 22 Dixitque ei David, "Da mihi locum areae tuae ut aedificem in ea altare Domino, ita ut quantum valet argenti accipias, et cesset plaga a populo."

23 Dixit autem Ornan ad David, "Tolle, et faciat dominus meus, rex, quodcumque ei placet, sed et boves do in holocaustum et tribulas in ligna et triticum in sacrificium. Omnia libens praebebo."

24 Dixitque ei Rex David, "Nequaquam ita fiet, sed argentum dabo, quantum valet, neque enim tibi auferre debeo et

And the angel of the Lord stood by the threshingfloor of Ornan, the Jebusite.

<sup>16</sup> And David lifting up his eyes saw the angel of the Lord standing between heaven and earth *with* a drawn sword in his hand turned against Jerusalem, and both he and the ancients clothed in haircloth fell down flat on the ground. <sup>17</sup> And David said to God, "Am not I he that commanded the people to be numbered? It is I that have sinned. It is I that have done the evil. But as for this flock, what hath it deserved? O Lord, my God, let thy hand be turned, I beseech thee, upon me and upon my father's house, and let not thy people be destroyed."

<sup>18</sup> And the angel of the Lord commanded Gad to tell David to go up and build an altar to the Lord God in the threshingfloor of Ornan, the Jebusite. <sup>19</sup> And David went up according to the word of Gad which he spoke to him in the name of the Lord. <sup>20</sup> Now when Ornan looked up and saw the angel, he and his four *sons* hid themselves, for at that time he was threshing wheat in the floor. <sup>21</sup> And as David *was coming* to Ornan, Ornan saw him and went out of the threshingfloor to meet him and bowed down to him with his face to the ground. <sup>22</sup> And David said to him, "Give me this place of thy threshingfloor that I may build therein an altar to the Lord, *but* thou shalt take of me as much money as it is worth, *that* the plague may cease from the people."

<sup>23</sup> And Ornan said to David, "Take it, and let my lord, the king, do all that pleaseth him, and moreover the oxen also I give for a holocaust and the drays for wood and the wheat for the sacrifice. I will give it all willingly."

<sup>24</sup> And King David said to him, "It shall not be so, but I will give thee money, as much as it is worth, for I must not

sic offerre Domino holocausta gratuita.” <sup>25</sup> Dedit ergo David Ornan pro loco siclos auri iustissimi ponderis sescentos, <sup>26</sup> et aedificavit ibi altare Domino, obtulitque holocausta et pacifica et invocavit Dominum, et exaudivit eum in igne de caelo super altare holocausti. <sup>27</sup> Praecepitque Dominus angelo, et convertit gladium suum in vaginam. <sup>28</sup> Protinus ergo David videns quod exaudisset eum Dominus in area Ornan, Iebusei, immolavit ibi victimas.

<sup>29</sup> Tabernaculum autem Domini quod fecerat Moses in deserto et altare holocaustorum ea tempestate erat in excelso Gabaon, <sup>30</sup> et non praevaluit David ire ad altare ut ibi obsecraret Deum, nimio enim fuerat timore perterritus videns gladium angeli Domini.

## Caput 22

**D**ixitque David, “Haec est domus Dei, et hoc altare in holocaustum Israhel.” <sup>2</sup> Et praecepit ut congregarentur omnes proselyti de terra Israhel, et constituit ex eis latomos ad caedendos lapides et poliendos ut aedificaretur domus Dei. <sup>3</sup> Ferrum quoque plurimum ad clavos ianuarum et ad



take it from thee and so offer to the Lord holocausts free cost.” <sup>25</sup> So David gave to Ornan for the place six hundred sicles of gold of just weight, <sup>26</sup> and he built there an altar to the Lord, and he offered holocausts and peace offerings and he called upon the Lord, and he heard him *by sending* fire from heaven upon the altar of the holocaust. <sup>27</sup> And the Lord commanded the angel, and he put up his sword again into the sheath. <sup>28</sup> And David seeing that the Lord had heard him in the threshingfloor of Oman, the Jebusite, forthwith offered victims there.

<sup>29</sup> But the tabernacle of the Lord which Moses made in the desert and the altar of holocausts was at that time in the high place of Gibeon, <sup>30</sup> and David could not go to the altar there to pray to God, for he was seized with an exceeding great fear seeing the sword of the angel of the Lord.

## Chapter 22

David having prepared all necessities chargeth Solomon to build the temple and the princes to assist him.

**T**hen David said, “This is the house of God, and this is the altar for the holocaust of Israel.” <sup>2</sup> And he commanded to gather together all the proselytes of the land of Israel, and out of them he appointed stonecutters to hew stones and polish them to build the house of God. <sup>3</sup> And David pre-

commissuras atque iuncturas praeparavit David et aeris pondus innumerabile. <sup>4</sup> Ligna quoque cedrina non poterant aestimari quae Sidonii et Tyrri deportaverant ad David, <sup>5</sup> et dixit David, "Salomon, filius meus, puer parvulus est et delicatus, domus autem quam aedificari volo Domino talis esse debet ut in cunctis regionibus nominetur; praeparabo ergo ei necessaria." Et ob hanc causam ante mortem suam omnes paravit inpensas, <sup>6</sup> vocavitque Salomonem, filium suum, et praecepit ei ut aedificaret domum Domino, Deo Israhel.

<sup>7</sup> Dixitque David ad Salomonem, "Fili mi, voluntatis meae fuit ut aedificarem domum nomini Domini, Dei mei, <sup>8</sup> sed factus est ad me sermo Domini, dicens, 'Multum sanguinem effudisti et plurima bella bellasti. Non poteris aedificare domum nomini meo tanto effuso sanguine coram me. <sup>9</sup> Filius qui nascetur tibi erit vir quietissimus, faciam enim eum requiescere ab omnibus inimicis suis per circuitum, et ob hanc causam Pacificus vocabitur, et pacem et otium dabo in Israhel cunctis diebus eius. <sup>10</sup> Ipse aedificabit domum nomini meo, et ipse erit mihi in filium, et ego ero ei in patrem, firmaboque solium regni eius super Israhel in aeternum.' <sup>11</sup> Nunc ergo, fili mi, sit Dominus tecum, et prospere et aedifica domum Domino, Deo tuo, sicut locutus est de te. <sup>12</sup> Det quoque tibi Dominus prudentiam et sensum ut regere possis Israhel et custodire legem Domini, Dei tui. <sup>13</sup> Tunc enim proficere poteris si custodieris mandata et iudicia quae praecepit Dominus Mosi ut doceret Israhel. Confortare, et viriliter age; ne timeas, neque paveas.

pared in abundance iron for the nails of the gates and for the closures and joinings and of brass an immense weight. <sup>4</sup> And the cedar trees were without number which the Sidonians and Tyrians brought to David, <sup>5</sup> and David said, "Solomon, my son, is very young and tender, and the house which I would have to be built to the Lord must be such as to be renowned in all countries; therefore I will prepare him necessities." And therefore before his death he prepared all the charges, <sup>6</sup> and he called for Solomon, his son, and commanded him to build a house to the Lord, the God of Israel.

<sup>7</sup> And David said to Solomon, "My son, it was my desire to have built a house to the name of the Lord, my God, <sup>8</sup> but the word of the Lord came to me, saying, "Thou hast shed much blood and fought many battles, so thou canst not build a house to my name after shedding so much blood before me. <sup>9</sup> The son that shall be born to thee shall be a most quiet man, for I will make him rest from all his enemies round about, and therefore he shall be called Peaceable, and I will give peace and quietness to Israel all his days. <sup>10</sup> He shall build a house to my name, and he shall be a son to me, and I will be a father to him, and I will establish the throne of his kingdom over Israel for ever.' <sup>11</sup> Now then, my son, the Lord be with thee, and do thou prosper and build the house to the Lord, thy God, as he hath spoken of thee. <sup>12</sup> The Lord also give thee wisdom and understanding that thou mayest be able to rule Israel and to keep the law of the Lord, thy God. <sup>13</sup> For then thou shalt be able to prosper if thou keep the commandments and judgments which the Lord commanded Moses to teach Israel. Take courage, and act manfully; fear not, nor be dismayed.

14 "Ecce: ego in paupertatula mea praeparavi inpensas domus Domini, auri talenta centum milia et argenti mille milia talentorum, aeris vero et ferri non est pondus, vincitur enim numerus magnitudine. Ligna et lapides praeparavi ad universa inpendia. 15 Habes quoque plurimos artifices, latomos et cementarios artificesque lignorum et omnium artium ad faciendum opus prudentissimos 16 in auro et argento et aere et ferro, cuius non est numerus. Surge igitur, et fac, et erit Dominus tecum."

17 Praecepit quoque David cunctis principibus Israhel ut adiuvarent Salomonem, filium suum, 18 "Cernitis," inquit, "quod Dominus, Deus vester, vobiscum sit et dederit vobis requiem per circuitum et tradiderit omnes inimicos in manus vestras, et subiecta sit terra coram Domino et coram populo eius. 19 Praebete igitur corda vestra et animas vestras ut quaeratis Dominum, Deum vestrum, et consurgite, et aedificate sanctuarium Domino Deo ut introducatur Arca Foederis Domini et vasa Domino consecrata in domum quae aedificatur nomini Domini."

<sup>14</sup> “Behold: I in my poverty have prepared the charges of the house of the Lord, of gold a hundred thousand talents and of silver a million of talents, but of brass and of iron there is no weight, for *the abundance surpasseth all account*. Timber also and stones I have prepared for all the charges. <sup>15</sup> Thou hast also workmen in abundance, hewers of stones and masons and carpenters and of all trades the most skillful in their work <sup>16</sup> in gold and in silver and in brass and in iron, whereof there is no number. Arise then, and be doing, and the Lord will be with thee.”

<sup>17</sup> David also charged all the princes of Israel to help Solomon, his son, <sup>18</sup> saying, “You see that the Lord, your God, is with you and hath given you rest round about and hath delivered all your enemies into your hands, and the land is subdued before the Lord and before his people. <sup>19</sup> Give therefore your hearts and your souls to seek the Lord, your God, and arise, and build a sanctuary to the Lord God that the Ark of the Covenant of the Lord and the vessels consecrated to the Lord may be brought into the house which is built to the name of the Lord.”

## Caput 23

**I**gitur David senex et plenus dierum regem constituit Salomonem, filium suum, super Israhel. <sup>2</sup> Et congregavit omnes principes Israhel et sacerdotes atque Levitas. <sup>3</sup> Numeratique sunt Levitae a triginta annis et supra, et inventa sunt triginta octo milia virorum. <sup>4</sup> Ex his electi sunt et distributi in ministerium domus Domini viginti quattuor milia, praepositorum autem et iudicum sex milia. <sup>5</sup> Porro quattuor milia ianitores et totidem psaltae canentes Domino in organis quae fecerat ad canendum. <sup>6</sup> Et distribuit eos David per vices filiorum Levi, Gersom, videlicet, et Caath et Merari.

<sup>7</sup> Filii Gersom Leedan et Semei. <sup>8</sup> Filii Leedan: princeps, Ieihel, et Zetham et Iohel, tres. <sup>9</sup> Filii Semei: Salomith et Ozihel et Aran, tres. Isti principes familiarum Leedan. <sup>10</sup> Porro filii Semei Ieeth et Ziza et Iaus et Baria; isti filii Semei, quattuor. <sup>11</sup> Erat autem Ieeth prior, Ziza secundus, porro Iaus et Baria non habuerunt plurimos filios, et idcirco

## Chapter 23

David appointeth Solomon king. The distribution of the Levites and their offices.

And David being old and full of days made Solomon, his son, king over Israel. <sup>2</sup> And he gathered together all the princes of Israel and the priests and Levites. <sup>3</sup> And the Levites were numbered from *the age of* thirty years and upwards, and there were found *of them* thirty-eight thousand men. <sup>4</sup> Of these twenty-four thousand were chosen and distributed unto the ministry of the house of the Lord, and six thousand were the overseers and judges. <sup>5</sup> Moreover four thousand were porters and as many singers singing to the Lord with the instruments which he had made to sing with. <sup>6</sup> And David distributed them into courses *by the families* of the sons of Levi, to wit, of Gershon and of Kohath and of Merari.

<sup>7</sup> The sons of Gershon were Ladan and Shimei. <sup>8</sup> The sons of Ladan: the chief, Jehiel, and Zetham and Joel, three. <sup>9</sup> The sons of Shimei: Shelomith and Haziël and Haran, three. These were the heads of the families of Ladan. <sup>10</sup> And the sons of Shimei were Jahath and Zina and Jeush and Beriah; these were the sons of Shimei, four. <sup>11</sup> And Jahath was the first, Zina the second, but Jeush and Beriah had not many

in una familia unaque domo computati sunt. <sup>12</sup> Filii Caath Amram et Isaar, Hebron et Ozihel, quattuor. <sup>13</sup> Filii Amram: Aaron et Moses. Separatusque est Aaron ut ministraret in Sancto Sanctorum, ipse et filii eius in sempiternum, et adoleret incensum Domino secundum ritum suum ac benediceret nomini eius in perpetuum. <sup>14</sup> Mosi quoque, hominis Dei, filii adnumerati sunt in tribu Levi. <sup>15</sup> Filii Mosi Gersom et Eliezer. <sup>16</sup> Filii Gersom: Subuhel, primus. <sup>17</sup> Fuerunt autem filii Eliezer Roobia, primus, et non erant Eliezer filii alii. Porro filii Roobia multiplicati sunt nimis. <sup>18</sup> Filii Isaar: Salumith, primus. <sup>19</sup> Filii Hebron: Ieriau, primus, Amarias, secundus, Iazihel, tertius, Iecmaam, quartus. <sup>20</sup> Filii Ozihel: Micha, primus, Iesia, secundus. <sup>21</sup> Filii Merari: Mooli et Musi. Filii Mooli: Eleazar et Cis. <sup>22</sup> Mortuus est autem Eleazar et non habuit filios sed filias, acceperuntque eas filii Cis, fratres earum. <sup>23</sup> Filii Musi: Mooli et Eder et Ierimuth, tres.

<sup>24</sup> Hii filii Levi in cognationibus et familiis suis, principes per vices, et numerum capitum singulorum qui faciebant opera ministerii domus Domini a viginti annis et supra, <sup>25</sup> dixit enim David, "Requiem dedit Dominus, Deus Israel, populo suo et habitationem Hierusalem usque in aeternum. <sup>26</sup> Nec erit officium Levitarum ut ultra portent tabernaculum et omnia vasa eius ad ministrandum." <sup>27</sup> (Iuxta praecepta quoque David novissima, supputabitur numerus filiorum Levi a viginti annis et supra.) <sup>28</sup> "Et erunt sub manu filiorum Aaron in cultum domus Domini in vestibulis et in



children, and therefore they were counted in one family and in one house. <sup>12</sup> The sons of Kohath were Amram and Izhar, Hebron and Uzziel, four. <sup>13</sup> The sons of Amram: Aaron and Moses. And Aaron was separated to minister in the Holy of Holies, he and his sons for ever, and to burn incense before the Lord according to his ceremonies and to bless his name for ever. <sup>14</sup> The sons also of Moses, the man of God, were numbered in the tribe of Levi. <sup>15</sup> The sons of Moses were Gershom and Eliezer. <sup>16</sup> The sons of Gershom: Shebuel, the first. <sup>17</sup> And the sons of Eliezer were Rehabiah, the first, and Eliezer had no more sons. But the sons of Rehabiah were multiplied exceedingly. <sup>18</sup> The sons of Izhar: Shelomith, the first. <sup>19</sup> The sons of Hebron: Jeriah, the first, Amariah, the second, Jahaziel, the third, Jekameam, the fourth. <sup>20</sup> The sons of Uzziel: Micah, the first, Isshiah the second. <sup>21</sup> The sons of Merari: Mahli and Mushi. The sons of Mahli: Eleazar and Kish. <sup>22</sup> And Eleazar died and had no sons but daughters, and the sons of Kish, their brethren, took them. <sup>23</sup> The sons of Mushi: Mahli and Eder and Jeremoth, three.

<sup>24</sup> These are the sons of Levi in their kindreds and families, princes by their courses, and the number of every head that did the works of the ministry of the house of the Lord from twenty years old and upward, <sup>25</sup> for David said, "The Lord, the God of Israel, hath given rest to his people and a habitation in Jerusalem for ever. <sup>26</sup> And it shall not be the office of the Levites to carry any more the tabernacle and all the vessels for the service thereof." <sup>27</sup> (So according to the last precepts of David, the sons of Levi are to be numbered from twenty years old and upward.) <sup>28</sup> "And they are to be under the hand of the sons of Aaron for the service of the house of the Lord in the porches and in the chambers and in

exedris et in loco purificationis et in sanctuario et in universis operibus ministerii templi Domini. <sup>29</sup> Sacerdotes autem super panes propositionis et ad similae sacrificium et ad lagana et azyma et sartaginem et ad torrendum et super omne pondus atque mensuram. <sup>30</sup> Levitae vero ut stent mane ad confitendum et canendum Domino, similiterque ad vesperam <sup>31</sup> tam in oblatione holocaustorum Domini quam in sabbatis et kalendis et sollemnitatibus reliquis iuxta numerum et caerimonias uniuscuiusque rei iugiter coram Domino. <sup>32</sup> Et custodiant observationes Tabernaculi Foederis et ritum sanctuarii et observationem filiorum Aaron, fratrum suorum, ut ministrent in domo Domini.”

## Caput 24

**P**orro filiis Aaron hae partitiones erant. Filii Aaron: Nadab et Abiu et Eleazar et Ithamar. <sup>2</sup> Mortui sunt autem Nadab et Abiu ante patrem suum absque liberis, sacerdotioque functus est Eleazar et Ithamar. <sup>3</sup> Et divisit eos David, id est,

the place of purification and in the sanctuary and in all the works of the ministry of the temple of the Lord. <sup>29</sup> And the priests have the charge of the loaves of proposition and of the sacrifice of fine flour and of the *unleavened cakes* and of the fryingpan and of the roasting and of every weight and measure. <sup>30</sup> And the Levites are to stand in the morning to *give thanks* and to *sing praises* to the Lord, and in like manner in the evening <sup>31</sup> as well in the oblation of the holocausts of the Lord as in the sabbaths and in the new moons and the rest of the solemnities according to the number and ceremonies *prescribed for* every thing continually before the Lord. <sup>32</sup> And let them keep the observances of the Tabernacle of the Covenant and the *ceremonies* of the sanctuary and the charge of the sons of Aaron, their brethren, that they may minister in the house of the Lord.”

## Chapter 24

The divisions of the priests into four and twenty courses to serve in the temple. The chiefs of the Levites.

Now these were the divisions of the sons of Aaron. The sons of Aaron: Nadab and Abihu and Eleazar and Ithamar. <sup>2</sup> But Nadab and Abihu died before their father *and had no* children, so Eleazar and Ithamar did the office of the priesthood. <sup>3</sup> And David distributed them, that is, Zadok of the

Sadoc de filiis Eleazar et Ahimelech de filiis Ithamar secundum vices suas et ministerium. <sup>4</sup> Inventique sunt multo plures filii Eleazar in principibus viris quam filii Ithamar. Divisit autem eis, hoc est, filiis Eleazar principes per familias sedecim et filiis Ithamar per familias et domos suas octo. <sup>5</sup> Porro divisit utrasque inter se familias sortibus, erant enim principes sanctuarii et principes Dei, tam de filiis Eleazar quam de filiis Ithamar. <sup>6</sup> Descripsitque eos Semeias, filius Nathanahel, scribe, Levites, coram rege et principibus et Sadoc, sacerdote, et Ahimelech, filio Abiathar, principibus quoque familiarum sacerdotalium et Leviticarum: unam domum quae ceteris praeerat, Eleazar, et alteram domum quae sub se habebat ceteros, Ithamar.

<sup>7</sup> Exivit autem sors prima Ioiarib, secunda Iedeiae, <sup>8</sup> tertia Arim, quarta Seorim, <sup>9</sup> quinta Melchia, sexta Maiman, <sup>10</sup> septima Accos, octava Abia, <sup>11</sup> nona Hiesu, decima Sechenia, <sup>12</sup> undecima Eliasib, duodecima Iacim, <sup>13</sup> tertiadecima Oppa, quartadecima Isbaal, <sup>14</sup> quintadecima Belga, sextadecima Emmer, <sup>15</sup> septimadecima Ezir, octavadecima Hapses, <sup>16</sup> nonadecima Phetheia, vicesima Iezecel, <sup>17</sup> vicesima prima Iachin, vicesima secunda Gamul, <sup>18</sup> vicesima tertia Dalaiau, vicesima quarta Mazziau. <sup>19</sup> Hae vices eorum secundum ministeria sua ut ingrediantur domum Domini et iuxta ritum suum sub manu Aaron, patris eorum, sicut praeceperat Dominus, Deus Israhel.

sons of Eleazar and Ahimelech of the sons of Ithamar according to their courses and ministry. <sup>4</sup> And there were found many more of the sons of Eleazar among the principal men than of the sons of Ithamar. And he divided them *so that there were* of the sons of Eleazar sixteen chief men by their families and of the sons of Ithamar eight by their families and houses. <sup>5</sup> And he divided both the families one with the other by lot, for there were princes of the sanctuary and princes of God, both of the sons of Eleazar and of the sons of Ithamar. <sup>6</sup> And Shemaiah, the son of Nethanel, the scribe, a Levite, wrote them down before the king and the princes and Zadok, the priest, and Ahimelech, the son of Abiathar, and the princes also of the priestly and Levitical families: one house which was over the rest, of Eleazar, and another house which had the rest under it, of Ithamar.

<sup>7</sup> Now the first lot came forth to Jehoiarib, the second to Jedaiah, <sup>8</sup> the third to Harim, the fourth to Seorim, <sup>9</sup> the fifth to Malchijah, the sixth to Mijamin, <sup>10</sup> the seventh to Hakkoz, the eighth to Abijah, <sup>11</sup> the ninth to Jeshua, the tenth to Shecaniah, <sup>12</sup> the eleventh to Eliashib, the twelfth to Jakim, <sup>13</sup> the thirteenth to Huppah, the fourteenth to Jeshebeab, <sup>14</sup> the fifteenth to Bilgah, the sixteenth to Immer, <sup>15</sup> the seventeenth to Hezir, the eighteenth to Heppizez, <sup>16</sup> the nineteenth to Pethahiah, the twentieth to Jehezkel, <sup>17</sup> the one and twentieth to Jachin, the two and twentieth to Gamul, <sup>18</sup> the three and twentieth to Delaiah, the four and twentieth to Maaziah. <sup>19</sup> These are their courses according to their ministries to come into the house of the Lord and according to their manner under the hand of Aaron, their father, as the Lord, the God of Israel, had commanded.

<sup>20</sup> Porro filiorum Levi qui reliqui fuerant de filiis Amram erat Subahel et filiis Subahel Iedeia, <sup>21</sup> de filiis quoque Roobiae princeps, Iesias. <sup>22</sup> Isaaris vero filius, Salemoth, filiusque Salemoth, Iaath, <sup>23</sup> filiusque eius, Ieriahu, primus, Amarias, secundus, Iazihel, tertius, Iecmaam, quartus. <sup>24</sup> Filius Ozihel, Micha, filius Micha, Samir, <sup>25</sup> frater Micha, Iesia, filiusque Iesiae, Zaccharias. <sup>26</sup> Filii Merari: Mooli et Musi. Filius Ioziau, Benno. <sup>27</sup> Filius quoque Merari: Oziau et Soem et Zacchur et Hebri. <sup>28</sup> Porro Mooli filius, Eleazar, qui non habebat liberos. <sup>29</sup> Filius vero Cis, Ierahemel. <sup>30</sup> Filii Musi: Mooli, Eder et Ierimoth. Isti filii Levi secundum domos familiarum suarum. <sup>31</sup> Miseruntque et ipsi sortes contra fratres suos, filios Aaron, coram David, rege, et Sadoc et Ahimelech et principibus familiarum sacerdotalium et Leviticarum, tam maiores quam minores. Omnes sors aequaliter dividebat.

## Caput 25

**I**gitur David et magistratus exercitus secreverunt in ministerium filios Asaph et Heman et Idithun qui propheta-  
rent in citharis et psalteriis et cymbalis secundum numerum

<sup>20</sup> Now of the rest of the sons of Levi there was of the sons of Amram Shubael and of the sons of Shubael Jehdeiah, <sup>21</sup> also of the sons of Rehabiah the chief, Isshiah. <sup>22</sup> And the son of Izhar, Shelomoth, and the son of Shelomoth, Jahath, <sup>23</sup> and his son Jeriah, the first, Amariah, the second, Jahaziel, the third, Jekameam, the fourth. <sup>24</sup> The son of Uzziel, Micah, the son of Micah, Shamir, <sup>25</sup> the brother of Micah, Isshiah, and the son of Isshiah, Zechariah. <sup>26</sup> The sons of Merari: Mahli and Mushi. The son of Jaaziah, Beno. <sup>27</sup> The son also of Merari: Jazziah and Shoham and Zaccur and Ibri. <sup>28</sup> And the son of Mahli, Eleazar, who had no sons. <sup>29</sup> And the son of Kish, Jerahmeel. <sup>30</sup> The sons of Mushi: Mahli, Eder and Jerimoth. These are the sons of Levi according to the houses of their families. <sup>31</sup> And they also cast lots over against their brethren, the sons of Aaron, before David, the king, and Zadok and Ahimelech and the princes of the priestly and Levitical families, both the elder and the younger. The lot divided all equally.

## Chapter 25

The number and divisions of the musicians.

**M**oreover David and the chief officers of the army separated for the ministry the sons of Asaph and of Heman and of Jeduthun to prophesy with harps and with psalteries and with cymbals according to their number serving in their ap-

suum dedicato sibi officio servientes. <sup>2</sup> De filiis Asaph: Zacchur et Ioseph et Nathania et Asarela, filii Asaph sub manu Asaph prophetantis iuxta regem. <sup>3</sup> Porro Idithun filii Idithun: Godolias, Sori, Iesaias et Sabias et Matthathias, sex sub manu patris sui Idithun, qui in cithara prophetabat super confitentes et laudantes Dominum. <sup>4</sup> Heman quoque filii Heman: Bocciau, Matthanau, Ozihel, Subuhel et Ierimoth, Ananias, Anani, Elietha, Geddelthi et Romemthiezer et Iesbacasa, Mellothi, Othir, Mazioth. <sup>5</sup> Omnes isti filii Heman, videntis regis in sermonibus Dei, ut exaltaret cornu. Deditque Deus Heman filios quattuordecim et filias tres. <sup>6</sup> Universi sub manu patris sui ad cantandum in templo Domini distributi erant in cymbalis et psalteriis et citharis in ministeria domus Domini iuxta regem, Asaph, videlicet, et Idithun et Heman. <sup>7</sup> Fuit autem numerus eorum cum fratribus suis qui erudiebant canticum Domini, cuncti doctores, ducenti octoginta octo.

<sup>8</sup> Miseruntque sortes per vices suas, ex aequo tam maior quam minor, doctus pariter et indoctus, <sup>9</sup> egressaque est sors prima Ioseph, qui erat de Asaph; secunda Godoliae, ipsi et filiis eius et fratribus eius, duodecim; <sup>10</sup> tertia Zacchur, filiis et fratribus eius, duodecim; <sup>11</sup> quarta Isari, filiis et fratribus eius, duodecim; <sup>12</sup> quinta Nathaniae, filiis et fratribus eius, duodecim; <sup>13</sup> sexta Bocciau, filiis et fratribus eius, duodecim; <sup>14</sup> septima Israhela, filiis et fratribus eius, duodecim; <sup>15</sup> octava Isaiae, filiis et fratribus eius, duodecim; <sup>16</sup> nona Matthaniae, filiis et fratribus eius, duodecim; <sup>17</sup> decima Se-



pointed office. <sup>2</sup> Of the sons of Asaph: Zaccur and Joseph and Nethaniah and Asarelah, sons of Asaph under the hand of Asaph prophesying near the king. <sup>3</sup> And of Jeduthun the sons of Jeduthun: Gedaliah, Zeri, Jeshaiah and Hashabiah and Mattithiah, six under the hand of their father Jeduthun, who prophesied with a harp *to give thanks and to praise* the Lord. <sup>4</sup> Of Heman also the sons of Heman: Bukkiah, Mattaniah, Uzziel, Shebuel and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti and Romamti-ezer and Joshbekashah, Mallothi, Hothir, Mahazioth. <sup>5</sup> All these were the sons of Heman, the seer of the king in the words of God, to lift up the horn. And God gave to Heman fourteen sons and three daughters. <sup>6</sup> All these under their father's hand were distributed to sing in the temple of the Lord with cymbals and psalteries and harps for the service of the house of the Lord near the king, to wit, Asaph and Jeduthun and Heman. <sup>7</sup> And the number of them with their brethren that taught the song of the Lord, all the teachers, were two hundred and eighty-eight.

<sup>8</sup> And they cast lots by their courses, the elder equally with the younger, the learned and the unlearned together, <sup>9</sup> and the first lot came forth to Joseph, who was of Asaph; the second to Gedaliah, to him and his sons and his brethren, twelve; <sup>10</sup> the third to Zaccur, to his sons and his brethren, twelve; <sup>11</sup> the fourth to Izri, to his sons and his brethren, twelve; <sup>12</sup> the fifth to Nethaniah, to his sons and his brethren, twelve; <sup>13</sup> the sixth to Bukkiah, to his sons and his brethren, twelve; <sup>14</sup> the seventh to Jesarelah, to his sons and his brethren, twelve; <sup>15</sup> the eighth to Jeshaiah, to his sons and his brethren, twelve; <sup>16</sup> the ninth to Mattaniah, to his sons and his brethren, twelve; <sup>17</sup> the tenth to Shimei, to his sons

meiae, filiis et fratribus eius, duodecim; <sup>18</sup> undecima Ezra-  
 hel, filiis et fratribus eius, duodecim; <sup>19</sup> duodecima Asabiae,  
 filiis et fratribus eius, duodecim; <sup>20</sup> tertiadecima Subahel, fi-  
 liis et fratribus eius, duodecim; <sup>21</sup> quartadecima Mattha-  
 thiae, filiis et fratribus eius, duodecim; <sup>22</sup> quintadecima Ieri-  
 moth, filiis et fratribus eius, duodecim; <sup>23</sup> sextadecima  
 Ananiae, filiis et fratribus eius, duodecim; <sup>24</sup> septimadecima  
 Iesbocasae, filiis et fratribus eius, duodecim; <sup>25</sup> octavade-  
 cima Anani, filiis et fratribus eius, duodecim; <sup>26</sup> nonadecima  
 Mellothi, filiis et fratribus eius, duodecim; <sup>27</sup> vicesima Elia-  
 tha, filiis et fratribus eius, duodecim; <sup>28</sup> vicesima prima  
 Othir, filiis et fratribus eius, duodecim; <sup>29</sup> vicesima secunda  
 Godollathi, filiis et fratribus eius, duodecim; <sup>30</sup> vicesima ter-  
 tia Maziuth, filiis et fratribus eius, duodecim; <sup>31</sup> vicesima  
 quarta Romamthiezer, filiis et fratribus eius, duodecim.

## Caput 26

**D**ivisiones autem ianitorum: de Coritis, Mesellemia, fi-  
 lius Core, de filiis Asaph. <sup>2</sup> Filii Mesellemiae: Zaccharias,  
 primogenitus, Iadihel, secundus, Zabadias, tertius, Iathana-  
 hel, quartus, <sup>3</sup> Ahilam, quintus, Iohanan, sextus, Helioenai,

and his brethren, twelve; <sup>18</sup> the eleventh to Azarel, to his sons and his brethren, twelve; <sup>19</sup> the twelfth to Hashabiah, to his sons and his brethren, twelve; <sup>20</sup> the thirteenth to Shubael, to his sons and his brethren, twelve; <sup>21</sup> the fourteenth to Mattithiah, to his sons and his brethren, twelve; <sup>22</sup> the fifteenth to Jeremoth, to his sons and his brethren, twelve. <sup>23</sup> the sixteenth to Hananiah, to his sons and his brethren, twelve; <sup>24</sup> the seventeenth to Joshbekashah, to his sons and his brethren, twelve; <sup>25</sup> the eighteenth to Hanani, to his sons and his brethren, twelve; <sup>26</sup> the nineteenth to Mallothi, to his sons and his brethren, twelve; <sup>27</sup> the twentieth to Eliathah, to his sons and his brethren, twelve; <sup>28</sup> the one and twentieth to Hothir, to his sons and his brethren, twelve; <sup>29</sup> the two and twentieth to Giddalti, to his sons and his brethren, twelve; <sup>30</sup> the three and twentieth to Mahazioth, to his sons and his brethren, twelve; <sup>31</sup> the four and twentieth to Romamti-ezer, to his sons and his brethren, twelve.

## Chapter 26

The divisions of the porters. Offices of other Levites.

**A**nd the divisions of the porters: of the Korahites, Mesemia, the son of Kore, of the sons of Asaph. <sup>2</sup> The sons of Meshelemiah: Zechariah, the firstborn, Jediahel, the second, Zebadiah, the third, Jathniel, the fourth, <sup>3</sup> Elam, the fifth,

septimus. <sup>4</sup> Filii autem Obededom: Semeias, primogenitus, Iozabad, secundus, Iohaa, tertius, Sachar, quartus, Nathanael, quintus, <sup>5</sup> Amihel, sextus, Isachar, septimus, Phollathi, octavus, quia benedixit illi Dominus. <sup>6</sup> Semeiae autem, filio eius, nati sunt filii, praefecti familiarum suarum, erant enim viri fortissimi. <sup>7</sup> Filii ergo Semeiae Othni et Raphahel et Obed, Elzabad et fratres eius, viri fortissimi, Heliu quoque et Samachias. <sup>8</sup> Omnes hii de filiis Obededom, ipsi et filii et fratres eorum, fortissimi ad ministrandum, sexaginta duo de Obededom. <sup>9</sup> Porro Mesellamiae filii et fratres eorum, robustissimi, decem et octo. <sup>10</sup> De Hosa autem, id est, de filiis Merari: Semri, princeps (non enim habuerat primogenitum et idcirco posuerat eum pater eius in principem), <sup>11</sup> Helchias, secundus, Tabelias, tertius, Zaccharias, quartus. Omnes hii filii et fratres Hosa tredecim. <sup>12</sup> Hii divisi sunt in ianitores, ut semper principes custodiarum sicut et fratres eorum ministrarent in domo Domini.

<sup>13</sup> Missae sunt ergo sortes ex aequo, et parvis et magnis, per familias suas in unamquamque portarum. <sup>14</sup> Cecidit igitur sors orientalis Selemiae, porro Zacchariae filio eius, viro prudentissimo et erudito, sortito obtigit plaga septentrionalis, <sup>15</sup> Obededom vero et filiis eius, ad austrum, in qua parte domus erat seniorum concilium, <sup>16</sup> Sepphima et Hosa, ad occidentem iuxta portam quae ducit ad viam ascensionis: custodia contra custodiam. <sup>17</sup> Ad orientem vero Levitae sex, et ad aquilonem quattuor per diem, atque ad meridiem similiter in die quattuor, et ubi erat concilium, bini et bini. <sup>18</sup> In cellulis quoque ianitorum ad occidentem, quattuor in via bi-

Jehohanan, the sixth, Eliehoenai, the seventh. <sup>4</sup> And the sons of Obed-edom: Shemaiah, the firstborn, Jehozabad, the second, Joah, the third, Sachar, the fourth, Nethanel, the fifth, <sup>5</sup> Ammiel, the sixth, Issachar, the seventh, Peullethai, the eighth, for the Lord had blessed him. <sup>6</sup> And to Shemaiah, his son, were born sons, heads of their families, for they were men of great valour. <sup>7</sup> The sons then of Shemaiah were Othni and Rephael and Obed, Elzabad and his brethren, most valiant men, and Elihu and Semachiah. <sup>8</sup> All these of the sons of Obed-edom, they and their sons and their brethren, most able men for service, sixty-two of Obed-edom. <sup>9</sup> And the sons of Meshelemiah and their brethren, strong men, were eighteen. <sup>10</sup> And of Hosah, that is, of the sons of Merari: Shimri, the chief (for he had not a firstborn and therefore his father made him chief), <sup>11</sup> Hilkiah, the second, Tebaliah, the third, Zechariah, the fourth. All these the sons and the brethren of Hosah were thirteen. <sup>12</sup> *Among these were the divisions of the porters, so that the chiefs of the wards as well as their brethren always ministered in the house of the Lord.*

<sup>13</sup> *And they cast lots equally, both little and great, by their families for every one of the gates.* <sup>14</sup> And the lot of the east fell to Shelemiah, but to his son Zechariah, a very wise and learned man, the north gate fell by lot, <sup>15</sup> and to Obed-edom and his sons, that towards the south, in which part of the house was the council of the ancients, <sup>16</sup> to Shuppim and Hosah, towards the west by the gate which leadeth to the way of the ascent: ward against ward. <sup>17</sup> Now towards the east were six Levites, and towards the north four a day, and towards the south likewise four a day, and where the council was, two and two. <sup>18</sup> In the cells also of the porters to-

nique per cellulas. <sup>19</sup> Hae sunt divisiones ianitorum filiorum Core et Merari.

<sup>20</sup> Porro Achias erat super thesauros domus Dei ac vasa sanctorum. <sup>21</sup> Filii Ledan, filii Gersonni de Ledan, principes familiarum Ledan et Gersonni: Ieiheli. <sup>22</sup> Filii Ieiheli: Zathan et Iohel, fratres eius super thesauros domus Domini, <sup>23</sup> Amramitis et Isaaritis et Hebronitis et Ozihelitibus <sup>24</sup> Subahel autem, filius Gersom, filii Mosi, praepositus thesauris. <sup>25</sup> Fratres quoque eius, Eliezer, cuius filius Raabia et huius filius Isaias et huius filius Ioram huius quoque filius Zechri et huius filius Selemith. <sup>26</sup> Ipse Selemith et fratres eius super thesauros sanctorum quae sanctificavit David Rex et principes familiarum et tribuni et centuriones et duces exercitus <sup>27</sup> de bellis et manubiis proeliorum, quae consecraverant ad instaurationem et supellectilem templi Domini <sup>28</sup> haec autem universa sanctificavit Samuhel, videns, et Saul, filius Cis, et Abner, filius Ner, et Ioab, filius Sarviae. Omnes qui sanctificaverant ea per manum Salemith et fratrum eius.

<sup>29</sup> Saaritis vero praeerat Chonenias et filii eius ad opera forinsecus super Israhel ad docendum et iudicandum eos. <sup>30</sup> Porro de Hebronitis Asabias et fratres eius, viri fortissimi, mille septingenti praeerant Israheli trans Iordanem contra occidentem in cunctis operibus Domini et in ministerium regis. <sup>31</sup> Hebronitarum autem princeps fuit Hieria secundum familias et cognationes eorum. Quadragesimo anno

ward the west, four in the way and two at every cell. <sup>19</sup> These are the divisions of the porters of the sons of Korah and of Merari.

<sup>20</sup> Now Ahijah was over the treasures of the house of God and the holy vessels. <sup>21</sup> The sons of Ladan, the sons of Gershonites of Ladan, were heads of the families of Ladan and Gershonites: Jehieli. <sup>22</sup> The sons of Jehieli: Zetham and Joel, his brethren over the treasures of the house of the Lord, <sup>23</sup> *with* the Amramites and Izharites and Hebronites and Uzzielites <sup>24</sup> and Shebuel, the son of Gershom, the son of Moses, was chief over the treasures. <sup>25</sup> His brethren also, Eliezer, whose son Rehabiah and his son Jeshaiiah and his son Joram and his son Zichri and his son Shelomoth. <sup>26</sup> *Which* Shelomoth and his brethren were over the treasures of the holy things which King David and the heads of families and the captains over thousands and over hundreds and the captains of the host had dedicated <sup>27</sup> out of the wars and the spoils won in battles, which they had consecrated to the building and furniture of the temple of the Lord <sup>28</sup> and all these things that Samuel, the seer, and Saul, the son of Kish, and Abner, the son of Ner, and Joab, the son of Zeruiah, had sanctified. And *whosoever* had sanctified those things, they were under the hand of Shelomoth and his brethren.

<sup>29</sup> But Chenaniah and his sons were over the Izharites for the business abroad over Israel to teach them and judge them. <sup>30</sup> And of the Hebronites Hashabiah and his brethren, most able men, a thousand seven hundred had the charge over Israel beyond the Jordan westward in all the works of the Lord and for the service of the king. <sup>31</sup> And the chief of the Hebronites was Jerijah according to their families and

regni David recensiti sunt, et inventi viri fortissimi in Iazer Galaad <sup>32</sup> fratresque eius robustioris aetatis, duo milia septingenti principes familiarum. Praeposuit autem eos David Rex Rubenitis et Gadditis et dimidiaie tribui Manasse in omne ministerium Dei et regis.

## Caput 27

**F**ilii autem Israhel secundum numerum suum, principes familiarum, tribuni et centuriones et praefecti qui ministrabant regi iuxta turmas suas ingredienti et egredientes per singulos menses in anno viginti quattuor milibus singuli praeerant. <sup>2</sup> Primae turmae in primo mense, Isboam praeerat, filius Zabdihel, et sub eo viginti quattuor milia <sup>3</sup> de filiis Phares, princeps cunctorum principum in exercitu mense primo. <sup>4</sup> Secundi mensis habebat turma Dudi, Ahohites, et post se alterum nomine Macelloth, qui regebat partem exercitus viginti quattuor milium. <sup>5</sup> Dux quoque turmae tertiae in mense tertio erat Banaias, filius Ioiadae, sacerdos, et in



kindreds. In the fortieth year of the reign of David they were numbered, and there were found most valiant men in Jazer Gilead <sup>32</sup> and his brethren of stronger age, two thousand seven hundred chiefs of families. And King David made them rulers over the Reubenites and the Gadites and the half tribe of Manasseh for all the service of God and the king.

## Chapter 27

The twelve captains for every month. The twelve princes of the tribes. David's several officers.

**N**OW the children of Israel according to their number, the heads of families, captains of thousands and of hundreds and officers that served the king according to their companies who came in and went out every month in the year *under every chief were* four and twenty thousand. <sup>2</sup> Over the first company the first month, Jeshobeam, the son of Zabdiel, was chief, and under him were four and twenty thousand <sup>3</sup> of the sons of Perez, the chief of all the captains in the host in the first month. <sup>4</sup> The company of the second month was under Dodai, an Ahohite, and after him was another named Mikloth, who commanded a part of the army of four and twenty thousand. <sup>5</sup> And the captain of the third company for the third month was Benaiah, the son of Jehoiada, the

divisione sua viginti quattuor milia. <sup>6</sup> Ipse est Banaias, fortissimus inter triginta, et super triginta. Praeerat autem turmae ipsius Amizabad, filius eius. <sup>7</sup> Quartus mense quarto Asahel, frater Ioab, et Zabadias, filius eius, post eum, et in turma eius viginti quattuor milia. <sup>8</sup> Quintus mense quinto princeps Samaoth, Iezarites, et turma eius viginti quattuor milia. <sup>9</sup> Sextus mense sexto Hira, filius Acces, Thecuites, et in turma eius viginti quattuor milia. <sup>10</sup> Septimus mense septimo Helles, Phallonites de filiis Ephraim, et in turma eius viginti quattuor milia. <sup>11</sup> Octavus mense octavo Sobochai, Asothites de stirpe Zarai, et in turma eius viginti quattuor milia. <sup>12</sup> Nonus mense nono Abiezer, Anathothites de filiis Iemini, et in turma eius viginti quattuor milia. <sup>13</sup> Decimus mense decimo Marai, et ipse Netophathites de stirpe Zarai, et in turma eius viginti quattuor milia. <sup>14</sup> Undecimus mense undecimo Banaias, Pharathonites de filiis Ephraim, et in turma eius viginti quattuor milia. <sup>15</sup> Duodecimus mense duodecimo Holdai, Netophathites de stirpe Gothonihel, et in turma eius viginti quattuor milia.

<sup>16</sup> Porro tribubus praeerant Israhel: Rubenitis dux Eliezer, filius Zechri; Symeonitis dux Saphatias, filius Macha; <sup>17</sup> Levitis, Asabias, filius Camuhel; Aaronitis, Sadoc; <sup>18</sup> Iuda, Heliu, frater David; Isachar, Amri, filius Michahel; <sup>19</sup> Zab-

priest, and in his division were four and twenty thousand. <sup>6</sup> This is that Benaiah, the most valiant among the thirty, and above the thirty. And Ammizabad, his son, commanded his company. <sup>7</sup> The fourth for the fourth month was Asahel, the brother of Joab, and Zebadiah, his son, after him, and in his company were four and twenty thousand. <sup>8</sup> The fifth captain for the fifth month was Shamhuth, an Izrahite, and his company were four and twenty thousand. <sup>9</sup> The sixth for the sixth month was Ira, the son of Ikkes, a Tekoite, and in his company were four and twenty thousand. <sup>10</sup> The seventh for the seventh month was Helez, a Pelonite of the sons of Ephraim, and in his company were four and twenty thousand. <sup>11</sup> The eighth for the eighth month was Sibbecai, a Hushathite of the race of Zerahites, and in his company were four and twenty thousand. <sup>12</sup> The ninth for the ninth month was Abiezer, an Anathothite of the sons of Jemini, and in his company were four and twenty thousand. <sup>13</sup> The tenth for the tenth month was Maharai, *who was* a Netophathite of the race of Zerahites, and in his company were four and twenty thousand. <sup>14</sup> The eleventh for the eleventh month was Benaiah, a Pirathonite of the sons of Ephraim, and in his company were four and twenty thousand. <sup>15</sup> The twelfth for the twelfth month was Heldai, a Netophathite of the race of Othniel, and in his company were four and twenty thousand.

<sup>16</sup> Now the chiefs over the tribes of Israel were these: over the Reubenites Eliezer, the son of Zichri, was ruler; over the Simeonites, *Shephatiah*, the son of Maacah; <sup>17</sup> over the Levites, Hashabiah, the son of Kemuel; over the Aaronites, Zadok; <sup>18</sup> over Judah, Elihu, the brother of David; over Issachar, Omri, the son of Michael; <sup>19</sup> over the Zebu-

lonitis, Iesmaias, filius Abdiae; Nepthalitibus, Ierimoth, filius Ozihel; <sup>20</sup> filiis Ephraim, Osee, filius Ozaziu; dimidiai tribui Manasse, Iohel, filius Phadiae; <sup>21</sup> et dimidiai tribui Manasse in Galaad, Iaddo, filius Zacchariae; Benjamin autem Iasihel, filius Abner; <sup>22</sup> Dan vero, Ezrihel, filius Hieroam. Hii principes filiorum Israhel.

<sup>23</sup> Noluit autem David numerare eos a viginti annis inferius quia dixerat Dominus ut multiplicaret Israhel quasi stellas caeli. <sup>24</sup> Ioab, filius Sarviae, coeperat numerare, nec conplevit, quia super hoc ira inruerat in Israhel, et idcirco numerus eorum qui fuerant recensiti non est relatus in fastos Regis David. <sup>25</sup> Super thesauros autem regis fuit Azmoth, filius Adihel, his autem thesauris qui erant in urbibus et in vicis et in turribus praesidebat Ionathan, filius Oziae. <sup>26</sup> Operi autem rustico et agricolis qui exercebant terram praeerat Ezri, filius Chelub. <sup>27</sup> Vinearumque cultoribus Semeias, Ramathites, cellis autem vinariis, Zabdias, Aphonites. <sup>28</sup> Nam super oliveta et ficeta quae erant in campestribus Balanan, Gaderites, super apothecas autem olei, Ioas. <sup>29</sup> Porro armentis quae pascebantur in Sarona praepositus fuit Setrai, Saronites, et super boves in vallibus, Saphat, filius Adli, <sup>30</sup> super camelos vero, Ubil, Ismahelites, et super asinos, Iadiaz, Meronathites, <sup>31</sup> super oves quoque, Iaziz, Agarenus. Omnes hii principes substantiae Regis David.

<sup>32</sup> Ionathan autem, patruus David, consiliarius, vir prudens et litteratus, ipse et Iaihel, filius Achamoni, erant cum

lunites, Ishmaiah, the son of Obadiah; over the Naphtalites, Jerimoth, the son of Azriel; <sup>20</sup> over the sons of Ephraim, Hoshea, the son of Azaziah; over the half tribe of Manasseh, Joel, the son of Pedaijah, <sup>21</sup> and over the half tribe of Manasseh in Gilead, Iddo, the son of Zechariah; and over Benjamin, Jaasiel, the son of Abner; <sup>22</sup> and over Dan, Azarel, the son of Jeroham. These were the princes of the children of Israel.

<sup>23</sup> But David would not number them from twenty years old and under because the Lord had said that he would multiply Israel like the stars of heaven. <sup>24</sup> Joab, the son of Zeruiah, began to number, but he finished not, because upon this there fell wrath upon Israel, and therefore the number of them that were numbered was not registered in the chronicles of King David. <sup>25</sup> And over the king's treasures was Azmaveth, the son of Adiel, and over those stores which were in the cities and in the villages and in the castles was Jonathan, the son of Uzziah. <sup>26</sup> And over the tillage and the husbandmen who tilled the ground was Ezri, the son of Chelub. <sup>27</sup> And over the dressers of the vineyards was Shimei, a Ramathite, and over the wine cellars, Zabdi, an Shiphmite. <sup>28</sup> And over the oliveyards and the fig groves which were in the plains was Baal-hanan, a Gederite, and over the oil cellars, Joash. <sup>29</sup> And over the herds that fed in Sharon was Shitrai, a Sharonite, and over the oxen in the valleys, Shaphat, the son of Adlai, <sup>30</sup> and over the camels, Obil, an Ishmaelite, and over the asses, Jehdeiah, a Meronothite, <sup>31</sup> and over the sheep, Jaziz, a Hagrite. All these were the rulers of the substance of King David.

<sup>32</sup> And Jonathan, David's uncle, a counsellor, a wise and learned man, he and Jehiel, the son of Hachmoni, were with

filiis regis. <sup>33</sup> Ahitophel etiam consiliarius regis, et Husi, Arachites, amicus regis. <sup>34</sup> Post Ahitophel fuit Ioiada, filius Banaiae, et Abiathar. Princeps autem exercitus regis erat Ioab.

## Caput 28

**C**onvocavit igitur David omnes principes Israhel, duces tribuum et praepositos turmarum qui ministrabant regi tribunos quoque et centuriones et qui praeerant substantiae et possessionibus regis filiosque suos cum eunuchis et potentes et robustissimos quosque in exercitu Hierusalem. <sup>2</sup> Cumque surrexisset rex et stetisset ait, "Audite me, fratres mei et populus meus. Cogitavi ut aedificarem domum in qua requiesceret Arca Foederis Domini et scabillum pedum Dei nostri, et ad aedificandum omnia praeparavi. <sup>3</sup> Deus autem dixit mihi, 'Non aedificabis domum nomini meo eo quod sis vir bellator et sanguinem fuderis.' <sup>4</sup> Sed elegit Dominus Deus Israhel me de universa domo patris mei ut essem rex super Israhel in sempiternum, de Iuda enim elegit principes porro de domo Iuda, domum patris mei, et de filiis patris

the king's sons. <sup>33</sup> And Ahithophel was the king's counselor, and Hushai, the Archite, the king's friend. <sup>34</sup> And after Ahithophel was Jehoiada, the son of Benaiah, and Abiathar. And the general of the king's army was Joab.

## Chapter 28

David's speech in a solemn assembly. His exhortation to Solomon. He giveth him a pattern of the temple.

And David assembled all the chief men of Israel, the princes of the tribes and the captains of the companies who waited on the king and the captains over thousands and over hundreds and them who had the charge over the substance and possessions of the king and his sons with the officers of the court and the men of power and all the bravest of the army at Jerusalem. <sup>2</sup> And the king rising up and standing said, "Hear me, my brethren and my people. I had a thought to have built a house in which the *ark* of the Lord and the footstool of our God might rest, and I prepared all things for the building. <sup>3</sup> And God said to me, 'Thou shalt not build a house to my name because thou art a man of war and hast shed blood.' <sup>4</sup> But the Lord God of Israel chose me of all the house of my father to be king over Israel for ever, for of Judah he chose the princes and of the house of Judah, my father's house, and among the sons of my father it pleased him

mei placuit ei ut me eligeret regem super cunctum Israhel. <sup>5</sup> Sed et de filiis meis, filios enim multos dedit mihi Dominus, elegit Salomonem, filium meum, ut sederet in throno regni Domini super Israhel. <sup>6</sup> Dixitque mihi, 'Salomon, filius tuus, aedificabit domum meam et atria mea, ipsum enim elegi mihi in filium, et ego ero ei in patrem. <sup>7</sup> Et firmabo regnum eius usque in aeternum, si perseveraverit facere praecepta mea et iudicia sicut et hodie.' <sup>8</sup> Nunc igitur coram universo coetu Israhel audiente Deo nostro custodite et perquirite cuncta mandata Domini, Dei nostri, ut possideatis terram bonam et relinquantis eam filiis vestris post vos usque in sempiternum. <sup>9</sup> Tu autem, Salomon, fili mi, scito Deum patris tui, et servi ei corde perfecto et animo voluntario, omnia enim corda scrutatur Dominus et universas mentium cogitationes intellegit. Si quaesieris eum, invenies, si autem dereliqueris illum, proiciet te in aeternum. <sup>10</sup> Nunc, ergo, quia elegit te Dominus ut aedificares domum sanctuarii, confortare, et perface."

<sup>11</sup> Dedit autem David Salomoni, filio suo, descriptionem porticus et templi et cellariorum et cenaculi et cubiculorum in adytis et domus propitiationis <sup>12</sup> nec non et omnium quae cogitaverat atriorum et exedrarum per circuitum in thesauros domus Domini et in thesauros sanctorum <sup>13</sup> divisionumque sacerdotalium et Leviticarum in omnia opera domus Domini et in universa vasa ministerii templi Domini, <sup>14</sup> aurum in pondere per singula vasa ministerii argenti quoque pondus pro vasorum et operum diversitate. <sup>15</sup> Sed et ad candelabra aurea et ad lucernas eorum aurum pro mensura



to choose me king over all Israel. <sup>5</sup> *And* among my sons, for the Lord hath given me many sons, he hath chosen Solomon, my son, to sit upon the throne of the kingdom of the Lord over Israel. <sup>6</sup> And he said to me, ‘Solomon, thy son, shall build my house and my courts, for I have chosen him to be my son, and I will be a father to him. <sup>7</sup> And I will establish his kingdom for ever, if he continue to keep my commandments and my judgments as at this day.’ <sup>8</sup> Now then before all the assembly of Israel in the hearing of our God keep ye and seek all the commandments of the Lord, our God, that you may possess the good land and may leave it to your children after you for ever. <sup>9</sup> And thou, my son, Solomon, know the God of thy father, and serve him with a perfect heart and a willing mind, for the Lord searcheth all hearts and understandeth all the thoughts of minds. If thou seek him, thou shalt find him, but if thou forsake him, he will cast thee off for ever. <sup>10</sup> Now, therefore, seeing the Lord hath chosen thee to build the house of the sanctuary, take courage, and do it.”

<sup>11</sup> And David gave to Solomon, his son, a description of the porch and of the temple and of the treasures and of the upper floor and of the inner chambers and of the house for the mercy seat <sup>12</sup> as also of all the courts which he had in his thought and of the chambers round about for the treasures of the house of the Lord and for the treasures of the consecrated things <sup>13</sup> and of the divisions of the priests and of the Levites for all the works of the house of the Lord and for all the vessels of the service of the temple of the Lord, <sup>14</sup> gold by weight for every vessel for the ministry *and silver by weight* according to the diversity of the vessels and uses. <sup>15</sup> He gave also gold for the golden candlesticks and their

uniuscuiusque candelabri et lucernarum. Similiter et in candelabris argenteis et in lucernis eorum pro diversitate mensurae pondus argenti tradidit. <sup>16</sup> Aurum quoque dedit in mensas propositionis pro diversitate mensarum, similiter et argentum in alias mensas argenteas. <sup>17</sup> Ad fuscinulas quoque et fialas et turibula ex auro purissimo et leunculos aureos pro qualitate mensurae pondus distribuit in leunculum et leunculum. Similiter et in leones argenteos diversum argenti pondus separavit. <sup>18</sup> Altari autem in quo adoletur incensum aurum purissimum dedit ut ex ipso fieret similitudo quadrigae cherubin extendentium alas et velantium Arcam Foederis Domini. <sup>19</sup> "Omnia," inquit, "venerunt scripta manu Domini ad me ut intellegerem universa opera exemplaris."

<sup>20</sup> Dixit quoque David Salomoni, filio suo, "Viriliter age, et confortare, et fac. Ne timeas, et ne paveas, Dominus enim, Deus meus, tecum erit et non dimittet te nec derelinquet donec perficias omne opus ministerii domus Domini. <sup>21</sup> Ecce: divisiones sacerdotum et Levitarum in omne ministerium domus Domini adsistunt tibi et parati sunt, et novērunt tam principes quam populus facere omnia praecepta tua."

lamps according to the dimensions of every candlestick and the lamps *thereof*. In like manner also he gave *silver by weight* for the silver candlesticks and for their lamps according to the diversity of the dimensions of them. <sup>16</sup> He gave also gold for the tables of proposition according to the diversity of the tables, in like manner also silver for other tables of silver. <sup>17</sup> For fleshhooks also and bowls and censers of fine gold and for little lions of gold according to the measure he gave *by weight* for every lion. In like manner also for lions of silver he set aside a different weight of silver. <sup>18</sup> And for the altar of *incense* he gave the purest gold *and to make* the likeness of the chariot of the cherubims spreading their wings and covering the Ark of the Covenant of the Lord. <sup>19</sup> "All these things," said he, "came to me written by the hand of the Lord that I might understand all the works of the pattern."

<sup>20</sup> And David said to Solomon, his son, "Act like a man, and take courage, and do. Fear not, and be not dismayed, for the Lord, my God, will be with thee and will not leave thee nor forsake thee till thou hast finished all the work for the service of the house of the Lord. <sup>21</sup> Behold: the courses of the priests and the Levites for every ministry of the house of the Lord stand by thee and are ready, and both the princes and the people know how to execute all thy commandments."

## Caput 29

**L**ocutusque est David Rex ad omnem ecclesiam, “Salomonem, filium meum, unum elegit Deus, adhuc puerum et tenellum, opus namque grande est, neque enim homini praeparatur habitatio, sed Deo. <sup>2</sup> Ego autem totis viribus meis praeparavi inpensas domus Dei mei: aurum ad vasa aurea, et argentum in argentea, aes in aenea, ferrum in ferrea, lignum ad lignea, et lapides onychinos et quasi stibinos et diversorum colorum omnemque pretiosum lapidem et marmor Parium abundantissime. <sup>3</sup> Et super haec quae obtuli in domum Dei mei, de peculio meo aurum et argentum do in templum Dei mei exceptis his quae paravi in aedem sanctam: <sup>4</sup> tria milia talenta auri de auro Ophir et septem milia talentorum argenti probatissimi ad deaurandos parietes templi <sup>5</sup> et ubicumque opus est aurum de auro et ubicumque opus est argentum argenti. Opera fiant per manus artificum. Et si quis

## Chapter 29

David by word and example encourageth the princes to contribute liberally to the building of the temple. His thanksgiving, prayer and sacrifices. His death.

And King David said to all the assembly, "Solomon, my son, *whom* alone God hath chosen, is as yet young and tender, *and* the work is great, for a house is prepared not for man, but for God. <sup>2</sup> And I with all my ability have prepared the expenses for the house of my God: gold for vessels of gold, and silver for *vessels* of silver, brass for things of brass, iron for things of iron, wood for things of wood, and onyx stones and stones like alabaster and of divers colours and all *manner* of precious stones and marble of Paros in great abundance. <sup>3</sup> Now over and above the things which I have offered into the house of my God, I give of my own proper goods gold and silver for the temple of my God beside what things I have prepared for the holy house: <sup>4</sup> three thousand talents of gold of the gold of Ophir and seven thousand talents of refined silver to overlay the walls of the temple <sup>5</sup> and gold for wheresoever there is need of gold and silver for wheresoever there is need of silver *for the works to be made* by the hands of the artificers. Now if any man is willing to offer, let

sponte offert, impleat manum suam hodie et offerat quod voluerit Domino.”

<sup>6</sup> Polliciti sunt itaque principes familiarum et procures tribuum Israhel tribuni quoque et centuriones et principes possessionum regis, <sup>7</sup> dederuntque in opera domus Domini: auri talenta quinque milia et solidos decem milia, argenti talenta decem milia et aeris talenta decem et octo milia ferri quoque centum milia talentorum. <sup>8</sup> Et apud quemcumque inventi sunt lapides dederunt in thesauros domus Domini per manum Ieiher, Gersonitis. <sup>9</sup> Laetatusque est populus cum vota sponte promitterent quia corde toto offerebant ea Domino, sed et David, rex, laetatus est gaudio magno.

<sup>10</sup> Et benedixit Domino coram universa multitudine, et ait, “Benedictus es, Domine, Deus Israhel, patris nostri, ab aeterno in aeternum. <sup>11</sup> Tua est, Domine, magnificentia et potentia et gloria atque victoria, et tibi laus, cuncta enim quae in caelo sunt et in terra tua sunt. Tuum, Domine, regnum, et tu es super omnes principes. <sup>12</sup> Tuae divitiae, et tua est gloria. Tu dominaris omnium. In manu tua virtus et potentia, in manu tua magnitudo et imperium omnium. <sup>13</sup> Nunc, igitur, Deus noster, confitemur tibi, et laudamus nomen tuum inclitum.

<sup>14</sup> “Quis ego, et quis populus meus, ut possimus haec tibi universa promittere? Tua sunt omnia, et quae de manu tua accepimus dedimus tibi, <sup>15</sup> peregrini enim sumus coram te et advenae sicut omnes patres nostri. Dies nostri quasi umbra super terram, et nulla est mora. <sup>16</sup> Domine, Deus noster,

him fill his hand today and offer what he pleaseth to the Lord."

<sup>6</sup> Then the heads of the families and the princes of the tribes of Israel and the captains of thousands and of hundreds and the overseers of the king's possessions promised, <sup>7</sup> and they gave for the works of the house of the Lord: of gold five thousand talents and ten thousand solids, of silver ten thousand talents and of brass eighteen thousand talents and of iron a hundred thousand talents. <sup>8</sup> And *all they that had* stones gave them to the treasures of the house of the Lord by the hand of Jehiel, the Gershonite. <sup>9</sup> And the people rejoiced when they promised their offerings willingly because they offered them to the Lord with all their heart, and David, the king, rejoiced also with a great joy.

<sup>10</sup> And he blessed the Lord before all the multitude, and he said, "Blessed art thou, O Lord, the God of Israel, our father, from eternity to eternity. <sup>11</sup> Thine, O Lord, is magnificence and power and glory and victory, and to thee is praise, for all that is in heaven and in earth is thine. Thine is the kingdom, O Lord, and thou art above all princes. <sup>12</sup> Thine are riches, and thine is glory. Thou hast dominion over all. In thy hand is power and might, in thy hand greatness and the empire of all things. <sup>13</sup> Now, therefore, our God, we give thanks to thee, and we praise thy glorious name.

<sup>14</sup> "Who am I, and what is my people, that we should be able to promise thee all these things? All things are thine, and we have given thee what we received of thy hand, <sup>15</sup> for we are sojourners before thee and strangers as were all our fathers. Our days upon earth are as a shadow, and there is no stay. <sup>16</sup> O Lord, our God, all this store that we have prepared

omnis haec copia quam paravimus ut aedificaretur domus nomini sancto tuo de manu tua est, et tua sunt omnia.

17 "Scio, Deus meus, quod probes corda et simplicitatem diligas, unde et ego in simplicitate cordis mei laetus obtuli universa haec, et populum tuum qui hic reppertus est vidi cum ingenti gaudio tibi offerre donaria.

18 "Domine, Deus Abrahā et Isaac et Israhel, patrum nostrorum, custodi in aeternum hanc voluntatem cordis eorum, et semper in venerationem tui mens ista permaneat. 19 Salomoni quoque, filio meo, da cor perfectum ut custodiat mandata tua, testimonia tua et caerimonias tuas et faciat universa et aedificet aedem cuius inpensas paravi."

20 Praecepit autem David universae ecclesiae, "Benedicite Domino, Deo nostro." Et benedixit omnis ecclesia Domino, Deo patrum suorum, et inclinaverunt se et adoraverunt Deum et deinde regem. 21 Immolaveruntque victimas Domino, et obtulerunt holocausta die sequenti, tauros mille, arietes mille, agnos mille cum libaminibus suis et universo ritu abundantissime in omnem Israhel. 22 Et comederunt et biberunt coram Domino in die illo cum grandi laetitia. Et unxerunt secundo Salomonem, filium David. Unxerunt autem Domino in principem et Sadoc in pontificem. 23 Seditque Salomon super solium Domini in regem pro David, patre suo, et cunctis placuit, et paruit illi omnis Israhel. 24 Sed et universi principes et potentes et cuncti filii Regis David dederunt manum et subiecti fuerunt Salomoni, regi. 25 Magnificavit ergo Dominus Salomonem super om-



to build thee a house for thy holy name is from thy hand, and all things are thine.

17 "I know, my God, that thou provest hearts and lovest simplicity, wherefore I also in the simplicity of my heart have joyfully offered all these things, and I have seen with great joy thy people which are here present offer thee their offerings.

18 "O Lord, God of Abraham and of Isaac and of Israel, our fathers, keep for ever this will of their heart, and let this mind remain always for the worship of thee. 19 And give to Solomon, my son, a perfect heart that he may keep thy commandments, thy testimonies and thy ceremonies and do all things and build the house for which I have provided the charges."

20 And David commanded all the assembly, "Bless ye the Lord, our God." And all the assembly blessed the Lord, the God of their fathers, and they bowed themselves and worshipped God and then the king. 21 And they sacrificed victims to the Lord, and they offered holocausts the next day, a thousand bullocks, a thousand rams, a thousand lambs with their libations and with every thing prescribed most abundantly for all Israel. 22 And they ate and drank before the Lord that day with great joy. And they anointed the second time Solomon, the son of David. And they anointed him to the Lord to be prince and Zadok to be high priest. 23 And Solomon sat on the throne of the Lord as king instead of David, his father, and he pleased all, and all Israel obeyed him. 24 *And* all the princes and men of power and all the sons of King David gave their hand and were subject to Solomon, the king. 25 And the Lord magnified Solomon over all Israel

nem Israhel et dedit illi gloriam regni qualem nullus habuit ante eum rex Israhel.

<sup>26</sup> Igitur David, filius Isai, regnavit super universum Israhel. <sup>27</sup> Et dies quibus regnavit super Israhel fuerunt quadraginta anni: in Hebron regnavit septem annis et in Hierusalem annis triginta tribus. <sup>28</sup> Et mortuus est in senectute bona, plenus dierum et divitiis et gloria. Regnavitque Salomon, filius eius, pro eo. <sup>29</sup> Gesta autem David Regis priora et novissima scripta sunt in libro Samuhel, videntis, et in libro Nathan, prophetae, atque in volumine Gad, videntis, <sup>30</sup> universique regni eius et fortitudinis et temporum quae transierunt sub eo sive in Israhel sive in cunctis regnis terrarum.

and gave him the glory of a reign such as no king of Israel had before him.

<sup>26</sup> So David, the son of Jesse, reigned over all Israel. <sup>27</sup> And the days that he reigned over Israel were forty years: in Hebron he reigned seven years and in Jerusalem three and thirty years. <sup>28</sup> And he died in a good age, full of days and riches and glory. And Solomon, his son, reigned in his stead. <sup>29</sup> Now the acts of King David first and last are written in the book of Samuel, the seer, and in the book of Nathan, the prophet, and in the book of Gad, the seer, <sup>30</sup> and of all his reign and his valour and of the times that passed under him either in Israel or in all the kingdoms of the *countries*.



## 2 PARALIPOMENON

## Caput I

**C**onfortatus est ergo Salomon, filius David, in regno suo, et Dominus erat cum eo et magnificavit eum in excelsum. <sup>2</sup> Praecepitque Salomon universo Israheli, tribunis et centurionibus et ducibus et iudicibus omnis Israhel et principibus familiarum. <sup>3</sup> Et abiit cum universa multitudine in excelsum Gabaon ubi erat Tabernaculum Foederis Domini, quod fecit Moses, famulus Dei, in solitudine, <sup>4</sup> arcam autem Dei adduxerat David de Cariathiarim in locum quem paraverat ei et ubi fixerat illi tabernaculum, hoc est, in Hierusalem. <sup>5</sup> Altare quoque aeneum quod fabricatus fuerat Beselehel, filius Uri, filii Ur, ibi erat coram tabernaculo Domini, quod et requisivit Salomon et omnis ecclesia, <sup>6</sup> ascenditque Salomon ad altare aeneum coram Tabernaculo Foederis Domini et obtulit in eo mille hostias.

<sup>7</sup> Ecce autem: in ipsa nocte apparuit ei Deus, dicens, "Postula quod vis ut dem tibi."

<sup>8</sup> Dixitque Salomon Deo, "Tu fecisti cum David patre

## Chapter I

Solomon offereth sacrifices at Gibeon. His choice of wisdom which God giveth him.

And Solomon, the son of David, was strengthened in his kingdom, and the Lord, *his God*, was with him and magnified him to a high degree. <sup>2</sup> And Solomon gave orders to all Israel, to the captains of thousands and of hundreds and to the rulers and to the judges of all Israel and the heads of the families. <sup>3</sup> And he went with all the multitude to the high place of Gibeon where was the Tabernacle of the Covenant of the Lord, which Moses, the servant of God, made in the wilderness, <sup>4</sup> *for* David had brought the ark of God from Kiriath-jearim to the place which he had prepared for it and where he had pitched a tabernacle for it, that is, in Jerusalem. <sup>5</sup> And the altar of brass which Bezalel, the son of Uri, the son of Hur, had made was there before the tabernacle of the Lord, and Solomon and all the assembly sought it, <sup>6</sup> and Solomon went up thither to the brazen altar before the Tabernacle of the Covenant of the Lord and offered up on it a thousand victims.

<sup>7</sup> And behold: that night God appeared to him, saying, "Ask what thou wilt that I should give thee."

<sup>8</sup> And Solomon said to God, "Thou hast shewn great

meo, misericordiam magnam et constituisti me regem pro eo. <sup>9</sup> Nunc, igitur, Domine Deus, impleatur sermo tuus quem pollicitus es David, patri meo, tu enim fecisti me regem super populum tuum multum, qui tam innumerabilis est quam pulvis terrae. <sup>10</sup> Da mihi sapientiam et intellegentiam ut egrediar coram populo tuo et ingrediar, quis enim potest hunc populum tuum digne qui tam grandis est iudicare?"

<sup>11</sup> Dixit autem Deus ad Salomonem, "Quia hoc magis placuit cordi tuo, et non postulasti divitias et substantiam et gloriam neque animas eorum qui te oderunt sed nec dies vitae plurimos petisti autem sapientiam et scientiam ut iudicare possis populum meum super quem constitui te regem, <sup>12</sup> sapientia et scientia data sunt tibi, divitias autem et substantiam et gloriam dabo tibi ita ut nullus in regibus nec ante te nec post te fuerit similis tui."

<sup>13</sup> Venit ergo Salomon ab excelso Gabaon in Hierusalem, coram Tabernaculo Foederis, et regnavit super Israhel. <sup>14</sup> Congregavitque sibi currus et equites, et facti sunt ei mille quadringenti currus et duodecim milia equitum, et fecit eos esse in urbibus quadrigarum et cum rege in Hierusalem.

<sup>15</sup> Praebuitque rex argentum et aurum in Hierusalem quasi lapides, et cedros quasi sycomoros quae nascuntur in campestribus multitudine magna. <sup>16</sup> Adducebantur autem ei equi de Aegypto et de Coa a negotiatoribus regis qui ibant et coemebant pretio <sup>17</sup> quadrigam equorum sescentis argenteis et equum centum quinquaginta. Similiter de universis regnis Cetheorum et a regibus Syriae emptio celebrabatur.



kindness to my father, David, and hast made me king in his stead. <sup>9</sup> Now, therefore, O Lord God, let thy word be fulfilled which thou hast promised to David, my father, for thou hast made me king over thy great people, which is as innumerable as the dust of the earth. <sup>10</sup> Give me wisdom and *knowledge* that I may come in and go out before thy people, for who can worthily judge this thy people which is so great?"

<sup>11</sup> And God said to Solomon, "Because this *choice* hath pleased thy heart, and thou hast not asked riches and wealth and glory nor the lives of them that hate thee nor many days of life but hast asked wisdom and knowledge to be able to judge my people over which I have made thee king, <sup>12</sup> wisdom and knowledge are granted to thee, and I will give thee riches and wealth and glory so that none of the kings before thee nor after thee shall be like thee."

<sup>13</sup> Then Solomon came from the high place of Gibeon to Jerusalem, before the Tabernacle of the Covenant, and reigned over Israel. <sup>14</sup> And he gathered to himself chariots and horsemen, and he had a thousand four hundred chariots and twelve thousand horsemen, and he placed them in the cities of the chariots and with the king in Jerusalem.

<sup>15</sup> And the king made silver and gold to be in Jerusalem as stones, and cedar trees as sycamores which grow in the plains in great multitude. <sup>16</sup> And there were horses brought him from Egypt and from Kue by the king's merchants who went and bought at a price <sup>17</sup> a chariot of four horses for six hundred pieces of silver and a horse for a hundred and fifty. In like manner market was made in all the kingdoms of the Hittites and of the kings of Syria.

## Caput 2

**D**ecrevit autem Salomon aedificare domum nomini Domini et palatium sibi. <sup>2</sup> Et numeravit septuaginta milia virorum portantium umeris et octoginta milia qui caederent lapides in montibus praepositosque eorum tria milia sescentos. <sup>3</sup> Misit quoque ad Hiram, regem Tyri, dicens, "Sicut egisti cum David, patre meo, et misisti ei ligna cedrina ut aedificaret sibi domum in qua et habitavit, <sup>4</sup> sic fac mecum ut aedificem domum nomini Domini, Dei mei, ut consecrem eam ad adolendum incensum coram illo et fumiganda aromata et ad propositionem panum sempiternam et ad holocaustomata, mane et vespere, sabbatis quoque et neomeniis et sollemnitatibus Domini, Dei nostri, in sempiternum quae mandata sunt Israheli, <sup>5</sup> domus enim quam aedificare cupio magna est, magnus est enim Deus noster super omnes deos. <sup>6</sup> Quis ergo poterit praevalere ut aedificet ei dignam domum? Si caelum et caeli caelorum capere eum non queunt, quantus ego sum ut possim ei aedificare domum sed ad hoc tantum, ut adoleatur incensum coram illo? <sup>7</sup> Mitte igitur mihi virum eruditum qui noverit operari in auro et argento,

## Chapter 2

Solomon's embassy to Hiram, who sends him a skilful workman and timber.

And Solomon determined to build a house to the name of the Lord and a palace for himself. <sup>2</sup> And he numbered out seventy thousand men to bear *burdens* and eighty thousand to hew stones in the mountains and three thousand six hundred to oversee them. <sup>3</sup> He sent also to Hiram, king of Tyre, saying, "As thou didst with David, my father, and didst send him cedars to build him a house in which *he* dwelt, <sup>4</sup> so do with me that I may build a house to the name of the Lord, my God, to dedicate it to burn incense before him and to perfume with aromatical spices and for the continual setting forth of breads and for the holocausts, morning and evening, and on the sabbaths and on the new moons and the solemnities of the Lord, our God, for ever which are commanded for Israel, <sup>5</sup> for the house which I desire to build is great, for our God is great above all gods. <sup>6</sup> Who then can be able to build him a worthy house? If heaven and the heavens of heavens cannot contain him, *who* am I that I should be able to build him a house but to this end only, that incense may be burnt before him? <sup>7</sup> Send me therefore a skillful man that knoweth how to work in gold and in silver, in brass and

aere et ferro, purpura, coccino et hyacintho et qui sciat scalpere celata cum his artificibus quos mecum habeo in Iudaea et Hierusalem quos praeparavit David, pater meus. <sup>8</sup> Sed et ligna cedrina mitte mihi et arceuthina et pinea de Libano, scio enim quod servi tui noverint caedere ligna de Libano, et erunt servi mei cum servis tuis <sup>9</sup> ut parentur mihi ligna plurima, domus enim quam cupio aedificare magna est nimis et inclita. <sup>10</sup> Praeterea operariis qui caesuri sunt ligna, servis tuis, dabo in cibaria tritici choros viginti milia et hordei choros totidem et vini viginti milia metretas olei quoque sata viginti milia.”

<sup>11</sup> Dixit autem Hiram, rex Tyri, per litteras quas miserat Salomoni, “Quia dilexit Dominus populum suum, idcirco te regnare fecit super eum.” <sup>12</sup> Et addidit, dicens, “Benedictus Dominus, Deus Israhel, qui fecit caelum et terram, qui dedit David Regi filium sapientem et eruditum et sensatum atque prudentem ut aedificaret domum Domino et palatium sibi. <sup>13</sup> Misi ergo tibi virum prudentem et scientissimum Hiram, patrem meum, <sup>14</sup> filium mulieris de filiabus Dan, cuius pater Tyrius fuit, qui noverit operari in auro et argento, aere et ferro et marmore et lignis, in purpura quoque et hyacintho et bysso et coccino et qui sciat celare omnem sculpturam et adinvenire prudenter quodcumque in opere necessarium est cum artificibus tuis et cum artificibus domini mei, David, patris tui. <sup>15</sup> Triticum, ergo, et hordeum et oleum et vinum quae pollicitus es, domine mi, mitte servis tuis, <sup>16</sup> nos autem caedemus ligna de Libano quot neces-

in iron, in purple, in scarlet and in blue and that hath skill in engraving with the artificers which I have with me in Judea and Jerusalem whom David, my father, provided. <sup>8</sup> Send me also cedars and fir trees and pine trees from Libanus, for I know that thy servants are skillful in cutting timber in Libanus, and my servants shall be with thy servants <sup>9</sup> to provide me timber in abundance, for the house which I desire to build is to be exceeding great and glorious. <sup>10</sup> And I will give thy servants, the workmen that are to cut down the trees, for their food twenty thousand cores of wheat and as many cores of barley and twenty thousand measures of wine and twenty thousand *measures* of oil."

<sup>11</sup> And Hiram, king of Tyre, *sent* a letter to Solomon, *saying*, "Because the Lord hath loved his people, therefore he hath made thee king over them." <sup>12</sup> And he added, saying, "Blessed be the Lord, the God of Israel, who made heaven and earth, who hath given to King David a wise and knowing son endued with understanding and prudence to build a house to the Lord and a palace for himself. <sup>13</sup> I therefore have sent thee my father, Hiram, a wise and most skillful man, <sup>14</sup> the son of a woman of the daughters of Dan, whose father was a Tyrian, who knoweth how to work in gold and in silver, in brass and in iron and in marble and in timber, in purple also and violet and silk and scarlet and who knoweth to grave all *sort of* graving and to devise ingeniously all that there may be need of in the work with thy artificers and with the artificers of my lord, David, thy father. <sup>15</sup> The wheat, therefore, and the barley and the oil and the wine which thou, my lord, hast promised, send to thy servants, <sup>16</sup> and we will cut down as many trees out of Libanus as thou shalt

saria habueris et adplicabimus ea ratibus per mare in Ioppe, tuum autem erit transferre ea in Hierusalem."

17 Numeravit igitur Salomon omnes viros proselytos qui erant in terra Israhel post dinumerationem quam dinumeravit David, pater eius, et inventi sunt centum quinquaginta milia et tria milia sescenti. 18 Fecitque ex eis septuaginta milia qui umeris onera portarent et octoginta milia qui lapides in montibus caederent tria milia autem et sescentos praepositos operum populi.

### Caput 3

**E**t coepit Salomon aedificare domum Domini in Hierusalem, in Monte Moria, qui demonstratus fuerat David, patri eius, in loco quem paraverat David in area Ornan, Iebusei. 2 Coepit autem aedificare mense secundo, anno quarto regni sui.

3 Et haec sunt fundamenta quae iecit Salomon ut aedificaret domum Dei: longitudinis cubitos in mensura prima sexaginta, latitudinis cubitos viginti, 4 porticum vero ante frontem, quae tendebatur in longum iuxta mensuram latitudinis domus, cubitorum viginti, porro altitudo centum viginti cubitorum erat, et deauravit eam intrinsecus auro

want and will convey them in floats by sea to Joppa, and it will be thy part to bring them *thence* to Jerusalem.”

<sup>17</sup> And Solomon numbered all the proselytes in the land of Israel after the numbering which David, his father, had made, and they were found a hundred and fifty-three thousand and six hundred. <sup>18</sup> And he set seventy thousand of them to carry burdens on their shoulders and eighty thousand to hew stones in the mountains and three thousand and six hundred to be overseers of the work of the people.

## Chapter 3

The plan and ornaments of the temple, the cherubims, the veil and the pillars.

And Solomon began to build the house of the Lord in Jerusalem, in Mount Moriah, which had been shewn to David, his father, in the place which David had prepared in the threshingfloor of Ornan, the Jebusite. <sup>2</sup> And he began to build in the second month, in the fourth year of his reign.

<sup>3</sup> Now these are the foundations which Solomon laid to build the house of God: the length by the first measure sixty cubits, the breadth twenty cubits, <sup>4</sup> and the porch in the front, which was extended in length according to the measure of the breadth of the house, twenty cubits, and the height was a hundred and twenty cubits, and he overlaid

mundissimo. <sup>5</sup> Domum quoque maiorem textit tabulis ligneis abiegnis et lamminas auri obrizi adfixit per totum, scalpsitque in ea palmas et quasi catenulas se invicem conplectentes. <sup>6</sup> Stravit quoque pavementum templi pretiosissimo marmore decore multo. <sup>7</sup> Porro aurum erat probatissimum de cuius lamminis textit domum et trabes eius et postes et parietes et ostia, et celavit cherubin in parietibus. <sup>8</sup> Fecit quoque domum Sancti Sanctorum, longitudinem iuxta latitudinem domus cubitorum viginti, et latitudinem similiter viginti cubitorum, et lamminis aureis textit eam quasi talentis sescentis. <sup>9</sup> Sed et clavos fecit aureos, ita ut singuli clavi siclos quinquagenos adpenderent. Cenacula quoque textit auro. <sup>10</sup> Fecit etiam in domo Sancti Sanctorum cherubin duo opere statuario, et textit eos auro. <sup>11</sup> Alae cherubin viginti cubitis extendebantur, ita ut una ala haberet cubitos quinque et tangeret parietem domus, et altera quinque cubitos habens alam tangeret alterius cherub. <sup>12</sup> Similiter cherub alterius ala quinque habebat cubitos et tangebatur parietem, et ala eius altera quinque cubitorum alam cherub alterius contingebat. <sup>13</sup> Igitur alae utriusque cherubin expansae erant et extendebantur per cubitos viginti, ipsi autem stabant erectis pedibus, et facies eorum versae erant ad exteriorem domum. <sup>14</sup> Fecit quoque velum ex hyacintho, purpura, coccino et bysso et intexuit ei cherubin, <sup>15</sup> ante fores etiam templi duas columnas quae triginta et quinque cubitos habebant altitudinis, porro capita earum quinque cubitorum, <sup>16</sup> nec non et quasi catenulas in oraculo, et superpo-



it within with pure gold. <sup>5</sup> And the greater house he ceiled with deal boards and overlaid them with plates of fine gold throughout, and he graved in them palm trees and like little chains interlaced with one another. <sup>6</sup> He paved also the floor of the temple with most precious marble of great beauty. <sup>7</sup> And the gold of the plates with which he overlaid the house and the beams thereof and the posts and the walls and the doors was of the finest, and he graved cherubims on the walls. <sup>8</sup> He made also the house of the Holy of Holies, the length of it according to the breadth of the temple twenty cubits, and the breadth of it in like manner twenty cubits, and he overlaid it with plates of gold *amounting to* about six hundred talents. <sup>9</sup> He made also nails of gold, *and the weight of every nail was* fifty sicles. The upper chambers also he overlaid with gold. <sup>10</sup> He made also in the house of the Holy of Holies two cherubims of image work, and he overlaid them with gold. <sup>11</sup> The wings of the cherubims were extended twenty cubits, so that one wing was five cubits long and reached to the wall of the house, and the other was also five cubits long and reached to the wing of the other cherub. <sup>12</sup> In like manner the wing of the other cherub was five cubits long and reached to the wall, and his other wing *was* five cubits long *and* touched the wing of the other cherub. <sup>13</sup> So the wings of the two cherubims were spread forth and were extended twenty cubits, and they stood upright on their feet, and their faces were turned toward the house without. <sup>14</sup> He made also a veil of violet, purple, scarlet and silk and wrought in it cherubims. <sup>15</sup> *He made* also before the doors of the temple two pillars which were five and thirty cubits high, and their chapiters were five cubits. <sup>16</sup> *He made* also as it were little chains in the oracle, and he put

suit eas capitibus columnarum malagranata etiam centum quae catenulis interposuit. <sup>17</sup> Ipsas quoque columnas posuit in vestibulo templi, unam a dextris et alteram a sinistris. Eam quae a dextris erat vocavit Iachin, et quae ad levam, Booz.

## Caput 4

**F**ecit quoque altare aeneum, viginti cubitorum longitudinis et viginti cubitorum latitudinis et decem cubitorum altitudinis, <sup>2</sup> mare etiam fusile decem cubitis a labio usque ad labium, rotundum per circuitum. Quinque cubitos habebat altitudinis, et funiculus triginta cubitorum ambiebat gyrum eius, <sup>3</sup> similitudo quoque boum erat subter illud, et decem cubitis quaedam extrinsecus celaturae, quasi duobus versibus, alvum maris circuibant. <sup>4</sup> Boves autem erant fusiles, et ipsum mare super duodecim boves inpositum erat, quorum tres respiciebant aquilonem et alii tres occidentem porro tres alii meridiem et tres qui reliqui erant orientem, mare habentes superpositum, posteriora autem boum erant intrinsecus sub mari. <sup>5</sup> Porro vastitas eius habebat mensuram palmi, et labium illius erat quasi labium calicis vel repandi

them on the heads of the pillars and a hundred pomegranates which he put between the little chains. <sup>17</sup> These *pillars* he put at the entrance of the temple, one on the right hand and the other on the left. That which was on the right hand he called Jachin, and that on the left hand, Boaz.

## Chapter 4

The altar of brass, the molten sea upon twelve oxen, the ten loaves, the candlesticks and other vessels and ornaments of the temple.

**H**e made also an altar of brass, twenty cubits long and twenty cubits broad and ten cubits high, <sup>2</sup> also a molten sea of ten cubits from brim to brim, round in compass. It was five cubits high, and a line of thirty cubits compassed it round about, <sup>3</sup> and under it there was the likeness of oxen, and certain engravings on the outside of ten cubits compassed the belly of the sea, as it were with two rows. <sup>4</sup> And the oxen were cast, and the sea itself was set upon the twelve oxen, three of which looked toward the north and other three toward the west and other three toward the south and the other three that remained toward the east, and the sea stood upon them, and the hinder parts of the oxen were inward under the sea. <sup>5</sup> Now the thickness of it was a handbreadth, and the brim of it was like the brim of a cup or of a

lilii, capiebatque tria milia metretas. <sup>6</sup> Fecit quoque concas decem, et posuit quinque a dextris et quinque a sinistris ut lavarent in eis omnia quae in holocaustum oblaturi erant, porro in mari sacerdotes lavabantur. <sup>7</sup> Fecit autem et candelabra aurea decem secundum speciem qua iussa erant fieri, et posuit ea in templo, quinque a dextris et quinque a sinistris, <sup>8</sup> nec non et mensas decem, posuitque eas in templo, quinque a dextris et quinque a sinistris, fialas quoque aureas centum.

<sup>9</sup> Fecit etiam atrium sacerdotum et basilicam grandem et ostia in basilica quae textit aere. <sup>10</sup> Porro mare posuit in latere dextro contra orientem ad meridiem. <sup>11</sup> Fecit autem Hiram lebetas et creagras et fialas et conplevit omne opus regis in domo Dei, <sup>12</sup> hoc est, columnas duas et epistylia et capita et quasi quaedam retiacula quae capita tegerent super epistylia <sup>13</sup> malagranata quoque quadringenta et retiacula duo, ita ut bini ordines malagranatorum singulis retiaculis iungerentur quae protegerent epistylia et capita columnarum. <sup>14</sup> Bases etiam fecit et concas quas superposuit basibus, <sup>15</sup> mare unum, boves quoque duodecim sub mari <sup>16</sup> et lebetas et creagras et fialas. Omnia vasa fecit Salomoni Hiram, pater eius, in domo Domini ex aere mundissimo. <sup>17</sup> In regione Iordanis fudit ea rex, in argillosa terra inter Socchoth et Saredatha. <sup>18</sup> Erat autem multitudo vasorum innumerabilis ita ut ignoraretur pondus aeris. <sup>19</sup> Fecitque Salomon omnia vasa domus Dei et altare aureum et mensas et super eas panes propositionis, <sup>20</sup> candelabra quoque cum lucernis suis

crisped lily, and it held three thousand measures. <sup>6</sup> He made also ten lavers, and he set five on the right hand and five on the left to wash in them all such things as they were to offer for holocaust, but the *sea was for the priests to wash in*. <sup>7</sup> And he made ten golden candlesticks according to the form which they were commanded to be made by, and he set them in the temple, five on the right hand and five on the left, <sup>8</sup> moreover also ten tables, and he set them in the temple, five on the right side and five on the left, also a hundred bowls of gold.

<sup>9</sup> He made also the court of the priests and a great hall and doors in the hall which he covered with brass. <sup>10</sup> And he set the sea on the right side over against the east toward the south. <sup>11</sup> And Hiram made caldrons and fleshhooks and bowls and finished all the king's work in the house of God, <sup>12</sup> that is to say, the two pillars and the pommels and the chapiters and *the net-work* to cover the chapiters over the pommels <sup>13</sup> and four hundred pomegranates and two *wreaths of net-work*, so that two rows of pomegranates were joined to each *wreath* to cover the pommels and the chapiters of the pillars. <sup>14</sup> He made also bases and lavers which he set upon the bases, <sup>15</sup> one sea and twelve oxen under the sea <sup>16</sup> and the caldrons and fleshhooks and bowls. All the vessels did Hiram, his father, make for Solomon in the house of the Lord of the finest brass. <sup>17</sup> In the country near the Jordan did the king cast them, in a clay ground between Succoth and Zeredah. <sup>18</sup> And the multitude of vessels was innumerable so that the weight of the brass was not known. <sup>19</sup> And Solomon made all the vessels for the house of God and the golden altar and the tables *upon which were* the loaves of proposition, <sup>20</sup> the candlesticks also of most pure gold with

ut lucerent ante oraculum iuxta ritum ex auro purissimo<sup>21</sup> et florentia quaedam et lucernas et forcipes aureos. Omnia de auro mundissimo facta sunt,<sup>22</sup> thymiamateria quoque et turibula et fialas et mortariola ex auro purissimo. Et ostia celavit templi interioris, id est, in Sancta Sanctorum, et ostia templi forinsecus aurea. Sicque completum est omne opus quod fecit Salomon in domo Domini.

## Caput 5

**I**ntulit igitur Salomon omnia quae voverat David, pater suus. Argentum et aurum et universa vasa posuit in thesauris domus Dei. <sup>2</sup> Post quae congregavit maiores natu Israhel et cunctos principes tribuum et capita familiarum de filiis Israhel in Hierusalem ut adducerent Arcam Foederis Domini de civitate David, quae est Sion. <sup>3</sup> Venerunt igitur ad regem omnes viri Israhel in die sollemni mensis septimi.

<sup>4</sup> Cumque venissent cuncti seniorum Israhel, portaverunt Levitae arcam <sup>5</sup> et intulerunt eam et omnem paraturam ta-

their lamps to give light before the oracle according to the manner <sup>21</sup> and certain flowers and lamps and golden tongs. All were made of the finest gold, <sup>22</sup> the vessels also for the perfumes and the censers and the bowls and the mortars of pure gold. And he graved the doors of the inner temple, that is, for the Holy of Holies, and the doors of the temple without were of gold. And thus all the work was finished which Solomon made in the house of the Lord.

## Chapter 5

The ark is brought with great solemnity into the temple.

The temple is filled with the glory of God.

**T**hen Solomon brought in all the things that David, his father, had vowed. The silver and the gold and all the vessels he put among the treasures of the house of God. <sup>2</sup> And after this he gathered together the ancients of Israel and all the princes of the tribes and the heads of the families of the children of Israel to Jerusalem to bring the Ark of the Covenant of the Lord out of the city of David, which is Zion. <sup>3</sup> And all the men of Israel came to the king in the solemn day of the seventh month.

<sup>4</sup> And when all the ancients of Israel were come, the Levites took up the ark <sup>5</sup> and brought it in *together with* all the

bernaculi. Porro vasa sanctuarii quae erant in tabernaculo portaverunt sacerdotes cum Levitis. <sup>6</sup> Rex autem Salomon et universus coetus Israhel et omnes qui fuerant congregati ante arcam immolabant arietes et boves absque ullo numero, tanta enim erat multitudo victimarum. <sup>7</sup> Et intulerunt sacerdotes Arcam Foederis Domini in locum suum, id est, ad oraculum templi, in Sancta Sanctorum subter alas cherubin <sup>8</sup> ita ut cherubin expanderent alas suas super locum in quo posita erat arca et ipsam arcam tegerent cum vectibus eius. <sup>9</sup> Vectium autem quibus portabatur arca, quia paululum longiores erant, capita parebant ante oraculum, si vero quis paululum fuisset extrinsecus, eos videre non poterat. Fuit itaque arca ibi usque in praesentem diem. <sup>10</sup> Nihilque erat aliud in arca nisi duae tabulae quas posuerat Moses in Horeb quando legem dedit Dominus filiis Israhel egredientibus ex Aegypto.

<sup>11</sup> Egressis autem sacerdotibus de sanctuario (omnes enim sacerdotes qui ibi potuerant inveniri sanctificati sunt, nec adhuc illo tempore vices et ministeriorum ordo inter eos divisus erat) <sup>12</sup> tam Levitae quam cantores, id est, et qui sub Asaph erant et qui sub Heman et qui sub Idithun, filii et fratres eorum vestiti byssinis, cymbalis et psalteriis et citharis concrepabant stantes ad orientalem plagam altaris, cumque eis sacerdotes centum viginti canentes tubis. <sup>13</sup> Igitur cunctis pariter et tubis et voce et cymbalis et organis et diversi generis musicorum concinentibus et vocem in sublime tollentibus, longe sonitus audiebatur ita ut cum Dominum



furniture of the tabernacle. And the priests with the Levites carried the vessels of the sanctuary which were in the tabernacle. <sup>6</sup> And King Solomon and all the assembly of Israel and all that were gathered together before the ark sacrificed rams and oxen without number, *so* great was the multitude of the victims. <sup>7</sup> And the priests brought in the Ark of the Covenant of the Lord into its place, that is, to the oracle of the temple, into the Holy of Holies under the wings of the cherubims <sup>8</sup> so that the cherubims spread their wings over the place in which the ark was set and covered the ark itself *and* its staves. <sup>9</sup> Now the ends of the staves wherewith the ark was carried, because they were something longer, were seen before the oracle, but if a man were a little outward, he could not see them. So the ark has been there unto this day. <sup>10</sup> And there was nothing else in the ark but the two tables which Moses put *there* at Horeb when the Lord gave the law to the children of Israel at their coming out of Egypt.

<sup>11</sup> Now when the priests were come out of the sanctuary (for all the priests that could be found there were sanctified, and as yet at that time the courses and order of the ministries were not divided among them) <sup>12</sup> both the Levites and the singing men, that is, both they that were under Asaph and they that were under Heman and they that were under Jeduthun *with* their sons and their brethren clothed with fine linen, sounded with cymbals and psalteries and harps standing on the east side of the altar, and with them a hundred and twenty priests sounding with trumpets. <sup>13</sup> So when they all sounded together both with trumpets and voice and cymbals and organs and with divers kind of musical instruments and lifted up their voice on high, the sound was heard afar off so that when they began to praise the Lord and to

laudare coepissent et dicere, "Confitemini Domino, quoniam bonus, quoniam in aeternum misericordia eius," impleretur domus Dei nube, <sup>14</sup> nec possent sacerdotes stare et ministrare propter caliginem, conpleverat enim gloria Domini domum Dei.

## Caput 6

**T**unc Salomon ait, "Dominus pollicitus est ut habitaret in caligine, <sup>2</sup> ego autem aedificavi domum nomini eius ut habitaret ibi in perpetuum." <sup>3</sup> Et convertit rex faciem suam et benedixit universae multitudini Israhel, nam omnis turba stabat intenta, et ait, <sup>4</sup> "Benedictus Dominus, Deus Israhel, qui quod locutus est David, patri meo, opere conplevit, dicens, <sup>5</sup> 'A die qua eduxi populum meum de terra Aegypti non elegi civitatem de cunctis tribubus Israhel ut aedificaretur in ea domus nomini meo, neque elegi quemquam alium virum ut esset dux in populo meo Israhel. <sup>6</sup> Sed elegi Hierusalem ut sit nomen meum in ea, et elegi David ut constituerem eum super populum meum Israhel.'

<sup>7</sup> "Cumque fuisset voluntatis David, patris mei, ut aedificaret domum nomini Domini, Dei Israhel, <sup>8</sup> dixit Dominus ad eum, 'Quia haec fuit voluntas tua ut aedificares domum

say, "Give glory to the Lord for he is good, for his mercy endureth for ever," the house of God was filled with a cloud, <sup>14</sup> nor could the priests stand and minister by reason of the cloud, for the glory of the Lord had filled the house of God.

## Chapter 6

Solomon's blessings and prayer.

**T**hen Solomon said, "The Lord promised that he would dwell in a cloud, <sup>2</sup> but I have built a house to his name that he might dwell there for ever." <sup>3</sup> And the king turned his face and blessed all the multitude of Israel, for all the multitude stood attentive, and he said, <sup>4</sup> "Blessed be the Lord, the God of Israel, who hath accomplished in deed that which he spoke to David, my father, saying, <sup>5</sup> 'From the day that I brought my people out of the land of Egypt I chose no city among all the tribes of Israel for a house to be built in it to my name, neither chose I any other man to be the ruler of my people Israel. <sup>6</sup> But I chose Jerusalem that my name might be there, and I chose David to set him over my people Israel.'

<sup>7</sup> "And whereas David, my father, had a mind to build a house to the name of the Lord, the God of Israel, <sup>8</sup> the Lord said to him, 'Forasmuch as it was thy will to build a house to

nomini meo bene quidem fecisti habere huiuscemodi voluntatem, <sup>9</sup> sed non tu aedificabis domum, verum filius tuus qui egredietur de lumbis tuis, ipse aedificabit domum nomini meo.' <sup>10</sup> Conplevit ergo Dominus sermonem suum quem locutus fuerat, et ego surrexi pro David, patre meo, et sedi super thronum Israhel sicut locutus est Dominus et aedificavi domum nomini Domini, Dei Israhel. <sup>11</sup> Et posui in ea arcam in qua est pactum Domini quod pepigit cum filiis Israhel."

<sup>12</sup> Stetit ergo coram altare Domini ex adverso universae multitudinis Israhel et extendit manus suas, <sup>13</sup> siquidem fecerat Salomon basem aeneam et posuerat eam in medio basilicae, habentem quinque cubitos longitudinis et quinque cubitos latitudinis et tres cubitos altitudinis, stetitque super eam. Et deinceps, flexis genibus contra universam multitudinem Israhel et palmis in caelum levatis, <sup>14</sup> ait, "Domine, Deus Israhel, non est similis tui Deus in caelo et in terra, qui custodis pactum et misericordiam cum servis tuis qui ambulant coram te in toto corde suo, <sup>15</sup> qui praestitisti servo tuo, David, patri meo, quaecumque locutus fueras ei et quae ore promiseras opere conplesti, sicut et praesens tempus probat. <sup>16</sup> Nunc ergo, Domine, Deus Israhel, imple servo tuo, patri meo, David quaecumque locutus es ei, dicens, 'Non deficiet ex te vir coram me qui sedeat super thronum Israhel, ita tamen si custodierint filii tui vias suas et ambulaverint in lege mea sicut et tu ambulasti coram me.' <sup>17</sup> Et nunc, Domine, Deus Israhel, firmetur sermo tuus quem locutus es servo tuo, David.

<sup>18</sup> "Ergone credibile est ut habitet Deus cum hominibus super terram? Si caelum et caeli caelorum non te capiunt,

my name thou hast done well indeed in having such a will,  
 9 but thou shalt not build the house, but thy son who shall  
 come out of thy loins, he shall build a house to my name.'

10 The Lord therefore hath accomplished his word which he  
 spoke, and I am risen up in the place of David, my father,  
 and sit upon the throne of Israel as the Lord *promised* and  
 have built a house to the name of the Lord, God of Israel.

11 And I have put in it the ark wherein is the covenant of the  
 Lord which he made with the children of Israel."

12 And he stood before the altar of the Lord *in presence*  
*of* all the multitude of Israel and stretched forth his hands,  
 13 for Solomon had made a brazen scaffold and had set it in  
 the midst of the temple, which was five cubits long and five  
 cubits broad and three cubits high, and he stood upon it.

*Then*, kneeling down *in the presence of* all the multitude of Is-  
 rael and lifting up his hands towards heaven, 14 he said, "O  
 Lord, God of Israel, there is no God like thee in heaven nor  
 in earth, who keepest covenant and mercy with thy servants  
 that walk before thee with all their hearts, 15 who hast per-  
 formed to thy servant, David, my father, all that thou hast  
*promised* him and hast accomplished in fact what thou hast  
*spoken* with thy mouth, as also the present time proveth.

16 Now then, O Lord, God of Israel, fulfill to thy servant Da-  
 vid, my father, whatsoever thou hast *promised* him, saying,  
 'There shall not fail *thee* a man in my sight to sit upon the  
 throne of Israel, yet so that thy children take heed to their  
 ways and walk in my law as thou hast walked before me.'  
 17 And now, Lord, God of Israel, let thy word be established  
 which thou hast spoken to thy servant, David.

18 "Is it credible then that God should dwell with men  
 on the earth? If heaven and the heavens of heavens do not

quanto magis domus ista quam aedificavi? <sup>19</sup> Sed ad hoc tantum facta est, ut respicias orationem servi tui et obsecrationem eius, Domine, Deus meus, et audias preces quas fundit famulus tuus coram te, <sup>20</sup> ut aperias oculos tuos super domum istam diebus et noctibus, super locum in quo pollicitus es ut invocaretur nomen tuum, <sup>21</sup> et exaudires orationem quam servus tuus orat in eò. Et exaudias preces famuli tui et populi tui Israhel. Quicumque oraverit in loco isto, exaudi de habitaculo tuo, id est, de caelis, et propitiare.

<sup>22</sup> “Si peccaverit quispiam in proximum suum et iurare contra eum paratus venerit seque maledicto constrinxerit coram altari in domo ista, <sup>23</sup> tu audies de caelo, et facies iudicium servorum tuorum ita ut reddas iniquo viam suam in caput proprium et ulciscaris iustum, retribuens ei secundum iustitiam suam.

<sup>24</sup> “Si superatus fuerit populus tuus Israhel ab inimicis, peccabunt enim tibi, et conversi egerint paenitentiam et obsecraverint nomen tuum et fuerint deprecati in loco isto, <sup>25</sup> tu exaudies de caelo, et propitiare peccato populi tui Israhel, et reduc eos in terram quam dedisti eis et patribus eorum.

<sup>26</sup> “Si clauso caelo pluvia non fluxerit propter peccata populi, et deprecati te fuerint in loco isto et confessi nomini tuo et conversi a peccatis suis cum eos afflixeris, <sup>27</sup> exaudi de caelo, Domine, et dimitte peccata servis tuis et populi tui Israhel, et doce eos viam bonam per quam ingrediantur,

contain thee, how much less this house which I have built?  
 19 But to this end only it is made, that thou mayest regard the prayer of thy servant and his supplication, O Lord, my God, and mayest hear the prayers which thy servant poureth out before thee, 20 that thou mayest open thy eyes upon this house day and night, upon the place wherein thou hast promised that thy name should be called upon, 21 and that thou wouldst hear the prayer which thy servant prayeth in it. *Hearken then* to the prayers of thy servant and of thy people Israel. Whosoever shall pray in this place, hear thou from thy dwelling place, that is, from heaven, and shew mercy.

22 "If any man sin against his neighbour and *come* to swear against him and bind himself with a curse before the altar in this house, 23 then hear thou from heaven, and do justice to thy servants so as to requite the wicked *by making his wickedness fall* upon his own head and to revenge the just, rewarding him according to his justice.

24 "If thy people Israel be overcome by their enemies, for they will sin against thee, and being converted shall do penance and call upon thy name and pray to thee in this place, 25 *then hear* thou from heaven, and forgive the sin of thy people Israel, and bring them back into the land which thou gavest to them and their fathers.

26 "If the heavens be shut up and there fall no rain by reason of the sins of the people, and they shall pray to thee in this place and confess to thy name and be converted from their sins when thou dost afflict them, 27 then hear thou from heaven, O Lord, and forgive the sins of thy servants and of thy people Israel, and teach them the good way in

et da pluviam terrae quam dedisti populo tuo ad possidendum.

28 "Fames si orta fuerit in terra et pestilentia, erugo et aurugo et lucusta et brucus, et hostes vastatis regionibus portas obsederint civitatis, omnisque plaga et infirmitas presserit, 29 si quis de populo tuo Israhel fuerit deprecatus cognoscens plagam et infirmitatem suam et expanderit manus suas in domo hac, 30 tu exaudies de caelo, de sublimi, scilicet, habitaculo tuo, et propitiare, et redde unicuique secundum vias suas quas nosti eum habere in corde suo, tu enim solus nosti corda filiorum hominum, 31 ut timeant te et ambulent in viis tuis cunctis diebus quibus vivunt super faciem terrae quam dedisti patribus nostris.

32 "Externum quoque qui non est de populo tuo Israhel si venerit de terra longinqua propter nomen tuum magnum et propter manum tuam robustam et brachium tuum extensum et adoraverit in loco isto, 33 tu exaudies de caelo, firmissimo habitaculo tuo, et facies cuncta pro quibus invocaverit te ille peregrinus, ut sciant omnes populi terrae nomen tuum et timeant te sicut populus tuus Israhel et cognoscant quia nomen tuum invocatum est super domum hanc quam aedificavi.

34 "Si egressus fuerit populus tuus ad bellum contra adversarios suos per viam in qua miseris eos, adorabunt te contra viam in qua civitas haec est quam elegisti et domus quam aedificavi nomini tuo, 35 tu exaudies de caelo preces eorum et obsecrationem, et ulciscaris.



which they may walk, and give rain to *thy* land which thou hast given to thy people to possess.

<sup>28</sup> “If a famine arise in the land *or* a pestilence *or blasting or* mildew *or* locusts *or* caterpillars, *or if* their enemies waste the country and besiege the cities, *whatsoever* scourge *or* infirmity shall be upon them, <sup>29</sup> *then* if any of thy people Israel knowing his own scourge and infirmity shall pray and shall spread forth his hands in this house, <sup>30</sup> *hear* thou from heaven, *from* thy high dwelling place, and forgive, and render to every one according to his ways which thou knowest him to have in his heart, for thou only knowest the hearts of the children of men, <sup>31</sup> that they may fear thee and walk in thy ways all the days that they live upon the face of the land which thou hast given to our fathers.

<sup>32</sup> “If the stranger also who is not of thy people Israel come from a far country for the sake of thy great name and thy strong hand and thy stretched out arm and adore in this place, <sup>33</sup> *hear* thou from heaven, thy firm dwelling place, and *do* all that which that stranger shall call upon thee for, that all the people of the earth may know thy name and may fear thee as thy people Israel and may know that thy name is invoked upon this house which I have built.

<sup>34</sup> “If thy people go out to war against their enemies by the way that thou shalt send them *and* adore thee towards the way *of* this city which thou hast chosen and the house which I have built to thy name, <sup>35</sup> *then hear thou* from heaven their prayers and their *supplications*, and revenge them.

<sup>36</sup> “Si autem peccaverint tibi, neque enim est homo qui non peccet, et iratus fueris eis et tradideris hostibus, et captivos eos duxerint in terram longinquam vel certe quae iuxta est, <sup>37</sup> et conversi corde suo in terra ad quam captivi ducti fuerant egerint paenitentiam et deprecati te fuerint in terra captivitatis suae, dicentes, ‘Peccavimus; inique fecimus; iniuste egimus,’ <sup>38</sup> et reversi fuerint ad te in toto corde suo et in tota anima sua in terra captivitatis suae ad quam ducti sunt, adorabunt te contra viam terrae suae quam dedisti patribus eorum et urbis quam elegisti et domus quam aedificavi nomini tuo, <sup>39</sup> tu exaudies de caelo, hoc est, de firmo habitaculo tuo, preces eorum, et facias iudicium, et dimittas populo tuo quamvis peccatori, <sup>40</sup> tu es enim Deus meus.

“Aperiantur quaeso, oculi tui, et aures tuae intentae sint ad orationem quae fit in loco isto. <sup>41</sup> Nunc igitur consurge, Domine Deus, in requiem tuam, tu et arca fortitudinis tuae. Sacerdotes tui, Domine Deus, induantur salute et sancti tui laetentur in bonis. <sup>42</sup> Domine Deus, ne averseris faciem christi tui. Memento misericordiarum David, servi tui.”

<sup>36</sup> “And if they sin against thee, for there is no man that sinneth not, and thou be angry with them and deliver them up to their enemies, and they lead them away captive to a land either afar off or *near at hand*, <sup>37</sup> and *if they be* converted in their heart in the land to which they were led captive and do penance and pray to thee in the land of their captivity, saying, ‘We have sinned; we have done wickedly; we have dealt unjustly,’ <sup>38</sup> and return to thee with all their heart and with all their soul in the land of their captivity to which they were led away *and* adore thee towards the way of their own land which thou gavest their fathers and of the city which thou hast chosen and the house which I have built to thy name, <sup>39</sup> *then bear thou* from heaven, that is, from thy firm dwelling place, their prayers, and do judgment, and forgive thy people although *they have sinned*, <sup>40</sup> for thou art my God.

“Let thy eyes, I beseech thee, be open, and let thy ears be attentive to the prayer that is made in this place. <sup>41</sup> Now therefore arise, O Lord God, into thy resting place, thou and the ark of thy strength. Let thy priests, O Lord God, put on salvation and thy saints rejoice in good things. <sup>42</sup> O Lord God, turn not away the face of thy anointed. Remember the mercies of David, thy servant.”

## Caput 7

Cumque conplexisset Salomon fundens preces, ignis descendit de caelo et devoravit holocausta et victimas, et maiestas Domini implevit domum, <sup>2</sup> nec poterant sacerdotes ingredi templum Domini eo quod impleisset maiestas Domini templum Domini. <sup>3</sup> Sed et omnes filii Israhel videbant descendentem ignem et gloriam Domini super domum, et corruentes proni in terram super pavementum stratum lapide adoraverunt et laudaverunt Dominum quoniam bonus, quoniam in aeternum misericordia eius. <sup>4</sup> Rex autem et omnis populus immolabant victimas coram Domino. <sup>5</sup> Mactavit igitur Rex Salomon hostias boum viginti duo milia, arietum centum viginti milia, et dedicavit domum Dei rex et universus populus. <sup>6</sup> Sacerdotes autem stabant in officiis suis, et Levitae in organis carminum Domini quae fecit David Rex ad laudandum Dominum quoniam in aeternum misericordia eius, hymnos David canentes per manus suas. Porro sacerdotes caneant tubis ante eos, cunctusque Israhel stabat.

## Chapter 7

Fire from heaven consumeth the sacrifices. The solemnity of the dedication of the temple. God signifieth his having heard Solomon's prayer, yet so if he continue to serve him.

And when Solomon had *made an end* of his prayer, fire came down from heaven and consumed the holocausts and the victims, and the majesty of the Lord filled the house, <sup>2</sup> neither could the priests enter into the temple of the Lord because the majesty of the Lord had filled the temple of the Lord. <sup>3</sup> Moreover all the children of Israel saw the fire coming down and the glory of the Lord upon the house, and falling down with their faces to the ground upon the stone pavement they adored and praised the Lord because he is good, because his mercy endureth for ever. <sup>4</sup> And the king and all the people sacrificed victims before the Lord. <sup>5</sup> And King Solomon offered a sacrifice of twenty-two thousand oxen and one hundred *and* twenty thousand rams, and the king and all the people dedicated the house of God. <sup>6</sup> And the priests stood in their offices, and the Levites with the instruments of *music* of the Lord which King David made to praise the Lord because his mercy endureth for ever, singing the hymns of David by their *ministry*. And the priests sounded with trumpets before them, and all Israel stood.

7 Sanctificavit quoque Salomon medium atrii ante templum Domini, obtulerat enim ibi holocausta et adipēs pacificorum, quia altare aeneum quod fecerat non poterat sustinere holocausta et sacrificia et adipēs.

8 Fecit ergo Salomon sollemnitatem in tempore illo septem diebus et omnis Israhel cum eo, ecclesia magna valde, ab introitu Emath usque ad torrentem Aegypti. 9 Fecitque die octavo collectam eo quod dedicasset altare septem diebus et sollemnitatem celebrasset diebus septem. 10 Igitur in die vicesimo tertio mensis septimi dimisit populos ad tabernacula sua laetantes atque gaudentes super bono quod fecerat Dominus David et Salomoni et Israhel, populo suo.

11 Conplevitque Salomon domum Domini et domum regis et omnia quae disposuerat in corde suo ut faceret in domo Domini et in domo sua, et prosperatus est. 12 Apparuit autem ei Dominus nocte et ait, "Audiui orationem tuam, et elegi locum istum mihi in domum sacrificii. 13 Si clausero caelum et pluvia non fluxerit, et mandavero et praecepero lucustae ut devoret terram, et misero pestilentiam in populum meum 14 conversus autem populus meus super quos invocatum est nomen meum deprecatus me fuerit et exquisierit faciem meam et egerit paenitentiam a viis suis pessimis, et ego exaudiam de caelo et propitius ero peccatis eorum et sanabo terram eorum. 15 Oculi quoque mei erunt aperti et aures meae erectae ad orationem eius qui in loco isto oraverit, 16 elegi enim et sanctificavi locum istum ut sit nomen meum ibi in sempiternum et permaneant oculi mei

<sup>7</sup> Solomon also sanctified the middle of the court before the temple of the Lord, for he offered there the holocausts and the fat of the peace offerings, because the brazen altar which he had made could not hold the holocausts and the sacrifices and the fat.

<sup>8</sup> And Solomon kept the solemnity at that time seven days and all Israel with him, a very great congregation, from the entrance of Hamath to the torrent of Egypt. <sup>9</sup> And he made on the eighth day a *solemn* assembly because he had *kept the dedication* of the altar seven days and had celebrated the solemnity seven days. <sup>10</sup> So on the three and twentieth day of the seventh month he sent away the people to their dwellings joyful and glad for the good that the Lord had done to David and to Solomon and to all Israel, his people.

<sup>11</sup> And Solomon finished the house of the Lord and the king's house and all that he had designed in his heart to do in the house of the Lord and in his own house, and he prospered. <sup>12</sup> And the Lord appeared to him by night and said, "I have heard thy prayer, and I have chosen this place to myself for a house of sacrifice. <sup>13</sup> If I shut up heaven and there fall no rain, *or if* I give orders and command the locust to devour the land, *or if* I send pestilence among my people <sup>14</sup> and my people upon whom my name is called being converted shall make supplication to me and seek out my face and do penance for their most wicked ways, then will I hear from heaven and will forgive their sins and will heal their land. <sup>15</sup> My eyes also shall be open and my ears attentive to the prayer of him that shall pray in this place, <sup>16</sup> for I have chosen and have sanctified this place that my name may be there for ever and my eyes and my heart may remain there

et cor meum ibi cunctis diebus. <sup>17</sup> Tu quoque, si ambulaveris coram me sicut ambulavit David, pater tuus, et feceris iuxta omnia quae praecepi tibi et iustitias meas iudiciaque servaveris, <sup>18</sup> suscitabo thronum regni tui sicut pollicitus sum David, patri tuo, dicens, 'Non auferetur de stirpe tua vir qui sit princeps in Israhel.'

<sup>19</sup> "Si autem aversi fueritis et dereliqueritis iustitias meas et praecepta mea quae proposui vobis et abeuntes servieritis diis alienis et adoraveritis eos, <sup>20</sup> evellam vos de terra mea quam dedi vobis et domum hanc quam sanctificavi nomini meo. Proiciam a facie mea et tradam eam in parabolam et in exemplum cunctis populis. <sup>21</sup> Et domus ista erit in proverbium universis transeuntibus, et dicent stupentes, 'Quare fecit Dominus sic terrae huic et domui huic?' <sup>22</sup> Respondentque, 'Quia dereliquerunt Dominum, Deum patrum suorum, qui eduxit eos de terra Aegypti et adprehenderunt deos alienos et adoraverunt eos atque coluerunt; idcirco venerunt super eos universa haec mala.'"



perpetually. <sup>17</sup> And as for thee, if thou walk before me as David, thy father, walked and do according to all that I have commanded thee and keep my justices and my judgments, <sup>18</sup> I will raise up the throne of thy kingdom as I promised to David, thy father, saying, 'There shall not fail thee a man of thy stock to be ruler in Israel.'

<sup>19</sup> "But if you turn away and forsake my justices and my commandments which I have set before you and shall go and serve strange gods and adore them, <sup>20</sup> I will pluck you up by the root out of my land which I have given you and this house which I have sanctified to my name. I will cast away from *before* my face and will *make it* a byword and an example among all nations. <sup>21</sup> And this house shall be for a proverb to all that pass by, and they shall be astonished and say, 'Why hath the Lord done thus to this land and to this house?' <sup>22</sup> And they shall answer, 'Because they forsook the Lord, the God of their fathers, who brought them out of the land of Egypt and laid hold on strange gods and adored them and worshipped them; therefore all these evils are come upon them.'"

## Caput 8

**E**xpletis autem viginti annis postquam aedificavit Salomon domum Domini et domum suam <sup>2</sup> civitates quas dederat Hiram Salomoni aedificavit et habitare ibi fecit filios Israhel. <sup>3</sup> Abiit quoque in Emath Suba et obtinuit eam. <sup>4</sup> Et aedificavit Palmyram in deserto, et alias civitates munitissimas aedificavit in Emath. <sup>5</sup> Extruxitque Bethoron superiorem et Bethoron inferiorem, civitates muratas habentes portas et vectes et seras, <sup>6</sup> Baalath etiam et omnes urbes firmissimas quae fuerunt Salomonis cunctasque urbes quadrigarum et urbes equitum. Omnia quaecumque voluit Salomon atque disposuit aedificavit in Hierusalem et in Libano et in universa terra potestatis suae.

<sup>7</sup> Omnem populum qui derelictus fuerat de Hettheis et Amorreis et Ferezeis et Eveis et Iebuseis qui non erant de stirpe Israhel, <sup>8</sup> de filiis eorum et de posteris quos non interfecerant filii Israhel subiugavit Salomon in tributarios usque in diem hanc. <sup>9</sup> Porro de filiis Israhel non posuit ut servirent operibus regis, ipsi enim erant viri bellatores et duces primi et principes quadrigarum et equitum eius. <sup>10</sup> Omnes autem

## Chapter 8

Solomon's buildings and other acts.

**A**nd at the end of twenty years after Solomon had built the house of the Lord and his own house <sup>2</sup> he built the cities which Hiram had given to Solomon and caused the children of Israel to dwell there. <sup>3</sup> He went also into Hamath Zobah and possessed it. <sup>4</sup> And he built Palmira in the desert, and he built other strong cities in Hamath. <sup>5</sup> And he built Beth-horon the upper and Beth-horon the nether, walled cities with gates and bars and locks, <sup>6</sup> Balaath also and all the strong cities that were Solomon's and all the cities of the chariots and the cities of the horsemen. All *that* Solomon had a mind and designed he built in Jerusalem and in Libanus and in all the land of his dominion.

<sup>7</sup> All the people that were left of the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites that were not of the stock of Israel, <sup>8</sup> of their children and of the posterity whom the children of Israel had not slain Solomon made to be the tributaries unto this day. <sup>9</sup> But of the children of Israel he set none to serve in the king's works, for they were men of war and chief captains and rulers of his chariots and horsemen. <sup>10</sup> And all the chief cap-

principes exercitus Regis Salomonis fuerunt ducenti quinquaginta qui erudiebant populum.

<sup>11</sup> Filiam vero Pharaonis transtulit de civitate David in domum quam aedificaverat ei, dixit enim rex, "Non habitabit uxor mea in domo David, regis Israhel, eo quod sanctificata sit quia ingressa est in eam arca Domini." <sup>12</sup> Tunc obtulit Salomon holocausta Domino super altare Domini quod extruxerat ante porticum <sup>13</sup> ut per singulos dies offerretur in eo iuxta praeceptum Mosi in sabbatis et in kalendis et in festis diebus ter per annum, id est, in sollemnitate azymorum et in sollemnitate ebdomadarum et in sollemnitate tabernaculorum. <sup>14</sup> Et constituit iuxta dispositionem David, patris sui, officia sacerdotum in ministeriis suis et Levitas in ordine suo ut laudarent et ministrarent coram sacerdotibus iuxta ritum uniuscuiusque diei et ianitores in divisionibus suis per portam et portam, sic enim praeceperat David, homo Dei. <sup>15</sup> Nec praetergressi sunt de mandatis regis tam sacerdotes quam Levitae ex omnibus quae praeceperat et in custodiis thesaurorum.

<sup>16</sup> Omnes inpenas praeparatas habuit Salomon ex eo die quo fundavit domum Domini usque in diem quo perfecit eam. <sup>17</sup> Tunc abiit Salomon in Hesiongaber et in Ahilath ad oram Maris Rubri, quae est in terra Edom. <sup>18</sup> Misit autem ei Hiram per manus servorum suorum naves et nautas gnaros maris, et abierunt cum servis Salomonis in Ophir, tuleruntque inde quadringenta quinquaginta talenta auri et adtulerunt ad Regem Salomonem.

tains of King Solomon's army were two hundred and fifty who taught the people.

<sup>11</sup> And he removed the daughter of Pharaoh from the city of David to the house which he had built for her, for the king said, "My wife shall not dwell in the house of David, king of Israel, for it is sanctified because the ark of the Lord came into it." <sup>12</sup> Then Solomon offered holocausts to the Lord upon the altar of the Lord which he had built before the porch <sup>13</sup> that every day an offering might be made on it according to the ordinance of Moses in the sabbaths and on the new moons and on the festival days three times a year, that is to say, in the feast of unleavened bread and in the feast of weeks and in the feast of tabernacles. <sup>14</sup> And he appointed according to the order of David, his father, the offices of the priests in their ministries and the Levites in their order to give praise and minister before the priests according to the duty of every day and the porters in their divisions by gate and gate, for so David, the man of God, had commanded. <sup>15</sup> And *the* priests and Levites departed not from the king's commandments as to *any thing* that he had commanded and as to the keeping of the treasures.

<sup>16</sup> Solomon had all charges prepared from the day that he founded the house of the Lord until the day wherein he finished it. <sup>17</sup> Then Solomon went to Ezion-geber and to Eloth on the coast of the Red Sea, which is in the land of Edom. <sup>18</sup> And Hiram sent him ships by the hands of his servants and *skillful* mariners, and they went with Solomon's servants to Ophir, and they took thence four hundred and fifty talents of gold and brought it to King Solomon.

## Caput 9

**R**egina quoque Saba cum audisset famam Salomonis venit ut temptaret eum in enigmatibus in Hierusalem cum magnis opibus et camelis qui portabant aromata et auri plurimum gemmasque pretiosas. Cumque venisset ad Salomonem locuta est ei quaecumque erant in corde suo. <sup>2</sup> Et exposuit ei Salomon omnia quae proposuerat, nec quicquam fuit quod ei non perspicuum fecerit. <sup>3</sup> Quae postquam vidit sapientiam, scilicet, Salomonis et domum quam aedificaverat <sup>4</sup> nec non et cibaria mensae eius et habitacula servorum et officia ministrorum eius et vestimenta eorum, pincernas quoque et vestes eorum et victimas quas immolabat in domo Domini, non erat prae stupore ultra in ea spiritus. <sup>5</sup> Dixitque ad regem, “Verus sermo quem audieram in terra mea de virtutibus et sapientia tua. <sup>6</sup> Non credebam narrantibus donec ipsa venissem et vidissent oculi mei et probassem vix medietatem mihi sapientiae tuae fuisse narratam. Vicisti famam virtutibus tuis. <sup>7</sup> Beati viri tui, et beati servi tui qui adsistunt coram te in omni tempore et audiunt sapientiam

## Chapter 9

The queen of Sheba admireth the wisdom of Solomon. His riches and glory. His death.

And when the queen of Sheba heard of the fame of Solomon she came to try him with hard questions at Jerusalem with great riches and camels which carried spices and abundance of gold and precious stones. And when she was come to Solomon she *proposed* to him all that was in her heart. <sup>2</sup> And Solomon explained to her all that she proposed, and there was not any thing that he did not make clear unto her. <sup>3</sup> And *when* she had seen these things, to wit, the wisdom of Solomon and the house which he had built <sup>4</sup> *and* the meats of his table and the dwelling places of his servants and the attendance of his officers and their apparel, his cupbearers also and their garments and the victims which he offered in the house of the Lord, there was no more spirit in her *she was so astonished*. <sup>5</sup> And she said to the king, "The word is true which I heard in my country of thy virtues and wisdom. <sup>6</sup> I did not believe them that told it until I came and my eyes had seen and I had proved that scarce one half of thy wisdom had been told me. Thou hast exceeded the fame with thy virtues. <sup>7</sup> Happy are thy men, and happy are thy servants who stand always before thee and hear thy wisdom.

tuam. <sup>8</sup> Sit Dominus, Deus tuus, benedictus qui voluit te ordinare super thronum suum, regem Domini, Dei tui. Quia diligit Deus Israhel et vult servare eum in aeternum, idcirco posuit te super eum regem ut facias iudicia atque iustitiam."

<sup>9</sup> Dedit autem regi centum viginti talenta auri et aromata multa nimis et gemmas pretiosissimas. Non fuerunt aromata talia ut haec quae dedit regina Saba Regi Salomoni.

<sup>10</sup> Sed et servi Hiram cum servis Salomonis adtulerunt aurum de Ophir et ligna thyina et gemmas pretiosissimas, <sup>11</sup> de quibus fecit rex, de lignis, scilicet, thyinis, gradus in domo Domini et in domo regia, citharas quoque et psalteria cantoribus. Numquam visa sunt in terra Iuda ligna talia. <sup>12</sup> Rex autem Salomon dedit reginae Saba cuncta quae voluit et quae postulavit et multo plura quam adtulerat ad eum, quae reversa abiit in terram suam cum servis suis. <sup>13</sup> Erat autem pondus auri quod adferebatur Salomoni per annos singulos sescenta sexaginta sex talenta auri <sup>14</sup> excepta ea summa quam legati diversarum gentium et negotiatores adferre consueverant omnesque reges Arabiae et satrapae terrarum qui conportabant aurum et argentum Salomoni.

<sup>15</sup> Fecit igitur Rex Salomon ducentas hastas aureas de summa sescentorum aureorum qui in hastis singulis expendebantur, <sup>16</sup> trecenta quoque scuta aurea trecentorum aureorum quibus tegebantur scuta singula, posuitque ea rex in armamentario quod erat consitum nemore. <sup>17</sup> Fecit quoque rex solium eburneum grande et vestivit illud auro mundissimo <sup>18</sup> sexque gradus quibus ascendebatur ad solium et scabillum aureum et brachiola duo, altrinsecus, et duos



<sup>8</sup> Blessed be the Lord, thy God, who hath *been pleased* to set thee on his throne, king of the Lord, thy God. Because God loveth Israel and will preserve them for ever, therefore hath he made thee king over them, to do judgment and justice.”

<sup>9</sup> And she gave to the king a hundred and twenty talents of gold and spices in great abundance and most precious stones. There were no such spices as these which the queen of Sheba gave to King Solomon.

<sup>10</sup> And the servants also of Hiram with the servants of Solomon brought gold from Ophir and thyine trees and most precious stones, <sup>11</sup> and the king made *of the thyine trees* stairs in the house of the Lord and in the king's house, and harps and psalteries for the singing men. Never were there seen such trees in the land of Judah. <sup>12</sup> And King Solomon gave to the queen of Sheba all that she desired and that she asked and many more things than she brought to him, *so* she returned and went to her own country with her servants. <sup>13</sup> And the weight of the gold that was brought to Solomon every year was six hundred and sixty-six talents of gold <sup>14</sup> beside the sum which the deputies of divers nations and the merchants were accustomed to bring and all the kings of Arabia and the lords of the lands who brought gold and silver to Solomon.

<sup>15</sup> And King Solomon made two hundred golden spears of the sum of six hundred pieces of gold which went to every spear <sup>16</sup> and three hundred golden shields of three hundred pieces of gold which went to the covering of every shield, and the king put them in the armoury which was compassed with a wood. <sup>17</sup> The king also made a great throne of ivory and overlaid it with pure gold <sup>18</sup> and six steps to go up to the throne and a footstool of gold and two arms, one on either

leones stantes iuxta brachiola, <sup>19</sup> sed et alios duodecim leunculos stantes super sex gradus ex utraque parte. Non fuit tale solium in universis regnis. <sup>20</sup> Omnia quoque vasa convivii regis erant aurea, et vasa domus saltus Libani ex auro purissimo, argentum enim in diebus illis pro nihilo reputabatur, <sup>21</sup> siquidem naves regis ibant in Tharsis cum servis Hiram semel in annis tribus, et deferebant inde aurum et argentum et ebur et simias et pavos. <sup>22</sup> Magnificatus est igitur Salomon super omnes reges terrae divitiis et gloria. <sup>23</sup> Omnesque reges terrarum desiderabant faciem videre Salomonis ut audirent sapientiam quam dederat Deus in corde eius. <sup>24</sup> Et deferebant ei munera, vasa argentea et aurea et vestes et arma et aromata, equos et mulos per singulos annos. <sup>25</sup> Habuit quoque Salomon quadraginta milia equorum in stabulis et curruum equitumque duodecim milia, constituitque eos in urbibus quadrigarum et ubi erat rex in Hierusalem. <sup>26</sup> Exercuit etiam potestatem super cunctos reges a fluvio Eufraten usque ad terram Philisthinorum et usque ad terminos Aegypti. <sup>27</sup> Tantamque copiam praebeuit argenti in Hierusalem quasi lapidum et cedrorum tantam multitudinem velut sycaminorum quae gignuntur in campestribus. <sup>28</sup> Adducebantur autem ei equi de Aegypto cunctisque regionibus.

<sup>29</sup> Reliqua vero operum Salomonis priorum et novissimorum scripta sunt in verbis Nathan, prophetae, et in libris Ahiae, Silonitis, in visione quoque Iaddo, videntis, contra Hieroboam, filium Nabath. <sup>30</sup> Regnavit autem Salomon in Hierusalem super omnem Israhel quadraginta annis, <sup>31</sup> dormivitque cum patribus suis, et sepelierunt eum in civitate David, regnavitque pro eo Roboam, filius eius.

side, and two lions standing by the arms, <sup>19</sup> moreover twelve other little lions standing upon the steps on both sides. There was not such a throne in *any kingdom*. <sup>20</sup> And all the vessels of the king's table were of gold, and the vessels of the house of the forest of Libanus were of the purest gold, for no account was made of silver in those days, <sup>21</sup> for the king's ships went to Tarshish with the servants of Hiram once in three years, and they brought thence gold and silver and ivory and apes and peacocks. <sup>22</sup> And Solomon was magnified above all the kings of the earth for riches and glory. <sup>23</sup> And all the kings of the earth desired to see the face of Solomon that they might hear the wisdom which God had given in his heart. <sup>24</sup> And every year they brought him presents, vessels of silver and of gold and garments and armour and spices *and* horses and mules. <sup>25</sup> And Solomon had forty thousand horses in the stables and twelve thousand chariots and horsemen, and he placed them in the cities of the chariots and where the king was in Jerusalem. <sup>26</sup> And he exercised authority over all the kings from the river Euphrates to the land of the Philistines and to the borders of Egypt. <sup>27</sup> And he made *silver as plentiful* in Jerusalem as stones and *cedars as common* as the sycamores which grow in the plains. <sup>28</sup> And horses were brought to him out of Egypt and out of all countries.

<sup>29</sup> Now the rest of the acts of Solomon first and last are written in the words of Nathan, the prophet, and in the books of Ahijah, the Shilonite, and in the vision of Iddo, the seer, against Jeroboam, the son of Nebat. <sup>30</sup> And Solomon reigned in Jerusalem over all Israel forty years, <sup>31</sup> and he slept with his fathers, and they buried him in the city of David, and Rehoboam, his son, reigned in his stead.

## Caput 10

**P**rofectus est autem Roboam in Sychem, illuc enim cunctus Israhel convenerat ut constituerent eum regem. <sup>2</sup> Quod cum audisset Hieroboam, filius Nabath, qui erat in Aegypto, fugerat quippe illuc ante Salomonem, statim reversus est. <sup>3</sup> Vocaveruntque eum, et venit cum universo Israhel, et locuti sunt ad Roboam, dicentes, <sup>4</sup> “Pater tuus durissimo iugo nos pressit. Tu leviora impera patre tuo, qui nobis gravem inposuit servitutem, et paululum de onere subleva ut serviamus tibi.”

<sup>5</sup> Qui ait, “Post tres dies revertimini ad me.” Cumque abisset populus, <sup>6</sup> iniit consilium cum senibus qui steterant coram patre eius Salomone dum adhuc viveret, dicens, “Quid datis consilii ut respondeam populo?”

<sup>7</sup> Qui dixerunt ei, “Si placueris populo huic et lenieris eos verbis clementibus, servient tibi omni tempore.”

<sup>8</sup> At ille reliquit consilium senum et cum iuvenibus tractare coepit qui cum eo nutriti fuerant et erant in comitatu illius. <sup>9</sup> Dixitque ad eos, “Quid vobis videtur? Vel respondere

## Chapter 10

Rehoboam answereth the people roughly, upon which ten tribes revolt.

**A**ND Rehoboam went to Shechem, for thither all Israel were assembled to make him king. <sup>2</sup> And when Jeroboam, the son of Nebat, who was in Egypt, for he was fled thither from Solomon, heard it, forthwith he returned. <sup>3</sup> And they *sent for* him, and he came with all Israel, and they spoke to Rehoboam, saying, <sup>4</sup> “Thy father oppressed us with a most grievous yoke. Do thou *govern us with a lighter hand* than thy father, who laid upon us a heavy servitude, and ease some thing of the burden that we may serve thee.”

<sup>5</sup> And he said *to them*, “Come to me again after three days.” And when the people were gone, <sup>6</sup> he took counsel with the ancients who had stood before his father Solomon while he yet lived, saying, “What counsel give you to me that I may answer the people?”

<sup>7</sup> And they said to him, “If thou please this people and soothe them with kind words, they will be thy servants for ever.”

<sup>8</sup> But he forsook the counsel of the ancients and began to treat with the young men that had been brought up with him and were in his train. <sup>9</sup> And he said to them, “What

quid debeo populo huic qui dixit mihi, 'Subleva iugum quod inposuit nobis pater tuus?'"

<sup>10</sup> At illi responderunt ut iuvenes et nutriti cum eo in deliciis atque dixerunt, "Sic loqueris populo qui dixit tibi, 'Pater tuus adgravavit iugum nostrum. Tu subleva,' et sic respondebis eis: 'Minimus digitus meus grossior est lumbis patris mei. <sup>11</sup> Pater meus inposuit vobis iugum grave, et ego maius pondus adponam. Pater meus cecidit vos flagellis, ego vero caedam scorpionibus.'"

<sup>12</sup> Venit ergo Hieroboam et universus populus ad Roboam die tertio sicut praeceperat eis. <sup>13</sup> Responditque rex dura, derelicto consilio seniorum. <sup>14</sup> Locutusque est iuxta iuvenum voluntatem, "Pater meus grave vobis inposuit iugum, quod ego gravius faciam. Pater meus cecidit vos flagellis, ego vero caedam scorpionibus." <sup>15</sup> Et non adquievit populi precibus, erat enim voluntatis Dei ut conpleretur sermo eius quem locutus fuerat per manum Ahiae, Silonitis, ad Hieroboam, filium Nabath.

<sup>16</sup> Populus autem universus rege duriora dicente sic locutus est ad eum, "Non est nobis pars in David neque hereditas in filio Isai. Revertere in tabernacula tua, Israhel, tu autem pasce domum tuam, David." Et abiit Israhel in tabernacula sua, <sup>17</sup> super filios autem Israhel qui habitabant in civitatibus Iuda regnavit Roboam. <sup>18</sup> Misitque Rex Roboam Aduram, qui praeerat tributis, et lapidaverunt eum filii Israhel, et mortuus est. Porro Rex Roboam currum festinavit ascendere et fugit in Hierusalem. <sup>19</sup> Recessitque Israhel a domo David usque ad diem hanc.

seemeth good to you? Or what shall I answer this people who have said to me, 'Ease the yoke which thy father laid upon us?'"

<sup>10</sup> But they answered as young men and brought up with him in pleasures and said, "Thus shalt thou speak to the people that said to thee, 'Thy father made our yoke heavy. Do thou ease it,' thus shalt thou answer them: 'My little finger is thicker than the loins of my father. <sup>11</sup> My father laid upon you a heavy yoke, and I will add more weight to it. My father beat you with scourges, but I will beat you with scorpions.'"

<sup>12</sup> So Jeroboam and all the people came to Rehoboam the third day as he commanded them. <sup>13</sup> And the king answered *roughly*, leaving the counsel of the ancients. <sup>14</sup> And he spoke according to the *advice* of the young men, "My father laid upon you a heavy yoke, which I will make heavier. My father beat you with scourges, but I will beat you with scorpions." <sup>15</sup> And he condescended not to the people's requests, for it was the will of God that his word might be fulfilled which he had spoken by the hand of Ahijah, the Shilonite, to Jeroboam, the son of Nebat.

<sup>16</sup> And all the people upon the king's speaking *roughly* said thus unto him, "We have no part in David nor inheritance in the son of Jesse. Return to thy dwellings, O Israel, and do thou, O David, feed thy own house." And Israel went away to their dwellings, <sup>17</sup> but Rehoboam reigned over the children of Israel that dwelt in the cities of Judah. <sup>18</sup> And King Rehoboam sent Hadoram, who was over the tributes, and the children of Israel stoned him, and he died. And King Rehoboam made haste to get up into his chariot and fled into Jerusalem. <sup>19</sup> And Israel revolted from the house of David unto this day.

## Caput II

Venit autem Roboam in Hierusalem et convocavit universam domum Iuda et Benjamin, centum octoginta milia electorum atque bellantium, ut dimicaret contra Israhel et converteret ad se regnum suum. <sup>2</sup> Factusque est sermo Domini ad Semeiam, hominem Dei, dicens, <sup>3</sup> “Loquere ad Roboam, filium Salomonis, regem Iuda, et ad universum Israhel qui est in Iuda et Benjamin: <sup>4</sup> ‘Haec dicit Dominus: “Non ascendetis neque pugnabitis contra fratres vestros. Revertatur unusquisque in domum suam, quia mea hoc gestum est voluntate.”’” Qui cum audissent sermonem Domini reversi sunt nec perrexerunt contra Hieroboam.

<sup>5</sup> Habitavit autem Roboam in Hierusalem et aedificavit civitates muratas in Iuda. <sup>6</sup> Extruxitque Bethleem et Aetham et Thecue <sup>7</sup> Bethsur quoque et Soccho et Odollam <sup>8</sup> nec non et Geth et Maresa et Ziph <sup>9</sup> sed et Aduram et Lachis et Azecha, <sup>10</sup> Saraa quoque et Ahilon et Hebron, quae erant in Iuda, et Benjamin, civitates munitissimas. <sup>11</sup> Cumque clausisset eas muris posuit in eis principes ciborumque horrea, hoc est, olei et vini. <sup>12</sup> Sed et in singulis urbibus fecit armamentaria scutorum et hastarum, firmavitque eas multa diligen-



## Chapter II

Rehoboam's reign. His kingdom is strengthened.

And Rehoboam came to Jerusalem and called together all the house of Judah and of Benjamin, a hundred and fourscore thousand chosen men and warriors, to fight against Israel and to bring back his kingdom to him. <sup>2</sup> And the word of the Lord came to Shemaiah, the man of God, saying, <sup>3</sup> "Speak to Rehoboam, the son of Solomon, the king of Judah, and to all Israel in Judah and Benjamin: <sup>4</sup> 'Thus saith the Lord: "You shall not go up nor fight against your brethren. Let every man return to his own house, for by my will this thing has been done."'" And when they heard the word of the Lord they returned and did not go against Jeroboam.

<sup>5</sup> And Rehoboam dwelt in Jerusalem and built walled cities in Judah. <sup>6</sup> And he built Bethlehem and Etam and Tekoa <sup>7</sup> and Beth-zur and Soco and Adullam <sup>8</sup> *and* Gath and Maresah and Ziph <sup>9</sup> *and* Adoraim and Lachish and Azekah, <sup>10</sup> Zorah also and Aijalon and Hebron, which are in Judah, and Benjamin, well fenced cities. <sup>11</sup> And when he had enclosed them with walls he put in them governors and storehouses of provisions, that is, of oil and of wine. <sup>12</sup> Moreover in every city he made *an armoury* of shields and spears, and he fortified them with great diligence, and he reigned over

tia, et imperavit super Iudam et Benjamin. <sup>13</sup> Sacerdotes autem et Levitae qui erant in universo Israhel venerunt ad eum de cunctis sedibus suis, <sup>14</sup> relinquentes suburbana et possessiones suas et transeuntes ad Iudam et Hierusalem eo quod abiecisset eos Hieroboam et posterius eius ne sacerdotio Domini fungerentur.

<sup>15</sup> Qui constituit sibi sacerdotes excelsorum et daemonum vitulorumque quos fecerat. <sup>16</sup> Sed et de cunctis tribubus Israhel, quicumque dederant cor suum ut quaererent Dominum, Deum Israhel, venerunt in Hierusalem ad immolandas victimas suas coram Domino, Deo patrum suorum. <sup>17</sup> Et roboraverunt regnum Iuda et confirmaverunt Roboam, filium Salomonis, per tres annos, ambulaverunt enim in viis David et Salomonis annis tantum tribus.

<sup>18</sup> Duxit autem Roboam uxorem Maalath, filiam Hierimuth, filii David, Abiail quoque, filiam Heliab, filii Isai. <sup>19</sup> Quae peperit ei filios, Ieus et Somoriam et Zoom. <sup>20</sup> Post hanc quoque, accepit Maacha, filiam Absalom, quae peperit ei Abia et Ethai et Ziza et Salumith. <sup>21</sup> Amavit autem Roboam Maacha, filiam Absalom, super omnes uxores suas et concubinas, nam uxores decem et octo duxerat concubinasque sexaginta, et genuit viginti octo filios et sexaginta filias. <sup>22</sup> Constituit vero in capite Abiam, filium Maacha, ducem super omnes fratres suos, ipsum enim regem facere cogitabat <sup>23</sup> quia sapientior fuit et potentior super omnes filios eius et in cunctis finibus Iuda et Benjamin et in universis civitatibus muratis, praebuitque eis escas plurimas, et multas petivit uxores.

Judah and Benjamin. <sup>13</sup> And the priests and Levites that were in all Israel came to him out of all their seats, <sup>14</sup> leaving their suburbs and their possessions and passing over to Judah and Jerusalem because Jeroboam and his sons had cast them off from executing the priestly office to the Lord.

<sup>15</sup> And he made to himself priests for the high places and for the devils and for the calves which he had made. <sup>16</sup> Moreover out of all the tribes of Israel, whosoever gave their heart to seek the Lord, the God of Israel, came into Jerusalem to sacrifice their victims before the Lord, the God of their fathers. <sup>17</sup> And they strengthened the kingdom of Judah and established Rehoboam, the son of Solomon, for three years, for they walked in the ways of David and of Solomon only three years.

<sup>18</sup> And Rehoboam took to wife Mahalath, the daughter of Jerimoth, the son of David, and Abihail, the daughter of Eliab, the son of Jesse. <sup>19</sup> And they bore him sons, Jehus and Shemariah and Zaham. <sup>20</sup> And after her he married Maacah, the daughter of Absalom, who bore him Abijah and Attai and Ziza and Shelomith. <sup>21</sup> And Rehoboam loved Maacah, the daughter of Absalom, above all his wives and concubines, for he had married eighteen wives and threescore concubines, and he begot eight and twenty sons and threescore daughters. <sup>22</sup> But he put at the head of them Abijah, the son of Maacah, to be the chief ruler over all his brethren, for he meant to make him king <sup>23</sup> because he was wiser and mightier than all his sons and in all the countries of Judah and of Benjamin and in all the walled cities, and he gave them provisions in abundance, and he sought many wives.

## Caput 12

Cumque roboratum fuisset regnum Roboam et confortatum dereliquit legem Domini et omnis Israhel cum eo. <sup>2</sup> Anno autem quinto regni Roboam ascendit Sesac, rex Aegypti, in Hierusalem, quia peccaverant Domino, <sup>3</sup> cum mille ducentis curribus et sexaginta milibus equitum, nec erat numerus vulgi quod venerat cum eo ex Aegypto, Lybies, scilicet, et Trogoditae et Aethiopes. <sup>4</sup> Cepitque civitates munitissimas in Iuda et venit usque Hierusalem.

<sup>5</sup> Semeias autem, propheta, ingressus est ad Roboam et principes Iuda qui congregati fuerant in Hierusalem fugientes Sesac, dixitque ad eos, "Haec dicit Dominus: 'Vos reliquistis me, et ego reliqui vos in manu Sesac.'"

<sup>6</sup> Consternatique principes Israhel et rex dixerunt, "Iustus est Dominus."

<sup>7</sup> Cumque vidisset Dominus quod humiliati essent factus est sermo Domini ad Semeiam, dicens, "Quia humiliati sunt non disperdam eos, daboque eis pauxillum auxilii, et non

## Chapter 12

Rehoboam for his sins is delivered up into the hands of the king of Egypt, who carrieth away all the treasures of the temple.

**A**nd when the kingdom of Rehoboam was strengthened and fortified he forsook the law of the Lord and all Israel with him. <sup>2</sup> And in the fifth year of the reign of Rehoboam Shishak, king of Egypt, came up against Jerusalem, because they had sinned against the Lord, <sup>3</sup> with twelve hundred chariots and threescore thousand horsemen, and *the people were without number* that came with him out of Egypt, to wit, Libyans, and Troglodites and Ethiopians. <sup>4</sup> And he took the strongest cities in Judah and came to Jerusalem.

<sup>5</sup> And Shemaiah, the prophet, came to Rehoboam and to the princes of Judah that were gathered together in Jerusalem fleeing from Shishak, and he said to them, "Thus saith the Lord: 'You have left me, and I have left you in the hand of Shishak.'"

<sup>6</sup> And the princes of Israel and the king being in a consternation said, "The Lord is just."

<sup>7</sup> And when the Lord saw that they were humbled the word of the Lord came to Shemaiah, saying, "Because they are humbled I will not destroy them, and I will give them a

stillabit furor meus super Hierusalem per manum Sesac, <sup>8</sup> verumtamen servient ei ut sciant distantiam servitutis meae et servitutis regni terrarum.”

<sup>9</sup> Recessit itaque Sesac, rex Aegypti, ab Hierusalem sublati thesauris domus Domini et domus regis, omniaque secum tulit et clypeos aureos quos fecerat Salomon, <sup>10</sup> pro quibus fecit rex aeneos et tradidit illos principibus scutariorum qui custodiebant vestibulum palatii. <sup>11</sup> Cumque introiret rex domum Domini veniebant scutarii et tollebant eos iterumque referebant ad armamentarium suum. <sup>12</sup> Verumtamen quia humiliati sunt aversa est ab eis ira Domini nec deleti sunt penitus, siquidem et in Iuda inventa sunt opera bona. <sup>13</sup> Confortatus est igitur Rex Roboam in Hierusalem atque regnavit. Quadraginta autem et unius anni erat cum regnare coepisset, et decem septemque annis regnavit in Hierusalem, urbe quam elegit Dominus ut confirmaret nomen suum ibi de cunctis tribubus Israhel, nomenque matris eius Naama, Ammanitis. <sup>14</sup> Fecit autem malum et non praeparavit cor suum ut quaereret Dominum.

<sup>15</sup> Opera vero Roboam prima et novissima scripta sunt in libris Semeiae, prophetae, et Addo, videntis, et diligenter exposita, pugnaveruntque adversum se Roboam et Hieroboam cunctis diebus. <sup>16</sup> Et dormivit Roboam cum patribus suis sepultusque est in civitate David. Et regnavit Abia, filius eius, pro eo.

little help, and my wrath shall not fall upon Jerusalem by the hand of Shishak, <sup>8</sup> but yet they shall serve him that they may know the difference between my service and the service of a kingdom of the earth."

<sup>9</sup> So Shishak, king of Egypt, departed from Jerusalem taking away the treasures of the house of the Lord and of the king's house, and he took all with him and the golden shields that Solomon had made, <sup>10</sup> instead of which the king made brazen ones and delivered them to the captains of the shieldbearers who guarded the entrance of the palace. <sup>11</sup> And when the king entered into the house of the Lord the shieldbearers came and took them and brought them back again to their armoury. <sup>12</sup> But yet because they were humbled the wrath of the Lord turned away from them and they were not utterly destroyed, for even in Judah there were found good works. <sup>13</sup> King Rehoboam therefore was strengthened in Jerusalem and reigned. He was one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the Lord chose out of all the tribes of Israel to establish his name there, and the name of his mother was Naamah, an Ammonitess. <sup>14</sup> But he did evil and did not prepare his heart to seek the Lord.

<sup>15</sup> Now the acts of Rehoboam first and last are written in the books of Shemaiah, the prophet, and of Iddo, the seer, and diligently recorded, and *there was war between Rehoboam and Jeroboam* all their days. <sup>16</sup> And Rehoboam slept with his fathers and was buried in the city of David. And Abijah, his son, reigned in his stead.

## Caput 13

**A**nno octavodecimo Regis Hieroboam regnavit Abia super Iudam. <sup>2</sup> Tribus annis regnavit in Hierusalem, nomenque matris eius Michaia, filia Urihel de Gabaa, et erat bellum inter Abia et Hieroboam. <sup>3</sup> Cumque inisset Abia certamen et haberet bellicosissimos viros et electorum quadringenta milia Hieroboam instruxit e contra aciem, octingenta milia virorum qui et ipsi electi erant et ad bella fortissimi. <sup>4</sup> Stetit igitur Abia super Montem Someron, qui erat in Ephraim, et ait, "Audi, Hieroboam et omnis Israhel! <sup>5</sup> Num ignoratis quod Dominus, Deus Israhel, dederit regnum David super Israhel in sempiternum, ipsi et filiis eius, pactum salis? <sup>6</sup> Et surrexit Hieroboam, filius Nabath, servus Salomonis, filii David, et rebellavit contra dominum suum, <sup>7</sup> congregatique sunt ad eum viri vanissimi et filii Belial, et praevaluerunt contra Roboam, filium Salomonis, porro Roboam erat rudis et corde pavidus nec potuit resistere eis. <sup>8</sup> Nunc ergo vos dicitis quod resistere possitis regno Domini, quod possidet per filios David, habetisque grandem populi multitudinem atque vitulos aureos, quos fecit vobis Hiero-



## Chapter 13

Abijah's reign. His victory over Jeroboam.

**I**n the eighteenth year of King Jeroboam Abijah reigned over Judah. <sup>2</sup> Three years he reigned in Jerusalem, and his mother's name was Micaiah, the daughter of Uriel of Gibeah, and there was war between Abijah and Jeroboam. <sup>3</sup> And when Abijah had begun battle and had *with him* four hundred thousand most valiant and chosen men Jeroboam put his army in array against him, eight hundred thousand men who were also chosen and most valiant for war. <sup>4</sup> And Abijah stood upon Mount Zemaraim, which was in Ephraim, and said, "Hear *me*, O Jeroboam and all Israel! <sup>5</sup> Do you not know that the Lord, God of Israel, gave to David the kingdom over Israel for ever, to him and to his sons, by a covenant of salt? <sup>6</sup> And Jeroboam, the son of Nebat, the servant of Solomon, the son of David, rose up and rebelled against his lord, <sup>7</sup> and there were gathered to him vain men and children of Belial, and they prevailed against Rehoboam, the son of Solomon, for Rehoboam was unexperienced and of a fearful heart and could not resist them. <sup>8</sup> And now you say that you are able to withstand the kingdom of the Lord, which he possesseth by the sons of David, and you have a great multitude of people and golden calves, which Jero-

boam in deos. <sup>9</sup> Et eiecistis sacerdotes Domini, filios Aaron, atque Levitas, et fecistis vobis sacerdotes sicut omnes populi terrarum. Quicumque venerit et initiaverit manum suam in tauro de bubus et in arietibus septem fit sacerdos eorum qui non sunt dii. <sup>10</sup> Noster autem Dominus Deus est, quem non relinquimus, sacerdotesque ministrant Domino de filiis Aaron, et Levitae sunt in ordine suo. <sup>11</sup> Holocausta quoque offerunt Domino per singulos dies, mane et vespere, et thymiana iuxta legis praecepta confectum, et proponuntur panes in mensa mundissima, estque apud nos candelabrum aureum et lucernae eius ut accendantur semper ad vesperam, nos quippe custodimus praecepta Domini, Dei nostri, quem vos reliquistis. <sup>12</sup> Ergo in exercitu nostro dux Deus est et sacerdotes eius qui clangunt tubis et resonant contra vos. Filii Israhel, nolite pugnare contra Dominum, Deum patrum vestrorum, quia non vobis expedit.”

<sup>13</sup> Haec illo loquente Hieroboam retro moliebatur insidias. Cumque ex adverso hostium staret ignorantem Iudam suo ambiebat exercitu. <sup>14</sup> Respiciensque Iudas vidit instare bellum ex adverso et post tergum, et clamavit ad Dominum, ac sacerdotes tubis canere coeperunt. <sup>15</sup> Omnesque viri Iuda vociferati sunt, et ecce: illis clamantibus perterritus Deus Hieroboam et omnem Israhel qui stabat ex adverso Abia et Iuda. <sup>16</sup> Fugeruntque filii Israhel Iudam, et tradidit eos Dominus in manu eorum. <sup>17</sup> Percussit ergo eos Abia et populus eius plaga magna, et corruerunt vulnerati ex Israhel quingenta milia virorum fortium. <sup>18</sup> Humiliatique sunt filii

boam hath made you for gods. <sup>9</sup> And you have cast out the priests of the Lord, the sons of Aaron, and the Levites, and you have made you priests like all the nations of the earth. Whosoever cometh and consecrateth his hand with a bull-ock of the herd and with seven rams is made a priest of those who are no gods. <sup>10</sup> But the Lord is our God, whom we forsake not, and the priests *who* minister to the Lord *are* the sons of Aaron, and the Levites are in their order. <sup>11</sup> And they offer holocausts to the Lord every day, morning and evening, and incense made according to the ordinance of the law, and the loaves are set forth on a most clean table, and there is with us the golden candlestick and the lamps thereof to be lighted always in the evening, for we keep the precepts of the Lord, our God, whom you have forsaken. <sup>12</sup> Therefore God is the leader in our army and his priests who sound with trumpets and resound against you. O children of Israel, fight not against the Lord, the God of your fathers, for it is not good for you."

<sup>13</sup> While he spoke these things Jeroboam caused an ambushment to come about behind him. And while he stood facing the enemies he encompassed Judah, *who perceived it not*, with his army. <sup>14</sup> And when Judah looked back they saw the battle coming upon them both before and behind, and they cried to the Lord, and the priests began to sound with the trumpets. <sup>15</sup> And all the men of Judah shouted, and behold: when they shouted God terrified Jeroboam and all Israel that stood against Abijah and Judah. <sup>16</sup> And the children of Israel fled before Judah, and the Lord delivered them into their hand. <sup>17</sup> And Abijah and his people slew them with a great slaughter, and there fell wounded of Israel five hundred thousand valiant men. <sup>18</sup> And the children of

Israhel in tempore illo, et vehementissime confortati filii Iuda eo quod sperassent in Domino, Deo patrum suorum. <sup>19</sup> Persecutus est autem Abia fugientem Hieroboam et cepit civitates eius, Bethel et filias eius et Hiesena cum filiabus suis, Ephron quoque et filias eius. <sup>20</sup> Nec valuit ultra resistere Hieroboam in diebus Abia, quem percussit Dominus, et mortuus est. <sup>21</sup> Igitur Abia confortato imperio suo accepit uxores quattuordecim procreavitque viginti duos filios et sedecim filias. <sup>22</sup> Reliqua autem sermonum Abia viarumque et operum eius scripta sunt diligentissime in Libro prophetae Addo.

## Caput 14

**D**ormivit autem Abia cum patribus suis, et sepelierunt eum in civitate David, regnavitque Asa, filius eius, pro eo. In cuius diebus quievit terra annis decem. <sup>2</sup> Fecit autem Asa quod bonum et placitum erat in conspectu Dei sui, et subvertit altaria peregrini cultus et excelsa <sup>3</sup> et confregit statuas lucosque succidit. <sup>4</sup> Ac praecepit Iudae ut quaereret Dominum, Deum patrum suorum, et faceret legem et universa mandata. <sup>5</sup> Et abstulit e cunctis urbibus Iuda aras et fana et regnavit in pace. <sup>6</sup> Aedificavit quoque urbes munitas in Iuda,

Israel were brought down at that time, and the children of Judah were exceedingly strengthened because they had trusted in the Lord, the God of their fathers. <sup>19</sup> And Abijah pursued after *Jeroboam* and took cities from him, Bethel and her daughters and Jeshanah with her daughters, Ephron also and her daughters. <sup>20</sup> And Jeroboam was not able to resist any more in the days of Abijah, and the Lord struck him, and he died. <sup>21</sup> But Abijah being strengthened in his kingdom took fourteen wives and begot two and twenty sons and sixteen daughters. <sup>22</sup> And the rest of the acts of Abijah and of his ways and works are written diligently in the Book of Iddo, the prophet.

## Chapter 14

The reign of Asa. His victory over the Ethiopians.

**A**nd Abijah slept with his fathers, and they buried him in the city of David, and Asa, his son, reigned in his stead. In his days the land was quiet ten years. <sup>2</sup> And Asa did that which was good and pleasing in the sight of his God, and he destroyed the altars of foreign worship and the high places <sup>3</sup> and broke the statues and cut down the groves. <sup>4</sup> And he commanded Judah to seek the Lord, the God of their fathers, and to do the law and all the commandments. <sup>5</sup> And he took away out of all the cities of Judah the altars and temples and reigned in peace. <sup>6</sup> He built also strong cities in Ju-

quia quietus erat et nulla temporibus eius bella surrexerant, pacem Domino largiente. <sup>7</sup> Dixit autem Iudae, "Aedificemus civitates istas et vallemus muris et roboremus turribus et portis et seris donec a bellis quieta sunt omnia, eo quod quaesierimus Dominum, Deum patrum nostrorum, et dederit nobis pacem per gyrum." Aedificaverunt igitur, et nulum in extruendo impedimentum fuit.

<sup>8</sup> Habuit autem Asa in exercitu suo portantium scuta et hastas de Iuda trecenta milia, de Benjamin vero scutariorum et sagittariorum ducenta octoginta milia; omnes isti viri fortissimi. <sup>9</sup> Egressus est autem contra eos Zara, Aethiops, cum exercitu suo decies centena milia et curribus trecentis, et venit usque Maresa. <sup>10</sup> Porro Asa perrexit obviam et instruxit aciem ad bellum in Valle Sephata, quae est iuxta Maresa. <sup>11</sup> Et invocavit Dominum Deum et ait, "Domine, non est apud te ulla distantia utrum in paucis auxiliieris an in pluribus. Adiuva nos, Domine, Deus noster, in te enim et in tuo nomine habentes fiduciam venimus contra hanc multitudinem. Domine, Deus noster tu es; non praevaleat contra te homo."

<sup>12</sup> Exterruit itaque Dominus Aethiopas coram Asa et Iuda, fugeruntque Aethiopes. <sup>13</sup> Et persecutus est eos Asa et populus qui cum eo erat usque Gerar, et ruerunt Aethiopes usque ad internicionem, quia Domino caedente contriti sunt et exercitu illius proeliante. Tulerunt ergo spolia multa, <sup>14</sup> et percusserunt omnes civitates per circuitum Gerare, grandis quippe cunctos terror invaserat. Et diripuerunt urbes et multam praedam asportaverunt. <sup>15</sup> Sed et caulas ovium destruentes tulerunt pecorum infinitam multitudinem et camelorum reversique sunt in Hierusalem.

dah, for he was quiet and there had no wars risen in his time, the Lord giving peace. <sup>7</sup> And he said to Judah, "Let us build these cities and compass them with walls and fortify them with towers and gates and bars while all is quiet from wars, because we have sought the Lord, the God of our fathers, and he hath given us peace round about." So they built, and there was no hinderance in building.

<sup>8</sup> And Asa had in his army of men that bore shields and spears of Judah three hundred thousand, and of Benjamin that bore shields and drew bows two hundred and eighty thousand; all these were most valiant men. <sup>9</sup> And Zerah, the Ethiopian, came out against them with his army of ten hundred thousand men and with three hundred chariots, and he came as far as Mareshah. <sup>10</sup> And Asa went out to meet him and set his army in array for battle in the Vale of Zephathah, which is near Mareshah. <sup>11</sup> And he called upon the Lord God and said, "O Lord, there is no difference with thee whether thou help with few or with many. Help us, O Lord, our God, for *with* confidence in thee and in thy name we are come against this multitude. O Lord, thou art our God; let not man prevail against thee."

<sup>12</sup> And the Lord terrified the Ethiopians before Asa and Judah, and the Ethiopians fled. <sup>13</sup> And Asa and the people that were with him pursued them to Gerar, and the Ethiopians fell even to utter destruction, for the Lord slew them and his army fought against them and they were destroyed. And they took abundance of spoils, <sup>14</sup> and they *took* all the cities round about Gerar, for a great fear was come upon all men. And they pillaged the cities and carried off much booty. <sup>15</sup> And they destroyed the sheepcotes and took an infinite number of cattle and of camels and returned to Jerusalem.

## Caput 15

**A**zarias autem, filius Oded, facto in se spiritu Dei, <sup>2</sup> egressus est in occursum Asa et dixit ei, "Audite me, Asa et omnis Iuda et Benjamin! Dominus vobiscum quia fuistis cum eo. Si quaesieritis eum, invenietis, si autem dereliqueritis eum, derelinquet vos. <sup>3</sup> Transibunt autem multi dies in Israhel absque Deo vero et absque sacerdote, doctore, et absque lege. <sup>4</sup> Cumque reversi fuerint in angustia sua ad Dominum, Deum Israhel, et quaesierint eum, repperient eum. <sup>5</sup> In tempore illo non erit pax egredienti et ingredienti sed terrores undique in cunctis habitatoribus terrarum, <sup>6</sup> pugnabit enim gens contra gentem et civitas contra civitatem, quia Dominus conturbabit eos in omni angustia. <sup>7</sup> Vos ergo confortamini, et non dissolvantur manus vestrae, erit enim merces operi vestro."

<sup>8</sup> Quod cum audisset Asa, verba, scilicet, et prophetiam Azariae, filii Oded, prophetae, confortatus est et abstulit idola de omni terra Iuda et de Benjamin et ex urbibus quas ceperat Montis Ephraim, et dedicavit altare Domini quod



## Chapter 15

The prophecy of Azariah. Asa's covenant with God. He deposeth his mother.

**A**nd the spirit of God came upon Azariah, the son of Oded, <sup>2</sup> and he went out to meet Asa and said to him, "Hear ye me, Asa and all Judah and Benjamin! The Lord is with you because you have been with him. If you seek him, you shall find, but if you forsake him, he will forsake you. <sup>3</sup> And many days shall pass in Israel without the true God and without a priest, a teacher, and without the law. <sup>4</sup> And when in their distress they shall return to the Lord, the God of Israel, and shall seek him, they shall find him. <sup>5</sup> At that time there shall be no peace to him that goeth out and cometh in but terrors on every side among all the inhabitants of the earth, <sup>6</sup> for nation shall fight against nation and city against city, for the Lord will trouble them with all distress. <sup>7</sup> Do you therefore take courage, and let not your hands be weakened, for there shall be a reward for your work."

<sup>8</sup> *And* when Asa had heard the *words* and the prophecy of Azariah, the son of Oded, the prophet, he took courage and took away the idols out of all the land of Judah and out of Benjamin and out of the cities of Mount Ephraim which he had taken, and he dedicated the altar of the Lord which

erat ante porticum Domini. <sup>9</sup> Congregavitque universum Iuda et Benjamin et advenas cum eis de Ephraim et de Manasse et de Symeon, plures enim ad eum confugerant ex Israhel videntes quod Dominus, Deus illius, esset cum eo. <sup>10</sup> Cumque venissent in Hierusalem mense tertio anno quindodecimo regni Asa, <sup>11</sup> immolaverunt Domino in die illa de manubiis et praeda quam adduxerant, boves septingentos et arietes septem milia. <sup>12</sup> Et intravit ex more ad corroborandum foedus ut quaererent Dominum, Deum patrum suorum, in toto corde et in tota anima sua. <sup>13</sup> "Si quis autem," inquit, "non quaesierit Dominum, Deum Israhel, moriatur, a minimo usque ad maximum, a viro usque ad mulierem." <sup>14</sup> Iuraveruntque Domino voce magna, in iubilo et in clangore tubae et in sonitu buccinarum, <sup>15</sup> omnes qui erant in Iuda cum execratione, in omni enim corde suo iuraverunt et in tota voluntate quaesierunt eum, et invenerunt, praestititque eis Dominus requiem per circuitum. <sup>16</sup> Sed et Maacham, matrem Asa Regis, ex Augusto deposuit imperio eo quod fecisset in luco simulacrum Priapi, quod omne contrivit et in frustra comminuens conbusit in Torrente Cedron. <sup>17</sup> Excelsa autem derelicta sunt in Israhel; attamen cor Asa erat perfectum cunctis diebus eius. <sup>18</sup> Eaque quae voverat pater suus et ipse intulit in domum Domini, argentum et aurum vasorumque diversam supellectilem. <sup>19</sup> Bellum vero non fuit usque ad tricesimum quintum annum regni Asa.

was before the porch of the Lord. <sup>9</sup> And he gathered together all Judah and Benjamin and the strangers with them of Ephraim and Manasseh and Simeon, for many were come over to him out of Israel seeing that the Lord, his God, was with him. <sup>10</sup> And when they were come to Jerusalem in the third month in the fifteenth year of the reign of Asa, <sup>11</sup> they sacrificed to the Lord in that day of the spoils and of the prey that they had brought, seven hundred oxen and seven thousand rams. <sup>12</sup> And he went in to confirm as usual the covenant that they should seek the Lord, the God of their fathers, with all their heart and with all their soul. <sup>13</sup> "And if any one," said he, "seek not the Lord, the God of Israel, let him die, *whether little or great, man or woman.*" <sup>14</sup> And they swore to the Lord with a loud voice, with joyful shouting and with sound of trumpet and sound of cornets, <sup>15</sup> all that were in Judah with a curse, for with all their heart they swore and with all their will they sought him, and they found him, and the Lord gave them rest round about. <sup>16</sup> Moreover Maacah, the mother of King Asa, he deposed from the royal authority because she had made in a grove an idol of Priapus, and he entirely destroyed it and breaking it into pieces burnt it at the Torrent Kidron. <sup>17</sup> But high places were left in Israel; nevertheless the heart of Asa was perfect all his days. <sup>18</sup> And the things which his father had vowed and he himself *had vowed* he brought into the house of the Lord, gold and silver and *vessels of divers uses*. <sup>19</sup> And there was no war unto the five and thirtieth year of the kingdom of Asa.

## Caput 16

**A**nno autem tricesimo sexto regni eius ascendit Baasa, rex Israhel, in Iudam et muro circumdabat Rama ut nullus tute posset egredi et ingredi de regno Asa. <sup>2</sup> Protulit ergo Asa argentum et aurum de thesauris domus Domini et de thesauris regis misitque ad Benadad, regem Syriae, qui habitabat in Damasco, dicens, <sup>3</sup> “Foedus inter me et te est, pater quoque meus et pater tuus habuere concordiam, quam ob rem misi tibi argentum et aurum ut rupto foedere quod habes cum Baasa, rege Israhel, facias eum a me recedere.”

<sup>4</sup> Quo conperto Benadad misit principes exercituum suorum ad urbes Israhel, qui percusserunt Ahion et Dan et Abelmaim et universas urbes muratas Nepthalim. <sup>5</sup> Quod cum audisset Baasa desivit aedificare Rama et intermisit opus suum. <sup>6</sup> Porro Asa Rex adsumpsit universum Iudam, et tulerunt lapides de Rama et ligna quae aedificationi praeparaverat Baasa, aedificavitque ex eis Gabaa et Maspha.

<sup>7</sup> In tempore illo venit Anani, propheta, ad Asam, regem

## Chapter 16

Asa is reproved for seeking help from the Syrians. His last acts and death.

And in the six and thirtieth year of his kingdom Baasha, the king of Israel, came up against Judah and *built a wall about Ramah* that no one might safely go out or come in of the kingdom of Asa. <sup>2</sup> Then Asa brought out silver and gold out of the treasures of the house of the Lord and of the king's treasures and sent to Ben-hadad, king of Syria, who dwelt in Damascus, saying, <sup>3</sup> "There is a league between me and thee *as there was between my father and thy father*, wherefore I have sent thee silver and gold that thou mayst break thy league with Baasha, king of Israel, and make him depart from me."

<sup>4</sup> And when Ben-hadad heard this he sent the captains of his armies against the cities of Israel, and they *took* Ijon and Dan and Abel-maim and all the walled cities of Naphtali. <sup>5</sup> And when Baasha heard of it he left off the building of Ramah and interrupted his work. <sup>6</sup> Then King Asa took all Judah, and they carried away from Ramah the stones and the timber that Baasha had prepared for the building, and he built with them Gibeah and Mizpah.

<sup>7</sup> At that time Hanani, the prophet, came to Asa, king of

Iuda, et dixit ei, “Quia habuisti fiduciam in rege Syriae et non in Domino, Deo tuo, idcirco evasit Syriae regis exercitus de manu tua. <sup>8</sup> Nonne Aethiopes et Lybies multo plures erant quadrigis et equitibus et multitudine nimia? Quos cum Domino credidisses tradidit in manu tua, <sup>9</sup> oculi enim Domini contemplantur universam terram et praebent fortitudinem his qui corde perfecto credunt in eum. Stulte igitur egisti, et propter hoc ex praesenti tempore contra te bella consurgent.”

<sup>10</sup> Iratusque Asa adversus videntem iussit eum mitti in nervum, valde quippe super hoc fuerat indignatus, et interfecit de populo in tempore illo plurimos. <sup>11</sup> Opera autem Asa prima et novissima scripta sunt in Libro Regum Iuda et Israhel.

<sup>12</sup> Aegrotavit etiam Asa anno tricesimo nono regni sui dolore pedum vehementissimo, et nec in infirmitate sua quaesivit Dominum sed magis in medicorum arte confisus est. <sup>13</sup> Dormivitque cum patribus suis, et mortuus est anno quadregesimo primo regni sui. <sup>14</sup> Et sepelierunt eum in sepulchro suo quod foderat sibi in civitate David, posueruntque eum super lectulum suum plenum aromatibus et unguentis meretriciis quae erant pigmentariorum arte confecta, et conbuserunt super eum ambitione nimia.

Judah, and said to him, "Because thou hast had confidence in the king of Syria and not in the Lord, thy God, therefore hath the army of the king of Syria escaped out of thy hand. <sup>8</sup> Were not the Ethiopians and the Libyans much more numerous in chariots and horsemen and an exceeding great multitude? Yet because thou trustedst in the Lord he delivered them into thy hand, <sup>9</sup> for the eyes of the Lord behold all the earth and give strength to those who with a perfect heart trust in him. *Wherefore* thou hast done foolishly, and for this cause from this time wars shall arise against thee."

<sup>10</sup> And Asa was angry with the seer and commanded him to be put in prison, for he was greatly enraged because of this thing, and he put to death many of the people at that time. <sup>11</sup> But the works of Asa the first and last are written in the Book of the Kings of Judah and Israel.

<sup>12</sup> And Asa fell sick in the nine and thirtieth year of his reign of a most violent pain in his feet, and yet in his illness he did not seek the Lord but rather trusted in the skill of physicians. <sup>13</sup> And he slept with his fathers, and he died in the one and fortieth year of his reign. <sup>14</sup> And they buried him in his own sepulchre which he had *made* for himself in the city of David, and they laid him on his bed full of spices and *odoriferous* ointments which were made by the art of the perfumers, and they burnt them over him with very great pomp.

## Caput 17

**R**egnavit autem Iosaphat, filius eius, pro eo et invaluit contra Israhel. <sup>2</sup> Constituitque militum numeros in cunctis urbibus Iudae quae erant vallatae muris. Praesidiaque disposuit in terra Iuda et in civitatibus Ephraim quas ceperat Asa, pater eius. <sup>3</sup> Et fuit Dominus cum Iosaphat quia ambulavit in viis David, patris sui, primis et non speravit in Baalim <sup>4</sup> sed in Deo patris sui et perrexit in praeceptis illius et non iuxta peccata Israhel. <sup>5</sup> Confirmavitque Dominus regnum in manu eius, et dedit omnis Iuda munera Iosaphat, factaeque sunt ei infinitae divitiae et multa gloria. <sup>6</sup> Cumque sumpsisset cor eius audaciam propter vias Domini etiam excelsa et lucos de Iuda abstulit.

<sup>7</sup> Tertio autem anno regni sui misit de principibus suis Benail et Obdiam et Zacchariam et Nathanahel et Micheam ut docerent in civitatibus Iuda <sup>8</sup> et cum eis Levitas, Semeiam et Nathaniam et Zabadiam, Asahel quoque et Semiramoth et Ionathan Adoniamque et Tobiam et Tobadoniam, Levitas, et cum eis Elisama et Ioram, sacerdotes. <sup>9</sup> Docebantque pop-



## Chapter 17

Jehoshaphat's reign. His care for the instruction of his people. His numerous forces.

And Jehoshaphat, his son, reigned in his stead and grew strong against Israel. <sup>2</sup> And he placed numbers of soldiers in all the *fortified* cities of Judah. And he put garrisons in the land of Judah and in the cities of Ephraim which Asa, his father, had taken. <sup>3</sup> And the Lord was with Jehoshaphat because he walked in the first ways of David, his father, and trusted not in Baalim <sup>4</sup> but in the God of his father and walked in his commandments and not according to the sins of Israel. <sup>5</sup> And the Lord established the kingdom in his hand, and all Judah brought presents to Jehoshaphat, and he acquired immense riches and much glory. <sup>6</sup> And when his heart had taken courage for the ways of the Lord he took away also the high places and the groves out of Judah.

<sup>7</sup> And in the third year of his reign he sent of his princes Ben-hail and Obadiah and Zechariah and Nethanel and Micaiah to teach in the cities of Judah <sup>8</sup> and with them the Levites, Shemaiah and Nethaniah and Zebadiah, and Asahel and Shemiramoth and Jehonathan and Adonijah and Tobijah and Tob-adonijah, Levites, and with them Elishama and Jehoram, priests. <sup>9</sup> And they taught the people

ulum in Iuda habentes Librum Legis Domini, et circuibant cunctas urbes Iuda atque erudiebant populum. <sup>10</sup> Itaque factus est pavor Domini super omnia regna terrarum quae erant per gyrum Iuda, nec audebant bellare contra Iosaphat. <sup>11</sup> Sed et Philisthei Iosaphat munera deferebant et vectigal argenti, Arabes quoque adducebant pecora, arietum septem milia septingentos et hircos totidem.

<sup>12</sup> Crevit ergo Iosaphat et magnificatus est usque in sublime, atque aedificavit in Iuda domos ad instar turrium urbesque muratas. <sup>13</sup> Et multa opera patravit in urbibus Iuda, viri quoque bellatores et robusti erant in Hierusalem <sup>14</sup> quorum iste numerus per domos atque familias singulorum: in Iuda, principes exercitus, Ednas, dux, et cum eo robustissimorum trecenta milia; <sup>15</sup> post hunc Iohanen, princeps, et cum eo ducenta octoginta milia; <sup>16</sup> post istum quoque Amasias, filius Zechri, consecratus Domino, et cum eo ducenta milia virorum fortium; <sup>17</sup> hunc sequebatur robustus ad proelia Heliada, et cum eo tenentium arcum et clypeum ducenta milia; <sup>18</sup> post istum etiam Iozabath, et cum eo centum octoginta milia expeditorum militum. <sup>19</sup> Hii omnes erant ad manum regis exceptis aliis quos posuerat in urbibus muratis in universo Iuda.

in Judah having *with them* the Book of the Law of the Lord, and they went about all the cities of Judah and instructed the people. <sup>10</sup> And the fear of the Lord came upon all the kingdoms of the lands that were round about Judah, and they durst not make war against Jehoshaphat. <sup>11</sup> The Philistines also brought presents to Jehoshaphat and tribute in silver, and the Arabians brought him cattle: seven thousand seven hundred rams and as many he-goats.

<sup>12</sup> And Jehoshaphat grew and became exceeding great, and he built in Judah houses like towers and walled cities. <sup>13</sup> And he prepared many works in the cities of Judah, and *he had* warriors and valiant men in Jerusalem <sup>14</sup> of whom this is the number by the houses and families of every one: in Judah, captains of the army, Adnah, the chief, and with him three hundred thousand most valiant men; <sup>15</sup> after him Jehohanan, the captain, and with him two hundred and eighty thousand; <sup>16</sup> and after him was Amasiah, the son of Zichri, consecrated to the Lord, and with him were two hundred thousand valiant men; <sup>17</sup> after him was Eliada, valiant in battle, and with him two hundred thousand armed with bow and shield; <sup>18</sup> after him also was Jehozabad, and with him a hundred and eighty thousand ready for war. <sup>19</sup> All these were at the hand of the king beside others whom he had put in the walled cities in all Judah.

## Caput 18

**F**uit ergo Iosaphat dives et inclitus multum et adfinitate coniunctus est Ahab. <sup>2</sup> Descenditque post annos ad eum in Samariam, ad cuius adventum mactavit Ahab arietes et boves plurimos ipsi et populo qui venerat cum eo, persuasitque illi ut ascenderet in Ramoth Galaad. <sup>3</sup> Dixitque Ahab, rex Israhel, ad Iosaphat, regem Iuda, "Veni mecum in Ramoth Galaad."

Cui ille respondit, "Ut ego et tu, sicut populus tuus sic et populus meus, tecumque erimus in bello."

<sup>4</sup> Dixitque Iosaphat ad regem Israhel, "Consule, obsecro, inpraesentiarum sermonem Domini."

<sup>5</sup> Congregavit igitur rex Israhel prophetarum quadringentos viros, et dixit ad eos, "In Ramoth Galaad ad bellandum ire debemus, an quiescere?"

At illi, "Ascende," inquiunt, "et tradet Deus in manu regis."

<sup>6</sup> Dixitque Iosaphat, "Numquid non est hic propheta Domini ut ab illo etiam requiramus?"

<sup>7</sup> Et ait rex Israhel ad Iosaphat, "Est vir unus a quo possumus quaerere Domini voluntatem, sed ego odi eum, quia

## Chapter 18

Jehoshaphat accompanies Ahab in his expedition against Ramoth, where Ahab is slain as Micaiah had foretold.

**N**ow Jehoshaphat was rich and very glorious and was joined by affinity to Ahab. <sup>2</sup> And he went down to him after some years to Samaria, and Ahab at his coming killed sheep and oxen in abundance for him and the people that came with him, and he persuaded him to go up to Ramoth Gilead. <sup>3</sup> And Ahab, king of Israel, said to Jehoshaphat, king of Judah, "Come with me to Ramoth Gilead."

And he answered him, "*Thou art as I am, and my people as thy people*, and we will be with thee in the war."

<sup>4</sup> And Jehoshaphat said to the king of Israel, "Inquire, I beseech thee, at present the word of the Lord."

<sup>5</sup> So the king of Israel gathered together of the prophets four hundred men, and he said to them, "Shall we go to Ramoth Gilead to fight, or shall we forbear?"

But they said, "Go up, and God will deliver it into the king's hand."

<sup>6</sup> And Jehoshaphat said, "Is there not here a prophet of the Lord that we may inquire also of him?"

<sup>7</sup> And the king of Israel said to Jehoshaphat, "There is one man of whom we may ask the will of the Lord, but I hate

non prophetat mihi bonum sed malum omni tempore, est autem Micheas, filius Iembla.”

Dixitque Iosaphat, “Ne loquaris, rex, hoc modo.”

<sup>8</sup> Vocavit ergo rex Israhel unum de eunuchis et dixit ei, “Voca cito Micheam, filium Iembla.”

<sup>9</sup> Porro rex Israhel et Iosaphat, rex Iuda, uterque sedebant in solio suo vestiti cultu regio, sedebant autem in area iuxta portam Samariae, omnesque prophetae vaticinabantur coram eis. <sup>10</sup> Sedecias vero, filius Chanana, fecit sibi cornua ferrea et ait, “Haec dicit Dominus: ‘His ventilabis Syriam donec conteras eam.’” <sup>11</sup> Omnesque prophetae similiter prophetabant atque dicebant, “Ascende in Ramoth Galaad, et prosperaberis, et tradet eos Dominus in manu regis.”

<sup>12</sup> Nuntius autem qui ierat ad vocandum Micheam ait illi, “En: verba omnium prophetarum uno ore bona regi adnuntiant. Quaeso, ergo, te ut et sermo tuus ab eis non dissentiat, loquarisque prospera.”

<sup>13</sup> Cui respondit Micheas, “Vivit Dominus, quia quodcumque dixerit mihi Deus meus, hoc loquar.”

<sup>14</sup> Venit ergo ad regem, cui rex ait, “Michea, ire debemus in Ramoth Galaad ad bellandum, an quiescere?”

Cui ille respondit, “Ascendite, cuncta enim prospera evenient, et tradentur hostes in manus vestras.”

<sup>15</sup> Dixitque rex, “Iterum atque iterum te adiuro ut non mihi loquaris nisi quod verum est in nomine Domini.”

<sup>16</sup> At ille ait, “Vidi universum Israhel dispersum in montibus sicut oves absque pastore, et dixit Dominus, ‘Non ha-

him, for he never prophesieth good to me but always evil, and it is Micaiah, the son of Imlah."

And Jehoshaphat said, "Speak not thus, O king."

<sup>8</sup> And the king of Israel called one of the eunuchs and said to him, "Call quickly Micaiah, the son of Imlah."

<sup>9</sup> Now the king of Israel and Jehoshaphat, king of Judah, both sat on their thrones clothed in royal robes, and they sat in the open court by the gate of Samaria, and all the prophets prophesied before them. <sup>10</sup> And Zedekiah, the son of Chenaanah, made him horns of iron and said, "Thus saith the Lord: 'With these shalt thou *push* Syria till thou destroy it.'" <sup>11</sup> And all the prophets prophesied in like manner and said, "Go up to Ramoth Gilead, and thou shalt prosper, and the Lord will deliver them into the king's hand."

<sup>12</sup> And the messenger that went to call Micaiah said to him, "Behold: the words of all the prophets with one mouth declare good to the king. I beseech thee, therefore, let not thy *word* disagree with them, and speak thou *also* good success."

<sup>13</sup> And Micaiah answered him, "As the Lord liveth, whatsoever my God shall say to me, that will I speak."

<sup>14</sup> So he came to the king, and the king said to him, "Micaiah, shall we go to Ramoth Gilead to fight, or forbear?"

And he answered him, "Go up, for all shall succeed prosperously, and the enemies shall be delivered into your hands."

<sup>15</sup> And the king said, "I adjure thee again and again to say nothing but *the truth* to me in the name of the Lord."

<sup>16</sup> Then he said, "I saw all Israel scattered in the mountains like sheep without a shepherd, and the Lord said,

bent isti dominos. Revertatur unusquisque in domum suam in pace.”

17 Et ait rex Israhel ad Iosaphat, “Nonne dixi tibi quod non prophetaret iste mihi quicquam boni, sed ea quae mala sunt?”

18 At ille, “Idcirco,” ait, “audite verbum Domini. Vidi Dominum sedentem in solio suo et omnem exercitum caeli adstantem ei a dextris et a sinistris. 19 Et dixit Dominus, ‘Quis decipiet Ahab, regem Israhel, ut ascendat et corruat in Ramoth Galaad?’ Cumque diceret unus hoc modo et alter alio, 20 processit spiritus et stetit coram Domino et ait, ‘Ego decipiam eum.’ Cui Dominus, ‘In quo,’ inquit, ‘decipies?’ 21 At ille respondit, ‘Egrediar et ero spiritus mendax in ore omnium prophetarum eius.’ Dixitque Dominus, ‘Decipies et praevalebis. Egredere, et fac ita.’ 22 Nunc igitur ecce: dedit Dominus spiritum mendacii in ore omnium prophetarum tuorum, et Dominus locutus est de te mala.”

23 Accessit autem Sedecias, filius Chanana, et percussit Micheae maxillam et ait, “Per quam viam transivit spiritus Domini a me ut loqueretur tibi?”

24 Dixitque Micheas, “Tu ipse videbis in die illo quando ingressus fueris cubiculum de cubiculo ut abscondaris.”

25 Praecepit autem rex Israhel, dicens, “Tollite Micheam, et ducite eum ad Amon, principem civitatis, et ad Ioas, filium Ammelech, 26 et dicetis, ‘Haec dicit rex: “Mittite hunc in carcerem, et date ei panis modicum et aquae pauxillum donec revertar in pace.”’”



“These have no masters. Let every man return to his own house in peace.”

17 And the king of Israel said to Jehoshaphat, “Did I not tell thee that this man would not prophesy me any good, but *evil?*”

18 Then he said, “Hear ye therefore the word of the Lord. I saw the Lord sitting on his throne and all the army of heaven standing by him on the right hand and on the left. 19 And the Lord said, ‘Who shall deceive Ahab, king of Israel, that he may go up and fall in Ramoth Gilead?’ And when one spoke in this manner and another otherwise, 20 there came forth a spirit and stood before the Lord and said, ‘I will deceive him.’ And the Lord said to him, ‘By what means wilt thou deceive him?’ 21 And he answered, ‘I will go out and be a lying spirit in the mouth of all his prophets.’ And the Lord said, ‘Thou shalt deceive and shalt prevail. Go out, and do so.’ 22 Now therefore behold: the Lord hath put a spirit of lying in the mouth of all thy prophets, and the Lord hath spoken evil *against* thee.”

23 And Zedekiah, the son of Chenaanah, came and struck Micaiah on the cheek and said, “Which way went the spirit of the Lord from me to speak to thee?”

24 And Micaiah said, “Thou thyself shalt see in that day when thou shalt go in from chamber to chamber to hide thyself.”

25 And the king of Israel commanded, saying, “Take Micaiah, and carry him to Amon, the governor of the city, and to Joash, the son of Amelech, 26 and say, ‘Thus saith the king: “Put this fellow in prison, and give him bread and water *in a small quantity* till I return in peace.”’”

<sup>27</sup> Dixitque Micheas, "Si reversus fueris in pace, non est locutus Dominus in me." Et ait, "Audite, populi omnes!"

<sup>28</sup> Igitur ascenderunt rex Israhel et Iosaphat, rex Iuda, in Ramoth Galaad. <sup>29</sup> Dixitque rex Israhel ad Iosaphat, "Mutabo habitum, et sic ad pugnam vadam, tu autem induere vestibus tuis." Mutatoque rex Israhel habitu venit ad bellum.

<sup>30</sup> Rex autem Syriae praeceperat ducibus equitatus sui, dicens, "Ne pugnetis contra minimum aut contra maximum, nisi contra solum regem Israhel." <sup>31</sup> Itaque cum vidissent principes equitatus Iosaphat, dixerunt, "Rex Israhel iste est," et circumdederunt eum dimicantes, at ille clamavit ad Dominum, et auxiliatus est ei atque avertit eos ab illo, <sup>32</sup> cum enim vidissent duces equitatus quod non esset rex Israhel, reliquerunt eum.

<sup>33</sup> Accidit autem ut unus e populo sagittam in incertum iaceret et percuteret regem Israhel inter cervicem et scapulas, at ille aurigae suo ait, "Converte manum tuam, et educ me de acie, quia vulneratus sum." <sup>34</sup> Et finita est pugna in die illo, porro rex Israhel stabat in curru suo contra Syros usque ad vesperam et mortuus est occidente sole.

<sup>27</sup> And Micaiah said, "If thou return in peace, the Lord hath not spoken by me." And he said, "Hear, all ye people!"

<sup>28</sup> So the king of Israel and Jehoshaphat, king of Judah, went up to Ramoth Gilead. <sup>29</sup> And the king of Israel said to Jehoshaphat, "I will change my dress, and so I will go to the battle, but put thou on thy own garments." And the king of Israel having changed his dress went to the battle.

<sup>30</sup> Now the king of Syria had commanded the captains of his cavalry, saying, "Fight ye not with small or great, but with the king of Israel only." <sup>31</sup> So when the captains of the cavalry saw Jehoshaphat, they said, "This is the king of Israel," and they surrounded him *to attack him*, but he cried to the Lord, and he helped him and turned them away from him, <sup>32</sup> for when the captains of the cavalry saw that he was not the king of Israel, they left him.

<sup>33</sup> And it happened that one of the people shot an arrow at a venture and struck the king of Israel between the neck and the shoulders, and he said to his chariot man, "Turn thy hand, and carry me out of the battle, for I am wounded." <sup>34</sup> And the fight was ended that day, but the king of Israel stood in his chariot against the Syrians until the evening and died at the sunset.

## Caput 19

**R**eversus est autem Iosaphat, rex Iuda, in domum suam pacifice in Hierusalem. <sup>2</sup> Cui occurrit Hieu, filius Anani, videns, et ait ad eum, "Impio praebes auxilium, et his qui oderunt Dominum amicitia iungeris, et idcirco iram quidem Domini merebaris. <sup>3</sup> Sed bona opera inventa sunt in te eo quod abstuleris lucos de terra Iuda et praeparaveris cor tuum ut requireres Dominum, Deum patrum tuorum." <sup>4</sup> Habitavit ergo Iosaphat in Hierusalem, rursumque egressus est ad populum de Bersabee usque ad Montem Ephraim et revocavit eos ad Dominum, Deum patrum suorum.

<sup>5</sup> Constituitque iudices terrae in cunctis civitatibus Iuda munitis per singula loca. <sup>6</sup> Et praecipiens iudicibus, "Videte," ait, "quid faciatis, non enim hominis exercetis iudicium sed Domini, et quodcumque iudicaveritis, in vos redundabit. <sup>7</sup> Sit timor Domini vobiscum, et cum diligentia cuncta facite, non est enim apud Dominum, Deum nostrum, iniquitas nec personarum acceptio nec cupido munerum." <sup>8</sup> In Hierusalem quoque constituit Iosaphat Levitas et sacerdotes et principes familiarum ex Israhel ut iudicium et causam Domini iudicarent habitatoribus eius. <sup>9</sup> Praecepitque eis, dicens, "Sic agetis in timore Domini fideliter et

## Chapter 19

Jehoshaphat's charge to the judges and to the Levites.

**A**nd Jehoshaphat, king of Judah, returned to his house in peace to Jerusalem. <sup>2</sup> And Jehu, the son of Hanani, the seer, met him, and said to him, "Thou helpest the ungodly, and thou art joined in friendship with them that hate the Lord, and therefore thou didst deserve indeed the wrath of the Lord. <sup>3</sup> But good works are found in thee because thou hast taken away the groves out of the land of Judah and hast prepared thy heart to seek the Lord, the God of thy fathers." <sup>4</sup> And Jehoshaphat dwelt at Jerusalem, and he went out again to the people from Beer-sheba to Mount Ephraim and brought them back to the Lord, the God of their fathers.

<sup>5</sup> And he set judges of the land in all the fenced cities of Judah in every place. <sup>6</sup> And charging the judges he said, "Take heed what you do, for you exercise not the judgment of man but of the Lord, and whatsoever you judge, it shall redound to you. <sup>7</sup> Let the fear of the Lord be with you, and do all things with diligence, for there is no iniquity with the Lord, our God, nor respect of persons nor desire of gifts." <sup>8</sup> In Jerusalem also Jehoshaphat appointed Levites and priests and chiefs of the families of Israel to judge the judgment and the cause of the Lord for the inhabitants thereof. <sup>9</sup> And he charged them, saying, "Thus shall you do in the fear of the

corde perfecto: <sup>10</sup> omnem causam quae venerit ad vos fratrum vestrorum qui habitant in urbibus suis inter cognationem et cognationem, ubicumque quaestio est de lege, de mandato, de caerimoniis, de iustificationibus, ostendite eis ut non peccent in Dominum et ne veniat ira super vos et super fratres vestros, sic, ergo, agentes non peccabitis. <sup>11</sup> Amarias autem, sacerdos, et pontifex vester, in his quae ad Dominum pertinent praesidebit, porro Zabadias, filius Ismahel, qui est dux in domo Iuda, super ea opera erit quae ad regis officium pertinent, habetisque magistros Levitas coram vobis. Confortamini, et agite diligenter, et erit Dominus cum bonis.”

## Caput 20

**P**ost haec congregati sunt filii Moab et filii Ammon et cum eis de Ammanitis ad Iosaphat ut pugnarent contra eum. <sup>2</sup> Veneruntque nuntii et indicaverunt Iosaphat, dicentes,

Lord faithfully and with a perfect heart: <sup>10</sup> every cause that shall come to you of your brethren that dwell in their cities between kindred and kindred, wheresoever there is question concerning the law, the commandment, the ceremonies, the justifications, shew it them that they may not sin against the Lord and that wrath may not come upon you and your brethren, and so doing you shall not sin. <sup>11</sup> And Amariah, the priest, *your* high priest, shall be chief in the things which regard God, and Zebadiah, the son of Ishmael, who is ruler in the house of Judah, shall be over those matters which belong to the king's office, and you have before you the Levites for masters. Take courage, and do diligently, and the Lord will be with you in good things."

## Chapter 20

The Ammonites, Moabites and Syrians combine against Jehoshaphat. He seeketh God's help by public prayer and fasting. A prophet foretelleth that God will fight for his people. The enemies destroy one another. Jehoshaphat with his men gathereth the spoils. He reigneth in peace, but his navy perisheth for his society with wicked Ahaziah.

**A**fter this the children of Moab and the children of Ammon and with them of the Ammonites were gathered together to fight against Jehoshaphat. <sup>2</sup> And there came mes-

“Venit contra te multitudo magna de his locis quae trans mare sunt et de Syria, et ecce: consistunt in Asasonthamar,” quae est Engaddi. <sup>3</sup> Iosaphat autem timore perterritus totum se contulit ad rogandum Dominum, et praedicavit ieiunium universo Iuda.

<sup>4</sup> Congregatusque Iudas ad precandum Dominum, sed et omnes de urbibus suis venerunt ad obsecrandum eum. <sup>5</sup> Cumque stetisset Iosaphat in medio coetu Iudae et Hierusalem in domo Domini ante atrium novum <sup>6</sup> ait, “Domine, Deus patrum nostrorum, tu es Deus in caelo et dominaris cunctis regnis gentium. In manu tua est fortitudo et potentia, nec quisquam tibi potest resistere. <sup>7</sup> Nonne tu Deus noster interfecisti omnes habitatores terrae huius coram populo tuo Israhel et dedisti eam semini Abraham, amici tui, in sempiternum? <sup>8</sup> Habitaveruntque in ea et extruxerunt in illa sanctuarium nomini tuo, dicentes, <sup>9</sup> ‘Si intruerint super nos mala, gladius iudicii, pestilentia et fames, stabimus coram domo hac in conspectu tuo in qua invocatum est nomen tuum, et clamabimus ad te in tribulationibus nostris, et exaudies salvosque facies.’ <sup>10</sup> Nunc igitur ecce: filii Ammon et Moab et Mons Seir per quos non concessisti Israheli ut transirent quando egrediebantur de Aegypto, sed declinaverunt ab eis et non interfecerunt illos, <sup>11</sup> e contrario agunt et nituntur eicere nos de possessione quam tradidisti nobis. <sup>12</sup> Deus noster, ergo non iudicabis eos? In nobis quidem non tanta est fortitudo ut possimus huic multitudini resistere quae inruit super nos. Sed cum ignoremus quid agere debeamus, hoc solum habemus residui ut oculos nostros dirigamus ad te.”

<sup>13</sup> Omnis vero Iuda stabat coram Domino cum parvulis et



sengers and told Jehoshaphat, saying, "There cometh a great multitude against thee from *beyond* the sea and out of Syria, and behold: they are in Hazazon-tamar," which is En-gedi. <sup>3</sup> And Jehoshaphat being seized with fear betook himself wholly to pray to the Lord, and he proclaimed a fast for all Judah.

<sup>4</sup> And Judah gathered themselves together to pray to the Lord, *and* all came out of their cities to make supplication to him. <sup>5</sup> *And* Jehoshaphat stood in the midst of the assembly of Judah and Jerusalem in the house of the Lord before the new court <sup>6</sup> *and* said, "O Lord, God of our fathers, thou art God in heaven and rulest over all the kingdoms *and* nations. In thy hand is strength and power, and no one can resist thee. <sup>7</sup> Didst not thou our God kill all the inhabitants of this land before thy people Israel and gavest it to the seed of Abraham, thy friend, for ever? <sup>8</sup> And they dwelt in it and built in it a sanctuary to thy name, saying, <sup>9</sup> 'If evils fall upon us, the sword of judgment *or* pestilence *or* famine, we will stand in thy presence before this house in which thy name is called upon, and we will cry to thee in our afflictions, and thou wilt hear and save us.' <sup>10</sup> Now therefore behold: the children of Ammon and of Moab and Mount Seir through *whose lands* thou didst not allow Israel to pass when they came out of Egypt, but they turned aside from them and slew them not, <sup>11</sup> do the contrary and endeavour to cast us out of the possession which thou hast delivered to us. <sup>12</sup> O our God, wilt thou not then judge them? As for us *we have* not strength enough to be able to resist this multitude which cometh violently upon us. But as we know not what to do, *we can only* turn our eyes to thee."

<sup>13</sup> And all Judah stood before the Lord with their little

uxoribus et liberis suis. <sup>14</sup> Erat autem Hiazihel, filius Zachariae, filii Banaiae, filii Hiehihel, filii Mathaniae, Levites de filiis Asaph, super quem factus est spiritus Domini in medio turbae, <sup>15</sup> et ait, "Adtendite, omnis Iuda et qui habitatis Hierusalem et tu, Rex Iosaphat! Haec dicit Dominus vobis: 'Nolite timere, nec paveatis hanc multitudinem, non est enim vestra pugna, sed Dei. <sup>16</sup> Cras descendetis contra eos, ascensuri enim sunt per clivum nomine Sis, et invenietis illos in summitate torrentis qui est contra solitudinem Hieruhel. <sup>17</sup> Non eritis vos qui dimicabitis, sed tantummodo confideretis, et videbitis auxilium Domini super vos, O Iuda et Hierusalem. Nolite timere, nec paveatis. Cras egrediemini contra eos, et Dominus erit vobiscum.'"

<sup>18</sup> Iosaphat ergo et Iuda et omnes habitatores Hierusalem ceciderunt proni in terram coram Domino et adoraverunt eum. <sup>19</sup> Porro Levitae de filiis Caath et de filiis Core laudabant Dominum, Deum Israhel, voce magna in excelsum, <sup>20</sup> cumque mane surrexissent egressi sunt per desertum Thecuae. Profectisque eis stans Iosaphat in medio eorum dixit, "Audite me, viri Iuda et omnes habitatores Hierusalem! Credite in Domino, Deo vestro, et securi eritis. Credite prophetis eius, et cuncta evenient prospera." <sup>21</sup> Deditque consilium populo et statuit cantores Domini ut laudarent eum in turmis suis et antecederent exercitum ac voce consona dicerent, "Confitemini Domino, quoniam in aeternum misericordia eius." <sup>22</sup> Cumque coepissent laudes canere vertit Dominus insidias eorum in semet ipsos, filiorum, scilicet,

ones and their wives and their children. <sup>14</sup> And Jahaziel, the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, was there, upon whom the spirit of the Lord came in the midst of the multitude, <sup>15</sup> and he said, "Attend ye, all Judah and you that dwell in Jerusalem and thou, King Jehoshaphat! Thus saith the Lord to you: 'Fear ye not, and be not dismayed at this multitude, for the battle is not yours but God's. <sup>16</sup> Tomorrow you shall go down against them, for they will come up by the ascent named Ziz, and you shall find them at the head of the torrent which is over against the wilderness of Jeruel. <sup>17</sup> It shall not be you that shall fight, but only stand with confidence, and you shall see the help of the Lord over you, O Judah and Jerusalem. Fear ye not, nor be you dismayed. Tomorrow you shall go out against them, and the Lord will be with you.'"

<sup>18</sup> Then Jehoshaphat and Judah and all the inhabitants of Jerusalem fell flat on the ground before the Lord and adored him. <sup>19</sup> And the Levites of the sons of Kohath and of the sons of Korah praised the Lord, the God of Israel, with a loud voice on high, <sup>20</sup> *and* they rose early in the morning *and* went out through the desert of Tekoa. And as they were marching Jehoshaphat standing in the midst of them said, "Hear me, ye men of Judah and all the inhabitants of Jerusalem! Believe in the Lord, your God, and you shall be secure. Believe his prophets, and all things shall succeed well." <sup>21</sup> And he gave counsel to the people and appointed the singing men of the Lord to praise him by their companies and to go before the army and with *one* voice to say, "*Give glory to the Lord, for his mercy endureth for ever.*" <sup>22</sup> And when they began to sing praises the Lord turned their ambushments

Ammon et Moab et Montis Seir, qui egressi fuerant ut pugnarent contra Iudam, et percussi sunt, <sup>23</sup> namque filii Ammon et Moab consurrexerunt adversum habitatores Montis Seir ut interficerent et delerent eos. Cumque hoc opere perpetrassent etiam in semet ipsos versi mutuis concidere vulneribus. <sup>24</sup> Porro Iudas cum venisset ad speculam quae respicit solitudinem vidit procul omnem late regionem plenam cadaveribus nec superesse quemquam qui necem potuisset evadere.

<sup>25</sup> Venit ergo Iosaphat et omnis populus cum eo ad detrahenda spolia mortuorum, inveneruntque inter cadavera variam supellectilem vestes quoque et vasa pretiosissima, et diripuerunt ita ut omnia portare non possent nec per tres dies spolia auferre pro praedae magnitudine. <sup>26</sup> Die autem quarto congregati sunt in Valle Benedictionis, etenim quoniam ibi benedixerant Domino; vocaverunt locum illum Vallis Benedictionis usque in praesentem diem.

<sup>27</sup> Reversusque est omnis vir Iuda et habitatores Hierusalem et Iosaphat ante eos in Hierusalem cum laetitia magna eo quod dedisset eis Dominus gaudium de inimicis suis. <sup>28</sup> Ingressique sunt in Hierusalem cum psalteriis et citharis et tubis in domum Domini. <sup>29</sup> Inruit autem pavor Domini super universa regna terrarum cum audissent quod pugnasset Dominus contra inimicos Israhel. <sup>30</sup> Quievitque regnum Iosaphat, et praebeuit ei Deus pacem per circuitum. <sup>31</sup> Regnavit igitur Iosaphat super Iudam, et erat triginta quinque annorum cum regnare coepisset, viginti autem et quinque annis regnavit in Hierusalem, et nomen matris eius Azuba,

upon themselves, that is to say, of the children of Ammon and of Moab and of Mount Seir, who were come out to fight against Judah, and they were slain, <sup>23</sup> for the children of Ammon and of Moab rose up against the inhabitants of Mount Seir to kill and destroy them. And when they had *made an end of them* they turned also against one another and *destroyed one another*. <sup>24</sup> And when Judah came to the watch tower that looketh toward the desert they saw afar off all the country for a great space full of dead bodies and that no one was left that could escape death.

<sup>25</sup> Then Jehoshaphat came and all the people with him to take away the spoils of the dead, and they found among the dead bodies stuff of various kinds and garments and most precious vessels, and they took them *for themselves* insomuch that they could not carry all nor in three days take away the spoils; the booty *was so great*. <sup>26</sup> And on the fourth day they were assembled in the Valley of Blessing, *for* there they blessed the Lord, *and therefore* they called that place the Valley of Blessing until this day.

<sup>27</sup> And every man of Judah and the inhabitants of Jerusalem returned and Jehoshaphat at their head into Jerusalem with great joy because the Lord had *made* them *rejoice over* their enemies. <sup>28</sup> And they came into Jerusalem with psalteries and harps and trumpets into the house of the Lord. <sup>29</sup> And the fear of the Lord fell upon all the kingdoms of the lands when they heard that the Lord had fought against the enemies of Israel. <sup>30</sup> And the kingdom of Jehoshaphat was quiet, and God gave him peace round about. <sup>31</sup> And Jehoshaphat reigned over Judah, and he was five and thirty years old when he began to reign, and he reigned five and twenty years in Jerusalem, and the name of his mother was Azubah,

filia Selachi. <sup>32</sup> Et ambulavit in via patris sui Asa nec declinavit ab ea faciens quae placita erant coram Domino. <sup>33</sup> Verumtamen excelsa non abstulit, et adhuc populus non direxerat cor suum ad Dominum, Deum patrum suorum. <sup>34</sup> Reliqua autem gestorum Iosaphat, priorum et novissimorum, scripta sunt in verbis Hieu, filii Anani, quae digessit in Libros Regum Israhel.

<sup>35</sup> Post haec iniit amicitias Iosaphat, rex Iuda, cum Ochozia, rege Israhel, cuius opera fuerunt impiissima. <sup>36</sup> Et princeps fuit ut facerent naves quae irent in Tharsis, feceruntque classem in Asiongaber. <sup>37</sup> Prophetavit autem Eliezer, filius Dodoau de Maresa, ad Iosaphat, dicens, "Quia habuisti foedus cum Ochozia, percussit Dominus opera tua, contritaeque sunt naves," nec potuerunt ire in Tharsis.

## Caput 21

**D**ormivit autem Iosaphat cum patribus suis et sepultus est cum eis in civitate David, regnavitque Ioram, filius eius, pro eo. <sup>2</sup> Qui habuit fratres, filios Iosaphat, Azariam et Hiahihel et Zacchariam et Azariam et Michahel et Saphatiam.

the daughter of Shilhi. <sup>32</sup> And he walked in the way of his father Asa and departed not from it doing the things that were pleasing before the Lord. <sup>33</sup> But yet he took not away the high places, and the people had not yet turned their heart to the Lord, the God of their fathers. <sup>34</sup> But the rest of the acts of Jehoshaphat, first and last, are written in the words of Jehu, the son of Hanani, which he digested into the Books of the Kings of Israel.

<sup>35</sup> After these things Jehoshaphat, king of Judah, made friendship with Ahaziah, king of Israel, whose works were very wicked. <sup>36</sup> And he was partner with him in making ships to go to Tarshish, and they made the ships in Ezion-geber. <sup>37</sup> And Eliezer, the son of Dodavahu of Mareshah, prophesied to Jehoshaphat, saying, "Because thou hast made a league with Ahaziah, the Lord hath destroyed thy works, and the ships are broken," and they could not go to Tarshish.

## Chapter 21

Jehoram's wicked reign. His punishment and death.

**A**nd Jehoshaphat slept with his fathers and was buried with them in the city of David, and Jehoram, his son, reigned in his stead. <sup>2</sup> And he had brethren, the sons of Jehoshaphat, Azariah and Jehiel and Zechariah and Azariah and Michael

Omnes hii filii Iosaphat, regis Iuda. <sup>3</sup> Deditque eis pater suus multa munera argenti et auri et pensitationes cum civitatibus munitissimis in Iuda, regnum autem tradidit Ioram eo quod esset primogenitus. <sup>4</sup> Surrexit ergo Ioram super regnum patris sui, cumque se confirmasset occidit omnes fratres suos gladio et quosdam de principibus Israhel. <sup>5</sup> Triginta duo annorum erat Ioram cum regnare coepisset, et octo annis regnavit in Hierusalem. <sup>6</sup> Ambulavitque in viis regum Israhel sicut egerat domus Ahab, filia quippe Ahab erat uxor eius, et fecit malum in conspectu Domini. <sup>7</sup> Noluit autem Dominus disperdere domum David propter pactum quod inierat cum eo et quia promiserat ut daret illi lucernam et filiis eius omni tempore.

<sup>8</sup> In diebus illis rebellavit Edom ne esset subditus Iudae et constituit sibi regem. <sup>9</sup> Cumque transisset Ioram cum principibus suis et cuncto equitatu qui erat secum surrexit nocte et percussit Edom qui se circumdederat et omnes duces equitatus eius. <sup>10</sup> Attamen rebellavit Edom ne esset sub ditione Iuda usque ad hanc diem. Eo tempore et Lobna recessit ne esset sub manu illius, dereliquerat enim Dominum, Deum patrum suorum, <sup>11</sup> insuper et excelsa fabricatus est in urbibus Iuda, et fornicari fecit habitatores Hierusalem et praevaricari Iudam.

<sup>12</sup> Adlatae sunt autem ei litterae ab Helia, propheta, in quibus scriptum erat: "Haec dicit Dominus, Deus David, patris tui: 'Quoniam non ambulasti in viis Iosaphat, patris tui, et in viis Asa, regis Iuda, <sup>13</sup> sed incessisti per iter regum



and Shephatiah. All these were the sons of Jehoshaphat, king of Judah. <sup>3</sup> And their father gave them great gifts of silver and of gold and pensions with strong cities in Judah, but the kingdom he gave to Jehoram because he was the eldest. <sup>4</sup> So Jehoram rose up over the kingdom of his father, and when he had established himself he slew all his brethren with the sword and some of the princes of Israel. <sup>5</sup> Jehoram was two and thirty years old when he began to reign, and he reigned eight years in Jerusalem. <sup>6</sup> And he walked in the ways of the kings of Israel as the house of Ahab had done, for his wife was a daughter of Ahab, and he did evil in the sight of the Lord. <sup>7</sup> But the Lord would not destroy the house of David because of the covenant which he had made with him and because he had promised to give a lamp to him and to his sons for ever.

<sup>8</sup> In those days Edom revolted from being subject to Judah and made themselves a king. <sup>9</sup> And Jehoram went over with his princes and all his cavalry with him *and* rose in the night and defeated the Edomites who had surrounded him and all the captains of his cavalry. <sup>10</sup> However Edom revolted from being under the dominion of Judah unto this day. At that time Libnah also revolted from being under his hand, for he had forsaken the Lord, the God of his fathers, <sup>11</sup> moreover he built also high places in the cities of Judah, and he made the inhabitants of Jerusalem to commit fornication and Judah to transgress.

<sup>12</sup> And there was a letter brought him from Elijah, the prophet, in which it was written: "Thus saith the Lord, the God of David, thy father: 'Because thou hast not walked in the ways of Jehoshaphat, thy father, nor in the ways of Asa, king of Judah, <sup>13</sup> but hast walked in the ways of the kings of

Israhel et fornicari fecisti Iudam et habitatores Hierusalem, imitatus fornicationem domus Ahab, insuper et fratres tuos, domum patris, tui meliores te, occidisti, <sup>14</sup> ecce: Dominus percutiet te plaga magna cum populo tuo et filiis et uxoribus tuis universaque substantia tua. <sup>15</sup> Tu autem aegrotabis pessimo languore uteri tui donec egrediantur vitalia tua paulatim per dies singulos.”

<sup>16</sup> Suscitavit ergo Dominus contra Ioram spiritum Philistinorum et Arabum qui confines sunt Aethiopibus. <sup>17</sup> Et ascenderunt in terram Iuda et vastaverunt eam, diripueruntque cunctam substantiam quae inventa est in domo regis, insuper et filios eius et uxores, nec remansit ei filius nisi Ioachaz, qui minimus natus erat.

<sup>18</sup> Et super haec omnia percussit eum Dominus alvi languore insanabili. <sup>19</sup> Cumque diei succederet dies et temporum spatia volverentur, duorum annorum expletus est circulus. Et sic longa consumptus tabe ita ut egeret etiam viscera sua, languore pariter et vita caruit. Mortuusque est in infirmitate pessima, et non fecit ei populus secundum morem combustionis exequias sicut fecerat maioribus eius. <sup>20</sup> Triginta duum annorum fuit cum regnare coepisset, et octo annis regnavit in Hierusalem. Ambulavitque non recte, et sepelierunt eum in civitate David, verumtamen non in sepulchro regum.

Israel and hast made Judah and the inhabitants of Jerusalem to commit fornication, imitating the fornication of the house of Ahab, moreover also thou hast killed thy brethren, the house of thy father, better men than thyself, <sup>14</sup> behold: the Lord will strike thee with a great plague with *all* thy people and thy children and thy wives and all thy substance. <sup>15</sup> And thou shalt be sick of a very grievous disease of thy *bowels* till thy vital parts come out by little and little every day.’”

<sup>16</sup> And the Lord stirred up against Jehoram the spirit of the Philistines and of the Arabians who border on the Ethiopians. <sup>17</sup> And they came up into the land of Judah and wasted it, and they carried away all the substance that was found in the king's house, his sons also and his wives, *so that* there was no son left him but Jehoahaz, who was the youngest.

<sup>18</sup> And besides all this the Lord struck him with an incurable disease in his bowels. <sup>19</sup> And as day came after day and *time* rolled on, *two whole years passed*. Then after being wasted with a long consumption so as to void his very bowels, his disease ended with his life. And he died of a most wretched illness, and the people did not make a funeral for him according to the manner of burning as they had done for his ancestors. <sup>20</sup> He was two and thirty years old when he began his reign, and he reigned eight years in Jerusalem. And he walked not rightly, and they buried him in the city of David, but not in the sepulchres of the kings.

## Caput 22

**C**onstituerunt autem habitatores Hierusalem Ochoziam, filium eius minimum, regem pro eo, omnes enim maiores natu qui ante eum fuerant interfecerant latrones Arabum qui intruerant in castra. Regnavitque Ochozias, filius Ioram, regis Iuda. <sup>2</sup> Quadraginta duo annorum erat Ochozias cum regnare coepisset, et uno anno regnavit in Hierusalem, et nomen matris eius Otholia, filia Amri. <sup>3</sup> Sed et ipse ingressus est per vias domus Ahab, mater enim eius inpulit eum ut impie ageret. <sup>4</sup> Fecit igitur malum in conspectu Domini sicut domus Ahab, ipsi enim fuerunt ei consiliarii post mortem patris sui in interitum eius, <sup>5</sup> ambulavitque in consiliis eorum.

Et perrexit cum Ioram, filio Ahab, rege Israhel, in bellum contra Azahel, regem Syriae, in Ramoth Galaad, vulneraveruntque Syri Ioram, <sup>6</sup> qui reversus est ut curaretur in Hiezrahel, multas enim plagas acceperat in supradicto certamine. Igitur Ochozias, filius Ioram, rex Iuda, descendit ut inviseret Ioram, filium Ahab, in Hiezrahel aegrotantem, <sup>7</sup> voluntatis quippe fuit Dei adversum Ochoziam ut veniret ad Io-

## Chapter 22

The reign and death of Ahaziah. The tyranny of Athaliah.

And the inhabitants of Jerusalem made Ahaziah, his youngest son, king in his place, for the rovers of the Arabians who had broke in upon the camp had killed all *that were his elder brothers*. So Ahaziah, the son of Jehoram, king of Judah reigned. <sup>2</sup> Ahaziah was forty-two years old when he began to reign, and he reigned one year in Jerusalem, and the name of his mother was Athaliah, the daughter of Omri. <sup>3</sup> He also walked in the ways of the house of Ahab, for his mother pushed him on to do wickedly. <sup>4</sup> So he did evil in the sight of the Lord as the house of Ahab did, for they were his counsellors after the death of his father to his destruction, <sup>5</sup> and he walked after their counsels.

And he went with Jehoram, the son of Ahab, king of Israel, *to fight* against Hazael, king of Syria, at Ramoth Gilead, and the Syrians wounded Joram, <sup>6</sup> and he returned to be healed in Jezreel, for he received many wounds in the fore-said battle. And Ahaziah, the son of Jehoram, king of Judah, went down to visit Joram, the son of Ahab, in Jezreel *where he lay sick*, <sup>7</sup> for it was the will of God against Ahaziah that

ram et cum venisset et egrederetur cum eo adversum Hieu, filium Namsi, quem unxit Dominus ut deleret domum Ahab. <sup>8</sup> Cum ergo subverteret Hieu domum Ahab invenit principes Iuda et filios fratrum Ochoziae qui ministrabant ei, et interfecit illos. <sup>9</sup> Ipsum quoque perquirens Ochoziam comprehendit latentem in Samaria, adductumque ad se occidit, et sepelierunt eum eo quod esset filius Iosaphat, qui quaesierat Dominum in toto corde suo.

Nec erat ultra spes aliqua ut de stirpe quis regnaret Ochoziae, <sup>10</sup> siquidem Otholia, mater eius, videns quod mortuus esset filius suus surrexit et interfecit omnem stirpem regiam domus Ioram. <sup>11</sup> Porro Iosabeth, filia regis, tulit Ioas, filium Ochoziae, et furata est eum de medio filiorum regis cum interficerentur. Absconditque eum cum nutrice sua in cubiculo lectulorum. Iosabeth autem quae absconderat eum erat filia Regis Ioram, uxor Ioiadae, pontificis, soror Ochoziae, et idcirco Otholia non interfecit eum. <sup>12</sup> Fuit ergo cum eis in domo Dei absconditus sex annis quibus regnavit Otholia super terram.

he should come to Joram and when he was come should *go out* also against Jehu, the son of Nimshi, whom the Lord had anointed to destroy the house of Ahab. <sup>8</sup> So when Jehu was rooting out the house of Ahab he found the princes of Judah and the sons of the brethren of Ahaziah who served him, and he slew them. <sup>9</sup> And he sought for Ahaziah himself and took him lying hid in Samaria, and when he was brought to him he killed him, and they buried him because he was the son of Jehoshaphat, who had sought the Lord with all his heart.

And there was no more hope that any one should reign of the race of Ahaziah, <sup>10</sup> for Athaliah, his mother, seeing that her son was dead rose up and killed all the royal family of the house of Jehoram. <sup>11</sup> But Jehoshabeath, the king's daughter, took Joash, the son of Ahaziah, and stole him from among the king's sons *that* were slain. And she hid him with his nurse in a bedchamber. Now Jehoshabeath that hid him was daughter of King Jehoram, wife of Jehoiada, the high priest, *and* sister of Ahaziah, and therefore Athaliah did not kill him. <sup>12</sup> *And* he was with them hid in the house of God six years during which Athaliah reigned over the land.

## Caput 23

**A**nno autem septimo, confortatus Ioiadae adsumpsit centuriones, Azariam, videlicet, filium Hieroam, et Ismahel, filium Iohanan, Azariam quoque, filium Oded, et Maasiam, filium Adaiae, et Elisaphat, filium Zechri, et iniit cum eis foedus. <sup>2</sup> Qui circumeuntes Iudam congregaverunt Levitas de cunctis urbibus Iuda et principes familiarum Israhel, veneruntque in Hierusalem. <sup>3</sup> Iniit igitur omnis multitudo pactum in domo Dei cum rege, dixitque ad eos Ioiadae, "Ecce: filius regis regnabit sicut locutus est Dominus super filios David. <sup>4</sup> Iste est ergo sermo quem facietis: <sup>5</sup> tertia pars vestrum qui veniunt ad sabbatum sacerdotum et Levitarum et ianitorum erit in portis, tertia vero pars ad domum regis, et tertia ad portam quae appellatur Fundamenti, omne vero reliquum vulgus sit in atriis domus Domini. <sup>6</sup> Nec quisquam alius ingrediatur domum Domini nisi sacerdotes et qui ministrant de Levitis; ipsi tantummodo ingrediantur quia sanctificati sunt, et omne reliquum vulgus observet custodias



## Chapter 23

Jehoiada, the high priest, causeth Joash to be made king,  
Athaliah to be slain and idolatry to be destroyed.

And in the seventh year, Jehoiada being encouraged took the captains of hundreds, to wit, Azariah, the son of Jeroham, and Ishmael, the son of Jehohanan, and Azariah, the son of Obed, and Maaseiah, the son of Adaiah, and Elishaphat, the son of Zichri, and made a covenant with them. <sup>2</sup> And they went about Judah and gathered together the Levites out of all the cities of Judah and the chiefs of the families of Israel, and they came to Jerusalem. <sup>3</sup> And all the multitude made a covenant with the king in the house of God, and Jehoiada said to them, "Behold: the king's son shall reign as the Lord hath said of the sons of David. <sup>4</sup> And this is the thing that you shall do: <sup>5</sup> a third part of you that come to the sabbath of the priests and of the Levites and of the porters shall be at the gates, and a third part at the king's house, and a third at the gate that is called the Foundation, but let all the rest of the people be in the courts of the house of the Lord. <sup>6</sup> And let no *one* come into the house of the Lord but the priests and they that minister of the Levites; let them only come in because they are sanctified, and let all the rest

Domini. <sup>7</sup> Levitae autem circumdant regem, habentes singuli arma sua. Et si quis alius ingressus fuerit templum, interficiatur. Sintque cum rege, et intrante et egrediente.”

<sup>8</sup> Fecerunt igitur Levitae et universus Iuda iuxta omnia quae praeceperat Ioiadae, pontifex, et adsumpserunt singuli viros qui sub se erant et veniebant per ordinem sabbati cum his qui impleverant sabbatum et egressuri erant, siquidem Ioiadae, pontifex, non dimiserat abire turmas quae sibi per singulas ebdomadas succedere consueverant. <sup>9</sup> Deditque Ioiadae, sacerdos, centurionibus lanceas clypeosque et pel-tas Regis David quas consecraverat in domo Domini. <sup>10</sup> Constituitque omnem populum tenentium pugiones a parte templi dextra usque ad partem templi sinistram, coram altari et templo, per circuitum regis. <sup>11</sup> Et eduxerunt filium regis et inposuerunt ei diadema dederuntque in manu eius tenendam legem, et constituerunt eum regem, unxit quoque illum Ioiadae, pontifex, et filii eius, inprecatique sunt atque dixerunt, “Vivat rex!”

<sup>12</sup> Quod cum audisset Otholia, vocem, scilicet, currentium atque laudantium regem, ingressa est ad populum, in templum Domini. <sup>13</sup> Cumque vidisset regem stantem super gradum in introitu et principes turmasque circa eum omnem quoque populum terrae gaudentem atque clangentem tubis et diversi generis organis concinentem vocemque laudantium, scidit vestimenta sua et ait, “Insidiae, insidiae!”

<sup>14</sup> Egressus autem Ioiadae, pontifex, ad centuriones et principes exercitus dixit eis, “Educite illam extra septa tem-

of the people keep the watches of the Lord. <sup>7</sup> And let the Levites be round about the king, every man with his arms. And if any other come into the temple, let him be slain. And let them be with the king, both coming in and going out."

<sup>8</sup> So the Levites and all Judah did according to all that Jehoiada, the high priest, had commanded, and they took every one his men that were under him and that came in by the course of the sabbath with those who had fulfilled the sabbath and were to go out, for Jehoiada, the high priest, permitted not the companies to depart which were accustomed to succeed one another every week. <sup>9</sup> And Jehoiada, the priest, gave to the captains the spears and the shields and targets of King David which he had dedicated in the house of the Lord. <sup>10</sup> And he set all the people *with* swords *in their hands* from the right side of the temple to the left side of the temple, before the altar and the temple, round about the king. <sup>11</sup> And they brought out the king's son and put the crown upon him and the testimony and gave him the law to hold in his hand, and they made him king, and Jehoiada, the high priest, and his sons anointed him, and they prayed for him and said, "God save the king!"

<sup>12</sup> Now when Athaliah heard *the noise* of the people running and praising the king, she came in to the people, into the temple of the Lord. <sup>13</sup> And when she saw the king standing upon the step in the entrance and the princes and the companies about him and all the people of the land rejoicing and sounding with trumpets and playing on instruments of divers kinds and the voice of those that praised, she rent her garments and said, "Treason, treason!"

<sup>14</sup> And Jehoiada, the high priest, going out to the captains and the chiefs of the army said to them, "Take her forth

pli, et interficiatur foris gladio,” praecepitque sacerdos ne occideretur in domo Domini. <sup>15</sup> Et inposuerunt cervicibus eius manus, cumque intrasset Portam Equorum domus regis interfecerunt eam ibi. <sup>16</sup> Pepigit autem Ioiadae foedus inter se universumque populum et regem ut esset populus Domini. <sup>17</sup> Itaque ingressus est omnis populus domum Baal et destruxerunt eam, et altaria ac simulacra illius confregerunt, Matthan quoque, sacerdotem Baal, interfecerunt ante aras.

<sup>18</sup> Constituit autem Ioiadae praepositos in domo Domini sub manibus sacerdotum ac Levitarum quos distribuit David in domo Domini ut offerrent holocausta Domino sicut scriptum est in lege Mosi in gaudio et canticis iuxta dispositionem David. <sup>19</sup> Constituit quoque ianitores in portis domus Domini ut non ingrederetur eam immundus in omni re. <sup>20</sup> Adsumpsitque centuriones et fortissimos viros ac principes populi et omne vulgus terrae, et fecerunt descendere regem de domo Domini et introire per medium portae superioris in domum regis et conlocaverunt eum in solio regali. <sup>21</sup> Laetatusque est omnis populus terrae, et urbs quievit, porro Otholia interfecta est gladio.

without the precinct of the temple, and when she is without let her be killed with the *sword*," for the priest commanded that she should not be killed in the house of the Lord. <sup>15</sup> And they laid *bold* on her by the neck, and when she was come within the Horse Gate of the *palace* they killed her there. <sup>16</sup> And Jehoiada made a covenant between himself and all the people and the king that they should be the people of the Lord. <sup>17</sup> And all the people went into the house of Baal and destroyed it, and they broke down his altars and his idols, and they slew Mathan, the priest of Baal, before the altars.

<sup>18</sup> And Jehoiada appointed overseers in the house of the Lord under the hands of the priests and the Levites whom David had distributed in the house of the Lord to offer holocausts to the Lord as it is written in the law of Moses with joy and singing according to the disposition of David. <sup>19</sup> He appointed also porters in the gates of the house of the Lord that none who was unclean in any thing should enter in. <sup>20</sup> And he took the captains of hundreds and the most valiant men and the chiefs of the people and all the people of the land, and they brought down the king from the house of the Lord and brought him through the upper gate into the king's house and set him on the royal throne. <sup>21</sup> And all the people of the land rejoiced, and the city was quiet, but Athaliah was slain with the sword.

## Caput 24

**S**eptem annorum erat Ioas cum regnare coepisset, et quadraginta annis regnavit in Hierusalem. Nomen matris eius Sebia de Bersabee. <sup>2</sup> Fecitque quod bonum est coram Domino cunctis diebus Ioiadae, sacerdotis. <sup>3</sup> Accepit autem ei Ioiadae uxores duas e quibus genuit filios et filias. <sup>4</sup> Post quae placuit Ioas ut instauraret domum Domini. <sup>5</sup> Congregavitque sacerdotes et Levitas et dixit eis, "Egredimini ad civitates Iuda, et colligite de universo Israhel pecuniam ad sarta tecta templi Dei vestri per singulos annos, festinateque hoc facite." Porro Levitae egere neglegentius. <sup>6</sup> Vocavitque rex Ioiadae, principem, et dixit ei, "Quare non tibi fuit curae ut cogeret Levitas inferre de Iuda et de Hierusalem pecuniam quae constituta est a Mose, servo Domini, ut inferret eam omnis multitudo Israhel in Tabernaculum Testimonii? <sup>7</sup> Otholia enim impiissima et filii eius destruxerunt domum Dei et de universis quae sanctificata fuerant in templo Domini ornaverunt fanum Baalim." <sup>8</sup> Praecepit ergo rex,

## Chapter 24

Joash reigneth well all the days of Jehoiada, afterwards falleth into idolatry and causeth Zechariah to be slain. He is slain himself by his servants.

**J**oash was seven years old when he began to reign, and he reigned forty years in Jerusalem. The name of his mother was Zibiah of Beer-sheba. <sup>2</sup> And he did that which is good before the Lord all the days of Jehoiada, the priest. <sup>3</sup> And Jehoiada took for him two wives by whom he had sons and daughters. <sup>4</sup> After this Joash had a mind to repair the house of the Lord. <sup>5</sup> And he assembled the priests and the Levites and said to them, "Go out to the cities of Judah, and gather of all Israel money to repair the temple of your God from year to year, and do this with speed." But the Levites were negligent. <sup>6</sup> And the king called Jehoiada, the chief, and said to him, "Why hast thou not taken care to oblige the Levites to bring in out of Judah and Jerusalem the money that was appointed by Moses, the servant of the Lord, *for* all the multitude of Israel *to bring* into the Tabernacle of the Testimony?" <sup>7</sup> For that wicked woman Athaliah and her children have destroyed the house of God and adorned the temple of Baal with all the things that had been dedicated in the temple of the Lord." <sup>8</sup> And the king commanded, and they made a

et fecerunt arcam posueruntque eam iuxta portam domus Domini forinsecus. <sup>9</sup> Et praedicatum est in Iuda et Hierusalem ut deferrent singuli pretium Domino quod constituit Moses, servus Dei, super omnem Israhel in deserto. <sup>10</sup> Laetatique sunt cuncti principes et omnis populus, et ingressi contulerunt in arcam Domini atque miserunt ita ut impleretur. <sup>11</sup> Cumque tempus esset ut deferrent arcam coram rege per manus Levitarum, videbant enim multam pecuniam, ingrediebatur scriba regis et quem primus sacerdos constituerat, effundebantque pecuniam quae erat in arca, porro arcam reportabant ad locum suum, sicque faciebant per singulos dies, et congregata est infinita pecunia. <sup>12</sup> Quam dederunt rex et Ioiada his qui praeerant operibus domus Domini, at illi conducebant ex ea caesores lapidum et artifices operum singulorum ut instaurarent domum Domini, fabros quoque ferri et aeris ut quod cadere coeperat fulciretur. <sup>13</sup> Egeruntque hii qui operabantur industrie, et obducebatur parietum cicatrix per manus eorum, ac suscitaverunt domum Domini in statum pristinum et firme eam stare fecerunt. <sup>14</sup> Cumque conplissent omnia opera detulerunt coram rege et Ioiadae reliquam partem pecuniae, de qua facta sunt vasa templi in ministerium et ad holocausta fialae quoque et cetera vasa aurea et argentea, et offerebantur holocausta in domo Domini iugiter cunctis diebus Ioiadae.

<sup>15</sup> Senuit autem Ioiadae plenus dierum et mortuus est cum centum triginta esset annorum. <sup>16</sup> Sepelieruntque eum in civitate David cum regibus eo quod fecisset bonum cum Israhel et cum domo eius. <sup>17</sup> Postquam autem obiit Ioiada



chest and set it by the gate of the house of the Lord on the outside. <sup>9</sup> And *they made a proclamation* in Judah and Jerusalem that every man should bring to the Lord the money which Moses, the servant of God, appointed for all Israel in the desert. <sup>10</sup> And all the princes and all the people rejoiced, and going in they contributed and cast so much into the chest of the Lord that it was filled. <sup>11</sup> And when it was time to bring the chest before the king by the hands of the Levites, for they saw there was much money, the king's scribe and he whom the high priest had appointed went in, and they poured out the money that was in the chest, and they carried back the chest to its place, and thus they did from day to day, and there was gathered an immense sum of money. <sup>12</sup> And the king and Jehoiada gave it to those who were over the works of the house of the Lord, but they hired with it stonecutters and artificers of every kind of work to repair the house of the Lord and such as wrought in iron and brass to uphold what began to be falling. <sup>13</sup> And *the workmen* were diligent, and the breach of the walls was closed up by their hands, and they set up the house of the Lord in its former state and made it stand firm. <sup>14</sup> And when they had finished all the works they brought the rest of the money before the king and Jehoiada, and with it were made vessels for the temple for the ministry and for holocausts and bowls and other vessels of gold and silver, and holocausts were offered in the house of the Lord continually all the days of Jehoiada.

<sup>15</sup> But Jehoiada grew old *and was* full of days and died when he was a hundred and thirty years old. <sup>16</sup> And they buried him in the city of David among the kings because he had done good to Israel and to his house. <sup>17</sup> And after *the death*

ingressi sunt principes Iuda et adoraverunt regem, qui delinitus obsequiis eorum adquievit eis. <sup>18</sup> Et dereliquerunt templum Domini, Dei patrum suorum, servieruntque lucis et sculptilibus, et facta est ira contra Iudam et Hierusalem propter hoc peccatum. <sup>19</sup> Mittebatque eis prophetas ut reverterentur ad Dominum, quos protestantes illi audire nolabant. <sup>20</sup> Spiritus itaque Dei induit Zacchariam, filium Ioia-  
dae, sacerdotem, et stetit in conspectu populi et dixit eis, "Haec dicit Dominus Deus: 'Quare transgredimini praeceptum Domini, quod vobis non proderit, et dereliquistis Dominum ut derelinqueret vos?'" <sup>21</sup> Qui congregati adversus eum miserunt lapides iuxta regis imperium in atrio domus Domini.

<sup>22</sup> Et non est recordatus Ioas Rex misericordiae quam fecerat Ioia-  
dae, pater illius, secum sed interfecit filium eius. Qui cum moreretur, ait, "Videat Dominus et requirat."  
<sup>23</sup> Cumque evolutus esset annus ascendit contra eum exercitus Syriae, venitque in Iudam et Hierusalem et interfecit cunctos principes populi, atque universam praedam miserunt regi in Damascum. <sup>24</sup> Et certe cum permodicus venisset numerus Syrorum, tradidit Dominus in manus eorum infinitam multitudinem eo quod reliquissent Dominum, Deum patrum suorum, in Ioas quoque ignominiosa exercuere iudicia. <sup>25</sup> Et abeuntes dimiserunt eum in languoribus magnis, surrexerunt autem contra eum servi sui in ultionem sanguinis filii Ioia-  
dae, sacerdotis, et occiderunt eum in lectulo suo, et mortuus est, sepelieruntque eum in civitate David sed non in sepulchris regum.

*of Jehoiada* the princes of Judah went in and worshipped the king, and he was soothed by their services and hearkened to them. <sup>18</sup> And they forsook the temple of the Lord, the God of their fathers, and served groves and idols, and wrath came upon Judah and Jerusalem for this sin. <sup>19</sup> And he sent prophets to them to bring them back to the Lord, and they would not give ear when they testified against them. <sup>20</sup> The spirit of God then came upon Zechariah, the son of Jehoiada, the priest, and he stood in the sight of the people and said to them, "Thus saith the Lord God: 'Why transgress you the commandment of the Lord, which will not be for your good, and have forsaken the Lord to make him forsake you?'" <sup>21</sup> And they gathered themselves together against him and stoned him at the king's commandment in the court of the house of the Lord.

<sup>22</sup> And King Joash did not remember the kindness that Jehoiada, his father, had done to him but killed his son. And when he died, he said, "The Lord see and require it." <sup>23</sup> And when a year was come about the army of Syria came up against him, and they came to Judah and Jerusalem and killed all the princes of the people, and they sent all the spoils to the king of Damascus. <sup>24</sup> And whereas there came a very small number of the Syrians, the Lord delivered into their hands an infinite multitude because they had forsaken the Lord, the God of their fathers, and on Joash they executed shameful judgments. <sup>25</sup> And departing they left him in great diseases, and his servants rose up against him for revenge of the blood of the son of Jehoiada, the priest, and they slew him in his bed, and he died, and they buried him in the city of David but not in the sepulchres of the kings.

<sup>26</sup> Insidiati vero sunt ei Zabath, filius Semath, Ammanitidis, et Iozabath, filius Semarith, Moabitidis. <sup>27</sup> Porro filii eius ac summa pecuniae quae adunata fuerat sub eo et instauratio domus Dei scripta sunt diligentius in Libro Regum. Regnavitque Amasias, filius eius, pro eo.

## Caput 25

**V**iginti quinque annorum erat Amasias cum regnare coepisset, et viginti novem annis regnavit in Hierusalem. Nomen matris eius Ioaden de Hierusalem. <sup>2</sup> Fecitque bonum in conspectu Domini, verumtamen non in corde perfecto. <sup>3</sup> Cumque roboratum sibi videret imperium iugulavit servos qui occiderant regem, patrem suum, <sup>4</sup> sed filios eorum non interfecit, sicut scriptum est in Libro Legis Mosi ubi praecepit Dominus, dicens, “Non occidentur patres pro filiis neque filii pro patribus suis, sed unusquisque in suo peccato morietur.”

<sup>5</sup> Congregavit igitur Amasias Iudam et constituit eos per familias tribunosque et centuriones in universo Iuda et

<sup>26</sup> *Now the men that conspired against him were Zabad, the son of Shimeath, an Ammonitess, and Jehozabad, the son of Shimrith, a Moabitess.* <sup>27</sup> *And concerning his sons and the sum of money which was gathered under him and the repairing the house of God, they are written more diligently in the Book of Kings. And Amaziah, his son, reigned in his stead.*

## Chapter 25

Amaziah's reign. He beginneth well but endeth ill. He is overthrown by Joash and slain by his people.

**A**maziah was five and twenty years old when he began to reign, and he reigned nine and twenty years in Jerusalem. The name of his mother was Jehoaddan of Jerusalem. <sup>2</sup> And he did what was good in the sight of the Lord, but yet not with a perfect heart. <sup>3</sup> And when he saw *himself* strengthened *in his kingdom* he put to death the servants that had slain the king, his father, <sup>4</sup> but he slew not their children, as it is written in the Book of the Law of Moses where the Lord commanded, saying, "The fathers shall not be slain for the children nor the children for their fathers, but every man shall die for his own sin."

<sup>5</sup> Amaziah therefore gathered Judah together and appointed them by families and captains of thousands and of

Beniamin, et recensuit a viginti annis sursum invenitque trecenta milia iuvenum qui egrederentur ad pugnam et tenebant hastam et clypeum. <sup>6</sup> Mercede quoque conduxit de Israhel centum milia robustorum centum talentis argenti. <sup>7</sup> Venit autem homo Dei ad illum et ait, "O rex, ne egredia-  
tur tecum exercitus Israhel, non est enim Dominus cum Israhel et cunctis filiis Ephraim. <sup>8</sup> Quod si putas in robore exercitus bella consistere, superari te faciet Deus ab hostibus, Dei quippe est et adiuvare et in fugam vertere."

<sup>9</sup> Dixitque Amasias ad hominem Dei, "Quid ergo fiet de centum talentis quae dedi militibus Israhel?"

Et respondit ei homo Dei, "Habet Dominus unde tibi dare possit multo his plura."

<sup>10</sup> Separavit itaque Amasias exercitum qui venerat ad eum ex Ephraim ut reverteretur in locum suum, at illi contra Iudam vehementer irati reversi sunt in regionem suam. <sup>11</sup> Porro Amasias confidenter eduxit populum suum et abiit in Vallem Salinarum percussitque filios Seir decem milia. <sup>12</sup> Et alia decem milia virorum ceperunt filii Iuda et adduxerunt ad praeruptum cuiusdam petrae praecipitaveruntque eos de summo in praeceps, qui universi crepuerunt. <sup>13</sup> At ille exercitus quem remiserat Amasias ne secum iret ad proelium diffusus est in civitatibus Iuda a Samaria usque Bethoron et interfectis tribus milibus diripuit praedam magnam. <sup>14</sup> Amasias vero post caedem Idumeorum et adlatos deos filiorum Seir statuit illos in deos sibi et adorabat eos et illis

hundreds in all Judah and Benjamin, and he numbered them from twenty years old and upwards and found three hundred thousand young men that could go out to battle and could hold the spear and shield. <sup>6</sup> He hired also of Israel a hundred thousand valiant men for a hundred talents of silver. <sup>7</sup> But a man of God came to him and said, "O king, let not the army of Israel go out with thee, for the Lord is not with Israel and all the children of Ephraim. <sup>8</sup> And if thou think that battles consist in the strength of the army, God will make thee to be overcome by the enemies, for it belongeth to God both to help and to put to flight."

<sup>9</sup> And Amaziah said to the man of God, "What will then become of the hundred talents which I have given to the soldiers of Israel?"

And the man of God answered him, "The Lord is rich enough to be able to give thee much more than this."

<sup>10</sup> Then Amaziah separated the army that came to him out of Ephraim to go home again, but they being much enraged against Judah returned to their own country. <sup>11</sup> And Amaziah *taking courage* led forth his people and went to the Vale of Saltpits and slew of the children of Seir ten thousand. <sup>12</sup> And other ten thousand men, the sons of Judah, took and brought to the steep of a certain rock and cast them down headlong from the top, and they all were broken to pieces. <sup>13</sup> But that army which Amaziah had sent back that they should not go with him to battle spread themselves among the cities of Judah from Samaria to Beth-horon and having killed three thousand took away much spoil. <sup>14</sup> But Amaziah after *he had slain* the Edomites set up the gods of the children of Seir which he had brought thence to be his gods and

adolebat incensum. <sup>15</sup> Quam ob rem iratus Dominus contra Amasiam misit ad illum prophetam qui diceret ei, "Cur adorasti deos qui non liberaverunt populum suum de manu tua?"

<sup>16</sup> Cumque haec ille loqueretur respondit ei, "Num consiliarius regis es? Quiesce, ne interficiam te."

Discedensque propheta, "Scio," inquit, "quod cogitaverit Deus occidere te quia fecisti hoc malum et insuper non adqueivisti consilio meo."

<sup>17</sup> Igitur Amasias, rex Iuda, inito pessimo consilio misit ad Ioas, filium Ioachaz, filii Hieu, regem Israhel, dicens, "Veni; videamus nos mutuo."

<sup>18</sup> At ille remisit nuntios, dicens, "Carduus qui est in Libano misit ad cedrum Libani, dicens, 'Da filiam tuam filio meo uxorem.' Et ecce: bestiae quae erant in silva Libani transierunt et conculcaverunt carduum. <sup>19</sup> Dixisti, 'Percussi Edom,' et idcirco erigitur cor tuum in superbiam. Sede in domo tua. Cur malum adversum te provocas ut cadas et tu et Iudas tecum?"

<sup>20</sup> Noluit audire Amasias eo quod Domini esset voluntas ut traderetur in manibus hostium propter deos Edom. <sup>21</sup> Ascendit igitur Ioas, rex Israhel, et mutuos sibi praebuere conspectus, Amasias autem, rex Iuda, erat in Bethsames Iudae. <sup>22</sup> Corruitque Iudas coram Israhel et fugit in tabernacula sua. <sup>23</sup> Porro Amasiam, regem Iuda, filium Ioas, filii Ioachaz, cepit Ioas, rex Israhel, in Bethsames et adduxit in Hierusalem destruxitque murum eius a Porta Ephraim usque ad Portam Anguli, quadringentis cubitis. <sup>24</sup> Omne quo-



adored them and burnt incense to them. <sup>15</sup> Wherefore the Lord being angry against Amaziah sent a prophet to him to say to him, "Why hast thou adored gods that have not delivered their own people out of thy hand?"

<sup>16</sup> And when he spoke these things he answered him, "Art thou the king's counsellor? Be quiet, lest I kill thee."

And the prophet departing said, "I know that God is minded to kill thee because thou hast done this evil and moreover hast not hearkened to my counsel."

<sup>17</sup> Then Amaziah, king of Judah, taking very bad counsel sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, "Come; let us see one another."

<sup>18</sup> But he sent back the messengers, saying, "The thistle that is in Libanus sent to the cedar in Libanus, saying, 'Give thy daughter to my son to wife.' And behold: the beasts that were in the wood of Libanus passed by and trod down the thistle. <sup>19</sup> Thou hast said, 'I have overthrown Edom,' and therefore thy heart is lifted up with pride. Stay at home. Why dost thou provoke evil against thee that both thou shouldst fall and Judah with thee?"

<sup>20</sup> Amaziah would not hearken to him because it was the Lord's will that he should be delivered into the hands of enemies because of the gods of Edom. <sup>21</sup> So Joash, king of Israel, went up, and they presented themselves *to be seen by one another*, and Amaziah, king of Judah, was in Beth-shemesh of Judah. <sup>22</sup> And Judah fell before Israel and they fled to their dwellings. <sup>23</sup> And Joash, king of Israel, took Amaziah, king of Judah, the son of Joash, the son of Jehoahaz, in Beth-shemesh, and brought him to Jerusalem and broke down the walls thereof from the Gate of Ephraim to the Gate of the Corner, four hundred cubits. <sup>24</sup> And he took all the gold and

que aurum et argentum et universa vasa quae reppererat in domo Dei et apud Obededom in thesauris etiam domus regiae, nec non et filios obsidum reduxit in Samariam. <sup>25</sup> Vixit autem Amasias, filius Ioas, rex Iuda, postquam mortuus est Ioas, filius Ioachaz, rex Israhel, quindecim annis. <sup>26</sup> Reliqua vero sermonum Amasiae, priorum et novissimorum, scripta sunt in Libro Regum Iudae et Israhel. <sup>27</sup> Qui postquam recessit a Domino tetenderunt ei insidias in Hierusalem. Cumque fugisset in Lachis, miserunt et interfecerunt eum ibi. <sup>28</sup> Reportantesque super equos sepelierunt eum cum patribus suis in civitate David.

## Caput 26

**O**mnis autem populus Iuda filium eius Oziam, annorum sedecim, constituit regem pro patre suo, Amasia. <sup>2</sup> Ipse aedificavit Ahilath et restituit eam dicioni Iudae postquam dormivit rex cum patribus suis. <sup>3</sup> Sedecim annorum erat Ozias cum regnare coepisset, et quinquaginta duobus annis regnavit in Hierusalem. Nomen matris eius Hiechelia de Hierusalem. <sup>4</sup> Fecitque quod erat rectum in oculis Domini

silver and all the vessels that he found in the house of God and with Obed-edom and in the treasures of the king's house, moreover also the sons of the hostages he brought back to Samaria. <sup>25</sup> And Amaziah, the son of Joash, king of Judah, lived after *the death of Joash*, the son of Jehoahaz, king of Israel, fifteen years. <sup>26</sup> Now the rest of the acts of Amaziah, the first and last, are written in the Book of the Kings of Judah and Israel. <sup>27</sup> And after he revolted from the Lord they made a conspiracy against him in Jerusalem. *And* he fled into Lachish, *and* they sent and killed him there. <sup>28</sup> And they brought him back upon horses and buried him with his fathers in the city of David.

## Chapter 26

Uzziah reigneth prosperously till he invadeth the priests' office, upon which he is struck with a leprosy.

**A**nd all the people of Judah *took* his son Uzziah, who was sixteen years old, *and made him* king in the room of Amaziah, his father. <sup>2</sup> He built Eloth and restored it to the dominion of Judah after that the king slept with his fathers. <sup>3</sup> Uzziah was sixteen years old when he began to reign, and he reigned two and fifty years in Jerusalem. The name of his mother was Jecoliah of Jerusalem. <sup>4</sup> And he did that which was right in the eyes of the Lord according to all that Amaziah, his

iuxta omnia quae fecerat Amasias, pater eius. <sup>5</sup> Et exquisivit Dominum in diebus Zacchariae intelligentis et videntis Deum, cumque requireret Dominum direxit eum in omnibus. <sup>6</sup> Denique egressus est et pugnavit contra Philisthim et destruxit murum Geth et murum Iabniae murumque Azoti, aedificavit quoque oppida in Azoto et in Philisthim. <sup>7</sup> Et adiuvit eum Deus contra Philisthim et contra Arabas qui habitabant in Gurbaal et contra Ammanitas. <sup>8</sup> Pendebantque Ammanitae munera Oziae, et divulgatum est nomen eius usque ad introitum Aegypti propter crebras victorias. <sup>9</sup> Aedificavitque Ozias turres in Hierusalem super Portam Anguli et super Portam Vallis et reliquas in eodem muri latere firmavitque eas. <sup>10</sup> Extruxit etiam turres in solitudine et fodit cisternas plurimas, eo quod haberet multa pecora tam in campestribus quam in heremi vastitate. Vineas quoque habuit et vinitores in montibus et in Carmelo, erat quippe homo agriculturae deditus. <sup>11</sup> Fuit autem exercitus bellatorum eius qui procedebant ad proelia sub manu Hiehihel, scribae, Maasiaeque, doctoris, et sub manu Ananiae, qui erat de ducibus regis. <sup>12</sup> Omnisque numerus principum per familias virorum fortium duum milium sescentorum, <sup>13</sup> et sub eis universus exercitus trecentorum et septem milium quingentorum qui erant apti ad bella et pro rege contra adversarios dimicabant. <sup>14</sup> Praeparavit quoque eis Ozias, id est, cuncto exercitui, clypeos et hastas et galeas et loricas arcusque et fundas ad iaciendos lapides. <sup>15</sup> Et fecit in Hierusalem diversi generis machinas quas in turribus conlocavit et in angulis murorum ut mitterent sagittas et saxa grandia, egressumque

father, had done. <sup>5</sup> And he sought the Lord in the days of Zechariah that understood and saw God, and as long as he sought the Lord he directed him in all things. <sup>6</sup> Moreover he went forth and fought against the Philistines and broke down the wall of Gath and the wall of Jabneh and the wall of Ashdod, and he built towns in Ashdod and among the Philistines. <sup>7</sup> And God helped him against the Philistines and against the Arabians that dwelt in Gur-baal and against the Ammonites. <sup>8</sup> And the Ammonites gave gifts to Uzziah, and his name was spread abroad even to the entrance of Egypt for his frequent victories. <sup>9</sup> And Uzziah built towers in Jerusalem over the Gate of the Corner and over the Gate of the Valley and the rest in the same side of the wall and fortified them. <sup>10</sup> And he built towers in the wilderness and dug many cisterns, for he had much cattle both in the plains and in the waste of the desert. He had also vineyards and dressers of vines in the mountains and in Carmel, for he was a man that loved husbandry. <sup>11</sup> And the army of his fighting men that went out to war was under the hand of Jeiel, the scribe, and Maaseiah, the doctor, and under the hand of Hananiah, who was one of the king's captains. <sup>12</sup> And the whole number of the chiefs by the families of valiant men were two thousand six hundred, <sup>13</sup> and the whole army under them three hundred and seven thousand five hundred who were fit for war and fought for the king against the enemy. <sup>14</sup> And Uzziah prepared for them, that is, for the whole army, shields and spears and helmets and coats of mail and bows and slings to cast stones. <sup>15</sup> And he made in Jerusalem engines of diverse kinds which he placed in the towers and in the corners of the walls to shoot arrows and great stones, and his

est nomen eius procul eo, quod auxiliaretur ei Dominus et corroborasset illum.

<sup>16</sup> Sed cum roboratus esset, elevatum est cor eius in interitum suum, et neglexit Dominum, Deum suum, ingressusque templum Domini adolere voluit incensum super altare thymiamatis. <sup>17</sup> Statimque ingressus post eum Azarias, sacerdos, et cum eo sacerdotes Domini octoginta, viri fortissimi, <sup>18</sup> restiterunt regi atque dixerunt, "Non est tui officii, Ozia, ut adoleas incensum Domino, sed sacerdotum, hoc est, filiorum Aaron, qui consecrati sunt ad huiuscemodi ministerium. Egredere de sanctuario; ne contempseris, quia non reputabitur tibi in gloriam hoc a Domino Deo." <sup>19</sup> Iratusque Ozias, et tenens in manu turibulum ut adoleret incensum minabatur sacerdotibus. Statimque orta est lepra in fronte eius coram sacerdotibus in domo Domini super altare thymiamatis. <sup>20</sup> Cumque respexisset eum Azarias, pontifex, et omnes reliqui sacerdotes viderunt lepram in fronte eius, et festinato expulerunt eum. Sed et ipse perterritus adceleravit egredi eo quod sensisset ilico plagam Domini.

<sup>21</sup> Fuit igitur Ozias, rex, leprosus usque ad diem mortis suae, et habitavit in domo separata plenus lepra ob quam eiectus fuerat de domo Domini. Porro Ioatham, filius eius, rexit domum regis et iudicabat populum terrae. <sup>22</sup> Reliqua autem sermonum Oziae, priorum et novissimorum, scripsit Esaias, filius Amos, propheta. <sup>23</sup> Dormivitque Ozias cum patribus suis, et sepelierunt eum in agro regum sepulchrorum eo quod esset leprosus, regnavitque Ioatham, filius eius, pro eo.

name went forth far abroad, for the Lord helped him and had strengthened him.

<sup>16</sup> But when he was made strong, his heart was lifted up to his destruction, and he neglected the Lord, his God, and going into the temple of the Lord he had a mind to burn incense upon the altar of incense. <sup>17</sup> And immediately Azariah, the priest, going in after him and with him fourscore priests of the Lord, most valiant men, <sup>18</sup> withstood the king and said, "It doth not belong to thee, Uzziah, to burn incense to the Lord, but to the priests, that is, to the sons of Aaron who are consecrated for this ministry. Go out of the sanctuary; do not despise, for this thing shall not be accounted to thy glory by the Lord God." <sup>19</sup> And Uzziah was angry, and holding in his hand the censer to burn incense threatened the priests. And presently there rose a leprosy in his forehead before the priests in the house of the Lord at the altar of incense. <sup>20</sup> And Azariah, the high priest, and all the rest of the priests looked upon him *and* saw the leprosy in his forehead, and they *made haste to* thrust him out. Yea himself also being frightened hastened to go out because he had quickly felt the stroke of the Lord.

<sup>21</sup> And Uzziah, the king, was a leper unto the day of his death, and he dwelt in a house apart being full of the leprosy for which he had been cast out of the house of the Lord. And Jotham, his son, governed the king's house and judged the people of the land. <sup>22</sup> But the rest of the acts of Uzziah, first and last, *were written by* Isaiah, the son of Amoz, the prophet. <sup>23</sup> And Uzziah slept with his fathers, and they buried him in the field of the royal sepulchres because he was a leper, and Jotham, his son, reigned in his stead.

## Caput 27

Viginti quinque annorum erat Ioatham cum regnare coepisset, et sedecim annis regnavit in Hierusalem. Nomen matris eius Hierusa, filia Sadoc. <sup>2</sup> Fecitque quod rectum erat coram Domino iuxta omnia quae fecerat Ozias, pater suus, excepto quod non est ingressus templum Domini. Et adhuc populus delinquebat. <sup>3</sup> Ipse aedificavit Portam domus Domini Excelsam, et in muro Ophel multa construxit. <sup>4</sup> Urbes quoque aedificavit in montibus Iuda et in saltibus castella et tures. <sup>5</sup> Ipse pugnavit contra regem filiorum Ammon et vicit eos, dederuntque ei filii Ammon in tempore illo centum talenta argenti et decem milia choros tritici ac totidem choros hordei. Haec ei praebuerunt filii Ammon in anno secundo et tertio. <sup>6</sup> Corroboratusque est Ioatham eo quod direxisset vias suas coram Domino, Deo suo. <sup>7</sup> Reliqua autem sermonum Ioatham et omnes pugnae eius et opera scripta sunt in Libro Regum Israhel et Iuda. <sup>8</sup> Viginti quinque annorum erat cum regnare coepisset, et sedecim annis regnavit in Hierusalem. <sup>9</sup> Dormivitque Ioatham cum patribus suis, et sepelierunt eum in civitate David, et regnavit Achaz, filius eius, pro eo.



## Chapter 27

Jotham's good reign.

**J**otham was five and twenty years old when he began to reign, and he reigned sixteen years in Jerusalem. The name of his mother was Jerushah, the daughter of Zadok. <sup>2</sup> And he did that which was right before the Lord according to all that Uzziah, his father, had done, only that he entered not into the temple of the Lord. And the people still transgressed. <sup>3</sup> He built the High Gate of the house of the Lord, and on the wall of Ophel he built much. <sup>4</sup> Moreover he built cities in the mountains of Judah and castles and towers in the forests. <sup>5</sup> He fought against the king of the children of Ammon and overcame them, and the children of Ammon gave him at that time a hundred talents of silver and ten thousand measures of wheat and as many measures of barley. *So much* did the children of Ammon give him in the second and third year. <sup>6</sup> And Jotham was strengthened because he had made his ways right before the Lord, his God. <sup>7</sup> Now the rest of the acts of Jotham and all his wars and his works are written in the Book of the Kings of Israel and Judah. <sup>8</sup> He was five and twenty years old when he began to reign, and he reigned sixteen years in Jerusalem. <sup>9</sup> And Jotham slept with his fathers, and they buried him in the city of David, and Ahaz, his son, reigned in his stead.

## Caput 28

**V**iginti annorum erat Achaz cum regnare coepisset, et sedecim annis regnavit in Hierusalem. Non fecit rectum in conspectu Domini sicut David, pater eius, <sup>2</sup> sed ambulavit in viis regum Israhel. Insuper et statuas fudit Baalim. <sup>3</sup> Ipse est qui adolevit incensum in valle Benennon et lustravit filios suos in igne iuxta ritum gentium quas interfecit Dominus in adventu filiorum Israhel. <sup>4</sup> Sacrificabat quoque et thymiana succendebat in excelsis et in collibus et sub omni ligno frondoso. <sup>5</sup> Tradiditque eum Dominus, Deus eius, in manus regis Syriae, qui percussit eum magnamque praedam de eius cepit imperio et adduxit in Damascum. Manibus quoque regis Israhel traditus est et percussus plaga grandi, <sup>6</sup> occiditque Phacee, filius Romeliae, de Iuda centum viginti milia in die uno, omnes viros bellatores, eo quod reliquissent Dominum, Deum patrum suorum. <sup>7</sup> Eodem tempore occidit Zechri, vir potens ex Ephraim, Masiam, filium regis, et Ezricam, ducem domus eius, Helcanam quoque, secundum a rege. <sup>8</sup> Ceperuntque filii Israhel de fratribus suis ducenta

## Chapter 28

The wicked and unhappy reign of Ahaz.

Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem. He did not that which was right in the sight of the Lord as David, his father, had done <sup>2</sup> but walked in the ways of the kings of Israel. Moreover also he cast statues for Baalim. <sup>3</sup> It was he that burnt incense in the valley of Benennom and consecrated his sons in the fire according to the manner of the nations which the Lord slew at the coming of the children of Israel. <sup>4</sup> He sacrificed also and burnt incense in the high places and on the hills and under every green tree. <sup>5</sup> And the Lord, his God, delivered him into the hands of the king of Syria, who defeated him and took a great booty out of his kingdom and carried it to Damascus. He was also delivered into the hands of the king of Israel, *who overthrew* him with a great slaughter, <sup>6</sup> *for* Pekah, the son of Remaliah, slew of Judah a hundred and twenty thousand in one day, all valiant men, because they had forsaken the Lord, the God of their fathers. <sup>7</sup> At the same time Zichri, a powerful man of Ephraim, slew Maaseiah, the king's son, and Azrikam, the governor of his house, and Elkanah, *who was next to* the king. <sup>8</sup> And the children of Israel carried away of their brethren two hundred

milia mulierum, puerorum et puellarum et infinitam praedam, pertuleruntque eam in Samariam.

<sup>9</sup> Ea tempestate erat ibi propheta Domini nomine Oded, qui egressus obviam exercitui venienti in Samariam dixit eis, "Ecce: iratus Dominus, Deus patrum vestrorum, contra Iudam tradidit eos in manibus vestris, et occidistis illos atrociter ita ut ad caelum pertingeret vestra crudelitas. <sup>10</sup> Insuper filios Iuda et Hierusalem vultis vobis subicere in servos et ancillas, quod nequaquam facto opus est, peccastis enim super hoc Domino, Deo vestro. <sup>11</sup> Sed audite consilium meum, et reducite captivos quos adduxistis de fratribus vestris quia magnus furor Domini inminet vobis."

<sup>12</sup> Steterunt itaque viri de principibus filiorum Ephraim, Azarias, filius Iohanan, Barachias, filius Mosollamoth, Hiezechias, filius Sellum, et Amasa, filius Adali, contra eos qui veniebant de proelio. <sup>13</sup> Et dixerunt eis, "Non introducetis huc captivos ne peccemus Domino. Quare vultis adicere super peccata nostra et vetera cumulare delicta? Grande quippe peccatum est, et ira furoris Domini inminet super Israhel." <sup>14</sup> Dimiseruntque viri bellatores praedam et universa quae ceperant coram principibus et omni multitudine. <sup>15</sup> Steteruntque viri, quos supra memoravimus, et adprehendentes captivos omnesque qui nudi erant vestierunt de spoliis, cumque vestissent eos et calciassent et refecissent cibo ac potu unxissentque propter laborem et adhibuissent eis curam, quicumque ambulare non poterant et erant inbecillo corpore inposuerunt eos iumentis et adduxerunt Hierichum, civitatem Palmarum, ad fratres eorum, ipsique reversi sunt in Samariam.

thousand women, boys and girls and an immense booty, and they brought it to Samaria.

<sup>9</sup> At that time there was a prophet of the Lord there whose name was Oded, and he went out to meet the army that came to Samaria and said to them, "Behold: the Lord, the God of your fathers, being angry with Judah hath delivered them into your hands, and you have butchered them cruelly so that your cruelty hath reached up to heaven. <sup>10</sup> Moreover you have a mind to keep under the children of Judah and Jerusalem for your bondmen and bondwomen, which ought not to be done, for you have sinned in this against the Lord, your God. <sup>11</sup> But hear ye my counsel, and release the captives that you have brought of your brethren because a great indignation of the Lord hangeth over you."

<sup>12</sup> Then *some of the chief men* of the sons of Ephraim, Azariah, the son of Johanan, Berechiah, the son of Meshillemoth, Jehizkiah, the son of Shallum, and Amasa, the son of Hadlai, stood up against them that came from the war. <sup>13</sup> And they said to them, "You shall not bring in the captives hither lest we sin against the Lord. Why will you add to our sins and heap up upon our former offences? For the sin is great, and the *fierce* anger of the Lord hangeth over Israel." <sup>14</sup> So the soldiers left the spoils and all that they had taken before the princes and all the multitude. <sup>15</sup> And the men, whom we mentioned above, rose up and took the captives and with the spoils clothed all them that were naked, and when they had clothed and shod them and refreshed them with meat and drink and anointed them because of their labour and had taken care of them, they set such of them as could not walk and were feeble upon beasts and brought them to Jericho, the city of palm trees, to their brethren, and they returned to Samaria.

16 Tempore illo misit Rex Achaz ad regem Assyriorum auxilium postulans. 17 Veneruntque Idumei et percusserunt multos ex Iuda et ceperunt praedam magnam. 18 Philisthim quoque diffusi sunt per urbes campestris et ad meridiem Iuda, ceperuntque Bethsames et Ahilon et Gaderoth, Soccho quoque et Thamnam et Gamzo cum viculis suis, et habitaverunt in eis, 19 humiliaverat enim Dominus Iudam propter Achaz, regem Iuda, eo quod nudasset eum auxilio et contemptui habuisset Dominum. 20 Adduxitque contra eum Thaglathphalnasar, regem Assyriorum, qui et adflixit eum et nullo resistente vastavit. 21 Igitur Achaz spoliata domo Domini et domo regum et principum dedit regi Assyriorum munera, et tamen nihil ei profuit.

22 Insuper et in tempore angustiae suae auxit contemptum in Dominum. Ipse per se Rex Achaz 23 immolavit diis Damasci victimas percussoribus suis et dixit, "Dii regum Syriae auxiliantur eis, quos ego placabo hostiis, et aderunt mihi," cum e contrario ipsi fuerint ruina eius et universo Israhel. 24 Direptis itaque Achaz omnibus vasis domus Dei atque confractis clusit ianuas templi Dei et fecit sibi altaria in universis angulis Hierusalem. 25 In omnibus quoque uribus Iuda extruxit aras ad cremandum tus, atque ad iracundiam provocavit Dominum, Deum patrum suorum. 26 Reliqua autem sermonum eius et omnium operum, priorum et novissimorum, scripta sunt in Libro Regum Iuda et Israhel. 27 Dormivitque Achaz cum patribus suis, et sepelierunt eum in civitate Hierusalem, neque enim receperunt eum in sepulchra regum Israhel. Regnavitque Ezechias, filius eius, pro eo.

<sup>16</sup> At that time King Ahaz sent to the king of the Assyrians asking help. <sup>17</sup> And the Edomites came and slew many of Judah and took a great booty. <sup>18</sup> The Philistines also spread themselves among the cities of the plains and to the south of Judah, and they took Beth-shemesh and Aijalon and Gederoth and Soco and Timnah and Gimzo with their villages, and they dwelt in them, <sup>19</sup> for the Lord had humbled Judah because of Ahaz, the king of Judah, for he had stripped it of help and had contemned the Lord. <sup>20</sup> And he brought against him Tilgath-pilneser, king of the Assyrians, who also afflicted him and plundered him without any resistance. <sup>21</sup> And Ahaz stripped the house of the Lord and the house of the kings and of the princes and gave gifts to the king of the Assyrians, *and* yet it availed him nothing.

<sup>22</sup> Moreover also in the time of his distress he increased contempt against the Lord. King Ahaz himself by himself <sup>23</sup> sacrificed victims to the gods of Damascus that struck him, and he said, "The gods of the kings of Syria help them, and I will appease them with victims, and they will help me," whereas on the contrary they were the ruin of him and of all Israel. <sup>24</sup> Then Ahaz having taken away all the vessels of the house of God and broken them shut up the doors of the temple of God and made himself altars in all the corners of Jerusalem. <sup>25</sup> And in all the cities of Judah he built altars to burn frankincense, and he provoked the Lord, the God of his fathers, to wrath. <sup>26</sup> But the rest of his acts and all his works, first and last, are written in the Book of the Kings of Judah and Israel. <sup>27</sup> And Ahaz slept with his fathers, and they buried him in the city of Jerusalem, for they received him not into the sepulchres of the kings of Israel. And Hezekiah, his son, reigned in his stead.

## Caput 29

**I**gitur Ezechias regnare coepit cum viginti quinque esset annorum, et viginti novem annis regnavit in Hierusalem. Nomen matris eius Abia, filia Zacchariae. <sup>2</sup> Fecitque quod erat placitum in conspectu Domini iuxta omnia quae fecerat David, pater eius. <sup>3</sup> Ipse anno et mense primo regni sui aperuit valvas domus Domini et instauravit eas. <sup>4</sup> Adduxitque sacerdotes atque Levitas et congregavit eos in plateam orientalem. <sup>5</sup> Dixitque ad eos, "Audite me, Levitae, et sanctificamini. Mundate domum Domini, Dei patrum vestrorum, et auferte omnem inmunditiam de sanctuario. <sup>6</sup> Peccaverunt patres nostri et fecerunt malum in conspectu Domini, Dei nostri, derelinquentes eum. Averterunt facies suas a tabernaculo Domini et prae buerunt dorsum. <sup>7</sup> Cluserunt ostia quae erant in porticu et extinxerunt lucernas incensumque non adoleverunt et holocausta non obtulerunt in sanctuario Deo Israhel. <sup>8</sup> Concitatus est itaque furor Domini super Iudam et Hierusalem, tradiditque eos in commotionem et in interitum et in sibilum sicut ipsi cernitis oculis vestris.

<sup>9</sup> "En: corruerunt patres nostri gladiis, filii nostri et filiae



## Chapter 29

Hezekiah purifieth the temple and restoreth religion.

**N**ow Hezekiah began to reign when he was five and twenty years old, and he reigned nine and twenty years in Jerusalem. The name of his mother was Abijah, the daughter of Zechariah. <sup>2</sup> And he did that which was pleasing in the sight of the Lord according to all that David, his father, had done. <sup>3</sup> In the first year and month of his reign he opened the doors of the house of the Lord and repaired them. <sup>4</sup> And he brought the priests and the Levites and assembled them in the east street. <sup>5</sup> And he said to them, "Hear me, ye Levites, and be sanctified. Purify the house of the Lord, the God of your fathers, and take away all filth out of the sanctuary. <sup>6</sup> Our fathers have sinned and done evil in the sight of the Lord *God*, forsaking him. They have turned away their faces from the tabernacle of the Lord and *turned their backs*. <sup>7</sup> They have shut up the doors that were in the porch and put out the lamps and have not burnt incense nor offered holocausts in the sanctuary of the God of Israel. <sup>8</sup> Therefore the wrath of the Lord hath been stirred up against Judah and Jerusalem, and he hath delivered them to trouble and to destruction and to be hissed at as you see with your eyes.

<sup>9</sup> "Behold: our fathers are fallen by the sword, our sons

nostrae et coniuges captivae ductae sunt propter hoc scelus. <sup>10</sup> Nunc igitur placet mihi ut ineamus foedus cum Domino, Deo Israhel, et avertet a nobis furorem irae suae. <sup>11</sup> Filii mi, nolite negligere. Vos elegit Dominus ut stetis coram eo et ministretis illi colatisque eum et cremetis ei incensum.”

<sup>12</sup> Surrexerunt ergo Levitae: Maath, filius Amasiae; et Io-hel, filius Azariae de filiis Caath; porro de filiis Merari, Cis, filius Abdai, et Azarias, filius Iallelel; de filiis autem Gersom, Ioha, filius Zemman, et Eden, filius Ioaha; <sup>13</sup> at vero de filiis Elisaphan, Samri et Iahihel; de filiis quoque Asaph, Zaccharias et Mathanias; <sup>14</sup> nec non et de filiis Heman, Iahihel et Semei; sed et de filiis Idithun, Semeias et Ozihel. <sup>15</sup> Congregaveruntque fratres suos et sanctificati sunt et ingressi iuxta mandatum regis et imperium Domini ut expiarent domum Dei. <sup>16</sup> Sacerdotes quoque ingressi templum Domini ut sanctificarent illud extulerunt omnem inmunditiam quam intro reppererant in vestibulum domus Domini, quam tulerunt Levitae et asportaverunt ad Torrentem Cedron foras. <sup>17</sup> Coeperunt autem prima die mensis primi mundare, et in die octava eiusdem mensis ingressi sunt porticum templi Domini, expiaveruntque templum diebus octo, et in die sextadecima mensis eiusdem quod coeperant impleverunt.

<sup>18</sup> Ingressi quoque sunt ad Ezechiam Regem et dixerunt ei, “Sanctificavimus omnem domum Domini et altare holocaustoseos vasaque eius nec non et mensam propositionis cum omnibus vasis suis <sup>19</sup> cunctamque templi suppellectilem

and our daughters and wives are led away captives for this wickedness. <sup>10</sup> Now therefore I have a mind that we make a covenant with the Lord, the God of Israel, and he will turn away the wrath of his indignation from us. <sup>11</sup> My sons, be not negligent. The Lord hath chosen you to stand before him and to minister to him and to worship him and to burn incense to him."

<sup>12</sup> Then the Levites arose, Mahath, the son of Amasai; and Joel, the son of Azariah of the sons of Kohath; and of the sons of Merari, Kish, the son of Abdi, and Azariah, the son of Jehallelel; and of the sons of Gershon, Joah, the son of Zimmah, and Eden, the son of Joah; <sup>13</sup> and of the sons of Elisaphan, Shimri and Jeuel; also of the sons of Asaph, Zechariah and Mattaniah; <sup>14</sup> *and* of the sons of Heman, Jehuel and Shimei; and of the sons of Jeduthun, Shemaiah and Uzziel. <sup>15</sup> And they gathered together their brethren and sanctified themselves and went in according to the commandment of the king and the precept of the Lord to purify the house of God. <sup>16</sup> And the priests went into the temple of the Lord to sanctify it and brought out all the uncleanness that they found within to the entrance of the house of the Lord, and the Levites took it away and carried it out abroad to the Torrent Kidron. <sup>17</sup> And they began to cleanse on the first day of the first month, and on the eighth day of the same month they came into the porch of the temple of the Lord, and they purified the temple in eight days, and on the sixteenth day of the same month they finished what they had begun.

<sup>18</sup> And they went in to King Hezekiah and said to him, "We have sanctified all the house of the Lord and the altar of holocaust and the vessels thereof *and* the table of proposition with all its vessels <sup>19</sup> and all the furniture of the temple

quam polluerat Rex Achaz in regno suo postquam praevaricatus est, et ecce: exposita sunt omnia coram altari Domini.”  
<sup>20</sup> Consurgensque diluculo Ezechias Rex adunavit omnes principes civitatis et ascendit in domum Domini, <sup>21</sup> obtuleruntque simul tauros septem et arietes septem, agnos septem et hircos septem pro peccato pro regno, pro sanctuario, pro Iuda, dixitque sacerdotibus, filiis Aaron, ut offerrent super altare Domini. <sup>22</sup> Mactaverunt igitur tauros, et susceperunt sacerdotes sanguinem et fuderunt illud super altare. Mactaverunt etiam arietes, et illorum sanguinem super altare fuderunt, immolaveruntque agnos et fuderunt super altare sanguinem. <sup>23</sup> Adplicaverunt hircos pro peccato coram rege et universa multitudine, inposueruntque manus suas super eos, <sup>24</sup> et immolaverunt illos sacerdotes et asperserunt sanguinem eorum altari pro piaculo universi Israhelis, pro omni quippe Israhel praeceperat rex ut holocaustum fieret et pro peccato. <sup>25</sup> Constituit quoque Levitas in domo Domini cum cymbalis et psalteriis et citharis secundum dispositionem David, regis, et Gad, videntis, et Nathan, prophetae, siquidem Domini praeceptum fuit per manum prophetarum eius. <sup>26</sup> Steteruntque Levitae tenentes organa David, et sacerdotes tubas. <sup>27</sup> Et iussit Ezechias ut offerrent holocausta super altare, cumque offerrentur holocausta coeperunt laudes canere Domino et clangere tubis atque in diversis organis quae David, rex Israhel, praeparaverat concrepare. <sup>28</sup> Omni autem turba adorante, cantores et hii qui tenebant tubas erant in officio suo donec conpleretur holocaustum. <sup>29</sup> Cumque finita esset oblatio incurvatus est rex et

which King Ahaz in his reign had defiled after his transgression, and behold: they are all set forth before the altar of the Lord.”<sup>20</sup> And King Hezekiah rising early assembled all the rulers of the city and went up into the house of the Lord,<sup>21</sup> and they offered together seven bullocks and seven rams *and* seven lambs and seven he-goats for sin for the kingdom, for the sanctuary, for Judah, and he spoke to the priests, the sons of Aaron, to offer them upon the altar of the Lord.<sup>22</sup> Therefore they killed the bullocks, and the priests took the blood and poured it upon the altar. They killed also the rams, and their blood they poured also upon the altar, and they killed the lambs and poured the blood upon the altar.<sup>23</sup> *And* they brought the he-goats for sin before the king and the whole multitude, and they laid their hands upon them,<sup>24</sup> and the priests immolated them and sprinkled their blood *before* the altar for an expiation of all Israel, for the king had commanded that the holocaust and the sin offering should be made for all Israel.<sup>25</sup> And he set the Levites in the house of the Lord with cymbals and psalteries and harps according to the regulation of David, the king, and of Gad, the seer, and of Nathan, the prophet, for it was the commandment of the Lord by the hand of his prophets.<sup>26</sup> And the Levites stood *with* the instruments of David, and the priests *with* trumpets.<sup>27</sup> And Hezekiah commanded that they should offer holocausts upon the altar, and when the holocausts were offered they began to sing praises to the Lord and to sound with trumpets and divers instruments which David, the king of Israel, had *prepared*.<sup>28</sup> And all the multitude adored, and the singers and the trumpeters were in their office till the holocaust was finished.<sup>29</sup> And when the oblation was ended the king and all that were with him bowed down

omnes qui erant cum eo et adoraverunt. <sup>30</sup> Praecepitque Ezechias et principes Levitis ut laudarent Dominum sermonibus David et Asaph, videntis, qui laudaverunt eum magna laetitia et curvato genu adoraverunt. <sup>31</sup> Ezechias autem etiam haec addidit, "Implestis manus vestras Domino. Accedite, et offerte victimas et laudes in domo Domini." Obtulit ergo universa multitudo hostias et laudes et holocausta mente devota. <sup>32</sup> Porro numerus holocaustorum quae obtulit multitudo hic fuit tauros septuaginta, arietes centum, agnos ducentos, <sup>33</sup> sanctificaveruntque Domino boves sescentos et oves tria milia. <sup>34</sup> Sacerdotes vero pauci erant nec poterant sufficere ut pelles holocaustorum detraherent, unde et Levitae, fratres eorum, adiuverunt eos donec impletur opus et sanctificarentur antistites, Levitae quippe faciliiori ritu sanctificantur quam sacerdotes. <sup>35</sup> Fuerunt igitur holocausta plurima adipēs pacificorum et libamina holocaustorum, et completus est cultus domus Domini. <sup>36</sup> Laetusque est Ezechias et omnis populus eo quod ministerium Domini esset expletum, de repente quippe hoc fieri placuerat.

and adored. <sup>30</sup> And Hezekiah and the princes commanded the Levites to praise the Lord with the words of David and Asaph, the seer, and they praised him with great joy and bowing the knee adored. <sup>31</sup> And Hezekiah added *and said*, "You have filled your hands to the Lord. Come, and offer victims and praises in the house of the Lord." And all the multitude offered victims and praises and holocausts with a devout mind. <sup>32</sup> And the number of the holocausts which the multitude offered was seventy bullocks, a hundred rams *and* two hundred lambs, <sup>33</sup> and they consecrated to the Lord six hundred oxen and three thousand sheep. <sup>34</sup> But the priests were few and were not enough to flay the holocausts, wherefore the Levites, their brethren, helped them till the work was ended and priests were sanctified, for the Levites are sanctified with an easier rite than the priests. <sup>35</sup> So there were many holocausts and the fat of peace offerings and the libations of holocausts, and the service of the house of the Lord was completed. <sup>36</sup> And Hezekiah and all the people rejoiced because the ministry of the Lord was accomplished, *for the resolution of doing this thing was taken* suddenly.

## Caput 30

**M**isit quoque Ezechias ad omnem Israhel et Iudam, scripsitque epistulas ad Ephraim et Manassem ut venirent ad domum Domini in Hierusalem et facerent phase Domino, Deo Israhel. <sup>2</sup> Inito ergo consilio regis et principum et universi coetus Hierusalem, decreverunt ut facerent phase mense secundo, <sup>3</sup> non enim potuerant facere in tempore suo quia sacerdotes qui possent sufficere sanctificati non fuerant et populus necdum congregatus fuerat in Hierusalem. <sup>4</sup> Placuitque sermo regi et omni multitudini. <sup>5</sup> Et decreverunt ut mitterent nuntios in universum Israhel de Bersabee usque Dan ut venirent et facerent phase Domino, Deo Israhel, in Hierusalem, multi enim non fecerant sicut lege praescriptum est. <sup>6</sup> Perrexeruntque cursores cum epistulis ex regis imperio et principum eius in universum Israhel et Iudam, iuxta id quod rex iusserat praedicantes: "Filii Israhel, revertimini ad Dominum, Deum Abraham et Isaac et Israhel, et revertetur ad reliquias quae effugerunt manum regis Assyriorum. <sup>7</sup> Nolite fieri sicut patres vestri et fratres qui recesserunt a Domino, Deo patrum suorum, qui tradidit



## Chapter 30

Hezekiah inviteth all Israel to celebrate the pasch. The solemnity is kept fourteen days.

And Hezekiah sent to all Israel and Judah, and he wrote letters to Ephraim and Manasseh that they should come to the house of the Lord in Jerusalem and keep the phase to the Lord, the God of Israel. <sup>2</sup> For the king, taking counsel, and the princes and all the assembly of Jerusalem decreed to keep the phase the second month, <sup>3</sup> for they could not keep it in its time because there were not priests enough sanctified and the people was not as yet gathered together to Jerusalem. <sup>4</sup> And the thing pleased the king and all the people. <sup>5</sup> And they decreed to send messengers to all Israel from Beer-sheba even to Dan that they should come and keep the phase to the Lord, the God of Israel, in Jerusalem, for many had not kept it as it is prescribed by the law. <sup>6</sup> And the posts went with letters by commandment of the king and his princes to all Israel and Judah, proclaiming according to *the king's orders*: "Ye children of Israel, turn again to the Lord, the God of Abraham and of Isaac and of Israel, and he will return to the remnant of you that have escaped the hand of the king of the Assyrians. <sup>7</sup> Be not like your fathers and brethren who departed from the Lord, the God of their fa-

eos in interitum ut ipsi cernitis. <sup>8</sup> Nolite indurare cervices vestras sicut patres vestri. Tradite manus Domino, et venite ad sanctuarium eius quod sanctificavit in aeternum. Servite Domino, Deo patrum vestrorum, et avertetur a vobis ira furoris eius. <sup>9</sup> Si enim vos reversi fueritis ad Dominum, fratres vestri et filii habebunt misericordiam coram dominis suis qui illos duxere captivos, et revertentur in terram hanc, quoniam clemens est Dominus, Deus vester, et non avertet faciem suam a vobis, si reversi fueritis ad eum.”

<sup>10</sup> Igitur cursores pergebant velociter de civitate in civitatem per terram Ephraim et Manasse usque Zabulon illis iridentibus et subsannantibus eos. <sup>11</sup> Attamen quidam viri ex Aser et Manasse et Zabulon adquiescentes consilio venerunt Hierusalem, <sup>12</sup> in Iuda vero facta est manus Domini ut daret eis cor unum ut facerent iuxta praeceptum regis et principum verbum Domini. <sup>13</sup> Congregatique sunt in Hierusalem populi multi ut facerent sollemnitatem azymorum in mense secundo, <sup>14</sup> et surgentes destruxerunt altaria quae erant in Hierusalem atque universa in quibus idolis adolebatur incensum subvertentes proiecerunt in Torrentem Cedron. <sup>15</sup> Immolaverunt autem phase quartadecima die mensis secundi, sacerdotes quoque atque Levitae tandem sanctificati obtulerunt holocausta in domo Domini. <sup>16</sup> Steteruntque in ordine suo iuxta dispositionem et legem Mosi, hominis Dei, sacerdotes vero suscipiebant effundendum sanguinem de manibus Levitarum <sup>17</sup> eo quod multa turba sanctificata non esset, et idcirco Levitae immolarent phase his qui non occurrerant sanctificari Domino, <sup>18</sup> magna etiam pars populi de Ephraim et Manasse et Isachar et Zabulon

thers, and he hath given them up to destruction as you see.  
 8 Harden not your necks as your fathers did. *Yield yourselves* to the Lord, and come to his sanctuary which he hath sanctified for ever. Serve the Lord, the God of your fathers, and the wrath of his indignation shall be turned away from you.  
 9 For if you turn again to the Lord, your brethren and children shall find mercy before their masters that have led them away captive, and they shall return into this land, for the Lord, your God, is merciful and will not turn away his face from you, if you return to him."

10 So the posts went speedily from city to city through the land of Ephraim and of Manasseh even to Zebulun whilst they laughed at them and mocked them. 11 Nevertheless some men of Asher and of Manasseh and of Zebulun yielding to the counsel came to Jerusalem, 12 but the hand of God was in Judah to give them one heart to do the word of the Lord according to the commandment of the king and of the princes. 13 And much people were assembled to Jerusalem to celebrate the solemnity of the unleavened bread in the second month, 14 and they arose and destroyed the altars that were in Jerusalem and *took away* all things in which incense was burnt to idols and cast them into the Torrent Kidron. 15 And they immolated the phase on the fourteenth day of the second month, and the priests and the Levites being at length sanctified offered holocausts in the house of the Lord. 16 And they stood in their order according to the disposition and law of Moses, the man of God, but the priests received the blood which was to be poured out from the hands of the Levites 17 because a great number was not sanctified, and therefore the Levites immolated the phase for them that came not *in time* to be sanctified to the Lord, 18 for a great part of the people from Ephraim and Manasseh

quae sanctificata non fuerat comedit phase non iuxta quod scriptum est, et oravit pro eis Ezechias, dicens, "Dominus bonus propitiabitur <sup>19</sup> cunctis qui in toto corde requirunt Dominum, Deum patrum suorum, et non inputabit eis quod minus sanctificati sunt." <sup>20</sup> Quem exaudivit Dominus et placatus est populo.

<sup>21</sup> Feceruntque filii Israhel qui inventi sunt in Hierusalem sollemnitatem azymorum septem diebus in laetitia magna, laudantes Dominum per singulos dies, Levitae quoque et sacerdotes, per organa quae suo officio congruebant. <sup>22</sup> Et locutus est Ezechias ad cor omnium Levitarum qui habebant intellegentiam bonam super Domino, et comederunt septem diebus sollemnitatis, immolantes victimas pacificorum et laudantes Dominum, Deum patrum suorum. <sup>23</sup> Placuitque universae multitudini ut celebrarent etiam alios dies septem, quod et fecerunt cum ingenti gaudio, <sup>24</sup> Ezechias enim, rex Iuda, praebuerat multitudini mille tauros et septem milia ovium, principes vero dederant populo tauros mille et oves decem milia, sanctificata ergo est sacerdotum plurima multitudo. <sup>25</sup> Et hilaritate perfusa omnis turba Iuda tam sacerdotum et Levitarum quam universae frequentiae quae venerat ex Israhel, proselytorum quoque de terra Israhel et habitantium in Iuda. <sup>26</sup> Factaque est grandis celebritas in Hierusalem qualis a diebus Salomonis, filii David, regis Israhel, in ea urbe non fuerat. <sup>27</sup> Surrexerunt autem sacerdotes atque Levitae benedicentes populo, et exaudita est vox eorum, pervenitque oratio in habitaculum sanctum caeli.

and Issachar and Zebulun that had not been sanctified at the phase otherwise than it is written, and Hezekiah prayed for them, saying, "The Lord who is good will shew mercy <sup>19</sup> to all them who with their whole heart seek the Lord, the God of their fathers, and will not impute it to them that they are not sanctified." <sup>20</sup> And the Lord heard him and was merciful to the people.

<sup>21</sup> And the children of Israel that were found at Jerusalem kept the feast of unleavened bread seven days with great joy, praising the Lord every day, the Levites also and the priests, with instruments that agreed to their office. <sup>22</sup> And Hezekiah spoke to the heart of all the Levites that had good understanding concerning the Lord, and they ate during the seven days of the solemnity, immolating victims of peace offerings and praising the Lord, the God of their fathers. <sup>23</sup> And it pleased the whole multitude to keep other seven days, which they did with great joy, <sup>24</sup> for Hezekiah, the king of Judah, had given to the multitude a thousand bullocks and seven thousand sheep, and the princes had given the people a thousand bullocks and ten thousand sheep, and a great number of priests was sanctified. <sup>25</sup> And all the multitude of Judah *with* the priests and Levites *and* all the assembly that came out of Israel and the proselytes of the land of Israel and that dwelt in Judah were full of joy. <sup>26</sup> And there was a great solemnity in Jerusalem such as had not been in that city since the time of Solomon, the son of David, king of Israel. <sup>27</sup> And the priests and the Levites rose up and blessed the people, and their voice was heard, and their prayer came to the holy dwelling place of heaven.

## Caput 31

Cumque haec fuissent rite celebrata egressus est omnis Israhel qui inventus fuerat in urbibus Iuda, et fregerunt simulacra succideruntque lucos, demoliti sunt excelsa et altaria destruxerunt non solum de universo Iuda et Beniamin sed de Ephraim quoque et Manasse donec penitus everterent. Reversique sunt omnes filii Israhel in possessiones et civitates suas. <sup>2</sup> Ezechias autem constituit turmas sacerdotales et Leviticis per divisiones suas, unumquemque in officio proprio, tam sacerdotum, videlicet, quam Levitarum ad holocausta et pacifica ut ministrarent et confiterentur canerentque in portis castrorum Domini. <sup>3</sup> Pars autem regis erat ut de propria eius substantia offerretur holocaustum mane semper et vespere, sabbatis quoque et kalendis et sollemnitatibus ceteris sicut scriptum est in lege Mosi. <sup>4</sup> Praecepit etiam populo habitantium Hierusalem ut darent partes sacerdotibus et Levitis ut possent vacare legi Domini. <sup>5</sup> Quod cum percrebuisset in auribus multitudinis plurimas obtulere primitias filii Israhel frumenti, vini et olei mellis quoque

## Chapter 31

Idolatry is abolished and provisions made for the ministers.

**A**nd when these things had been duly celebrated all Israel that were found in the cities of Judah went out, and they broke the idols and cut down the groves, demolished the high places and destroyed the altars not only out of all Judah and Benjamin but out of Ephraim also and Manasseh till they had utterly destroyed them. Then all the children of Israel returned to their possessions and cities. <sup>2</sup> And Hezekiah appointed companies of the priests and the Levites by their courses, every man in his own office, to wit, both of the priests and of the Levites for holocausts and for peace offerings to minister and to praise and to sing in the gates of the camp of the Lord. <sup>3</sup> And the king's part was that of his proper substance the holocaust should be offered always morning and evening and on the sabbaths and the new moons and the other solemnities as it is written in the law of Moses. <sup>4</sup> He commanded also the people that dwelt in Jerusalem to give to the priests and the Levites their portion that they might attend to the law of the Lord. <sup>5</sup> Which when it was noised abroad in the ears of the people the children of Israel offered in abundance the firstfruits of corn, wine and oil and honey and brought the tithe of all things which the

et omnium quae gignit humus decimas obtulerunt. <sup>6</sup> Sed et filii Israhel et Iuda qui habitabant in urbibus Iuda obtulerunt decimas boum et ovium decimasque sanctorum quae voverant Domino, Deo suo, atque universa portantes fecerunt acervos plurimos. <sup>7</sup> Mense tertio coeperunt acervorum iacere fundamenta, et mense septimo conpleverunt eos. <sup>8</sup> Cumque ingressi fuissent Ezechias et principes eius viderunt acervos, et benedixerunt Domino ac populo Israhel. <sup>9</sup> Interrogavitque Ezechias sacerdotes et Levitas cur ita iacerent acervi. <sup>10</sup> Respondit illi Azarias, sacerdos primus de stirpe Sadoc, dicens, "Ex quo coeperunt offerri primitiae in domo Domini comedimus et saturati sumus, remanseruntque plurima eo quod benedixerit Dominus populo suo, reliquiarum autem copia est ista quam cernis."

<sup>11</sup> Praecepit igitur Ezechias ut praepararent horrea in domo Domini. Quod cum fecissent <sup>12</sup> intulerunt tam primitias quam decimas et quaecumque voverant fideliter. Fuit autem praefectus eorum Chonenias, Levita, et Semei, frater eius, secundus <sup>13</sup> post quem Ieihel et Azazias et Naath et Asahel et Ierimoth, Iozabath quoque et Helihel et Iesmachias et Maath et Banaias, praepositi sub manibus Choneniae, et Semei, fratris eius, ex imperio Ezechiae, regis, et Azariae, pontificis domus Dei, ad quos omnia pertinebant. <sup>14</sup> Core vero, filius Iemna, Levites et ianitor orientalis portae, praepositus erat his quae sponte offerebantur Domino primitiisque et consecratis in Sancta Sanctorum. <sup>15</sup> Et sub cura eius Eden et Meniamin, Hiesue et Sameias, Amarias quoque et Sechenias in civitatibus sacerdotum ut fideliter distribuerent fratribus suis partes, minoribus atque maiori-



ground bringeth forth. <sup>6</sup> Moreover the children of Israel and Judah that dwelt in the cities of Judah brought in the tithes of oxen and sheep and the tithes of holy things which they had vowed to the Lord, their God, and carrying them all made many heaps. <sup>7</sup> In the third month they began to lay the foundations of the heaps, and in the seventh month they finished them. <sup>8</sup> And when Hezekiah and his princes came in they saw the heaps, and they blessed the Lord and the people of Israel. <sup>9</sup> And Hezekiah asked the priests and the Levites why the heaps lay so. <sup>10</sup> Azariah, the chief priest of the race of Zadok, answered him, saying, "Since the firstfruits began to be offered in the house of the Lord we have eaten and have been filled, and abundance is left because the Lord hath blessed his people, and of that which is left is this great store which thou seest."

<sup>11</sup> Then Hezekiah commanded to prepare storehouses in the house of the Lord. And when they had done so <sup>12</sup> they brought in faithfully both the firstfruits and the tithes and all they had vowed. And the overseer of them was Conaniah, the Levite, and Shimei, his brother, was the second <sup>13</sup> and after him Jeiel and Azariah and Nahath and Asahel and Jerimoth and Jozabad and Eliel and Ismachiah and Mahath and Benaiah, overseers under the hand of Conaniah, and Shimei, his brother, by the commandment of Hezekiah, the king, and Azariah, the high priest of the house of God, to whom all things appertained. <sup>14</sup> But Kore, the son of Imnah, the Levite, *the* porter of the east gate, was overseer of the things which were freely offered to the Lord and of the firstfruits and the things dedicated for the Holy of Holies. <sup>15</sup> And under his charge were Eden and Benjamin, Jeshua and Shemaiah and Amariah and Shecaniah in the cities of the priests to distribute faithfully portions to their brethren, *both* little

bus, <sup>16</sup> exceptis maribus ab annis tribus et supra, cunctis qui ingrediebantur templum Domini et quicquid, per dies singulos, conducebat in ministerio atque observationibus iuxta divisiones suas, <sup>17</sup> sacerdotibus per familias et Levitis a vice-simo anno et supra per ordines et turmas suas. <sup>18</sup> Universaeque multitudini, tam uxoribus quam liberis eorum utriusque sexus, fideliter cibi de his quae sanctificata fuerant praebebantur. <sup>19</sup> Sed et filiorum Aaron per agros et suburbana urbium singularum dispositi erant viri qui partes distribuerent universo sexui masculino de sacerdotibus et Levitis. <sup>20</sup> Fecit ergo Ezechias universa quae diximus in omni Iuda operatusque est bonum et rectum et verum coram Domino, Deo suo, <sup>21</sup> in universa cultura ministerii domus Domini iuxta legem et caerimonias, volens requirere Deum suum in toto corde suo, fecitque et prosperatus est.

## Caput 32

**P**ost quae et huiuscemodi veritatem venit Sennacherib, rex Assyriorum, et ingressus Iudam obsedit civitates munitas volens eas capere. <sup>2</sup> Quod cum vidisset Ezechias, venisse,

and great, <sup>16</sup> besides the males from three years old and upward, to all that went into the temple of the Lord and whatsoever there was need of in the ministry and their offices according to their courses, day by day, <sup>17</sup> to the priests by their families and to the Levites from the twentieth year and upward by their classes and companies. <sup>18</sup> And to all the multitude, both to their wives and to their children of both sexes, victuals were given faithfully out of the things that had been sanctified. <sup>19</sup> Also of the sons of Aaron who were in the fields and in the suburbs of each city there were men appointed to distribute portions to all the males among the priests and the Levites. <sup>20</sup> So Hezekiah did all things which we have said in all Judah and wrought that which was good and right and truth before the Lord, his God, <sup>21</sup> in all the service of the ministry of the house of the Lord according to the law and the ceremonies, desiring to seek his God with all his heart, and he did it and prospered.

## Chapter 32

Sennacherib invadeth Judah. His army is destroyed by an angel. Hezekiah recovereth from his sickness. His other acts.

**A**fter these things and this truth Sennacherib, king of the Assyrians, came and entered into Judah and besieged the fenced cities desiring to take them. <sup>2</sup> And when Hezekiah

scilicet, Sennacherib et totum belli impetum verti contra Hierusalem <sup>3</sup> inito cum principibus consilio virisque fortissimis ut obturarent capita fontium quae erant extra urbem, et hoc omnium decernente sententia <sup>4</sup> congregavit plurimam multitudinem, et obturaverunt cunctos fontes et rivum qui fluebat in medio terrae, dicentes, “Ne veniant reges Assyriorum et invenient àquarum abundantiam.” <sup>5</sup> Aedificavit quoque agens industrie omnem murum qui fuerat dissipatus et extruxit turres desuper et forinsecus alterum murum, instauravitque Mello in civitate David et fecit universi generis armaturam et clypeos, <sup>6</sup> constituitque principes bellicorum in exercitu, et convocavit universos in platea portae civitatis ac locutus est ad cor eorum, dicens, <sup>7</sup> “Viriliter agite, et confortamini; nolite timere nec paveatis regem Assyriorum et universam multitudinem quae est cum eo, multo enim plures nobiscum sunt quam cum illo, <sup>8</sup> cum illo enim est brachium carneum; nobiscum Dominus, Deus noster, qui auxiliator est noster pugnatque pro nobis.” Confortatusque est populus huiusmodi verbis Ezechiae, regis Iuda.

<sup>9</sup> Quae postquam gesta sunt misit Sennacherib, rex Assyriorum, servos suos Hierusalem, ipse enim cum universo exercitu obsidebat Lachis, ad Ezechiam, regem Iuda, et ad omnem populum qui erat in urbe, dicens, <sup>10</sup> “Haec dicit Sennacherib, rex Assyriorum: ‘In quo habentes fiduciam sedetis obsessi in Hierusalem? <sup>11</sup> Num Ezechias decipit vos ut tradat morti in fame et siti adfirmans quod Dominus, Deus vester, liberet vos de manu regis Assyriorum? <sup>12</sup> Numquid non iste est Ezechias qui destruxit excelsa illius et altaria et

saw *that* Sennacherib was come and that the whole force of the war was turning against Jerusalem <sup>3</sup> he took counsel with the princes and the most valiant men to stop up the heads of the springs that were without the city, and as they were all of this mind <sup>4</sup> he gathered together a very great multitude, and they stopped up all the springs and the brook that ran through the midst of the land, saying, "Lest the kings of the Assyrians should come and find abundance of water." <sup>5</sup> He built up also *with great diligence* all the wall that had been broken down and built towers upon it and another wall without, and he repaired Millo in the city of David and made all sorts of arms and shields, <sup>6</sup> and he appointed captains of the soldiers of the army, and he called them all together in the street of the gate of the city and spoke to their heart, saying, <sup>7</sup> "Behave like men, and take courage; be not afraid nor dismayed for the king of the Assyrians nor for all the multitude that is with him, for there are many more with us than with him, <sup>8</sup> for with him is an arm of flesh; with us the Lord, our God, who is our helper and fighteth for us." And the people were encouraged with these words of Hezekiah, king of Judah.

<sup>9</sup> After *this* Sennacherib, king of the Assyrians, sent his servants to Jerusalem, for he with all his army was besieging Lachish, to Hezekiah, king of Judah, and to all the people that were in the city, saying, <sup>10</sup> "Thus saith Sennacherib, king of the Assyrians: 'In whom do you trust that you sit still besieged in Jerusalem? <sup>11</sup> Doth not Hezekiah deceive you to give you up to *die* by hunger and thirst affirming that the Lord, your God, shall deliver you from the hand of the king of the Assyrians? <sup>12</sup> Is it not this same Hezekiah that hath destroyed his high places and his altars and commanded

praecepit Iudae et Hierusalem, dicens, "Coram altari uno adorabitis, et in ipso conburetis incensum"? <sup>13</sup> An ignoratis quae ego fecerim et patres mei cunctis terrarum populis? Numquid praevaluerunt dii gentium omniumque terrarum liberare regionem suam de manu mea? <sup>14</sup> Quis est de universis diis gentium quas vastaverunt patres mei qui potuerit eruere populum suum de manu mea, ut possit etiam Deus vester eruere vos de manu mea? <sup>15</sup> Non vos ergo decipiat Ezechias nec vana persuasione deludat, neque credatis ei, si enim nullus potuit deus cunctarum gentium atque regnorum liberare populum suum de manu mea et de manu patrum meorum, consequenter nec Deus vester poterit eruere vos de hac manu." <sup>16</sup> Sed et alia multa locuti sunt servi eius contra Dominum Deum et contra Ezechiam, servum eius. <sup>17</sup> Epistulas quoque scripsit plenas blasphemiae in Dominum, Deum Israhel, et locutus est adversus eum: "Sicut dii gentium ceterarum non potuerunt liberare populum suum de manu mea, sic et Deus Ezechiae eruere non poterit populum suum de manu ista." <sup>18</sup> Insuper et clamore magno lingua Iudaica contra populum qui sedebat in muris Hierusalem personabat ut terreret eos et caperet civitatem. <sup>19</sup> Locutusque est contra Deum Hierusalem sicut adversum deos populorum terrae, opera manuum hominum.

<sup>20</sup> Oraverunt igitur Ezechias, rex, et Esaias, filius Amos, prophetae, adversum hanc blasphemiam ac vociferati sunt usque in caelum. <sup>21</sup> Et misit Dominus angelum qui percussit omnem virum robustum et bellatorem et principem exercitus regis Assyriorum, reversusque est cum ignominia in terram suam. Cumque ingressus esset domum dei sui filii qui

Judah and Jerusalem, saying, "You shall worship before one altar, and upon it you shall burn incense"? <sup>13</sup> Know you not what I and my fathers have done to all the people of the lands? Have the gods of *any* nations *and* lands been able to deliver their country out of my hand? <sup>14</sup> Who is there among all the gods of the nations which my fathers have destroyed that could deliver his people out of my hand, that your God should be able to deliver you out of this hand? <sup>15</sup> Therefore let not Hezekiah deceive you nor delude you with a vain persuasion, and do not believe him, for if no god of all the nations and kingdoms could deliver his people out of my hand and out of the hand of my fathers, consequently neither shall your God be able to deliver you out of my hand.'" <sup>16</sup> *And* many other things did his servants speak against the Lord God and against Hezekiah, his servant. <sup>17</sup> He wrote also letters full of blasphemy against the Lord, the God of Israel, and he spoke against him: "As the gods of other nations could not deliver their people out of my hand, so neither can the God of Hezekiah deliver his people out of this hand." <sup>18</sup> Moreover he cried out with a loud voice in the Jews' tongue to the people that sat on the walls of Jerusalem that he might frighten them and take the city. <sup>19</sup> And he spoke against the God of Jerusalem as against the gods of the people of the earth, the works of the hands of men.

<sup>20</sup> And Hezekiah, the king, and Isaiah, the prophet, the son of Amoz, prayed against this blasphemy and cried out to heaven. <sup>21</sup> And the Lord sent an angel who cut off all the stout *men* and the *warriors* and the *captains* of the army of the king of the Assyrians, and he returned with disgrace into his own country. And when he was come into the house of his god his sons that came out of his bowels slew him with

egressi fuerant de utero eius interfecerunt eum gladio.<sup>22</sup> Salvavitque Dominus Ezechiam et habitatores Hierusalem de manu Sennacherib, regis Assyriorum, et de manu omnium et praestitit eis quietem per circuitum.<sup>23</sup> Multi etiam deferrebant hostias et sacrificia Domino in Hierusalem et munera Ezechiae, regi Iuda, qui exaltatus est post haec coram cunctis gentibus.<sup>24</sup> In diebus illis aegrotavit Ezechias usque ad mortem, et oravit Dominum, exaudivitque eum et dedit ei signum.<sup>25</sup> Sed non iuxta beneficia quae acceperat retribuit, quia elevatum est cor eius, et facta est contra eum ira et contra Iudam ac Hierusalem.<sup>26</sup> Humiliatusque est postea eo quod exaltatum fuisset cor eius, tam ipse quam habitatores Hierusalem, et idcirco non venit super eos ira Domini in diebus Ezechiae.

<sup>27</sup> Fuit autem Ezechias dives et inclitus valde, et thesauros sibi plurimos congregavit argenti et auri et lapidis pretiosi, aromatum et armorum universi generis et vasorum magni pretii,<sup>28</sup> apothecas quoque frumenti, vini et olei et praesepia omnium iumentorum caulasque pecorum,<sup>29</sup> et urbes exaedificavit sibi, habebat quippe greges ovium et armentorum innumerabiles, eo quod dedisset ei Dominus substantiam multam nimis.<sup>30</sup> Ipse est Ezechias qui obturavit superiorem fontem aquarum Gion et avertit eas subter ad occidentem urbis David. In omnibus operibus suis fecit prospere quae voluit.<sup>31</sup> Attamen in legatione principum Babylonis qui missi fuerant ad eum ut interrogarent de portento quod acciderat super terram dereliquit eum Deus ut temptaretur et nota fierent omnia quae erant in corde eius.<sup>32</sup> Reliqua autem sermonum Ezechiae et misericordiarum eius scripta sunt in visione Esaiae, filii Amos, prophetae, et



the sword. <sup>22</sup> And the Lord saved Hezekiah and the inhabitants of Jerusalem out of the hand of Sennacherib, king of the Assyrians, and out of the hand of all and gave them rest on every side. <sup>23</sup> Many also brought victims and sacrifices to the Lord to Jerusalem and presents to Hezekiah, king of Judah, and he was magnified thenceforth in the sight of all nations. <sup>24</sup> In those days Hezekiah was sick even to death, and he prayed to the Lord, and he heard him and gave him a sign. <sup>25</sup> But he did not render again according to the benefits which he had received, for his heart was lifted up, and wrath was enkindled against him and against Judah and Jerusalem. <sup>26</sup> And he humbled himself afterwards because his heart had been lifted up, both he and the inhabitants of Jerusalem, and therefore the wrath of the Lord came not upon them in the days of Hezekiah.

<sup>27</sup> And Hezekiah was rich and very glorious, and he gathered himself great treasures of silver and of gold and of precious stones, of spices and of arms of all kinds and of vessels of great price, <sup>28</sup> storehouses also of corn, of wine and of oil and stalls for all beasts and folds *for* cattle, <sup>29</sup> and he built himself cities, for he had flocks of sheep and herds without number, for the Lord had given him very much substance. <sup>30</sup> This same Hezekiah was he that stopped the upper source of the waters of Gihon and turned them away underneath toward the west of the city of David. In all his works he did prosperously what he would. <sup>31</sup> But yet in the embassy of the princes of Babylon that were sent to him to inquire of the wonder that had happened upon the earth God left him that he might be tempted and all things might be made known that were in his heart. <sup>32</sup> Now the rest of the acts of Hezekiah and of his mercies are *written* in the Book of the

in Libro Regum Iuda et Israhel. <sup>33</sup> Dormivitque Ezechias cum patribus suis, et sepelierunt eum supra sepulchra filiorum David, et celebravit eius exequias universus Iuda et omnes habitatores Hierusalem, regnavitque Manasses, filius eius, pro eo.

## Caput 33

**D**uodecim annorum erat Manasses cum regnare coepisset, et quinquaginta quinque annis regnavit in Hierusalem. <sup>2</sup> Fecit autem malum coram Domino iuxta abominationes gentium quas subvertit Dominus coram filiis Israhel, <sup>3</sup> et conversus instauravit excelsa quae demolitus fuerat Ezechias, pater eius, construxitque aras Baalim et fecit lucos, et adoravit omnem militiam caeli et coluit eam. <sup>4</sup> Aedificavit quoque altaria in domo Domini de qua dixerat Dominus, "In Hierusalem erit nomen meum in aeternum." <sup>5</sup> aedificavit autem ea cuncto exercitui caeli in duobus atriis domus Domini. <sup>6</sup> Transireque fecit filios suos per ignem in Valle Benennon. Observabat somnia, sectabatur auguria, malefi-

Kings of Judah and Israel. <sup>33</sup> And Hezekiah slept with his fathers, and they buried him above the sepulchres of the sons of David, and all Judah and all the inhabitants of Jerusalem celebrated his funeral, and Manasseh, his son, reigned in his stead.

## Chapter 33

Manasseh for his manifold wickedness is led captive to Babylon. He repenteth and is restored to his kingdom and destroyeth idolatry. His successor, Amon, is slain by his servants.

**M**anasseh was twelve years old when he began to reign, and he reigned fifty-five years in Jerusalem. <sup>2</sup> And he did evil before the Lord according to *all* the abominations of the nations which the Lord cast out before the children of Israel, <sup>3</sup> and he turned and built again the high places which Hezekiah, his father, had destroyed, and he built altars to Baalim and made groves, and he adored all the host of heaven and worshipped them. <sup>4</sup> He built also altars in the house of the Lord whereof the Lord had said, "In Jerusalem shall my name be for ever." <sup>5</sup> And he built them for all the host of heaven in the two courts of the house of the Lord. <sup>6</sup> And he made his sons to pass through the fire in the Valley of Benen-nom. He observed dreams, followed divinations, gave him-

cis artibus inserviebat, habebat secum magos et incantatores, multaque mala operatus est coram Domino ut inritaret eum. <sup>7</sup> Sculptile quoque et conflatile signum posuit in domo Dei de qua locutus est Dominus ad David et ad Salomonem, filium eius, dicens, "In domo hac et in Hierusalem, quam elegi de cunctis tribubus Israhel, ponam nomen meum in sempiternum. <sup>8</sup> Et movere non faciam pedem Israhel de terra quam tradidi patribus eorum, ita dumtaxat si custodierint facere quae praecepi eis cunctamque legem et caerimoniae atque iudicia per manum Mosi."

<sup>9</sup> Igitur Manasses seduxit Iudam et habitatores Hierusalem ut facerent malum super omnes gentes quas subverterat Dominus a facie filiorum Israhel. <sup>10</sup> Locutusque est Dominus ad eum et ad populum illius, et adtendere noluerunt. <sup>11</sup> Idcirco superinduxit eis principes exercitus regis Assyriorum, ceperuntque Manassen et vinctum catenis atque conpedibus duxerunt in Babylonem. <sup>12</sup> Qui postquam coangustatus est oravit Dominum, Deum suum, et egit paenitentiam valde coram Deo patrum suorum. <sup>13</sup> Deprecatusque est eum et obsecravit intente, et exaudivit orationem eius reduxitque eum Hierusalem in regnum suum, et cognovit Manasses quod Dominus ipse esset Deus. <sup>14</sup> Post haec aedificavit murum extra civitatem David, ad occidentem Gion in convalle, ab introitu Portae Piscium per circuitum usque ad Ophel, et exaltavit illum vehementer, constituitque principes exercitus in cunctis civitatibus Iuda munitis, <sup>15</sup> et abstulit deos alienos et simulacrum de domo Domini, aras quoque quas fecerat in monte domus Domini et in Hierusalem,

self up to magic arts, had with him magicians and enchanters, and he wrought many evils before the Lord to provoke him to anger. <sup>7</sup> He set also a graven and a molten statue in the house of God of which *God* had said to David and to Solomon, his *son*, "In this house and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name for ever. <sup>8</sup> And I will not make the foot of Israel to *be removed* out of the land which I have delivered to their fathers, yet so if they will take heed to do what I have commanded them and all the law and the ceremonies and judgments by the hand of Moses."

<sup>9</sup> So Manasseh seduced Judah and the inhabitants of Jerusalem to do evil beyond all the nations which the Lord had destroyed before the face of the children of Israel. <sup>10</sup> And the Lord spoke to him and to his people, and they would not hearken. <sup>11</sup> Therefore he brought upon them the captains of the army of the king of the Assyrians, and they took Manasseh and carried him bound with chains and fetters to Babylon. <sup>12</sup> And after that he was in distress he prayed to the Lord, his God, and did penance exceedingly before the God of his fathers. <sup>13</sup> And he entreated him and besought him earnestly, and he heard his prayer and brought him again to Jerusalem into his kingdom, and Manasseh knew that the Lord was God. <sup>14</sup> After this he built a wall without the city of David, on the west side of Gihon in the valley, from the entering in of the Fish Gate round about to Ophel, and raised it up to a great height, and he appointed captains of the army in all the fenced cities of Judah, <sup>15</sup> and he took away the strange gods and the idol out of the house of the Lord, the altars also which he had made in the mount of the house of the Lord and in Jerusalem, and he cast them all out of the

et proiecit omnia extra urbem. <sup>16</sup> Porro instauravit altare Domini et immolavit super illud victimas et pacifica et laudem, praecepitque Iudae ut serviret Domino, Deo Israhel. <sup>17</sup> Attamen adhuc populus immolabat in excelsis Domino, Deo suo. <sup>18</sup> Reliqua autem gestorum Manasse et obsecratio eius ad Deum suum, verba quoque videntium qui loquebantur ad eum in nomine Domini, Dei Israhel, continentur in Sermonibus Regum Israhel. <sup>19</sup> Oratio quoque eius et exauditiō et cuncta peccata atque contemptus, loca etiam in quibus aedificavit excelsa et fecit lucos et statuas antequam ageret paenitentiam scripta sunt in Sermonibus Ozai. <sup>20</sup> Dormivit ergo Manasses cum patribus suis, et sepelierunt eum in domo sua, regnavitque pro eo filius eius Amon.

<sup>21</sup> Viginti duo annorum erat Amon cum regnare coepisset, et duobus annis regnavit in Hierusalem. <sup>22</sup> Fecitque malum in conspectu Domini sicut fecerat Manasses, pater eius, et cunctis idolis quae Manasses fuerat fabricatus immolavit atque servivit. <sup>23</sup> Et non est reveritus faciem Domini sicut reveritus est Manasses, pater eius, et multo maiora deliquit. <sup>24</sup> Cumque coniurassent adversus eum servi sui interfecerunt eum in domo sua. <sup>25</sup> Porro reliqua populi multitudo caesis his qui Amon percusserant constituit regem Iosiam, filium eius, pro eo.

city. <sup>16</sup> And he repaired the altar of the Lord and sacrificed upon it victims and peace offerings and praise, and he commanded Judah to serve the Lord, the God of Israel. <sup>17</sup> Nevertheless the people still sacrificed in the high places to the Lord, their God. <sup>18</sup> But the rest of the acts of Manasseh and his prayer to his God and the words of the seers that spoke to him in the name of the Lord, the God of Israel, are contained in the Words of the Kings of Israel. <sup>19</sup> His prayer also and his being heard and all his sins and contempt and places wherein he built high places and set up groves and statues before he did penance are written in the Words of Hozai. <sup>20</sup> And Manasseh slept with his fathers, and they buried him in his house, and his son Amon reigned in his stead.

<sup>21</sup> Amon was two and twenty years old when he began to reign, and he reigned two years in Jerusalem. <sup>22</sup> And he did evil in the sight of the Lord as Manasseh, his father, had done, and he sacrificed to all the idols which Manasseh, *his father*, had made and served them. <sup>23</sup> And he did not *humble himself before* the Lord as Manasseh, his father, *had humbled himself*, but committed far greater sins. <sup>24</sup> *And* his servants conspired against him *and* slew him in his own house. <sup>25</sup> But the rest of the multitude of the people slew them that had killed Amon and made Josiah, his son, king in his stead.

## Caput 34

**O**cto annorum erat Iosias cum regnare coepisset, et triginta et uno annis regnavit in Hierusalem. <sup>2</sup> Fecitque quod erat rectum in conspectu Domini et ambulavit in viis David, patris sui. Non declinavit, neque ad dexteram neque ad sinistram. <sup>3</sup> Octavo autem anno regni sui, cum adhuc esset puer, coepit quaerere Deum patris sui, David, et duodecimo anno postquam regnare coeperat mundavit Iudam et Hierusalem ab excelsis et lucis simulacrisque et sculptilibus. <sup>4</sup> Destruxeruntque coram eo aras Baalim et simulacra quae superposita fuerant demoliti sunt, lucos etiam et sculptilia succidit atque comminuit et super tumulos eorum qui eis immolare consueverant fragmenta dispersit. <sup>5</sup> Ossa praeterea sacerdotum conbusit in altaribus idolorum, mundavitque Iudam et Hierusalem. <sup>6</sup> Sed et in urbibus Manasse et Ephraim et Symeon usque Nepthalim cuncta subvertit. <sup>7</sup> Cumque altaria dissipasset et lucos et sculptilia contrivisset in frusta cunctaque delubra demolitus esset de universa terra Israhel reversus est in Hierusalem.



## Chapter 34

Josiah destroyeth idolatry, repaireth the temple and reneweth the covenant between God and the people.

**J**osiah was eight years old when he began to reign, and he reigned one and thirty years in Jerusalem. <sup>2</sup> And he did that which was right in the sight of the Lord and walked in the ways of David, his father. He declined not, neither to the right hand nor to the left. <sup>3</sup> And in the eighth year of his reign, when he was yet a boy, he began to seek the God of his father, David, and in the twelfth year after he began to reign he cleansed Judah and Jerusalem from the high places and the groves and the idols and the graven things. <sup>4</sup> And they broke down before him the altars of Baalim and demolished the idols that had been set upon them, and he cut down the groves and the graven things and broke them in pieces and strewed the fragments upon the graves of them that had sacrificed to them. <sup>5</sup> And he burnt the bones of the priests on the altars of the idols, and he cleansed Judah and Jerusalem. <sup>6</sup> And in the cities of Manasseh and of Ephraim and of Simeon even to Naphtali he demolished all. <sup>7</sup> And when he had destroyed the altars and the groves and had broken the idols in pieces and had demolished all *profane* temples throughout all the land of Israel he returned to Jerusalem.

8 Igitur anno octavodecimo regni sui, mundata iam terra et templo Domini, misit Saphan, filium Eseliae, et Maasiam, principem civitatis, et Ioha, filium Ioachaz, a commentariis, ut instaurarent domum Domini, Dei sui. 9 Qui venerunt ad Helciam, sacerdotem magnum, acceptamque ab eo pecuniam quae inlata fuerat in domum Domini et quam congregaverant Levitae et ianitores de Manasse et Ephraim et universis reliquiis Israhel, ab omni quoque Iuda et Benjamin et habitatoribus Hierusalem. 10 Tradiderunt in manibus eorum qui praeerant operariis in domo Domini ut instaurarent templum et infirma quaeque sarcirent. 11 At illi dederunt eam artificibus et cementariis ut emerent lapides de lapidicinis et ligna ad commissuras aedificii et ad contignationem domorum quas destruxerant reges Iuda. 12 Qui fideliter cuncta faciebant. Erant autem praepositi operantium Iaath et Abdias de filiis Merari, Zaccharias et Mosollam de filiis Caath, qui urgebant opus, omnes Levitae scientes organis canere. 13 Super eos vero qui ad varios usus onera portabant erant scribae et magistri de Levitis et ianitores. 14 Cumque efferrent pecuniam quae inlata fuerat in templum Domini repperit Helcias, sacerdos, Librum Legis Domini per manum Mosi. 15 Et ait ad Saphan, scribam, "Librum Legis inveni in domo Domini." Et tradidit ei. 16 At ille intulit volumen ad regem et nuntiavit ei, dicens, "Omnia quae dedisti in manu servorum tuorum, ecce, complentur. 17 Argentum quod reppertum est in domo Domini conflaverunt, datumque est praefectis artificum et diversa opera fabricantium.

<sup>8</sup> Now in the eighteenth year of his reign, when he had cleansed the land and the temple of the Lord, he sent Shaphan, the son of Azaliah, and Maaseiah, the governor of the city, Joha, the son of Joahaz, the recorder, to repair the house of the Lord, his God. <sup>9</sup> And they came to Hilkiah, the high priest, and received of him the money which had been brought into the house of the Lord and which the Levites and porters had gathered together from Manasseh and Ephraim and all the remnant of Israel and from all Judah and Benjamin and the inhabitants of Jerusalem, <sup>10</sup> *and* they delivered *it* into the hands of them that were over the workmen in the house of the Lord to repair the temple and mend all that was weak. <sup>11</sup> But they gave it to the artificers and to the masons to buy stones out of the quarries and timber for the couplings of the building and to rafter the houses which the kings of Judah had destroyed. <sup>12</sup> And they did all faithfully. Now the overseers of the workmen were Jahath and Obadiah of the sons of Merari, Zechariah and Meshullam of the sons of Kohath, who hastened the work, all Levites skillful to play on instruments. <sup>13</sup> But over them that carried burdens for divers uses were scribes and masters of the number of the Levites and porters. <sup>14</sup> Now when they carried out the money that had been brought into the temple of the Lord Hilkiah, the priest, found the Book of the Law of the Lord by the hand of Moses. <sup>15</sup> And he said to Shaphan, the scribe, "I have found the Book of the Law in the house of the Lord." And he delivered it to him. <sup>16</sup> But he carried the book to the king and told him, saying, "Lo: all that thou hast *committed* to thy servants is accomplished. <sup>17</sup> They have gathered together the silver that was found in the house of the Lord, and it is given to the overseers of the artificers and

18 Praeterea tradidit mihi Helcias, sacerdos, hunc librum.”

Quem cum rege praesente recitasset 19 audissetque ille verba legis; scidit vestimenta sua, 20 et praecepit Helciae et Ahicam, filio Saphan, et Abdon, filio Micha, Saphan quoque, scribae, et Asaiae, servo regis, dicens, 21 “Ite, et orate Dominum pro me et pro reliquiis Israhel et Iuda super universis sermonibus libri istius qui repperit est, magnus enim furor Domini stillavit super nos eo quod non custodierint patres nostri verba Domini ut facerent omnia quae scripta sunt in isto volumine.” 22 Abiit igitur Helcias et hii qui simul a rege missi fuerant ad Holdan, propheten, uxorem Sellum, filii Thecuath, filii Hasra, custodis vestium, quae habitabat Hierusalem in secunda, et locuti sunt ei verba quae supra narravimus.

23 At illa respondit eis, “Haec dicit Dominus, Deus Israhel: ‘Dicite viro qui misit vos ad me: 24 “Haec dicit Dominus: ‘Ecce: ego inducam mala super locum istum et super habitatores eius cunctaque maledicta quae scripta sunt in libro hoc quem legerunt coram rege Iuda 25 quia dereliquerunt me et sacrificaverunt diis alienis ut me ad iracundiam provocarent in cunctis operibus manuum suarum. Idcirco stillabit furor meus super locum istum et non extinguetur.’” 26 Ad regem autem Iuda qui misit vos pro Domino deprecando, sic loquimini: “Haec dicit Dominus, Deus Israhel: ‘Quoniam audisti verba voluminis 27 atque emollitum est cor tuum et humiliatus es in conspectu Dei super his quae dicta sunt contra locum hunc et habitatores Hierusalem reveritusque faciem meam scidisti vestimenta tua et flevisti coram me, ego quo-

of the workmen for divers works. <sup>18</sup> Moreover Hilki'ah, the priest, gave me this book."

And he read it *before the king*, <sup>19</sup> and *when* he had heard the words of the law he rent his garments, <sup>20</sup> and he commanded Hilki'ah and Ahikam, the son of Shaphan, and Abdon, the son of Micah, and Shaphan, the scribe, and Asaiah, the king's servant, saying, <sup>21</sup> "Go, and pray to the Lord for me and for the remnant of Israel and Judah concerning all the words of this book which is found, for the great wrath of the Lord hath fallen upon us because our fathers have not kept the words of the Lord to do all things that are written in this book." <sup>22</sup> And Hilki'ah and they that were sent *with him* by the king went to Huldah, the prophetess, the wife of Shalum, the son of Tokhath, the son of Hasrah, keeper of the wardrobe, who dwelt in Jerusalem in the second part, and they spoke to her the words *above* mentioned.

<sup>23</sup> And she answered them, "Thus saith the Lord, the God of Israel: 'Tell the man that sent you to me: <sup>24</sup> "Thus saith the Lord: 'Behold: I will bring evils upon this place and upon the inhabitants thereof and all the curses that are written in this book which they read before the king of Judah <sup>25</sup> because they have forsaken me and have sacrificed to strange gods to provoke me to wrath with all the works of their hands. Therefore my wrath shall fall upon this place and shall not be quenched.'" <sup>26</sup> But *as* to the king of Judah that sent you to beseech the Lord, thus *shall you say to him*: "Thus saith the Lord, the God of Israel: 'Because thou hast heard the words of this book <sup>27</sup> and thy heart was softened and thou hast humbled thyself in the sight of God for the things that are spoken against this place and the inhabitants of Jerusalem and reverencing my face hast rent thy garments

que exaudivi te,' dicit Dominus, <sup>28</sup> 'iam enim colligam te ad patres tuos et infereris in sepulchrum tuum in pace nec videbunt oculi tui omne malum quod ego inducturus sum super locum istum et super habitatores eius.'"" Rettulerunt itaque regi cuncta quae dixerat.

<sup>29</sup> At ille convocatis universis maioribus natu Iuda et Hierusalem <sup>30</sup> ascendit in domum Domini, atque omnes viri Iuda et habitatores Hierusalem, sacerdotes et Levitae et cunctus populus a minimo usque ad maximum. Quibus audientibus in domo Domini legit rex omnia verba voluminis. <sup>31</sup> Et stans in tribunali suo percussit foedus coram Domino ut ambularet post eum et custodiret praecepta et testimonia et iustificationes eius in toto corde suo et in tota anima sua faceretque quae scripta sunt in volumine illo quem legerat. <sup>32</sup> Adiuravit quoque super hoc omnes qui reperti fuerant in Hierusalem et Benjamin, et fecerunt habitatores Hierusalem iuxta pactum Domini, Dei patrum suorum. <sup>33</sup> Abstulit ergo Iosias cunctas abominationes de universis regionibus filiorum Israhel et fecit omnes qui residui erant in Israhel servire Domino, Deo suo. Cunctis diebus eius non recesserunt a Domino, Deo patrum suorum.

and wept before me, I also have heard thee,' saith the Lord,  
 28 'for now I will gather thee to thy fathers and thou shalt be  
 brought to thy tomb in peace and thy eyes shall not see all  
 the evil that I will bring upon this place and the inhabitants  
 thereof.'"" They therefore reported to the king all that she  
 had said.

29 And he called together all the ancients of Judah and Je-  
 rusalem 30 and went up to the house of the Lord, and all the  
 men of Judah and the inhabitants of Jerusalem, the priests  
 and the Levites and all the people from the least to the  
 greatest. And the king read in their hearing in the house of  
 the Lord all the words of the book. 31 And standing up in his  
 tribunal he made a covenant before the Lord to walk after  
 him and keep his commandments and testimonies and jus-  
 tifications with all his heart and with all his soul and to do  
 the things that were written in that book which he had read.  
 32 And he adjured all that were found in Jerusalem and Ben-  
 jamin *to do the same*, and the inhabitants of Jerusalem did  
 according to the covenant of the Lord, the God of their fa-  
 thers. 33 And Josiah took away all the abominations out of  
 all the countries of the children of Israel and made all that  
 were left in Israel to serve the Lord, their God. *As long as he*  
*lived* they departed not from the Lord, the God of their  
 fathers.

## Caput 35

**F**ecit autem Iosias in Hierusalem phase Domino, quod immolatum est quartadecima die mensis primi. <sup>2</sup> Et constituit sacerdotes in officiis suis hortatusque est eos ut ministrarent in domo Domini. <sup>3</sup> Levitis quoque ad quorum eruditionem omnis Israhel sanctificabatur Domino locutus est, "Ponite arcam in sanctuario templi quod aedificavit Salomon, filius David, rex Israhel, nequaquam enim eam ultra portabitis, nunc autem ministrare Domino, Deo vestro, et populo eius Israhel. <sup>4</sup> Et praeparate vos per domos et cognationes vestras in divisionibus singulorum sicut praecepit David, rex Israhel, et descripsit Salomon, filius eius. <sup>5</sup> Et ministrare in sanctuario per familias turmasque Leviticas. <sup>6</sup> Et sanctificati immolate phase, fratres etiam vestros ut possint iuxta verba quae locutus est Dominus in manu Mosi facere praeparate." <sup>7</sup> Dedit praeterea Iosias omni populo qui ibi fuerat inventus in sollemnitate phase agnos et hedos de gregibus et reliqui pecoris triginta milia, boum quoque tria milia; haec de regis universa substantia. <sup>8</sup> Duces quoque eius sponte quod voverant obtulerunt tam populo quam sacer-



## Chapter 35

Josiah celebrateth a most solemn pasch. He is slain by the king of Egypt.

And Josiah kept a phase to the Lord in Jerusalem, and it was sacrificed on the fourteenth day of the first month. <sup>2</sup> And he set the priests in their offices and exhorted them to minister in the house of the Lord. <sup>3</sup> And he spoke to the Levites by whose instruction all Israel was sanctified to the Lord, *saying*, "Put the ark in the sanctuary of the temple which Solomon, the son of David, king of Israel, built, for you shall carry it no more, but minister now to the Lord, your God, and to his people Israel. <sup>4</sup> And prepare yourselves by your houses and families *according to your courses* as David, king of Israel, commanded and Solomon, his son, hath written. <sup>5</sup> And serve ye in the sanctuary by the families and companies of Levi. <sup>6</sup> And being sanctified kill the phase, and prepare your brethren that they may do according to the words which the Lord spoke by the hand of Moses." <sup>7</sup> And Josiah gave to all the people that were found there in the solemnity of the phase *of lambs and of kids* of the flocks and of *other small* cattle thirty thousand, and of oxen three thousand; all these were of the king's substance. <sup>8</sup> And his princes willingly offered what they had vowed both to the people

dotibus et Levitis. Porro Helcias et Zaccharias et Iehihel, principes domus Domini, dederunt sacerdotibus ad faciendum phase pecora commixtim duo milia sescenta et boves trecentos. <sup>9</sup> Chonenias autem et Semeias etiam Nathanahel, fratres eius, nec non Asabias et Iahihel et Iozabath, principes Levitarum, dederunt ceteris Levitis ad celebrandum phase quinque milia pecorū et boves quingentos. <sup>10</sup> Praeparatumque est ministerium, et steterunt sacerdotes in officio suo, Levitae quoque in turmis iuxta regis imperium. <sup>11</sup> Et immolatum est phase, asperseruntque sacerdotes manu sua sanguinem, et Levitae detraxerunt pelles holocaustorum, <sup>12</sup> et separaverunt ea ut darent per domos et familias singulorum et offerrentur Domino sicut scriptum est in Libro Mosi, de bubus quoque fecere similiter. <sup>13</sup> Et assaverunt phase super ignem iuxta quod in lege scriptum est, pacificas vero hostias coxerunt in lebetis et caccabis et ollis, et festinato distribuerunt universae plebi. <sup>14</sup> Sibi autem et sacerdotibus postea paraverunt, nam in oblatione holocaustorum et adipum usque ad noctem sacerdotes fuerant occupati, unde Levitae sibi et sacerdotibus, filiis Aaron, paraverunt novissimis. <sup>15</sup> Porro cantores, filii Asaph, stabant in ordine suo iuxta praeceptum David et Asaph et Heman et Idithun, prophetarum regis, ianitores vero per portas singulas observabant ita ut ne puncto quidem discederent a ministerio, quam ob rem et fratres eorum Levitae paraverunt eis cibos. <sup>16</sup> Omnis igitur cultura Domini rite completa est in die illa ut facerent phase et offerrent holocausta super altare Domini iuxta praeceptum Regis Iosiae. <sup>17</sup> Feceruntque filii Israhel qui rep-

and to the priests and the Levites. Moreover Hilkiah and Zechariah and Jehiel, rulers of the house of the Lord, gave to the priests to keep the phase two thousand six hundred *small* cattle and three hundred oxen. <sup>9</sup> And Conaniah and Shemaiah and Nethanel, his brethren, *and* Hashabiah and Jeiel and Jozabad, princes of the Levites, gave to the rest of the Levites to celebrate the phase five thousand *small cattle* and five hundred oxen. <sup>10</sup> And the ministry was prepared, and the priests stood in their office, the Levites also in their companies according to the king's commandment. <sup>11</sup> And the phase was immolated, and the priests sprinkled the blood with their hand, and the Levites flayed the holocausts, <sup>12</sup> and they separated them to give them by the houses and families of every one and to be offered to the Lord as it is written in the Book of Moses, and with the oxen they did in like manner. <sup>13</sup> And they roasted the phase *with* fire according to that which is written in the law, but the victims of peace offerings they boiled in caldrons and kettles and pots, and they distributed them speedily among all the people. <sup>14</sup> And afterwards they made ready for themselves and for the priests, for the priests were busied in offering of holocausts and the fat until night, wherefore the Levites prepared for themselves and for the priests, the sons of Aaron, last. <sup>15</sup> And the singers, the sons of Asaph, stood in their order according to the commandment of David and Asaph and Heman and Jeduthun, the prophets of the king, and the porters kept guard at every gate so as not to depart one moment from their service, and therefore their brethren the Levites prepared meats for them. <sup>16</sup> So all the service of the Lord was duly accomplished that day *both in keeping* the phase and *offering* holocausts upon the altar of the Lord according to the commandment of King Josiah. <sup>17</sup> And the

perti fuerant ibi phase in tempore illo et sollemnitatem azy-morum septem diebus. <sup>18</sup> Non fuit phase simile huic in Isra-hel a diebus Samuhelis, prophetae, sed nec quisquam de cunctis regibus Israhel fecit phase sicut Iosias sacerdotibus et Levitis et omni Iuda et Israhel qui reppertus fuerat et ha-bitantibus in Hierusalem. <sup>19</sup> Octavodecimo anno regni Io-siae hoc phase celebratum est.

<sup>20</sup> Postquam instauraverat Iosias templum ascendit, Ne-chao, rex Aegypti, ad pugnandum in Charchamis iuxta Eufraten, et processit in occursum eius Iosias. <sup>21</sup> At ille mis-sis ad eum nuntiis ait, "Quid mihi et tibi est, rex Iuda? Non adversum te hodie venio, sed contra aliam pugno domum, ad quam me Deus festinato ire praecepit. Desine adversum Deum facere, qui mecum est, ne interficiat te." <sup>22</sup> Noluit Io-sias reverti sed praeparavit contra eum bellum nec adquevit sermonibus Nechao ex ore Dei verum perrexit ut dimicaret in campo Mageddo.

<sup>23</sup> Ibique vulneratus a sagittariis dixit pueris suis, "Edu-cite me de proelio, quia oppido vulneratus sum." <sup>24</sup> Qui transtulerunt eum de curru in alterum currum qui sequeba-tur eum more regio, et asportaverunt in Hierusalem, mor-tuusque est et sepultus in mausoleo patrum suorum, et uni-versus Iuda et Hierusalem luxerunt eum, <sup>25</sup> Hieremias maxime, cuius omnes cantores atque cantrices usque in praesentem diem lamentationes super Iosia replicant, et quasi lex obtinuit in Israhel: "Ecce: scriptum fertur in La-mentationibus." <sup>26</sup> Reliqua autem sermonum Iosiae et mise-ricordiarum eius quae lege praecepta sunt Domini <sup>27</sup> opera quoque illius, prima et novissima, scripta sunt in Libro Re-gum Israhel et Iuda.

children of Israel that were found there kept the phase at that time and the feast of unleavened bread seven days. <sup>18</sup> There was no phase like to this in Israel from the days of Samuel, the prophet, neither did any of all the kings of Israel keep such a phase as Josiah kept with the priests and the Levites and all Judah and Israel that were found and the inhabitants of Jerusalem. <sup>19</sup> In the eighteenth year of the reign of Josiah was this phase celebrated.

<sup>20</sup> After that Josiah had repaired the temple, Neco, king of Egypt, came up to fight in Carchemish by the Euphrates, and Josiah went out to meet him. <sup>21</sup> But he *sent messengers to him, saying*, "What have I to do with thee, O king of Judah? I come not against thee this day, but I fight against another house, to which God hath commanded me to go in haste. Forbear to do against God, who is with me, lest he kill thee." <sup>22</sup> Josiah would not return but prepared to fight against him and hearkened not to the words of Neco from the mouth of God but went to fight in the field of Megiddo.

<sup>23</sup> And there he was wounded by the archers, and he said to his servants, "Carry me out of the battle, for I am grievously wounded." <sup>24</sup> And they removed him from the chariot into another that followed him after the manner of kings, and they carried him away to Jerusalem, and he died and was buried in the monument of his fathers, and all Judah and Jerusalem mourned for him, <sup>25</sup> particularly Jeremiah, whose lamentations for Josiah all the singing men and singing women repeat unto this day, and it became like a law in Israel: "Behold: it is found written in the Lamentations." <sup>26</sup> Now the rest of the acts of Josiah and of his mercies *according to what was* commanded by the law of the Lord, <sup>27</sup> and his works, first and last, are written in the Book of the Kings of Judah and Israel.

## Caput 36

**T**ulit ergo populus terrae Ioachaz, filium Iosiae, et constituit regem pro patre suo in Hierusalem. <sup>2</sup> Viginti trium annorum erat Ioachaz cum regnare coepisset, et tribus mensibus regnavit in Hierusalem. <sup>3</sup> Amovit autem eum rex Aegypti cum venisset in Hierusalem et condemnavit terram centum talentis argenti et talento auri. <sup>4</sup> Constituitque regem pro eo Eliacim, fratrem eius, super Iudam et Hierusalem, et vertit nomen eius Ioacim, ipsum vero Ioachaz tulit secum et abduxit in Aegyptum.

<sup>5</sup> Viginti quinque annorum erat Ioacim cum regnare coepisset, et undecim annis regnavit in Hierusalem, fecitque malum coram Domino, Deo suo. <sup>6</sup> Contra hunc ascendit Nabuchodonosor, rex Chaldeorum, et vinctum catenis duxit in Babylonem. <sup>7</sup> Ad quam et vasa Domini transtulit et posuit ea in templo suo. <sup>8</sup> Reliqua autem verborum Ioacim et abominationum eius quas operatus est et quae inventa sunt in

## Chapter 36

The reigns of Jehoahaz, Jehoiakim, Jehoiachin and Zedekiah. The captivity of Babylon released at length by Cyrus.

**T**hen the people of the land took Jehoahaz, the son of Josiah, and made him king instead of his father in Jerusalem. <sup>2</sup> Jehoahaz was three and twenty years old when he began to reign, and he reigned three months in Jerusalem. <sup>3</sup> And the king of Egypt came to Jerusalem and deposed him and condemned the land in a hundred talents of silver and a talent of gold. <sup>4</sup> And he made Eliakim, his brother, king in his stead over Judah and Jerusalem, and he turned his name to Jehoiakim, but he took Jehoahaz with him and carried him away into Egypt.

<sup>5</sup> Jehoiakim was five and twenty years old when he began to reign, and he reigned eleven years in Jerusalem, and he did evil before the Lord, his God. <sup>6</sup> Against him came up Nebuchadnezzar, king of the Chaldeans, and led him bound in chains into Babylon. <sup>7</sup> And he carried also thither the vessels of the Lord and put them in his temple. <sup>8</sup> But the rest of the acts of Jehoiakim and his abominations which he wrought and the things that were found in him are con-

eo continentur in Libro Regum Israhel et Iuda. Regnavitque Ioachin, filius eius, pro eo.

<sup>9</sup> Octo annorum erat Ioachin cum regnare coepisset, et tribus mensibus ac decem diebus regnavit in Hierusalem, fecitque malum in conspectu Domini. <sup>10</sup> Cumque anni circulus volveretur, misit Nabuchodonosor Rex qui adduxerunt eum in Babylonem, asportatis simul pretiosissimis vasis domus Domini, regem vero constituit Sedeciam, patrum eius, super Iudam et Hierusalem.

<sup>11</sup> Viginti et unius anni erat Sedecias cum regnare coepisset, et undecim annis regnavit in Hierusalem. <sup>12</sup> Fecitque malum in oculis Domini, Dei sui, nec erubuit faciem Hieremiae, prophetae, loquentis ad se ex ore Domini. <sup>13</sup> A Rege quoque Nabuchodonosor recessit, qui adiuraverat eum per Deum, et induravit cervicem suam et cor ut non reverteretur ad Dominum, Deum Israhel. <sup>14</sup> Sed et universi principes sacerdotum et populus praevaricati sunt inique iuxta universas abominationes Gentium, et polluerunt domum Domini quam sanctificaverat sibi in Hierusalem. <sup>15</sup> Mittebat autem Dominus, Deus patrum suorum, ad illos per manum nuntiorum suorum de nocte consurgens et cotidie commonens eo quod parceret populo et habitaculo suo. <sup>16</sup> At illi subsannabant nuntios Dei et parvipendebant sermones eius includebantque prophetis donec ascenderet furor Domini in populum eius, et esset nulla curatio, <sup>17</sup> adduxit enim super eos regem Chaldeorum, et interfecit iuvenes eorum gladio in domo sanctuarii sui. Non est misertus adolescentis et virginis et senis nec decrepiti quidem, sed omnes tradidit in manibus eius. <sup>18</sup> Universaque vasa domus Domini tam maiora



tained in the Book of the Kings of Judah and Israel. And Jehoiachin, his son, reigned in his stead.

<sup>9</sup> Jehoiachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem, and he did evil in the sight of the Lord. <sup>10</sup> *And at the return of the year*, King Nebuchadnezzar sent *and brought* him to Babylon, carrying away at the same time the most precious vessels of the house of the Lord, and he made Zedekiah, his uncle, king over Judah and Jerusalem.

<sup>11</sup> Zedekiah was one and twenty years old when he began to reign, and he reigned eleven years in Jerusalem. <sup>12</sup> And he did evil in the eyes of the Lord, his God, and did not reverence the face of Jeremiah, the prophet, speaking to him from the mouth of the Lord. <sup>13</sup> He also revolted from King Nebuchadnezzar, who had made him swear by God, and he hardened his neck and his heart from returning to the Lord, the God of Israel. <sup>14</sup> Moreover all the chief of the priests and the people wickedly transgressed according to all the abominations of the Gentiles, and they defiled the house of the Lord which he had sanctified to himself in Jerusalem. <sup>15</sup> And the Lord, the God, of their fathers sent to them by the hand of his messengers rising early and daily admonishing them because he spared his people and his dwelling place. <sup>16</sup> But they mocked the messengers of God and despised his words and misused the prophets until the wrath of the Lord arose against his people, and there was no remedy, <sup>17</sup> for he brought upon them the king of the Chaldeans, and he slew their young men with the sword in the house of his sanctuary. He had no compassion on young man *or* maiden, *old* man *or even* him that stooped for age, but he delivered them all into his hands. <sup>18</sup> And all the vessels of the house of the Lord

quam minora et thesauros templi et regis et principum transtulit in Babylonem. <sup>19</sup> Incenderunt hostes domum Dei destruxeruntque murum Hierusalem, universas turres conbuserunt, et quicquid pretiosum fuerat demoliti sunt. <sup>20</sup> Si quis evaserat gladium, ductus in Babylonem servivit regi et filiis eius donec imperaret rex Persarum <sup>21</sup> ut conpleretur sermo Domini ex ore Hieremiae et celebraret terra sabbata sua, cunctis enim diebus desolationis egit sabbatum usque dum conplerentur septuaginta anni.

<sup>22</sup> Anno autem primo Cyri, regis Persarum, ad explendum sermonem Domini quem locutus fuerat per os Hieremiae, suscitavit Dominus spiritum Cyri, regis Persarum, qui iussit praedicari in universo regno suo etiam per scripturam, dicens, <sup>23</sup> "Haec dicit Cyrus, rex Persarum: 'Omnia regna terrae dedit mihi Dominus, Deus caeli, et ipse praecepit mihi ut aedificarem ei domum in Hierusalem, quae est in Iudaea. Quis ex vobis est in omni populo eius? Sit Dominus, Deus suus, cum eo, et ascendat.'"

great and small, and the treasures of the temple and of the king and of the princes he carried away to Babylon. <sup>19</sup> And the enemies set fire to the house of God and broke down the wall of Jerusalem, burnt all the towers, and whatsoever was precious they destroyed. <sup>20</sup> *Whosoever* escaped the sword was led into Babylon and there served the king and his sons till the *reign of the king of Persia* <sup>21</sup> that the word of the Lord by the mouth of Jeremiah might be fulfilled and the land might keep her sabbaths, for all the days of the desolation she kept a sabbath till the seventy years were expired.

<sup>22</sup> But in the first year of Cyrus, king of the Persians, to fulfill the word of the Lord which he had spoken by the mouth of Jeremiah, the Lord stirred up the heart of Cyrus, king of the Persians, who commanded it to be proclaimed through all his kingdom and by writing also, saying, <sup>23</sup> "Thus saith Cyrus, king of the Persians: 'All the kingdoms of the earth hath the Lord, the God of heaven, given to me, and he hath charged me to build him a house in Jerusalem, which is in Judea. Who is there among you of all his people? The Lord, his God, be with him, and let him go up.'"



# I EZRA

## Caput I

**I**n anno primo Cyri, regis Persarum, ut conpleretur verbum Domini ex ore Hieremiae suscitavit Dominus spiritum Cyri, regis Persarum, et transduxit vocem in universo regno suo etiam per scripturam, dicens, <sup>2</sup>“Haec dicit Cyrus, rex Persarum: ‘Omnia regna terrae dedit mihi Dominus, Deus caeli, et ipse praecepit mihi ut aedificarem ei domum in Hierusalem, quae est in Iudaea. <sup>3</sup>Quis est in vobis de universo populo eius? Sit Deus illius cum ipso. Ascendat in Hierusalem, quae est in Iudaea, et aedificet domum Domini, Dei Israhel; ipse est Deus qui est in Hierusalem. <sup>4</sup>Et omnes reliqui in cunctis locis ubicumque habitant adiuvent eum, viri de loco suo, argento et auro et substantia et pecoribus excepto quod voluntarie offerunt templo Dei quod est in Hierusalem.’”

<sup>5</sup> Et surrexerunt principes patrum de Iuda et Beniamin et sacerdotes et Levitae et omnis cuius suscitavit Deus spiritum ut ascenderent ad aedificandum templum Domini quod

## Chapter I

Cyrus, king of Persia, releaseth God's people from their captivity with license to return and build the temple in Jerusalem and restoreth the holy vessels which Nebuchadnezzar had taken from thence.

**I**n the first year of Cyrus, king of the Persians, that the word of the Lord by the mouth of Jeremias might be fulfilled the Lord stirred up the spirit of Cyrus, king of the Persians, and he made a proclamation *throughout* all his kingdom and in writing also, saying, <sup>2</sup> "Thus saith Cyrus, king of the Persians: 'The Lord, the God of heaven, hath given to me all the kingdoms of the earth, and he hath charged me to build him a house in Jerusalem, which is in Judea. <sup>3</sup> Who is there among you of all his people? His God be with him. Let him go up to Jerusalem, which is in Judea, and build the house of the Lord, the God of Israel; he is the God that is in Jerusalem. <sup>4</sup> And let all the rest in all places wheresoever they dwell help him, every man from his place, with silver and gold and goods and cattle besides that which they offer freely to the temple of God which is in Jerusalem.'"

<sup>5</sup> Then rose up the chief of the fathers of Judah and Benjamin and the priests and Levites and every one whose spirit God had raised up to go up to build the temple of the Lord

erat in Hierusalem. <sup>6</sup> Universique qui erant in circuitu adiuverunt manus eorum in vasis argenteis et aureis, in substantia et iumentis, in supellectili exceptis his quae sponte obtulerant. <sup>7</sup> Rex quoque Cyrus protulit vasa templi Domini quae tulerat Nabuchodonosor de Hierusalem et posuerat ea in templo dei sui.

<sup>8</sup> Protulit autem ea Cyrus, rex Persarum, per manum Mitridatis, filii Gazabar, et adnumeravit ea Sasabassar, principi Iudae. <sup>9</sup> Et hic est numerus eorum: fialae aureae triginta, fialae argenteae mille, cultri viginti novem, scyphi aurei triginta, <sup>10</sup> scyphi argentei secundi quadringenti decem, vasa alia mille, <sup>11</sup> omnia vasa aurea et argentea, quinque milia quadringenta. Universa tulit Sasabassar cum his qui ascendebant de transmigratione Babylonis in Hierusalem.

## Caput 2

**H**ii sunt autem filii provinciae qui ascenderunt de captivitate quam transtulerat Nabuchodonosor, rex Babylonis, in Babylonem et reversi sunt in Hierusalem et Iudam, unusquisque in civitatem suam, <sup>2</sup> qui venerunt cum Zorobabel,



which was in Jerusalem. <sup>6</sup> And all they that were round about helped their hands with vessels of silver and gold, with goods and with beasts *and* with furniture besides what they had offered on their own accord. <sup>7</sup> And King Cyrus brought forth the vessels of the temple of the Lord which Nebuchadnezzar had taken from Jerusalem and had put them in the temple of his god.

<sup>8</sup> Now Cyrus, king of Persia, brought them forth by the hand of Mithredath, the son of Gazabar, and numbered them to Sheshbazzar, the prince of Judah. <sup>9</sup> And this is the number of them: thirty bowls of gold, a thousand bowls of silver, nine and twenty knives, thirty cups of gold, <sup>10</sup> silver cups of a second sort four hundred and ten, other vessels a thousand, <sup>11</sup> all the vessels of gold and silver, five thousand four hundred. All these Sheshbazzar brought with them that came up from the *captivity* of Babylon to Jerusalem.

## Chapter 2

The number of them that returned to Judea. Their oblations.

**N**ow these are the children of the province that went out of the captivity which Nebuchadnezzar, king of Babylon, had carried away to Babylon and who returned to Jerusalem and Judah, every man to his city, <sup>2</sup> who came with Zerubba-

Hiesua, Neemia, Saraia, Rahelaia, Mardochai, Belsan, Mesphar, Beguai, Reum, Baana. Numerus virorum populi Israel: 3 filii Pharos, duo milia centum septuaginta duo; 4 filii Sephetia, trecenti septuaginta duo; 5 filii Area, septingenti septuaginta quinque; 6 filii Phaeth Moab filiorum Iosue, Ioab, duo milia octingenti duodecim; 7 filii Helam, mille ducenti quinquaginta quattuor; 8 filii Zeththua, nongenti quadraginta quinque; 9 filii Zacchai, septingenti sexaginta; 10 filii Bani, sescenti quadraginta duo; 11 filii Bebai, sescenti viginti tres; 12 filii Azgad, mille ducenti viginti duo; 13 filii Adonicam, sescenti sexaginta sex; 14 filii Beguai, duo milia quinquaginta sex; 15 filii Adin, quadringenti quinquaginta quattuor; 16 filii Ater qui erant ex Hiezechia, nonaginta octo; 17 filii Besai, trecenti viginti tres; 18 filii Iora, centum duodecim; 19 filii Asom, ducenti viginti tres; 20 filii Gebbar, nonaginta quinque; 21 filii Bethleem, centum viginti tres; 22 viri Netupha, quinquaginta sex; 23 viri Anathoth, centum viginti octo; 24 filii Azmaveth, quadraginta duo; 25 filii Cariathiarim, Caephira et Beroth, septingenti quadraginta tres; 26 filii Arama et Gaba, sescenti viginti unus; 27 viri Machmas, centum viginti duo; 28 viri Bethel et Gai, ducenti viginti tres; 29 filii Nebo, quinquaginta duo; 30 filii Megbis, centum quinquaginta sex; 31 filii Helam alterius, mille ducenti quinquaginta quattuor; 32 filii Arim, trecenti viginti; 33 filii Lod, Adid et Ono, septingenti viginti quinque; 34 filii Hiericho, tre-

bel, Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, Baanah. The number of the men of the people of Israel: <sup>3</sup> the children of Parosh, two thousand one hundred seventy-two; <sup>4</sup> the children of Shephatiah, three hundred seventy-two; <sup>5</sup> the children of Arah, seven hundred seventy-five; <sup>6</sup> the children of Pahath-moab of the children of Jeshua, Joab, two thousand eight hundred twelve; <sup>7</sup> the children of Elam, a thousand two hundred fifty-four; <sup>8</sup> the children of Zattu, nine hundred forty-five; <sup>9</sup> the children of Zaccai, seven hundred sixty; <sup>10</sup> the children of Bani, six hundred forty-two; <sup>11</sup> the children of Bebai, six hundred twenty-three; <sup>12</sup> the children of Azgad, a thousand two hundred twenty-two; <sup>13</sup> the children of Adonikam, six hundred sixty-six; <sup>14</sup> the children of Bigvai, two thousand fifty-six; <sup>15</sup> the children of Adin, four hundred fifty-four; <sup>16</sup> the children of Ater who were of Hezekiah, ninety-eight; <sup>17</sup> the children of Bezai, three hundred and twenty-three; <sup>18</sup> the children of Jorah, a hundred and twelve; <sup>19</sup> the children of Hashum, two hundred twenty-three; <sup>20</sup> the children of Gibbar, ninety-five; <sup>21</sup> the children of Bethlehem, a hundred twenty-three; <sup>22</sup> the men of Netophah, fifty-six; <sup>23</sup> the men of Anathoth, a hundred twenty-eight; <sup>24</sup> the children of Azmaveth, forty-two; <sup>25</sup> the children of Kiriatharim, Chephirah and Beeroth, seven hundred forty-three; <sup>26</sup> the children of Ramah and Geba, six hundred twenty-one; <sup>27</sup> the men of Michmas, a hundred twenty-two; <sup>28</sup> the men of Bethel and Ai, two hundred twenty-three; <sup>29</sup> the children of Nebo, fifty-two; <sup>30</sup> the children of Magbish, a hundred fifty-six; <sup>31</sup> the children of the other Elam, a thousand two hundred fifty-four; <sup>32</sup> the children of Harim, three hundred and twenty; <sup>33</sup> the children of Lod, Hadid and Ono, seven hundred twenty-five; <sup>34</sup> the children of Jericho, three hundred

centi quadraginta quinque; <sup>35</sup> filii Sennaa, tria milia sescenti triginta; <sup>36</sup> sacerdotes, filii Idaia in domo Hiesue, nongenti septuaginta tres; <sup>37</sup> filii Emmer, mille quinquaginta duo; <sup>38</sup> filii Phessur, mille ducenti quadraginta septem; <sup>39</sup> filii Arim, mille decem et septem; <sup>40</sup> Levitae, filii Hiesue et Cedmihel, filiorum Odevia, septuaginta quattuor; <sup>41</sup> cantores, filii Asaph, centum viginti octo; <sup>42</sup> filii ianitorum, filii Selmum, filii Ater, filii Telmon, filii Accub, filii Atita, filii Sobai, universi centum triginta novem; <sup>43</sup> Nathinnei, filii Sia, filii Asupha, filii Tebbaoth, <sup>44</sup> filii Ceros, filii Siaa, filii Phadon. <sup>45</sup> filii Levana, filii Agaba, filii Accub, <sup>46</sup> filii Agab, filii Selmai, filii Anan, <sup>47</sup> filii Gaddel, filii Gaer, filii Rahaia, <sup>48</sup> filii Rasin, filii Nechoda, filii Gazem, <sup>49</sup> filii Aza, filii Phasea, filii Bessee, <sup>50</sup> filii Asenaa, filii Munim, filii Nephusim, <sup>51</sup> filii Becbuc, filii Acupha, filii Arur, <sup>52</sup> filii Besluth, filii Maida, filii Arsa, <sup>53</sup> filii Bercos, filii Sisara, filii Thema, <sup>54</sup> filii Nasia, filii Atupha, <sup>55</sup> filii servorum Salomonis, filii Sotei, filii Suphereth, filii Pharuda, <sup>56</sup> filii Iala, filii Dercon, filii Gedel, <sup>57</sup> filii

forty-five; <sup>35</sup> the children of Senaah, three thousand six hundred thirty; <sup>36</sup> the priests, the children of Jedaiah of the house of Jeshua, nine hundred seventy-three; <sup>37</sup> the children of Immer, a thousand fifty-two; <sup>38</sup> the children of Pashhur, a thousand two hundred forty-seven; <sup>39</sup> the children of Harim, a thousand and seventeen; <sup>40</sup> the Levites, the children of Jeshua and of Kadmiel, the children of Hodaviah, seventy-four; <sup>41</sup> the singing men, the children of Asaph, a hundred twenty-eight; <sup>42</sup> the children of the porters, the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, in all a hundred thirty-nine; <sup>43</sup> the Nathinites, the children of Ziha, the children of Hasupha, the children of Tabbaoth, <sup>44</sup> the children of Keros, the children of Siaha, the children of Padon, <sup>45</sup> the children of Lebanah, the children of Hagabah, the children of Akkub, <sup>46</sup> the children of Hagab, the children of Shamlai, the children of Hanan, <sup>47</sup> the children of Giddel, the children of Gahar, the children of Reaiah, <sup>48</sup> the children of Rezin, the children of Nekoda, the children of Gazzam, <sup>49</sup> the children of Uzza, the children of Paseah, the children of Besai, <sup>50</sup> the children of Asnah, the children of Meunim, the children of Nephisim, <sup>51</sup> the children of Bakbuk, the children of Hakupha, the children of Harhur, <sup>52</sup> the children of Bazluth, the children of Mehida, the children of Harsha, <sup>53</sup> the children of Barkos, the children of Sisera, the children of Temah, <sup>54</sup> the children of Neziah, the children of Hatipha, <sup>55</sup> the children of the servants of Solomon, the children of Sotai, the children of Hasophereth, the children of Peruda, <sup>56</sup> the children of Jaalah, the children of Darkon, the children of Giddel, <sup>57</sup> the chil-

Saphatia, filii Athil, filii Phocereth, qui erant de Asebaim, filii Ammi, <sup>58</sup> omnes Nathinnei, et filii servorum Salomonis, trecenti nonaginta duo.

<sup>59</sup> Et hii qui ascenderunt de Thelmela, Thelarsa, Cherub et Don et Mer (et non potuerunt indicare domum patrum suorum et semen suum utrum ex Israhel essent): <sup>60</sup> filii Delaia, filii Tobia, filii Necoda, sescenti quinquaginta duo; <sup>61</sup> et de filiis sacerdotum, filii Obia, filii Accos, filii Berzellai, qui accepit de filiabus Berzellai, Galaditis, uxorem et vocatus est nomine eorum, <sup>62</sup> hii quaesierunt scripturam genealogiae suae et non invenerunt, et eiecti sunt de sacerdotio. <sup>63</sup> Et dixit Athersatha eis ut non comederent de Sancto Sanctorum donec surgeret sacerdos doctus atque perfectus.

<sup>64</sup> Omnis multitudo quasi unus quadraginta duo milia trecenti sexaginta <sup>65</sup> exceptis servis eorum et ancillis qui erant septem milia trecenti triginta septem et in ipsis cantores atque cantrices, ducentae, <sup>66</sup> equi eorum septingenti triginta sex, muli eorum ducenti quadraginta quinque, <sup>67</sup> cameli eorum quadringenti triginta quinque, asini eorum sex milia septingenti viginti.

<sup>68</sup> Et de principibus patrum cum ingrederentur templum Domini, quod est in Hierusalem, sponte obtulerunt in domum Domini ad extruendam eam in loco suo. <sup>69</sup> Secundum vires suas dederunt inpensas operis auri solidos sexaginta milia et mille, argenti minas quinque milia et vestes sacerdo-

dren of Shephatiah, the children of Hattil, the children of Pochereth, which were of Hazzebaim, the children of Ami,  
<sup>58</sup> all the Nethinites, and the children of the servants of Solomon, three hundred ninety-two.

<sup>59</sup> And these are they that came up from Tel-melah, Tel-harsha, Cherub and Addan and Immer (and they could not shew the house of their fathers and their seed whether they were of Israel): <sup>60</sup> the children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty-two; <sup>61</sup> and of the children of the priests, the children of Habaiah, the children of Hakkoz, the children of Barzillai, who took a wife of the daughters of Barzillai, the Gileadite, and was called by their name, <sup>62</sup> these sought the writing of their genealogy and found it not, and they were cast out of the priesthood. <sup>63</sup> And Tirshatha said to them that they should not eat of the Holy of Holies till there arose a priest learned and perfect.

<sup>64</sup> All the multitude as one man were forty-two thousand three hundred and sixty <sup>65</sup> besides their menservants and womenservants *of whom there* were seven thousand three hundred and thirty-seven and among them singing men and singing women, two hundred, <sup>66</sup> their horses seven hundred thirty-six, their mules two hundred forty-five, <sup>67</sup> their camels four hundred thirty-five, their asses six thousand seven hundred and twenty.

<sup>68</sup> And *some* of the chief of the fathers when they *came* to the temple of the Lord, which is in Jerusalem, offered freely to the house of the Lord to build it in its place. <sup>69</sup> According to their ability they gave *towards* the expenses of the work sixty-one thousand solids of gold, five thousand pounds

tales centum. <sup>70</sup> Habitaverunt ergo sacerdotes et Levitae et de populo et cantores et ianitores et Nathinnei in urbibus suis universusque Israhel in civitatibus suis.

### Caput 3

**I**amque venerat mensis septimus, et erant filii Israhel in civitatibus suis, congregatus est ergo populus quasi vir unus in Hierusalem. <sup>2</sup> Et surrexit Iosue, filius Iosedech, et fratres eius sacerdotes et Zorobabel, filius Salathihel, et fratres eius, et aedificaverunt altare Dei Israhel ut offerrent in eo holocaustomata sicut scriptum est in lege Mosi, viri Dei. <sup>3</sup> Conlocaverunt autem altare Dei super bases suas deterrentibus eos per circuitum populis terrarum, et obtulerunt super illud holocaustum Domino mane et vespere. <sup>4</sup> Feceruntque sollemnitatem tabernaculorum sicut scriptum est et holocaustum diebus singulis per ordinem secundum praeceptum, opus diei in die suo. <sup>5</sup> Et post haec holocaustum iuge tam in kalendis quam in universis sollemnitatibus Domini



of silver and a hundred garments for the priests. <sup>70</sup> So the priests and the Levites and *some* of the people and the singing men and the porters and the Nathinites dwelt in their cities and all Israel in their cities.

## Chapter 3

An altar is built for sacrifice, the feast of tabernacles is solemnly celebrated, and the foundations of the temple are laid.

**A**nd now the seventh month was come, and the children of Israel were in their cities, and the people gathered themselves together as one man to Jerusalem. <sup>2</sup> And Jeshua, the son of Jozadak, rose up and his brethren the priests and Zerubbabel, the son of Shealtiel, and his brethren, and they built the altar of the God of Israel that they might offer holocausts upon it as it is written in the law of Moses, the man of God. <sup>3</sup> And they set the altar of God upon its bases while the people of the lands round about put them in fear, and they offered upon it a holocaust to the Lord morning and evening. <sup>4</sup> And they kept the feast of tabernacles as it is written and *offered* the holocaust every day orderly according to the commandment, the duty of the day in its day. <sup>5</sup> And afterwards the continual holocaust both on the new moons and on all the solemnities of the Lord that were con-

quae erant consecratae et in omnibus in quibus ultro offerebatur munus Domino. <sup>6</sup> A primo die mensis septimi coeperunt offerre holocaustum Domino, porro templum Dei fundatum necdum erat. <sup>7</sup> Dederunt autem pecunias latomis et cementariis, cibum quoque et potum et oleum Sidoniis Tyriisque ut deferrent ligna cedrina de Libano ad mare Ioppes iuxta quod praeceperat Cyrus, rex Persarum, eis.

<sup>8</sup> Anno autem secundo adventus eorum ad templum Dei in Hierusalem, mense secundo, coeperunt Zorobabel, filius Salathiel, et Iosue, filius Iosedech, et reliqui de fratribus eorum, sacerdotes et Levitae et omnes qui venerant de captivitate in Hierusalem, et constituerunt Levitas a viginti annis et supra ut urguerent opus Domini. <sup>9</sup> Stetitque Iosue et filii eius et fratres eius, Cedmihel et filii eius et filii Iuda quasi vir unus ut instarent super eos qui faciebant opus in templo Dei, filii Enadad et filii eorum et fratres eorum, Levitae. <sup>10</sup> Fundato igitur a cementariis templo Domini steterunt sacerdotes in ornatu suo cum tubis, et Levitae, filii Asaph, in cymbalis ut laudarent Deum per manus David, regis Israhel. <sup>11</sup> Et concinebant in hymnis et confessione Domino quoniam bonus, quoniam in aeternum misericordia eius super Israhel. Omnis quoque populus vociferabatur clamore magno in laudando Dominum eo quod fundatum esset templum Domini. <sup>12</sup> Plurimi etiam de sacerdotibus et Levitis et principes patrum et seniores qui viderant templum prius cum fundatum esset hoc templum in oculis eorum flebant voce magna, et multi vociferantes in laetitia elevabant vocem <sup>13</sup> nec poterat quisquam agnoscere vocem

secrated and on all in which a free-will offering was made to the Lord. <sup>6</sup> From the first day of the seventh month they began to offer *holocausts* to the Lord, but the temple of God was not yet founded. <sup>7</sup> And they gave money to hewers of stones and to masons and meat and drink and oil to the Sidonians and Tyrians to bring cedar trees from Lebanon to the sea of Joppa according to *the orders which* Cyrus, king of the Persians, had *given* them.

<sup>8</sup> And in the second year of their coming to the temple of God in Jerusalem, the second month, Zerubbabel, the son of Shealtiel, and Jeshua, the son of Jozadak, and the rest of their brethren, the priests and the Levites and all that were come from the captivity to Jerusalem, began, and they appointed Levites from twenty years old and upward to hasten forward the work of the Lord. <sup>9</sup> Then Jeshua and his sons and his brethren, Kadmiel and his sons and the children of Judah as one man stood to hasten them that did the work in the temple of God, the sons of Henadad and their sons and their brethren, the Levites. <sup>10</sup> And when the masons laid the foundations of the temple of the Lord the priests stood in their ornaments with trumpets, and the Levites, the sons of Asaph, with cymbals to praise God by the hands of David, king of Israel. <sup>11</sup> And they sung together hymns and *praise* to the Lord because he is good, for his mercy endureth for ever *towards* Israel. And all the people shouted with a great shout, *praising* the Lord because the foundations of the temple of the Lord were laid. <sup>12</sup> But many of the priests and the Levites and the chief of the fathers and the ancients that had seen the former temple when they *had the foundation of this temple* before their eyes wept with a loud voice, and many shouting for joy lifted up their voice <sup>13</sup> *so that* one could not

clamoris laetantium et vocem fletus populi, commixtim enim populus vociferabatur clamore magno et vox audiebatur procul.

## Caput 4

**A**udierunt autem hostes Iudae et Benjamin quia filii captivitatis aedificarent templum Domino, Deo Israhel. <sup>2</sup> Et accedentes ad Zorobabel et ad principes patrum dixerunt eis, "Aedificemus vobiscum, quia ita ut vos quaerimus Deum vestrum. Ecce: nos immolavimus victimas ex diebus Asor Haddan, regis Assur, qui adduxit nos huc."

<sup>3</sup> Et dixit eis Zorobabel et Iosue et reliqui principes patrum Israhel, "Non est vobis et nobis ut aedificemus domum Deo nostro, sed nos ipsi soli aedificabimus Domino, Deo nostro, sicut praecepit nobis Cyrus, rex Persarum."

<sup>4</sup> Factum est igitur ut populus terrae inpediret manus populi Iudae et turbaret eos in aedificando. <sup>5</sup> Conduxerunt autem adversum eos consiliatores ut destruerent consilium eorum omnibus diebus Cyri, regis Persarum, et usque ad regnum Darii, regis Persarum. <sup>6</sup> In regno autem Asueri, princi-

distinguish the voice of the shout of joy from the noise of the weeping of the people, for one with another the people shouted with a loud shout, and the voice was heard afar off.

## Chapter 4

The Samaritans by their letter to the king hinder the building.

**N**ow the enemies of Judah and Benjamin heard that the children of the captivity were building a temple to the Lord, the God of Israel. <sup>2</sup> And they came to Zerubbabel and the chief of the fathers and said to them, "Let us build with you, for we seek your God as ye do. Behold: we have *sacrificed* to him since the days of Esar-haddon, king of Assyria, who brought us hither."

<sup>3</sup> *But* Zerubbabel and Jeshua and the rest of the chief of the fathers of Israel said to them, "You have nothing to do with us to build a house to our God, but we ourselves alone will build to the Lord, our God, as Cyrus, king of the Persians, hath commanded us."

<sup>4</sup> *Then* the people of the land hindered the hands of the people of Judah and troubled them in building. <sup>5</sup> And they hired counsellors against them to frustrate their design all the days of Cyrus, king of Persia, even until the reign of Darius, king of the Persians. <sup>6</sup> And in the reign of Ahasuerus, in

pio regni eius, scripserunt accusationem adversum habitatores Iudae et Hierusalem. <sup>7</sup> Et in diebus Artaxersis scripsit Beselam, Mitridatis et Tabel et reliqui qui erant in consilio eorum ad Artaxersen, regem Persarum, epistula autem accusationis scripta erat Syriace et legebatur sermone Syro. <sup>8</sup> Reum Beelteem et Samsai, scriba, scripserunt epistulam unam de Hierusalem Artaxersi Regi huiuscemodi:

<sup>9</sup> “Reum Beelteem et Samsai, scriba, et reliqui consiliatores eorum, Dinei et Apharsathei, Terphalei, Apharsei, Erchuei, Babylonii, Susannechei, Deaei et Aelamitae <sup>10</sup> et ceteri de gentibus quas transtulit Asennaphar magnus et gloriosus et habitare eas fecit in civitatibus Samariae et in reliquis regionibus trans Flumen in pace.”

<sup>11</sup> (Hoc est exemplar epistulae quam miserunt ad eum.)

“Artaxersi, regi, servi tui, viri qui sunt trans Fluvium, salutem dicunt.

<sup>12</sup> “Notum sit regi quia Iudaei qui ascenderunt a te ad nos venerunt in Hierusalem, civitatem rebellem et pessimam quam aedificant, extruentes muros eius et parietes componentes. <sup>13</sup> Nunc igitur notum sit regi quia si civitas illa aedificata fuerit et muri eius instaurati, tributum et vectigal et annuos redditus non dabunt, et usque ad reges haec noxa perveniet. <sup>14</sup> Nos autem memores salis quod in palatio comeditimus et quia laesiones regis videre nefas ducimus idcirco missimus et nuntiavimus regi <sup>15</sup> ut recenseas in libris historiarum patrum tuorum, et invenies scriptum in commentariis et scies quoniam urbs illa urbs rebellis est et nocens regibus

the beginning of his reign, they wrote an accusation against the inhabitants of Judah and Jerusalem. <sup>7</sup> And in the days of Artaxerxes, Bishlam, Mithredath and Tabeel and the rest that were in *the* council wrote to Artaxerxes, king of the Persians, and the letter of accusation was written in Syriac and was read in the Syrian tongue. <sup>8</sup> Rehum Beelteem and Shimshai, the scribe, wrote a letter from Jerusalem to King Artaxerxes in this manner:

<sup>9</sup> "Rehum Beelteem and Shimshai, the scribe, and the rest of their counsellors, the Dinites and the Apharsathacites, the Therphalites, the Apharsites, the Erechites, the Babylo-nians, the Susanechites, the Dievites and the Elamites <sup>10</sup> and the rest of the nations whom the great and glorious Osnappar brought over and made to dwell in the cities of Samaria and in the rest of the countries of this side of the River in peace."

<sup>11</sup> (This is the copy of the letter which they sent to him.)

"To Artaxerxes, the king, thy servants, the men that are on this side of the River, send greeting.

<sup>12</sup> "Be it known to the king that the Jews who came up from thee to us are come to Jerusalem, a rebellious and wicked city which they are building, setting up the ramparts thereof and repairing the walls. <sup>13</sup> And now be it known to the king that if this city be built up and the walls thereof repaired, they will not pay tribute *nor* toll *nor* yearly revenues, and this loss will fall upon the kings. <sup>14</sup> But we remembering the salt that we have eaten in the palace and because we count it a crime to see the *king wronged* have therefore sent and certified the king <sup>15</sup> that *search may be made* in the books of the histories of thy fathers, and thou shalt find written in the records and shalt know that this city is a rebellious city

et provinciis et bella concitantur in ea ex diebus antiquis, quam ob rem et civitas ipsa destructa est.

<sup>16</sup> “Nuntiamus nos regi quoniam si civitas illa aedificata fuerit et muri ipsius instaurati possessionem trans Fluvium non habebis.”

<sup>17</sup> Verbum misit rex ad Reum Beelteem et Samsai, scribam, et ad reliquos qui erant in consilio eorum, habitatores Samariae, et ceteris trans Fluvium, salutem dicens et pacem:

<sup>18</sup> “Accusationem quam misistis ad nos manifeste lecta est coram me, <sup>19</sup> et a me praeceptum est, et recensuerunt, inveneruntque quoniam civitas illa a diebus antiquis adversum reges rebellat, et seditiones et proelia concitantur in ea, <sup>20</sup> nam et reges fortissimi fuerunt in Hierusalem qui et dominati sunt omni regioni quae trans Fluvium est tributum quoque et vectigal et redditus accipiebant.

<sup>21</sup> “Nunc ergo audite sententiam: prohibeatis viros illos ut urbs illa non aedificetur donec si forte a me iussum fuerit. <sup>22</sup> Videte ne neglegenter hoc impleatis et paulatim crescat malum contra reges.”

<sup>23</sup> Itaque exemplum edicti Artaxersis Regis lectum est coram Reum Beelteem et Samsai, scriba, et consiliariis eorum, et abierunt festini in Hierusalem ad Iudaeos et prohibuerunt eos in brachio et robore. <sup>24</sup> Tunc intermissum est opus domus Domini in Hierusalem et non fiebat usque ad annum secundum regni Darii, regis Persarum.



and hurtful to the kings and provinces and that wars were raised therein of old time, for which cause also the city was destroyed.

16 "We certify the king that if this city be built and the walls thereof repaired thou shalt have no possession on this side of the River."

17 The king sent word to Rehum Beelteem and Shimshai, the scribe, and to the rest that were in their council, inhabitants of Samaria, and to the rest beyond the River, sending greeting and peace:

18 "The accusation which you have sent to us hath been plainly read before me, 19 and I commanded, and *search hath been made*, and *it is found* that this city of old time hath rebelled against kings, and seditions and wars have been raised therein, 20 for there have *been* powerful kings in Jerusalem who have had dominion over all the country that is beyond the River and have received tribute and toll and revenues.

21 "Now therefore hear the sentence: hinder those men that this city be not built till *further orders be given* by me. 22 See that you *be not negligent in executing* this lest by little and little the evil grow *to the hurt of the kings*."

23 Now the copy of the edict of King Artaxerxes was read before Rehum Beelteem and Shimshai, the scribe, and their counsellors, and they went up in haste to Jerusalem to the Jews and hindered them with arm and power. 24 Then the work of the house of the Lord in Jerusalem was interrupted and *ceased* till the second year of the reign of Darius, king of the Persians.

## Caput 5

**P**rophetaverunt autem Aggeus, propheta, et Zaccharias, filius Addo, prophetantes ad Iudaeos qui erant in Iudaea et Hierusalem in nomine Dei Israhel. <sup>2</sup>Tunc surrexerunt Zorobabel, filius Salathihel, et Iosue, filius Iosedech, et coeperunt aedificare templum Dei in Hierusalem, et cum eis prophetae Dei adiuvantes eos. <sup>3</sup>In ipso autem tempore venit ad eos Tatannai, qui erat dux trans Flumen, et Starbuzannai et consiliarii eorum sicque dixerunt eis, “Quis dedit vobis consilium ut domum hanc aedificaretis et muros instauretis?”

<sup>4</sup>Ad quod respondimus eis quae essent nomina hominum auctorum illius aedificationis, <sup>5</sup>oculus autem Dei eorum factus est super senes Iudaeorum, et non potuerunt inhibere eos. Placuitque ut res ad Darium referretur, et tunc satisfacerent adversus accusationem illam.

<sup>6</sup>Exemplar epistulae quam misit Tatannai, dux regionis trans Flumen, et Starbuzannai et consiliatores eius, Aphar-

## Chapter 5

By the exhortation of Haggai and Zechariah the people proceed in building the temple, which their enemies strive in vain to hinder.

**N**ow Haggai, the prophet, and Zechariah, the son of Iddo, *prophesied* to the Jews that were in Judea and Jerusalem in the name of the God of Israel. <sup>2</sup> Then rose up Zerubbabel, the son of Shealtiel, and Jeshua, the son of Jozadak, and began to build the temple of God in Jerusalem, and with them were the prophets of God helping them. <sup>3</sup> And at the same time came to them Tattenai, who was governor beyond the River, and Shethar-bozenai and their counsellors and said thus to them, "Who hath given you counsel to build this house and to repair the walls *thereof*?"

<sup>4</sup> In answer to which we gave them the names of the men who were the promoters of that building, <sup>5</sup> but the eye of their God was upon the ancients of the Jews, and they could not hinder them. And it was agreed that the matter should be referred to Darius, and then they should give satisfaction concerning that accusation.

<sup>6</sup> The copy of the letter that Tattenai, governor of the country beyond the River, and Shethar-bozenai and his counsellors, the Arphasachites who dwelt beyond the River,

sacei qui erant trans Flumen ad Darium, regem. <sup>7</sup> Sermo quem miserant ei sic scriptus erat:

“Dario, regi, pax omnis.

<sup>8</sup> “Notum sit regi isse nos ad Iudaeam provinciam ad domum Dei magni quae aedificatur lapide inpolito, et ligna ponuntur in parietibus, opusque illud diligenter extruitur et crescit in manibus eorum. <sup>9</sup> Interrogavimus ergo senes illos et ita diximus eis, ‘Quis dedit vobis potestatem ut domum hanc aedificaretis et muros hos instauraretis?’ <sup>10</sup> Sed et nomina eorum quaesivimus ab eis ut nuntiaremus tibi, scripsimusque nomina eorum virorum qui sunt principes in eis.

<sup>11</sup> “Huiusmodi autem sermones responderunt nobis, dicentes, ‘Nos sumus servi Dei caeli et terrae, et aedificamus templum quod erat extructum ante hos annos multos quodque rex Israhel magnus aedificaverat et extruxerat. <sup>12</sup> Postquam autem ad iracundiam provocaverunt patres nostri Deum caeli tradidit eos in manus Nabuchodonosor, regis Babylonis, Chaldei, domum quoque hanc destruxit et populum eius transtulit in Babylonem. <sup>13</sup> Anno autem primo Cyri, regis Babylonis, Cyrus Rex proposuit edictum ut domus haec Dei aedificaretur. <sup>14</sup> Nam et vasa templi Dei aurea et argentea quae Nabuchodonosor tulerat de templo quod erat in Hierusalem et asportaverat ea in templum Babylonis protulit Cyrus Rex de templo Babylonis, et data sunt Sasabassar vocabulo quem et principem constituit <sup>15</sup> dixitque ei, “Haec vasa tolle, et vade, et pone ea in templo quod est in Hierusalem, et domus Dei aedificetur in loco suo.” <sup>16</sup> Tunc itaque Sasabassar ille venit et posuit fundamenta templi Dei in Hie-

sent to Darius, the king. <sup>7</sup> The *letter* which they sent him was written thus:

“To Darius, the king, all peace.

<sup>8</sup> “Be it known to the king that we went to the province of Judea to the house of the great God which they are building with unpolished stones, and timber is laid in the walls, and this work is carried on diligently and advanceth in their hands. <sup>9</sup> And we asked those ancients and said to them thus, ‘Who hath given you authority to build this house and to repair these walls?’ <sup>10</sup> We asked also of them their names that we might give thee notice, and we have written the names of *the* men that are the chief among them.

<sup>11</sup> “And they answered us in these words, saying, ‘We are the servants of the God of heaven and earth, and we are building a temple that was built these many years ago and which a great king of Israel built and set up. <sup>12</sup> But after that our fathers had provoked the God of heaven to wrath he delivered them into the hands of Nebuchadnezzar, the king of Babylon, the Chaldean, and he destroyed this house and carried away the people to Babylon. <sup>13</sup> But in the first year of Cyrus, the king of Babylon, King Cyrus set forth a decree that this house of God should be built. <sup>14</sup> *And* the vessels also of gold and silver of the temple of God which Nebuchadnezzar had taken out of the temple that was in Jerusalem and had brought them to the temple of Babylon King Cyrus brought out of the temple of Babylon, and they were delivered to *one* Sheshbazzar whom also he appointed governor <sup>15</sup> and said to him, “Take these vessels, and go, and put them in the temple that is in Jerusalem, and let the house of God be built in its place.” <sup>16</sup> *Then* came this *same* Sheshbazzar and laid the foundations of the temple of God in Jerusa-

rusalem, et ex eo tempore usque nunc aedificatur et necdum completum est.

17 “Nunc ergo si videtur regi bonum, recenseat in bibliotheca regis, quae est in Babylone, utrumnam a Cyro, rege, iussum sit ut aedificaretur domus Dei in Hierusalem, et voluntatem regis super hac re mittat ad nos.”

## Caput 6

**T**unc Darius Rex praecepit, et recensuerunt in bibliotheca librorum qui erant repositi in Babylone, <sup>2</sup> et inventum est in Ecbathanis, quod est castrum in Madena provincia, volumen unum talisque scriptus erat in eo commentarius: <sup>3</sup> “Anno primo Cyri, regis, Cyrus, rex, decrevit ut domus Dei quae est in Hierusalem aedificaretur in loco ubi immolent hostias et ut ponant fundamenta subportantia altitudinem cubitorum sexaginta et latitudinem cubitorum sexaginta, <sup>4</sup> ordines de lapidibus inpolitis tres et sic ordines de lignis novis, sumptus autem de domo regis dabuntur. <sup>5</sup> Sed et vasa templi Dei aurea et argentea quae Nabuchodonosor tulerat de templo Hierusalem et adtulerat ea in Babylonem reddan-

lem, and from that time until now it is in building and is not yet finished.

17 “Now therefore if it seem good to the king, let him search in the king’s library, which is in Babylon, whether it hath been decreed by Cyrus, the king, that the house of God in Jerusalem should be built, and let the king send his pleasure to us concerning this matter.”

## Chapter 6

King Darius favoureth the building and contributeth to it.

Then King Darius gave orders, and they searched in the library of the books that were laid up in Babylon,<sup>2</sup> and there was found in Ecbatana, which is a castle in the province of Media, a book *in which this* record was written:<sup>3</sup> “In the first year of Cyrus, the king, Cyrus, the king, decreed that the house of God should be built which is in Jerusalem in the place where they may offer sacrifices and that they lay the foundations *that may support* the height of threescore cubits and the breadth of threescore cubits,<sup>4</sup> three rows of unpolished stones and so rows of new timber, and the charges shall be given out of the king’s house.<sup>5</sup> And also let the golden and silver vessels of the temple of God which Nebuchadnezzar took out of the temple of Jerusalem and brought to Babylon be restored and carried back to the temple of

tur et referantur in templum Hierusalem in locum suum, quae et posita sunt in templo Dei.

<sup>6</sup> “Nunc ergo Tatannai, dux regionis quae est trans Flumen, Starbuzannai et consiliarii vestri, Apharsacei, qui estis trans Flumen, procul recedite ab illis, <sup>7</sup> et dimittite fieri templum Dei illud a duce Iudaeorum et a senioribus eorum ut domum Dei illam aedificent in loco suo. <sup>8</sup> Sed et a me praeceptum est quid oporteat fieri a presbyteris Iudaeorum illis ut aedificetur domus Dei, scilicet, ut de arca regis, id est, de tributis quae dantur de regione trans Flumen, studiose sumptus dentur viris illis ne impediatur opus. <sup>9</sup> Quod si necesse fuerit, et vitulos et agnos et hedos in holocaustum Deo caeli, frumentum, sal, vinum et oleum secundum ritum sacerdotum qui sunt in Hierusalem detur eis per dies singulos ne sit in aliquo querimonia. <sup>10</sup> Et offerant oblationes Deo caeli orentque pro vita regis et filiorum eius.

<sup>11</sup> “A me ergo positum est decretum ut omnis homo qui hanc mutaverit iussionem, tollatur lignum de domo ipsius et erigatur, et configatur in eo, domus autem eius publicetur. <sup>12</sup> Deus autem qui habitare fecit nomen suum ibi dissipet omnia regna et populum qui extenderit manum suam ut repugnet et dissipet domum Dei illam quae est in Hierusalem. Ego, Darius, statui decretum, quod studiose impleri volo.”

<sup>13</sup> Igitur Tatannai, dux regionis trans Flumen, et Starbuzannai et consiliarii eius secundum quod praeceperat Darius, rex, sic diligenter exsecuti sunt. <sup>14</sup> Seniores autem Iudaeorum aedificabant et prosperabantur iuxta prophetiam



Jerusalem to their place, which also were placed in the temple of God.

<sup>6</sup> “Now therefore Tattenai, governor of the country beyond the River, Shethar-bozenai and your counsellors, the Apharsachites, who are beyond the River, depart far from them, <sup>7</sup> and let that temple of God be built by the governor of the Jews and by their ancients that they may build that house of God in its place. <sup>8</sup> I also have commanded what must be done by those ancients of the Jews that the house of God may be built, to wit, that of the king’s chest, that is, of the *tribute* that *is* paid out of the country beyond the River, the charges be diligently given to those men lest the work be hindered. <sup>9</sup> And if it shall be necessary, let calves also and lambs and kids for holocausts to the God of heaven, wheat, salt, wine and oil according to the custom of the priests that are in Jerusalem be given them day by day that there be no complaint in any thing. <sup>10</sup> And let them offer oblations to the God of heaven and pray for the life of the king and of his children.

<sup>11</sup> “And I have made a decree that *if any whosoever* shall alter this commandment, a beam be taken from his house and set up, and he be nailed upon it, and his house be confiscated. <sup>12</sup> And may the God that hath caused his name to dwell there destroy all kingdoms and the people that shall put out their hand to resist and to destroy the house of God that is in Jerusalem. I, Darius, have made the decree, which I will have diligently complied with.”

<sup>13</sup> So *then* Tattenai, governor of the country beyond the River, and Shethar-bozenai and his counsellors diligently *executed what* Darius, the king, had commanded. <sup>14</sup> And the ancients of the Jews built and prospered according to the

Aggei, prophetae, et Zacchariae, filii Addo, et aedificaverunt et construxerunt iubente Deo Israhel et iubente Cyro et Dario et Artarxerse, regibus Persarum. <sup>15</sup> Et compleverunt domum Dei istam usque ad diem tertium mensis adar qui est annus sextus regni Darii Regis.

<sup>16</sup> Fecerunt autem filii Israhel, sacerdotes et Levitae et reliqui filiorum transmigrationis dedicationem domus Dei in gaudio. <sup>17</sup> Et obtulerunt in dedicationem domus Dei vitulos centum, arietes ducentos, agnos quadringentos, hircos caprarum pro peccato totius Israhel duodecim iuxta numerum tribuum Israhel. <sup>18</sup> Et statuerunt sacerdotes in ordinibus suis et Levitas in vicibus suis super opera Dei in Hierusalem sicut scriptum est in Libro Mosi. <sup>19</sup> Fecerunt autem filii Israel transmigrationis pascha quartadecima die mensis primi, <sup>20</sup> purificati enim fuerant sacerdotes et Levitae quasi unus. Omnes mundi ad immolandum pascha universis filiis transmigrationis et fratribus suis, sacerdotibus, et sibi. <sup>21</sup> Et comederunt filii Israhel qui reversi fuerant de transmigratione et omnes qui se separaverant a coinquinatione gentium terrae ad eos, ut quaererent Dominum, Deum Israhel. <sup>22</sup> Et fecerunt sollemnitatem azymorum septem diebus in laetitia, quoniam laetificaverat eos Dominus et converterat cor regis Assur ad eos ut adjuvaret manus eorum in opere domus Domini, Dei Israhel.

prophecy of Haggai, the prophet, and of Zechariah, the son of Iddo, and they built and finished by the commandment of the God of Israel and by the commandment of Cyrus and Darius and Artaxerxes, kings of the Persians. <sup>15</sup> And they were finishing this house of God until the third day of the month of Adar which was in the sixth year of the reign of King Darius.

<sup>16</sup> And the children of Israel, the priests and the Levites and the rest of the children of the *captivity* kept the dedication of the house of God with joy. <sup>17</sup> And they offered at the dedication of the house of God a hundred calves, two hundred rams, four hundred lambs and for a *sin offering for all* Israel twelve he-goats according to the number of the tribes of Israel. <sup>18</sup> And they set the priests in their divisions and the Levites in their courses over the works of God in Jerusalem as it is written in the Book of Moses. <sup>19</sup> And the children of Israel of the *captivity* kept the phase on the fourteenth day of the first month, <sup>20</sup> for all the priests and the Levites were purified as one man. All were clean to kill the phase for all the children of the *captivity* and for their brethren, the priests, and themselves. <sup>21</sup> And the children of Israel that were returned from *captivity* and all that had separated themselves from the filthiness of the nations of the earth to them, to seek the Lord, the God of Israel, did eat. <sup>22</sup> And they kept the feast of unleavened bread seven days with joy, for the Lord had made them joyful and had turned the heart of the king of Assyria to them that he should help their hands in the work of the house of the Lord, the God of Israel.

## Caput 7

**P**ost haec autem verba in regno Artaxersis, regis Persarum, Ezras, filius Saraiae, filii Azariae, filii Helciae, <sup>2</sup> filii Selsius, filii Sadoc, filii Achitob, <sup>3</sup> filii Amariae, filii Azariae, filii Maraioth, <sup>4</sup> filii Zariae, filii Ozi, filii Bocci, <sup>5</sup> filii Abisue, filii Finees, filii Eleazar, filii Aaron, sacerdotis ab initio, <sup>6</sup> ipse Ezras ascendit de Babylone, et ipse scriba velox in lege Mosi quam dedit Dominus Deus Israhel, et dedit ei rex secundum manum Domini, Dei eius, super eum omnem petitionem eius. <sup>7</sup> Et ascenderunt de filiis Israhel et de filiis sacerdotum et de filiis Levitarum et de cantoribus et de ianitoribus et de Nathinneis in Hierusalem anno septimo Artaxersis, regis. <sup>8</sup> Et venerunt in Hierusalem mense quinto, ipse est, annus septimus regis, <sup>9</sup> quia in primo die mensis primi coepit ascendere de Babylone. Et in primo die mensis quinti venit in Hierusalem iuxta manum Dei sui bonam super se, <sup>10</sup> Ezras

## Chapter 7

Ezra goeth up to Jerusalem to teach and assist the people with a gracious decree of Artaxerxes.

**N**ow after these things in the reign of Artaxerxes, king of the Persians, Ezra, the son of Seraiah, the son of Azariah, the son of Hilkiah, <sup>2</sup> the son of Shallum, the son of Zadok, the son of Ahitub, <sup>3</sup> the son of Amariah, the son of Azariah, the son of Meraioth, <sup>4</sup> the son of Zehariah, the son of Uzzi, the son of Bukki, <sup>5</sup> the son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron, the priest from the beginning, <sup>6</sup> this Esdras went up from Babylon, and he was a ready scribe in the law of Moses which the Lord God had given to Israel, and the king granted him all his request according to the hand of the Lord, his God, upon him. <sup>7</sup> And there went up *some* of the children of Israel and of the children of the priests and of the children of the Levites and of the singing men and of the porters and of the Nathinites to Jerusalem in the seventh year of Artaxerxes, the king. <sup>8</sup> And they came to Jerusalem in the fifth month *in* the seventh year of the king, <sup>9</sup> for upon the first day of the first month he began to go up from Babylon. And on the first day of the fifth month he came to Jerusalem according to the good hand of his God upon him, <sup>10</sup> for Ezra had prepared

enim paravit cor suum ut investigaret legem Domini et faceret et doceret in Israhel praeceptum et iudicium. <sup>11</sup> Hoc est autem exemplar epistulae edicti quod dedit Rex Artarxersis Ezrae, sacerdoti, scribae erudito in sermonibus et praeceptis Domini et caerimoniis eius in Israhel:

<sup>12</sup> “Artarxersis, rex regum, Ezrae, sacerdoti, scribae legis Dei caeli doctissimo, salutem.

<sup>13</sup> “A me decretum est ut cuicumque placuerit in regno meo de populo Israhel et de sacerdotibus eius et de Levitis ire in Hierusalem tecum vadat, <sup>14</sup> a facie enim regis et septem consiliatorum eius missus es ut visites Iudaeam et Hierusalem in lege Dei tui, quae est in manu tua, <sup>15</sup> et ut feras argentum et aurum quod rex et consiliatores eius sponte obtulerunt Deo Israhel cuius in Hierusalem tabernaculum est <sup>16</sup> et omne argentum et aurum quodcumque inveneris in universa provincia Babylonis et populus offerre voluerit et de sacerdotibus qui sponte obtulerint domui Dei sui quae est in Hierusalem. <sup>17</sup> Libere accipe, et studiose eme de hac pecunia vitulos, arietes, agnos et sacrificia et libamina eorum, et offer ea super altare templi Dei vestri quod est in Hierusalem. <sup>18</sup> Sed et si quid tibi et fratribus tuis placuerit de reliquo argento et auro ut faciat, iuxta voluntatem Dei vestri facite. <sup>19</sup> Vasa quoque quae dantur tibi in ministerium domus Dei tui trade in conspectu Dei Hierusalem. <sup>20</sup> Sed et cetera quibus opus fuerit in domo Dei tui, quantumcumque necesse est ut expendas, dabis de thesauro et de fisco regis et a me.

<sup>21</sup> “Ego, Artarxersis, rex, statui atque decrevi omnibus

his heart to seek the law of the Lord and to do and to teach in Israel the *commandments* and judgment. <sup>11</sup> And this is the copy of the letter of the edict which King Artaxerxes gave to Ezra, the priest, the scribe instructed in the words and commandments of the Lord and his ceremonies in Israel:

<sup>12</sup> "Artaxerxes, king of kings, to Ezra, the priest, the most learned scribe of the law of the God of heaven, greeting.

<sup>13</sup> "It is decreed by me that *all they* of the people of Israel and of the priests and of the Levites in my realm *that are minded* to go into Jerusalem should go with thee, <sup>14</sup> for thou art sent from *before* the king and his seven counsellors to visit Judea and Jerusalem according to the law of thy God, which is in thy hand, <sup>15</sup> and to carry the silver and gold which the king and his counsellors have freely offered to the God of Israel whose tabernacle is in Jerusalem <sup>16</sup> and all the silver and gold that thou shalt find in all the province of Babylon and that the people is willing to offer and *that the priests* shall offer of their own accord to the house of their God which is in Jerusalem. <sup>17</sup> Take freely, and buy diligently with this money calves, rams, lambs *with* the sacrifices and libations of them, and offer them upon the altar of the temple of your God that is in Jerusalem. <sup>18</sup> And if it seem good to thee and to thy brethren to do any thing with the rest of the silver and gold, do it according to the will of your God. <sup>19</sup> The vessels also that are given thee for the sacrifice of the house of thy God deliver thou in the sight of God in Jerusalem. <sup>20</sup> *And whatsoever more* there shall be need of for the house of thy God, how much soever *thou shalt have occasion* to spend, *it shall be given* out of the treasury and the king's exchequer and by me.

<sup>21</sup> "I, Artaxerxes, the king, have ordered and decreed to

custodibus arcae publicae qui sunt trans Flumen ut quodcumque petierit a vobis Ezras, sacerdos, scriba legis Dei caeli, absque mora detis <sup>22</sup> usque ad argenti talenta centum et usque ad frumenti choros centum et usque ad vini batos centum et usque ad batos olei centum, sal vero absque mensura. <sup>23</sup> Omne quod ad ritum Dei caeli pertinet, tribuatur diligenter in domo Dei caeli ne forte irascatur contra regnum regis et filiorum eius. <sup>24</sup> Vobis quoque notum facimus de universis sacerdotibus et Levitis et cantoribus et ianitoribus, Nathinneis et ministris domus Dei huius ut vectigal et tributum et annonas non habeatis potestatem inponendi super eos. <sup>25</sup> Tu autem, Ezras, secundum sapientiam Dei tui quae est in manu tua, constitue iudices et praesides ut iudicent omni populo qui est trans Flumen, his, videlicet, qui noverunt legem Dei tui, sed et inperitos docete libere. <sup>26</sup> Et omnis qui non fecerit legem Dei tui et legem regis diligenter, iudicium erit de eo sive in mortem sive in exilium sive in condemnationem substantiae eius vel certe in carcerem."

<sup>27</sup> Benedictus Dominus, Deus patrum nostrorum, qui dedit hoc in corde regis ut glorificaret domum Domini quae est in Hierusalem <sup>28</sup> et in me inclinavit misericordiam suam coram rege et consiliatoribus eius et universis principibus regis potentibus, et ego confortatus manu Domini, Dei mei, quae erat in me congregavi de Israhel principes qui ascenderent mecum.



all the keepers of the public chest that are beyond the River that whatsoever Ezra, the priest, the scribe of the law of the God of heaven, shall require of you, you give it without delay <sup>22</sup> unto a hundred talents of silver and unto a hundred cores of wheat and unto a hundred bates of wine and unto a hundred bates of oil and salt without measure. <sup>23</sup> All that belongeth to the *rites* of the God of heaven, let it be given diligently in the house of the God of heaven lest *his wrath should be enkindled* against the realm of the king and of his sons. <sup>24</sup> We give you also to understand concerning all the priests and the Levites and the singers and the porters *and the* Nathinites and ministers of the house of this God that you have no authority to impose toll *or* tribute *or* custom upon them. <sup>25</sup> And thou, Ezra, according to the wisdom of thy God which is in thy hand, appoint judges and magistrates *that may* judge all the people that is beyond the River, that is, for them who know the law of thy God, yea and the ignorant teach ye freely. <sup>26</sup> And whosoever will not do the law of thy God and the law of the king diligently, *judgment shall be executed upon him* either unto death or unto banishment or to the confiscation of *goods* or at least to prison.”

<sup>27</sup> Blessed be the Lord, the God of our fathers, who hath put this in the king’s heart to glorify the house of the Lord which is in Jerusalem <sup>28</sup> and hath inclined his mercy toward me before the king and his counsellors and all the mighty princes of the king, and I being strengthened by the hand of the Lord, my God, which was upon me gathered together out of Israel chief men to go up with me.

## Caput 8

**H**ii sunt ergo principes familiarum et genealogia eorum qui ascenderunt mecum in regno Artarxersis, regis, de Babylone. <sup>2</sup> De filiis Finees, Gersom; de filiis Ithamar, Danihel; de filiis David, Attus; <sup>3</sup> de filiis Secheniae, filiis Pharos, Zacharias, et cum eo numerati sunt viri centum quinquaginta; <sup>4</sup> de filiis Phaethmoab, Helioenai, filius Zareae, et cum eo ducenti viri; <sup>5</sup> de filiis Secheniae, filius Hiezihel, et cum eo trecenti viri; <sup>6</sup> de filiis Adden, Abeth, filius Ionathan, et cum eo quinquaginta viri; <sup>7</sup> de filiis Helam, Isaias, filius Athaliae, et cum eo septuaginta viri; <sup>8</sup> de filiis Saphatiae, Zebedia, filius Michahel, et cum eo octoginta viri; <sup>9</sup> de filiis Ioab, Obedia, filius Iehihel, et cum eo ducenti decem et octo viri; <sup>10</sup> de filiis Selomith, filius Iosphiae, et cum eo centum sexaginta viri; <sup>11</sup> de filiis Bebai, Zacharias, filius Bebai, et cum eo viginti octo viri; <sup>12</sup> de filiis Ezgad, Iohanan, filius Eccetan, et cum eo centum et decem viri; <sup>13</sup> de filiis Adonicam, qui erant

## Chapter 8

The companions of Ezra. The fast which he appointed.

They bring the holy vessels into the temple.

Now these are the chiefs of families and the genealogy of them who came up with me from Babylon in the reign of Artaxerxes, the king. <sup>2</sup> Of the sons of Phinehas, Gershom; of the sons of Ithamar, Daniel; of the sons of David, Hattush; <sup>3</sup> of the sons of Shecaniah, the son of Parosh, Zechariah, and with him were numbered a hundred and fifty men; <sup>4</sup> of the sons of Pahath-moab, Eliehoenai, the son of Zerahiah, and with him two hundred men; <sup>5</sup> of the sons of Shechenias, the son of Jahaziel, and with him three hundred men; <sup>6</sup> of the sons of Adin, Ebed, the son of Jonathan, and with him fifty men; <sup>7</sup> of the sons of Elam, Jeshaiiah, the son of Athaliah, and with him seventy men; <sup>8</sup> of the sons of Shephatiah, Zebadiah, the son of Michael, and with him eighty men; <sup>9</sup> of the sons of Joab, Obadiah, the son of Jehiel, and with him two hundred and eighteen men; <sup>10</sup> of the sons of Shelomith, the son of Josiphiah, and with him a hundred and sixty men; <sup>11</sup> of the sons of Bebai, Zechariah, the son of Bebai, and with him eight and twenty men; <sup>12</sup> of the sons of Azgad, Johanan, the son of Hakkatan, and with him a hundred and ten men; <sup>13</sup> of the sons of Adonikam, who were the

novissimi—et haec nomina eorum: Helifeleth et Heihel et Samaias—et cum eis sexaginta viri; <sup>14</sup> de filiis Beggui, Uthai et Zacchur, et cum eis septuaginta viri.

<sup>15</sup> Congregavi autem eos ad fluvium qui decurrit ad Ahavva, et mansimus ibi diebus tribus, quaesivique in populo et in sacerdotibus de filiis Levi et non inveni ibi. <sup>16</sup> Itaque misi Heliezer et Arihel et Semeam et Helnathan et Iarib et alterum Helnathan et Nathan et Zacchariam et Mesolam, principes, et Ioarib et Helnathan, sapientes. <sup>17</sup> Et misi eos ad Heddo, qui est primus in Casphiae loco, et posui in ore eorum verba quae loquerentur ad Addom et fratres eius, Nathinneos in loco Casphiae, ut adducerent nobis ministros domus Dei nostri. <sup>18</sup> Et adduxerunt nobis per manum Dei nostri bonam super nos virum doctissimum de filiis Moolli, filii Levi, filii Israhel, et Sarabiam et filios eius et fratres eius decem et octo <sup>19</sup> et Asabiam et cum eo Isaiam de filiis Merari fratresque eius et filios eius viginti. <sup>20</sup> Et de Nathinneis quos dederat David et principes ad ministeria Levitarum Nathinneos ducentos viginti; omnes hii suis nominibus vocabantur.

<sup>21</sup> Et praedicavi ibi ieiunium iuxta fluvium Ahavva ut affligeremur coram Domino, Deo nostro, et peteremus ab eo viam rectam nobis et filiis nostris universaeque substantiae nostrae, <sup>22</sup> erubui enim petere regem auxilium et equites qui defenderent nos ab inimico in via quia dixeramus regi, “Manus Dei nostri est super omnes qui quaerunt eum in bonitate et imperium eius et fortitudo et furor super omnes

last—and these are their names: Eliphelet and Jeuel and Shemaiah—and with them sixty men; <sup>14</sup> of the sons of Bigvai, Uthai and Zaccur, and with them seventy men.

<sup>15</sup> And I gathered them together to the river which runneth down to Ahava, and we stayed there three days, and I sought among the people and among the priests for the sons of Levi and found none there. <sup>16</sup> So I sent Eliezer and Ariel and Shemaiah and Elnathan and Jarib and another Elnathan and Nathan and Zechariah and Meshullam, chief men, and Joiarib and Elnathan, wise men. <sup>17</sup> And I sent them to Iddo, who is chief in the place of Casiphia, and I put in their mouth the words that they should speak to Eddo and his brethren, the Nathinities in the place of Casiphia, that they should bring us ministers of the house of our God. <sup>18</sup> And by the good hand of our God upon us they brought us a most learned man of the sons of Mahli, the son of Levi, the son of Israel, and Sherebiah and his sons and his brethren eighteen <sup>19</sup> and Hashabiah and with him Jeshaiah of the sons of Merari and his brethren and his sons twenty. <sup>20</sup> And of the Nathinities whom David and the princes gave for the service of the Levites Nathinities two hundred and twenty; all these were called by their names.

<sup>21</sup> And I proclaimed there a fast by the river Ahava that we might afflict ourselves before the Lord, our God, and might ask of him a right way for us and for our children and for all our substance, <sup>22</sup> for I was ashamed to ask the king for aid and for horsemen to defend us from the enemy in the way because we had said to the king, “The hand of our God is upon all them that seek him in goodness and his power and strength and wrath upon all them that forsake him.”

qui derelinquunt eum.” <sup>23</sup> Ieiunavimus autem et rogavimus Deum nostrum per hoc, et evenit nobis prospere.

<sup>24</sup> Et separavi de principibus sacerdotum duodecim, Sarabian et Asabian et cum eis de fratribus eorum decem, <sup>25</sup> adpendique eis argentum et aurum et vasa consecrata domus Dei nostri quae obtulerat rex et consiliatores eius et principes eius universusque Israhel eorum qui inventi fuerant. <sup>26</sup> Et adpendi in manibus eorum argenti talenta sescenta quinquaginta et vasa argentea centum auri centum talenta <sup>27</sup> et crateras aureos viginti qui habebant solidos millenos et vasa aeris fulgentis optimi duo, pulchra ut aurum. <sup>28</sup> Et dixi eis, “Vos sancti Domini, et vasa sancta et argentum et aurum quod sponte oblatum est Domino, Deo patrum nostrorum. <sup>29</sup> Vigilate, et custodite donec adpendatis coram principibus sacerdotum et Levitarum et ducibus familiarum Israhel in Hierusalem in thesaurum domus Domini.” <sup>30</sup> Susceperunt autem sacerdotes et Levitae pondus argenti et auri et vasorum ut deferrent in Hierusalem in domum Dei nostri.

<sup>31</sup> Promovimus ergo a flumine Ahavva duodecimo die mensis primi ut pergeremus Hierusalem, et manus Dei nostri fuit super nos et liberavit nos de manu inimici et insidiatore in via. <sup>32</sup> Et venimus Hierusalem, et mansimus ibi diebus tribus. <sup>33</sup> Die autem quarta adpensum est argentum et aurum et vasa in domo Dei nostri per manum Meremoth, filii Uriae, sacerdotis, et cum eo Eleazar, filius Finees, cumque eis Iozaded, filius Iosue, et Noadaia, filius Bennoi, Levitae, <sup>34</sup> iuxta numerum et pondus omnium, descriptumque

<sup>23</sup> And we fasted and besought our God *for* this, and it fell out prosperously unto us.

<sup>24</sup> And I separated twelve of the chief of the priests, Sherebiah and Hashabiah and with them ten of their brethren, <sup>25</sup> and I weighed unto them the silver and gold and the vessels consecrated *for* the house of our God which the king and his counsellors and his princes and all *Israel* that were found had offered. <sup>26</sup> And I weighed to their hands six hundred and fifty talents of silver and a hundred vessels of silver and a hundred talents of gold <sup>27</sup> and twenty cups of gold *of* a thousand solids and two vessels of the best shining brass, beautiful as gold. <sup>28</sup> And I said to them, "You are the holy ones of the Lord, and the vessels are holy and the silver and gold that is freely offered to the Lord, the God of our fathers. <sup>29</sup> Watch ye, and keep them till you deliver them by weight before the chief of the priests and of the Levites and the heads of the families of *Israel* in Jerusalem into the treasure of the house of the Lord." <sup>30</sup> And the priests and the Levites received the weight of the silver and gold and the vessels to carry them to Jerusalem to the house of our God.

<sup>31</sup> Then we set forward from the river Ahava on the twelfth day of the first month to go to Jerusalem, and the hand of our God was upon us and delivered us from the hand of the enemy and of such as lay in wait by the way. <sup>32</sup> And we came to Jerusalem, and we stayed there three days. <sup>33</sup> And on the fourth day the silver and the gold and the vessels were weighed in the house of our God by the hand of Meremoth, the son of Uriah, the priest, and with him was Eleazar, the son of Phinehas, and with them Jozabad, the son of Jeshua, and Noadiah, the son of Binnui, Levites, <sup>34</sup> according to the number and weight of every thing, and all the weight was

est omne pondus in tempore illo. <sup>35</sup> Sed et qui venerant de captivitate filii transmigrationis obtulerunt holocaustomata Deo Israhel, vitulos duodecim pro omni populo Israhel, arietes nonaginta sex, agnos septuaginta septem, hircos pro peccato duodecim, omnia in holocaustum Domino. <sup>36</sup> Dederunt autem edicta regis satrapis qui erant de conspectu regis et ducibus trans Flumen, et elevaverunt populum et domum Dei.

## Caput 9

**P**ostquam autem haec completa sunt accesserunt ad me principes, dicentes, "Non est separatus populus Israhel et sacerdotes et Levitae a populis terrarum et de abominationibus eorum, Chananei, videlicet, et Hetthei et Ferezei et Iebusei et Ammanitarum et Moabitarum et Aegyptiorum et Amorreorum, <sup>2</sup> tulerunt enim de filiabus eorum sibi et filiis suis et commiscuerunt semen sanctum cum populis terrarum. Manus etiam principum et magistratum fuit in transgressione hac prima."

<sup>3</sup> Cumque audissem sermonem istum scidi pallium meum



written at that time. <sup>35</sup> Moreover the children of *them that had been carried away* that were come out of the captivity offered holocausts to the God of Israel, twelve calves for all the people of Israel, ninety-six rams, seventy-seven lambs *and* twelve he-goats for sin, all for a holocaust to the Lord. <sup>36</sup> And they gave the king's edicts to the lords that were from the king's court and the governors beyond the River, and they furthered the people and the house of God.

## Chapter 9

Ezra mourneth for the transgression of the people. His confession and prayer.

**A**nd after these things were accomplished the princes came to me, saying, "The people of Israel and the priests and Levites have not separated themselves from the people of the lands and from their abominations, namely of the Canaanites and the Hittites and the Perizzites and the Jebusites and the Ammonites and the Moabites and the Egyptians and the Amorites, <sup>2</sup> for they have taken of their daughters for themselves and for their sons and they have mingled the holy seed with the people of the lands. And the hand of the princes and magistrates hath been first in this transgression."

<sup>3</sup> And when I had heard this word I rent my mantle and

et tunicam et evelli capillos capitis mei et barbae, et sedi maerens. <sup>4</sup> Convenerunt autem ad me omnes qui timebant verbum Dei Israhel pro transgressione eorum qui de captivitate venerant, et ego sedebam tristis usque ad sacrificium vespertinum. <sup>5</sup> Et in sacrificio vespertino surrexi de afflictione mea et scisso pallio-et tunica curvavi genua mea et expandi manus meas ad Dominum, Deum meum, <sup>6</sup> et dixi, "Deus meus, confundor et erubesco levare faciem meam ad te, quoniam iniquitates nostrae multiplicatae sunt super caput et delicta nostra creverunt usque in caelum <sup>7</sup> a diebus patrum nostrorum, sed et nos ipsi peccavimus granditer usque ad diem hanc, et in iniquitatibus nostris traditi sumus ipsi et reges nostri et sacerdotes nostri in manum regum terrarum et in gladium et in captivitatem et in rapinam et in confusionem vultus sicut et die hac. <sup>8</sup> Et nunc quasi parum et ad momentum facta est deprecatio nostra apud Dominum, Deum nostrum, ut dimitterentur nobis reliquiae et daretur nobis paxillus in loco sancto eius et inluminaret oculos nostros Deus noster et daret nobis vitam modicam in servitute nostra, <sup>9</sup> quia servi sumus, et in servitute nostra non dereliquit nos Deus noster et inclinavit super nos misericordiam coram rege Persarum ut daret nobis vitam et sublimaret domum Dei nostri et extrueret solitudines eius et daret nobis sepem in Iuda et Hierusalem.

<sup>10</sup> "Et nunc quid dicemus, Deus noster, post haec? Quia dereliquimus mandata tua <sup>11</sup> quae praecepisti in manu servorum tuorum prophetarum, dicens, 'Terram ad quam vos ingredimini ut possideatis eam terra imunda est iuxta imunditiam populorum ceterarumque terrarum abominationibus eorum qui repleverunt eam ab ore usque ad os in coinquinatione sua. <sup>12</sup> Nunc, ergo, filias vestras ne detis filiis

my coat and plucked off the hairs of my head and my beard, and I sat down mourning. <sup>4</sup> And there were assembled to me all that feared the God of Israel because of the transgression of those that were come from the captivity, and I sat sorrowful until the evening sacrifice. <sup>5</sup> And at the evening sacrifice I rose up from my affliction and having rent my mantle and my garment I *fell upon* my knees and spread out my hands to the Lord, my God, <sup>6</sup> and said, "My God, I am confounded and ashamed to lift up my face to thee, for our iniquities are multiplied over our heads and our sins are grown up even unto heaven <sup>7</sup> from the days of our fathers, and we ourselves also have sinned grievously unto this day, and for our iniquities we and our kings and our priests have been delivered into the *hands* of the kings of the lands and to the sword and to captivity and to spoil and to confusion of face as it is at this day. <sup>8</sup> And now as a little and for a moment has our prayer been made before the Lord, our God, to leave us a remnant and give us a pin in his holy place and that our God would enlighten our eyes and would give us a little life in our bondage, <sup>9</sup> for we are bondmen, and in our bondage our God hath not forsaken us *but* hath extended mercy upon us before the king of the Persians to give us life and to set up the house of our God and rebuild the desolations thereof and to give us a fence in Judah and Jerusalem.

<sup>10</sup> "And now, O our God, what shall we say after this? For we have forsaken thy commandments <sup>11</sup> which thou hast commanded by the hand of thy servants the prophets, saying, 'The land which you go to possess is an unclean land according to the uncleanness of the people and of other lands with their abominations who have filled it from mouth to mouth with their filth. <sup>12</sup> Now, therefore, give not your

eorum, et filias eorum non accipiat filii vestri, et non quaeratis pacem eorum et prosperitatem eorum usque in aeternum ut confortemini et comedatis quae bona sunt terrae et heredes habeatis filios vestros usque in saeculum <sup>13</sup> et post omnia quae venerunt super nos in operibus nostris pessimis et in delicto nostro magno, quia tu Deus noster liberasti nos de iniquitate nostra et dedisti nobis salutem sicut est hodie <sup>14</sup> ut non converteremur et irrita faceremus mandata tua neque matrimonia iungeremus cum populis abominationum istarum. Numquid iratus es nobis usque ad consummationem, ne dimitteres nobis reliquias ad salutem? <sup>15</sup> Domine, Deus Israhel, iustus tu, quoniam derelicti sumus qui salvaremur sicut die hac. Ecce: coram te sumus in delicto nostro, non enim stari potest coram te super hoc.”

## Caput 10

**S**ic ergo orante Ezra et inplorante eo et flente et iacente ante templum Dei collectus est ad eum de Israhel coetus grandis nimis virorum et mulierum puerorumque, et flevit populus multo fletu. <sup>2</sup> Et respondit Sechenia, filius Iehihel de filiis Helam, et dixit Ezrae, “Nos praevaricati sumus in

daughters to their sons, and take not their daughters for your sons, and seek not their peace nor their prosperity forever that you may be strengthened and may eat the good things of the land and may have your children your heirs for ever <sup>13</sup> and after all that is come upon us for our most wicked deeds and our great sin, seeing that thou our God hast saved us from our iniquity and hast given us a deliverance as at this day <sup>14</sup> that we should not turn away nor break thy commandments nor join in marriage with the people of these abominations. Art thou angry with us unto utter destruction, not to leave us a remnant to be saved? <sup>15</sup> O Lord, God of Israel, thou art just, for we remain yet to be saved as at this day. Behold: we are before thee in our sin, for there can be no standing before thee in this matter.”

## Chapter 10

Order is given for discharging strange women. The names of the guilty.

**N**ow when Ezra was thus praying and beseeching and weeping and lying before the temple of God there was gathered to him of Israel an exceeding great assembly of men and women and children, and the people wept with much lamentation. <sup>2</sup> And Shecaniah, the son of Jehiel of the sons of Elam, answered and said to Ezra, “We have sinned against

Deum nostrum et duximus uxores alienigenas de populis terrae, et nunc si est paenitentia in Israhel super hoc, <sup>3</sup> percutiamus foedus cum Domino, Deo nostro, ut proiciamus universas uxores et eos qui de his nati sunt iuxta voluntatem Domini et eorum qui timent praeceptum Domini, Dei nostri. Secundum legem fiat. <sup>4</sup> Surge! Tuum est decernere, nosque erimus tecum. Confortare, et fac.”

<sup>5</sup> Surrexit ergo Ezras et adiuravit principes sacerdotum et Levitarum et omnem Israhel ut facerent secundum verbum hoc, et iuraverunt. <sup>6</sup> Et surrexit Ezras ante domum Dei et abiit ad cubiculum Iohanan, filii Eliasib, et ingressus est illuc. Panem non comedit et aquam non bibit, lugebat enim in transgressione eorum qui de captivitate venerant. <sup>7</sup> Et missa est vox in Iuda et in Hierusalem omnibus filiis transmigrationis ut congregarentur in Hierusalem <sup>8</sup> et omnis qui non venerit in tribus diebus iuxta consilium principum et seniorum, auferetur universa substantia eius et ipse abicietur de coetu transmigrationis.

<sup>9</sup> Convenerunt igitur omnes viri Iuda et Benjamin in Hierusalem tribus diebus, ipse est, mensis nonus, vicesimo die mensis, et sedit omnis populus in platea domus Dei, tremantes pro peccato et pluviis. <sup>10</sup> Et surrexit Ezras, sacerdos, et dixit ad eos, “Vos transgressi estis et duxistis uxores alienigenas ut adderetis super delictum Israhel. <sup>11</sup> Et nunc date confessionem Domino, Deo patrum vestrorum, et facite

our God and have taken strange wives of the people of the land, and now if there be repentance in Israel concerning this, <sup>3</sup> let us make a covenant with the Lord, our God, to put away all the wives and such as are born of them according to the will of the Lord and of them that fear the commandment of the Lord, our God. Let it be done according to the law. <sup>4</sup> Arise! It is thy part to give orders, and we will be with thee. Take courage, and do it."

<sup>5</sup> So Ezra arose and made the chief of the priests and of the Levites and all Israel to swear that they would do according to this word, and they swore. <sup>6</sup> And Ezra rose up from before the house of God and went to the chamber of Jehohanan, the son of Eliashib, and entered in thither. He ate no bread and drank no water, for he mourned for the transgression of them that were come out of the captivity. <sup>7</sup> And proclamation was made in Judah and Jerusalem to all the children of the *captivity* that they should assemble together into Jerusalem <sup>8</sup> and that whosoever would not come within three days according to the counsel of the princes and the ancients, all his substance should be taken away and he should be cast out of the company of *them that were returned from captivity*.

<sup>9</sup> Then all the men of Judah and Benjamin gathered themselves together to Jerusalem within three days *in* the ninth month, the twentieth day of the month, and all the people sat in the street of the house of God, trembling because of the sin and the rain. <sup>10</sup> And Ezra, the priest, stood up and said to them, "You have transgressed and taken strange wives to add to the *sins* of Israel. <sup>11</sup> And now make confession to the Lord, the God of your fathers, and do his plea-

placitum eius, et separamini a populis terrae et ab uxoribus alienigenis.”

12 Et respondit universa multitudo dixitque voce magna, “Iuxta verbum tuum ad nos, sic fiat, 13 verumtamen quia populus multus est et tempus pluviae et non sustinemus stare foris et opus non est diei unius vel duorum, vehementer quippe peccavimus in sermone isto, 14 constituentur principes in universa multitudine et omnes in civitatibus nostris; qui duxerunt uxores alienigenas veniant in temporibus statutis et cum his seniores per civitatem et civitatem et iudices eius donec avertatur ira Dei nostri a nobis super peccato hoc.”

15 Igitur Ionathan, filius Asahel, et Iaazia, filius Thecuae, steterunt super hoc, et Mesollam et Sebethai, Levites, adjuverunt eos, 16 feceruntque sic filii transmigrationis. Et abierunt Ezras, sacerdos, et viri, principes familiarum in domos patrum suorum, et omnes per nomina sua et sederunt in die primo mensis decimi ut quaererent rem. 17 Et consummati sunt omnes viri qui duxerant uxores alienigenas usque ad diem primam mensis primi.

18 Et inventi sunt de filiis sacerdotum qui duxerant uxores alienigenas de filiis Iosue, filii Iosedech, et fratres eius Maasia et Eliezer et Iarib et Godolia. 19 Et dederunt manus suas ut eicerent uxores suas et pro delicto suo arietem de ovibus offerrent. 20 Et de filiis Emmer: Anani et Zebedia. 21 Et de filiis Erim: Masia et Helia et Semeia et Hiehibel et Ozias. 22 Et de filiis Phessur: Helioenai, Maasia, Ismahel, Nathanahel, Iozabeth et Elasa. 23 Et de filiis Levitarum: Iozabeth et Semei et Celaia (ipse est Calita), Phataia, Iuda et



sure, and separate yourselves from the people of the land and from your strange wives.”

<sup>12</sup> And all the multitude answered and said with a loud voice, “According to thy word unto us, so be it done, <sup>13</sup> but as the people are many and it is time of rain and we are not able to stand without and it is not a work of one day or two, for we have exceedingly sinned in this matter, <sup>14</sup> let rulers be appointed in all the multitude and in all our cities; let them that have taken strange wives come at the times appointed and with them the ancients and the *judges of every* city until the wrath of our God be turned away from us for this sin.”

<sup>15</sup> Then Jonathan, the son of Asahel, and Jahzeiah, the son of Tikvah, were appointed over this, and Meshullam and Shabbethai, Levites, helped them, <sup>16</sup> and the children of the *captivity* did so. And Esdras, the priest, and the men, heads of the families in the houses of their fathers, and all by their names went and sat down in the first day of the tenth month to examine the matter. <sup>17</sup> And they made an end with all the men that had taken strange wives by the first day of the first month.

<sup>18</sup> And there were found among the sons of the priests that had taken strange wives of the sons of Jeshua, the son of Jozadak, and his brethren Maaseiah and Eliezer and Jarib and Gedaliah. <sup>19</sup> And they gave their hands to put away their wives and to offer for their offence a ram of the flock. <sup>20</sup> And of the sons of Immer: Hanani and Zebadiah. <sup>21</sup> And of the sons of Harim: Maaseiah and Elijah and Shemaiah and Jehiel and Uziah. <sup>22</sup> And of the sons of Pashhur: Elieonai, Maaseiah, Ishmael, Nethanel, Jozabad and Elasa. <sup>23</sup> And of the sons of the Levites: Jozabad and Shimei and Kelaiah (the same is Kelita), Pethahiah, Judah and Eliezer.

Eliezer. <sup>24</sup> Et de cantoribus: Eliasub. Et de ianitoribus: Selum et Telem et Uri. <sup>25</sup> Et ex Israhel, de filiis Pharos: Remia et Ezia et Melchia et Miamin et Eliezer et Melchia et Banea. <sup>26</sup> Et de filiis Helam: Mathania, Zaccharias et Hiehil et Abdi et Irimoth et Helia. <sup>27</sup> Et de filiis Zethua: Helioenai, Eliasib, Mathania, Ierimuth et Zabeth et Aziza. <sup>28</sup> Et de filiis Bebai: Iohanan, Anania, Zabbai, Athalai. <sup>29</sup> Et de filiis Bani: Mosollam et Melluch et Adaia, Iasub et Saal et Ramoth. <sup>30</sup> Et de filiis Phaeth Moab: Edna et Chalal, Banaias et Maasias, Mathanias, Beselehel, Bennui et Manasse. <sup>31</sup> Et de filiis Erem: Eliezer, Iesue, Melchias, Semeias, Symeon, <sup>32</sup> Benjamin, Maloch, Samarias. <sup>33</sup> Et de filiis Asom: Matthanai, Matthetha, Zabed, Elipheleth, Iermai, Manasse, Semei. <sup>34</sup> De filiis Bani: Maaddi, Amram et Huhel, <sup>35</sup> Baneas et Badaias, Cheiliau, <sup>36</sup> Vannia, Marimuth et Eliasib, <sup>37</sup> Matthanias, Mathanai et Iasi <sup>38</sup> et Bani et Bennui, Semei <sup>39</sup> et Salmias et Nathan et Adaias <sup>40</sup> et Mechnedabai, Sisai, Sarai, <sup>41</sup> Ezrel et Selemau, Semeria, <sup>42</sup> Sillum, Amaria, Ioseph. <sup>43</sup> De filiis Nebu: Iaihel, Matthathias, Zabed, Zabina, Ieddu et Iohel et Banaia. <sup>44</sup> Omnes hii acceperant uxores alienigenas, et fuerunt ex eis mulieres quae pepererant filios.

<sup>24</sup> And of the singing men: Eliashib. And of the porters: Shalum and Telem and Uri. <sup>25</sup> And of Israel, of the sons of Parosh: Ramiah and Izziah and Malchijah and Mijamin and Eleazar and Malchijah and Benaiah. <sup>26</sup> And of the sons of Elam: Mattaniah, Zechariah and Jehiel and Abdi and Jeremoth and Elijah. <sup>27</sup> And of the sons of Zattu: Elioenai, Eliashib, Mattaniah, *Jeremoth* and Zabad and Aziza. <sup>28</sup> And of the sons of Bebai: Jehohanan, Hananiah, Zabbai, Athlai. <sup>29</sup> And of the sons of Bani: Meshullam and Malluch and Adaiah, Jashub and Sheal and Jeremoth. <sup>30</sup> And of the sons of Pahath-moab: Adna and Chelal, Benaiah and Maaseiah, Mattaniah, Bezalel, Binnui and Manasseh. <sup>31</sup> And of the sons of Harim: Eliezer, Isshijah, Malchijah, Shemaiah, Shimeon, <sup>32</sup> Benjamin, Malluch, Shemariah. <sup>33</sup> And of the sons of Hashum: Mattenai, Mattattah, Zabad, Eliphelet, Jeremai, Manasseh, Shimei. <sup>34</sup> Of the sons of Bani: Maadai, Amram and Uel, <sup>35</sup> Benaiah and Bedeiah, Cheluhi, <sup>36</sup> Vaniah, Meremoth and Eliashib, <sup>37</sup> Mattaniah, Mattenai and Jaasu <sup>38</sup> and Bani and Binnui, Shimei <sup>39</sup> and Shelemiah and Nathan and Adaiah <sup>40</sup> and Machnadebai, Shashai, Sharai, <sup>41</sup> Azarel and Shelemiah, Shemariah, <sup>42</sup> Shallum, Amariah, Joseph. <sup>43</sup> Of the sons of Nebo: Jeiel, Mattithiah, Zabad, Zebina, Jaddai and Joel and Benaiah. <sup>44</sup> All these had taken strange wives, and there were among them women that had borne children.



## 2 EZRA

## Caput 1

**V**erba Neemiae, filii Echliae.

Et factum est in mense Casleu anno vicesimo, et ego eram in Susis castro, <sup>2</sup> et venit Anani, unus de fratribus meis, ipse et viri ex Iuda, et interrogavi eos de Iudaeis qui remanserant et supererant de captivitate et de Hierusalem. <sup>3</sup> Et dixerunt mihi, "Qui remanserunt et derelicti sunt de captivitate ibi in provincia in afflictione magna sunt et in obprobrio, et murus Hierusalem dissipatus est, et portae eius combustae sunt igni."

<sup>4</sup> Cumque audissem verba huiusmodi sedi et flevi et luxi diebus multis, et ieiunabam et orabam ante faciem Dei caeli. <sup>5</sup> Et dixi, "Quaeso, Domine, Deus caeli, fortis, magne atque terribilis, qui custodis pactum et misericordiam cum his qui te diligunt et custodiunt mandata tua, <sup>6</sup> fiant aures tuae auscultantes et oculi tui aperti ut audias orationem servi tui quam ego oro coram te hodie, nocte et die, pro filiis Israhel, servis tuis, et confiteor pro peccatis filiorum Israhel quibus peccaverunt tibi. Ego et domus patris mei peccavi-

## Chapter I

Nehemiah hearing the miserable state of his countrymen in Judea lamenteth, fasteth and prayeth to God for their relief.

**T**he words of Nehemiah, the son of Hacaliah.

And it came to pass in the month of Chislev in the twentieth year *as* I was in the castle of Susa <sup>2</sup> *that* Hanani, one of my brethren, came, he and *some* men of Judah, and I asked them concerning the Jews that remained and were left of the captivity and concerning Jerusalem. <sup>3</sup> And they said to me, "They that have remained and are left of the captivity there in the province are in great affliction and reproach, and the wall of Jerusalem is broken down, and the gates thereof are burnt with fire."

<sup>4</sup> And when I had heard these words I sat down and wept and mourned for many days, and I fasted and prayed before the face of the God of heaven. <sup>5</sup> And I said, "I beseech thee, O Lord, God of heaven, strong, great and terrible, who keepest covenant and mercy with those that love thee and keep thy commandments, <sup>6</sup> let thy ears be attentive and thy eyes open to hear the prayer of thy servant which I pray before thee now, night and day, for the children of Israel, thy servants, and I confess the sins of the children of Israel by which they have sinned against thee. I and my father's house

mus. <sup>7</sup> Vanitate seducti sumus et non custodivimus mandatum tuum et caerimonias et iudicia quae praecepisti Mosi, servo tuo. <sup>8</sup> Memento verbi quod mandasti Mosi, famulo tuo, dicens, ‘Cum transgressi fueritis, ego dispergam vos in populos, <sup>9</sup> et si revertamini ad me et custodiatis praecepta mea et faciatis ea, etiam si abducti fueritis ad extrema caeli, inde congregabo vos et reducam in locum quem elegi ut habitaret nomen meum ibi.’

<sup>10</sup> “Et ipsi servi tui et populus tuus quos redemisti in fortitudine tua magna et in manu tua valida. <sup>11</sup> Obsecro, Domine, sit auris tua adtendens ad orationem servi tui et ad orationem servorum tuorum qui volunt timere nomen tuum, et dirige servum tuum hodie, et da ei misericordiam ante virum hunc,” ego enim eram pincerna regis.

## Caput 2

**F**actum est autem in mense Nisan anno vicesimo Artaxersis, regis, et vinum erat ante eum, et levavi vinum et dedi regi, et eram quasi languidus ante faciem eius. <sup>2</sup> Dixit-



have sinned. <sup>7</sup> We have been seduced by vanity and have not kept thy *commandments* and ceremonies and judgments which thou hast commanded thy servant, Moses. <sup>8</sup> Remember the word that thou commandedst to Moses, thy servant, saying, ‘*If* you shall transgress, I will scatter you abroad among the nations, <sup>9</sup> but if you return to me and keep my commandments and do them, though you should be led away to the uttermost parts of the *world*, I will gather you from thence and bring you back to the place which I have chosen for my name to dwell there.’

<sup>10</sup> “And these are thy servants and thy people whom thou hast redeemed by thy great strength and by thy mighty hand. <sup>11</sup> I beseech thee, O Lord, let thy ear be attentive to the prayer of thy servant and to the prayer of thy servants who desire to fear thy name, and direct thy servant this day, and give him mercy before this man,” for I was the king’s cupbearer.

## Chapter 2

Nehemiah with commission from king Artaxerxes cometh to Jerusalem and exhorteth the Jews to rebuild the walls.

And it came to pass in the month of Nisan in the twentieth year of Artaxerxes, the king, *that* wine was before him, and I took up the wine and gave it to the king, and I was as one languishing away before his face. <sup>2</sup> And the king said to

que mihi rex, "Quare vultus tuus tristis, cum te aegrotum non videam? Non est hoc frustra, sed malum, nescio quid, in corde tuo est."

Et timui valde ac nimis, <sup>3</sup> et dixi regi, "Rex, in aeternum vive. Quare non maereat vultus meus, quia civitas domus sepulchrorum patrum meorum deserta est et portae eius combustae sunt igni?"

4 Et ait mihi rex, "Pro qua re postulas?"

Et oravi Deum caeli, <sup>5</sup> et dixi ad regem, "Si videtur regi bonum et si placet servus tuus ante faciem tuam, ut mittas me in Iudaeam ad civitatem sepulchri patris mei, et aedificabo eam."

<sup>6</sup> Dixitque mihi rex et regina quae sedebat iuxta eum, "Usque ad quod tempus erit iter tuum, et quando revertaris?" Et placuit ante vultum regis, et misit me, et constitui ei tempus.

<sup>7</sup> Et dixi regi, "Si regi videtur bonum, epistulas det mihi ad duces regionis trans Flumen ut transducant me donec veniam in Iudaeam <sup>8</sup> et epistulam ad Asaph, custodem saltus regis, ut det mihi ligna ut tegere possim portas turris domus et muros civitatis et domum quam ingressus fuero." Et dedit mihi rex iuxta manum Dei mei bonam mecum.

<sup>9</sup> Et veni ad duces regionis trans Flumen dedique eis epistulas regis. Miserat autem mecum rex principes militum et equites. <sup>10</sup> Et audierunt Sanaballat, Horonites, et Tobias, servus, Ammanites, et contristati sunt afflictione magna quod venisset homo qui quaereret prosperitatem filiorum

me, "Why is thy countenance sad, seeing thou dost not appear to be sick? This is not without cause, but some evil, I know not what, is in thy heart."

And I was seized with an exceeding great fear, <sup>3</sup> and I said to the king, "O king, live for ever. Why should not my countenance be sorrowful, seeing the city of the place of the sepulchres of my fathers is desolate and the gates thereof are burnt with fire?"

<sup>4</sup> Then the king said to me, "For what dost thou make request?"

And I prayed to the God of heaven, <sup>5</sup> and I said to the king, "If it seem good to the king and if thy servant hath found favour *in thy sight*, that thou wouldst send me into Judea to the city of the sepulchre of my father, and I will build it."

<sup>6</sup> And the king said to me and the queen that sat by him, "For how long shall thy journey be, and when wilt thou return?" And it pleased *the king*, and he sent me, and I fixed him a time.

<sup>7</sup> And I said to the king, "If it seem good to the king, let him give me letters to the governors of the country beyond the River that they convey me over till I come into Judea <sup>8</sup> and a letter to Asaph, the keeper of the king's forest, to give me timber that I may cover the gates of the tower of the house and the walls of the city and the house that I shall enter into." And the king gave me according to the good hand of my God with me.

<sup>9</sup> And I came to the governors of the country beyond the River and gave them the king's letters. And the king had sent with me captains of soldiers and horsemen. <sup>10</sup> And Sanballat, the Horonite, and Tobiah, the servant, the Ammonite, heard it, and it grieved them *exceedingly* that a man was

Israhel. <sup>11</sup> Et veni Hierusalem et eram ibi diebus tribus. <sup>12</sup> Et surrexi nocte, ego et viri pauci mecum, et non indicavi cuiquam quid Deus dedisset in corde meo ut facerem in Hierusalem, et iumentum non erat mecum nisi animal cui sedebam. <sup>13</sup> Et egressus sum per portam vallis nocte et ante fontem draconis et ad portam stercoris, et considerabam murum Hierusalem dissipatum et portas eius consumptas igni. <sup>14</sup> Et transivi ad portam fontis et ad aquaeductum regis, et non erat locus iumento cui sedebam ut transiret. <sup>15</sup> Et ascendi per torrentem nocte et considerabam murum, et reversus veni ad portam vallis et redii. <sup>16</sup> Magistratus autem nesciebant quo abissem aut quid ego facerem, sed et Iudaeis et sacerdotibus et optimatibus et magistratibus et reliquis qui faciebant opus usque ad id locorum nihil indicaveram. <sup>17</sup> Et dixi eis, "Vos nostis adfflictionem in qua sumus quia Hierusalem deserta est et portae eius consumptae sunt igni. Venite, et aedificemus muros Hierusalem, et non simus ultra obprobrium." <sup>18</sup> Et indicavi eis manum Dei mei quod esset bona mecum et verba regis quae locutus esset mihi, et aio, "Surgamus et aedificemus." Et confortatae sunt manus eorum in bono.

<sup>19</sup> Audierunt autem Sanaballat, Horonites, et Tobias, servus, Ammanites, et Gosem, Arabs, et subsannaverunt nos et despexerunt dixeruntque, "Quae est haec res quam facitis? Numquid contra regem vos rebellatis?"

<sup>20</sup> Et reddidi eis sermonem dixique ad eos, "Deus caeli, ipse nos iuvat, et nos servi eius sumus. Surgamus et aedificemus, vobis autem non est pars neque iustitia neque memoria in Hierusalem."

come who sought the prosperity of the children of Israel. <sup>11</sup> And I came to Jerusalem and was there three days. <sup>12</sup> And I arose in the night, I and *some* few men with me, and I told not any man what God had put in my heart to do in Jerusalem, and there was no beast with me but the beast that I rode upon. <sup>13</sup> And I went out by night by the gate of the valley and before the dragon fountain and to the dung gate, and I viewed the wall of Jerusalem which was broken down and the gates thereof which were consumed with fire. <sup>14</sup> And I passed to the gate of the fountain and to the king's aqueduct, and there was no place for the beast on which I rode to pass. <sup>15</sup> And I went up in the night by the torrent and viewed the wall, and going back I came to the gate of the valley and returned. <sup>16</sup> But the magistrates knew not whither I went or what I did, neither had I as yet told any thing to the Jews *or* to the priests *or* to the nobles *or* to the magistrates *or* to the rest that did the work. <sup>17</sup> Then I said to them, "You know the affliction wherein we are because Jerusalem is desolate and the gates thereof are consumed with fire. Come, and let us build up the walls of Jerusalem, and let us be no longer a reproach." <sup>18</sup> And I shewed them how the hand of my God was good with me and the king's words which he had spoken to me, and I said, "Let us rise up and build." And their hands were strengthened in good.

<sup>19</sup> But Sanballat, the Horonite, and Tobiah, the servant, the Ammonite, and Geshem, the Arabian, heard of it, and they scoffed at us and despised us and said, "What is this thing that you do? Are you going to rebel against the king?"

<sup>20</sup> And I answered them and said to them, "The God of heaven, he helpeth us, and we are his servants. Let us rise up and build, but you have no part nor justice nor remembrance in Jerusalem."

## Caput 3

**E**t surrexit Eliasib, sacerdos magnus, et fratres eius, sacerdotes, et aedificaverunt portam gregis. Ipsi sanctificaverunt eam et statuerunt valvas eius et usque ad turrem centum cubitorum. Sanctificaverunt eam usque ad turrem Ananehel. <sup>2</sup> Et iuxta eum aedificaverunt viri Hiericho, et iuxta eum aedificavit Zecchur, filius Amri. <sup>3</sup> Portam autem piscium aedificaverunt filii Asanaa. Ipsi texerunt eam et statuerunt valvas eius et seras et vectes. Et iuxta eos aedificavit Marimuth, filius Uriae, filii Accus. <sup>4</sup> Et iuxta eum aedificavit Mosollam, filius Barachiae, filii Mesezebel, et iuxta eos aedificavit Sadoc, filius Baana. <sup>5</sup> Et iuxta eos aedificaverunt Thecueni, optimates autem eorum non subposuerunt colla sua in opere Domini sui.

<sup>6</sup> Et portam veterem aedificaverunt Ioiada, filius Fasea, et Mosollam, filius Besodia. Ipsi texerunt eam et statuerunt valvas eius et seras et vectes. <sup>7</sup> Et iuxta eos aedificavit Meletias, Gabaonites, et Iadon, Meronathites, viri de Gabaon et Maspha, pro duce qui erat in regione trans Flumen. <sup>8</sup> Et iuxta eum aedificavit Ezihel, filius Araia, aurifex, et iuxta

## Chapter 3

They begin to build the walls. The names and order of the builders.

**T**hen Eliashib, the high priest, arose and his brethren, the priests, and they built the flock gate. They sanctified it and set up the doors thereof even unto the tower of a hundred cubits. They sanctified it unto the tower of Hananel. <sup>2</sup> And next to him the men of Jericho built, and next to *them* built Zaccur, the son of Imri. <sup>3</sup> But the fish gate the sons of Hassenaah built. They covered it and set up the doors thereof and the locks and the bars. And next to them built Meremoth, the son of Urias, the son of Hakkoz. <sup>4</sup> And next to him built Meshullam, the son of Berechiah, the son of Meshezabel, and next to them built Zadok, the son of Baana. <sup>5</sup> And next to them the Tekoites built, but their great men did not put their necks to the work of their Lord.

<sup>6</sup> And Joiada, the son of Paseah, and Meshullam, the son of Besodeiah, built the old gate. They covered it and set up the doors thereof and the locks and the bars. <sup>7</sup> And next to them built Melatiah, the Gibeonite, and Jadon, the Meronothite, the men of Gibeon and Mizpah, for the governor that was in the country beyond the River. <sup>8</sup> And next to him built Uzziel, the son of Harhaiah, the goldsmith, and next to

eum aedificavit Anania, filius pigmentarii, et dimiserunt Hierusalem usque ad murum plateae latioris. <sup>9</sup> Et iuxta eum aedificavit Rafaia, filius Ahur, princeps vici Hierusalem. <sup>10</sup> Et iuxta eos aedificavit Ieiada, filius Aromath, contra domum suam, et iuxta eum aedificavit Attus, filius Asebeniae.

<sup>11</sup> Mediam partem vici aedificavit Melchias, filius Erem, et Asub, filius Phaeth Moab, et turrem furnorum. <sup>12</sup> Et iuxta eum aedificavit Sellum, filius Alloes, princeps mediae partis vici Hierusalem, ipse et filiae eius.

<sup>13</sup> Et portam vallis aedificavit Anun et habitatores Zanoë. Ipsi aedificaverunt eam et statuerunt valvas eius et seras et vectes et mille cubitos in muro usque ad portam sterquilini.

<sup>14</sup> Et portam sterquilini aedificavit Melchias, filius Rechab, princeps vici Bethaccharem. Ipse aedificavit eam et statuit valvas eius et seras et vectes.

<sup>15</sup> Et portam fontis aedificavit Sellum, filius Choloozai, princeps pagi Maspha. Ipse aedificavit eam et textit et statuit valvas eius et seras et vectes et muros piscinae Siloae in hortum regis et usque ad gradus qui descendunt de civitate David. <sup>16</sup> Post eum aedificavit Neemias, filius Azboc, princeps dimidiae partis vici Bethsur, usque contra sepulchrum David et usque ad piscinam quae grandi opere constructa est et usque ad domum fortium. <sup>17</sup> Post eum aedificaverunt Levi-tae, Reum, filius Benni. Post eum aedificavit Asebias, princeps dimidiae partis vici Ceilae in vico suo. <sup>18</sup> Post eum aedificaverunt fratres eorum Behui, filius Enadad, princeps dimidiae partis Ceila. <sup>19</sup> Et aedificavit iuxta eum Azer, filius



him built Hananiah, the son of the perfumer, and they left Jerusalem unto the wall of the broad street. <sup>9</sup> And next to him built Rephaiah, the son of Hur, lord of the street of Jerusalem. <sup>10</sup> And next to *him* Jedaiah, the son of Harumaph, over against his own house, and next to him built Hattush, the son of Hashabneiah.

<sup>11</sup> Malchijah, the son of Harim, and Hasshub, the son of Pahath-moab, built half the street and the tower of the furnaces. <sup>12</sup> And next to him built Shallum, the son of Hallo-hesh, lord of half the street of Jerusalem, he and his daughters.

<sup>13</sup> And the gate of the valley Hanun built, and the inhabitants of Zanoah. They built it and set up the doors thereof and the locks and the bars and a thousand cubits in the wall unto the gate of the dunghill.

<sup>14</sup> And the gate of the dunghill Malchijah, the son of Rechab, built, lord of the street of Beth-haccherem. He built it and set up the doors thereof and the locks and the bars.

<sup>15</sup> And the gate of the fountain Shallum, the son of Colhozeh, built, lord of the *street* of Mizpah. He built it and covered it and set up the doors thereof and the locks and the bars and the walls of the pool of Shelah unto the king's *guard* and unto the steps that go down from the city of David. <sup>16</sup> After him built Nehemiah, the son of Azbuk, lord of half the street of Beth-zur, as far as over against the sepulchre of David and to the pool that was built with great labour and to the house of the mighty. <sup>17</sup> After him built the Levites, Rehum, the son of Bani. After him built Hashebiah, lord of half the street of Keilah in his own street. <sup>18</sup> After him built their brethren Bavvai, the son of Henadad, lord of half Keilah. <sup>19</sup> And next to him Ezer, the son of Jeshua, lord

Iosue, princeps Maspha, mensuram secundam contra ascensum firmissimi anguli. <sup>20</sup> Post eum in monte, aedificavit Baruch, filius Zacchai, mensuram secundam ab angulo usque ad portam domus Eliasib, sacerdotis magni. <sup>21</sup> Post eum aedificavit Meremuth, filius Uriae, filii Accus, mensuram secundam a porta domus Eliasib donec extenderetur domus Eliasib. <sup>22</sup> Et post eum aedificaverunt sacerdotes, viri de campestribus Iordanis. <sup>23</sup> Post eum aedificavit Benjamin et Asub contra domum suam, et post eum aedificavit Azarias, filius Maasiae, filii Ananiae, contra domum suam. <sup>24</sup> Post eum aedificavit Bennui, filius Enadda, mensuram secundam a domo Azariae usque ad flexuram et usque ad angulum, <sup>25</sup> Falel, filius Ozi, contra flexuram et turrem quae eminet de domo regis excelsa, id est, in atrio carceris, post eum Phadaia, filius Pheros.

<sup>26</sup> Nathinnei autem habitabant in Ofel usque contra portam aquarum ad orientem et turrem quae prominebat. <sup>27</sup> Post eum aedificaverunt Thecueni mensuram secundam e regione a turre magna et eminenti usque ad murum templi. <sup>28</sup> Sursum autem a porta equorum aedificaverunt sacerdotes, unusquisque contra domum suam. <sup>29</sup> Post eos aedificavit Sadoc, filius Emmer, contra domum suam. Et post eum aedificavit Semeia, filius Secheniae, custos portae orientalis. <sup>30</sup> Post eum aedificavit Anania, filius Selemiae, et Anon, filius Selo sextus, mensuram secundam. Post eum aedificavit Mosollam, filius Barachiae, contra gazofilacium suum. Post eum aedificavit Melchias, filius aurificis, usque ad domum Nathinneorum et scruta vendentium contra portam iudicia-

of Mizpah, built another measure over against the going up of the strong corner. <sup>20</sup> After him in the mount, Baruch, the son of Zabbai, built another measure from the corner to the door of the house of Eliashib, the high priest. <sup>21</sup> After him Meremoth, the son of Uriah, the son of Hakkoz, built another measure from the door of the house of Eliashib *to the end of* the house of Eliashib. <sup>22</sup> And after him built the priests, the men of the plains of the Jordan. <sup>23</sup> After him built Benjamin and Hasshub over against their own house, and after him built Azariah, the son of Maaseiah, the son of Ananiah, over against his house. <sup>24</sup> After him built Binnui, the son of Henadad, another measure from the house of Azariah unto the bending and unto the corner, <sup>25</sup> Palal, the son of Uzai, over against the bending and the tower which lieth out from the king's high house, that is, in the court of the prison, after him Pedaiah, the son of Parosh.

<sup>26</sup> And the Nathinites dwelt in Ophel as far as over against the water gate toward the east and the tower that stood out. <sup>27</sup> After him the Tekoites built another measure over against from the great tower that standeth out unto the wall of the temple. <sup>28</sup> And upward from the horse gate the priests built, every man over against his house. <sup>29</sup> After them built Zadok, the son of Immer, over against his house. And after him built Shemaiah, the son of Shecaniah, keeper of the east gate. <sup>30</sup> After him built Hananiah, the son of Shelemiah, and Hanun, the sixth son of Zalaph, another measure. After him built Meshullam, the son of Berechiah, over against his treasury. After him Malchijah, the goldsmith's son, built unto the house of the Nathinites and of the sellers of small wares over against the judgment gate and unto the chamber of the

lem et usque ad cenaculum anguli. <sup>31</sup> Et inter cenaculum anguli in porta gregis aedificaverunt aurifices et negotiatores.

## Caput 4

**F**actum est autem cum audisset Sanaballat quod aedificarem murum iratus est valde, et motus nimis subsannavit Iudaeos <sup>2</sup> et dixit coram fratribus suis et frequentia Samaritanorum, “Quid Iudaei inbecilli faciunt? Num dimittent eos Gentes? Num sacrificabunt et conplebunt in una die? Numquid aedificare poterunt lapides de acervis pulveris qui combusti sunt?”

<sup>3</sup> Sed et Tobias, Ammanites, proximus eius, ait, “Aedificent. Si ascenderit vulpis, transiliet murum eorum lapideum.”

<sup>4</sup> Audi, Deus noster, quia facti sumus despectui. Converte obprobrium super caput eorum, et da eos in despectionem in terra captivitatis. <sup>5</sup> Ne operias iniquitatem eorum, et peccatum eorum coram facie tua non deleatur quia inriserunt aedificantes.

<sup>6</sup> Itaque aedificavimus murum et coniunximus totum usque ad partem dimidiam, et provocatum est cor populi ad operandum. <sup>7</sup> Factum est autem cum audisset Sanaballat et

corner. <sup>31</sup> And within the chamber of the corner *of* the flock gate the goldsmiths and the merchants built.

## Chapter 4

The building is carried on notwithstanding the opposition of their enemies.

And it came to pass that when Sanballat heard that we were building the wall he was *angry*, and being moved exceedingly he scoffed at the Jews <sup>2</sup> and said before his brethren and the multitude of the Samaritans, "What are the silly Jews doing? Will the Gentiles let them alone? Will they sacrifice and make an end in a day? Are they able to raise stones out of the heaps of the rubbish which are burnt?"

<sup>3</sup> Tobiah also, the Ammonite *who was by him*, said, "Let them build. If a fox go up, he will leap over their stone wall."

<sup>4</sup> Hear thou, our God, for we are *despised*. Turn their reproach upon their own head, and give them to be despised in a land of captivity. <sup>5</sup> Cover not their iniquity, and let not their sin be blotted out from before thy face because they have mocked thy builders.

<sup>6</sup> So we built the wall and joined it all together unto the half *thereof*, and the heart of the people was excited to work. <sup>7</sup> And it came to pass when Sanballat and Tobiah and the

Tobias et Arabes et Ammanitae et Azotii quod obducta esset cicatrix muri Hierusalem et quod coepissent interrupta concludi irati sunt nimis. <sup>8</sup> Et congregati omnes pariter ut venirent et pugnarent contra Hierusalem et molirentur insidias. <sup>9</sup> Et oravimus Deum nostrum et posuimus custodes super murum die et nocte contra eos, <sup>10</sup> dixit autem Iudas, "Debilitata est fortitudo portantis, et humus nimia est, et nos non poterimus aedificare murum."

<sup>11</sup> Et dixerunt hostes nostri, "Nesciant et ignorent donec veniamus in medium eorum et interficiamus eos et cessare faciamus opus."

<sup>12</sup> Factum est autem venientibus Iudaeis qui habitabant iuxta eos et dicentibus nobis per decem vices ex omnibus locis quibus venerant ad nos <sup>13</sup> statui in loco post murum per circuitum populum in ordine cum gladiis suis et lanceis et arcis. <sup>14</sup> Et perspexi atque surrexi, et aio ad optimates et magistratus et ad reliquam partem vulgi, "Nolite timere a facie eorum. Domini magni et terribilis mementote, et pugnate pro fratribus vestris, filiis vestris et filiabus vestris et uxoribus vestris et domibus vestris."

<sup>15</sup> Factum est autem cum audissent inimici nostri nuntiatum esse nobis dissipavit Deus consilium eorum. Et reversi sumus omnes ad muros, unusquisque ad opus suum. <sup>16</sup> Et factum est a die illa media pars iuvenum eorum faciebant opus et media parata erat ad bellum, et lanceae et scuta et arcus et loricae et principes post eos in omni domo Iuda. <sup>17</sup> Aedificantium in muro et portantium onera et inponentium, una manu sua faciebat opus, et altera tenebat gla-

Arabians and the Ammonites and the Ashdodites heard that the *walls* of Jerusalem *were* made up and the breaches began to be closed that they were exceedingly angry. <sup>8</sup> And they all assembled themselves together to come and to fight against Jerusalem and to prepare ambushes. <sup>9</sup> And we prayed to our God and set watchmen upon the wall day and night against them, <sup>10</sup> and Judah said, "The strength of the bearer of burdens is decayed, and the rubbish is very much, and we shall not be able to build the wall."

<sup>11</sup> And our enemies said, "Let them not know nor understand till we come in the midst of them and kill them and cause the work to cease."

<sup>12</sup> And it came to pass that when the Jews that dwelt by them came and told us ten times out of all the places from whence they came to us <sup>13</sup> I set the people in the place behind the wall round about in order with their swords and spears and bows. <sup>14</sup> And I looked and rose up, and I said to the chief men and the magistrates and to the rest of the common people, "Be not afraid *of them*. Remember the Lord, who is great and terrible, and fight for your brethren, your sons and your daughters and your wives and your houses."

<sup>15</sup> And it came to pass when our enemies heard that the thing had been told us that God defeated their counsel. And we returned all of us to the walls, every man to his work. <sup>16</sup> And it came to pass from that day *forward* that half of their young men did the work and half were ready for to fight *with* spears and shields and bows and coats of mail, and the rulers were behind them in all the house of Judah. <sup>17</sup> Of them that built on the wall and that carried burdens and that laded, with one of his hands he did the work, and with

dium, <sup>18</sup> aedificantium enim unusquisque gladio erat accinctus renes. Et aedificabant et clangebant bucina iuxta me. <sup>19</sup> Et dixi ad optimates et ad magistratus et ad reliquam partem vulgi, "Opus grande est et latum, et nos separati sumus in muro procul alter ab altero. <sup>20</sup> In loco quocumque audieritis clangorem tubae, illuc concurrite ad nos. Deus noster pugnabit pro nobis. <sup>21</sup> Et nos ipsi faciamus opus, et media pars nostrum teneat lanceas ab ascensu aurorae donec egrediantur astra." <sup>22</sup> In tempore quoque illo dixi populo, "Unusquisque cum puero suo maneat in medio Hierusalem, et sint nobis vices per noctem et diem ad operandum."

<sup>23</sup> Ego autem et fratres mei et pueri mei et custodes qui erant post me non deponebamus vestimenta nostra; unusquisque tantum nudabatur ad baptismum.

## Caput 5

**E**t factus est clamor populi et uxorum eius magnus adversus fratres suos Iudaeos. <sup>2</sup> Et erant qui dicerent, "Filii nostri et filiae nostrae multae sunt nimis; accipiamus pro pretio eorum frumentum, et comedamus, et vivamus."



the other he held a sword, <sup>18</sup> for every one of the builders was girded with a sword about his reins. And they built and sounded with a trumpet by me. <sup>19</sup> And I said to the nobles and to the magistrates and to the rest of the common people, "The work is great and wide, and we are separated on the wall one far from another. <sup>20</sup> In what place soever you shall hear the sound of the trumpet, run *all* thither unto us. Our God will fight for us. <sup>21</sup> And let us do the work, and let one half of us hold our spears from the rising of the morning till the stars appear." <sup>22</sup> At that time also I said to the people, "Let every one with his servant stay in the midst of Jerusalem, and let us take our turns in the night and by day to work."

<sup>23</sup> Now I and my brethren and my servants and the watchmen that followed me did not put off our clothes; only every man stripped himself *when he was to be washed*.

## Chapter 5

Nehemiah blameth the rich for their oppressing the poor.

His exhortation and bounty to his countrymen.

**N**ow there was a great cry of the people and of their wives against their brethren the Jews. <sup>2</sup> And there were some that said, "Our sons and our daughters are very many; let us take up corn for the price of them, and let us eat, and live."

<sup>3</sup> Et erant qui dicerent, "Agros nostros et vineas et domos nostras opponamus, et accipiamus frumentum in fame."

<sup>4</sup> Et alii dicebant, "Mutuo sumamus pecunias in tributa regis, demusque agros nostros et vineas, <sup>5</sup> et nunc sicut carnes fratrum nostrorum sic carnes nostrae sunt, et sicut filii eorum ita et filii nostri. Ecce: nos subiugamus filios nostros et filias nostras in servitutem, et de filiabus nostris sunt famulae, nec habemus unde possint redimi, et agros nostros et vineas nostras alii possident."

<sup>6</sup> Et iratus sum nimis cum audissem clamorem eorum secundum verba haec. <sup>7</sup> Cogitavitque cor meum mecum, et increpui optimates et magistratus et dixi eis, "Usurasne singuli a fratribus vestris exigatis?" Et congregavi adversus eos contionem magnam, <sup>8</sup> et dixi eis, "Nos, ut scitis, redemimus fratres nostros Iudaeos qui venditi fuerant Gentibus secundum possibilitatem nostram, et vos igitur vendetis fratres vestros et redimemus eos?" Et siluerunt nec invenerunt quid responderent. <sup>9</sup> Dixique ad eos, "Non est bona res quam facitis. Quare non in timore Dei nostri ambulatis ne exprobrete nobis a Gentibus, inimicis nostris? <sup>10</sup> Et ego et fratres mei et pueri mei commodavimus plurimis pecuniam et frumentum. Non repetamus in commune istud; aes alienum concedamus quod debetur nobis. <sup>11</sup> Reddite eis hodie agros suos et vineas suas oliveta sua et domos suas quin potius et centesimam pecuniae, frumenti, vini et olei quam exigere soletis ab eis. Date pro illis."

<sup>12</sup> Et dixerunt, "Reddemus, et ab eis nihil quaeremus, sicque faciemus ut loqueris." Et vocavi sacerdotes et adiuravi

<sup>3</sup> And there were some that said, "Let us mortgage our lands and our vineyards and our houses, and let us take corn because of the famine." <sup>4</sup> And others said, "Let us borrow money for the king's tribute, and let us give up our fields and vineyards, <sup>5</sup> and now our flesh is as the flesh of our brethren, and our children as their children. Behold: we bring into bondage our sons and our daughters, and *some of* our daughters are bondwomen already, neither have we wherewith to redeem them, and our fields and our vineyards other men possess."

<sup>6</sup> And I was exceedingly angry when I heard their cry according to these words. <sup>7</sup> And my heart thought with myself, and I rebuked the nobles and magistrates and said to them, "Do you every one exact usury of your brethren?" And I gathered together a great assembly against them, <sup>8</sup> and I said to them, "We, as you know, have redeemed according to our ability our brethren the Jews that were sold to the Gentiles, and will you then sell your brethren *for us to* redeem them?" And they held their peace and found not what to answer. <sup>9</sup> And I said to them, "The thing you do is not good. Why walk you not in the fear of our God that we be not exposed to the reproaches of the Gentiles, our enemies?" <sup>10</sup> Both I and my brethren and my servants have lent money and corn to many. *Let us all agree not to call for it again;* let us forgive the debt that is owing to us. <sup>11</sup> Restore ye to them this day their fields and their vineyards and their oliveyards and their houses *and* the hundredth part of the money *and* of the corn, the wine and the oil which you were wont to exact of them. Give it rather for them."

<sup>12</sup> And they said, "We will restore, and we will require nothing of them, and we will do as thou sayest." And I called

eos ut facerent iuxta quod dixeram. <sup>13</sup> Insuper sinum meum excussi et dixi, "Sic excutiat Deus omnem virum qui non compleverit verbum istud de domo sua et de laboribus suis. Sic excutiat et vacuus fiat."

Et dixit universa multitudo, "Amen." Et laudaverunt Deum, fecit autem populus sicut dictum erat.

<sup>14</sup> A die autem illa qua praeceperat rex mihi ut essem dux in terra Iuda, ab anno vicesimo usque ad annum tricesimum secundum Artaxersis, regis, per annos duodecim, ego et fratres mei annonas quae ducibus debebantur non comedimus. <sup>15</sup> Duces autem primi qui fuerant ante me gravaverunt populum et acceperunt ab eis in pane et vino et pecunia cotidie siclos quadraginta, sed et ministri eorum depresserant populum. Ego autem non feci ita propter timorem Dei. <sup>16</sup> Quin potius in opere muri aedificavi, et agrum non emi, et omnes pueri mei congregati ad opus erant. <sup>17</sup> Iudaei quoque et magistratus centum quinquaginta viri et qui veniebant ad nos de gentibus quae in circuitu nostro sunt in mensa mea erant. <sup>18</sup> Parabatur autem mihi per dies singulos bos unus arietes sex electi exceptis volatilibus, et inter dies decem vina diversa et alia multa tribuebam, insuper et annonas ducatus mei non quaesivi, valde enim erat adtenuatus populus.

<sup>19</sup> Memento mei, Deus meus, in bonum secundum omnia quae feci populo huic.

the priests and took an oath of them to do according to what I had said. <sup>13</sup> Moreover I shook my lap and said, "So may God shake every man that shall not accomplish this word out of his house and out of his labours. Thus may he be shaken out and become empty."

And all the multitude said, "Amen." And they praised God, and the people did according to what was said.

<sup>14</sup> And from the day in which the king commanded me to be governor in the land of Judah, from the twentieth year even to the two and thirtieth year of Artaxerxes, the king, for twelve years, I and my brethren did not eat the yearly allowance that was due to the governors. <sup>15</sup> But the former governors that had been before me were chargeable to the people and took of them in bread and wine and in money every day forty sicles, and their officers also oppressed the people. But I did not so for the fear of God. <sup>16</sup> Moreover I built in the work of the wall, and I bought no land, and all my servants were gathered together to the work. <sup>17</sup> The Jews also and the magistrates *to the number of* one hundred and fifty men were at my table *besides* them that came to us from among the nations that were round about us. <sup>18</sup> And there was prepared for me day by day one ox *and* six choice rams besides fowls, and *once in* ten days I gave store of divers wines and many other things, yet I did not require *my* yearly allowance *as* governor, for the people were very much impoverished.

<sup>19</sup> Remember me, O my God, for good according to all that I have done for this people.

## Caput 6

**F**actum est autem cum audisset Sanaballat et Tobia et Gosem, Arabs, et ceteri inimici nostri quod aedificassem ego murum et non esset in ipso residua interruptio, usque ad tempus autem illud valvas non posueram in portis, <sup>2</sup> miserunt Sanaballat et Gosem ad me, dicentes, “Veni, et percutiamus foedus pariter in viculis in campo Ono.”

Ipsi autem cogitabant ut facerent mihi malum, <sup>3</sup> misi ergo ad eos nuntios, dicens, “Opus grande ego facio, et non possum descendere ne forte neglegatur cum venero et descendero ad vos.” <sup>4</sup> Miserunt autem ad me secundum verbum hoc per quattuor vices, et respondi eis iuxta sermonem priorem.

<sup>5</sup> Et misit ad me Sanaballat iuxta verbum prius quinta vice puerum suum, et epistulam habebat in manu scriptam hoc modo, <sup>6</sup> “In Gentibus auditum est, et Gosem dixit, quod tu et Iudaei cogitetis rebellare et propterea aedifices murum et levare te velis super eos regem propter quam causam <sup>7</sup> et prophetas posueris qui praedicent de te in Hierusalem, di-

## Chapter 6

The enemies seek to terrify Nehemiah. He proceedeth and finisheth the wall.

**A**nd it came to pass when Sanballat and Tobiah and Geshem, the Arabian, and the rest of our enemies heard that I had built the wall and that there was no breach left in it, though at that time I had not set up the doors in the gates, <sup>2</sup> Sanballat and Geshem sent to me, saying, "Come, and let us make a league together in the villages in the plain of Ono."

But they thought to do me mischief, <sup>3</sup> and I sent messengers to them, saying, "I am doing a great work, and I cannot come down *lest* it be neglected whilst I come and go down to you." <sup>4</sup> And they sent to me according to this word four times, and I answered them after the same manner.

<sup>5</sup> And Sanballat sent his servant to me the fifth time according to the former word, and he had a letter in his hand written in this manner, <sup>6</sup> "It is reported amongst the Gentiles, and Geshem hath said it, that thou and the Jews think to rebel and therefore thou buildest the wall and hast a mind to set thyself king over them for which end <sup>7</sup> thou hast also set up prophets to preach of thee at Jerusalem, saying,

centes, 'Rex in Iudaea est.' Auditurus est rex verba haec. Idcirco nunc veni ut ineamus consilium pariter."

8 Et misi ad eos, dicens, "Non est factum secundum verba haec quae tu loqueris, de corde enim tuo tu conponis haec."

9 Omnes enim hii terrebant nos, cogitantes quod cessarent manus nostrae ab opere et quiesceremus, quam ob causam magis confortavi manus meas.

10 Et ingressus sum domum Samaiae, filii Dalaiae, filii Metabehel, secreto. Qui ait, "Tractemus nobiscum in domo Dei in medio templi, et claudamus portas aedis, quia venturi sunt ut interficiant te, et nocte venturi sunt ad occidendum te."

11 Et dixi, "Num quisquam similis mei fugit? Et quis ut ego ingredietur templum et vivet? Non ingrediar." 12 Et intellexi quod Deus non misisset eum sed quasi vaticinans locutus esset ad me, et Tobia et Sanaballat conduxissent eum, 13 acceperat enim pretium ut territus facerem et peccarem et haberent malum quod exprobrarent mihi.

14 Memento, Domine, mei pro Tobia et Sanaballat iuxta opera eorum talia sed et Noadiae, prophetae, et ceterorum prophetarum qui terrebant me.

15 Completus est autem murus vicesimo quinto die mensis Elul quinquaginta duobus diebus. 16 Factum est ergo cum audissent omnes inimici nostri ut timerent universae gentes quae erant in circuitu nostro et conciderent intra semet ipsos, et scirent quod a Deo factum esset opus hoc. 17 Sed et in diebus illis multae optimatum Iudaeorum epistulae mitte-



‘There is a king in Judea.’ The king will hear of these things. Therefore come now that we may take counsel together.”

<sup>8</sup> And I sent to them, saying, “There is *no such thing* done as thou sayest, *but* thou feignest these things out of thy own heart,” <sup>9</sup> for all these men *thought to* frighten us, thinking that our hands would cease from the work and that we would leave off, wherefore I strengthened my hands the more.

<sup>10</sup> And I went into the house of Shemaiah, the son of De-laiiah, the son of Mehetabel privately. And he said, “Let us consult together in the house of God in the midst of the temple, and let us shut the doors of the temple, for they will come to kill thee, and in the night they will come to slay thee.”

<sup>11</sup> And I said, “Should such a man as I flee? And who is there that being as I am would go into the temple *to save his life*? I will not go in.” <sup>12</sup> And I understood that God had not sent him but that he had spoken to me as if he had been prophesying, and Tobiah and Sanballat had hired him, <sup>13</sup> for he had taken money that I being afraid should do this thing and sin and they might have some evil to upbraid me withal.

<sup>14</sup> Remember me, O Lord, for Tobiah and Sanballat according to their works of this kind and Noadiah, the prophet, and the rest of the prophets that *would have put me in fear*.

<sup>15</sup> But the wall was finished the five and twentieth day of the month of Elul in two and fifty days. <sup>16</sup> And it came to pass when all our enemies heard of it that all nations which were round about us were afraid and were cast down within themselves, *for* they perceived that this work *was the work* of God. <sup>17</sup> Moreover in those days many letters were sent by the principal men of the Jews to Tobiah, and from Tobiah

bantur ad Tobiam, et a Tobia veniebant ad eos, <sup>18</sup> multi enim erant in Iudaea habentes iuramentum eius quia gener erat Secheniae, filii Orei, et Iohanan, filius eius, acceperat filiam Mosollam, filii Barachiae. <sup>19</sup> Sed et laudabant eum coram me, et verba mea nuntiabant ei, et Tobias mittebat epistulas ut terreret me.

## Caput 7

**P**ostquam autem aedificatus est murus et posui valvas et recensui ianitores et cantores et Levitas, <sup>2</sup> praecepi Aneni, fratri meo, et Ananiae, principi domus de Hierusalem, ipse enim quasi vir verax et timens Deum plus ceteris videbatur, <sup>3</sup> et dixi eis, “Non aperiantur portae Hierusalem usque ad calorem solis.” Cumque adhuc adsisterent, clausae portae sunt et oppilatae, et posui custodes de habitatoribus Hierusalem, singulos per vices suas et unumquemque contra domum suam. <sup>4</sup> Civitas autem erat lata nimis et grandis et populus parvus in medio eius, et non erant domus aedificatae.

<sup>5</sup> Dedit autem Deus in corde meo, et congregavi optimates et magistratus et vulgum ut recenserem eos, et inveni librum census eorum qui ascenderant primum, et inventum

there came letters to them, <sup>18</sup> for there were many in Judea sworn to him because he was the son-in-law of Shecaniah, the son of Arah, and Jehohanan, his son, had taken *to wife* the daughter of Meshullam, the son of Berechiah. <sup>19</sup> And they praised him also before me, and they related my words to him, and Tobiah sent letters to put me in fear.

## Chapter 7

Nehemiah appointeth watchmen in Jerusalem. The list of those who came first from Babylon.

**N**ow after the wall was built and I had set up the doors and numbered the porters and singing men and Levites, <sup>2</sup> I commanded Hanani, my brother, and Hananiah, ruler of the house of Jerusalem, for he seemed as a sincere man and one that feared God above the rest, <sup>3</sup> and I said to them, "Let not the gates of Jerusalem be opened till the sun be hot." And while they were yet standing by, the gates were shut and barred, and I set watchmen of the inhabitants of Jerusalem, every one by their courses and every man over against his house. <sup>4</sup> And the city was very wide and great and the people few in the midst thereof, and the houses were not built.

<sup>5</sup> But God had put in my heart, and I assembled the princes and magistrates and common people to number them, and I found a book of the number of them who came

est scriptum in eo, <sup>6</sup> “Isti filii provinciae qui ascenderunt de captivitate migrantium, quos transtulerat Nabuchodonosor, rex Babylonis, et reversi sunt in Hierusalem et in Iudaeam, unusquisque in civitatem suam.

<sup>7</sup> “Qui venerunt cum Zorobabel, Hiesuae, Neemias, Azarias, Raamias, Naamni, Mardocheus, Belsar, Mespharath, Beggoai, Naum, Baana. Numerus virorum populi Israhel, <sup>8</sup> filii Pharos, duo milia centum septuaginta duo; <sup>9</sup> filii Saphathiae, trecenti septuaginta duo; <sup>10</sup> filii Area, sescenti quinquaginta duo; <sup>11</sup> filii Phaethmoab filiorum Hiesuae et Ioab, duo milia octingenti decem et octo; <sup>12</sup> filii Helam, mille ducenti quinquaginta quattuor; <sup>13</sup> filii Zethua, octingenti quadraginta quinque; <sup>14</sup> filii Zacchai, septingenti sexaginta; <sup>15</sup> filii Bennui, sescenti quadraginta octo; <sup>16</sup> filii Bebai, sescenti viginti octo; <sup>17</sup> filii Azgad, duo milia trecenti viginti duo; <sup>18</sup> filii Adonicam, sescenti sexaginta septem; <sup>19</sup> filii Bagoaim, duo milia sexaginta septem; <sup>20</sup> filii Adin, sescenti quinquaginta quinque; <sup>21</sup> filii Ater, filii Ezechiae, nonaginta octo; <sup>22</sup> filii Asem, trecenti viginti octo; <sup>23</sup> filii Besai, trecenti viginti quattuor; <sup>24</sup> filii Areph, centum duodecim; <sup>25</sup> filii Gabaon, nonaginta quinque; <sup>26</sup> filii Bethleem et Netupha, centum octoginta octo; <sup>27</sup> viri Anathoth, centum viginti octo; <sup>28</sup> viri Bethamoth, quadraginta duo; <sup>29</sup> viri Cariathiarim, Cephira et Beroth, septingenti quadraginta tres; <sup>30</sup> viri Rama

up at first, and therein it was found written, <sup>6</sup> “These are the children of the province who came up from the captivity of them that *had been carried away*, whom Nebuchadnezzar, the king of Babylon, had carried away, and who returned into *Judea*, every one into his own city.

<sup>7</sup> “Who came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number of the men of the people of Israel, <sup>8</sup> the children of Parosh, two thousand one hundred seventy-two; <sup>9</sup> the children of Shephatiah, three hundred seventy-two; <sup>10</sup> the children of Arah, six hundred fifty-two; <sup>11</sup> the children of Pahath-moab of the children of Jeshua and Joab, two thousand eight hundred eighteen; <sup>12</sup> the children of Elam, one thousand two hundred fifty-four; <sup>13</sup> the children of Zattu, eight hundred forty-five; <sup>14</sup> the children of Zaccai, seven hundred sixty; <sup>15</sup> the children of Binnui, six hundred forty-eight; <sup>16</sup> the children of Bebai, six hundred twenty-eight; <sup>17</sup> the children of Azgad, two thousand three hundred twenty-two; <sup>18</sup> the children of Adonikam, six hundred sixty-seven; <sup>19</sup> the children of Bigvai, two thousand sixty-seven; <sup>20</sup> the children of Adin, six hundred fifty-five; <sup>21</sup> the children of Ater, children of Hezekiah, ninety-eight; <sup>22</sup> the children of Hashum, three hundred twenty-eight; <sup>23</sup> the children of Bezai, three hundred twenty-four; <sup>24</sup> the children of Hariph, a hundred and twelve; <sup>25</sup> the children of Gibeon, ninety-five; <sup>26</sup> the children of Bethlehem and Netophah, a hundred eighty-eight; <sup>27</sup> the men of Anathoth, a hundred twenty-eight; <sup>28</sup> the men of Beth-azmaveth, forty-two; <sup>29</sup> the men of Kiriath-jearim, Chephira and Beeroth, seven hundred forty-three; <sup>30</sup> the

et Geba, sescenti viginti unus; <sup>31</sup> viri Machmas, centum viginti duo; <sup>32</sup> viri Bethel et Hai, centum viginti tres; <sup>33</sup> viri Nebo alterius, quinquaginta duo; <sup>34</sup> viri Helam alterius, mille ducenti quinquaginta quattuor; <sup>35</sup> filii Arem, trecenti viginti; <sup>36</sup> filii Hiericho, trecenti quadraginta quinque; <sup>37</sup> filii Lod, Adid et Ono, septingenti viginti unus; <sup>38</sup> filii Senaa, tria milia nongenti triginta; <sup>39</sup> sacerdotes, filii Idaia in domo Iosua, nongenti septuaginta tres; <sup>40</sup> filii Emmer, mille quinquaginta duo; <sup>41</sup> filii Phassur, mille ducenti quadraginta septem; <sup>42</sup> filii Arem, mille decem et septem; Levitae, <sup>43</sup> filii Iosue et Cadmihel, filiorum <sup>44</sup> Oduia, septuaginta quattuor; cantores, <sup>45</sup> filii Asaph, centum quadraginta octo; <sup>46</sup> ianitores, filii Selum, filii Ater, filii Telmon, filii Accub, filii Atita, filii Sobai, centum triginta octo.

<sup>47</sup> Nathinnei, filii Soa, filii Asfa, filii Tebaoth, <sup>48</sup> filii Ceros, filii Siaa, filii Fado, filii Lebana, filii Agaba, filii Selmon, <sup>49</sup> filii Anan, filii Geddel, filii Gaer, <sup>50</sup> filii Raaia, filii Rasim, filii Necoda, <sup>51</sup> filii Gezem, filii Aza, filii Fasea, <sup>52</sup> filii Besai, filii Munim, filii Nephusim, <sup>53</sup> filii Becbuc, filii Acupha, filii Arur, <sup>54</sup> filii Besloth, filii Meida, filii Arsa, <sup>55</sup> filii Bercos, filii Sisara,

men of Ramah and Geba, six hundred twenty-one; <sup>31</sup> the men of Michmas, a hundred twenty-two; <sup>32</sup> the men of Bethel and Ai, a hundred twenty-three; <sup>33</sup> the men of the other Nebo, fifty-two; <sup>34</sup> the men of the other Elam, one thousand two hundred fifty-four; <sup>35</sup> the children of Harim, three hundred and twenty; <sup>36</sup> the children of Jericho, three hundred forty-five; <sup>37</sup> the children of Lod, of Hadid and Ono, seven hundred twenty-one; <sup>38</sup> the children of Senaah, three thousand nine hundred thirty; <sup>39</sup> the priests, the children of Jedaiah in the house of Jeshua, nine hundred and seventy-three; <sup>40</sup> the children of Immer, one thousand fifty-two; <sup>41</sup> the children of Pashhur, one thousand two hundred forty-seven; <sup>42</sup> the children of Harim, one thousand and seventeen; the Levites, <sup>43</sup> the children of Jeshua and Kadmiel, the sons <sup>44</sup> of Hodevah, seventy-four; the singing men, <sup>45</sup> the children of Asaph, a hundred forty-eight; <sup>46</sup> the porters, the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, a hundred thirty-eight.

<sup>47</sup> The Nathinites, the children of Ziha, the children of Hasupha, the children of Tabbaoth, <sup>48</sup> the children of Keros, the children of Sia, the children of Padon, the children of Lebana, the children of Hagaba, the children of Shalmi, <sup>49</sup> the children of Hanan, the children of Giddel, the children of Gahar, <sup>50</sup> the children of Reaiah, the children of Rezin, the children of Nekoda, <sup>51</sup> the children of Gazzam, the children of Uzza, the children of Paseah, <sup>52</sup> the children of Besai, the children of Meunim, the children of Nephuseshim, <sup>53</sup> the children of Bakbuk, the children of Hakupha, the children of Harhur, <sup>54</sup> the children of Bazlith, the children of Mehida, the children of Harsha, <sup>55</sup> the children of

fili Thema, <sup>56</sup> filii Nesia, filii Atipha, <sup>57</sup> filii servorum Salomonis, filii Sotai, filii Sophereth, filii Pherida, <sup>58</sup> filii Iahala, filii Dercon, filii Geddel, <sup>59</sup> filii Saphatia, filii Athil, filii Phocereth, qui erat ortus ex Sabaim, filio Amon, <sup>60</sup> omnes Nathinnei et filii servorum Salomonis, trecenti nonaginta duo.

<sup>61</sup> Hii sunt autem qui ascenderunt de Thelmella, Thelarsa, Cherub, Addon et Êmmer et non potuerunt indicare domum patrum suorum et semen suum, utrum ex Israhel essent. <sup>62</sup> Filii Dalaia, filii Tobia, filii Necoda, sescenti quadraginta duo. <sup>63</sup> Et de sacerdotibus, filii Abia, filii Accos, filii Berzellai, qui accepit de filiabus Berzellai, Galaditis, uxorem, et vocatus est nomine eorum. <sup>64</sup> Hii quaesierunt scripturam suam in censu et non invenerunt, et eiecti sunt de sacerdotio. <sup>65</sup> Dixitque Athersatha eis ut non manducarent de Sanctis Sanctorum donec staret sacerdos doctus et eruditus.

<sup>66</sup> Omnis multitudo quasi vir unus, quadraginta duo milia trecenti sexaginta <sup>67</sup> absque servis et ancillis eorum, qui erant septem milia trecenti triginta et septem, et inter eos cantores et cantrices, ducentae quadraginta quinque. <sup>68</sup> Equi eorum, septingenti triginta sex, muli eorum, ducenti quadraginta quinque, <sup>69</sup> cameli eorum, quadringenti triginta quinque, asini, sex milia septingenti viginti.

Hucusque refertur quid in commentario scriptum fuerit. Exin Neemiae historia textitur.



Barkos, the children of Sisera, the children of Temah, <sup>56</sup> the children of Neziah, the children of Hatipha, <sup>57</sup> the children of the servants of Solomon, the children of Sotai, the children of Sophereth, the children of Perida, <sup>58</sup> the children of Jaala, the children of Darkon, the children of Giddel, <sup>59</sup> the children of Shephatiah, the children of Hattil, the children of Pochereth, who was born of Hazzebaim, the son of Amon, <sup>60</sup> all the Nathinites and the children of the servants of Solomon, three hundred ninety-two.

<sup>61</sup> And these are they that came up from Tel-melah, Tel-harsha, Cherub, Addon and Immer and could not shew the house of their fathers nor their seed, whether they were of Israel. <sup>62</sup> The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty-two. <sup>63</sup> And of the priests, the children of Hobaiah, the children of Hakkoz, the children of Barzillai, who took a wife of the daughters of Barzillai, the Gileadite, and he was called by their name. <sup>64</sup> These sought their writing in the record and found it not, and they were cast out of the priesthood. <sup>65</sup> And Athersatha said to them that they should not eat of the Holies of Holies until there stood up a priest learned and skillful.

<sup>66</sup> All the multitude as it were one man, forty-two thousand three hundred sixty <sup>67</sup> beside their menservants and womenservants, who were seven thousand three hundred thirty-seven, and among them singing men and singing women, two hundred forty-five. <sup>68</sup> Their horses, *seven* hundred thirty-six, their mules, two hundred forty-five, <sup>69</sup> their camels, four hundred thirty-five, their asses, six thousand seven hundred and twenty.

Hitherto is related what was written in the record. From this place forward goeth on the history of Nehemiah.

<sup>70</sup> Nonnulli autem de principibus familiarum dederunt in opus. Athersatha dedit in thesaurum auri dragmas mille, fialas quinquaginta tunicas sacerdotales quingentas triginta. <sup>71</sup> Et de principibus familiarum dederunt in thesaurum operis auri dragmas viginti milia et argenti minas duo milia ducentas. <sup>72</sup> Et quod dedit reliquus populus auri dragmas viginti milia et argenti minas duo milia et tunicas sacerdotales sexaginta septem. <sup>73</sup> Habitaverunt autem sacerdotes et Levitae et ianitores et cantores et reliquum vulgus et Nathinei et omnis Israhel in civitatibus suis.

## Caput 8

**E**t venerat mensis septimus, filii autem Israhel erant in civitatibus suis. Congregatusque est omnis populus quasi vir unus ad plateam quae est ante portam aquarum, et dixerunt Ezrae, scribae, ut adferret Librum Legis Mosi quam praeceperat Dominus Israheli. <sup>2</sup> Adtulit ergo Ezras, sacerdos, legem coram multitudine virorum et mulierum cunctisque qui poterant intellegere in die prima mensis septimi. <sup>3</sup> Et legit in eo aperte in platea quae erat ante portam aquarum de

<sup>70</sup> And some of the heads of the families gave unto the work. Athersatha gave into the treasure a thousand drams of gold, fifty bowls *and* five hundred and thirty garments for priests. <sup>71</sup> And *some* of the heads of families gave to the treasure of the work twenty thousand drams of gold and two thousand two hundred pounds of silver. <sup>72</sup> And that which the rest of the people gave was twenty thousand drams of gold and two thousand pounds of silver and sixty-seven garments for priests. <sup>73</sup> And the priests and the Levites and the porters and the singing men and the rest of the common people and the Nathinites and all Israel dwelt in their cities.

## Chapter 8

Ezra readeth the law before the people. Nehemiah comforteth them. They celebrate the feast of tabernacles.

**A**nd the seventh month came, and the children of Israel were in their cities. And all the people were gathered together as one man to the street which is before the water gate, and they spoke to Ezra, the scribe, to bring the Book of the Law of Moses which the Lord had commanded to Israel. <sup>2</sup> Then Ezra, the priest, brought the law before the multitude of men and women and all those that could understand in the first day of the seventh month. <sup>3</sup> And he read it plainly in the street that was before the water gate from the

mane usque ad mediam diem in conspectu virorum et mulierum et sapientium, et aures omnis populi erant erectae ad librum. 4 Stetit autem Ezras, scriba, super gradum ligneum quem fecerat ad loquendum, et steterunt iuxta eum Matthathia et Sema et Ania et Uria et Helcia et Maasia ad dextram eius, et ad sinistram, Phadaia, Misahel et Melchia et Asum et Asephdana, Zaccharia et Mosollam. 5 Et aperuit Ezras librum coram omni populo, super universum quippe populum eminebat, et cum aperuisset eum stetit omnis populus. 6 Et benedixit Ezras Domino, Deo magno, et respondit omnis populus, "Amen, amen," elevans manus suas, et incurvati sunt, et adoraverunt Deum proni in terram.

7 Porro Hiesue et Baani et Serebia, Iamin, Accub, Septhai, Odia, Maasia, Celita, Azarias, Iozabed, Anam, Phalaia, Levitae, silentium faciebant in populo ad audiendam legem, populus autem stabat in gradu suo. 8 Et legerunt in Libro Legis Dei distincte et aperte ad intellegendum, et intellexerunt cum legeretur. 9 Dixit autem Neemias (ipse est Athersatha) et Ezras, sacerdos et scriba, et Levitae interpretantes universo populo, "Dies sanctificatus est Domino, Deo nostro. Nolite lugere, et nolite flere," flebat enim omnis populus cum audiret verba legis. 10 Et dixit eis, "Ite; comedite pingua, et bibite mulsum, et mittite partes his qui non praeparaverunt sibi, quia sanctus dies Domini est, et nolite contristari, gaudium enim Domini est fortitudo nostra." 11 Levitae autem silentium faciebant in omni populo, dicentes, "Tacete, quia dies sanctus est, et nolite dolere."

12 Abiit itaque omnis populus ut comederet et biberet et

morning until midday before the men and the women and *all those that could understand*, and the ears of all the people were attentive to the book. <sup>4</sup> And Ezra, the scribe, stood upon a step of wood which he had made to speak upon, and there stood by him Mattithiah and Shema and Anaiah and Uriah and Hilkiah and Maaseiah on his right hand, and on the left, Pedaiah, Mishael and Malchijah and Hashum and Hashbaddanah, Zechariah and Meshullam. <sup>5</sup> And Ezra opened the book before all the people, for he was above all the people, and when he had opened it all the people stood. <sup>6</sup> And Ezra blessed the Lord, the great God, and all the people answered, "Amen, amen," lifting up their hands, and they bowed down, and adored God with their faces to the ground.

<sup>7</sup> Now Jeshua and Bani and Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, the Levites, made silence among the people to hear the law, and the people stood in their place. <sup>8</sup> And they read in the Book of the Law of God distinctly and plainly to be understood, and they understood when it was read. <sup>9</sup> And Nehemiah (he is Athersatha) and Ezra, the priest and scribe, and the Levites who interpreted to all the people said, "This is a holy day to the Lord, our God. Do not mourn nor weep," for all the people wept when they heard the words of the law. <sup>10</sup> And he said to them, "Go; eat fat meats, and drink sweet wine, and send portions to them that have not prepared for themselves, because it is the holy day of the Lord, and be not sad, for the joy of the Lord is our strength." <sup>11</sup> And the Levites *stilled* all the people, saying, "Hold your peace, for the day is holy, and be not sorrowful."

<sup>12</sup> So all the people went to eat and drink and to send por-

mitteret partes et faceret laetitiam magnam quia intellexerant verba quae docuerat eos. <sup>13</sup> Et in die secundo congregati sunt principes familiarum universi populi, sacerdotes et Levitae ad Ezram, scribam, ut interpretaretur eis verba legis. <sup>14</sup> Et invenerunt scriptum in lege praecepisse Dominum in manu Mosi ut habitent filii Israhel in tabernaculis in die sollemni mense septimo <sup>15</sup> et ut praedicent et divulgent vocem in universis urbibus suis et in Hierusalem, dicentes, “Egredimini in montem, et adferte frondes olivae et frondes ligni pulcherrimi, frondes myrti et ramos palmarum et frondes ligni nemorosi ut fiant tabernacula, sicut scriptum est.” <sup>16</sup> Et egressus est populus et adtulerunt. Feceruntque sibi tabernacula, unusquisque in domate suo et in atriis suis et in atriis domus Dei et in platea portae Aquarum et in platea portae Ephraim. <sup>17</sup> Fecit ergo universa ecclesia eorum qui redierant de captivitate tabernacula et habitaverunt in tabernaculis, non enim fecerant a diebus Iosue, filii Nun, taliter filii Israhel usque ad diem illum, et fuit laetitia magna nimis.

<sup>18</sup> Legit autem in Libro Legis Dei per dies singulos a die primo usque ad diem novissimum, et fecerunt sollemnitatem septem diebus, et in die octavo collectum iuxta ritum.

tions and to make great mirth because they understood the words that he had taught them. <sup>13</sup> And on the second day the chiefs of the families of all the people, the priests and the Levites were gathered together to Esdras, the scribe, that he should interpret to them the words of the law. <sup>14</sup> And they found written in the law that the Lord had commanded by the hand of Moses that the children of Israel should dwell in tabernacles on the *feast* in the seventh month <sup>15</sup> and that they should proclaim and publish the word in all their cities and in Jerusalem, saying, "Go forth to the mount, and fetch branches of olive and branches of beautiful wood, branches of myrtle and branches of palm and branches of thick trees to make tabernacles, as it is written." <sup>16</sup> And the people went forth and brought. And they made themselves tabernacles, every man on the top of his house and in their courts and in the courts of the house of God and in the street of the water gate and in the street of the gate of Ephraim. <sup>17</sup> And all the assembly of them that were returned from the captivity made tabernacles and dwelt in tabernacles, for since the days of Jeshua, the son of Nun, the children of Israel had not done so until that day, and there was exceeding great joy.

<sup>18</sup> And he read in the Book of the Law of God day by day from the first day till the last, and they kept the solemnity seven days, and in the eighth day a *solemn assembly* according to the manner.

## Caput 9

**I**n die autem vicesimo quarto mensis huius, convenerunt filii Israhel in ieiunio et in saccis et humus super eos. <sup>2</sup> Et separatum est semen filiorum Israhel ab omni filio alienigena, et steterunt et confitebantur peccata sua et iniquitates patrum suorum. <sup>3</sup> Et consurrexerunt ad standum, et legerunt in Volumine Legis Domini, Dei sui, quater in die, et quater confitebantur et adorabant Dominum, Deum suum. <sup>4</sup> Surrexit autem super gradum Levitarum Iosue et Bani, Cedmihel, Sebnia, Bani, Sarebias, Bani et Chanani, et inclamaverunt voce magna Dominum, Deum suum. <sup>5</sup> Et dixerunt Levitae Iosue et Cedmihel, Bonni, Asebia, Serebia, Odoia, Sebna, Fataia, "Surgite; benedicite Domino, Deo vestro, ab aeterno usque in aeternum, et benedicant nomini gloriae tuae excelso in omni benedictione et laude. <sup>6</sup> Tu ipse, Domine solus, tu fecisti caelum et omnem exercitum eorum, terram et universa quae in ea sunt, maria et omnia quae in eis sunt, et tu vivificas omnia haec, et exercitus caeli te



## Chapter 9

The people repent with fasting and sackcloth. The Levites confess God's benefits and the people's ingratitude. They pray for them and make a covenant with God.

**A**nd in the four and twentieth day of the month, the children of Israel came together with fasting and with sackcloth and earth upon them. <sup>2</sup> And the seed of the children of Israel separated themselves from every *stranger*, and they stood and confessed their sins and the iniquities of their fathers. <sup>3</sup> And they rose up to stand, and they read in the Book of the Law of the Lord, their God, four times in the day, and four times they confessed and adored the Lord, their God. <sup>4</sup> And there stood up upon the step of the Levites Jeshua and Bani *and* Kadmiel, Shebaniah, Bunni, Sherebiah, Bani and Chenani, and they cried with a loud voice to the Lord, their God. <sup>5</sup> And the Levites Jeshua and Kadmiel, Bani, Hashabneiah, Sherebiah, Hodiah, Shebaniah *and* Pethahiah said, "Arise; bless the Lord, your God, from eternity to eternity, and *blessed be* the high name of thy glory with all blessing and praise. <sup>6</sup> Thou thyself, O Lord alone, thou hast made heaven and the heaven of heavens and all the host thereof, the earth and all things that are in it, the seas and all that are therein, and thou givest life to all these things, and the host

adorat. <sup>7</sup> Tu ipse, Domine Deus, qui elegisti Abram et eduxisti eum de igne Chaldeorum et posuisti nomen eius Abraham. <sup>8</sup> Et invenisti cor eius fidele coram te, et percussisti cum eo foedus ut dares ei terram Chananei, Chetthei et Amorrei et Ferezei et Iebusei et Gergesei, ut dares semini eius, et implesti verba tua quoniam iustus es.

<sup>9</sup> “Et vidisti adfflictionem patrum nostrorum in Aegypto, clamoremque eorum audisti super Mare Rubrum. <sup>10</sup> Et dedisti signa et portenta in Pharaon et in universis servis eius et in omni populo terrae illius, cognovisti enim quia superbe egerant contra eos, et fecisti tibi nomen sicut et in hac die. <sup>11</sup> Et mare divisisti ante eos, et transierunt per medium maris in sicca, persecutores autem eorum proiecisti in profundum quasi lapidem in aquas validas. <sup>12</sup> Et in columna nubis ductor eorum fuisti per diem et in columna ignis per noctem ut appareret eis via per quam ingrediebantur. <sup>13</sup> Ad Montem quoque Sinai descendisti et locutus es cum eis de caelo, et dedisti eis iudicia recta et legem veritatis, caerimonias et praecepta bona. <sup>14</sup> Et sabbatum sanctificatum tuum ostendisti eis et mandata et caerimonias et legem praecepisti eis in manu Mosi, servi tui. <sup>15</sup> Panem quoque de caelo dedisti eis in fame eorum et aquam de petra eduxisti eis sitientibus, et dixisti eis ut ingrederentur et possiderent terram super quam levasti manum tuam ut traderes eis.

of heaven adoreth thee. <sup>7</sup>Thou, O Lord God, art he who chosest Abram and broughtest him forth out of the fire of the Chaldeans and gavest him the name of Abraham. <sup>8</sup>And thou didst find his heart faithful before thee, and thou madest a covenant with him to give him the land of the Canaanite, of the Hittite and of the Amorite and of the Perizzite and of the Jebusite and of the Girgashite, to give it to his seed, and thou hast fulfilled thy words because thou art just.

<sup>9</sup>“And thou sawest the affliction of our fathers in Egypt, and thou didst hear their cry by the Red Sea. <sup>10</sup>And thou shewedst signs and wonders upon Pharaoh and upon all his servants and upon the people of his land, for thou knewest that they dealt proudly against them, and thou madest thyself a name as it is at this day. <sup>11</sup>And thou didst divide the sea before them, and they passed through the midst of the sea on dry land, but their persecutors thou threwest into the depth as a stone into mighty waters. <sup>12</sup>And in a pillar of a cloud thou wast their leader by day and in a pillar of fire by night that *they might see* the way by which they went. <sup>13</sup>Thou camest down also to Mount Sinai and didst speak with them from heaven, and thou gavest them right judgments and the law of truth, ceremonies and good precepts. <sup>14</sup>Thou madest known to them thy holy sabbath and didst prescribe to them commandments and ceremonies and the law by the hand of Moses, thy servant. <sup>15</sup>And thou gavest them bread from heaven in their hunger and broughtest forth water for them out of the rock in their thirst, and thou saidst to them that they should go in and possess the land upon which thou hadst lifted up thy hand to give it them.

16 "Ipsi vero et patres nostri superbe egerunt et induraverunt cervices suas et non audierunt mandata tua. 17 Et noluerunt audire, et non sunt recordati mirabilium tuorum quae feceras eis. Et induraverunt cervices suas et dederunt caput ut converterentur ad servitutem suam, quasi per contentionem. Tu autem, Deus propitius, clemens et misericors, longanimis et multae miserationis, non dereliquisti eos. 18 Et quidem cum fecissent sibi vitulum conflatilem et dixissent, 'Iste est Deus tuus qui eduxit te de Aegypto,' feceruntque blasphemias magnas, 19 tu autem in misericordiis tuis multis non dimisisti eos in deserto. Columna nubis non recessit ab eis per diem ut duceret eos in viam et columna ignis per noctem ut ostenderet eis iter per quod ingrederentur.

20 "Et spiritum tuum bonum dedisti qui doceret eos, et manna tuum non prohibuisti ab ore eorum, et aquam dedisti eis in siti. 21 Quadraginta annis pavisti eos in deserto, nihilque eis defuit. Vestimenta eorum non inveteraverunt, et pedes eorum non sunt adtriti. 22 Et dedisti eis regna et populos et partitus es eis sortes, et possederunt terram Seon et terram regis Esebon et terram Og, regis Basan. 23 Et filios eorum multiplicasti sicut stellas caeli et adduxisti eos ad terram de qua dixeras patribus eorum ut ingrederentur et possiderent.

24 "Et venerunt filii et possederunt terram, et humiliasti coram eis habitatores terrae, Chananeos, et dedisti eos in manu eorum et reges eorum et populos terrae ut facerent eis sicut placebat illis. 25 Ceperunt itaque urbes munitas et hu-

16 "But they and our fathers dealt proudly and hardened their necks and hearkened not to thy commandments. 17 And they would not hear, and they remembered not thy wonders which thou hadst done for them. And they hardened their necks and gave the head to return to their bondage, as it were by contention. But thou, a forgiving God, gracious and merciful, longsuffering and *full of* compassion, didst not forsake them. 18 Yea when they had made also to themselves a molten calf and had said, 'This is thy God that brought thee out of Egypt,' and had committed great blasphemies, 19 yet thou in thy many mercies didst not leave them in the desert. The pillar of the cloud departed not from them by day to lead them in the way and the pillar of fire by night to shew them the way by which they should go.

20 "And thou gavest them thy good spirit to teach them, and thy manna thou didst not withhold from their mouth, and thou gavest them water for their thirst. 21 Forty years didst thou feed them in the desert, and nothing was wanting to them. Their garments did not grow old, and their feet were not worn. 22 And thou gavest them kingdoms and nations and didst divide lots for them, and they possessed the land of Sihon and the land of the king of Heshbon and the land of Og, king of Bashan. 23 And thou didst multiply their children as the stars of heaven and broughtest them to the land concerning which thou hadst said to their fathers that they should go in and possess it.

24 "And the children came and possessed the land, and thou didst humble before them the inhabitants of the land, the Canaanites, and gavest them into their *hands with* their kings and the people of the land that they might do with them as it pleased them. 25 And they took strong cities and a

mum pinguem et possederunt domos plenas cunctis bonis, cisternas ab aliis fabricatas, vineas et oliveta et ligna pomifera multa, et comederunt et saturati sunt et inpinguati sunt et abundavere deliciis in bonitate tua magna.

26 "Provocaverunt autem te ad iracundiam et recesserunt a te et proiecerunt legem tuam post terga sua, et prophetas tuos occiderunt qui contestabantur eos ut reverterentur ad te, feceruntque blasphemias grandes. 27 Et dedisti eos in manus hostium suorum, et adflixerunt eos. Et in tempore tribulationis suae clamaverunt ad te, et tu de caelo audisti, et secundum miserationes tuas multas dedisti eis salvatores qui salvarent eos de manu hostium suorum. 28 Cumque requievissent reversi sunt ut facerent malum in conspectu tuo, et dereliquisti eos in manu inimicorum suorum, et possederunt eos. Conversique sunt et clamaverunt ad te, tu autem de caelo audisti et liberasti eos in misericordiis tuis multis temporibus. 29 Et contestatus es eos ut reverterentur ad legem tuam. Ipsi vero superbe egerunt et non audierunt mandata tua et in iudiciis tuis peccaverunt, quae faciet homo et vivet in eis, et dederunt umerum recedentem et cervicem suam induraverunt nec audierunt. 30 Et protraxisti super eos annos multos et contestatus es eos in spiritu tuo per manum prophetarum tuorum, et non audierunt, et tradidisti eos in manu populorum terrarum. 31 In misericordiis autem tuis plurimis non fecisti eos in consumptionem nec dereliquisti eos quoniam Deus miserationum et clemens tu es.

fat land and possessed houses full of all goods, cisterns made by others, vineyards and oliveyards and fruit trees in abundance, and they ate and were filled and became fat and abounded with delight in thy great goodness.

26 "But they provoked thee to wrath and departed from thee and threw thy law behind their backs, and they killed thy prophets who admonished them earnestly to return to thee, and they *were guilty of* great blasphemies. 27 And thou gavest them into the hands of their enemies, and they afflicted them. And in the time of their tribulation they cried to thee, and thou heardest from heaven, and according to *the multitude of thy tender mercies* thou gavest them saviours to save them from the *hands* of their enemies. 28 *But after* they had rest they returned to do evil in thy sight, and thou leftest them in the hand of their enemies, and they had dominion over them. Then they returned and cried to thee, and thou heardest from heaven and deliveredst them many times in thy mercies. 29 And thou didst admonish them to return to thy law. But they dealt proudly and hearkened not to thy commandments *but* sinned against thy judgments, which *if* a man do *he* shall live in them, and they *withdrew* the shoulder and hardened their neck and would not hear. 30 And thou didst *forbear with* them for many years and didst testify against them by thy spirit by the hand of thy prophets, and they heard not, and thou didst deliver them into the hand of the people of the lands. 31 Yet in thy very many mercies thou didst not utterly consume them nor forsake them because thou art a merciful and gracious God.

<sup>32</sup> “Nunc itaque, Deus noster, magne, fortis et terribilis, custodiens pactum et misericordiam, ne avertas a facie tua omnem laborem qui invenit nos, reges nostros et principes nostros et sacerdotes nostros et prophetas nostros et patres nostros et omnem populum tuum a diebus regis Assur usque in diem hanc. <sup>33</sup> Et tu iustus in omnibus quae venerunt super nos quia veritatem fecisti, nos autem impie egimus. <sup>34</sup> Reges nostri, principes nostri, sacerdotes nostri et patres nostri non fecerunt legem tuam et non adtenderunt mandata tua et testimonia tua quae testificatus es in eis. <sup>35</sup> Et ipsi in regnis suis et in bonitate tua multa quam dederas eis et in terra latissima et pingui quam tradideras in conspectu eorum non servierunt tibi, nec reversi sunt ab studiis suis pessimis.

<sup>36</sup> “Ecce: nos ipsi hodie servi sumus et terram quam dedisti patribus nostris ut comederent panem eius et quae bona sunt eius, et nos ipsi servi sumus in ea. <sup>37</sup> Et fruges eius multiplicantur regibus quos posuisti super nos propter peccata nostra, et in corporibus nostris dominantur et in iumentis nostris secundum voluntatem suam, et in tribulatione magna sumus. <sup>38</sup> Super omnibus ergo his nos ipsi percutimus foedus et scribimus, et signant principes nostri, Levitae nostri et sacerdotes nostri.”



<sup>32</sup> “Now therefore our God, great, strong and terrible, who keepest covenant and mercy, turn not away from thy face all the labour which hath come upon us, upon our kings and our princes and our priests and our prophets and our fathers and all the people from the days of the king of Assyria until this day. <sup>33</sup> And thou art just in all things that have come upon us because thou hast done truth, but we have done wickedly. <sup>34</sup> Our kings, our princes, our priests and our fathers have not kept thy law and have not minded thy commandments and thy testimonies which thou hast testified among them. <sup>35</sup> And they have not served thee in their kingdoms and in thy manifold goodness which thou gavest them and in the large and fat land which thou deliveredst *before them*, nor did they return from their most wicked devices.

<sup>36</sup> “Behold: we ourselves this day are bondmen and the land which thou gavest our fathers to eat the bread thereof and the good things thereof, and we ourselves are servants in it. <sup>37</sup> And the fruits thereof grow up for the kings whom thou hast set over us for our sins, and they have dominion over our bodies and over our beasts according to their will, and we are in great tribulation. <sup>38</sup> And because of all *this* we ourselves make a covenant and write it, and our princes, our Levites and our priests sign it.”

## Caput 10

**S**ignatores autem fuerunt Neemias, Athersatha, filius Achelai, et Sedecias, <sup>2</sup> Saraia, Azarias, Hieremias, <sup>3</sup> Phessur, Amaria, Melchia, <sup>4</sup> Attus, Sebenia, Melluc, <sup>5</sup> Arem, Mer-muth, Obdias, <sup>6</sup> Danihel, Genton, Baruch, <sup>7</sup> Mosollam, Abia, Miamin, <sup>8</sup> Mazia, Belga, Semaia; hii sacerdotes. <sup>9</sup> Porro Levitae: Iosue, filius Azaniae, Bennui de filiis Enadad, Ced-mihel <sup>10</sup> et fratres eorum Sechenia, Odevia, Celita, Phalaia, Anan, <sup>11</sup> Micha, Roob, Asebia, <sup>12</sup> Zacchur, Serebia, Sabania, <sup>13</sup> Odia, Bani, Baninu. <sup>14</sup> Capita populi, Pheros, Phaethmoab, Helam, Zethu, Bani, <sup>15</sup> Bonni, Azgad, Bebai, <sup>16</sup> Adonia, Beggoai, Adin, <sup>17</sup> Ater, Ezechia, Azur, <sup>18</sup> Odevia, Asum, Besai, <sup>19</sup> Ares, Anathoth, Nebai, <sup>20</sup> Mecphia, Mosollam, Azir, <sup>21</sup> Mesizabel, Sadoc, Ieddua, <sup>22</sup> Felthia, Anan, Ania, <sup>23</sup> Osee, Anania, Asub, <sup>24</sup> Aloes, Phaleam, Sobec, <sup>25</sup> Reum, Asebna, Madsia, <sup>26</sup> Echaia, Hanam, Anan, <sup>27</sup> Melluc, Arem, Baana. <sup>28</sup> Et reliqui de populo, sacerdotes, Levitae, ianitores et cantores, Nathinnei et omnes qui se separaverunt de populis terrarum ad legem Dei, uxores eorum, filii eorum et

## Chapter 10

The names of the subscribers to the covenant, and the contents of it.

And the subscribers were Nehemiah, Athersatha, the son of Hacaliah, and Zedekiah, <sup>2</sup> Seraiah, Azariah, Jeremiah, <sup>3</sup> Pashhur, Amariah, Malchijah, <sup>4</sup> Hattush, Shebaniah, Mal-luch, <sup>5</sup> Harim, Meremoth, Obadiah, <sup>6</sup> Daniel, Ginnethon, Baruch, <sup>7</sup> Meshullam, Abijah, Mijamin, <sup>8</sup> Maaziah, Bilgai, Shemaiah; these were priests. <sup>9</sup> And the Levites, Jeshua, the son of Azaniah, Binnui of the sons of Henadad, Kadmiel, <sup>10</sup> and their brethren Shebaniah, Hodiah, Kelita, Pelaiah, Hanan, <sup>11</sup> Mica, Rehob, Hashabiah, <sup>12</sup> Zaccur, Sherebiah, Shebaniah, <sup>13</sup> Hodiah, Bani, Bunni. <sup>14</sup> The heads of the people, Parosh, Pahath-moab, Elam, Zattu, Bani, <sup>15</sup> Bunni, Azgad, Bebai, <sup>16</sup> Adonijah, Bigvai, Adin, <sup>17</sup> Ater, Hezekiah, Azzur, <sup>18</sup> Hodiah, Hashum, Bezai, <sup>19</sup> Hariph, Anathoth, Nebai, <sup>20</sup> Magpiash, Meshullam, Hezir, <sup>21</sup> Meshezabel, Zadok, Jaddua, <sup>22</sup> Pelatiah, Hanan, Anaiah, <sup>23</sup> Hoshea, Hananiah, Hasshub, <sup>24</sup> Hallohesh, Pilha, Shobek, <sup>25</sup> Rehum, Hashab-nah, Maaseiah, <sup>26</sup> Ahiah, Hanan, Anan, <sup>27</sup> Malluch, Harim, Baanah. <sup>28</sup> And the rest of the people, priests, Levites, porters and singing men, Nathinites and all that had separated themselves from the people of the lands to the law of God,

filiae eorum, <sup>29</sup> omnis qui poterat sapere spondentes pro fratribus suis, optimates eorum, et qui veniebant ad pollicendum et iurandum ut ambularent in lege Dei quam dederat in manu Mosi, servi Dei, ut facerent et custodirent universa mandata Domini, Dei nostri, et iudicia eius et caerimonias eius, <sup>30</sup> et ut non daremus filias nostras populo terrae, et filias eorum non acciperemus filiis nostris, <sup>31</sup> populi quoque terrae qui inportant venalia et omnia ad usum per diem sabbati ut vendant, non accipiemus ab eis in sabbato et in die sanctificata et dimittemus annum septimum et exactionem universae manus. <sup>32</sup> Et statuemus super nos praecepta ut demus tertiam partem sicli per annum ad opus domus Dei nostri, <sup>33</sup> ad panes propositionis et ad sacrificium sempiternum et in holocaustum sempiternum in sabbatis, in kalendis, in sollemnitatibus et in sanctificatis et pro peccato ut exoretur pro Israhel et in omnem usum domus Dei nostri. <sup>34</sup> Sortes ergo misimus super oblatione lignorum inter sacerdotes et Levitas et populum ut inferrentur in domum Dei nostri per domos patrum nostrorum per tempora a temporibus, anni usque ad annum ut arderent super altare Domini, Dei nostri, sicut scriptum est in lege Mosi <sup>35</sup> et ut adferremus primogenita terrae nostrae et primitiva universi fructus omnis ligni ab anno in annum in domo Domini <sup>36</sup> et primitiva filiorum nostrorum et pecorum nostrorum sicut scriptum est in lege et primitiva boum nostrorum et ovium nostrarum ut offerrentur in domo Dei nostri, sacerdotibus qui ministrant in domo Dei nostri, <sup>37</sup> et primitias ciborum nostrorum et libaminum nostrorum et poma omnis ligni, vindemiae quo-

their wives, their sons and their daughters, <sup>29</sup> all that could understand promising for their brethren *with* their chief men, and they came to promise and swear that they would walk in the law of God which he gave in the hand of Moses, the servant of God, that they would do and keep all the commandments of the Lord, our God, and his judgments and his ceremonies, <sup>30</sup> and that we would not give our daughters to the people of the land, nor take their daughters for our sons, <sup>31</sup> and *if* the people of the land bring in things to sell or any things for use to sell them on the sabbath day, that we would not buy them of them on the sabbath *or* on the holy day and that we would leave the seventh year and the exaction of every hand. <sup>32</sup> And we made ordinances for ourselves to give the third part of a sicle every year for the work of the house of our God, <sup>33</sup> for the loaves of proposition and for the continual sacrifice and for a continual holocaust on the sabbaths, on the new moons, on the set feasts and for the holy things and for the sin offering that atonement might be made for Israel and for every use of the house of our God. <sup>34</sup> And we cast lots among the priests and the Levites and the people for the offering of wood that it might be brought into the house of our God by the houses of our fathers at set times, from year to year to burn upon the altar of the Lord, our God, as it is written in the law of Moses <sup>35</sup> and that we would bring the first fruits of our land and the firstfruits of all fruit of every tree from year to year in the house of *our* Lord <sup>36</sup> and the firstborn of our sons and of our cattle as it is written in the law and the firstlings of our oxen and of our sheep to be offered in the house of our God, to the priests who minister in the house of our God, <sup>37</sup> and that we would bring the firstfruits of our meats and of our libations and the

que et olei adferemus sacerdotibus, ad gazofilacium Dei nostri, et decimam partem terrae nostrae Levitis. Ipsi Levitae decimas accipient ex omnibus civitatibus operum nostrorum. <sup>38</sup> Erit autem sacerdos, filius Aaron, cum Levitis in decimis Levitarum, et Levitae offerent decimam partem decimae suae in domum Dei nostri, ad gazofilacium in domo thesauri, <sup>39</sup> ad gazofilacium enim deportabunt filii Israhel et filii Levi primitias frumenti, vini et olei, et ibi erunt vasa sanctificata et sacerdotes et cantores et ianitores et ministri, et non dimitemus domum Dei nostri.

## Caput II

**H**abitaverunt autem principes populi in Hierusalem, reliqua vero plebs misit sortes ut tollerent unam partem de decem qui habitaturi essent in Hierusalem, civitate sancta, novem vero partes in civitatibus. <sup>2</sup> Benedixit autem populus omnibus viris qui se sponte obtulerant ut habitarent in Hierusalem. <sup>3</sup> Hii sunt itaque principes provinciae qui habitaverunt in Hierusalem et in civitatibus Iuda. Habitavit autem unusquisque in possessione sua, in urbibus suis, Israhel, sacerdotes, Levitae, Nathinnei et filii servorum Salomonis.

fruit of every tree, of the vintage also and of oil to the priests, to the storehouse of our God, and the tithes of our ground to the Levites. The Levites *also* shall receive the tithes of our works out of all the cities. <sup>38</sup> And the priest, the son of Aaron, shall be with the Levites in the tithes of the Levites, and the Levites shall offer the tithe of their tithes in the house of our God, to the storeroom into the treasure house, <sup>39</sup> for the children of Israel and the children of Levi shall carry to the treasury the firstfruits of corn, of wine and of oil, and the sanctified vessels shall be there and the priests and the singing men and the porters and ministers, and we will not forsake the house of our God.

## Chapter II

Who were the inhabitants of Jerusalem and the other cities.

**A**ND the princes of the people dwelt at Jerusalem, but the rest of the people cast lots to take one part in ten to dwell in Jerusalem, the holy city, and nine parts in the *other* cities. <sup>2</sup> And the people blessed all the men that willingly offered themselves to dwell in Jerusalem. <sup>3</sup> These therefore are the chief men of the province who dwelt in Jerusalem and in the cities of Judah. And every one dwelt in his possession, in their cities, Israel, the priests, the Levites, the Nathinites and the children of the servants of Solomon.

<sup>4</sup> Et in Hierusalem habitaverunt de filiis Iuda et de filiis Benjamin. De filiis Iuda: Athaias, filius Aziam, filii Zacchariae, filii Amariae, filii Saphatia, filii Malelehel. De filiis Phares: <sup>5</sup> Imaasia, filius Baruch, filius Coloza, filius Azia, filius Adaia, filius Ioarib, filius Zacchariae, filius Silonites. <sup>6</sup> Omnes hi, filii Phares qui habitaverunt in Hierusalem, quadringenti sexaginta octo viri fortes. <sup>7</sup> Hii sunt autem filii Benjamin: Sellum, filius Mosollam, filius Ioed, filius Phadaia, filius Colaia, filius Masia, filius Ethehel, filius Isaia, <sup>8</sup> et post eum Gabbai, Sellai, nongenti viginti octo, <sup>9</sup> et Iohel, filius Zechri, praepositus eorum, et Iuda, filius Sennua, super civitatem secundus. <sup>10</sup> Et de sacerdotibus: Idaia, filius Ioarib, Iachin, <sup>11</sup> Saraia, filius Elcia, filius Mesollam, filius Sadoc, filius Meraioth, filius Ahitub, princeps domus Dei, <sup>12</sup> et fratres eorum facientes opera templi, octingenti viginti duo. Et Adaia, filius Ieroam, filius Felelia, filius Amsi, filius Zacchariae, filius Phessur, filius Melchiae, <sup>13</sup> et fratres eius principes patrum, ducenti quadraginta duo. Et Amassai, filius Azrihel, filius Aazi, filius Mosollamoth, filius Emmer, <sup>14</sup> et fratres eorum potentes nimis, centum viginti octo, et praepositus eorum, Zabdihel, filius potentium. <sup>15</sup> Et de Levitis: Semeia, filius Asob, filius Azaricam, filius Asabia, filius Boni, <sup>16</sup> et Sabbathai et Iozabed super omnia opera quae erant forinsecus in domo Dei a principibus Levitarum, <sup>17</sup> et Mathania, filius Micha, filius Zebdaei, filius Asaph, princeps ad laudandum



<sup>4</sup> And in Jerusalem there dwelt *some* of the children of Judah and *some* of the children of Benjamin. Of the children of Judah: Athaiah, the son of Uziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalalel. Of the sons of Perez: <sup>5</sup> Maaseiah, the son of Baruch, the son of Col-hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of the Shilonite. <sup>6</sup> All these, the sons of Perez who dwelt in Jerusalem, were four hundred sixty-eight valiant men. <sup>7</sup> And these are the children of Benjamin: Sallu, the son of Meshullam, the son of Joed, the son of Pedaia, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jeshaiah, <sup>8</sup> and after him Gabbai, Sallai, nine hundred twenty-eight, <sup>9</sup> and Joel, the son of Zichri, their ruler, and Judah, the son of Hassenuah, was second over the city. <sup>10</sup> And of the priests: Jedaiah, the son of Joiarib, Jachin, <sup>11</sup> Seraiah, the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the prince of the house of God, <sup>12</sup> and their brethren that do the works of the temple, eight hundred twenty-two. And Adaiah, the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashhur, the son of Malchijah, <sup>13</sup> and his brethren the chiefs of the fathers, two hundred forty-two. And Amashsai, the son of Azarel, the son of Ahzai, the son of Meshillemoth, the son of Immer, <sup>14</sup> and their brethren who were very mighty, a hundred twenty-eight, and their ruler, Zabdiel, son of the mighty. <sup>15</sup> And of the Levites: Shemaiah, the son of Hasshub, the son of Azrikam, the son of Hashabiah, the son of Bunni, <sup>16</sup> and Shabbethai and Jozabad who were over all the outward business of the house of God of the princes of the Levites, <sup>17</sup> and Mattaniah, the son of Mica, the son of Zabdi, the son of Asaph, was the principal man to praise and

et ad confitendum in oratione, et Becbecia secundus de fratribus eius, et Abda, filius Sammua, filius Galal, filius Idithun. <sup>18</sup> Omnes Levitae in civitate sancta ducenti octoginta quattuor. <sup>19</sup> Et ianitores, Accob, Telmon et fratres eorum qui custodiebant ostia, centum septuaginta duo. <sup>20</sup> Et reliqui ex Israhel, sacerdotes et Levitae in universis civitatibus Iuda, unusquisque in possessione sua, <sup>21</sup> et Nathinnei qui habitabant in Ofel et Siaha et Gaspha de Nathinneis. <sup>22</sup> Et episcopus Levitarum in Hierusalem Azzi, filius Bani, filius Asabiae, filius Matthaniae, filius Michae. De filiis Asaph cantores in ministerio domus Dei, <sup>23</sup> praeceptum quippe regis super eos erat, et ordo in cantoribus per dies singulos. <sup>24</sup> Et Fataia, filius Mesezebel de filiis Zera, filii Iuda, in manu regis iuxta omne verbum populi <sup>25</sup> et in domibus per omnes regiones eorum. De filiis Iuda habitaverunt in Cariatharbe et in filiabus eius et in Dibon et in filiabus eius et in Capsel et in viculis eius <sup>26</sup> et in Iesue et in Molada et in Bethfaleth <sup>27</sup> et in Asersual et in Bersabee et in filiabus eius <sup>28</sup> et in Siceleg et in Mochona et in filiabus eius <sup>29</sup> et in Remmon et in Sara et in Irimuth, <sup>30</sup> Zanoa, Odollam et in villis earum, Lachis et regionibus eius, et Azeca et in filiabus eius. Et manserunt in Bersabee usque ad vallem Ennom, <sup>31</sup> filii autem Benjamin a Geba Mechmas et Aia et Bethel et filiabus eius, <sup>32</sup> Anathoth, Nob, Anania, <sup>33</sup> Asor, Rama, Getthaim, <sup>34</sup> Adid, Seboim et Neballa, Loth <sup>35</sup> et Ono, valle artificum. <sup>36</sup> Et de Levitis portiones Iuda et Benjamin.

to *give glory* in prayer, and Bakbukiah the second, *one* of his brethren, and Abda, the son of Shammua, the son of Galal, the son of Jeduthun. <sup>18</sup> All the Levites in the holy city were two hundred eighty-four. <sup>19</sup> And the porters, Akkub, Talmon and their brethren who kept the doors, a hundred seventy-two. <sup>20</sup> And the rest of Israel, the priests and the Levites were in all the cities of Judah, every man in his possession, <sup>21</sup> and the Nathinites that dwelt in Ophel and Zihah and Gishpa of the Nathinites. <sup>22</sup> And the overseer of the Levites in Jerusalem was Uzzi the son of Bani, the son of Hahabiah, the son of Mattaniah, the son of Mica. Of the sons of Asaph were the singing men in the ministry of the house of God, <sup>23</sup> for the king's commandment was concerning them, and an order among the singing men day by day. <sup>24</sup> And Pethahiah, the son of Meshezabel of the children of Zerah, the son of Judah, was at the hand of the king *in all matters concerning* the people <sup>25</sup> and in the houses through all their countries. Of the children of Judah *some* dwelt at Kiriath-Arba and in the *villages* thereof and at Dibon and in the *villages* thereof and at Jekabzeel and in the *villages* thereof <sup>26</sup> and at Jeshua and at Moladah and Beth-pelet <sup>27</sup> and at Hazar-shual and at Beer-sheba and in the *villages* thereof <sup>28</sup> and at Ziklag and at Meconah and in the *villages* thereof <sup>29</sup> and at En-rimmon and at Zorah and at Jarmuth, <sup>30</sup> Zanoah, Adullam and in their villages, at Lachish and its dependencies and at Azekah and *the villages thereof*. And they dwelt *from* Beer-sheba unto the valley of Hinnom, <sup>31</sup> and the children of Benjamin from Geba at Michmash and at Aija and at Bethel and in the *villages* thereof, <sup>32</sup> at Anathoth, Nob, Ananiah, <sup>33</sup> Hazor, Ramah, Gittaim, <sup>34</sup> Hadid, Zeboim and Neballat, Lod <sup>35</sup> and Ono, the valley of craftsmen. <sup>36</sup> And of the Levites were portions of Judah and Benjamin.

## Caput 12

**H**ii autem sacerdotes et Levitae qui ascenderunt cum Zorobabel, filio Salathihel, et Iosue, Saraia, Hieremias, Ezra, <sup>2</sup> Amaria, Melluch, Attus, <sup>3</sup> Sebenias, Reum, Meremuth, <sup>4</sup> Addo, Genthon, Abia, <sup>5</sup> Miamin, Madia, Belga, <sup>6</sup> Semaia et Ioarib, Idaia, Sellum, Amoc, Elceia, <sup>7</sup> Idaia. Isti principes sacerdotum et fratres eorum in diebus Iosue. <sup>8</sup> Porro Levitae, Iesua, Bennui, Cedmihel, Sarabia, Iuda, Mathanias, super hymnos ipsi et fratres eorum, <sup>9</sup> et Becbecia atque Hanni et fratres eorum, unusquisque in officio suo.

<sup>10</sup> Hiesue autem genuit Ioachim, et Ioachim genuit Eliasib, et Eliasib genuit Ioiada, <sup>11</sup> et Ioiada genuit Ionathan, et Ionathan genuit Ieddoa. <sup>12</sup> In diebus autem Ioachim erant sacerdotes et principes familiarum: Saraiae, Amaria, Hieremiae, Anania, <sup>13</sup> Ezrae, Mosollam, et Amariae, Iohanan, <sup>14</sup> Milico, Ionathan, Sebeniae, Ioseph, <sup>15</sup> Arem, Edna, Maraioth, Elci, <sup>16</sup> Addaiae, Zaccharia, Genthon, Mosollam, <sup>17</sup> Abiae, Zecheri, Miamin et Moadiae, Felti, <sup>18</sup> Belgae, Sam-

## Chapter 12

The priests and Levites that came up with Zerubbabel. The succession of high priests. The solemnity of the dedication of the wall.

Now these are the priests and the Levites that went up with Zerubbabel, the son of Shealtiel, and Jeshua, Seraiah, Jeremiah, Ezra, <sup>2</sup> Amariah, Malluch, Hattush, <sup>3</sup> Shecaniah, Rehum, Meremoth, <sup>4</sup> Iddo, Ginnethoi, Abijah, <sup>5</sup> Mijamin, Maadiah, Bilgah, <sup>6</sup> Shemaiah and Joiarib, Jedaia, Sallu, Amok, Hilkiyah, <sup>7</sup> Jedaiah. These were the chief of the priests and of their brethren in the days of Jeshua. <sup>8</sup> And the Levites, Jeshua, Binnui, Kadmiel, Sherebiah, Judah, Mattaniah, they and their brethren were over the hymns, <sup>9</sup> and Bakkukiah and Unno and their brethren, every one in his office.

<sup>10</sup> And Jeshua begot Joiakim, and Joiakim begot Eliashib, and Eliashib begot Joiada, <sup>11</sup> and Joiada begot Jonathan, and Jonathan begot Jaddua. <sup>12</sup> And in the days of Joiakim the priests and heads of the families were: of Seraiah, Meraiah, of Jeremiah, Hananiah, <sup>13</sup> of Ezra, Meshullam, *and* of Amariah, Jehohanan, <sup>14</sup> of Malluchi, Jonathan, of Shebaniah, Joseph, <sup>15</sup> of Harim, Adna, of Meraioth, Helkai, <sup>16</sup> of Iddo, Zechariah, of Ginnethon, Meshullam, <sup>17</sup> of Abijah, Zichri, of Miniamin and Moadiah, Piltai, <sup>18</sup> of Bilgah, Shammua, of

mua, Semaiae, Ionathan, <sup>19</sup> Ioiarib, Matthanai, Iadaiae, Azzi, <sup>20</sup> Sellaiae, Celai, Amoc, Eber, <sup>21</sup> Elciae, Asebia, Idaiae, Nathanahel. <sup>22</sup> Levitae, in diebus Eliasib et Ioiada et Ionan et Ieddoa, scripti principes familiarum et sacerdotes in regno Darii, Persae. <sup>23</sup> Filii Levi, principes familiarum, scripti in libro Verborum Dierum et usque ad dies Ionathan, filii Eliasib.

<sup>24</sup> Et principes Levitarum Asebia, Serebia et Iesue, filius Cedmihel, et fratres eorum per vices suas ut laudarent et confiterentur iuxta praeceptum David, viri Dei, et observarent aequae per ordinem: <sup>25</sup> Matthanias et Becbecia, Obedia et Mosollam, Thelmon, Accub, custodes portarum et vestibulorum ante portas. <sup>26</sup> Hii in diebus Ioachim, filii Iesue, filii Iosedech, et in diebus Neemiae, ducis, et Ezrae, sacerdotis scribaeque. <sup>27</sup> In dedicatione autem muri Hierusalem requisierunt Levitas de omnibus locis suis ut adducerent eos in Hierusalem et facerent dedicationem et laetitiam in actione gratiarum et cantico et in cymbalis, psalteriis et citharis. <sup>28</sup> Congregati sunt ergo filii cantorum et de campestribus circa Hierusalem et de villis Netuphati <sup>29</sup> et de domo Galgal et de regionibus Geba et Azmaveth, quoniam villas aedificaverunt sibi cantores in circuitu Hierusalem. <sup>30</sup> Et mundati sunt sacerdotes et Levitae, et mundaverunt populum et portas et murum.

<sup>31</sup> Ascendere autem feci principes Iuda super murum, et statui duos choros laudantium magnos. Et ierunt ad dexte-

Shemaiah, Jehonathan, <sup>19</sup> of Joiarib, Mattenai, of Jedaiah, Uzzi, <sup>20</sup> of Sallai, Kallai, of Amok, Eber, <sup>21</sup> of Hilkiah, Hashabiah, of Jedaiah, Nethanel. <sup>22</sup> The Levites, the chiefs of the families in the days of Eliashib and Joiada and Johanan and Jaddua, were recorded and the priests in the reign of Darius, the Persian. <sup>23</sup> The sons of Levi, heads of the families, were written in the Book of Chronicles even unto the days of Johanan, the son of Eliashib.

<sup>24</sup> Now the chief of the Levites were Hashabiah, Sherebiah and Jeshua, the son of Kadmiel, and their brethren by their courses to praise and to *give thanks* according to the commandment of David, the man of God, and to wait equally in order: <sup>25</sup> Mattaniah and Bakbukiah, Obadiah and Meshullam, Talmon, Akkub, were keepers of the gates and of the entrances before the gates. <sup>26</sup> These were in the days of Joiakim, the son of Jeshua, the son of Jozadak, and in the days of Nehemiah, the governor, and of Ezra, the priest and scribe. <sup>27</sup> And at the dedication of the wall of Jerusalem they sought the Levites out of all their places to bring them to Jerusalem and to keep the dedication and to rejoice with thanksgiving and with singing and with cymbals *and* psalteries and harps. <sup>28</sup> And the sons of the singing men were gathered together out of the plain country about Jerusalem and out of the villages of the Netophathites <sup>29</sup> and from the house of Gilgal and from the countries of Geba and Azmaveth, for the singing men had built themselves villages round about Jerusalem. <sup>30</sup> And the priests and the Levites purified, and they purified the people and the gates and the wall.

<sup>31</sup> And I made the princes of Judah go up upon the wall, and I appointed two great choirs to give praise. And they

ram super murum ad portam sterquilinii. <sup>32</sup> Et ivit post eos Osaias et media pars principum Iuda <sup>33</sup> et Azarias, Ezras et Mosollam, Iuda et Benjamin et Semeia et Hieremia <sup>34</sup> et de filiis sacerdotum in tubis, Zaccharias, filius Ionathan, filius Semeiae, filius Mathaniae, filius Michaiiae, filius Zecchur, filius Asaph, <sup>35</sup> et fratres eius Semeia et Azarel, Malalai, Galalai, Maai, Nathanel et Iuda et Anani in vasis cantici David, viri Dei, et Ezras, scribe, ante eos in porta fontis. <sup>36</sup> et contra eos ascenderunt in gradibus civitatis David in ascensu muri super domum David et usque ad portam aquarum ad orientem. <sup>37</sup> Et chorus secundus gratias referentium ibat ex adverso, et ego post eum et media pars populi super murum et super turrem furnorum et usque ad murum latissimum <sup>38</sup> et super portam ephraim et super portam antiquam et super portam piscium et turrem ananehel et turrem ema et usque ad portam gregis, et steterunt in porta custodiae. <sup>39</sup> Steteruntque duo chori laudantium in domo Dei, et ego et dimidia pars magistratum mecum.

<sup>40</sup> Et sacerdotes, Eliachim, Maasia, Miniamin, Michea, Elioenai, Zaccharia, Anania in tubis <sup>41</sup> et Maasia et Semea et Eleazar et Azi et Iohanan et Melchia et Elam et Ezer. Et clare cecinerunt cantores, et Iezraia praepositus, <sup>42</sup> et immolaverunt in die illa victimas magnas, et laetati sunt, Deus enim laetificaverat eos laetitia magna. Sed et uxores eorum et liberi gavisii sunt, et audita est laetitia Hierusalem procul.



went on the right hand upon the wall toward the dunghill gate. <sup>32</sup> And after them went Hoshaiiah and half of the princes of Judah <sup>33</sup> and Azariah, Ezra and Meshullam, Judah and Benjamin and Shemaiah and Jeremiah <sup>34</sup> and of the sons of the priests with trumpets, Zachariah, the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Micaiah, the son of Zaccur, the son of Asaph, <sup>35</sup> and his brethren Shemaiah and Azarel, Milalai, Gilalai, Maai, Nethanel and Judah and Hanani with the musical instruments of David, the man of God, and Ezra, the scribe, before them at the fountain gate. <sup>36</sup> And they went up over against them by the stairs of the city of David at the going up of the wall of the house of David and to the water gate eastward. <sup>37</sup> And the second choir of them that gave thanks went on the opposite side, and I after them and the half of the people upon the wall and upon the tower of the furnaces even to the broad wall <sup>38</sup> and above the gate of Ephraim and above the old gate and above the fish gate and the tower of Hananel and the tower of Emath and even to the flock gate, and they stood still in the watch gate. <sup>39</sup> And the two choirs of them that gave praise stood still at the house of God, and I and the half of the magistrates with me.

<sup>40</sup> And the priests, Eliakim, Maaseiah, Miniamin, Micaiah, Elioenai, Zechariah, Hananiah with trumpets <sup>41</sup> and Maaseiah and Shemaiah and Eleazar and Uzzi and Jehohanan and Malchijah and Elam and Ezer. And the singers sung loud, and Jezrahiah was their overseer, <sup>42</sup> and they sacrificed on that day great sacrifices, and they rejoiced, for God had made them joyful with great joy. Their wives also and their children rejoiced, and the joy of Jerusalem was heard afar off.

<sup>43</sup> Recensuerunt quoque in die illa viros super gazofilacia thesauri, ad libamina et ad primitias et ad decimas ut introferrent per eos principes civitatis in decore gratiarum actionis sacerdotes et Levitas, quia laetatus est Iuda in sacerdotibus et Levitis adstantibus. <sup>44</sup> Et custodierunt observationem Dei sui et observationem expiationis et cantores et ianitores iuxta praeceptum David et Salomonis, filii eius, <sup>45</sup> quia in diebus David et Asaph ab exordio erant principes constituti cantorum in carmine laudantium et confitentium Deo. <sup>46</sup> Et omnis Israhel in diebus Zorobabel et in diebus Nee-miae dabat partes cantoribus et ianitoribus per dies singulos, et sanctificabant Levitas, et Levitae sanctificabant filios Aaron.

## Caput 13

**I**n die autem illo lectum est in Volumine Mosi audiente populo, et inventum est scriptum in eo quod non debeat introire Ammanites et Moabites in ecclesiam Dei usque in aeternum <sup>2</sup> eo quod non occurrerint filiis Israhel cum pane et aqua, et conduxerint adversum eum Balaam ad maledicendum ei, et convertit Deus noster maledictionem in bene-

<sup>43</sup>They *appointed* also in that day men over the store-houses of the treasure, for the libations and for the first-fruits and for the tithes that the rulers of the city might bring *them* in by them in honour of thanksgiving *for* the priests and Levites, for Judah was joyful in the priests and Levites that assisted. <sup>44</sup>And they kept the watch of their God and the observance of expiation and the singing men and the porters according to the commandment of David and of Solomon, his son, <sup>45</sup>for in the days of David and Asaph from the beginning there were chief singers appointed *to praise with canticles and give thanks* to God. <sup>46</sup>And all Israel in the days of Zerubbabel and in the days of Nehemiah gave portions to the singing men and to the porters day by day, and they sanctified the Levites, and the Levites sanctified the sons of Aaron.

## Chapter 13

Divers abuses are reformed.

And on that day they read in the Book of Moses in the hearing of the people, and therein was found written that the Ammonites and the Moabites should not come in to the church of God for ever <sup>2</sup> because they met not the children of Israel with bread and water, and they hired against them Balaam to curse them, and our God turned the curse into

dictionem. <sup>3</sup> Factum est autem cum audissent legem separaverunt omnem alienigenam ab Israhel. <sup>4</sup> Et super hoc erat Eliasib, sacerdos, qui fuerat praepositus in gazofilacio domus Dei nostri et proximus Tobiae. <sup>5</sup> Fecit ergo sibi gazofilacium grande et ibi erant ante eum reponentes munera et tus et vasa et decimam frumenti, vini et olei, partes Levitarum et cantorum et ianitorum et primitias sacerdotales. <sup>6</sup> In omnibus autem his non fui in Hierusalem quia in anno tricesimo secundo Artarxersis, regis Babylonis, veni ad regem, et in fine dierum rogavi regem, <sup>7</sup> et veni in Hierusalem, et intellexi malum quod fecerat Eliasib Tobiae ut faceret ei thesaurum in vestibulis domus Dei. <sup>8</sup> Et malum mihi visum est valde, et proieci vasa domus Tobiae foras de gazofilacio. <sup>9</sup> Praecepique, et mundaverunt gazofilacia, et rettuli ibi vasa domus Dei, sacrificium et tus. <sup>10</sup> Et cognovi quoniam partes Levitarum non fuissent datae et fugisset, unusquisque in regionem suam, de Levitis et cantoribus et de his qui ministrabant.

<sup>11</sup> Et egi causam adversus magistratus et dixi, "Quare dereliquimus domum Dei?" Et congregavi eos, et feci stare in stationibus suis. <sup>12</sup> Et omnis Iuda adportabat decimam frumenti, vini et olei in horrea. <sup>13</sup> Et constituimus super horrea Selemiam, sacerdotem, et Sadoc, scribam, et Phadaiam de Levitis et iuxta eos Anan, filium Zacchur, filium Matthaniae,

blessing. <sup>3</sup> And it came to pass when they had heard the law that they separated every stranger from Israel. <sup>4</sup> And over this thing was Eliashib, the priest, who was set over the treasury of the house of our God and was near akin to Tobiah. <sup>5</sup> And he made him a great storeroom *where* before him they laid up gifts and frankincense and vessels and the tithes of the corn, of the wine and of the oil, the portions of the Levites and of the singing men and of the porters and the first-fruits of the priests. <sup>6</sup> But in all this time I was not in Jerusalem because in the two and thirtieth year of Artaxerxes, king of Babylon, I went to the king, and after certain days I asked the king, <sup>7</sup> and I came to Jerusalem, and I understood the evil that Eliashib had done for Tobiah to make him a storehouse in the courts of the house of God. <sup>8</sup> And it seemed to me exceeding evil, and I cast forth the vessels of the house of Tobiah out of the storehouse. <sup>9</sup> And I commanded, and they cleansed the storehouses, and I brought thither again the vessels of the house of God, the sacrifice and the frankincense. <sup>10</sup> And I perceived that the portions of the Levites had not been given them and that *the Levites and the singing men and they that ministered were fled away, every man to his own country.*

<sup>11</sup> And I pleaded the matter against the magistrates and said, "Why have we forsaken the house of God?" And I gathered them together, and I made them to stand in their places. <sup>12</sup> And all Judah brought the tithe of the corn *and* the wine and the oil into the storehouses. <sup>13</sup> And we set over the storehouses Shelemiah, the priest, and Zadok, the scribe, and of the Levites Pedaiah and next to them Hanan, the son of Zaccur, the son of Mattaniah, for they were approved as

quoniam fideles conprobati sunt, et ipsis creditae sunt partes fratrum suorum.

<sup>14</sup> Memento mei, Deus meus, pro hoc, et ne deleas miserationes meas quas feci in domo Dei mei et in caerimoniis eius.

<sup>15</sup> In diebus illis vidi in Iuda calcantes torcularia in sabbato portantes acervos et onerantes super asinos vinum et uvas et ficus et omne onus et inferentes Hierusalem in die sabbati. Et contestatus sum ut in die qua vendere liceret venderent. <sup>16</sup> Et Tyrii habitaverunt in ea inferentes pisces et omnia venalia, et vendebant in sabbatis filiis Iuda in Hierusalem. <sup>17</sup> Et obiurgavi optimates Iuda et dixi eis, "Quae est res haec mala quam vos facitis, et profanatis diem sabbati? <sup>18</sup> Numquid non haec fecerunt patres nostri, et adduxit Deus noster super nos omne malum hoc et super civitatem hanc? Et vos additis iracundiam super Israhel violando sabbatum." <sup>19</sup> Factum est autem cum quievisset portae Hierusalem die sabbati dixi, et cluserunt ianuas, et praecepi ut non aperirent eas usque post sabbatum, et de pueris meis constitui super portas ut nullus inferret onera in die sabbati.

<sup>20</sup> Et manserunt negotiatores et vendentes universa venalia foris Hierusalem semel et bis. <sup>21</sup> Et contestatus sum eos, et dixi eis, "Quare manetis ex adverso muri? Si secundo hoc feceritis, manum mittam in vos." Itaque ex tempore illo non venerunt in sabbato. <sup>22</sup> Dixi quoque Levitis ut mundarentur et venirent ad custodiendas portas et sanctificandum diem sabbati.

faithful, and to them were committed the portions of their brethren.

<sup>14</sup> Remember me, O my God, for this thing, and wipe not out my kindnesses which I have done relating to the house of my God and his ceremonies.

<sup>15</sup> In those days I saw in Judah some treading the presses on the sabbath *and* carrying sheaves and lading asses with wine and grapes and figs and all manner of burthens and bringing them into Jerusalem on the sabbath day. And I charged them that they should sell on a day on which it was lawful to sell. <sup>16</sup> *Some* Tyrians also dwelt there who brought fish and all manner of wares, and they sold them on the sabbaths to the children of Judah in Jerusalem. <sup>17</sup> And I rebuked the chief men of Judah and said to them, "What is this evil thing that you are doing, *profaning* the sabbath day? <sup>18</sup> Did not our fathers do these things, and our God brought all this evil upon us and upon this city? And you bring more wrath upon Israel by violating the sabbath." <sup>19</sup> And it came to pass that when the gates of Jerusalem were at rest on the sabbath day I spoke, and they shut the gates, and I commanded that they should not open them till after the sabbath, and I set some of my servants at the gates that none should bring in burthens on the sabbath day.

<sup>20</sup> So the merchants and they that sold all kinds of wares stayed without Jerusalem once or twice. <sup>21</sup> And I charged them, and I said to them, "Why stay you before the wall? If you do so another time, I will lay *hands* on you." And from that time they came no more on the sabbath. <sup>22</sup> I spoke also to the Levites that they should be purified and should come to keep the gates and to sanctify the sabbath day.

Et pro hoc ergo memento mei, Deus meus, et parce mihi secundum multitudinem miserationum tuarum.

<sup>23</sup> Sed et in diebus illis vidi Iudaeos ducentes uxores, Azotias et Ammanitidas et Moabitidas. <sup>24</sup> Et filii eorum ex media parte loquebantur Azotice et nesciebant loqui Iudaice, et loquebantur iuxta linguam populi et populi. <sup>25</sup> Et obiurgavi eos et maledixi. Et cecidi ex ipsis viros, et decalvavi eos et adiuravi in Deo ut non darent filias suas filiis eorum et non acciperent de filiabus eorum filios suos et sibimet ipsis, dicens, <sup>26</sup> "Numquid non in huiusmodi re peccavit Salomon, rex Israhel? Et certe in gentibus multis non erat rex similis ei, et dilectus Deo suo erat, et posuit eum Deus regem super omnem Israhel, et ipsum ergo ad peccatum duxerunt mulieres alienigenae. <sup>27</sup> Numquid et nos inoboedientes faciemus omne malum grande hoc ut praevaricemur in Deo nostro et ducamus uxores peregrinas?" <sup>28</sup> De filiis autem Ioiada, filii Eliasib, sacerdotis magni, gener erat Sanaballat, Horonitis, quem fugavi a me.

<sup>29</sup> Recordare, Domine, Deus meus, adversum eos qui polluunt sacerdotium iusque sacerdotale et Leviticum. <sup>30</sup> Igitur mundavi eos ab omnibus alienigenis, et constitui ordines sacerdotum et Levitarum, unumquemque in ministerio suo. <sup>31</sup> Et in oblatione lignorum in temporibus constitutis et in primitiis, memento mei, Deus meus, in bonum. Amen.



For this also remember me, O my God, and spare me according to the multitude of thy *tender* mercies.

<sup>23</sup> In those days also I saw Jews that married wives, women of Ashdod and of Ammon and of Moab. <sup>24</sup> And their children spoke half in the speech of Azotus and could not speak the Jews' language, *but* they spoke according to the language of this and that people. <sup>25</sup> And I chid them and *laid my curse upon* them. And I beat *some* of them and shaved off their hair and made them swear by God that they would not give their daughters to their sons nor take *their* daughters for their sons nor for themselves, saying, <sup>26</sup> "Did not Solomon, king of Israel, sin in this kind of thing? And surely among many nations there was not a king like him, and he was beloved of his God, and God made him king over all Israel, and *yet* women of other countries brought even him to sin. <sup>27</sup> And shall we also be disobedient and do all this great evil to transgress against our God and marry strange women?" <sup>28</sup> And one of the sons of Jehoiada, the son of Eliashib, the high priest, was son-in-law to Sanballat, the Horonite, and I drove him from me.

<sup>29</sup> Remember them, O Lord, my God, that defile the priesthood and the law of priests and Levites. <sup>30</sup> So I *separated* from them all strangers, and I appointed the courses of the priests and the Levites, every man in his ministry. <sup>31</sup> And for the offering of wood at times appointed and for the first-fruits, remember me, O my God, unto good. Amen.



TOBIT

## Caput I

**T**obias ex tribu et civitate Nepthalim, quae est in superioribus Galileae supra Naasson post viam quae ducit ad occidentem in sinistro habens civitatem Sephet, <sup>2</sup> cum captus esset in diebus Salmanassar, regis Assyriorum, in captivitate tamen positus viam veritatis non deseruit, <sup>3</sup> ita ut omnia quae habere poterat cotidie concaptivis fratribus qui erant ex genere inpertiret. <sup>4</sup> Cumque esset iunior omnibus in tribu Nepthalim, nihil tamen puerile gessit in opere. <sup>5</sup> Denique cum irent omnes ad vitulos aureos quos Hieroboam fecerat, rex Israhel, hic solus fugiebat consortia omnium <sup>6</sup> sed pergebat in Hierusalem ad templum Domini et ibi adorabat Dominum Deum Israhel, omnia primitiva sua et decimas suas fideliter offerens <sup>7</sup> ita ut in tertio anno proselytis et advenis ministraret omnem decimationem. <sup>8</sup> Haec et his similia secundum legem Dei puerulus observabat. <sup>9</sup> Cum vero factus esset vir, accepit uxorem Annam ex tribu sua genuitque ex ea filium nomen suum inponens ei, <sup>10</sup> quem ab infantia timere Deum docuit et abstinere ab omni peccato. <sup>11</sup> Igitur cum per captivitatem devenisset cum uxore sua et filio in ci-

## Chapter 1

Tobit's early piety. His works of mercy, particularly in burying the dead.

**T**obit of the tribe and city of Naphtali, which is in the upper parts of Galilee above Naasson beyond the way that leadeth to the west having on the *right* hand the city of Sephet, <sup>2</sup> when he was made captive in the days of Shalmaneser, king of the Assyrians, even in his captivity forsook not the way of truth, <sup>3</sup> *but* every day gave all he could get to his brethren his fellow captives that were of his kindred. <sup>4</sup> And when he was younger than *any* of the tribe of Naphtali, yet did he no childish thing in his work. <sup>5</sup> Moreover when all went to the golden calves which Jeroboam, king of Israel, had made, he alone fled the company of all <sup>6</sup> and went to Jerusalem to the temple of the Lord and there adored the Lord God of Israel, offering faithfully all his firstfruits and his tithes <sup>7</sup> so that in the third year he gave all his tithes to the proselytes and strangers. <sup>8</sup> These and such like things did he observe when but a boy according to the law of God. <sup>9</sup> But when he was a man, he took to wife Anna of his own tribe and had a son by her *whom he called after* his own name, <sup>10</sup> and from his infancy he taught him to fear God and to abstain from all sin. <sup>11</sup> And when by the captivity he with his

vitatem Nineve cum omni tribu sua, <sup>12</sup> cum omnes ederent ex cibis Gentilium, iste custodivit animam suam et numquam contaminatus est in escis eorum. <sup>13</sup> Et quoniam memor fuit Domini in toto corde suo dedit illi Deus gratiam in conspectu Salmanassar, regis. <sup>14</sup> Et dedit ei potestatem quocumque vellet ire habens libertatem quaecumque facere voluisset. <sup>15</sup> Pergebat ergo ad omnes qui erant in captivitate et monita salutis dabat eis. <sup>16</sup> Cum autem venisset in Rages, civitatem Medorum, et ex his quibus honoratus fuerat a rege habuisset decem talenta argenti <sup>17</sup> et cum multa turba generis sui Gabelum egentem videret, qui erat ex tribu eius, sub chirografo dedit illi memoratum pondus argenti.

<sup>18</sup> Post multum vero temporis, mortuo Salmanassar, rege, cum regnaret Sennacherim, filius eius, pro eo et filios Israhel exosos haberet in conspectu suo, <sup>19</sup> Tobias quotidie pergebat per omnem cognationem suam et consolabatur eos dividebatque unicuique prout poterat de facultatibus suis. <sup>20</sup> Esurientes alebat nudisque vestimenta praebebat et mortuis atque occisis sepulturam sollicitus exhibebat. <sup>21</sup> Denique cum reversus esset Rex Sennacherim, fugiens a Iudaea plagam quam circa eum Deus fecerat propter blasphemiam suam et iratus multos occideret ex filiis Israhel, Tobias sepe liebat corpora eorum. <sup>22</sup> At ubi nuntiatum est regi iussit eum occidi et tulit omnem substantiam eius. <sup>23</sup> Tobias vero cum filio suo et cum uxore fugiens nudus latuit, quia multi diligebant eum. <sup>24</sup> Post dies vero quadraginta et quinque, occiderunt regem filii ipsius. <sup>25</sup> Et reversus est Tobias in domum suam, omnisque facultas eius restituta est ei.

wife and his son *and* all his tribe was come to the city of Nineveh, <sup>12</sup> when all ate of the meats of the Gentiles, he kept his soul and never was defiled with their meats. <sup>13</sup> And because he was mindful of the Lord with all his heart God gave him favour in the sight of Shalmaneser, the king. <sup>14</sup> And he gave him leave to go whithersoever he would *with* liberty to do whatever he had a mind. <sup>15</sup> He therefore went to all that were in captivity and gave them wholesome admonitions. <sup>16</sup> And when he was come to Rages, a city of the Medes, and had ten talents of silver of that with which he had been honoured by the king <sup>17</sup> and when amongst a great multitude of his kindred he saw Gabael in want, who was one of his tribe, *taking* a note of his hand he gave him the aforesaid sum of money.

<sup>18</sup> But after a long time, Shalmaneser, the king, being dead, when Sennacherib, his son, *who* reigned in his place, *had a hatred for* the children of Israel, <sup>19</sup> Tobit daily went among all his kindred and comforted them and distributed to every one as he was able out of his goods. <sup>20</sup> He fed the hungry and gave clothes to the naked and *was careful to bury* the dead and they that were slain. <sup>21</sup> And when King Sennacherib was come back, fleeing from Judea *by reason of* the slaughter that God had made about him for his blasphemy and being angry slew many of the children of Israel, Tobit buried their bodies. <sup>22</sup> But when it was told the king he commanded him to be slain and took away all his substance. <sup>23</sup> But Tobit fleeing naked away with his son and with his wife lay concealed, for many loved him. <sup>24</sup> But after forty-five days, the king was killed by his own sons. <sup>25</sup> And Tobit returned to his house, and all his substance was restored to him.

## Caput 2

**P**ost haec vero cum esset dies festus Domini et factum esset prandium bonum in domo Tobis <sup>2</sup> dixit filio suo, "Vade, et adduc aliquos ex tribu nostra timentes Deum ut epulentur nobiscum." <sup>3</sup> Cumque abisset, reversus nuntiavit ei unum ex filiis Israhel iugulatum iacere in platea. Statimque exiliens de accubitu suo, relinquens prandium, ieiunus pervenit ad corpus <sup>4</sup> tollensque illud portavit ad domum suam occulte ut dum sol occubisset caute sepeliret eum. <sup>5</sup> Cumque occultasset corpus manducavit panem cum luctu et tremore, <sup>6</sup> memorans illum sermonem quem dixit Dominus per Amos, prophetam: "Dies festi vestri convertentur in lamentationem et luctum." <sup>7</sup> Cum vero sol occubisset abiit et sepelevit eum.

<sup>8</sup> Arguebant autem illum omnes proximi sui, dicentes, "Iam huius rei causa interfici iussus es, et vix effugisti mortis imperium, et iterum sepelis mortuos?" <sup>9</sup> Sed Tobias plus timens Deum quam regem rapiebat corpora occisorum et occultabat in domo sua et mediis noctibus sepeliebat ea.



## Chapter 2

Tobit leaveth his dinner to bury the dead. He loseth his sight by God's permission for manifestation of his patience.

**B**ut after *this* when there was a festival of the Lord and a good dinner was prepared in Tobit's house <sup>2</sup> he said to his son, "Go, and bring some of our tribe that fear God to feast with us." <sup>3</sup> And when he had gone, returning he told him that one of the children of Israel lay slain in the street. And he forthwith leaped up from his place at the table and left his dinner and came fasting to the body <sup>4</sup> and taking it up carried it privately to his house that after the sun was down he might bury him cautiously. <sup>5</sup> And when he had hid the body he ate bread with mourning and fear, <sup>6</sup> remembering the word which the Lord spoke by Amos, the prophet: "Your festival days shall be turned into lamentation and mourning." <sup>7</sup> So when the sun was down he went and buried him.

<sup>8</sup> Now all his neighbours blamed him, saying, "*Once* already commandment was given for thee to be slain because of this matter, and thou didst scarce escape the sentence of death, and dost thou again bury the dead?" <sup>9</sup> But Tobit fearing God more than the king carried off the bodies of them that were slain and hid them in his house and at midnight buried them.

<sup>10</sup> Contigit autem ut quadam die fatigatus a sepultura veniens in domum suam iactasset se iuxta parietem et obdormisset. <sup>11</sup> Et ex nido hirundinum dormienti illi calida stercore inciderent super oculos eius, fieretque caecus. <sup>12</sup> Hanc autem temptationem ideo permisit Dominus evenire illi ut posteris daretur exemplum patientiae eius sicut et sancti Iob, <sup>13</sup> nam, cum ab infanzia sua semper Deum timuerit et mandata eius custodierit, non est contristatus contra Deum quod plaga caecitatis eveniret ei <sup>14</sup> sed immobilis in Dei timore permansit agens gratias Deo omnibus diebus vitae suae, <sup>15</sup> nam sicut beato Iob insultabant reges, ita isti parentes et cognati eius inridebant vitam eius, dicentes, <sup>16</sup> “Ubi est spes tua pro qua elemosynas et sepulturas faciebas?”

<sup>17</sup> Tobias vero increpabat eos, dicens, “Nolite ita loqui, <sup>18</sup> quoniam filii sanctorum sumus et vitam illam expectamus quam Deus daturus est his qui fidem suam numquam mutant ab eo.”

<sup>19</sup> Anna vero, uxor eius, ibat ad textrinum opus cotidie, et de labore manuum suarum victum quem consequi poterat deferebat. <sup>20</sup> Unde factum est ut hedum caprarum accipiens detulisset domi, <sup>21</sup> cuius cum vocem balantis vir eius audisset dixit, “Videte ne forte furtivus sit. Reddite eum dominis suis, quia non licet nobis ex furto aliquid aut edere aut contingere.”

<sup>22</sup> Ad haec uxor eius irata respondit, “Manifeste vana facta est spes tua, et elemosynae tuae modo paruerunt.” <sup>23</sup> Atque his et aliis huiusmodi verbis exprobrabat ei.

<sup>10</sup> Now it happened one day that being wearied with burying he came to his house and cast himself down by the wall and slept. <sup>11</sup> And as he was sleeping hot dung out of a swallow's nest fell upon his eyes, and he was made blind. <sup>12</sup> Now this trial the Lord therefore permitted to happen to him that an example might be given to posterity of his patience as also of holy Job, <sup>13</sup> for, whereas he had always feared God from his infancy and kept his commandments, he repined not against God because the evil of blindness had befallen him <sup>14</sup> but continued immoveable in the fear of God giving thanks to God all the days of his life, <sup>15</sup> for as the kings insulted over holy Job, so his relations and kinsmen mocked at his life, saying, <sup>16</sup> "Where is thy hope for which thou *gavest alms and buriedst the dead?*"

<sup>17</sup> But Tobit rebuked them, saying, "Speak not so, <sup>18</sup> for we are the children of the saints and look for that life which God will give to those that never change their faith from him."

<sup>19</sup> Now Anna, his wife, went daily to weaving work, and she brought *home* what she could get for their living by the labour of her hands. <sup>20</sup> Whereby it came to pass that she received a young kid and brought it home, <sup>21</sup> and when her husband heard it bleating he said, "Take heed lest perhaps it be stolen. Restore ye it to its owners, for it is not lawful for us either to eat or to touch any thing that cometh by theft."

<sup>22</sup> At these words his wife being angry answered, "It is evident thy hope is come to nothing, and thy alms now appear." <sup>23</sup> And with these and other such like words she upbraided him.

## Caput 3

**T**unc Tobias ingemuit et coepit orare cum lacrimis, <sup>2</sup> dicens, "Iustus es, Domine, et omnia iudicia tua iusta sunt, et omnes viae tuae misericordia et veritas et iudicium. <sup>3</sup> Et nunc, Domine, memor esto mei, et ne vindictam sumas de peccatis meis, neque reminiscaris delicta mea vel parentum meorum, <sup>4</sup> quoniam non oboedivimus praeceptis tuis. Ideo traditi sumus in direptionem et captivitatem et mortem et in fabulam et in inproperium omnibus nationibus in quibus dispersisti nos. <sup>5</sup> Et nunc, Domine, magna iudicia tua quia non egimus secundum praecepta tua et non ambulavimus sinceriter coram te, <sup>6</sup> et nunc, Domine, secundum voluntatem tuam fac mecum, et praecipe in pace recipi spiritum meum, expedit enim mihi mori magis quam vivere."

<sup>7</sup> Eadem itaque die contigit ut Sarra, filia Raguhel, in Rages, civitate Medorum, et ipsa audiret inproperium ab una ex ancillis patris sui <sup>8</sup> quoniam tradita fuerat septem viris et daemonium nomine Asmodeus occiderat eos mox ut ingressi fuissent ad eam. <sup>9</sup> Ergo cum pro culpa sua increparet

## Chapter 3

The prayer of Tobit and of Sarah in their several afflictions are heard by God, and the angel Raphael is sent to relieve them.

**T**hen Tobit sighed and began to pray with tears, <sup>2</sup> saying, "Thou art just, O Lord, and all thy judgments are just, and all thy ways mercy and truth and judgment. <sup>3</sup> And now, O Lord, think of me, and take not revenge of my sins, neither remember my offenses nor those of my parents, <sup>4</sup> for we have not obeyed thy commandments. Therefore are we delivered to spoil and to captivity and death and are made a fable and a reproach to all nations amongst which thou hast scattered us. <sup>5</sup> And now, O Lord, great are thy judgments because we have not done according to thy precepts and have not walked sincerely before thee, <sup>6</sup> and now, O Lord, do with me according to thy will, and command my spirit to be received in peace, for it is better for me to die than to live."

<sup>7</sup> Now it happened on the same day that Sara, daughter of Raguel, in Rages, a city of the Medes, *received* a reproach from one of her father's servant-maids <sup>8</sup> because she had been given to seven husbands and a devil named Asmodeus had killed them at their first going in unto her. <sup>9</sup> So when she reproved the maid for her fault she answered her, saying,

puellam respondit ei, dicens, "Amplius ex te non videamus filium aut filiam super terram, interfectorix virorum tuorum! <sup>10</sup> Numquid et me occidere vis sicut iam septem viros occidisti?" Ad hanc vocem perrexit in superius cubiculum domus suae et tribus diebus et tribus noctibus non manducavit neque bibit <sup>11</sup> sed in oratione persistens lacrimis deprecabatur Deum ut ab isto inproperio liberaret eam. <sup>12</sup> Factum est autem tertia die dum conpleret orationem, benedicens Dominum <sup>13</sup> dixit, "Benedictum est nomen tuum, Deus patrum nostrorum, qui cum iratus fueris misericordiam facies et in tempore tribulationis peccata dimittis his qui invocant te. <sup>14</sup> Ad te, Domine, faciem meam converto; ad te oculos meos dirigo. <sup>15</sup> Peto, Domine, ut de vinculo inproperii huius absolvas me aut certe desuper terra eripias me. <sup>16</sup> Tu scis, Domine, quia numquam concupivi virum et mundam servavi animam meam ab omni concupiscentia. <sup>17</sup> Numquam cum ludentibus miscui me, neque cum his qui in levitate ambulant participem me praebui, <sup>18</sup> virum autem cum timore tuo, non cum libidine mea, consensi suscipere. <sup>19</sup> Et aut ego indigna fui illis, aut illi mihi forsitan digni non fuerunt, quia forsitan viro alio conservasti me, <sup>20</sup> non est enim in hominis potestate consilium tuum. <sup>21</sup> Hoc autem pro certo habet omnis qui colit te: quia vita eius, si in probatione fuerit, coronabitur, si autem in tribulatione fuerit, liberabitur, et si in correptione fuerit, ad misericordiam tuam pervenire licebit, <sup>22</sup> non enim delectaris in perditionibus nostris, quia post tempestatem tranquillum facis et post lacrimationem et fletum exultationem infundis. <sup>23</sup> Sit nomen tuum, Deus Israel, benedictum in saecula."

“May we *never* see son or daughter of thee upon the earth, thou murderer of thy husbands! <sup>10</sup> Wilt thou kill me also as thou hast already killed seven husbands?” At these words she went into an upper chamber of her house and for three days and three nights did neither eat nor drink <sup>11</sup> but continuing in prayer with tears besought God that he would deliver her from this reproach. <sup>12</sup> And it came to pass on the third day when she was making an end of her prayer, blessing the Lord <sup>13</sup> she said, “Blessed is thy name, O God of our fathers, who when thou hast been angry wilt shew mercy and in the time of tribulation forgivest the sins of them that call upon thee. <sup>14</sup> To thee, O Lord, I turn my face; to thee I direct my eyes. <sup>15</sup> I beg, O Lord, that thou loose me from the bond of this reproach or else take me away from the earth. <sup>16</sup> Thou knowest, O Lord, that I never coveted a husband and have kept my soul clean from all lust. <sup>17</sup> Never have I joined myself with them that play, neither have I made myself partaker with them that walk in lightness, <sup>18</sup> but a husband I consented to take with thy fear, not with my lust. <sup>19</sup> And either I was unworthy of them, or they perhaps were not worthy of me, because perhaps thou hast kept me for another man, <sup>20</sup> for thy counsel is not in man’s power. <sup>21</sup> But this every one is sure of that worshippeth thee: that his life, if it be under trial, shall be crowned, and if it be under tribulation, it shall be delivered, and if it be under correction, it shall be allowed to come to thy mercy, <sup>22</sup> for thou art not delighted in our being lost, because after a storm thou makest a calm and after tears and weeping thou pourest in joyfulness. <sup>23</sup> Be thy name, O God of Israel, blessed for ever.”

<sup>24</sup> In illo tempore exauditae sunt preces amborum in conspectu gloriae summi Dei, <sup>25</sup> et missus est angelus Domini sanctus, Rafahel, ut curaret eos ambos quorum uno tempore sunt orationes in conspectu Domini recitatae.

## Caput 4

**I**gitur cum Tobias putaret orationem suam exaudiri ut mori potuisset vocavit ad se Tobiam filium suum <sup>2</sup> dixitque ei, "Audi, fili mi, verba oris mei, et ea in corde tuo quasi fundamentum construe. <sup>3</sup> Cum acceperit Deus animam meam, corpus meum sepeli, et honorem habebis matri tuae omnibus diebus vitae eius, <sup>4</sup> memor enim esse debes quae et quanta pericula passa sit propter te in utero suo. <sup>5</sup> Cum autem et ipsa conpleverit tempus vitae suae, sepelias eam circa me.

<sup>6</sup> "Omnibus autem diebus vitae tuae Deum in mente habe, et cave ne aliquando peccato consentias et praetermittas praecepta Domini, Dei nostri.

<sup>7</sup> "Ex substantia tua fac elemosynam, et noli avertere faciem tuam ab ullo paupere, ita enim fiet ut nec a te averta-



<sup>24</sup> At that time the prayers of them both were heard in the sight of the glory of the most high God, <sup>25</sup> and the holy angel of the Lord, Raphael, was sent to heal them both whose prayers at one time were rehearsed in the sight of the Lord.

## Chapter 4

Tobit thinking he shall die giveth his son godly admonition and telleth him of money he had lent to a friend.

**T**herefore when Tobit thought that his prayer was heard that he might die he called to him Tobias his son <sup>2</sup> and said to him, "Hear, my son, the words of my mouth, and lay them as a foundation in thy heart. <sup>3</sup> When God shall take my soul, thou shalt bury my body, and thou shalt honour thy mother all the days of her life, <sup>4</sup> for thou must be mindful what and how great perils she suffered for thee in her womb. <sup>5</sup> And when she also shall have ended the time of her life, bury her by me.

<sup>6</sup> "And all the days of thy life have God in thy mind, and take heed thou never consent to sin nor transgress the commandments of the Lord, our God.

<sup>7</sup> "Give alms out of thy substance, and turn not away thy face from any poor person, for so it shall come to pass that

tur facies Domini. <sup>8</sup> Quomodo potueris ita esto misericors. <sup>9</sup> Si multum tibi fuerit, abundanter tribue; si exiguum fuerit, etiam exiguum libenter impertire stude, <sup>10</sup> praemium enim tibi bonum thesaurizas in die necessitatis, <sup>11</sup> quoniam elemosyna ab omni peccato et a morte liberat et non patietur animam ire in tenebras. <sup>12</sup> Fiducia magna erit coram summo Deo elemosyna omnibus qui faciunt eam.

<sup>13</sup> "Adtende tibi, fili mi, ab omni fornicatione, et praeter uxorem tuam numquam patiaris crimen scire.

<sup>14</sup> "Superbiam numquam in tuo sensu aut in tuo verbo dominari permittas, in ipsa enim initium sumpsit omnis perditio.

<sup>15</sup> "Quicumque aliquid tibi operatus fuerit, statim mercedem ei restitue, et merces mercennarii tui apud te omnino non maneat.

<sup>16</sup> "Quod ab alio odis fieri tibi vide ne alteri tu aliquando facias.

<sup>17</sup> "Panem tuum cum esurientibus et egenis comede, et de vestimentis tuis nudos tege.

<sup>18</sup> "Panem tuum et vinum tuum super sepulturam iusti constitue, et noli ex eo manducare et bibere cum peccatoribus.

<sup>19</sup> "Consilium semper a sapiente perquire.

<sup>20</sup> "Omni tempore benedic Deum, et pete ab eo ut vias tuas dirigat et omnia consilia tua in ipso permaneant.

<sup>21</sup> "Indico etiam tibi, fili mi, dedisse me decem talenta argenti dum adhuc infantulus esses Gabelo in Rages, civitate Medorum, et chirografum eius apud me habeo. <sup>22</sup> Et ideo perquire quomodo ad eum pervenias, et recipias ab eo supra

the face of the Lord shall not be turned from thee. <sup>8</sup> According to thy ability be merciful. <sup>9</sup> If thou have much, give abundantly; if thou have a little, take care even so to bestow willingly a little, <sup>10</sup> for *thus* thou storest up to thyself a good reward for the day of necessity, <sup>11</sup> for alms deliver from all sin and from death and will not suffer the soul to go into darkness. <sup>12</sup> Alms shall be a great confidence before the most high God to all them that give it.

<sup>13</sup> "Take heed to keep thyself, my son, from all fornication, and beside thy wife never endure to know a crime.

<sup>14</sup> "Never suffer pride to reign in thy mind or in thy words, for from it all perdition took its beginning.

<sup>15</sup> "*If any* man hath done any work for thee, immediately pay him his hire, and let not the wages of thy hired servant stay with thee at all.

<sup>16</sup> "See thou never do to another what thou *wouldst hate* to have done to thee by another.

<sup>17</sup> "Eat thy bread with the hungry and the needy, and with thy garments cover the naked.

<sup>18</sup> "Lay out thy bread and thy wine upon the burial of a just man, and do not eat and drink thereof with the wicked.

<sup>19</sup> "Seek counsel always of a wise man.

<sup>20</sup> "Bless God at all times, and desire of him to direct thy ways and that all thy counsels may abide in him.

<sup>21</sup> "I tell thee also, my son, that I lent ten talents of silver while thou wast yet a child to Gabael in Rages, a city of the Medes, and I have a note of his hand with me. <sup>22</sup> Now therefore inquire how thou mayst go to him, and receive of him

memoratum pondus argenti, et restituas ei chirografum suum.

<sup>23</sup> “Noli timere, fili mi. Pauperem quidem vitam gerimus, sed multa bona habebimus si timuerimus Deum et recesserimus ab omni peccato et fecerimus bene.”

## Caput 5

**T**unc Tobias respondit patri suo et dixit, “Omnia quaecumque praecepisti mihi faciam, pater. <sup>2</sup> Quomodo autem hanc pecuniam requiram ignoro. Ille me nescit, et ego eum ignoro. Quod signum dabo illi? Sed neque viam qua pergatur illuc aliquando cognovi.”

<sup>3</sup> Tunc pater suus respondit illi et dixit, “Chirografum eius penes me habeo quem dum illi ostenderis statim restituet. <sup>4</sup> Sed perge nunc, et inquire tibi aliquem fidelem virum qui eat tecum salva mercede sua dum adhuc vivo ut recipias ea.”

<sup>5</sup> Tunc egressus Tobias invenit iuvenem splendidum stan-

the foresaid sum of money, and restore to him the note of his hand.

<sup>23</sup> “Fear not, my son. We lead indeed a poor life, but we shall have many good things if we fear God and depart from all sin and do *that which is good*.”

## Chapter 5

Young Tobias seeking a guide for his journey. The angel Raphael in shape of a man undertaketh this office.

**T**hen Tobias answered his father and said, “I will do all things, father, which thou hast commanded me. <sup>2</sup> But how I shall get this money I cannot tell. He knoweth me not, and I know not him. What token shall I give him? *Nor* did I ever know the way which leadeth thither.”

<sup>3</sup> Then his father answered him and said, “I have a note of his hand with me which when thou shalt shew him he will presently pay it. <sup>4</sup> But go now, and seek thee out some faithful man to go with thee *for* his hire that thou mayst receive it while I yet live.”

<sup>5</sup> Then Tobias going forth found a beautiful young man

tem praecinctum et quasi paratum ad ambulandum. <sup>6</sup> Et, ignorans quod angelus Dei esset, salutavit eum et dixit, "Unde te habemus, bone iuvenis?"

<sup>7</sup> At ille respondit, "Ex filiis Israhel."

Et Tobias dixit ei, "Nosti viam quae ducit in regionem Medorum?"

<sup>8</sup> Cui respondit, "Novi, et omnia itinera eius frequenter ambulavi, et mansi apud Gabelum, fratrem nostrum, qui moratur in Rages, civitate Medorum, quae posita est in monte Exbathanis."

<sup>9</sup> Cui Tobias ait, "Sustine me, obsecro, donec haec ipsa nuntiem patri meo."

<sup>10</sup> Tunc ingressus Tobias indicavit universa haec patri suo, super quae admiratus pater rogat ut introiret ad eum. <sup>11</sup> Ingressus itaque salutavit eum et dixit, "Gaudium tibi semper sit."

<sup>12</sup> Et Tobias ait, "Quale mihi gaudium erit, qui in tenebris sedeo et lumen caeli non video?"

<sup>13</sup> Cui ait iuvenis, "Forti animo esto: in proximo est ut a Deo cureris."

<sup>14</sup> Dixit itaque illi Tobias, "Numquid poteris perducere filium meum ad Gabelum in Rages, civitatem Medorum? Et cum redieris, restituam tibi mercedem tuam."

<sup>15</sup> Et dixit ei angelus, "Ego eum ducam et reducam ad te."

<sup>16</sup> Cui Tobias respondit, "Rogo te, indica mihi, de qua domo aut de qua tribu es tu?"

standing girded and as it were ready to walk. <sup>6</sup> And, not knowing that he was an angel of God, he saluted him and said, "From whence *art thou*, good young man?"

<sup>7</sup> But he answered, "Of the children of Israel."

And Tobias said to him, "Knowest thou the way that leadeth to the country of the Medes?"

<sup>8</sup> And he answered, "I know it, and I have often walked through all the ways thereof, and I have abode with Gabael, our brother, who dwelleth at Rages, a city of the Medes, which is situate in the mount of Ecbatana."

<sup>9</sup> And Tobias said to him, "Stay for me, I beseech thee, till I tell these same things to my father."

<sup>10</sup> Then Tobias going in told all these things to his father, upon which his father being in admiration desired that he would come in unto him. <sup>11</sup> So going in he saluted him and said, "Joy be to thee always."

<sup>12</sup> And Tobit said, "What manner of joy shall be to me, who sit in darkness and see not the light of heaven?"

<sup>13</sup> And the young man said to him, "Be of good courage: thy cure from God is at hand."

<sup>14</sup> And Tobit said to him, "Canst thou conduct my son to Gabael at Rages, a city of the Medes? And when thou shalt return, I will pay thee thy hire."

<sup>15</sup> And the angel said to him, "I will conduct him thither and bring him back to thee."

<sup>16</sup> And Tobit said to him, "I pray thee, tell me, of what family or what tribe art thou?"

17 Cui Rafahel, angelus, dixit, "Genus quaeris mercennarii an ipsum mercennarium qui cum filio tuo eat? 18 Sed ne forte sollicitum te reddam, ego sum Azarias, Ananiae magni filius."

19 Et Tobias respondit, "Ex magno genere es tu. Sed, peto, ne irascaris quod voluerim cognoscere genus tuum."

20 Dixit autem illi angelus, "Ego sanum ducam et sanum tibi reducam filium tuum."

21 Respondens autem Tobias dixit, "Bene ambuletis, et sit Deus in itinere vestro, et angelus eius comitetur vobiscum."

22 Tunc paratis omnibus quae erant in via portanda fecit Tobias vale patri suo et matri suae, et ambulaverunt ambo simul. 23 Cumque profecti essent coepit flere mater eius et dicere, "Baculum senectutis nostrae tulisti et transmisisti a nobis. 24 Numquam fuisset ipsa pecunia pro qua misisti eum, 25 sufficebat enim nobis paupertas nostra ut divitias computaremus hoc quod videbamus filium nostrum."

26 Dixitque ei Tobias, "Noli flere. Salvus perveniet filius noster et salvus revertetur ad nos, et oculi tui videbunt eum, 27 credo enim quoniam angelus Dei bonus comitetur ei et bene disponat omnia quae circa ipsum geruntur ita ut cum gaudio revertatur ad nos." 28 Ad hanc vocem cessavit mater eius flere et tacuit.



17 *And* Raphael, the angel, *answered*, "Dost thou seek the family of *him thou hirest* or the hired servant himself to go with thy son? 18 But lest I should make thee uneasy, I am Azariah, the son of the great Hananiah."

19 *And* Tobit answered, "Thou art of a great family. But, I pray thee, be not angry that I desired to know thy family."

20 *And* the angel said to him, "I will lead thy son safe and bring him to thee again safe."

21 *And* Tobit answering said, "*May you have a good journey*, and God be with you in your way, and his angel accompany you."

22 Then all things being ready that were to be carried in their journey Tobias bade his father and his mother farewell, and they set out both together. 23 *And* when they were departed his mother began to weep and to say, "Thou hast taken the staff of our old age and sent him away from us. 24 I wish the money for which thou hast sent him had never been, 25 for our poverty was sufficient for us that we might account it as riches that we saw our son."

26 *And* Tobit said to her, "Weep not. Our son will arrive thither safe and will return safe to us, and thy eyes shall see him, 27 for I believe that the good angel of God doth accompany him and doth order all things well that are done about him so that he shall return to us with joy." 28 At these words his mother ceased weeping and held her peace.

## Caput 6

**P**rofectusque est Tobias, et canis secutus est eum, et mansit prima mansione iuxta fluvium Tigris. <sup>2</sup> Et exivit ut lavaret pedes suos, et ecce: piscis inmanis exivit ad devorandum eum. <sup>3</sup> Quem expavescens Tobias clamavit voce magna, dicens, "Domine, invadit me!"

<sup>4</sup> Et dixit ei angelus, "Adprehende brancia eius, et trahe eum ad te." Quod cum fecisset adtraxit eum in sicco, et palpitare coepit ante pedes eius. <sup>5</sup> Tunc dixit ei angelus, "Extendera hunc piscem, et cor eius et fel et iecur repone tibi, sunt enim haec necessaria ad medicamenta utiliter." <sup>6</sup> Quod cum fecisset assavit carnes eius, et secum tulerunt in via. Cetera salierunt quae sufficerent eis quousque pervenirent in Rages, civitatem Medorum.

<sup>7</sup> Tunc interrogavit Tobias angelum et dixit ei, "Obsecro te, Azarias frater, ut dicas mihi quod remedium habebunt ista quae de pisce servare iussisti?"

## Chapter 6

By the angel's advice young Tobias taketh hold on a fish that assaulteth him, reserveth the heart, the gall and the liver for medicines. They lodge at the house of Raguel, whose daughter Sarah Tobias is to marry. She had before been married to seven husbands, who were all slain by a devil.

And Tobias went forward, and the dog followed him, and he lodged the first *night* by the river of Tigris. <sup>2</sup> And he went out to wash his feet, and behold: a monstrous fish came up to devour him. <sup>3</sup> And Tobias being afraid of him cried out with a loud voice, saying, "Sir, he cometh upon me!"

<sup>4</sup> And the angel said to him, "Take him by the gill, and draw him to thee." And when he had done *so* he drew him out upon the land, and he began to pant before his feet. <sup>5</sup> Then the angel said to him, "Take out the entrails of the fish, and lay up his heart and his gall and his liver for thee, for these are necessary for useful medicines." <sup>6</sup> And when he had done *so* he roasted the flesh thereof, and they took it with them in the way. The rest they salted as much as might serve them till they came to Rages, the city of the Medes.

<sup>7</sup> Then Tobias asked the angel and said to him, "I beseech thee, brother Azariah, tell me what *remedies are* these things *good for* which thou hast bid me keep of the fish?"

8 Respondensque angelus dixit ei, "Cordis eius particulam si super carbones ponas, fumus eius extricat omne genus daemoniorum sive a viro sive a muliere ita ut ultra non accedat ad eos. 9 Et fel valet ad unguendos oculos in quibus fuerit albugo, et sanabuntur."

10 Et dixit ei Tobias, "Ubi vis ut maneamus?"

11 Respondensque angelus ait, "Est hic Raguhel nomine, propinquus vir de tribu tua, et hic habet filiam nomine Sarram, sed neque masculum neque feminam ullam habet aliam praeter eam. 12 Tibi debetur omnis substantia eius, et oportet te eam accipere coniugem. 13 Pete ergo eam a patre eius, et dabit tibi eam uxorem."

14 Tunc respondit Tobias et dixit, "Audio quia tradita est viris septem, et mortui sunt. Sed et haec audivi quia daemonium illos occidit. 15 Timeo ergo ne forte et mihi haec eveniant, et cum sim unicus parentibus meis, deponam senectutem illorum cum tristitia ad infernum."

16 Tunc angelus Rafahel dixit ei, "Audi me, et ostendam tibi qui sunt quibus praevalere potest daemonium, 17 hii namque qui coniugium ita suscipiunt ut Deum a se et a sua mente excludant et suae libidini ita vacent sicut equus et mulus quibus non est intellectus, habet potestatem daemonium super eos. 18 Tu autem cum acceperis eam, ingressus cubiculum, per tres dies continens esto ab ea, et nihil aliud nisi orationibus vacabis cum ea. 19 Ipsa autem nocte incenso iecore piscis, fugabitur daemonium. 20 Secunda vero nocte

8 And the angel answering said to him, "If thou put a little piece of its heart upon coals, the smoke thereof driveth away all kind of devils either from man or from woman so that *they* come no more to them. 9 And the gall is good for anointing the eyes in which there is a white speck, and they shall be cured."

10 And Tobias said to him, "Where wilt thou that we lodge?"

11 And the angel answering said, "Here is one whose name is Raguel, a near kinsman of thy tribe, and he hath a daughter named Sarah, but he hath no son nor any other daughter beside her. 12 All his substance is due to thee, and thou must take her to wife. 13 Ask her therefore of her father, and he will give her thee to wife."

14 Then Tobias answered and said, "I hear that she hath been given to seven husbands, and they *all* died. Moreover I have heard *that* a devil killed them. 15 Now I am afraid lest *the same thing* should happen to me also, and whereas I am the only child of my parents, I should bring down their old age with sorrow to hell."

16 Then the angel Raphael said to him, "Hear me, and I will shew thee who they are over whom the devil can prevail, 17 for they who in such manner receive matrimony as to shut out God from themselves and from their mind and to give themselves to their lust as the horse and mule which have not understanding, over them the devil hath power. 18 But thou when thou shalt take her, go into the chamber, and for three days keep thyself continent from her, and give thyself to nothing else but to prayers with her. 19 And on that night *lay* the liver of the fish on the fire, and the devil shall be driven away. 20 But the second night thou shalt be admitted

in copulatione sanctorum Patriarcharum admitteris. <sup>21</sup> Tertia autem nocte benedictionem consequeris ut filii ex vobis incolomes procreentur. <sup>22</sup> Transacta autem tertia nocte accipies virginem cum timore Domini, amore filiorum magis quam libidine ductus, ut in semine Abrahae benedictionem in filiis consequaris.”

## Caput 7

**I**ngressi sunt autem ad Raguhel, et suscepit eos Raguhel cum gaudio. <sup>2</sup> Intuensque Tobiam Raguhel dixit Annae, uxori suae, “Quam similis est iuvenis iste consobrino meo?” <sup>3</sup> Et cum haec dixisset ait, “Unde estis, iuvenes, fratres nostri?”

<sup>4</sup> At illi dixerunt, “Ex tribu Nepthalim sumus, ex captivitate Nineven.”

<sup>5</sup> Dixitque illis Raguhel, “Nostis Tobiam, fratrem meum?” Qui dixerunt, “Novimus.”

<sup>6</sup> Cumque multa bona loqueretur de eo dixit angelus ad Raguhel, “Tobias de quo interrogas pater huius est.”

<sup>7</sup> Et misit se Raguhel et cum lacrimis osculatus est eum et

into the society of the holy Patriarchs. <sup>21</sup> And the third night thou shalt obtain a blessing that sound children may be born of you. <sup>22</sup> And when the third night is past thou shalt take the virgin with the fear of the Lord, moved rather for love of children than for lust, that in the seed of Abraham thou mayst obtain a blessing in children.”

## Chapter 7

They are kindly entertained by Raguel. Tobias demandeth Sarah to wife.

And they went in to Raguel, and Raguel received them with joy. <sup>2</sup> And Raguel looking upon Tobias said to Anna, his wife, “How like is this young man to my cousin?” <sup>3</sup> And when he had spoken these words he said, “Whence are ye, young men, our brethren?”

<sup>4</sup> But they said, “We are of the tribe of Naphtali, of the captivity of Nineveh.”

<sup>5</sup> And Raguel said to them, “Do you know Tobit, my brother?”

And they said, “We know him.”

<sup>6</sup> And when he was speaking many good things of him the angel said to Raguel, “Tobit concerning whom thou inquirest is this *young* man’s father.”

<sup>7</sup> And Raguel *went to him* and kissed him with tears and

plorans super collum eius dixit, "Benedictio sit tibi, fili mi, quia boni et optimi viri filius es." <sup>8</sup> Et Anna, uxor eius, et Sarra, filia ipsorum, lacrimatae sunt.

<sup>9</sup> Postquam autem locuti sunt praecepit Raguhel occidi arietem et parari convivium. Cumque hortaretur eos discumbere ad prandium <sup>10</sup> Tobias dixit, "Hic ego hodie non manducabo neque bibam nisi prius petitionem meam confirmes et promittas mihi dare Sarram, filiam tuam."

<sup>11</sup> Quo audito verbo Raguhel expavit, sciens quid eveniret illis septem viris qui ingressi sunt ad eam, et timere coepit ne forte et huic similiter accideret, et cum nutaret et non daret ullum petenti responsum <sup>12</sup> dixit ei angelus, "Noli timere dare illam isti, quoniam huic timenti Deum debetur coniux filia tua; propterea alius non potuit habere illam."

<sup>13</sup> Tunc dixit Raguhel, "Non dubito quod Deus preces et lacrimas meas in conspectu suo admiserit. <sup>14</sup> Et credo quoniam ideo vos fecit ad me venire ut ista coniungeretur cognationi suae secundum legem Mosi et nunc noli dubium gerere quod tibi eam tradam." <sup>15</sup> Et adprehendens dexteram filiae suae dexteræ Tobiae tradidit, dicens, "Deus Abraham et Deus Isaac et Deus Iacob sit vobiscum, et ipse coniungat vos impleatque benedictionem suam in vobis." <sup>16</sup> Et accepta carta fecerunt conscriptionem coniugii.

<sup>17</sup> Et post haec epulati sunt, benedicentes Deum. <sup>18</sup> Vocavitque ad se Raguhel Annam, uxorem suam, et praecepit ei ut praepararet alterum cubiculum. <sup>19</sup> Et introduxit illuc Sarram, filiam suam, et lacrimata est. <sup>20</sup> Dixitque ei, "Forti animo esto, filia mi. Dominus caeli det tibi gaudium pro taedio quo perpessa es."



weeping upon his neck said, "A blessing be upon thee, my son, because thou art the son of a good and most virtuous man." <sup>8</sup> And Edna, his wife, and Sarah, their daughter, wept.

<sup>9</sup> And after they had spoken Raguel commanded a sheep to be killed and a feast to be prepared. And when he desired them to sit down to dinner <sup>10</sup> Tobias said, "I will not eat nor drink here this day unless thou first grant me my petition and promise to give me Sarah, thy daughter."

<sup>11</sup> Now when Raguel heard this he was afraid, knowing what had happened to those seven husbands that went in unto her, and he began to fear lest it might happen to him also in like manner, and as he was in suspense and gave no answer to his petition <sup>12</sup> the angel said to him, "Be not afraid to give her to this man, for to him who feareth God is thy daughter due to be his wife; therefore another could not have her."

<sup>13</sup> Then Raguel said, "I doubt not but God hath regarded my prayers and tears in his sight. <sup>14</sup> And I believe he hath therefore made you come to me that this maid might be married to one of her own kindred according to the law of Moses and now doubt not but I will give her to thee." <sup>15</sup> And taking the right hand of his daughter he gave it into the right hand of Tobias, saying, "The God of Abraham and the God of Isaac and the God of Jacob be with you, and may he join you together and fulfill his blessing in you." <sup>16</sup> And taking paper they made a writing of the marriage.

<sup>17</sup> And afterwards they made merry, blessing God. <sup>18</sup> And Raguel called to him Edna, his wife, and bade her prepare another chamber. <sup>19</sup> And she brought Sarah, her daughter, in thither, and she wept. <sup>20</sup> And she said to her, "Be of good cheer, my daughter. The Lord of heaven give thee joy for the trouble thou hast undergone."

## Caput 8

**P**ostquam vero cenaverunt introduxerunt iuvenem ad eam. <sup>2</sup> Recordatus itaque Tobias sermonem angeli protulit de cassidile suo partem iecoris posuitque eam super carbones vivos. <sup>3</sup> Tunc Rafahel angelus adprehendit daemonium et religavit eum in deserto superioris Aegypti. <sup>4</sup> Tunc hortatus est virginem Tobias dixitque ei, "Sarrah, exsurge, et deprecemur Deum hodie et cras et secundum cras quia istis tribus noctibus Deo iungimur, tertia autem transacta nocte in nostro erimus coniugio, <sup>5</sup> filii quippe sanctorum sumus et non possumus ita coniungi sicut gentes quae ignorant Deum."

<sup>6</sup> Surgentes autem pariter instanter orabant ambo simul ut sanitas daretur eis. <sup>7</sup> Dixitque Tobias, "Domine, Deus patrum nostrorum, benedicant te caeli et terra et mare et fontes et flumina et omnes creaturae tuae quae in eis sunt. <sup>8</sup> Tu fecisti Adam de limo terrae dedistisque ei adiutorium Evam. <sup>9</sup> Et nunc, Domine, tu scis quia non luxuria causa accipio sororem meam coniugem, sed sola posteritatis dilectione in qua benedicatur nomen tuum in saecula saeculorum."

## Chapter 8

Tobias burneth part of the fish's liver, and Raphael bindeth the devil. Tobias and Sarah pray.

And after they had supped they brought in the young man to her. <sup>2</sup> And Tobias remembering the angel's word took out of his bag part of the liver and laid it upon burning coals. <sup>3</sup> Then the angel Raphael took the devil and bound him in the desert of upper Egypt. <sup>4</sup> Then Tobias exhorted the virgin and said to her, "Sarah, arise, and let us pray to God to-day and tomorrow and the next day because for these three nights we are joined to God, and when the third night is over we will be in our own wedlock, <sup>5</sup> for we are the children of saints and we must not be joined together like *heathens* that know not God."

<sup>6</sup> So they both arose and prayed earnestly both together that health might be given them. <sup>7</sup> And Tobias said, "Lord, God of our fathers, may the heavens and the earth and the sea and the fountains and the rivers and all thy creatures that are in them bless thee. <sup>8</sup> Thou madest Adam of the slime of the earth and gavest him Eve for a helper. <sup>9</sup> And now, Lord, thou knowest that not for fleshly lust do I take my sister to wife, but only for the love of posterity in which thy name may be blessed for ever and ever."

10 Dixit quoque Sarra, "Miserere nobis, Domine; miserere nobis, et consenescamus ambo pariter sani."

11 Et factum est circa pullorum cantum, accersiri iussit Raguhel servos suos, et abierunt cum eo pariter ut foderent sepulchrum, 12 dicebat enim, "Ne forte simili modo evenierit ei quod et ceteris illis septem viris qui sunt ingressi ad eam."

13 Cumque parassent fossam reversus ad uxorem suam Raguhel dixit ei, 14 "Mitte unam ex ancillis tuis, et videat si mortuus est ut sepeliam illum antequam inlucescat." 15 At illa misit unam ex ancillis suis quae ingressa cubiculum reperitque eos salvos et incolomes, secum pariter dormientes.

16 Et reversa nuntiavit bonum nuntium, et benedixerunt Dominum, Raguhel, videlicet, et Anna, uxor eius, 17 et dixerunt, "Benedicimus te, Domine, Deus Israhel, quia non contigit quemadmodum putabamus, 18 fecisti enim nobiscum misericordiam tuam et exclusisti a nobis inimicum persequentem nos 19 misertus es autem duobus unicis. Fac eos, Domine, plenius benedicere te et sacrificium tibi laudis tuae et suae sanitatis offerre ut cognoscat universitas gentium quia tu es Deus solus in universa terra."

20 Statimque praecepit servis suis Raguhel ut replerent fossam quam fecerant priusquam lucesceret. 21 Uxori autem suae dixit ut instrueret convivium et praepararet omnia quae in cibos erant iter agentibus necessaria. 22 Duas quoque vacas pingues et quattuor arietes occidi fecit et parari epulas omnibus vicinis suis et cunctis amicis. 23 Et adiuravit Raguhel Tobiam ut duas ebdomadas moraretur apud eum. 24 De omnibus autem quae possidebat Raguhel dimidiam partem dedit Tobiae et fecit hanc scripturam ut pars dimidia quae supererat post obitum eorum Tobis dominio deveniret.

<sup>10</sup> Sarah also said, "Have mercy on us, O Lord; have mercy on us, and let us grow old both together in health."

<sup>11</sup> And it came to pass about the cockcrowing, Raguel ordered his servants to be called for, and they went with him together to dig a grave, <sup>12</sup> for he said, "Lest perhaps it may have happened to him in like manner as it did to the other seven husbands that went in unto her." <sup>13</sup> And when they had prepared the pit Raguel went back to his wife and said to her, <sup>14</sup> "Send one of thy maids, and let her see if he be dead that I may bury him before it be day." <sup>15</sup> So she sent one of her maidservants who went into the chamber and found them safe and sound, sleeping both together.

<sup>16</sup> And returning she brought the good news, *and* Raguel and Edna, his wife, blessed the Lord <sup>17</sup> and said, "We bless thee, O Lord, God of Israel, because it hath not happened as we suspected, <sup>18</sup> for thou hast shewn thy mercy to us and hast shut out from us the enemy that persecuted us <sup>19</sup> and thou hast taken pity upon two only children. Make them, O Lord, bless thee more fully and to offer up to thee a sacrifice of thy praise and of their health that all nations may know that thou alone art God in all the earth."

<sup>20</sup> And immediately Raguel commanded his servants to fill up the pit they had made before it was day. <sup>21</sup> And he spoke to his wife to make ready a feast and prepare all *kind of provisions* that are necessary for *such as* go a journey. <sup>22</sup> He caused also two fat kine and four wethers to be killed and a banquet to be prepared for all his neighbours and all his friends. <sup>23</sup> And Raguel adjured Tobias to abide with him two weeks. <sup>24</sup> And of all things which Raguel possessed he gave one half to Tobias and made him *a* writing that the half that remained should after their decease come also *to* Tobias.

## Caput 9

**T**unc vocavit ad se Tobias angelum, quem hominem aestimabat, et dixit ei, "Azarias frater, peto ut auscultes verba mea. <sup>2</sup> Si me ipsum tradam tibi servum, non ero condignus providentiae tuae. <sup>3</sup> Tamen, obsecro ut adsumas tibi animalia sive servitia et vadas ad Gabelum in Rages, civitatem Medorum, reddasque ei chirografum suum et recipias ab eo pecuniam et roges eum venire ad nuptias meas, <sup>4</sup> scis enim ipse quoniam numerat dies pater meus, et si tardavero una die plus, contristatur anima eius. <sup>5</sup> Et certe vides quomodo Raguhel adiuravit me, cuius adiuramentum spernere non possum."

<sup>6</sup> Tunc Rafahel adsumens quattuor ex servis Raguhelis et duos camelos in Rages, civitatem Medorum, perrexit et inveniens Gabelum dedit ei chirografum suum et recepit ab eo omnem pecuniam. <sup>7</sup> Indicavitque ei de Tobia, filio Tobiae, omnia quae gesta sunt fecitque eum secum venire ad nuptias. <sup>8</sup> Cumque ingressus esset domum Raguhelis invenit Tobiam discumbentem, et exiliens osculati sunt se alterutrum, et flevit Gabelus et benedixit Deum <sup>9</sup> et dixit, "Benedicite Deus Israhel quia filius es viri optimi et iusti et timentis

## Chapter 9

The angel Raphael goeth to Gabael, receiveth the money  
and bringeth him to the marriage.

Then Tobias called the angel to him, whom he took to be a man, and said to him, "Brother Azariah, I pray thee hearken to my words. <sup>2</sup> If I should give myself to be thy servant, *I should not make a worthy return for thy care.* <sup>3</sup> However, I beseech thee to take with thee beasts *and* servants and to go to Gabael to Rages, the city of the Medes, and to restore to him his note of hand and receive of him the money and desire him to come to my wedding, <sup>4</sup> for thou knowest that my father numbereth the days, and if I stay one day more, his soul will be afflicted. <sup>5</sup> And indeed thou seest how Raguel hath adjured me, whose adjuring I cannot despise."

<sup>6</sup> Then Raphael took four of Raguel's servants and two camels and went to Rages, the city of the Medes, and finding Gabael gave him his note of hand and received of him all the money. <sup>7</sup> And he told him concerning Tobias, the son of Tobit, all that had been done and made him come with him to the wedding. <sup>8</sup> And when he was come into Raguel's house he found Tobias sitting at the table, and he leaped up, and they kissed each other, and Gabael wept and blessed God <sup>9</sup> and said, "The God of Israel bless thee because thou

Deum et elemosynas facientis, <sup>10</sup> et dicatur benedictio super uxorem tuam et super parentes vestros. <sup>11</sup> Et videatis filios vestros et filios filiorum vestrorum usque in tertiam et quartam generationem, et sit semen vestrum benedictum a Deo Israhel qui regnat in saecula saeculorum.” <sup>12</sup> Cumque omnes dixissent Amen, accesserunt ad convivium, sed et cum timore Domini nuptiarum convivium exercebant.

## Caput 10

Cum vero moras faceret Tobias causa nuptiarum sollicitus erat pater eius, Tobias, dicens, “Putas, quare moratur filius meus, aut quare detentus est ibi? <sup>2</sup> Putasne Gabelus mortuus est, et nemo illi reddet pecuniam?” <sup>3</sup> Coepit autem contristari nimis, ipse et Anna, uxor eius, cum eo, et coeperunt ambo simul flere eo quod die statuto minime revertetur filius eorum ad eos.

<sup>4</sup> Flebat igitur mater eius inremediabilibus lacrimis atque dicebat, “Heu, heu me, fili mi! Ut quid te misimus peregrinari, lumen oculorum nostrorum, baculum senectutis nostrae, solacium vitae nostrae, spem posteritatis nostrae?



art the son of a very good and just man and that feareth God and doth almsdeeds, <sup>10</sup> and may a blessing come upon thy wife and upon your parents. <sup>11</sup> And may you see your children and your children's children unto the third and fourth generation, and may your seed be blessed by the God of Israel who reigneth for ever and ever." <sup>12</sup> And when all had said Amen, they went to the feast, but the marriage feast they celebrated also with the fear of the Lord.

## Chapter 10

The parents lament the long absence of their son Tobias. He sets out to return.

**B**ut as Tobias made longer stay upon occasion of the marriage Tobit, his father, was solicitous, saying, "Why, thinkest thou, doth my son tarry, or why is he detained there? <sup>2</sup> Is Gabael dead, thinkest thou, and no man will pay him the money?" <sup>3</sup> And he began to be exceeding sad, *both* he and Anna, his wife, with him, and they began both to weep together because their son did not return to them on the day appointed.

<sup>4</sup> *But* his mother wept *and was quite disconsolate* and said, "Woe, woe is me, my son! Why did we send thee to go to a strange country, the light of our eyes, the staff of our old age, the comfort of our life, the hope of our posterity?

<sup>5</sup> Omnia simul in te uno habentes te non debuimus dimittere ire a nobis."

<sup>6</sup> Cui dicebat Tobias, "Tace, et noli turbari. Sanus est filius noster. Satis fidelis est vir ille cum quo misimus eum."

<sup>7</sup> Illa autem nullo modo consolari poterat sed cotidie exiliens circumspiciebat et circuibat vias omnes per quas spes remeandi videbatur ut procul videret eum si fieri possit venientem.

<sup>8</sup> At vero Raguhel dicebat ad generum suum, "Mane hic, et ego mittam nuntium salutis de te ad Tobiam, patrem tuum."

<sup>9</sup> Cui Tobias dixit, "Ego novi quia pater meus et mater mea modo dies computant, et cruciatur spiritus eorum in ipsis."

<sup>10</sup> Cumque verbis multis rogaret Raguhel Tobiam et ille eum nulla ratione vellet audire tradidit ei Sarram et dimidiam partem omnis substantiae suae in pueris et in puellis, in pecudibus, in camelis et in vaccis et in pecunia multa et salvum atque gaudentem dimisit eum a se, <sup>11</sup> dicens, "Angelus Domini sanctus sit in itinere vestro perducaturque vos incolomes, et inveniatis omnia recte circa parentes vestros, et videant oculi mei filios vestros priusquam moriar." <sup>12</sup> Et adprehendentes parentes filiam suam osculati sunt eam et dimiserunt ire, <sup>13</sup> monentes eam honorare soceros, diligere maritum, regere familiam, gubernare domum et se ipsam inreprehensibilem exhibere.

<sup>5</sup> We having all things together in thee alone ought not to have let thee go from us."

<sup>6</sup> And Tobit said to her, "Hold thy peace, and be not troubled. Our son is safe. That man with whom we sent him is very trusty."

<sup>7</sup> But she could by no means be comforted but daily running out looked round about and went *into* all the ways by which there seemed any hope he might return that she might if possible see him coming afar off.

<sup>8</sup> But Raguel said to his son-in-law, "Stay here, and I will send a messenger to Tobit, thy father, *that thou art in health*."

<sup>9</sup> And Tobias said to him, "I know that my father and mother now count the days, and their spirit is grievously afflicted within them."

<sup>10</sup> And when Raguel had pressed Tobias with many words and he by no means would hearken to him he delivered Sarah unto him and half of all his substance in menservants and womenservants, in cattle, in camels and in kine, and in much money, and sent him away safe and joyful from him, <sup>11</sup> saying, "The holy angel of the Lord be *with you* in your journey and bring you through safe, and *that* you may find all things well about your parents, and my eyes see your children before I die." <sup>12</sup> And the parents taking their daughter kissed her and let her go, <sup>13</sup> admonishing her to honour her father- and mother-in-law, to love her husband, to take care of the family, to govern the house and to behave herself irreprehensibly.

## Caput II

Cumque reverterentur pervenerunt ad Charram, quae est in medio itinere contra Nineven, undecimo die. <sup>2</sup> Dixitque angelus, "Tobias frater, scis quemadmodum reliquisti patrem tuum. <sup>3</sup> Si placet itaque tibi, praecedamus et lento gradu insequantur nos familiae simul cum coniuge tua et cum animalibus." <sup>4</sup> Cumque hoc placuisset ut irent dixit Rafahel ad Tobiam, "Tolle tecum ex felle piscis, erit enim necessarium." Tulit itaque Tobias ex felle illo et abierunt.

<sup>5</sup> Anna vero sedebat secus viam quotidie in supercilio montis unde respicere poterat de longinquo. <sup>6</sup> Et dum ex eodem loco specularetur adventum eius vidit a longe, et ilico agnovit venientem filium suum, et currens nuntiavit viro suo, dicens, "Ecce! Venit filius tuus."

<sup>7</sup> Dixitque Rafahel ad Tobiam, "Adubi introieris domum tuam, statim adora Dominum, Deum tuum, et gratias agens ei accede ad patrem tuum, et osculare eum, <sup>8</sup> statimque lini super oculos eius ex felle isto piscis quod portas tecum, scias

## Chapter II

Tobias anointeth his father's eyes with the fish's gall, and he recovereth his sight.

And as they were returning they came to Kaserin, which is in the midway to Nineveh, the eleventh day. <sup>2</sup> And the angel said, "Brother Tobias, thou knowest how thou didst leave thy father. <sup>3</sup> If it please thee therefore, let us go before and let the family follow softly after us together with thy wife and with the beasts." <sup>4</sup> And as this their going pleased him Raphael said to Tobias, "Take with thee of the gall of the fish, for it will be necessary." So Tobias took *some* of that gall and departed.

<sup>5</sup> But Anna sat beside the way daily on the top of a hill from whence she might see afar off. <sup>6</sup> And while she watched his coming from that place she saw him afar off, and presently perceived it was her son coming, and *returning* she told her husband, saying, "Behold! Thy son cometh."

<sup>7</sup> And Raphael said to Tobias, "As soon as thou shalt come into thy house, forthwith adore the Lord, thy God, and giving thanks to him go to thy father, and kiss him, <sup>8</sup> and immediately anoint his eyes with this gall of the fish which thou carriest with thee, for be assured that his eyes shall be pres-

enim quoniam mox aperientur oculi eius et videbit pater tuus lumen caeli et in aspectu tuo gaudebit.”

<sup>9</sup> Tunc praecucurrit canis qui simul fuerat in via et quasi nuntius adveniens blandimento suae caudae gaudebat. <sup>10</sup> Et exsurgens caecus pater eius coepit offendens pedibus currere et data manu puero occurrit in obviam filio suo <sup>11</sup> et suscipiens osculatus est eum, cum uxore sua, et coeperunt ambo flere prae gaudio. <sup>12</sup> Cumque adorassent Deum et gratias egissent consederunt. <sup>13</sup> Tunc sumens Tobias de felle piscis linivit oculos patri suo. <sup>14</sup> Et sustinuit quasi dimidiam fere horam, et coepit albugo ex oculis eius quasi membrana ovi egredi. <sup>15</sup> Quem adprehendens Tobias traxit ab oculis eius, statimque visum recepit. <sup>16</sup> Et glorificabant Deum, ipse, videlicet, et uxor eius et omnes qui sciebant eum. <sup>17</sup> Dicebatque Tobias, “Benedico te, Domine, Deus Israhel, quoniam tu castigasti me et tu salvasti me et ecce: video Tobiam, filium meum.”

<sup>18</sup> Ingressa est etiam post septem dies Sarra, uxor filii eius, et omnis familia sana et pecora et cameli et pecunia multa uxoris sed et illa pecunia quam receperat a Gabelo, <sup>19</sup> et narravit parentibus suis omnia beneficia Dei quae fecisset circa eum per hominem qui eum duxerat. <sup>20</sup> Veneruntque Achior et Nabath, consobrini Tobiae, gaudentes ad Tobin et congratulantes ei de omnibus bonis quae circa illum ostenderat Deus. <sup>21</sup> Et per septem dies epulantes omnes gaudio magno gavisi sunt.

ently opened and thy father shall see the light of heaven and shall rejoice in the sight of thee."

<sup>9</sup> Then the dog which had been with them in the way ran before and coming as if *he had brought the news shewed his joy by his fawning and wagging his tail.* <sup>10</sup> And his father that was blind rising up began to run stumbling with his feet and giving a servant his hand went to meet his son <sup>11</sup> and receiving him kissed him, *as did also* his wife, and *they* began to weep for joy. <sup>12</sup> And when they had adored God and given him thanks they sat down together. <sup>13</sup> Then Tobias taking of the gall of the fish anointed his father's eyes. <sup>14</sup> And he stayed *about* half an hour, and a white skin began to come out of his eyes like the skin of an egg. <sup>15</sup> And Tobias took hold of it and drew it from his eyes, and immediately he recovered his sight. <sup>16</sup> And they glorified God, *both* he and his wife and all that knew them. <sup>17</sup> And Tobit said, "I bless thee, O Lord, God of Israel, because thou hast chastised me and thou hast saved me, and behold: I see Tobias, my son."

<sup>18</sup> And after seven days Sarah, his son's wife, and all the family arrived safe and the cattle and the camels and an abundance of money of his wife's and that money also which he had received of Gabael, <sup>19</sup> and he told his parents all the benefits of God which he had done to him by the man that conducted him. <sup>20</sup> And Akihar and Nadab, the kinsmen of Tobit, came, rejoicing for Tobit and congratulating with him for all the good things that God had *done* for him. <sup>21</sup> And for seven days they feasted and rejoiced all with great joy.

## Caput 12

**T**unc vocavit ad se Tobias filium suum dixitque ei, “Quid possumus dare viro isti sancto qui venit tecum?”

<sup>2</sup> Respondens Tobias dixit patri suo, “Pater, quam mercedem dabimus ei? Aut quid dignum poterit esse beneficiis eius? <sup>3</sup> Me duxit et reduxit sanum, pecuniam a Gabelo ipse suscepit, uxorem ipse me habere fecit, et daemonium ab ea conpescuit. Gaudium parentibus eius fecit, me ipsum a devoratione piscis eripuit, te quoque fecit videre lumen caeli, et bonis omnibus per eum repleti sumus. Quid illi ad haec dignum poterimus dare? <sup>4</sup> Sed peto te, pater mi, ut roges eum si forte dignabitur medietatem de omnibus quae adlata sunt sibi adsumere.”

<sup>5</sup> Et vocantes eum, pater, scilicet, et filius, tulerunt eum in partem et rogare coeperunt ut dignaretur dimidiam partem omnium quae adtulerant acceptam habere. <sup>6</sup> Tunc dixit eis occulte, “Benedicite Deum caeli, et coram omnibus viventibus confitemini illi quoniam fecit vobiscum misericordiam suam, <sup>7</sup> etenim sacramentum regis abscondere bonum est opera autem Dei revelare et confiteri honorificum est. <sup>8</sup> Bona est oratio cum ieiunio et elemosyna magis quam the-



## Chapter 12

Raphael maketh himself known.

**T**hen Tobit called to him his son and said to him, "What can we give to this holy man that is come with thee?"

<sup>2</sup> Tobias answering said to his father, "Father, what wages shall we give him? Or what can be worthy of his benefits? <sup>3</sup> He conducted me and brought me safe again, he received the money of Gabael, he caused me to have my wife, and he *chased* from her the evil spirit. He gave joy to her parents, myself he delivered from being devoured by the fish, thee also he hath made to see the light of heaven, and we are filled with all good things through him. What can we give him sufficient for these things? <sup>4</sup> But I beseech thee, my father, to desire him *that* he would vouchsafe to accept one half of all things that have been brought."

<sup>5</sup> So the father and the son calling him took him aside and began to desire him that he would vouchsafe to accept of half of all things that they had brought. <sup>6</sup> Then he said to them secretly, "Bless ye the God of heaven; *give glory* to him in the sight of all that live because he hath shewn his mercy to you, <sup>7</sup> for it is good to hide the secret of a king but honourable to reveal and confess the works of God. <sup>8</sup> Prayer is good with fasting and alms more than to lay up treasures of

sauros auri condere, <sup>9</sup> quoniam elemosyna a morte liberat, et ipsa est quae purgat peccata et facit invenire misericordiam et vitam aeternam. <sup>10</sup> Qui autem faciunt peccatum et iniquitatem hostes sunt animae suae. <sup>11</sup> Manifesto ergo vobis veritatem, et non abscondam a vobis sermonem occultum. <sup>12</sup> Quando orabas cum lacrimis et sepeliebas mortuos et derelinquebas prandium tuum et mortuos abscondebas per diem in domo tua et nocte sepeliebas eos, ego obtuli orationem tuam Domino. <sup>13</sup> Et quia acceptus eras Deo necesse fuit ut temptatio probaret te. <sup>14</sup> Et nunc misit me Dominus ut curarem te et Sarram, uxorem filii tui, a daemonio liberarem, <sup>15</sup> ego enim sum Rafahel angelus, unus ex septem qui adstamus ante Dominum.”

<sup>16</sup> Cumque haec audissent turbati sunt, et tremantes ceciderunt super terram in faciem suam. <sup>17</sup> Dixitque eis angelus, “Pax vobis; nolite timere, <sup>18</sup> etenim cum essem vobiscum per voluntatem Dei eram. Ipsum benedicite, et cantate illi. <sup>19</sup> Videbar quidem vobiscum manducare et bibere, sed ego cibo invisibili et potu qui ab hominibus videri non potest utor. <sup>20</sup> Tempus est ergo ut revertar ad eum qui me misit, vos autem benedicite Deum, et narrate omnia mirabilia eius.” <sup>21</sup> Et cum haec dixisset ab aspectu eorum ablatus est, et ultra eum videre non potuerunt. <sup>22</sup> Tunc prostrati per horas tres in faciem benedixerunt Deum, et exsurgentes narraverunt omnia mirabilia eius.

gold, <sup>9</sup> for alms delivereth from death, and the same is that which purgeth away sins and maketh to find mercy and life everlasting. <sup>10</sup> But they that commit sin and iniquity are enemies to their own soul. <sup>11</sup> I discover then the truth unto you, and I will not hide the secret from you. <sup>12</sup> When thou didst pray with tears and didst bury the dead and didst leave thy dinner and hide the dead by day in thy house and bury them by night, I offered thy prayer to the Lord. <sup>13</sup> And because thou wast acceptable to God it was necessary that temptation should prove thee. <sup>14</sup> And now the Lord hath sent me to heal thee and to deliver Sarah, thy son's wife, from the devil, <sup>15</sup> for I am the angel Raphael, one of the seven who stand before the Lord."

<sup>16</sup> And when they had heard these things they were troubled, and being seized with fear they fell upon the ground on their face. <sup>17</sup> And the angel said to them, "Peace be to you; fear not, <sup>18</sup> for when I was with you I was there by the will of God. Bless ye him, and sing *praises* to him. <sup>19</sup> I seemed indeed to eat and to drink with you, but I use an invisible meat and drink which cannot be seen by men. <sup>20</sup> It is time therefore that I return to him that sent me, but bless ye God, and publish all his wonderful works." <sup>21</sup> And when he had said these things he was taken from their sight, and they could see him no more. <sup>22</sup> Then they lying prostrate for three hours upon their face blessed God, and rising up they told all his wonderful works.

## Caput 13

**A**periens autem Tobias senior os suum benedixit Dominum et dixit, "Magnus es, Domine, in aeternum, et in omnia saecula regnum tuum, <sup>2</sup> quoniam tu flagellas et salvas, deducis ad infernum et reducis et non est qui effugiat manum tuam. <sup>3</sup> Confitemini Domino, filii Israhel, et in conspectu Gentium laudate eum <sup>4</sup> quoniam ideo dispersit vos inter gentes quae ignorant eum ut vos narretis mirabilia eius et faciatis scire eos quia non est alius Deus omnipotens praeter eum. <sup>5</sup> Ipse castigavit nos propter iniquitates nostras, et ipse salvabit nos propter misericordiam suam. <sup>6</sup> Aspicite ergo quae fecit nobiscum et cum timore et tremore confitemini illi, Regemque saeculorum exaltate in operibus vestris. <sup>7</sup> Ego autem in terra captivitatis meae confitebor illi quoniam ostendit maiestatem suam in gentem peccatricem.

<sup>8</sup> "Convertimini itaque, peccatores, et facite iustitiam coram Deo, credentes quod faciat vobiscum misericordiam suam. <sup>9</sup> Ego autem et anima mea in eo laetabimur. <sup>10</sup> Benedicite Dominum, omnes electi eius, agite dies laetitiae, et confitemini illi.

## Chapter 13

Tobit the father praiseth God, exhorting all Israel to do the same, prophesieth the restoration and better state of Jerusalem.

And Tobit the elder opening his mouth blessed the Lord and said, "Thou art great, O Lord, for ever, and thy kingdom is unto all ages, <sup>2</sup> for thou scourgest and thou savest, thou ledest down to hell and bringest up again and there is none that can escape thy hand. <sup>3</sup> Give glory to the Lord, ye children of Israel, and praise him in the sight of the Gentiles <sup>4</sup> because he hath therefore scattered you among the Gentiles who know not him that you may declare his wonderful works and make them know that there is no other almighty God besides him. <sup>5</sup> He hath chastised us for our iniquities, and he will save us for his own mercy. <sup>6</sup> See then what he hath done with us, and with fear and trembling *give ye glory* to him, and extol the *eternal* King of worlds in your works. <sup>7</sup> As for me, I will praise him in the land of my captivity because he hath shewn his majesty toward a sinful nation.

<sup>8</sup> "Be converted therefore, ye sinners, and do justice before God, believing that he will shew his mercy to you. <sup>9</sup> And I and my soul will rejoyce in him. <sup>10</sup> Bless ye the Lord, all his elect, keep days of joy, and give glory to him.

11 "Hierusalem, civitas Dei, castigavit te Dominus in operibus manuum tuarum. 12 Confitere Domino in bonis tuis, et benedic Deum saeculorum ut reaedificet in te tabernaculum suum et revocet ad te omnes captivos et gaudeas in omnia saecula saeculorum. 13 Luce splendida fulgebis, et omnes fines terrae adorabunt te. 14 Nationes ex longinquo ad te venient et munera deferentes adorabunt Dominum in te et terram tuam in sanctificatione habebunt, 15 nomen enim magnum invocabunt in te. 16 Maledicti erunt qui contempserint te, et condemnati erunt omnes qui blasphemaverint te, benedictique erunt qui aedificaverint te. 17 Tu autem laetaberis in filiis tuis quoniam omnes benedicentur et congregabuntur ad Dominum. 18 Beati omnes qui diligunt te et qui gaudent super pace tua.

19 "Anima mea, benedic Dominum quoniam liberavit Hierusalem, civitatem suam, a cunctis tribulationibus eius Dominus, Deus noster. 20 Beatus ero si fuerint reliquiae seminis mei ad videndam claritatem Hierusalem. 21 Portae Hierusalem ex sapphyro et zmaragdo aedificabuntur, et ex lapide pretioso omnis circuitus murorum eius. 22 Ex lapide candido et mundo omnes plateae eius sternetur, et per vias eius Alleluia cantabitur. 23 Benedictus Dominus qui exaltavit eam, et sit regnum eius in saecula saeculorum super eam. Amen."

11 "Jerusalem, city of God, the Lord hath chastised thee for the works of thy hands. 12 Give glory to the Lord for thy good things, and bless the God eternal that he may rebuild his tabernacle in thee and may call back all the captives to thee and thou mayst rejoice for ever and ever. 13 Thou shalt shine with a glorious light, and all the ends of the earth shall worship thee. 14 Nations from afar shall come to thee and shall bring gifts and shall adore the Lord in thee and shall esteem thy land as holy, 15 for they shall call upon the great name in thee. 16 They shall be cursed that shall despise thee, and they shall be condemned that shall blaspheme thee, and blessed shall they be that shall build thee up. 17 But thou shalt rejoice in thy children because they shall all be blessed and shall be gathered together to the Lord. 18 Blessed are all they that love thee and that rejoice in thy peace.

19 "My soul, bless thou the Lord because the Lord, our God, hath delivered Jerusalem, his city, from all her troubles. 20 Happy shall I be if there shall remain of my seed to see the glory of Jerusalem. 21 The gates of Jerusalem shall be built of sapphire and of emerald, and all the walls thereof round about of precious stones. 22 All its streets shall be paved with white and clean stones, and Alleluia shall be sung in its streets. 23 Blessed be the Lord who hath exalted it, and *may he reign over it* for ever and ever. Amen."

## Caput 14

**E**t consummati sunt sermones Tobi. Et posteaquam inluminatus est Tobias vixit annis quadraginta duobus et vidit filios nepotum suorum. <sup>2</sup> Conpletis itaque annis centum duobus sepultus est honorifice in Nineven, <sup>3</sup> quinquaginta namque et sex annorum oculorum lumen amisit sexagenarius vero recepit. <sup>4</sup> Reliquum vero vitae suae in gaudio fuit, et cum bono profectu timoris Dei perrexit in pace.

<sup>5</sup> In hora autem mortis suae vocavit ad se Tobiam filium suum et septem iuvenes, filios eius, nepotes suos, dixitque eis, <sup>6</sup> "Prope erit interitus Nineven, non enim excidit verbum Domini, et fratres nostri qui dispersi sunt a terra Israel revertentur ad eam. <sup>7</sup> Omnis autem deserta terra eius replebitur, et domus Dei quae in ea incensa est iterum reaedificabitur, ibique revertentur omnes timentes Deum. <sup>8</sup> Et relinquent Gentes idola sua et venient in Hierusalem et in-



## Chapter 14

Old Tobit dieth at the age of a hundred and two years after exhorting his son and grandsons to piety, foreshewing that Nineveh shall be destroyed and Jerusalem rebuilt. The younger Tobias returneth with his family to Raguel and dieth happily as he had lived.

And the words of Tobit were ended. And after Tobit was restored to his sight he lived two and forty years and saw the children of his grandchildren. <sup>2</sup> And after he had lived a hundred and two years he was buried honourably in Nineveh, <sup>3</sup> for he was six and fifty years old when he lost the sight of his eyes and sixty when he recovered it again. <sup>4</sup> And the rest of his life was in joy, and with great increase of the fear of God he departed in peace.

<sup>5</sup> And at the hour of his death he called unto him his son Tobias and his children, seven young men, his grandsons, and said to them, <sup>6</sup> "The destruction of Nineveh is at hand, for the word of the Lord *must be fulfilled*, and our brethren that are scattered abroad from the land of Israel shall return to it. <sup>7</sup> And all the land thereof that is desert shall be filled *with people*, and the house of God which is burnt in it shall again be rebuilt, and all that fear God shall return thither. <sup>8</sup> And the Gentiles shall leave their idols and shall come into

habitabunt in ea. <sup>9</sup> Et gaudebunt in ea omnes reges terrae, adorantes regem Israhel. <sup>10</sup> Audite ergo, filii mei, patrem vestrum. Servite Domino in veritate, et inquirete ut faciatis quae sunt placita illi, <sup>11</sup> et filiis vestris mandate ut faciant iustitias et elemosynas ut sint memores Dei et benedicant eum in omni tempore in veritate et in tota virtute sua.

<sup>12</sup> "Nunc ergo, filii, audite me, et nolite manere hic, sed quacumque die sepelieritis matrem vestram circa me in uno sepulchro, ex eo dirigite gressus vestros ut exeatis hinc, <sup>13</sup> video enim quoniam iniquitas eius finem dabit ei." <sup>14</sup> Factum est autem post obitum matris suae Tobias abscessit ex Nineven cum uxore sua et filiis et filiorum filiis et reversus est ad soceros suos. <sup>15</sup> Invenitque eos incolomes in senectute bona, et curam eorum gessit, et ipse clausit oculos eorum, et omnem hereditatem domus Raguhel ipse percepit, viditque quintam generationem filios filiorum suorum. <sup>16</sup> Et completis annis nonaginta et novem in timore Domini, cum gaudio sepelierunt eum. <sup>17</sup> Omnis autem cognatio eius et omnis generatio eius in bona vita et in sancta conversatione permansit ita ut accepti essent tam Deo quam hominibus et cunctis habitatoribus in terra.

Jerusalem and shall dwell in it. <sup>9</sup> And all the kings of the earth shall rejoice in it, adoring the king of Israel. <sup>10</sup> Hearken therefore, my children, to your father. Serve the Lord in truth, and seek to do the things that please him, <sup>11</sup> and command your children that they do justice and almsdeeds and that they be mindful of God and bless him at all times in truth and with all their power.

<sup>12</sup> "And now, children, hear me, and do not stay here, but *as soon as* you shall bury your mother by me in one sepulchre, *without delay* direct your steps to depart hence, <sup>13</sup> for I see that its iniquity will bring it to destruction." <sup>14</sup> And it came to pass that after the death of his mother Tobias departed out of Nineveh with his wife and children and children's children and returned to his father- and mother-in-law. <sup>15</sup> And he found them in health in a good old age, and he took care of them, and he closed their eyes, and all the inheritance of Raguel's house *came to him*, and he saw his children's children to the fifth generation. <sup>16</sup> And after he had lived ninety-nine years in the fear of the Lord, with joy they buried him. <sup>17</sup> And all his kindred and all his generation continued in good life and in holy conversation so that they were acceptable both to God and to men and to all that dwelt in the land.



JUDITH

## Caput I

**A**rfaxat itaque, rex Medorum, subiugaverat multas gentes imperio suo, et ipse aedificavit civitatem potentissimam quam appellavit Igbathanis <sup>2</sup> ex lapidibus quadratis et sectis. Fecit muros eius in altitudine cubitorum septuaginta et in latitudine cubitorum triginta, turres vero eius posuit in altitudinem cubitorum centum, <sup>3</sup> per quadrum vero earum latus utrumque vicenorum pedum spatio tendebatur. Posuitque portas eius in altitudine turrium, <sup>4</sup> et gloriabatur quasi potens in potentia exercitus sui et in gloria quadrigarum suarum.

<sup>5</sup> Anno igitur duodecimo regni sui Nabuchodonosor, rex Assyriorum, qui regnabat in Nineven, civitatem magnam, pugnavit contra Arfaxat et obtinuit eum <sup>6</sup> in campo magno qui appellatur Ragau, circa Eufraten et Tigrin et Hyadas in campo Erioch, regis Elicorum. <sup>7</sup> Tunc exaltatum est regnum Nabuchodonosor, et cor eius elevatum est, et misit ad omnes qui habitabant in Cilicia et Damasco et Libano <sup>8</sup> et ad gentes quae sunt in Carmelo et Cedar et inhabitantes Galleam in campo magno Hesdraelon <sup>9</sup> et ad omnes qui erant in Samaria et trans flumen Iordanem usque Hierusalem et om-

## Chapter I

Nebuchadnezzar, king of the Assyrians, overcometh Arphaxad, king of the Medes.

Now Arphaxad, king of the Medes, had brought many nations under his dominions, and he built a very strong city which he called Ecbatana <sup>2</sup> of stones squared and hewed. He made the walls thereof seventy cubits *broad* and thirty cubits *high*, and the towers thereof he made a hundred cubits high, <sup>3</sup> but on the square of them each side was extended the space of twenty feet. And he made the gates thereof according to the height of the towers, <sup>4</sup> and he gloried as a mighty one in the force of his army and in the glory of his chariots.

<sup>5</sup> Now in the twelfth year of his reign Nebuchadnezzar, king of the Assyrians, who reigned in Nineveh, the great city, fought against Arphaxad and overcame him <sup>6</sup> in the great plain which is called Ragau, about the Euphrates and the Tigris and the Jadason in the plain of Arioch, the king of the Elymeans. <sup>7</sup> Then was the kingdom of Nebuchadnezzar exalted, and his heart was elevated, and he sent to all that dwelt in Cilicia and Damascus and Libanus <sup>8</sup> and to the nations that are in Carmel and Cedar and to the inhabitants of Galilee in the great plain of Esdraelon <sup>9</sup> and to all that were in Samaria and beyond the river Jordan even to Jerusalem

nem terram lesse quousque perveniatur ad terminos Aethiopiae. <sup>10</sup> Ad hos omnes misit nuntios Nabuchodonosor, rex Assyriorum, <sup>11</sup> qui omnes uno animo contradixerunt et remiserunt eos vacuos ac sine honore abiecerunt. <sup>12</sup> Tunc indignatus Nabuchodonosor Rex adversus omnem terram illam iuravit per regnum et thronum suum quod defenderet se de omnibus regionibus his.

## Caput 2

**A**nno tertiodecimo Nabuchodonosor Regis vicesima et secunda die mensis primi, factum est verbum in domo Nabuchodonosor, regis Assyriorum, ut defenderet se. <sup>2</sup> Vocavitque omnes maiores natu omnesque duces et bellatores suos et habuit cum eis mysterium consilii sui, <sup>3</sup> dixitque cogitationem suam in eo esse ut omnem terram suo subiugaret imperio. <sup>4</sup> Quod dictum cum placuisset omnibus vocavit Nabuchodonosor, rex, Holofernem, principem militiae suae, <sup>5</sup> et dixit ei, "Egredere adversum omne regnum occidentis et contra eos praecipue qui contempserunt imperium meum. <sup>6</sup> Non parcet oculus tuus ulli regno, omnemque urbem militam subiugabis mihi."



and all the land of Jesse till you come to the borders of Ethiopia. <sup>10</sup> To all these Nebuchadnezzar, king of the Assyrians, sent messengers, <sup>11</sup> but they all with one mind refused and sent them back empty and rejected them without honour. <sup>12</sup> Then King Nebuchadnezzar being angry against all that land swore by his throne and kingdom that he would revenge himself of all those countries.

## Chapter 2

Nebuchadnezzar sendeth Holofernes to waste the countries of the west.

**I**n the thirteenth year of the reign of Nebuchadnezzar, the two and twentieth day of the first month, the word was given out in the house of Nebuchadnezzar, king of the Assyrians, that he would revenge himself. <sup>2</sup> And he called all the ancients and all the governors and his officers of war and communicated to them the secret of his counsel, <sup>3</sup> and he said that his *thoughts were* to bring all the earth under his empire. <sup>4</sup> And when this saying pleased them all Nebuchadnezzar, the king, called Holofernes, the general of his armies, <sup>5</sup> and said to him, "Go out against all the kingdoms of the west and against them especially that despised my commandment. <sup>6</sup> Thy eye shall not spare any kingdom, and all the strong cities thou shalt bring under my yoke."

7 Tunc Holofernus vocavit duces et magistratus virtutis Assyriorum, et dinumeravit viros in expeditione sicut praecepit ei rex, centum viginti milia peditum pugnatorum et equites sagittarios duodecim milia. 8 Omnemque expeditionem suam fecit praeire in multitudinem innumerabilium camelorum, cum his quae exercitibus sufficerent copiose boum quoque armenta gregesque ovium quorum non erat numerus. 9 Frumentum ex omni Syria in transitu suo parari constituit, 10 aurum vero et argentum de domo regis adsumpsit multum nimis. 11 Et profectus est, ipse et omnis exercitus cum quadrigis et equitibus et sagittariis qui cooperuerunt faciem terrae sicut lucustae. 12 Cumque pertransisset fines Assyriorum venit ad magnos montes Angae qui sunt a sinistro Ciliciae, ascenditque omnia castella eorum et obtinuit omnem munitionem. 13 Effregit autem civitatem opinatissimam Meluthi praedavitque omnes filios Tharsis et filios Ismahel qui erant contra faciem deserti et ad austrum terrae Celeon. 14 Et transiit Euphraten et venit in Mesopotamiam, et fregit omnes civitates excelsas quae erant ibi a torrente Mambre usquequo perveniatur ad mare, 15 et occupavit terminos eius a Cilicia usque ad fines Iafeth, qui sunt ad austrum. 16 Abduxitque omnes filios Madian ac praedavit omnem locupletationem eorum omnesque resistentes sibi occidit in ore gladii. 17 Et post haec descendit in campos Damasci in diebus messis, et succendit omnia sata, omnesque arbores ac vineas fecit incidi. 18 Et cecidit timor illius super omnes inhabitantes terram.

<sup>7</sup> Then Holofernes called the captains and officers of the power of the Assyrians, and he mustered men for the expedition as the king commanded him, a hundred and twenty thousand fighting men on foot and twelve thousand archers, horsemen. <sup>8</sup> And he made all his warlike preparations to go before with a multitude of innumerable camels, with *all provisions* sufficient for the armies in abundance and herds of oxen and flocks of sheep without number. <sup>9</sup> He appointed corn to be prepared out of all Syria in his passage, <sup>10</sup> but gold and silver he took out of the king's house in great abundance. <sup>11</sup> And he went forth, he and all the army with the chariots and horsemen and archers who covered the face of the earth like locusts. <sup>12</sup> And when he had passed through the borders of the Assyrians he came to the great mountains of Ange which are on the left of Cilicia, and he went up to all their castles and took all the strong places. <sup>13</sup> And he took by assault the renowned city of Melothus and pillaged all the children of Tharsis and the children of Ishmael who were over against the face of the desert and on the south of the land of Cellon. <sup>14</sup> And he passed over the Euphrates and came into Mesopotamia, and he forced all the stately cities that were there from the torrent of Mambre till one comes to the sea, <sup>15</sup> and he took the borders thereof from Cilicia to the coasts of Japheth, which are towards the south. <sup>16</sup> And he carried away all the children of Midian and stripped them of all their riches and all that resisted him he slew with the edge of the sword. <sup>17</sup> And after these things he went down into the plains of Damascus in the days of the harvest, and he set all the corn on fire, and he caused all the trees and vineyards to be cut down. <sup>18</sup> And the fear of them fell upon all the inhabitants of the land.

## Caput 3

**T**unc miserunt legatos suos universarum urbium et provinciarum reges ac principes, Syriae, scilicet, et Mesopotamiae et Syriae Sobal et Lybiae atque Ciliciae, qui, venientes ad Holofernem, dixerunt, <sup>2</sup> “Desinat indignatio tua circa nos, melius est enim ut viventes serviamus Nabuchodonosor, regi magno, et subditi simus tibi quam morientes cum interitu nostro ipsi servitutis nostrae damna patiamur. <sup>3</sup> Omnis civitas nostra omnisque possessio, omnes colles et montes et campi et armenta boum gregesque ovium caprarumque equorumque camelorumque et universae facultates nostrae atque familiae in conspectu tuo sunt. <sup>4</sup> Sint omnia nostra sub lege tua. <sup>5</sup> Nos etiam et filii nostri servi tui sumus. <sup>6</sup> Veni nobis pacificus dominus, et utere servitia nostra sicut placuerit tibi.”

<sup>7</sup> Tunc descendit de montibus cum equitibus in virtute magna et obtinuit omnem civitatem et omnem inhabitantem terram. <sup>8</sup> De universis autem urbibus adsumpsit sibi auxiliarios, viros fortes et electos ad bellum. <sup>9</sup> Tantusque metus provinciis illis incubuit ut universarum urbium habitato-

## Chapter 3

Many submit themselves to Holofernes. He destroyeth their cities and their gods that Nebuchadnezzar only might be called God.

Then the kings and the princes of all the cities and provinces of *Syria Mesopotamia* and Syria Sobal and Libya and Cilicia sent their ambassadors, who, coming to Holofernes, said, <sup>2</sup> “Let thy indignation towards us cease, for it is better for us to live and serve Nebuchadnezzar, the great king, and be subject to thee *than to die and to perish or suffer the miseries of slavery*. <sup>3</sup> All our cities and our possessions, all mountains and hills and fields and herds of oxen and flocks of sheep and goats and horses and camels and all our goods and families are in thy sight. <sup>4</sup> Let all we have be subject to thy law. <sup>5</sup> Both we and our children are thy servants. <sup>6</sup> Come to us a peaceable lord, and use our service as it shall please thee.”

<sup>7</sup> Then he came down from the mountains with horsemen in great power and made himself master of every city and all the inhabitants of the land. <sup>8</sup> And from all the cities he took auxiliaries, valiant men and chosen for war. <sup>9</sup> And so great a fear lay upon all those provinces that the inhabitants

res, principes et honorati simul cum populis, exirent in obviam venienti <sup>10</sup> excipientes eum cum coronis et lampadibus ducentes choros in tibiis et tympanis. <sup>11</sup> Nec ista tamen facientes ferocitatem eius pectoris mitigare potuerunt, <sup>12</sup> nam et civitates eorum destruxit et lucos eorum excidit, <sup>13</sup> praeceperat enim illi Nabuchodonosor, rex, ut omnes deos terrae exterminaret ut ipse solus diceretur Deus ab his nationibus quae potuissent Holofernus potentia subiugari.

<sup>14</sup> Pertransiens autem Syriam Subal et omnem Apamiam omnemque Mesopotamiam venit ad Idumeos in terram Gabaa, <sup>15</sup> accepitque civitates eorum et sedit ibi per triginta dies in quibus diebus adunari praecepit universum exercitum virtutis suae.

## Caput 4

**T**unc audientes haec filii Israhel qui habitabant in terra Iuda timuerunt valde a facie eius. <sup>2</sup> Tremor etiam et horror invasit sensus eorum ne hoc faceret Hierusalem et templo Domini quod fecerat ceteris civitatibus et templis earum. <sup>3</sup> Et miserunt in omnem Samariam per circuitum usque Hie-

of all the cities, *both* princes and nobles as well as the people, went out to meet him at his coming <sup>10</sup> and received him with garlands and lights *and dances and* timbrels and flutes. <sup>11</sup> And though they did these things they could not for all that mitigate the fierceness of his heart, <sup>12</sup> for he both destroyed their cities and cut down their groves, <sup>13</sup> for Nebuchadnezzar, the king, had commanded him to destroy all the gods of the earth that he only might be called God by those nations which could be brought under him by the power of Holofernes.

<sup>14</sup> And when he had passed through all Syria Sobal and all Apamea and all Mesopotamia he came to the Edomites into the land of Geba, <sup>15</sup> and he took possession of their cities and stayed there for thirty days in which days he commanded all the troops of his army to be united.

## Chapter 4

The children of Israel prepare themselves to resist Holofernes. They cry to the Lord for help.

**T**hen the children of Israel who dwelt in the land of Judah hearing these things were exceedingly afraid of *him*. <sup>2</sup> Dread *and* horror seized upon their minds lest he should do the same to Jerusalem and to the temple of the Lord that he had done to other cities and their temples. <sup>3</sup> And they sent into

richo et praeoccupaverunt omnes vertices montium, <sup>4</sup> et muris circumdederunt vicos suos et congregaverunt frumenta in praeparatione pugnae.

<sup>5</sup> Sacerdos etiam, Heliachim, scripsit ad universos qui erant contra Hesdraelon, quae est contra faciem campi magni iuxta Dothain, et universis per quos viae transitus esse poterat <sup>6</sup> ut obtinerent ascensus montium per quos via esse poterat ad Hierusalem ut illic custodirent ubi angustum iter esset inter montes. <sup>7</sup> Et fecerunt filii Israhel secundum quod constituerat eis sacerdos Domini Heliachim, <sup>8</sup> et clamavit omnis populus ad Dominum instantia magna, et humiliaverunt animas suas in ieiuniis et orationibus, ipsi et mulieres eorum. <sup>9</sup> Et induerunt se sacerdotes ciliciis, et infantes prostraverunt contra faciem templi Domini, et altare Domini operuerunt cilicio. <sup>10</sup> Et clamaverunt ad Dominum, Deum Israhel, unanimiter ne darentur in praedam infantes eorum et uxores eorum in divisionem et civitates eorum in exterminium et sancta eorum in pollutionem et fierent opprobrium Gentibus. <sup>11</sup> Tunc Heliachim, sacerdos Domini magnus, circuivit omnem Israhel adlocutusque est eos, <sup>12</sup> dicens, "Scitote quoniam exaudiet Dominus preces vestras si manentes permanseritis in ieiuniis et orationibus in conspectu Domini. <sup>13</sup> Memores estote Mosi, servi Domini, qui Amalech confidentem in virtute sua et in potentia sua et in exercitu suo et in clypeis suis et in curribus suis et in equitibus suis, non ferro pugnando sed precibus sanctis orando deiecit. <sup>14</sup> Sic erunt universi hostes Israhel si perseveraveritis in hoc opere quo coepistis." <sup>15</sup> Ad hanc igitur exhortationem eius deprecantes Dominum permanebant in conspectu



all Samaria round about as far as Jericho and seized upon all the tops of the mountains, <sup>4</sup> and they compassed their towns with walls and gathered together corn for provision for war.

<sup>5</sup> And Eliakim, the priest, wrote to all that were over against Esdraelon, which faceth the great plain near Dathan, and to all by whom there might be a passage of way <sup>6</sup> that they should take possession of the ascents of the mountains by which there might be *any* way to Jerusalem and should keep watch where the way was narrow between the mountains. <sup>7</sup> And the children of Israel did as the priest of the Lord Eliakim had appointed them, <sup>8</sup> and all the people cried to the Lord with great earnestness, and they humbled their souls in fastings and prayers, *both* they and their wives. <sup>9</sup> And the priests put on haircloths, and they caused the little children to lie prostrate *before* the temple of the Lord, and the altar of the Lord they covered with haircloth. <sup>10</sup> And they cried to the Lord, the God of Israel, with one accord, that their children might not be made a prey and their wives carried off and their cities destroyed and their holy things profaned and that they might not be made a reproach to the Gentiles. <sup>11</sup> Then Eliakim, the high priest of the Lord, went about all Israel and spoke to them, <sup>12</sup> saying, "Know ye that the Lord will hear your prayers if you continue with perseverance in fastings and prayers in the sight of the Lord. <sup>13</sup> Remember Moses, the servant of the Lord, who overcame Amalek that trusted in his own strength and in his power and in his army and in his shields and in his chariots and in his horsemen, not by fighting with the sword but by holy prayers. <sup>14</sup> So shall all the enemies of Israel be if you persevere in this work which you have begun." <sup>15</sup> So they being moved by this exhortation of his prayed to the Lord

Domini <sup>16</sup> ita ut etiam hii qui holocausta Domino offerebant praecincti ciliciis offerrent sacrificia Domino et erat cinis super capita eorum. <sup>17</sup> Et ex toto corde suo omnes orabant Deum ut visitaret populum suum Israhel.

## Caput 5

**N**untiatumque est Holoferni, principi militiae Assyriorum, quod filii Israhel praepararent se ad resistendum ac montium itinera conclusissent. <sup>2</sup> Et furore nimio exarsit in iracundia magna, vocavitque omnes principes Moab et duces Ammon, <sup>3</sup> et dixit eis, “Dicite mihi quid sit populus iste qui montana obsidet, aut quae et quales et quantae sint civitates eorum, quae etiam sit virtus eorum, aut quae sit multitudo eorum vel quis rex militiae illorum, <sup>4</sup> et quare prae omnibus qui habitant in oriente isti contempserunt nos et non exierunt in obviam nobis ut susciperent nos cum pace?”

<sup>5</sup> Tunc Achior, dux omnium filiorum Ammon, respondens ait, “Si digneris audire, domine meus, dicam veritatem in conspectu tuo de populo isto qui in montanis habitat, et non

and continued in the sight of the Lord <sup>16</sup> so that even they who offered the holocausts to the Lord offered the sacrifices to the Lord girded with haircloths and *with* ashes upon their head. <sup>17</sup> And they all begged of God with all their heart that he would visit his people Israel.

## Chapter 5

Achior gives Holofernes an account of the people of Israel.

And it was told Holofernes, the general of the army of the Assyrians, that the children of Israel prepared themselves to resist and had shut up the ways of the mountains. <sup>2</sup> And *he was transported with exceeding great fury and indignation*, and he called all the princes of Moab and the leaders of Ammon, <sup>3</sup> and he said to them, "Tell me what is this people that besetteth the mountains, or what are their cities and of what sort and how great, also what is their power, or what is their multitude, or who is the king over their warfare, <sup>4</sup> and why they above all that dwell in the east have despised us and have not come out to meet us that they might receive us with peace?"

<sup>5</sup> Then Achior, captain of all the children of Ammon, answering said, "If thou vouchsafe, my lord, to hear, I will tell the truth in thy sight concerning this people that dwelleth in the mountains, and there shall not a false word come

egredietur verbum falsum ex ore meo. <sup>6</sup> Populus iste ex progenie Chaldeorum est. <sup>7</sup> Hic primum in Mesopotamiam habitavit quoniam noluerunt sequi deos patrum suorum qui erant in terra Chaldeorum. <sup>8</sup> Deserentes, itaque, caerimonias patrum suorum, quae in multitudine deorum erant, <sup>9</sup> unum Deum caeli coluerunt qui et praecepit eis ut exirent inde et habitarent in Charam. Cumque cooperuisset omnem terram fames descenderunt in Aegyptum illicque per quadringentos annos sic multiplicati sunt ut dinumerari eorum non possit exercitus. <sup>10</sup> Cumque gravaret eos rex Aegypti atque in aedificationibus urbium suarum in luto et latere subiugasset eos clamaverunt ad Deum suum, et percussit totam terram Aegypti plagis variis. <sup>11</sup> Cumque eiecissent eos a se Aegyptii et cessasset plaga ab eis et iterum eos vellent capere et ad suum servitium revocare, <sup>12</sup> fugientibus his Deus caeli mare aperuit ita ut hinc inde aquae quasi murus solidarentur, et isti pede sicco fundum maris perambulando transirent. <sup>13</sup> In quo loco dum innumerabilis exercitus Aegyptiorum eos persequeretur ita aquis coopertus est ut non remaneret vel unus qui factum posteris nuntiaret. <sup>14</sup> Egressis etiam Mare Rubrum deserta Sina Montis occupaverunt, in quibus numquam homo habitare potuit vel filius hominis requievit. <sup>15</sup> Illic fontes amari obdulcati sunt eis ad bibendum, et per annos quadraginta annonam de caelo consecuti sunt. <sup>16</sup> Ubicumque ingressi sunt sine arcu et sagitta et absque scuta et gladio, Deus eorum pro eis pugnavit et vicit. <sup>17</sup> Et non fuit qui insultaret populo isti nisi

out of my mouth. <sup>6</sup> This people is of the offspring of the Chaldeans. <sup>7</sup> They dwelt first in Mesopotamia because they would not follow the gods of their fathers who were in the land of the Chaldeans. <sup>8</sup> Wherefore, forsaking the ceremonies of their fathers, which *consisted in the worship of many gods*, <sup>9</sup> they worshipped one God of heaven who also commanded them to depart from thence and to dwell in Canaan. And when there was a famine over all the land they went down into Egypt and there for four hundred years were so multiplied that the army of them could not be numbered. <sup>10</sup> And when the king of Egypt oppressed them and made slaves of them *to labour* in clay and brick in the building of his cities they cried to their Lord, and he struck the whole land of Egypt with divers plagues. <sup>11</sup> And when the Egyptians had cast them out from them and the plague had ceased from them and they had a mind to take them again and bring them back to their service, <sup>12</sup> the God of heaven opened the sea to them in their flight so that the waters were made to stand firm as a wall on either side, and they *walked* through the bottom of the sea *and* passed it dry foot. <sup>13</sup> And when an innumerable army of the Egyptians pursued after them in that place they were so overwhelmed with the waters that there was not one left to tell what had happened to posterity. <sup>14</sup> And after they came out of the Red Sea they abode in the deserts of Mount Sinai, in which never man could dwell or son of man rested. <sup>15</sup> There bitter fountains were made sweet for them to drink, and for forty years they received food from heaven. <sup>16</sup> Wheresoever they went in without bow and arrow and without shield and sword, their God fought for them and overcame. <sup>17</sup> And there was no one that triumphed over this people but when they departed

quando recessit a cultura Domini, Dei sui. <sup>18</sup> Quotiescumque autem praeter ipsum Deum suum alterum coluerunt, dati sunt in praedam et in gladium et in obprobrium. <sup>19</sup> Quotiescumque autem paenituerunt se recessisse a cultura Dei sui, dedit eis Deus caeli virtutem resistendi. <sup>20</sup> Denique Chananeum regem et Iebuseum et Ferezeum et Hettheum et Eveum et Amorreum et omnes potentes in Esebon prostraverunt, et terras eorum et civitates eorum ipsi possederunt. <sup>21</sup> Et usque dum non peccarent in conspectu Dei sui erant cum illis bona, Deus enim illorum odit iniquitatem. <sup>22</sup> Nam et ante hos annos cum recessissent a via quam dederat illis Deus ut ambularent in eam exterminati sunt proeliis multis nationibus, et plurimi eorum captivi abducti sunt in terram non suam. <sup>23</sup> Nuper autem reversi ad Deum suum ex dispersione qua dispersi fuerant, adunati sunt et ascenderunt montana haec omnia et iterum possident Hierusalem ubi sunt sancta eorum. <sup>24</sup> Nunc ergo, meus domine, perquire: si est aliqua iniquitas eorum in conspectu Dei eorum, ascendamus ad illos, quoniam tradens tradet illos Deus eorum tibi et subiugati erunt sub iugo potentiae tuae. <sup>25</sup> Si autem non est offensio populi huius coram Deo suo, non poterimus resistere illis, quoniam Deus eorum defendet illos et erimus in obprobrium universae terrae."

<sup>26</sup> Et factum est cum cessasset loqui Achior verba haec irati sunt omnes magnates Holofernitis, et cogitabant interficere eum, dicentes ad alterutrum, <sup>27</sup> "Quis iste est qui filios Israhel posse dicat resistere Regi Nabuchodonosor et exercitibus eius, homines inermes et sine virtute et sine peritia

from the worship of the Lord, their God. <sup>18</sup> But as often as beside their own God they worshipped *any* other, they were given to spoil and to the sword and to reproach. <sup>19</sup> And as often as they were penitent for having revolted from the worship of their God, the God of heaven gave them power to resist. <sup>20</sup> So they overthrew the king of the Canaanites and of the Jebusites and of the Perizites and of the Hittites and of the Hivites and of the Amorites and all the mighty ones in Heshbon, and they possessed their lands and their cities. <sup>21</sup> And as long as they sinned not in the sight of their God it was well with them, for their God hateth iniquity. <sup>22</sup> And even some years ago when they had revolted from the way which God had given them to walk therein they were destroyed in battles by many nations, and very many of them were led away captive into a strange land. <sup>23</sup> But of late returning to the Lord, their God, from the different places wherein they were scattered, they are come together and are gone up into all these mountains and possess Jerusalem again where their holies are. <sup>24</sup> Now therefore, my lord, search: if there be any iniquity of theirs in the sight of their God, let us go up to them, because their God will surely deliver them to thee and they shall be brought under the yoke of thy power. <sup>25</sup> But if there be no offense of this people in the sight of their God, we can not resist them because their God will defend them and we shall be a reproach to the whole earth."

<sup>26</sup> And it came to pass when Achior had ceased to speak these words all the great men of Holofernes were angry, and they had a mind to kill him, saying to each other, <sup>27</sup> "Who is this that saith the children of Israel can resist King Nebuchadnezzar and his armies, men unarmed and without force

artis pugnae? <sup>28</sup> Ut ergo agnoscat Achior quoniam fallit nos, ascendamus in montana et cum capti fuerint potentes eorum tunc cum eisdem gladio transverberabitur <sup>29</sup> ut sciat omnis gens quoniam Nabuchodonosor deus terrae est et praeter ipsum alius non est.”

## Caput 6

**F**actum est autem cum cessassent loqui indignatus Holofernis vehementer dixit ad Achior, <sup>2</sup> “Quoniam prophetasti nobis, dicens quod gens Israhel defendatur a Deo suo, ut ostendam tibi quia non est Deus nisi Nabuchodonosor, <sup>3</sup> cum percusserimus eos omnes sicut hominem unum tunc et ipse cum illis Assyriorum gladio interibis, et omnis Israhel tecum perditione disperiet, <sup>4</sup> et probabis quoniam Nabuchodonosor dominus sit universae terrae, tuncque gladius militiae meae transiet per latera tua, et confixus cades inter vulneratos Israhel, et non respirabis ultra donec extermineris cum illis. <sup>5</sup> Porro autem si prophetiam tuam veram existimas, non concidat vultus tuus, et pallor qui faciem tuam obtinet abs-



and without skill in the art of war? <sup>28</sup> That Achior therefore may know that he deceiveth us, let us go up into the mountains and when the bravest of them shall be taken then shall he with them be stabbed with the sword <sup>29</sup> that every nation may know that Nebuchadnezzar is god of the earth and besides him there is no other.”

## Chapter 6

Holofernes in great rage sendeth Achior to Bethulia, there to be slain with the Israelites.

And it came to pass when they had left off speaking that Holofernes being in a violent passion said to Achior, <sup>2</sup> “Because thou hast prophesied unto us, saying that the nation of Israel is defended by their God, to shew thee that there is no God but Nebuchadnezzar, <sup>3</sup> when we shall slay them all as one man then thou also shalt die with them by the sword of the Assyrians, and all Israel shall perish with thee, <sup>4</sup> and thou shalt find that Nebuchadnezzar is lord of the whole earth, and then the sword of my soldiers shall pass through thy sides, and thou shalt be stabbed and fall among the wounded of Israel, and thou shalt breathe no more till thou be destroyed with them. <sup>5</sup> But if thou think thy prophecy true, let not thy countenance sink, and let the paleness that is in thy face depart from thee, if thou imaginest these my

cedat a te, si verba mea haec putas impleri non posse. <sup>6</sup> Ut autem noveris quia simul cum illis haec experieris, ecce: ex hac hora illorum populo sociaberis: ut dum dignas mei gladii poenas exceperint ipse simul ultioni subiaceas.”

<sup>7</sup> Tunc Holofernus praecepit servis suis ut comprehenderent Achior et ducerent eum in Bethuliam et traderent eum in manus filiorum Israhel. <sup>8</sup> Et accipientes eum servi Holofernus profecti sunt per campestria, sed cum adpropinquassent ad montana exierunt contra eos fundibarii. <sup>9</sup> Illi autem divertentes a latere montis ligaverunt Achior ad arborem manibus et pedibus et sic vinctum de restibus dimiserunt eum et reversi sunt ad dominum suum. <sup>10</sup> Porro filii Israhel descendentes de Bethulia venerunt ad eum quem solventes duxerunt ad Bethuliam atque in medio populi illum statuantes percontati sunt quid rerum esset quod illum vinctum Assyrii reliquissent. <sup>11</sup> (In diebus illis erant illic principes Ozias, filius Micha de tribu Symeon, et Carmi, qui et Gothonihiel.) <sup>12</sup> In medio itaque seniorum et in conspectu omnium Achior dixit omnia quae locutus ipse fuerat ab Holoferne interrogatus et qualiter populus Holofernus voluisset propter hoc verbum interficere eum <sup>13</sup> et quemadmodum ipse Holofernus iratus iusserit eum Israhelitis hac de causa tradi ut dum vinceret filios Israhel tunc etiam ipsum Achior diversis iubeat suppliciis interire propter hoc quod dixisset, “Deus caeli defensor eorum est.”

words cannot be accomplished. <sup>6</sup> And that thou mayst know that thou shalt experience these things together with them, behold: from this hour thou shalt be associated to their people, that when they shall receive the punishment they deserve from my sword *thou* mayst fall under the *same* vengeance.”

<sup>7</sup> Then Holofernes commanded his servants to take Achior and to lead him to Bethulia and to deliver him into the hands of the children of Israel. <sup>8</sup> And the servants of Holofernes taking him went through the plains, but when they came near the mountains the slingers came out against them. <sup>9</sup> Then turning out of the way by the side of the mountain they tied Achior to a tree hand and foot and so left him bound with ropes and returned to their master. <sup>10</sup> And the children of Israel coming down from Bethulia came to him and loosing him they brought him to Bethulia and setting him in the midst of the people asked him what was the matter that the Assyrians had left him bound. <sup>11</sup> (In those days the rulers there were Uzziah, the son of Micah of the tribe of Simeon, and Charmis, *called* also Gothoniel.) <sup>12</sup> And Achior related in the midst of the ancients and in the presence of all the people all that he had said being asked by Holofernes and how the people of Holofernes would have killed him for this word <sup>13</sup> and how Holofernes himself being angry had commanded him to be delivered for this cause to the Israelites that when he should overcome the children of Israel then he might command Achior also himself to be put to death by diverse torments for *having* said, “The God of heaven is their defender.”

<sup>14</sup> Cumque universa haec Achior exposuisset omnis populus cecidit in faciem adorantes Dominum, et communi lamentatione et fletu unianimes preces suas Domino effuderunt, <sup>15</sup> dicentes, “Domine, Deus caeli et terrae, intuere superbiam illorum, et respice ad nostram humilitatem, et faciem tuorum sanctorum adtende, et ostende quia non derelinquis praesumentes de te et praesumentes de se et de sua virtute gloriantes humilias.” <sup>16</sup> Finito itaque fletu et per totum diem populorum oratione completa consolati sunt Achior, <sup>17</sup> dicentes, “Deus patrum nostrorum cuius tu virtutem praedicasti, ipse tibi hanc dabit vicissitudinem ut eorum magis tu interitum videas. <sup>18</sup> Cum vero Dominus, Deus noster, dederit hanc libertatem servis suis sit et tecum Deus in medio nostri ut sicut placuerit tibi, ita cum tuis omnibus converseris nobiscum.”

<sup>19</sup> Tunc Ozias finito consilio suscepit eum in domum suam et fecit ei cenam magnam. <sup>20</sup> Et vocatis omnibus presbyteris, simul expleto ieiunio refecerunt. <sup>21</sup> Postea vero convocatus omnis populus, et per totam noctem intra ecclesiam oraverunt, petentes auxilium a Deo Israhel.

<sup>14</sup> And when Achior had declared all these things all the people fell upon their faces adoring the Lord, and all of them together mourning and weeping poured out their prayers with one accord to the Lord, <sup>15</sup> saying, "O Lord, God of heaven and earth, behold their pride, and look on our low condition, and have regard to the face of thy saints, and shew that thou forsakes not them that trust on thee and that thou humblest them that presume of themselves and glory in their own strength." <sup>16</sup> So when their weeping was ended and the people's prayer *in which they continued* all the day was concluded they comforted Achior, <sup>17</sup> saying, "The God of our fathers whose power thou hast set forth *will* make this return to thee that thou rather shalt see their destruction. <sup>18</sup> And when the Lord, our God, shall give this liberty to his servants let God be with thee also in the midst of us that as it shall please thee, so thou with all thine mayst converse with us."

<sup>19</sup> Then Uzziah after the assembly was broken up received him into his house and made him a great supper. <sup>20</sup> And all the ancients were invited, and they refreshed themselves together after their fast was over. <sup>21</sup> And afterwards all the people were called together, and they prayed all the night long within the church, desiring help of the God of Israel.

## Caput 7

**H**olofernus autem altera die praecepit exercitibus suis ut ascenderent contra Bethuliam. <sup>2</sup> Erant autem pedites bellatorum centum viginti milia et equites viginti duo milia praeter praeparationes virorum illorum quos occupaverat captivitas et abducti fuerant de provinciis et urbibus universae iuventutis. <sup>3</sup> Omnes pariter paraverunt se ad pugnam contra filios Israhel, et venerunt per crepidinem montis usque ad apicem qui respicit super Dothain a loco qui dicitur Belma usque Chelmo, qui est contra Hesdraelon. <sup>4</sup> Filii autem Israhel ut viderunt multitudinem illorum prostraverunt se super terram, mittentes cinerem super capita sua, unanimes orantes ut Deus Israhel misericordiam suam ostenderet super populum suum. <sup>5</sup> Et adsumentes arma sua bellica sederunt per loca quae ad angusti itineris tramitem dirigunt inter montuosa, et erant custodientes ea tota die et nocte. <sup>6</sup> Porro Holofernus dum circuit per gyrum repperit quod fons qui influebat aquaeductum illorum a parte australi extra civitatem dirigeret, et incidi praecepit aquaeductum eorum. <sup>7</sup> Erant tamen non longe a muris fontes ex quibus furtim videbantur

## Chapter 7

Holofernes besiegeth Bethulia. The distress of the besieged.

**B**ut Holofernes on the next day gave orders to his army to go up against Bethulia. <sup>2</sup> Now there were in his troops a hundred and twenty thousand footmen and two and twenty thousand horsemen besides the preparations of those men who had been taken and who had been brought away out of the provinces and cities of all the youth. <sup>3</sup> All these prepared themselves together to fight against the children of Israel, and they came by the hillside to the top which looketh toward Dothan from the place which is called Behlma unto Cyamon, which is over against Esdraelon. <sup>4</sup> But the children of Israel when they saw the multitude of them prostrated themselves upon the ground, putting ashes upon their heads, praying with one accord that the God of Israel would shew his mercy upon his people. <sup>5</sup> And taking their arms of war they posted themselves at the places which by a narrow pathway lead directly between the mountains, and they guarded them all day and night. <sup>6</sup> Now Holofernes in going round about found that the fountain which *supplied them with water ran through* an aqueduct without the city on the south side, and he commanded their aqueduct to be cut off. <sup>7</sup> Nevertheless there were springs not far from the walls out

haurire aquam ad refocilandum potius quam ad potandum. <sup>8</sup> Sed filii Ammon et Moab accesserunt ad Holofernem, dicentes, "Filii Israhel non in lancea nec in sagitta confidunt, sed montes defendunt illos, et muniunt illos colles in praecipitio constituti. <sup>9</sup> Ut ergo sine congressione pugnae possis superare eos, pone custodes fontium ut non hauriant aquam ex eis, et sine gladio interficies eos, vel certe fatigati tradent civitatem suam quam putant montibus positam superari non posse." <sup>10</sup> Et placuerunt verba haec coram Holoferne et coram satellitibus eius, et constituit per gyrum centenarios per singulos fontes. <sup>11</sup> Cumque ista custodia per dies viginti fuisset expleta defecerunt cisternae et collectiones aquarum omnibus inhabitantibus Bethuliam ita ut non esset intra civitatem unde satiarentur, vel una die, quoniam ad mensuram dabatur populis aqua cotidie.

<sup>12</sup> Tunc ad Oziam congregati omnes viri feminaeque, iuvenes et parvuli, simul omnes una voce <sup>13</sup> dixerunt, "Iudicet Deus inter nos et te, quoniam fecisti in nos mala nolens loqui pacifice cum Assyriis, et propter hoc vendidit nos Deus in manibus eorum. <sup>14</sup> Et ideo non est qui adiuvet cum prosternamur ante oculos eorum in siti et perditione magna. <sup>15</sup> Et nunc congregate universos qui in civitate sunt ut sponte nos tradamus omnes populo Holofernitis, <sup>16</sup> melius est enim ut captivi benedicamus Deum viventes quam moriamur et simus obprobrium omni carni cum viderimus uxores nostras et infantes nostros mori ante oculos nostros. <sup>17</sup> Contesta-



of which they were seen secretly to draw water to refresh themselves a little rather than to drink their fill. <sup>8</sup> But the children of Ammon and Moab came to Holofernes, saying, "The children of Israel trust not in their spears nor in their arrows, but the mountains are their defense, and the steep hills *and precipices* guard them. <sup>9</sup> Wherefore that thou mayst overcome them without joining battle, set guards at the springs that they may not draw water out of them, and thou shalt destroy them without sword, or at least being wearied out they will yield up their city which they suppose because it is situate in the mountains to be impregnable."

<sup>10</sup> And these words pleased Holofernes and his officers, and he placed all round about a hundred men at every spring.

<sup>11</sup> And when they had kept this watch for full twenty days the cisterns and the reserve of waters failed among all the inhabitants of Bethulia so that there was not within the city enough to satisfy them, no not for one day, for water was daily given out to the people by measure.

<sup>12</sup> Then all the men and women, young men and children, gathering themselves together to Uzziah all together with one voice <sup>13</sup> said, "God be judge between us and thee, for thou hast done evil against us in that thou wouldst not speak peaceably with the Assyrians, and for this cause God hath sold us into their hands. <sup>14</sup> And therefore there is no one to help us while we are cast down before their eyes in thirst and *sad* destruction. <sup>15</sup> And now assemble ye all that are in the city that we may of our own accord yield ourselves all up to the people of Holofernes, <sup>16</sup> for it is better that being captives we should live and bless the Lord than that we should die and be a reproach to all flesh after we have seen our wives and our infants die before our eyes. <sup>17</sup> We call to witness this

mur hodie caelum et terram et Deum patrum nostrorum, qui ulciscitur nos secundum peccata nostra, ut iam tradatis civitatem in manu militiae Holofernus, ut sit finis noster brevis in ore gladii qui longior efficitur in ariditate sitis."

18 Et cum haec dixissent factus est fletus et ululatus magnus in ecclesia omnibus et per multas horas una voce clamaverunt ad Deum, dicentes, 19 "Peccavimus; cum patribus nostris iniuste egimus; iniquitatem fecimus. 20 Tu quia pius es miserere nostri, aut in tuo flagello vindica iniquitates nostras, et noli tradere confitentes te populo qui ignorat te, 21 ut non dicant inter Gentes, 'Ubi est Deus eorum?'"

22 Et cum fatigati his clamoribus et his fletibus lassati siluissent 23 exsurgens Ozias infusus lacrimis dixit, "Aequo animo estote, fratres, et hos quinque dies expectemus a Domino misericordiam, 24 forsitan enim indignationem suam abscidet et dabit gloriam nomini suo. 25 Si autem transactis quinque diebus non venerit adiutorium, faciemus haec verba quae locuti estis."

day heaven and earth and the God of our fathers, who taketh vengeance upon us according to our sins, conjuring you to deliver now the city into the hand of the army of Holofernes, that our end may be short by the edge of the sword which is made longer by the drought of thirst."

<sup>18</sup> And when they had said these things there was great weeping and lamentation of all in the assembly and for many hours with one voice they cried to God, saying, <sup>19</sup> "We have sinned; with our fathers we have done unjustly; we have committed iniquity. <sup>20</sup> Have thou mercy on us because thou art good, or punish our iniquities *by chastising us thyself*, and deliver not them that trust in thee to a people that knoweth not thee, <sup>21</sup> that they may not say among the Gentiles, 'Where is their God?'"

<sup>22</sup> And when being wearied with these cries and tired with these weepings they held their peace <sup>23</sup> Ozias rising up *all in* tears said, "Be of good courage, my brethren, and let us wait these five days for mercy from the Lord, <sup>24</sup> for perhaps he will put a stop to his indignation and will give glory to his own name. <sup>25</sup> But if after five days be past there come no aid, we will do the things which you have spoken."

## Caput 8

**E**t factum est cum audisset haec verba Iudith, vidua, quae erat filia Merari, filii Idox, filii Ioseph, filii Oziae, filii Elai, filii Iamnor, filii Gedeon, filii Rafoin, filii Acitob, filii Melchiae, filii Enam, filii Nathaniae, filii Salathihel, filii Symeon, filii Ruben, <sup>2</sup> et vir eius fuit Manasses (qui mortuus est in diebus messis hordiariae, <sup>3</sup> instabat enim super alligantes manipulos in campo et venit aestus super caput eius, et mortuus est in Bethuliam, civitatem suam, et sepultus est illic cum patribus suis, <sup>4</sup> erat autem Iudith, relicta eius, vidua iam annis tribus et mensibus sex <sup>5</sup> et in superioribus domus suae fecit sibi secretum cubiculum in quo cum puellis suis clausa morabatur. <sup>6</sup> Et habens super lumbos suos cilicium ieiunabat omnibus diebus vitae suae praeter sabbata et neomenias et festa domus Israhel. <sup>7</sup> Erat autem eleganti aspectu nimis, cui vir suus reliquerat divitias multas et familiam copiosam ac possessiones armentis boum et gregibus ovium plenas, <sup>8</sup> et erat haec in omnibus famosissima quoniam timebat Dominum valde, nec erat qui loqueretur de illa verbum ma-

## Chapter 8

The character of Judith. Her discourse to the ancients.

Now it came to pass when Judith, a widow, had heard these words, who was the daughter of Merari, the son of Ox, the son of Joseph, the son of Oziel, the son of Elkiah, the son of Jamnor, the son of Gideon, the son of Raphain, the son of Ahitub, the son of Melehias, the son of Enan, the son of Nathanael, the son of Salamiel, the son of Simeon, the son of Ruben, <sup>2</sup> and her husband was Manasseh (who died in the time of the barley harvest, <sup>3</sup> for he was standing over them that bound sheaves in the field and the heat came upon his head, and he died in Bethulia, his own city, and was buried there with his fathers, <sup>4</sup> and Judith, his relict, was a widow now three years and six months <sup>5</sup> and she made herself a private chamber in the upper part of her house in which she abode shut up with her maids. <sup>6</sup> And she wore haircloth upon her loins and fasted all the days of her life except the sabbaths and new moons and the feasts of the house of Israel. <sup>7</sup> And she was exceedingly beautiful, and her husband left her great riches and very many servants and large possessions of herds of oxen and flocks of sheep, <sup>8</sup> and she was greatly renowned among all because she feared the Lord very much, neither was there any one that spoke an ill

lum), <sup>9</sup> haec itaque cum audisset quoniam Ozias promississet quod transacto quinto die traderet civitatem, misit ad presbyteros Chabri et Carmin. <sup>10</sup> Et venerunt ad illam, et dixit illis, "Quod est hoc verbum in quo consensit Ozias ut tradat civitatem Assyriis si intra quinque dies non venerit vobis adiutorium? <sup>11</sup> Et qui estis vos qui temptatis Dominum? <sup>12</sup> Non est iste sermo qui misericordiam provocet sed potius qui iram excitet et furorem accendat. <sup>13</sup> Posuistis vos tempus miserationis Domini, et in arbitrium vestrum diem constituistis ei. <sup>14</sup> Sed quia patiens est Dominus, in hoc ipso paeniteamur, et indulgentiam eius fusis lacrimis postulemus, <sup>15</sup> non enim quasi homo Deus sic comminabitur neque sicut filius hominis ad iracundiam inflammabitur. <sup>16</sup> Et ideo humiliemus illi animas nostras et in spiritu constituti humiliato servientes illi, <sup>17</sup> dicamus flentes Domino ut secundum voluntatem suam sic faciat nobiscum misericordiam suam, ut sicut conturbatum est cor nostrum in superbia eorum ita etiam de nostra humilitate gloriemur, <sup>18</sup> quoniam non sumus secuti peccata patrum nostrorum qui dereliquerunt Deum suum et adoraverunt deos alienos, <sup>19</sup> pro scelere quo dati sunt in gladium et in rapinam et in confusionem inimicis suis, nos autem alterum deum nescimus praeter ipsum. <sup>20</sup> Expectemus humiles consolationem eius, et exquiret sanguinem nostrum de afflictionibus inimicorum nostrorum, et humiliabit omnes gentes quaecumque insurgunt contra nos et faciet illas sine honore Dominus, Deus noster. <sup>21</sup> Et nunc, fratres, quoniam vos estis presbyteri in populo Dei et ex vobis pendet anima illorum, adloquio vestro corda eorum erigite ut memores sint quia temptati sunt patres nostri ut probarentur si vere colerent Deum suum. <sup>22</sup> Memores esse

word of her), <sup>9</sup> when therefore she had heard that Uzziah had promised that he would deliver up the city after the fifth day, she sent to the ancients Chabris and Charmis. <sup>10</sup> And they came to her, and she said to them, "What is this word by which Uzziah hath consented to give up the city to the Assyrians if within five days there come no aid to us? <sup>11</sup> And who are you that tempt the Lord? <sup>12</sup> This is not a word that may draw down mercy but rather that may stir up wrath and enkindle indignation. <sup>13</sup> You have set a time for the mercy of the Lord, and you have appointed him a day according to your pleasure. <sup>14</sup> But forasmuch as the Lord is patient, let us be penitent for this same thing, and with *many* tears let us beg his pardon, <sup>15</sup> for God will not threaten like man nor be inflamed to anger like the son of man. <sup>16</sup> And therefore let us humble our souls before him and *continuing* in an humble spirit in his service, <sup>17</sup> let us ask the Lord with tears that according to his will so he would shew his mercy to us, that as our heart is troubled by their pride so also we may glorify in our humility, <sup>18</sup> for we have not followed the sins of our fathers who forsook their God and worshipped strange gods, <sup>19</sup> for which crime they were given up to their enemies, to the sword and to pillage and to confusion, but we know no other God but him. <sup>20</sup> Let us humbly wait for his consolation, and the Lord, our God, will require our blood of the afflictions of our enemies, and he will humble all the nations that *shall* rise up against us and bring them to disgrace. <sup>21</sup> And now, brethren, as you are the ancients among the people of God and their *very* soul resteth upon you, comfort their hearts by your speech that they may be mindful how our fathers were tempted that they might be proved whether they worshipped their God truly. <sup>22</sup> They must remember

debent quomodo pater noster Abraham temptatus est et per multas tribulationes probatus Dei amicus effectus est. <sup>23</sup> Sic Isaac, sic Iacob, sic Moses et omnes qui placuerunt Deo per multas tribulationes transierunt, fideles. <sup>24</sup> Illi autem qui temptationes non susceperunt cum timore Domini et impatientiam suam et inproperium murmurationis suae contra Dominum protulerunt, <sup>25</sup> exterminati sunt ab exterminatore et a serpentibus perierunt. <sup>26</sup> Et nos ergo, non ulciscamur nos pro his quae patimur, <sup>27</sup> sed reputantes peccatis nostris haec ipsa minora esse supplicia, flagella Domini quibus quasi servi corripimur ad emendationem et non ad perditionem nostram evenisse credamus.”

<sup>28</sup> Et dixerunt illi Ozias et presbyteri, “Omnia quae locuta es vera sunt, et non est in sermonibus tuis ulla reprehensio. <sup>29</sup> Nunc ergo ora pro nobis, quoniam mulier sancta es et timens Deum.”

<sup>30</sup> Et dixit illis Iudith, “Sicut quod loqui potui Dei esse cognoscitis, <sup>31</sup> ita quod facere disposui, probate si ex Deo est, et orate ut firmum faciat consilium meum Deus. <sup>32</sup> Stabitis vos ad portam nocte ista, et ego exeam cum abra mea, et orate ut sicut dixistis in diebus quinque respiciat Dominus populum suum Israhel. <sup>33</sup> Vos autem nolo scrutemini actum meum, et usque dum renuntiem vobis nihil aliud fiat nisi oratio pro me ad Dominum, Deum nostrum.”

<sup>34</sup> Et dixit ad eam Ozias, princeps Iudaeae, “Vade in pace, et Dominus sit tecum in ultione inimicorum nostrorum.” Et revertentes abierunt.



how our father Abraham was tempted and being proved by many tribulations was made the friend of God. <sup>23</sup> So Isaac, so Jacob, so Moses and all that have pleased God passed through many tribulations, *remaining* faithful. <sup>24</sup> But they that did not receive the trials with the fear of the Lord *but* uttered their impatience and the reproach of their murmuring against the Lord, <sup>25</sup> were destroyed by the destroyer and perished by serpents. <sup>26</sup> As for us therefore, let us not revenge ourselves for these things which we suffer, <sup>27</sup> but esteeming these very punishments to be less than our sins deserve, let us believe that *these* scourges of the Lord with which like servants we are chastised have happened for our amendment and not for our destruction."

<sup>28</sup> And Uzziah and the ancients said to her, "All things which thou hast spoken are true, and there is nothing to be reprehended in thy words. <sup>29</sup> Now therefore pray for us, for thou art a holy woman and one fearing God."

<sup>30</sup> And Judith said to them, "As you know that what I have been able to say is of God, <sup>31</sup> so that which I intend to do, prove ye if it be of God, and pray that God may strengthen my design. <sup>32</sup> You shall stand at the gate this night, and I will go out with my maidservant, and pray ye that as you have said in five days the Lord may look down upon his people Israel. <sup>33</sup> But I desire that you search not into what I am doing, and till I bring you word let nothing else be done but to pray for me to the Lord, our God."

<sup>34</sup> And Uzziah, the prince of Judah, said to her, "Go in peace, and the Lord be with thee to take revenge of our enemies." So returning they departed.

## Caput 9

Quibus abscedentibus Iudith ingressa est oratorium suum et induens se cilicio posuit cinerem super caput suum, et prosternens se Domino clamavit ad Dominum, dicens, <sup>2</sup>“Domine, Deus patris mei Symeon, qui dedisti illi gladium in defensione alienigenarum qui violatores extiterunt in coinquinatione sua et denudaverunt femur virginis in confusionem <sup>3</sup> et dedisti mulieres eorum in praedam et filias eorum in captivitatem et omnem praedam in divisionem servis tuis qui zelaverunt zelum tuum, subveni, quaeso te, Domine Deus, mihi, viduae, <sup>4</sup> tu enim fecisti priora et illa post illa cogitasti, et hoc factum est quod ipse voluisti, <sup>5</sup> omnes enim viae tuae paratae sunt, et tua iudicia in providentia tua posuisti.

<sup>6</sup>“Respice castra Assyriorum nunc, sicut tunc castra videre Aegyptiorum dignatus es quando post servos tuos armati currebant, confidentes in quadrigis et in equitatu suo et in multitudine bellatorum. <sup>7</sup> Sed aspexisti super castra eorum, et tenebrae fatigaverunt eos. <sup>8</sup> Tenuit pedes eorum

## Chapter 9

Judith's prayer to beg of God to fortify her in her undertaking.

And when they were gone Judith went into her oratory and putting on haircloth laid ashes on her head, and falling down prostrate before the Lord she cried to the Lord, saying, <sup>2</sup>“O Lord, God of my father Simeon, who gavest him a sword to execute vengeance against strangers who had defiled by their uncleanness and uncovered the *virgin* unto confusion <sup>3</sup>and who gavest their wives to be made a prey and their daughters into captivity and all their spoils to be divided to thy servants who were zealous with thy zeal, assist, I beseech thee, O Lord God, me, a widow, <sup>4</sup>for thou hast done the things of old and hast devised one thing after another, and what thou hast designed hath been done, <sup>5</sup>for all thy ways are prepared, and in thy providence thou hast placed thy judgments.

<sup>6</sup>“Look upon the camp of the Assyrians now, as thou wast pleased to look upon the camp of the Egyptians when they pursued armed after thy servants, trusting in their chariots and in their horsemen and in a multitude of warriors. <sup>7</sup>But thou lookedst over their camp, and darkness wearied them. <sup>8</sup>The deep held their feet, and the waters overwhelmed

abyssus, et aquae operuerunt eos. <sup>9</sup> Sic fiant et isti, Domine, qui confidunt in multitudine sua et in curribus suis et in contis et in scutis et in sagittis suis et in lanceis gloriantur <sup>10</sup> et nesciunt quia tu ipse es Deus noster qui conteris bella ab initio et Dominus nomen est tibi.

<sup>11</sup> “Erige brachium tuum sicut ab initio, et adlide virtutem eorum in virtute tua. Cadat virtus eorum in iracundiam tuam qui promittunt se violare sancta tua et polluere tabernaculum nominis tui et deicere gladio suo cornu altaris tui. <sup>12</sup> Fac, Domine, ut gladio proprio eius superbia amputetur. <sup>13</sup> Capiatur laqueo oculorum suorum in me, et percuties eum ex labiis caritatis meae. <sup>14</sup> Da mihi in animo constantiam ut contemnam illum et virtutem ut evertam illum, <sup>15</sup> erit enim hoc memoriale nominis tui cum manus feminea deiecerit eum, <sup>16</sup> non enim in multitudine est virtus tua, Domine, neque in equorum viribus voluntas tua, nec superbi ab initio placuerunt tibi, sed humilium et mansuetorum tibi semper placuit deprecatio.

<sup>17</sup> “Deus caelorum, creator aquarum et Dominus totius creaturae, exaudi me, miseram, deprecantem et de tua misericordia praesumentem. <sup>18</sup> Memento, Domine, testamenti tui, et da verbum in ore meo, et in corde meo consilium corrobora ut domus tua in tua sanctificatione permaneat <sup>19</sup> et omnes gentes agnoscant quoniam tu es Deus et non est alius praeter te.”

them. <sup>9</sup> So may it be with these also, O Lord, who trust in their multitude and in their chariots and in their pikes and in their shields and in their arrows and glory in their spears <sup>10</sup> and know not that thou art our God who destroyest wars from the beginning and the Lord is thy name.

<sup>11</sup> "Lift up thy arm as from the beginning, and crush their power with thy power. Let their power fall in thy wrath who promise themselves to violate thy sanctuary and defile the dwelling place of thy name and to beat down with their sword the horn of thy altar. <sup>12</sup> Bring to pass, O Lord, that his pride may be cut off with his own sword. <sup>13</sup> Let him be caught in the net of his own eyes in my regard, and do thou strike him by the *graces of the words of my lips*. <sup>14</sup> Give me constancy in my mind that I may despise him and fortitude that I may overthrow him, <sup>15</sup> for this will be a glorious monument for thy name when *he shall fall by the hand of a woman*, <sup>16</sup> for thy power, O Lord, is not in a multitude, nor is thy pleasure in the strength of horses, nor from the beginning have the proud been acceptable to thee, but the prayer of the humble and the meek hath always pleased thee.

<sup>17</sup> "O God of the heavens, creator of the waters and Lord of the whole creation, hear me, a poor wretch, making supplication to thee and presuming of thy mercy. <sup>18</sup> Remember, O Lord, thy covenant, and put thou words in my mouth, and strengthen the resolution in my heart that thy house may continue in thy holiness <sup>19</sup> and all nations may acknowledge that thou art God and there is no other besides thee."

## Caput 10

**F**actum est autem cum cessasset clamare ad Dominum surrexit de loco quo iacuerat prostrata Domino. <sup>2</sup> Vocavitque abram suam, et descendens in domum suam abstulit a se cilicium et exuit se vestimentis viduitatis suae, <sup>3</sup> et lavit corpus suum et unxit se myrro optimo et discriminavit crinem capitis sui et inposuit mitram super caput suum et induit se vestimentis iucunditatis suae induitque sandalia pedibus suis adsumpsitque dextraliola et lilia et inaures et anulos et omnibus ornamentis suis ornavit se. <sup>4</sup> Cui etiam Dominus contulit splendorem quoniam omnis ista conpositio non ex libidine, sed ex virtute, pendebat, et ideo Dominus hanc in illam pulchritudinem ampliavit ut incomparabili decore omnium oculis appareret. <sup>5</sup> Inposuit itaque abrae suae ascopam vini et vas olei et pulenta et palatas et panes et caseum et profecta est. <sup>6</sup> Cumque venissent ad portam civitatis invenerunt expectantem Oziam et presbyteros civitatis. <sup>7</sup> Qui cum vidissent eam stupentes mirati sunt nimis pulchritudinem eius, <sup>8</sup> nihil tamen interrogantes eam, dimiserunt trans-

## Chapter 10

Judith goeth out towards the camp and is taken and brought to Holofernes.

And it came to pass when she had ceased to cry to the Lord that she rose from the place wherein she lay prostrate before the Lord. <sup>2</sup> And she called her maid, and going down into her house she took off her haircloth and put away the garments of her widowhood, <sup>3</sup> and she washed her body and anointed herself with the best ointment and plaited the hair of her head and put a bonnet upon her head and clothed herself with the garments of her gladness and put sandals on her feet and took her bracelets and lilies and earlets and rings and adorned herself with all her ornaments. <sup>4</sup> And the Lord also gave her more beauty because all this dressing up did not proceed from sensuality, but from virtue, and therefore the Lord increased this her beauty so that she appeared to all men's eyes incomparably lovely. <sup>5</sup> And she gave to her maid a bottle of wine to carry and a vessel of oil and parched corn and dry figs and bread and cheese and went out. <sup>6</sup> And when they came to the gate of the city they found Uzziah and the ancients of the city waiting. <sup>7</sup> And when they saw her they were astonished and admired her beauty exceedingly, <sup>8</sup> but they asked her no question, only they let her pass,

ire, dicentes, "Deus patrum nostrorum det tibi gratiam, et omne consilium tui cordis sua virtute corroboret ut gloriatur super te Hierusalem et sit nomen tuum in numero sanctorum et iustorum." <sup>9</sup> Et dixerunt hii qui illic erant omnes una voce, "Fiat; fiat." <sup>10</sup> Iudith vero orans Dominum transiit portas, ipsa et abra eius.

<sup>11</sup> Factum est autem cum descenderet montem circa ortum diei occurrerunt ei exploratores Assyriorum et tenuerunt illam, dicentes, "Unde venis? Aut quo vadis?"

<sup>12</sup> Quae respondit, "Filia sum Hebraeorum, ideo ego fugi a facie eorum quoniam futurum agnovi quod dentur vobis in depredationem pro eo quod contemnentes vos noluerunt ultro tradere se ipsos ut invenirent misericordiam in conspectu vestro. <sup>13</sup> Hac de causa cogitavi mecum, dicens, 'Vadam ad faciem principis Holofernus ut indicem illi secreta illorum et ostendam illi quo aditu possit obtinere eos ita ut non cadat unus vir de exercitu eius.'"

<sup>14</sup> Et cum audissent viri illi verba eius considerabant faciem eius, et erat in oculis eorum stupor, quoniam mirabantur pulchritudinem eius nimis. <sup>15</sup> Et dixerunt ad eam, "Conservasti animam tuam eo quod tale repperisti consilium ut descenderes ad dominum nostrum. <sup>16</sup> Hoc autem scias: quoniam cum steteris in conspectu eius bene tibi faciet, et eris gratissima in corde eius." Duxeruntque illam ad tabernaculum Holofernus nuntiantes eam.

<sup>17</sup> Cumque intrasset ante faciem eius statim captus est in suis oculis Holofernus. <sup>18</sup> Dixeruntque ad eum satellites eius, "Quis contemnat populum Hebraeorum qui tam decoras mulieres habent ut non pro his merito pugnare contra eos



saying, "The God of our fathers give thee grace, and may he strengthen all the counsel of thy heart with his power that Jerusalem may glory in thee and thy name may be in the number of the holy and just." <sup>9</sup> And they that were there said all with one voice, "So be it; so be it." <sup>10</sup> But Judith praying to the Lord passed through the gates, she and her maid.

<sup>11</sup> And it came to pass when she went down the hill about break of day that the watchmen of the Assyrians met her and stopped her, saying, "Whence comest thou? Or whither goest thou?"

<sup>12</sup> And she answered, "I am a daughter of the Hebrews, and I am fled from *them* because I knew they would be made a prey to you because they despised you and would not of their own accord yield themselves that they might find mercy in your sight. <sup>13</sup> For this reason I thought with myself, saying, 'I will go to the presence of the prince Holofernes that I may tell him their secrets and shew him by what way he may take them without the loss of one man of his army.'"

<sup>14</sup> And when *the* men had heard her words they beheld her face, and their eyes were amazed, for they wondered exceedingly at her beauty. <sup>15</sup> And they said to her, "Thou hast saved thy life by taking this resolution to come down to our lord. <sup>16</sup> And be assured of this: that when thou shalt stand before him he will treat thee well, and thou wilt be most acceptable to his heart." And they brought her to the tent of Holofernes, telling him of her.

<sup>17</sup> And when she was come into his presence forthwith Holofernes was caught by his eyes. <sup>18</sup> And his officers said to him, "Who can despise the people of the Hebrews who have such beautiful women that we should not *think it worth our*

debeamus?" <sup>19</sup> Videns itaque Holofernem Iudith sedentem in conopeo quod erat ex purpura et auro et zmaragdo et lapidibus pretiosis intextum <sup>20</sup> et cum in faciem eius intendisset adoravit eum, prosternens se super terram. Et levaverunt illam servi Holofernitis iubente domino suo.

## Caput II

**T**unc Holofernitis dixit ei, "Aequo animo esto, et noli pavere in corde tuo, quoniam ego numquam nocui virum qui voluit servire Nabuchodonosor, regi. <sup>2</sup> Populus autem tuus si non contempsisset me, non adlevassem lanceam meam super illum. <sup>3</sup> Nunc autem dic mihi, qua ex causa recessisti ab illis et placuit tibi ut venires ad nos?"

<sup>4</sup> Et dixit illi Iudith, "Sume verba ancillae tuae, quoniam si secutus fueris verba ancillae tuae, perfectam rem faciet Dominus tecum, <sup>5</sup> vivit enim Nabuchodonosor, rex terrae, et vivit virtus eius, quae est in te ad correptionem omnium animarum errantium, quoniam non solum homines serviunt illi per te, sed et bestiae agri obtemperant illi, <sup>6</sup> nuntiat enim industria animi tui universis gentibus, et indicatum est omni saeculo quoniam tu solus bonus et potens es in omni regno eius, et disciplina tua omnibus provinciis prae-

*while* for their sakes to fight against them?" <sup>19</sup> And Judith seeing Holofernes sitting under a canopy which was woven of purple and gold *with emeralds* and precious stones <sup>20</sup> *after* she had looked on his face bowed down to him, prostrating herself to the ground. And the servants of Holofernes lifted her up by the command of their master.

## Chapter II

Judith's speech to Holofernes.

**T**hen Holofernes said to her, "Be of good comfort, and fear not in thy heart, for I have never hurt a man that was willing to serve Nebuchadnezzar, the king. <sup>2</sup> And if thy people had not despised me, I would never have lifted up my spear against them. <sup>3</sup> But now, tell me, for what cause hast thou left them, and *why* it hath pleased thee to come to us?"

<sup>4</sup> And Judith said to him, "Receive the words of thy handmaid, for if thou wilt follow the words of thy handmaid, the Lord will do with thee a perfect thing, <sup>5</sup> for as Nebuchadnezzar, the king of the earth, liveth and his power liveth, which is in thee for chastising of all straying souls, not only men serve him through thee, but also the beasts of the field obey him, <sup>6</sup> for the industry of thy mind is spoken of among all nations, and it is told through the whole world that thou only art excellent and mighty in all his kingdom, and thy dis-

dicatur. <sup>7</sup> Nec hoc latet quod locutus est Achior, nec illud ignoratur quod ei iusseris evenire, <sup>8</sup> constat enim Deum nostrum sic peccatis offensum ut mandaverit per prophetas suos ad populum quod tradat eos pro peccatis suis. <sup>9</sup> Et quoniam sciunt se offendisse Deum suum filii Israhel tremor tuus super ipsos est. <sup>10</sup> Insuper etiam fames invasit eos, et ab ariditate aquae iam inter mortuos computantur. <sup>11</sup> Denique hoc ordinant ut interficiant pecora sua et sanguinem eorum bibant. <sup>12</sup> Et sancta Domini, Dei sui, quae praecepit Deus non contingi in frumento, vino et oleo, haec cogitaverunt inpendere et volunt consumere, quae nec manibus deberent contingere. Ergo quoniam haec faciunt certum est quod in perditione dabuntur. <sup>13</sup> Quod ego, ancilla tua, cognoscens fugi ab illis, et misit me Dominus haec ipsa nuntiare tibi, <sup>14</sup> ego enim, ancilla tua, Deum colo etiam nunc apud te, et exiet ancilla tua, et orabo Deum, <sup>15</sup> et dicet mihi quando eis reddat peccatum suum, et veniens nuntiabo tibi ita ut ego adducam te per mediam Hierusalem, et habebis omnem populum Israhel sicut oves quibus non est pastor, et non latrabit vel unus canis contra te <sup>16</sup> quoniam haec mihi dicta sunt per providentiam Dei. <sup>17</sup> Et quoniam iratus est illis Deus haec ipsa missa sum nuntiare tibi.”

<sup>18</sup> Placuerunt autem omnia verba haec coram Holoferne et coram pueris eius, et mirabantur ad sapientiam eius, et

cipline is cried up in all provinces. <sup>7</sup> It is known also what Achior said, nor are we ignorant of what thou hast commanded to be done to him, <sup>8</sup> for it is certain that our God is so offended with sins that he hath sent word by his prophets to the people that he will deliver them up for their sins. <sup>9</sup> And because the children of Israel know they have offended their God thy dread is upon them. <sup>10</sup> Moreover also a famine hath come upon them, and for drought of water they are already to be counted among the dead. <sup>11</sup> And they have a design even to kill their cattle and to drink the blood of them. <sup>12</sup> And the consecrated things of the Lord, their God, which God forbade them to touch in corn, wine and oil, these have they purposed to make use of, and they design to consume the things which they ought not to touch with their hands. Therefore because they do these things it is certain they will be given up to destruction. <sup>13</sup> And I, thy handmaid, knowing this am fled from them, and the Lord hath sent me to tell thee these very things, <sup>14</sup> for I, thy handmaid, worship God even now that I am with thee, and thy handmaid will go out, and I will pray to God, <sup>15</sup> and he will tell me when he will repay them for their sins, and I will come and tell thee so that I may bring thee through the midst of Jerusalem, and thou shalt have all the people of Israel as sheep that have no shepherd, and there shall not so much as one dog bark against thee <sup>16</sup> because these things are told me by the providence of God. <sup>17</sup> And because God is angry with them I am sent to tell these very things to thee."

<sup>18</sup> And all these words pleased Holofernes and his servants, and they admired her wisdom, and they said one to

dicebant alter ad alterum, <sup>19</sup> "Non est talis mulier super terram in aspectu, in pulchritudine et in sensu verborum."

<sup>20</sup> Et dixit ad illam Holofernis, "Bene fecit Deus qui misit te ante populum ut des illum tu in manibus nostris. <sup>21</sup> Et quoniam bona est promissio tua, si fecerit mihi hoc Deus tuus, erit et meus Deus, et tu in domo Nabuchodonosor magna eris, et nomen tuum nominabitur in universa terra."

## Caput 12

**T**unc iussit eam introire ubi repositi erant thesauri eius et iussit illic manere eam, et constituit quid daretur illi de convivio suo. <sup>2</sup> Cui respondit Iudith et dixit, "Nunc non potero manducare ex his quae mihi praecipis tribui ne veniat super me offensio, ex his autem quae mihi detuli manducabo."

<sup>3</sup> Cui Holofernis ait, "Si defecerint tibi ista quae tecum detulisti, quid faciemus tibi?"

<sup>4</sup> Et dixit Iudith, "Vivit anima tua, domine meus, quoniam non expendet omnia haec ancilla tua donec faciat Deus in manu mea haec quae cogitavi." Et induxerunt illam servi eius in tabernaculum quod praeceperat. <sup>5</sup> Et petiit dum in-

another, <sup>19</sup> "There is not such another woman upon earth in look, in beauty and in sense of words."

<sup>20</sup> And Holofernes said to her, "God hath done well who sent thee before the people that thou mightest give them into our hands. <sup>21</sup> And because thy promise is good, if thy God shall do this for me, he shall also be my God, and thou shalt be great in the house of Nebuchadnezzar, and thy name shall be renowned through all the earth."

## Chapter 12

Judith goeth out in the night to pray. She is invited to a banquet with Holofernes.

**T**hen he ordered that she should go in where his treasures were laid up and bade her tarry there, and he appointed what should be given her from his own table. <sup>2</sup> And Judith answered him and said, "Now I cannot eat of these things which thou commandest to be given me lest sin come upon me, but I will eat of the things which I have brought."

<sup>3</sup> And Holofernes said to her, "If these things which thou hast brought with thee fail thee, what shall we do for thee?"

<sup>4</sup> And Judith said, "As thy soul liveth, my lord, thy handmaid shall not spend all these things till God do by my hand that which I have purposed." And his servants brought her into the tent which he had commanded. <sup>5</sup> And when she was

troiret ut daretur ei copia nocte et ante lucem egrediendi foras ad orationem et deprecandi Dominum. <sup>6</sup> Et praecepit cubiculariis suis ut sicut placeret illi exiret et introiret ad adorandum Deum suum per triduum. <sup>7</sup> Et exiebat noctibus in Vallem Bethuliae et baptizabat se in fontem aquae. <sup>8</sup> Et ut ascendebat orabat Dominum, Deum Israhel, ut dirigeret viam eius ad liberationem populi sui. <sup>9</sup> Et introiens munda manebat in tabernaculum usque dum acciperet escam suam in vesperam.

<sup>10</sup> Et factum est in quarto die Holofernus fecit cenam servis suis et dixit ad Bagao, eunuchum suum, "Vade, et suade Hebraeam illam ut sponte consentiat habitare mecum," <sup>11</sup> foedum est enim apud Assyrios si femina inrideat virum agendo ut immunis transeat ab eo.

<sup>12</sup> Tunc introivit Bagao ad Iudith et dixit, "Non vereatur bona puella introire ad dominum meum ut honorificetur ante faciem eius, ut manducet cum eo et bibat vinum in iucunditate."

<sup>13</sup> Cui Iudith respondit, "Quae ego sum ut contradicam domino meo? <sup>14</sup> Omne quod erit ante oculos eius bonum et optimum faciam. Quicquid autem illi placuerit, hoc mihi erit optimum omnibus diebus vitae meae." <sup>15</sup> Et surrexit et ornavit se vestimento suo, et ingressa stetit ante faciem eius. <sup>16</sup> Cor autem Holofernus concussum est, erat enim ardens in concupiscentia eius.

<sup>17</sup> Et dixit ad eam Holofernus, "Bibe nunc, et accumbe in iucunditate, quoniam gratiam invenisti coram me."

<sup>18</sup> Et dixit Iudith, "Bibam, domine, quoniam magnificata est anima mea hodie prae omnibus diebus meis." <sup>19</sup> Et acce-



going in she desired that she might have liberty to go out at night and before day to prayer and to beseech the Lord. <sup>6</sup> And he commanded his chamberlains that she might go out and in to adore her God as she pleased for three days. <sup>7</sup> And she went out in the nights into the Valley of Bethulia and washed herself in a fountain of water. <sup>8</sup> And as she came up she prayed to the Lord, the God of Israel, that he would direct her way to the deliverance of his people. <sup>9</sup> And going in she remained pure in the tent until she took her own meat in the evening.

<sup>10</sup> And it came to pass on the fourth day that Holofernes made a supper for his servants and said to Bagoas, his eunuch, "Go, and persuade that Hebrew woman to consent of her own accord to dwell with me," <sup>11</sup> for it is looked upon as shameful among the Assyrians if a woman mock a man by doing so as to pass free from him.

<sup>12</sup> Then Bagoas went in to Judith and said, "Let not my good maid be afraid to go in to my lord that she may be honoured before his face, that she may eat with him and drink wine and *be merry*."

<sup>13</sup> And Judith answered him, "Who am I that I should gainsay my lord? <sup>14</sup> All that shall be good and best before his eyes I will do. And whatsoever shall please him, that shall be best to me all the days of my life." <sup>15</sup> And she arose and dressed herself out with her garments, and going in she stood before his face. <sup>16</sup> And the heart of Holofernes was smitten, for he was burning with the desire of her.

<sup>17</sup> And Holofernes said to her, "Drink now, and sit down, and *be merry*, for thou hast found favour before me."

<sup>18</sup> And Judith said, "I will drink, my lord, because my life is magnified this day above all my days." <sup>19</sup> And she took and

pit et manducavit et bibit coram ipso ea quae paraverat illi ancilla eius. <sup>20</sup> Et iucundus factus est Holofernus ad illam bibitque vinum nimis multum, quantum numquam biberat in vita sua.

### Caput 13

**U**t autem sero factum est festinaverunt servi illius ad hospitia sua, et conclusit Bagao ostia cubiculi et abiit. <sup>2</sup> Erant autem omnes fatigati a vino. <sup>3</sup> Eratque Iudith sola in cubiculo, <sup>4</sup> porro Holofernus iacebat in lecto, nimia ebrietate, sopitus. <sup>5</sup> Dixitque Iudith puellae suae ut staret foras ante cubiculum et observaret, <sup>6</sup> stetitque Iudith ante lectum orans cum lacrimis et labiorum motu in silentio, <sup>7</sup> dicens, “Confirma me, Domine, Deus Israhel, et respice in hac hora ad opera manuum mearum ut sicut promisisti Hierusalem, civitatem tuam, erigas, et hoc quod credens per te posse fieri cogitavi perficiam.”

<sup>8</sup> Et haec cum dixisset accessit ad columnam quae erat ad caput lectuli eius et pugionem eius qui in ea ligatus pendebat exsolvit. <sup>9</sup> Cumque evaginasset illud adprehendit co-

ate and drank before him what her maid had prepared for her. <sup>20</sup> And Holofernes was made merry on her occasion and drank exceeding much wine, so much as he had never drunk in his life.

## Chapter 13

Judith cutteth off the head of Holofernes and returneth to Bethulia.

And when it was grown late his servants made haste to their lodgings, and Bagoas shut the chamber doors and went his way. <sup>2</sup> And they were all overcharged with wine. <sup>3</sup> And Judith was alone in the chamber, <sup>4</sup> but Holofernes lay on his bed, fast asleep, being exceedingly drunk. <sup>5</sup> And Judith spoke to her maid to stand without before the chamber and to watch, <sup>6</sup> and Judith stood before the bed praying with tears and the motion of her lips in silence, <sup>7</sup> saying, "Strengthen me, O Lord, God of Israel, and in this hour look on the works of my hands that as thou hast promised thou mayst raise up Jerusalem, thy city, and that I may bring to pass that which I have purposed having a belief that it might be done by thee."

<sup>8</sup> And when she had said this she went to the pillar that was at his bed's head and loosed his sword that hung tied upon it. <sup>9</sup> And when she had drawn it out she took him by

mam capitis eius et ait, "Confirma me, Domine, Deus, in hac hora." <sup>10</sup> Et percussit bis in cervicem eius et abscidit caput eius et abstulit conopeum eius a columnis et evolvit corpus eius truncum.

<sup>11</sup> Et post pusillum exivit et tradidit caput Holofernus ancillae suae et iussit ut mitteret illud in peram suam. <sup>12</sup> Et exierunt duae secundum consuetudinem suam, quasi ad orationem, et transierunt castra et gyrantes vallem venerunt ad portam civitatis. <sup>13</sup> Et dixit Iudith a longe custodibus murorum, "Aperite portas, quoniam nobiscum est Deus, qui fecit virtutem in Israhel." <sup>14</sup> Et factum est cum audissent viri vocem eius vocaverunt presbyteros civitatis. <sup>15</sup> Et concurrebant ad eam omnes a minimo usque ad maximum, quoniam speraverunt eam iam non esse venturam. <sup>16</sup> Et accendentes luminaria congyraverunt circa eam universi, illa autem ascendens in eminentiori loco iussit fieri silentium. Cumque omnes tacuissent, <sup>17</sup> dixit Iudith, "Laudate Dominum, Deum nostrum, qui non deseruit sperantes in se. <sup>18</sup> Et in me, ancillam suam, adimplevit misericordiam suam quam promisit domui Israhel, et interfecit in manu mea hostem populi sui hac nocte." <sup>19</sup> Et proferens de pera caput Holofernus ostendit illis, dicens, "Ecce caput Holofernus, principis militiae Assyriorum, et ecce conopeum illius in quo recumbebat in ebrietate sua, ubi per manum feminae percussit illum Dominus, Deus noster. <sup>20</sup> Vivit autem ipse Dominus, quoniam custodivit me angelus eius et hinc euntem et ibi commorantem et inde huc revertentem, et non permisit me, ancillam suam, Dominus coinquinari, sed sine pollutione

the hair of his head and said, "Strengthen me, O Lord God, at this hour." <sup>10</sup> And she struck twice upon his neck and cut off his head and took off his canopy from the pillars and rolled away his headless body.

<sup>11</sup> And after a while she went out and delivered the head of Holofernes to her maid and bade her put it into her wallet. <sup>12</sup> And they two went out according to their custom, as it were to prayer, and they passed the camp and having compassed the valley they came to the gate of the city. <sup>13</sup> And Judith from afar off cried to the watchmen upon the walls, "Open the gates, for God is with us, who hath shewn his power in Israel." <sup>14</sup> And it came to pass when the men had heard her voice that they called the ancients of the city. <sup>15</sup> And all ran to meet her from the least to the greatest, for they now had no hopes that she would come. <sup>16</sup> And lighting up lights they all gathered round about her, and she went up to a higher place and commanded silence to be made. And when all had held their peace, <sup>17</sup> Judith said, "Praise ye the Lord, our God, who hath not forsaken them that hope in him. <sup>18</sup> And by me, his handmaid, he hath fulfilled his mercy which he promised to the house of Israel, and he hath killed the enemy of his people by my hand this night." <sup>19</sup> Then she brought forth the head of Holofernes out of the wallet and shewed it them, saying, "Behold the head of Holofernes, the general of the army of the Assyrians, and behold his canopy wherein he lay in his drunkenness, where the Lord, our God, slew him by the hand of a woman. <sup>20</sup> But as the same Lord liveth, his angel hath been my keeper both going hence and abiding there and returning from thence hither, and the Lord hath not suffered me, his handmaid, to be defiled, but hath brought me back to you without pollution of sin, re-

peccati revocavit me vobis, gaudentem in victoria sua, in evasione mea et in liberatione vestra. <sup>21</sup> Confitemini illi omnes quoniam bonus, quoniam in saeculum misericordia eius.”

<sup>22</sup> Universi autem adorantes Dominum dixerunt ad eam, “Benedixit te Dominus in virtute sua quia per te ad nihilum redegit inimicos nostros.”

<sup>23</sup> Porro Ozias, princeps populi Israhel, dixit ad eam, “Benedicta es tu, filia, a Domino, Deo excelso, prae omnibus mulieribus super terram. <sup>24</sup> Benedictus Dominus qui creavit caelum et terram, qui te direxit in vulnera capitis principis inimicorum nostrorum <sup>25</sup> quia hodie nomen tuum ita magnificavit ut non recedat laus tua de ore hominum qui memores fuerint virtutis Domini in aeternum, pro quibus non pepercisti animae tuae propter angustias et tribulationem generis tui sed subvenisti ruinae ante conspectum Dei nostri.” <sup>26</sup> Et dixit omnis populus, “Fiat; fiat.”

<sup>27</sup> Porro Achior vocatus venit, et dixit ei Iudith, “Deus Israhel cui tu testimonium dedisti quod ulciscatur se de inimicis suis, ipse caput omnium incredulorum incidit hac nocte in manu mea. <sup>28</sup> Et ut probes quia ita est, ecce caput Holofernus, qui in contemptu superbiae suae Deum Israhel contempsit et tibi interitum minabatur, dicens, ‘Cum captus fuerit populus Israhel, gladio perforari praecipiam latera tua.’”

<sup>29</sup> Videns autem Achior caput Holofernus, angustiatius prae pavore, cecidit in faciem suam super terram, et aestuavit anima eius. <sup>30</sup> Postea vero quam resumpto spiritu recrea-

joicing for his victory, for my escape and for your deliverance. <sup>21</sup> Give all of you glory to him because he is good, because his mercy endureth for ever."

<sup>22</sup> And they all adored the Lord and said to her, "The Lord hath blessed thee by his power because by thee he hath brought our enemies to nought."

<sup>23</sup> And Uzziah, the prince of the people of Israel, said to her, "Blessed art thou, O daughter, by the Lord, the most high God, above all women upon the earth. <sup>24</sup> Blessed be the Lord who made heaven and earth, who hath directed thee to the *cutting off* the head of the prince of our enemies <sup>25</sup> because he hath so magnified thy name this day that thy praise shall not depart out of the mouth of men who shall be mindful of the power of the Lord for ever, for that thou hast not spared thy life by reason of the distress and tribulation of thy people but hast prevented our ruin in the presence of our God." <sup>26</sup> And all the people said, "So be it; so be it."

<sup>27</sup> And Achior being called for came, and Judith said to him, "The God of Israel to whom thou gavest testimony that he revengeth himself of his enemies, he hath cut off the head of all the unbelievers this night by my hand. <sup>28</sup> And that thou mayst find that it is so, behold the head of Holofernes, who in the contempt of his pride despised the God of Israel and threatened thee with death, saying, 'When the people of Israel shall be taken, I will command thy sides to be pierced with a sword.'" <sup>29</sup>

Then Achior seeing the head of Holofernes, being seized with a *great* fear, he fell on his face upon the earth, and his soul swooned away. <sup>30</sup> But after he *had recovered his*

tus est procidit ad pedes eius et adoravit eam et dixit,  
 31 “Benedicta tu Deo tuo in omni tabernaculo Iacob, quoniam in omni gente quae audierit nomen tuum magnificabitur Deus Israhel super te.”

## Caput 14

**D**ixit autem Iudith ad omnem populum, “Audite me, fratres; suspendite caput hoc super muros nostros. 2 Et erit cum exierit sol, accipiat unusquisque arma sua, et exite cum impetu, non ut descendatis deorsum, sed quasi impetum facientes. 3 Tunc exploratores necesse erit ut fugiant ad principem suum excitandum ad pugnam. 4 Cumque duces eorum cucurrerint ad tabernaculum Holofernus et invenerint eum truncum in suo sanguine volutatum decidet super eos timor. 5 Cumque cognoveritis fugere illos, ite post illos securi, quoniam Dominus conteret eos sub pedibus vestris.”

6 Tunc Achior videns virtutem quam fecit Deus Israhel, relicto Gentilitatis ritu credidit Deo et circumcidit carnem praeputii sui et adpositus est ad populum Israhel et omnis successio generis eius usque in hodiernum diem. 7 Mox autem ut ortus est dies suspenderunt super muros caput Holofernus, accepitque unusquisque vir arma sua, et egressi



*spirits* he fell down at her feet and revered her and said,  
 31 "Blessed art thou by thy God in every tabernacle of Jacob,  
 for in every nation which shall hear thy name the God of Is-  
 rael shall be magnified on occasion of thee."

## Chapter 14

The Israelites assault the Assyrians, who finding their gen-  
 eral slain are seized with a panic fear.

And Judith said to all the people, "Hear me, my brethren;  
 hang ye up this head upon our walls. 2 And as soon as the sun  
 shall rise, let every man take his arms, and rush ye out, not as  
 going down beneath, but as making an assault. 3 Then the  
 watchmen must needs run to awake their prince for the bat-  
 tle. 4 And when the captains of them shall run to the tent of  
 Holofernes and shall find him without his head wallowing in  
 his blood fear shall fall upon them. 5 And when you shall  
 know that they are fleeing, go after them securely, for the  
 Lord will destroy them under your feet."

6 Then Achior seeing the power that the God of Israel  
 had wrought, leaving the religion of the Gentiles he believed  
 God and circumcised the flesh of his foreskin and was joined  
 to the people of Israel with all the succession of his kindred  
 until this present day. 7 And immediately at break of day  
 they hung up the head of Holofernes upon the walls, and ev-

sunt cum grandi strepitu et ululatu. <sup>8</sup> Quod videntes exploratores ad tabernaculum Holofernus cucurrerunt. <sup>9</sup> Porro hii qui in tabernaculo erant venientes et ante ingressum cubiculi perstreptentes excitandi gratia inquietudinem arte moliebantur ut non ab excitantibus, sed a sonantibus, Holofernus evigilaret, <sup>10</sup> nullus enim audebat cubiculum virtutis Assyriorum pulsando aut intrando aperire. <sup>11</sup> Sed cum venissent duces eius et tribuni et universi maiores exercitus regis Assyriorum dixerunt cubiculariis, <sup>12</sup> "Intrate, et excitate illum, quoniam egressi mures de cavernis suis ausi sunt provocare nos ad proelium."

<sup>13</sup> Tunc ingressus Bagao cubiculum eius stetit ante cortinam et plausum fecit manibus suis, suspicabatur enim illum cum Iudith dormire. <sup>14</sup> Sed cum nullum motum iacentis sensu aurium caperet accessit proximans ad cortinam et elevans eam vidensque cadaver absque capite Holofernus in suo sanguine tabefactum iacere super terram exclamavit voce magna cum fletu et scidit vestimenta sua. <sup>15</sup> Et ingressus tabernaculum Iudith non invenit eam et exilivit foras ad populum <sup>16</sup> et dixit, "Una mulier hebraea fecit confusionem in domo Regis Nabuchodonosor, ecce enim: Holofernus iacet in terra, et caput ipsius non est in illo." <sup>17</sup> Quod cum audissent principes virtutis Assyriorum sciderunt omnes vestimenta sua, et intolerabilis timor et tremor cecidit super eos, et turbati sunt animi eorum valde. <sup>18</sup> Et factus est clamor incomparabilis in media castra eorum.

ery man took his arms, and they sent out with a great noise and shouting. <sup>8</sup> And the watchmen seeing this ran to the tent of Holofernes. <sup>9</sup> And they that were in the tent came and made a noise before the door of the chamber to awake him endeavouring by art to break his rest that Holofernes might awake not by their calling him, but by their noise, <sup>10</sup> for no man durst *knock or open and go into* the chamber of the general of the Assyrians. <sup>11</sup> But when his captains and tribunes were come and all the chiefs of the army of the king of the Assyrians they said to the chamberlains, <sup>12</sup> "Go in, and awake him, for the mice coming out of their holes have presumed to challenge us to fight."

<sup>13</sup> Then Bagoas going into his chamber stood before the curtain and made a clapping with his hands, for he thought that he was sleeping with Judith. <sup>14</sup> But when with hearkening he perceived no motion of one lying he came near to the curtain and lifting it up and seeing the body of Holofernes lying upon the ground without the head sweltering in his blood he cried out with a loud voice with weeping and rent his garments. <sup>15</sup> And he went into the tent of Judith and not finding her he ran out to the people <sup>16</sup> and said, "One Hebrew woman hath made confusion in the house of King Nebuchadnezzar, for behold: Holofernes lieth upon the ground, and his head is not upon him." <sup>17</sup> Now when the chiefs of the army of the Assyrians had heard this they all rent their garments, and an intolerable fear and dread fell upon them, and their minds were troubled exceedingly. <sup>18</sup> And there was a very great cry in the midst of their camp.

## Caput 15

Cumque omnis exercitus decollatum Holofernem audisset fugit mens et consilium ab eis, et solo tremore et metu agitati fugae praesidium sumunt <sup>2</sup> ita ut nullus loqueretur cum proximo suo, sed inclinato capite, relictis omnibus, evadere festinabant Hebraeos quos armatos venire super se, audierant, fugientes per vias camporum et semitas collium. <sup>3</sup> Videntes itaque filii Israhel fugientes secuti sunt illos descenderuntque clangentes tubis et ululantes post ipsos. <sup>4</sup> Et quoniam Assyrii non adunati in fugam ibant praecipites; filii autem Israhel uno agmine persequentes debilitabant omnes quos invenire potuissent. <sup>5</sup> Misit itaque Ozias nuntios per omnes civitates et regiones Israhel, <sup>6</sup> omnis itaque regio omnisque urbs electam iuventutem misit armatam post eos, et persecuti sunt eos in ore gladii quousque pervenirent ad extremitatem finium suarum. <sup>7</sup> Reliqui autem qui erant in Bethulia ingressi sunt castra Assyriorum et praedam quam fugientes Assyrii reliquerant abstulerunt, et onustati sunt

## Chapter 15

The Assyrians flee. The Hebrews pursue after them and are enriched by their spoils.

And when all the army heard that Holofernes was beheaded courage and counsel fled from them, and being seized with trembling and fear they thought only to save themselves by flight <sup>2</sup> so that no one spoke to his neighbour, but hanging down the head, leaving all things behind, they made haste to escape from the Hebrews who, *as* they heard, were coming armed upon them, and fled by the ways of the fields and the paths of the hills. <sup>3</sup> So the children of Israel seeing them fleeing followed after them, and they went down sounding with trumpets and shouting after them. <sup>4</sup> And because the Assyrians were not united together they went without order in their flight, but the children of Israel pursuing in one body defeated all that they could find. <sup>5</sup> And Uzziah sent messengers through all the cities and countries of Israel, <sup>6</sup> and every country and every city sent their chosen young men armed after them, and they pursued them with the edge of the sword until they came to the extremities of their confines. <sup>7</sup> And the rest that were in Bethulia went into the camp of the Assyrians and took away the spoils which the Assyrians in their flight had left behind them, and

valde. <sup>8</sup> Hii vero qui victores reversi sunt ad Bethuliam omnia quae erant illorum abstulerunt secum ita ut non esset numerus in pecoribus et iumentis et universis mobilibus eorum, ut a minimo usque ad maximum omnes divites fierent de praedationibus eorum.

<sup>9</sup> Ioachim autem, summus pontifex, de Hierusalem venit in Bethuliam cum universis presbyteris suis ut videret Iudith. <sup>10</sup> Quae cum exisset ad illum benedixerunt illam omnes una voce, dicentes, "Tu gloria Hierusalem; tu laetitia Israel; tu honorificentia populi nostri, <sup>11</sup> quia fecisti viriliter, et confortatum est cor tuum eo quod castitatem amaveris et post virum tuum alterum non scieris, ideo et manus Domini confortavit te, et ideo eris benedicta in aeternum." <sup>12</sup> Et dixit omnis populus, "Fiat; fiat."

<sup>13</sup> Per dies autem triginta vix collecta est spolia Assyriorum a populo Israel, <sup>14</sup> porro autem universa quae Holofernis pecuniaria fuisse probata sunt dederunt Iudith in auro et argento et vestibus et gemmis et omni supellectile, et tradita sunt illi omnia a populo. <sup>15</sup> Et omnes populi gaudebant cum mulieribus et virginibus et iuvenibus, in organis et citharis.

they were laden exceedingly. <sup>8</sup> But they that returned conquerors to Bethulia brought with them all things that were theirs so that there was no numbering of their cattle and beasts and all their moveables, insomuch that from the least to the greatest all were made rich by their spoils.

<sup>9</sup> And Joakim, the high priest, came from Jerusalem to Bethulia with all his ancients to see Judith. <sup>10</sup> And when she was come out to him they all blessed her with one voice, saying, "Thou art the glory of Jerusalem; thou art the joy of Israel; thou art the honour of our people, <sup>11</sup> for thou hast done manfully, and thy heart has been strengthened because thou hast loved chastity and after thy husband hast not known any other, therefore also the hand of the Lord hath strengthened thee, and therefore thou shalt be blessed for ever." <sup>12</sup> And all the people said, "So be it; so be it."

<sup>13</sup> And *thirty days were scarce sufficient* for the people of Israel *to gather up* the spoils of the Assyrians, <sup>14</sup> but all those things that were proved to be the peculiar goods of Holofernes they gave to Judith in gold and silver and garments and precious stones and all household stuff, and they all were delivered to her by the people. <sup>15</sup> And all the people rejoiced with the women and virgins and young men, *playing* on instruments and harps.

## Caput 16

**T**unc cantavit canticum hoc Domino Iudith, dicens,  
<sup>2</sup> “Incipite Domino in tympanis; cantate Domino in cymbalis; modulamini illi psalmum novum; exaltate et invocate nomen eius!

<sup>3</sup> “Dominus conterens bella; Dominus nomen est illi.  
<sup>4</sup> Qui posuit castra sua in medio populi sui ut eriperet nos de manu omnium inimicorum nostrorum.

<sup>5</sup> “Venit Assur ex montibus ab aquilone in multitudine fortitudinis suae. Cuius multitudo obturavit torrentes, et equi eorum cooperuerunt valles. <sup>6</sup> Dixit se incensurum fines meos et iuvenes meos occisurum gladio, infantes meos dare in praedam et virgines in captivitatem. <sup>7</sup> Dominus autem omnipotens nocuit eum et tradidit eum in manus feminae et confodit eum, <sup>8</sup> non enim cecidit potens eorum a iuvenibus, nec filii Titan percusserunt eum, nec excelsi gigantes inposuerunt se illi, sed Iudith, filia Merari, in specie faciei suae dissolvit eum, <sup>9</sup> exuit enim se vestimenta viduitatis et induit se vestimenta laetitiae in exultatione filiorum Israel. <sup>10</sup> Unxit faciem suam unguento et conligavit cincinnos



## Chapter 16

The canticle of Judith. Her virtuous life and death.

**T**hen Judith sung this canticle to the Lord, saying, <sup>2</sup> “Begin ye to the Lord with timbrels; sing ye to the Lord with cymbals; tune unto him a new psalm; extol and call upon his name!

<sup>3</sup> “The Lord putteth an end to wars; the Lord is his name. <sup>4</sup> He hath set his camp in the midst of his people to deliver us from the hand of all our enemies.

<sup>5</sup> “The Assyrians came out of the mountains from the north in the multitude of his strength. His multitude stopped up the torrents, and their horses covered the valleys. <sup>6</sup> He bragged that he would set my borders on fire and kill my young men with the sword, to make my infants a prey and my virgins captives. <sup>7</sup> But the almighty Lord hath struck him and hath delivered him into the hands of a woman and hath slain him, <sup>8</sup> for their mighty one did not fall by young men, neither did the sons of Titan strike him, nor tall giants oppose themselves to him, but Judith, the daughter of Merari, weakened him with the beauty of her face, <sup>9</sup> for she put off her the garments of widowhood and put on her the garments of joy to give joy to the children of Israel. <sup>10</sup> She anointed her face with ointment and bound up her locks

suos mitra. Accepit stolam novam ad decipiendum illum.  
 11 Sandalia eius rapuerunt oculos eius; pulchritudo eius captivam fecit animam eius. Amputavit pugione cervicem eius.  
 12 Horruerunt Persae constantiam eius et Medi audaciam eius.

13 "Tunc ululaverunt castra Assyriorum quando apparuerunt humiles mei arescentes in siti. 14 Filii puellarum conpu-  
 nserunt eos, et sicut pueros fugientes occiderunt eos. Perierunt in proelio a facie Domini, Dei mei.

15 "Hymnum cantemus Domino; hymnum novum cante-  
 mus Deo nostro. 16 Adonai, Domine, magnus es tu et prae-  
 clarus in virtute tua, et quem superare nemo potest. 17 Tibi  
 serviat omnis creatura tua quia dixisti et facta sunt. Misisti  
 spiritum tuum, et creata sunt, et non est qui resistat voci  
 tuae. 18 Montes a fundamentis movebuntur cum aquis; pe-  
 trae sicut cera liquescent ante faciem tuam. 19 Qui autem ti-  
 ment te magni erunt apud te per omnia.

20 "Vae genti insurgenti super genus meum, Dominus  
 enim omnipotens vindicabit in eis. In die iudicii visitabit il-  
 los, 21 dabit enim ignem et vermes in carnes eorum ut uran-  
 tur et sentiant usque in sempiternum."

22 Et factum est post haec omnis populus post victoriam  
 venit in Hierusalem adorare Dominum, et mox ut purificati  
 sunt obtulerunt omnes holocausta et vota et repromissiones  
 suas. 23 Porro Iudith universa vasa bellica Holofernis quae  
 dedit illi populus et conopeum quod ipsa sustulerat de cubili  
 ipsius obtulit in anathema oblivionis. 24 Erat autem populus

with a crown. She took a new robe to deceive him. <sup>11</sup> Her sandals ravished his eyes; her beauty made his soul her captive. With a sword she cut off his head. <sup>12</sup> The Persians quaked at her constancy and the Medes at her boldness.

<sup>13</sup> "Then the camp of the Assyrians howled when my lowly ones appeared parched with thirst. <sup>14</sup> The sons of the damsels have pierced them through, and they have killed them like children fleeing away. They perished in battle before the face of the Lord, my God.

<sup>15</sup> "Let us sing a hymn to the Lord; let us sing a new hymn to our God. <sup>16</sup> O Adonai, Lord, great art thou and glorious in thy power, and no one can overcome thee. <sup>17</sup> Let all thy creatures serve thee because thou hast spoken and they were made. Thou didst send forth thy spirit, and they were created, and there is no one that can resist thy voice. <sup>18</sup> The mountains shall be moved from the foundations with the waters; the rocks shall melt as wax before thy face. <sup>19</sup> But they that fear thee shall be great with thee in all things.

<sup>20</sup> "Woe be to the nation that riseth up against my people, for the Lord almighty will take revenge on them. In the day of judgment he will visit them, <sup>21</sup> for he will give fire and worms into their flesh that they may burn and may feel for ever."

<sup>22</sup> And it came to pass after these things that all the people after the victory came to Jerusalem to adore the Lord, and as soon as they were purified they all offered holocausts and vows and their promises. <sup>23</sup> And Judith offered for an anathema of oblivion all the arms of Holofernes which the people gave her and the canopy that she had taken away out of his chamber. <sup>24</sup> And the people were joyful in the sight of

iucundus secundum faciem sanctorum, et per tres menses gaudium huius victoriae celebratum est cum Iudith.

<sup>25</sup> Post dies autem illos unusquisque rediit in domum suam, et Iudith magna facta est in Bethulia, et praeclarius erat universae terrae Israhel. <sup>26</sup> Erat etiam virtuti castitas adiuncta ita ut non cognosceret virum omnibus diebus vitae suae ex quo defunctus est Manasses, vir eius. <sup>27</sup> Erat autem diebus festis procedens cum gloria magna. <sup>28</sup> Mansit autem in domo viri sui annos centum quinque et dimisit abram suam liberam, et defuncta est ac sepulta cum viro suo in Bethuliam. <sup>29</sup> Luxitque illam omnis populus diebus septem. <sup>30</sup> In omni autem spatio vitae eius non fuit qui perturbaret Israhel et post mortem eius annis multis. <sup>31</sup> Dies autem victoriae huius festivitatis ab Hebraeis in numero dierum sanctorum accipitur et colitur a Iudaeis ex illo tempore usque in praesentem diem.

the sanctuary, and for three months the joy of this victory was celebrated with Judith.

<sup>25</sup> And after those days every man returned to his house, and Judith was made great in Bethulia, and she was most renowned in all the land of Israel. <sup>26</sup> And chastity was joined to her virtue so that she knew no man all the days of her life after the death of Manasseh, her husband. <sup>27</sup> And on festival days she came forth with great glory. <sup>28</sup> And she abode in her husband's house a hundred and five years and made her handmaid free, and she died and was buried with her husband in Bethulia. <sup>29</sup> And all the people mourned for seven days. <sup>30</sup> And all the time of her life there was none that troubled Israel, nor many years after her death. <sup>31</sup> But the day of the festivity of this victory is received by the Hebrews in the number of holy days and is religiously observed by the Jews from that time until this day.



ESTHER

## Caput I

**I**n diebus Asueri, qui regnavit ab India usque Aethiopiam super centum viginti septem provincias, <sup>2</sup> quando sedit in solio regni sui, Susa civitas regni eius exordium fuit. <sup>3</sup> Tertio igitur anno imperii sui fecit grande convivium cunctis principibus et pueris suis, fortissimis Persarum et Medorum inclitis et praefectis provinciarum coram se <sup>4</sup> ut ostenderet divitias gloriae regni sui ac magnitudinem atque iactantiam potentiae suae multo tempore, centum, videlicet, et octoginta diebus. <sup>5</sup> Cumque implerentur dies convivii invitavit omnem populum qui inventus est Susis a maximo usque ad minimum et septem diebus iussit convivium praeparari in vestibulo horti et nemoris, quod regio cultu et manu consitum erat. <sup>6</sup> Et pendebant ex omni parte tentoria aerii coloris et carpasini et hyacinthini sustentata funibus byssinis atque purpureis qui eburneis circulis inserti erant et columnis marmoreis fulciebantur. Lectuli quoque aurei et argentei super pavimentum zmaragdino et pario stratum lapide dispo-



## Chapter 1

King Ahasuerus maketh a great feast. Queen Vashti being sent for refuseth to come, for which disobedience she is deposed.

**I**n the days of Ahasuerus, who reigned from India to Ethiopia over a hundred and twenty-seven provinces, <sup>2</sup> when he sat on the throne of his kingdom, the city Susa was the capital of his kingdom. <sup>3</sup> Now in the third year of his reign he made a great feast for all the princes and for his servants, for the most mighty of the Persians and the nobles of the Medes and the governors of the provinces in his sight <sup>4</sup> that he might shew the riches of the glory of his kingdom and the greatness and boasting of his power for a long time, to wit, for a hundred and fourscore days. <sup>5</sup> And when the days of the feast were expired he invited all the people that were found in Susa from the greatest to the least and commanded a feast to be made seven days in the court of the garden and of the wood, which was planted by the care and the hand of the king. <sup>6</sup> And there were hung up on every side sky-coloured and green and violet hangings fastened with cords of silk and of purple which were put into rings of ivory and were held up with marble pillars. The beds also were of gold and silver placed in order upon a floor paved with porphyry

siti erant, quod mira varietate pictura decorabat. <sup>7</sup> Bibebant autem qui invitati erant aureis poculis, et aliis atque aliis vasis cibi inferebantur. Vinum quoque, ut magnificentia regia dignum erat, abundans et praecipuum ponebatur. <sup>8</sup> Nec erat qui nolentes cogeret ad bibendum, sed sicut rex statuerat, praeponens mensis singulos de principibus suis, ut sumeret unusquisque quod vellet. <sup>9</sup> Vasthi quoque, regina, fecit convivium feminarum in palatio ubi Rex Asuerus manere consueverat.

<sup>10</sup> Itaque die septimo cum rex esset hilarior et post nimiam potionem incaluisset mero praecepit Mauman et Bazatha et Arbona et Bagatha et Abgatha et Zethar et Charchas, septem eunuchis qui in conspectu eius ministrabant, <sup>11</sup> ut introducerent Reginam Vasthi coram rege posito super caput eius diademate ut ostenderet cunctis populis et principibus illius pulchritudinem, erat enim pulchra valde. <sup>12</sup> Quae rennuit et ad regis imperium quod per eunuchos mandaverat venire contempsit. Unde iratus rex et nimio furore succensus <sup>13</sup> interrogavit sapientes, qui ex more regio semper ei aderant et illorum faciebat cuncta consilio scientium leges ac iura maiorum <sup>14</sup> (erant autem primi et proximi Charsena et Sethar et Admatha et Tharsis et Mares et Marsana et Mamucha, septem duces Persarum atque Medorum qui videbant faciem regis et primi post eum residere soliti erant), <sup>15</sup> cui sententiae Vasthi, regina, subiaceret quae Asueri Regis imperium quod per eunuchos mandaverat fa-

and white marble, which was embellished with painting of wonderful variety. <sup>7</sup> And they that were invited drank in golden cups, and the meats were brought in divers vessels one after another. Wine also in abundance and of the best was presented, as was worthy of a king's magnificence. <sup>8</sup> Neither was there any one to compel them to drink that were not willing, but as the king had appointed, who set over every table one of his nobles, that every man might take what he would. <sup>9</sup> Also Vashti, the queen, made a feast for the women in the palace where King Ahasuerus was used to dwell.

<sup>10</sup> Now on the seventh day when the king was merry and after very much drinking was well warmed with wine he commanded Mehuman and Biztha and Harbona and Bigtha and Abagtha and Zethar and Carkas, the seven eunuchs that served in his presence, <sup>11</sup> to bring in Queen Vashti before the king with the crown set upon her head to shew her beauty to all the people and the princes, for she was exceeding beautiful. <sup>12</sup> But she refused and would not come at the king's commandment which he had signified to her by the eunuchs. Whereupon the king being angry and inflamed with a very great fury <sup>13</sup> asked the wise men, who according to the custom of the kings were always near his person and all he did was by their counsel who knew the laws and judgments of their forefathers <sup>14</sup> (now the chief and nearest him were Carshena and Shethar and Admatha and Tarshish and Meres and Marsena and Memucan, seven princes of the Persians and of the Medes who saw the face of the king and were used to sit first after him), <sup>15</sup> what sentence ought to pass upon Vashti, the queen, who had refused to obey the commandment of King Ahasuerus which he had sent to her

cere noluisset. <sup>16</sup> Responditque Mamuchan audiente rege atque principibus, "Non solum regem laesit Regina Vasthi sed et omnes principes et populos qui sunt in cunctis provinciis Regis Asueri, <sup>17</sup> egredietur enim sermo reginae ad omnes mulieres ut contemnant viros suos et dicant, 'Rex Asuerus iussit ut Regina Vasthi intraret ad eum, et illa noluit.' <sup>18</sup> Atque hoc exemplo omnes principum coniuges Persarum atque Medorum parvipendent imperia maritorum, unde regis iusta est indignatio. <sup>19</sup> Si tibi placet, egrediatur edictum a facie tua, et scribatur iuxta legem Persarum atque Medorum, quam praeteriri illicitum est, ut nequaquam ultra Vasthi ingrediatur ad regem sed regnum illius altera quae melior illa est accipiat. <sup>20</sup> Et hoc in omne, quod latissimum est, provinciarum tuarum divulgetur imperium, et cunctae uxores, tam maiorum quam minorum, deferant maritis suis." <sup>21</sup> Placuit consilium eius regi et principibus, fecitque rex iuxta consultum Mamuchan. <sup>22</sup> Et misit epistulas ad universas provincias regni sui ut quaeque gens audire et legere poterat diversis linguis et litteris esse viros principes ac maiores in domibus suis et hoc per cunctos populos divulgari.

by the eunuchs. <sup>16</sup> And Memucan answered in the hearing of the king and the princes, "Queen Vashti hath not only injured the king but also all the people and princes that are in all the provinces of King Ahasuerus, <sup>17</sup> for this deed of the queen will go abroad to all women so that they will despise their husbands and will say, 'King Ahasuerus commanded that Queen Vashti should come in to him, and she would not.' <sup>18</sup> And by this example all the wives of the princes of the Persians and the Medes will slight the commandments of their husbands, wherefore the king's indignation is just. <sup>19</sup> If it please thee, let an edict go out from thy presence, and let it be written according to the law of the Persians and of the Medes, which must not be *altered*, that Vashti come in no more to the king but another that is better than her be made queen in her place. <sup>20</sup> And let this be published through all the provinces of thy empire, which is very wide, and let all wives, as well of the greater as of the lesser, give honour to their husbands." <sup>21</sup> His counsel pleased the king and the princes, and the king did according to the counsel of Memucan. <sup>22</sup> And he sent letters to all the provinces of his kingdom as every nation could hear and read in divers languages and characters that the husbands should be rulers and masters in their houses and that this should be published to every people.

## Caput 2

**H**is ita gestis postquam Regis Asueri deferbuerat indignatio recordatus est Vasthi et quae fecisset vel quae passa esset, <sup>2</sup> dixeruntque pueri regis ac ministri eius, “Quaerantur regi puellae, virgines ac speciosae, <sup>3</sup> et mittantur qui considerent per universas provincias puellas speciosas et virgines, et adducant eas ad civitatem Susan et tradant in domum feminarum sub manu Aegaei, eunuchi, qui est praepositus et custos mulierum regiarum, et accipiant mundum muliebrem et cetera ad usus necessaria. <sup>4</sup> Et quaecumque inter omnes oculis regis placuerit, ipsa regnet pro Vasthi.” Placuit sermo regi, et ita ut suggesserant iussit fieri.

<sup>5</sup> Erat vir, Iudaeus, in Susis civitate, vocabulo Mardocheus, filius Iair, filii Semei, filii Cis de stirpe Iemini, <sup>6</sup> qui translatus fuerat de Hierusalem eo tempore quo Iechoniam, regem Iuda, Nabuchodonosor, rex Babylonis, transtulerat, <sup>7</sup> qui fuit nutricius filiae fratris sui Edessae, quae altero nom-

## Chapter 2

Esther is advanced to be queen. Mordecai detecteth a plot against the king.

After this when the wrath of King Ahasuerus was appeased he remembered Vashti and what she had done and what she had suffered, <sup>2</sup> and the king's servants and his officers said, "Let young women be sought for the king, virgins and beautiful, <sup>3</sup> and let some persons be sent through all the provinces to look for beautiful maidens and virgins, and let them bring them to the city of Susa and put them into the house of the women under the hand of Hegai, the eunuch, who is the overseer and keeper of the king's women, and let them receive women's ornaments and other things necessary for their use. <sup>4</sup> And whosoever among them all shall please the king's eyes, let her be queen instead of Vashti." The word pleased the king, and he commanded it should be done as they had suggested.

<sup>5</sup> There was a man in the city of Susa, a Jew, named Mordecai, the son of Jair, the son of Shimei, the son of Kish of the race of Jemini, <sup>6</sup> who had been carried away from Jerusalem at the time that Nebuchadnezzar, king of Babylon, carried away Jeconiah, king of Judah, <sup>7</sup> and he had brought up his brother's daughter Hadassah, who by another name was

ine Hester vocabatur. Et utrumque parentem amiserat, pulchra nimis et decora facie. Mortuisque patre eius ac matre Mardocheus sibi eam adoptavit in filiam. <sup>8</sup> Cumque percrebuisset regis imperium et iuxta mandatum illius multae virgines pulchrae adducerentur Susan et Aegaeo traderentur, eunucho, Hester quoque inter ceteras puellas ei tradita est ut servaretur in numero feminarum. <sup>9</sup> Quae placuit ei et invenit gratiam in conspectu illius. Et praecepit eunucho ut adceleraret mundum muliebrem et traderet ei partes suas et septem puellas speciosissimas de domo regis et tam ipsam quam pedisequas eius ornaret atque excoleret. <sup>10</sup> Quae noluit indicare ei populum et patriam suam, Mardocheus enim praeceperat ei ut de hac re omnino reticeret. <sup>11</sup> Qui deambulabat cotidie ante vestibulum domus in qua electae virgines servabantur, curam agens salutis Hester et scire volens quid ei accideret.

<sup>12</sup> Cum autem venisset tempus singularum per ordinem puellarum ut intrarent ad regem expletis omnibus quae ad cultum muliebrem pertinebant mensis duodecimus vertebatur ita dumtaxat ut sex menses oleo unguerentur myrtino et aliis sex quibusdam pigmentis et aromatibus uterentur. <sup>13</sup> Ingredientesque ad regem quicquid postulassent ad ornatum pertinens accipiebant, et ut eis placuerat compositae de triclinio feminarum ad regis cubiculum transiebant. <sup>14</sup> Et quae intraverat vespere egrediebatur mane, atque inde in secundas aedes deducebatur quae sub manu Sasagazi, eunuchi, erant qui concubinis regis praesidebat, nec habebat potestatem ad regem ultra redeundi nisi voluisset rex et eam venire iussisset ex nomine.



called Esther. Now she had lost both her parents *and was* exceeding fair and beautiful. And her father and mother being dead Mordecai adopted her for his daughter. <sup>8</sup> And when the king's ordinance was noised abroad and according to his commandment many beautiful virgins were brought to Susa and were delivered to Hegai, the eunuch, Esther also among the rest of the maidens was delivered to him to be kept in the number of the women. <sup>9</sup> And she pleased him and found favour in his sight. And he commanded the eunuch to hasten the women's ornaments and to deliver to her her part and seven of the most beautiful maidens of the king's house and to adorn and deck out both her and her waiting maids. <sup>10</sup> And she would not tell him her people nor her country, for Mordecai had charged her to say nothing at all of that. <sup>11</sup> And he walked every day before the court of the house in which the chosen virgins were kept, having a care for Esther's welfare and desiring to know what would befall her.

<sup>12</sup> Now when every virgin's turn came to go in to the king after all had been done *for setting them off to advantage* it was the twelfth month so that for six months they were anointed with oil of *myrrh* and for other six months they used certain perfumes and sweet spices. <sup>13</sup> And when they were going in to the king whatsoever they asked to adorn themselves they received, and being decked out as it pleased them they passed from the chamber of the women to the king's chamber. <sup>14</sup> And she that went in at evening came out in the morning, and from thence she was conducted to the second house that was under the hand of Shaashgaz, the eunuch, who had the charge over the king's concubines, neither could she return any more to the king unless the king desired it and had ordered her by name to come.

<sup>15</sup> Evoluto autem tempore per ordinem, instabat dies quo Hester, filia Abiahil, fratris Mardochei, quam sibi adoptaverat in filiam, intrare deberet ad regem. Quae non quaesivit muliebrem cultum, sed quaecumque voluit Aegaeus, eunuchus, custos virginum, haec ei ad ornatum dedit, erat enim formosa valde et incredibili pulchritudine omnium oculis gratiosa et amabilis videbatur. <sup>16</sup> Ducta est itaque ad cubiculum Regis Asueri mense decimo, qui vocatur Tebeth, septimo anno regni eius. <sup>17</sup> Et amavit eam rex plus quam omnes mulieres, habuitque gratiam et misericordiam coram eo super omnes mulieres, et posuit diadema regni in capite eius, fecitque eam regnare in loco Vasthi.

<sup>18</sup> Et iussit convivium praeparari permagnificum cunctis principibus et servis suis pro coniunctione et nuptiis Hester. Et dedit requiem universis provinciis ac dona largitus est iuxta magnificentiam principalem. <sup>19</sup> Cumque secundo quaererentur virgines et congregarentur Mardocheus manebat ad regis ianuam, <sup>20</sup> necdum prodiderat Hester patriam et populum suum iuxta mandatum eius, quicquid enim ille praecipiebat, observabat Hester, et ita cuncta faciebat ut eo tempore solita erat quo eam parvulam nutriebat.

<sup>21</sup> Eo igitur tempore quo Mardocheus ad regis ianuam morabatur irati sunt Bagathan et Thares, duo eunuchi regis, qui ianitores erant et in primo palatii limine praesidebant, volueruntque insurgere in regem et occidere eum. <sup>22</sup> Quod Mardocheum non latuit, statimque nuntiavit Reginae Hes-

<sup>15</sup> And as the time came orderly about, the day was at hand when Esther, the daughter of Abihail, the brother of Mordecai, whom he had adopted for his daughter, was to go in to the king. But she sought not women's ornaments, but whatsoever Hegai, the eunuch, the keeper of the virgins, had a mind he gave her to adorn her, for she was exceeding fair and her incredible beauty made her appear agreeable and amiable in the eyes of all. <sup>16</sup> So she was brought to the chamber of King Ahasuerus the tenth month, which is called Tebeth, in the seventh year of his reign. <sup>17</sup> And the king loved her more than all the women, and she had favour and kindness before him above all the women, and he set the royal crown on her head, and made her *queen* instead of Vashti.

<sup>18</sup> And he commanded a magnificent feast to be prepared for all the princes and for his servants for the marriage and wedding of Esther. And he gave rest to all the provinces and bestowed gifts according to princely magnificence. <sup>19</sup> And when the virgins were sought the second time and gathered together Mordecai stayed at the king's gate, <sup>20</sup> neither had Esther as yet declared her country and people according to his commandment, for whatsoever he commanded, Esther observed, and she did all things in the same manner as she was wont at that time when he brought her up a little one.

<sup>21</sup> At that time therefore when Mordecai abode at the king's gate Bigthan and Teresh, two of the king's eunuchs, who were porters and presided in the first entry of the palace, were angry, and they designed to rise up against the king and to kill him. <sup>22</sup> And Mordecai had notice of it, and immediately he told it to Queen Esther, and she to the king in

ter, et illa regi ex nomine Mardochei, qui ad se rem detulerat. <sup>23</sup> Quaesitum est et inventum, et adpensus uterque eorum in patibulo. Mandatumque historiis et annalibus traditum coram rege.

### Caput 3

**P**ost haec Rex Asuerus exaltavit Aman, filium Amadathi, qui erat de stirpe Agag, et posuit solium eius super omnes principes quos habebat. <sup>2</sup> Cunctique servi regis qui in foribus palatii versabantur flectebant genua et adorabant Aman, sic enim eis praeceperat imperator; solus Mardocheus non flectebat genu neque adorabat eum. <sup>3</sup> Cui dixerunt regis pueri qui ad fores palatii praesidebant, “Cur praeter ceteros non observas mandatum regis?” <sup>4</sup> Cumque hoc crebrius dicerent et ille nollet audire nuntiaverunt Aman, scire cupientes utrum perseveraret in sententia, dixerat enim eis se esse Iudaeum. <sup>5</sup> Quod cum audisset Aman et experimento probasset quod Mardocheus non sibi flecteret genu nec se adoraret iratus est valde. <sup>6</sup> Et pro nihilo duxit in unum Mardo-

Mordecai's name, who had reported the thing unto her. <sup>23</sup> It was inquired into and found out, and they were both hanged on a gibbet. And it was put in the histories and recorded in the chronicles before the king.

## Chapter 3

Haman, advanced by the king, is offended at Mordecai and therefore procureth the king's decree to destroy the whole nation of the Jews.

**A**fter these things King Ahasuerus advanced Haman, the son of Hammedatha, who was of the race of Agag, and he set his throne above all the princes that *were with him*. <sup>2</sup> And all the king's servants that were at the doors of the palace bent their knees and worshipped Haman, for so the emperor had commanded them; only Mordecai did not bend his knee nor worship him. <sup>3</sup> And the king's servants that were chief at the doors of the palace said to him, "Why dost thou alone not observe the king's commandment?" <sup>4</sup> And when they were saying this often and he would not hearken *to them* they told Haman, desirous to know whether he would continue in his resolution, for he had told them that he was a Jew. <sup>5</sup> Now when Haman had heard this and had proved by experience that Mordecai did not bend his knee to him nor worship him he was exceeding angry. <sup>6</sup> And he

cheum mittere manus suas, audierat enim quod esset gentis Iudaeae, magisque voluit omnem Iudaeorum qui erant in regno Asueri perdere nationem.

<sup>7</sup> Mense primo, cuius vocabulum est Nisan, anno duodecimo regni Asueri, missa est sors in urnam, quae Hebraice dicitur Phur, coram Aman quo die et quo mense gens Iudaeorum deberet interfici, et exivit mensis duodecimus, qui vocatur Adar. <sup>8</sup> Dixitque Aman Regi Asuero, "Est populus per omnes provincias regni tui dispersus et a se mutuo separatus novis utens legibus et caerimoniis insuper et regis scita contemnens, et optime nosti quod non expediat regno tuo ut insolescat per licentiam. <sup>9</sup> Si tibi placet, decerne ut pereat, et decem milia talentorum adpendam arcariis gazae tuae." <sup>10</sup> Tulit ergo rex anulum quo utebatur de manu sua et dedit eum Aman, filio Amadathi de progenie Agag, hosti Iudaeorum, <sup>11</sup> dixitque ad eum, "Argentum quod polliceris, tuum sit; de populo autem, age quod tibi placet."

<sup>12</sup> Vocatique sunt scribae regis mense primo Nisan tertiadecima die eiusdem mensis, et scriptum est ut iusserat Aman ad omnes satrapas regis et iudices provinciarum diversarumque gentium ut quaeque gens legere poterat et audire pro varietate linguarum ex nomine Regis Asueri, et litterae ipsius signatae anulo <sup>13</sup> missae sunt per cursores regis ad universas provincias ut occiderent atque delerent omnes Iudaeos, a puero usque ad senem, parvulos et mulieres uno die,

counted it nothing to lay his hands upon Mordecai alone, for he had heard that he was of the nation of the Jews, and he chose rather to destroy all the nation of the Jews that were in the kingdom of Ahasuerus.

7 In the first month, which is called Nisan, in the twelfth year of the reign of Ahasuerus, the lot was cast into an urn, which in Hebrew is called Pur, before Haman on what day and what month the nation of the Jews should be destroyed, and there came out the twelfth month, which is called Adar.

8 And Haman said to King Ahasuerus, "There is a people scattered through all the provinces of thy kingdom and separated one from another that use new laws and ceremonies and moreover despise the king's ordinances, and thou knowest very well that it is not expedient for thy kingdom that they should grow insolent by impunity. 9 If it please thee, decree that they may be destroyed, and I will pay ten thousand talents to thy treasurers." 10 And the king took the ring that he used from his own hand and gave it to Haman, the son of Hammedatha of the race of Agag, the enemy of the Jews, 11 and he said to him, "As to the money which thou promisest, *keep it for thyself*, and as to the people, do *with them* as seemeth good to thee."

12 And the king's scribes were called in the first month Nisan on the thirteenth day of the same month, and they wrote as Haman had commanded to all the king's lieutenants and to the judges of the provinces and of divers nations as every nation could read and hear according to their different languages in the name of King Ahasuerus, and the letters sealed with his ring 13 were sent by the king's messengers to all provinces to kill and destroy all the Jews, *both young and old*, little children and women in one day, that is,

hoc est, tertiodecimo mensis duodecimi, qui vocatur Adar, et bona eorum diriperent. <sup>14</sup> Summa autem epistularum haec fuit: ut omnes provinciae scirent et pararent se ad praedictam diem. <sup>15</sup> Festinabant cursores qui missi erant explere regis imperium, statimque in Susis pependit edictum, rege et Aman celebrante convivium et cunctis Iudaeis qui in urbe erant flentibus.

## Caput 4

**Q**uae cum audisset Mardocheus scidit vestimenta sua et indutus est sacco, spargens cinerem capiti, et in platea mediae civitatis voce magna clamabat, ostendens amaritudinem animi sui. <sup>2</sup> Et hoc heiulatu usque ad fores palatii gradens, non enim erat licitum indutum sacco aulam regis intrare. <sup>3</sup> In omnibus quoque provinciis, oppidis ac locis ad quae crudele regis dogma pervenerat, planctus ingens erat apud Iudaeos, ieiunium, ululatus et fletus, sacco et cinere multis pro strato utentibus. <sup>4</sup> Ingressae sunt autem puellae Hester et eunuchi nuntiaveruntque ei. Quod audiens consternata est, et misit vestem ut ablato sacco induerent



on the thirteenth of the twelfth month, which is called Adar, and to make a spoil of their goods. <sup>14</sup> And the contents of the letters were to this effect: that all provinces might know and be ready against that day. <sup>15</sup> The couriers that were sent made haste to fulfill the king's commandment, and immediately the edict was hung up in Susa, the king and Haman feasting *together* and all the Jews that were in the city weeping.

## Chapter 4

Mordecai desireth Esther to petition the king for the Jews.

They join in fasting and prayer.

**N**ow when Mordecai had heard these things he rent his garments and put on sackcloth, strewing ashes on his head, and he cried with a loud voice in the street in the midst of the city, shewing the anguish of his mind. <sup>2</sup> And he came *lamenting in this manner* even to the gate of the palace, for no one clothed with sackcloth might enter the king's court. <sup>3</sup> And in all provinces, towns and places to which the king's cruel edict was come, there was great mourning among the Jews, *with* fasting, wailing and weeping, many using sackcloth and ashes for their bed. <sup>4</sup> Then Esther's maids and her eunuchs went in and told her. And when she heard it she was in a consternation, and she sent a garment to clothe

eum, quam accipere noluit. <sup>5</sup> Accitoque Athac, eunucho quem rex ministrum ei dederat, praecepit ei ut iret ad Mardocheum et disceret ab eo cur hoc faceret. <sup>6</sup> Egressusque Athac ivit ad Mardocheum, stantem in platea civitatis ante ostium palatii, <sup>7</sup> qui indicavit ei omnia quae acciderant, quomodo Aman promisisset ut in thesauros regis pro Iudaeorum nece inferret argentum. <sup>8</sup> Exemplar quoque edicti quod pendebat in Susis dedit ei ut reginae ostenderet et moneret eam ut intraret ad regem et deprecaretur eum pro populo suo. <sup>9</sup> Regressus Athac nuntiavit Hester omnia quae Mardocheus dixerat. <sup>10</sup> Quae respondit ei et iussit ut diceret Mardocheo, <sup>11</sup> “Omnes servi regis et cunctae quae sub dicione eius sunt norunt provinciae quod, sive vir sive mulier, invocatus interius atrium regis intraverit absque ulla cunctatione statim interficiatur, nisi forte rex auream virgam ad eum tetenderit pro signo clementiae atque ita possit vivere. Ego igitur quomodo ad regem intrare potero quae triginta iam diebus non sum vocata ad eum?”

<sup>12</sup> Quod cum audisset Mardocheus <sup>13</sup> rursum mandavit Hester, dicens, “Ne putes quod animam tuam tantum liberes quia in domo regis es prae cunctis Iudaeis, <sup>14</sup> si enim nunc silueris per aliam occasionem liberabuntur Iudaei et tu et domus patris tui peribitis. Et quis novit utrum idcirco ad regnum veneris ut in tali tempore parareris?”

<sup>15</sup> Rursumque Hester haec Mardocheo verba mandavit, <sup>16</sup> “Vade, et congrega omnes Iudaeos quos in Susis reppere-

him and to take away the sackcloth, but he would not receive it. <sup>5</sup> And she called for Hathach, the eunuch whom the king had appointed to attend upon her, and she commanded him to go to Mordecai and learn of him why he did this. <sup>6</sup> And Hathach going out went to Mordecai, who was standing in the street of the city before the palace gate, <sup>7</sup> and Mordecai told him all that had happened, how Haman had promised to pay money into the king's treasures to have the Jews destroyed. <sup>8</sup> He gave him also a copy of the edict which was hanging up in Susa that he should shew it to the queen and admonish her to go in to the king and to entreat him for her people. <sup>9</sup> And Hathach went back and told Esther all that Mordecai had said. <sup>10</sup> She answered him and bade him say to Mordecai, <sup>11</sup> "All the king's servants and all the provinces that are under his dominion know that *whosoever*, whether man or woman, cometh into the king's inner court who is not called for is immediately to be put to death without any delay, *except* the king shall hold out the golden sceptre to him in token of clemency *that* so he may live. How then can I go in to the king who for these thirty days now have not been called unto him?"

<sup>12</sup> And when Mordecai had heard this <sup>13</sup> he sent word to Esther again, saying, "Think not that thou mayst save thy life only because thou art in the king's house more than all the Jews, <sup>14</sup> for if thou wilt now hold thy peace the Jews shall be delivered by some other occasion and thou and thy father's house shall perish. And who knoweth whether thou art not therefore come to the kingdom that thou mightest be ready in such a time as this?"

<sup>15</sup> And again Esther sent to Mordecai in these words, <sup>16</sup> "Go, and gather together all the Jews whom thou shalt

ris, et orate pro me. Non comedatis et non bibatis tribus diebus ac tribus noctibus, et ego cum ancillulis meis similiter ieiunabo, et tunc ingrediar ad regem contra legem faciens, invocata, tradensque me morti et periculo.”<sup>17</sup> Ivit itaque Mardocheus et fecit omnia quae ei Hester praeceperat.

## Caput 5

**D**ie autem tertio induta est Hester regalibus vestimentis et stetit in atrio domus regiae quod erat interius contra basilicam regis. At ille sedebat super solium suum in consistorio palatii contra ostium domus.<sup>2</sup> Cumque vidisset Hester, reginam, stantem, placuit oculis eius, et extendit contra eam virgam auream quam tenebat manu, quae accedens osculata est summitatem virgae eius.<sup>3</sup> Dixitque ad eam rex, “Quid vis, Hester Regina? Quae est petitio tua? Etiam si dimidiam regni partem petieris, dabitur tibi.”

<sup>4</sup> At illa respondit, “Si regi placet, obsecro ut venias ad me hodie et Aman tecum ad convivium quod paravi.”

find in Susa, and pray ye for me. Neither eat nor drink for three days and three nights, and I with my handmaids will fast in like manner, and then I will go in to the king against the law, not being called, and expose myself to death and to danger.” <sup>17</sup> So Mordecai went and did all that Esther had commanded him.

## Chapter 5

Esther is graciously received. She inviteth the king and Haman to dinner. Haman prepareth a gibbet for Mordecai.

And on the third day Esther put on her royal apparel and stood in the inner court of the king’s house over against the king’s hall. Now he sat upon his throne in the hall of the palace over against the door of the house. <sup>2</sup> And when he saw Esther, the queen, standing, she pleased his eyes, and he held out toward her the golden sceptre which he held in his hand, and she drew near and kissed the top of his sceptre. <sup>3</sup> And the king said to her, “What wilt then, Queen Esther? What is thy request? If thou shouldst even ask one half of the kingdom, it shall be given to thee.”

<sup>4</sup> But she answered, “If it please the king, I beseech thee to come to me this day and Haman with thee to the banquet which I have prepared.”

<sup>5</sup> Statimque rex, "Vocate," inquit, "cito Aman ut Hester oboediat voluntati. Venerunt itaque rex et Aman ad convivium quod eis regina paraverat. <sup>6</sup> Dixitque ei rex postquam vinum biberat abundanter, "Quid petis ut detur tibi? Et pro qua re postulas? Etiam si dimidiam partem regni mei petieris, inpetrabis."

<sup>7</sup> Cui respondit Hester, "Petitio mea et preces istae sunt: <sup>8</sup> si inveni gratiam in conspectu regis et si regi placet ut det mihi quod postulo et meam impleat petitionem, veniat rex et Aman ad convivium quod paravi eis, et cras regi aperiam voluntatem meam."

<sup>9</sup> Egressus est itaque illo die Aman laetus et alacer. Cumque vidisset Mardocheum sedentem ante fores palatii et non solum non adsurrexisse sibi sed nec motum quidem de loco sessionis suae indignatus est valde. <sup>10</sup> Et dissimulata ira reversus in domum suam convocavit ad se amicos et Zares, uxorem suam, <sup>11</sup> et exposuit illis magnitudinem divitiarum suarum filiorumque turbam et quanta eum gloria super omnes principes et servos suos rex elevasset. <sup>12</sup> Et post haec ait, "Regina quoque Hester nullum alium vocavit cum rege ad convivium praeter me, apud quam etiam cras cum rege pransurus sum, <sup>13</sup> et cum haec omnia habeam, nihil me habere puto quamdiu video Mardocheum, Iudaeum, sedentem ante fores regias."

<sup>14</sup> Responderuntque ei Zares, uxor eius, et ceteri amici, "Iube parari excelsam trabem, habentem altitudinis quinquaginta cubitos, et dic mane regi ut adpendatur super eam

<sup>5</sup> And the king said forthwith, "Call ye Haman quickly that he may obey Esther's will." So the king and Haman came to the banquet which the queen had prepared for them. <sup>6</sup> And the king said to her after he had drunk wine plentifully, "What dost thou desire should be given thee? And for what thing askest thou? Although thou shouldst ask the half of my kingdom, thou shalt have it."

<sup>7</sup> And Esther answered, "My petition and request is this: <sup>8</sup> if I have found favour in the king's sight and if it please the king to give me what I ask and to fulfill my petition, let the king and Haman come to the banquet which I have prepared them, and tomorrow I will open my mind to the king."

<sup>9</sup> So Haman went out that day joyful and merry. And when he saw Mordecai sitting before the gate of the palace and that he not only did not rise up *to honour* him but did not so much as move from the place where he sat he was exceedingly angry. <sup>10</sup> But dissembling his anger and returning into his house he called together to him his friends and Zeresh, his wife, <sup>11</sup> and he declared to them the greatness of his riches and the multitude of his children and with how great glory the king had advanced him above all his princes and servants. <sup>12</sup> And after this he said, "Queen Esther also hath invited no other to the banquet with the king but me, and with her I am also to dine tomorrow with the king, <sup>13</sup> and whereas I have all these things, I think I have nothing so long as I see Mordecai, the Jew, sitting before the king's gate."

<sup>14</sup> Then Zeresh, his wife, and the rest of his friends answered him, "Order a great beam to be prepared, fifty cubits

Mardocheus, et sic ibis cum rege laetus ad convivium." Placuit ei consilium, et iussit excelsam parari crucem.

## Caput 6

**N**octem illam rex duxit insomnem, iussitque adferri sibi historias et annales priorum temporum. Qui cum illo praesente legerentur <sup>2</sup> ventum est ad eum locum ubi scriptum erat quomodo nuntiasset Mardocheus insidias Bagathan et Thares, eunuchorum Regem Asuerum iugulare cupientium. <sup>3</sup> Quod cum rex audisset ait, "Quid pro hac fide honoris ac praemii Mardocheus consecutus est?"

Dixerunt ei servi illius ac ministri, "Nihil omnino mercedis accepit."

<sup>4</sup> Statimque rex, "Quis est," inquit, "in atrio?" Aman quippe interius atrium domus regiae intraverat ut suggereret regi et iuberet Mardocheum adfigi patibulo quod ei fuerat praeparatum.

<sup>5</sup> Responderunt pueri, "Aman stat in atrio."



high, and in the morning speak to the king that Mordecai may be hanged upon it, and so thou shalt go full of joy with the king to the banquet." The counsel pleased him, and he commanded a high gibbet to be prepared.

## Chapter 6

The king hearing of the good service done him by Mordecai commandeth Haman to honour him next to the king, which he performeth.

That night the king passed without sleep, and he commanded the histories and chronicles of former times to be brought him. And when they were reading them before him <sup>2</sup> they came to that place where it was written how Mordecai had discovered the treason of Bigthana and Teresh, the eunuchs who sought to kill King Ahasuerus. <sup>3</sup> And when the king heard this he said, "What honour and reward hath Mordecai received for this fidelity?"

His servants and ministers said to him, "He hath received no reward at all."

<sup>4</sup> And the king said immediately, "Who is in the court?" for Haman was coming in to the inner court of the king's house to *speak* to the king *that* he might order Mordecai to be hanged upon the gibbet which was prepared for him.

<sup>5</sup> The servants answered, "Haman standeth in the court."

Dixitque rex, "Ingrediatur." <sup>6</sup> Cumque esset ingressus ait illi, "Quid debet fieri viro quem rex honorare desiderat?"

Cogitans autem Aman in corde suo et reputans quod nulum alium rex nisi se vellet honorare <sup>7</sup> respondit, "Homo quem rex honorare cupit <sup>8</sup> debet indui vestibus regiis et inponi super equum qui de sella regis est et accipere regium diadema super caput suum. <sup>9</sup> Et primus de regis principibus ac tyrannis teneat equum eius et per plateam civitatis incedens clamet ac dicat, 'Sic honorabitur quemcumque rex voluerit honorare.'"

<sup>10</sup> Dixitque ei rex, "Festina, et, sumpta stola et equo, fac ut locutus es Mardocheo, Iudaeo, qui sedet ante fores palatii. Cave ne quicquam de his quae locutus es praetermittas."

<sup>11</sup> Tulit itaque Aman stolam et equum indutumque Mardocheum in platea civitatis et inpositum equo praecedebat atque clamabat, "Hoc honore condignus est quemcumque rex voluerit honorare."

<sup>12</sup> Reversusque est Mardocheus ad ianuam palatii, et Aman festinavit ire in domum suam, lugens et operto capite, <sup>13</sup> narravitque Zares, uxori suae, et amicis omnia quae evenissent sibi. Cui responderunt sapientes quos habebat in consilio et uxor eius, "Si de semine Iudaeorum est Mardocheus ante quem cadere coepisti, non poteris ei resistere, sed cades in conspectu eius." <sup>14</sup> Adhuc illis loquentibus venerunt eunuchi regis et cito eum ad convivium quod regina paraverat pergere compulerunt.

And the king said, "Let him come in." <sup>6</sup> And when he was come in he said to him, "What ought to be done to the man whom the king is desirous to honour?"

But Haman thinking in his heart and supposing that the king would honour no other but himself <sup>7</sup> answered, "The man whom the king desireth to honour <sup>8</sup> ought to be clothed with the king's apparel and to be set upon the horse that *the king rideth upon* and to have the royal crown upon his head. <sup>9</sup> And let the first of the king's princes and nobles hold his horse and going through the street of the city proclaim *before him* and say, 'Thus shall he be honoured whom the king hath a mind to honour.'"

<sup>10</sup> And the king said to him, "Make haste, and take the robe and the horse, and do as thou hast spoken to Mordecai, the Jew, who sitteth before the gates of the palace. Beware thou pass over any of those things which thou hast spoken."

<sup>11</sup> So Haman took the robe and the horse and arraying Mordecai in the street of the city and setting him on the horse went before him and proclaimed, "This honour is he worthy of whom the king hath a mind to honour."

<sup>12</sup> And Mordecai returned to the palace gate, and Haman made haste to go to his house, mourning and having his head covered, <sup>13</sup> and he told Zeresh, his wife, and his friends all that had befallen him. And the wise men whom he had in counsel and his wife answered him, "If Mordecai be of the seed of the Jews before whom thou hast begun to fall, thou canst not resist him, but thou shalt fall in his sight." <sup>14</sup> As they were yet speaking the king's eunuchs came and compelled him to go quickly to the banquet which the queen had prepared.

## Caput 7

**I**ntravit itaque rex et Aman ut biberent cum regina. <sup>2</sup> Dixitque ei rex etiam secundo die postquam vino incaluerat, “Quae est petitio tua, Hester, ut detur tibi? Et quid vis fieri? Etiam si dimidiam regni mei partem petieris, inpetrabis.”

<sup>3</sup> Ad quem illa respondit, “Si inveni gratiam in oculis tuis, o rex, et si tibi placet, dona mihi animam meam pro qua rogo et populum meum pro quo obsecro, <sup>4</sup> traditi enim sumus, ego et populus meus, ut conteramur, iugulemur et pereamus. Atque utinam in servos et famulas venderemur. Esset tolerabile malum, et gemens tacerem, nunc autem hostis noster est cuius crudelitas redundat in regem.”

<sup>5</sup> Respondensque Rex Asuerus ait, “Quis est iste, et cuius potentiae, ut haec audeat facere?”

<sup>6</sup> Dixitque Hester, “Hostis et inimicus noster pessimus iste est Aman.”

Quod ille audiens ilico obstipuit, vultum regis ac reginae ferre non sustinens, <sup>7</sup> rex autem surrexit iratus et de loco

## Chapter 7

Esther's petition for herself and her people. Haman is hanged upon the gibbet he had prepared for Mordecai.

**S**o the king and Haman went in to drink with the queen.  
<sup>2</sup> And the king said to her again the second day after he was warm with wine, "What is thy petition, Esther, that it may be granted thee? And what wilt thou have done? Although thou ask the half of my kingdom, thou shalt have it."

<sup>3</sup> *Then* she answered, "If I have found favour in thy sight, O king, and if it please thee, give me my life for which I ask and my people for which I request, <sup>4</sup> for we are given up, I and my people, to be destroyed, to be slain and to perish. And would God we were sold for bondmen and bondwomen. The evil might be borne with, and I would have mourned in silence, but now we have an enemy whose cruelty redoundeth upon the king."

<sup>5</sup> And King Ahasuerus answered and said, "Who is this, and of what power, that he *should* do these things?"

<sup>6</sup> And Esther said, "It is this Haman that is our adversary and most wicked enemy."

Haman hearing this was forthwith astonished, not being able to bear the countenance of the king and of the queen,  
<sup>7</sup> but the king being angry rose up and went from the place

convivii intravit in hortum arboribus consitum. Aman quoque surrexit ut rogaret Hester, reginam, pro anima sua, intellexit enim a rege sibi paratum malum. <sup>8</sup> Qui cum reversus esset de horto nemoribus consito et intrasset convivii locum repperit Aman super lectulum corruisse in quo iacebat Hester, et ait, "Etiam reginam vult opprimere me praesente, in domo mea!" Necdum verbum de ore regis exierat, et statim operuerunt faciem eius. <sup>9</sup> Dixitque Arbona, unus de eunuchis qui stabant in ministerio regis, "En: lignum quod paraverat Mardocheo, qui locutus est pro rege, stat in domo Aman, habens altitudinis quinquaginta cubitos."

Cui dixit rex, "Apendite eum in eo." <sup>10</sup> Suspensus est itaque Aman in patibulo quod paraverat Mardocheo, et regis ira quievit.

## Caput 8

**D**ie illo dedit Rex Asuerus Hester Reginae domum Aman, adversarii Iudaeorum, et Mardocheus ingressus est ante faciem regis, confessa est enim ei Hester quod esset patruus suus. <sup>2</sup> Tulitque rex anulum quem ab Aman recipi ius-

of the banquet into the garden set with trees. Haman also rose up to entreat Esther, the queen, for his life, for he understood that evil was prepared for him by the king. <sup>8</sup> And when the king came back out of the garden set with trees and entered into the place of the banquet he found Haman was fallen upon the bed on which Esther lay, and he said, "He will force the queen also in my presence, in my own house!" The word was not yet gone out of the king's mouth, and immediately they covered his face. <sup>9</sup> And Harbona, one of the eunuchs that stood waiting on the king, said, "Behold: the gibbet which he hath prepared for Mordecai, who spoke for the king, standeth in Haman's house, being fifty cubits high."

And the king said to him, "Hang him upon it." <sup>10</sup> So Haman was hanged on the gibbet which he had prepared for Mordecai, and the king's wrath ceased.

## Chapter 8

Mordecai is advanced. Haman's letters are reversed.

On that day King Ahasuerus gave the house of Haman, the Jews' enemy, to Queen Esther, and Mordecai came in before the *king*, for Esther had confessed to him that he was her uncle. <sup>2</sup> And the king took the ring which he had commanded to be taken again from Haman and gave it to

serat et tradidit Mardocheo. Hester autem constituit Mardocheum super domum suam. <sup>3</sup> Nec his contenta procidit ad pedes regis flevitque et locuta ad eum oravit ut malitiam Aman, Agagitae, et machinationes eius pessimas quas excogitaverat contra Iudaeos iuberet irritas fieri. <sup>4</sup> At ille, ex more, sceptrum aureum protendit manu, quo signum clementiae monstrabatur, illaque consurgens stetit ante eum <sup>5</sup> et ait, "Si placet regi et si inveni gratiam in oculis eius et deprecatio mea non ei videtur esse contraria, obsecro ut novis epistulis veteres Aman litterae, insidiatoris et hostis Iudaeorum, quibus eos in cunctis regis provinciis perire praeceperat corrigantur, <sup>6</sup> quomodo enim potero sustinere necem et interfectionem populi mei?"

<sup>7</sup> Responditque Rex Asuerus Hester, reginae, et Mardocheo, Iudaeo, "Domum Aman concessi Hester, et ipsum iussi adfigi cruci quia ausus est manus in Iudaeos mittere. <sup>8</sup> Scribite ergo Iudaeis sicut vobis placet ex regis nomine, signantes litteras anulo meo," haec enim consuetudo erat ut epistulis quae ex regis nomine mittebantur et illius anulo signatae erant nemo auderet contradicere. <sup>9</sup> Accitisque scribis et librariis regis (erat autem tempus tertii mensis, qui appellatur Siban) vicesima et tertia illius die, scriptae sunt epistulae ut Mardocheus voluerat ad Iudaeos et ad principes procuratoresque et iudices qui centum viginti septem provinciis ab India usque ad Aethiopiam praesidebant, provinciae atque provinciae, populo et populo iuxta linguas et litteras



Mordecai. And Esther set Mordecai over her house. <sup>3</sup> And not content with these things she fell down at the king's feet and wept and speaking to him besought him that he would give orders that the malice of Haman, the Agagite, and his most wicked devices which he had invented against the Jews should be of no effect. <sup>4</sup> But he, as the manner was, held out the golden sceptre with his hand, *which was* the sign of clemency, and she arose up and stood before him <sup>5</sup> and said, "If it please the king and if I have found favour in his sight and my request be not disagreeable to him, I beseech thee that the former letters of Haman, the traitor and enemy of the Jews, by which he commanded that they should be destroyed in all the king's provinces may be reversed by new letters, <sup>6</sup> for how can I endure the murdering and slaughter of my people?"

<sup>7</sup> And King Ahasuerus answered Esther, the queen, and Mordecai, the Jew, "I have given Haman's house to Esther, and I have commanded him to be hanged on a gibbet because he durst lay hands on the Jews. <sup>8</sup> Write ye therefore to the Jews as it pleaseth you in the king's name, and seal the letters with my ring," for this was the custom that no man durst gainsay the letters which were sent in the king's name and were sealed with his ring. <sup>9</sup> Then the king's scribes and secretaries were called for (now it was the time of the third month, which is called Sivan) the three and twentieth day *of the month*, and letters were written as Mordecai had a mind to the Jews and to the governors and to the deputies and to the judges who were rulers over the hundred and twenty-seven provinces from India even to Ethiopia, to province and province, to people and people according to their languages and characters, and to the Jews according as they

suas, et Iudaeis prout legere poterant et audire. <sup>10</sup> Ipsaeque epistulae quae ex regis nomine mittebantur anulo illius obsignatae sunt et missae per veredarios qui per omnes provincias discurrentes veteres litteras novis nuntiis praevenirent. <sup>11</sup> Quibus imperavit rex ut convenirent Iudaeos per singulas civitates et in unum praecipere congregari ut starent pro animabus suis et omnes inimicos suos cum coniugibus ac liberis et universis domibus interficerent atque delerent et spolia eorum diriperent. <sup>12</sup> Et constituta est per omnes provincias una ultionis dies, id est, tertiadecima mensis duodecimi Adar. <sup>13</sup> Summaque epistulae haec fuit, ut in omnibus terris ac populis qui Regis Asueri imperio subiacebant notum fieret paratos esse Iudaeos ad capiendam vindictam de hostibus suis.

<sup>14</sup> Egressique sunt veredarii celeres nuntios perferentes, et edictum regis pependit in Susis. <sup>15</sup> Mardocheus autem de palatio et de conspectu regis egrediens fulgebat vestibus regiis, hyacinthinis, videlicet, et aerinis, coronam auream portans capite et amictus pallio serico atque purpureo. Omnisque civitas exultavit atque laetata est. <sup>16</sup> Iudaeis autem nova lux oriri visa est, gaudium, honor et tripudium. <sup>17</sup> Apud omnes populos, urbes atque provincias, quocumque regis iussa veniebant, mira exultatio, epulae atque convivia et festus dies, in tantum ut plures alterius gentis et sectae eorum religioni et caerimoniis iungerentur, grandis enim cunctos Iudaici nominis terror invaserat.

could read and hear. <sup>10</sup> And these letters which were sent in the king's name were sealed with his ring and sent by posts who were to run through all the provinces to prevent the former letters with new messages. <sup>11</sup> And the king gave orders to them to speak to the Jews in every city and to command them to gather themselves together and to stand for their lives and to kill and destroy all their enemies with their wives and children and all their houses and to take their spoil. <sup>12</sup> And one day of revenge was appointed through all the provinces, to wit, the thirteenth of the twelfth month Adar. <sup>13</sup> And this was the content of the letter, that it should be notified in all lands and peoples that were subject to the empire of King Ahasuerus that the Jews were ready to be revenged of their enemies.

<sup>14</sup> So the swift posts went out carrying the messages, and the king's edict was hung up in Susa. <sup>15</sup> And Mordecai going forth out of the palace and from the king's presence shone in royal apparel, to wit, of violet and sky-colour, wearing a golden crown on his head and clothed with a cloak of silk and purple. And all the city rejoiced and was glad. <sup>16</sup> But to the Jews a new light seemed to rise, joy, honour and dancing. <sup>17</sup> *And* in all peoples, cities and provinces, whithersoever the king's commandments came, there was wonderful rejoicing, feasts and banquets and *keeping* holy day, insomuch that many of other *nations* and religion joined themselves to their worship and ceremonies, for a great dread of the name of the Jews had fallen upon all.

## Caput 9

**I**gitur duodecimi mensis, quem Adar vocari ante iam diximus, tertiadecima die, quando cunctis Iudaeis interfectio parabatur et hostes eorum inhiabant sanguini, versa vice, Iudaei superiores esse coeperunt et se de adversariis vindicare. <sup>2</sup> Congregatique sunt per singulas civitates oppida et loca ut extenderent manum contra inimicos et persecutores suos. Nullusque ausus est resistere, eo quod omnes populos magnitudinis eorum formido penetrarat. <sup>3</sup> Nam et provinciarum iudices et duces et procuratores omnisque dignitas quae singulis locis et operibus praeerat extollebant Iudaeos timore Mardochei, <sup>4</sup> quem principem esse palatii et plurimum posse cognoverant, fama quoque nominis eius crescebat cotidie et per cunctorum ora volitabat. <sup>5</sup> Itaque percusserunt Iudaei inimicos suos plaga magna et occiderunt eos, reddentes eis quod sibi paraverant facere, <sup>6</sup> in tantum ut etiam in Susis quingentos viros interficerent extra decem filios Aman, Agagitae, hostis Iudaeorum, quorum ista sunt

## Chapter 9

The Jews kill their enemies that would have killed them.

The days of Purim are appointed to be kept holy.

So on the thirteenth day of the twelfth month, which *as* we have said above is called Adar, when *all the Jews were designed to be massacred* and their enemies were greedy after their blood, the case being altered, the Jews began to have the upper hand and to revenge themselves of their adversaries. <sup>2</sup> And they gathered themselves together in every city and town and place to lay their *hands* on their enemies and their persecutors. And no one durst withstand them, for the fear of their power had gone through every people. <sup>3</sup> And the judges of the provinces and the governors and lieutenants and every one in dignity that presided over every place and work extolled the Jews for fear of Mordecai, <sup>4</sup> *for* they knew him to be prince of the palace and to have great power, and the fame of his name increased daily and was spread abroad through all men's mouths. <sup>5</sup> So the Jews made a great slaughter of their enemies and killed them, repaying according to what they had prepared to do to them, <sup>6</sup> insomuch that even in Susa they killed five hundred men besides the ten sons of Haman, the Agagite, the enemy of the Jews,

nomina: <sup>7</sup> Pharsandatha et Delphon et Esphata <sup>8</sup> et Phorata et Adalia et Aridatha <sup>9</sup> et Ephermesta et Arisai et Aridai et Vaizatha. <sup>10</sup> Quos cum occidissent praedas de substantiis eorum agere noluerunt. <sup>11</sup> Statimque numerus eorum qui occisi erant in Susis ad regem relatus est. <sup>12</sup> Qui dixit reginae, “In urbe Susis interfecere Iudaei quingentos viros et alios decem filios Aman. Quantam putas eos exercere caedem in universis provinciis? Quid ultra postulas, et quid vis ut fieri iubeam?”

<sup>13</sup> Cui illa respondit, “Si regi placet, detur potestas Iudaeis ut sicut hodie fecerunt in Susis sic et cras faciant et decem filii Aman in patibulis suspendantur.” <sup>14</sup> Praecepitque rex ut ita fieret. Statimque in Susis pendit edictum, et decem Aman filii suspensi sunt. <sup>15</sup> Congregatis Iudaeis quartadecima Adar mensis die, interfecti sunt in Susis trecenti viri, nec eorum ab illis direpta substantia est. <sup>16</sup> Sed et per omnes provincias quae ditioni regis subiacebant pro animabus suis stetere Iudaei interfectis hostibus ac persecutoribus suis in tantum ut septuaginta quinque milia occisorum implerentur, et nullus de substantiis eorum quicquam contingeret.

<sup>17</sup> Dies autem tertiusdecimus mensis Adar primus apud omnes interfectionis fuit, et quartodecimo die caedere desierunt, quem constituerunt esse sollemnem ut in eo omni deinceps tempore vacarent epulis, gaudio atque conviviiis. <sup>18</sup> At hii qui in urbe Susis caedem exercuerant tertiodecimo et quartodecimo eiusdem mensis die in caede versati sunt, quintodecimo autem die percutere desierunt. Et idcirco

whose names are these: <sup>7</sup> Parshandatha and Dalphon and Aspatha <sup>8</sup> and Poratha and Adalia and Aridatha <sup>9</sup> and Parmashta and Arisai and Aridai and Vaizatha. <sup>10</sup> And when they had slain them they would not *touch* the spoils of their goods. <sup>11</sup> And presently the number of them that were killed in Susa was brought to the king. <sup>12</sup> And he said to the queen, "The Jews have killed five hundred men in the city of Susa besides the ten sons of Haman. How many dost thou think they have slain in all the provinces? What askest thou more, and what wilt thou have me to command to be done?"

<sup>13</sup> *And* she answered, "If it please the king, let *it* be granted to the Jews to do tomorrow in Susan as they have done to-day and that the ten sons of Haman may be hanged upon gibbets." <sup>14</sup> And the king commanded that it should be so done. And forthwith the edict was hung up in Susa, and the ten sons of Haman were hanged. <sup>15</sup> And on the fourteenth day of the month Adar the Jews gathered themselves together, and they killed in Susa three hundred men, but they took not their substance. <sup>16</sup> Moreover through all the provinces which were subject to the king's dominion the Jews stood for their lives and slew their enemies and persecutors insomuch that the number of them that were killed amounted to seventy-five thousand, and no man took any of their goods.

<sup>17</sup> Now the thirteenth day of the month Adar was the first day with them all of the slaughter, and on the fourteenth day they left off, which they ordained to be kept holy day so that all times hereafter they should celebrate it with feasting, joy and banquets. <sup>18</sup> But they that were killing in the city of Susa were employed in the slaughter on the thirteenth and fourteenth day of the same month, and on the fifteenth day they

eandem diem constituere sollemnem epularum atque laetitiae. <sup>19</sup> Hii vero Iudaei qui in oppidis non muratis ac villis morabantur quartumdecimum diem mensis Adar conviviorum et gaudii decreverunt ita ut exultent in eo et mittant sibi mutuo partes epularum et ciborum. <sup>20</sup> Scripsit itaque Mardocheus omnia haec et litteris comprehensa misit ad Iudaeos qui in omnibus regis provinciis morabantur, tam in vicino positis quam procul, <sup>21</sup> ut quartamdecimam et quintamdecimam diem mensis Adar pro festis susciperent et revertente semper anno sollemni honore celebrarent <sup>22</sup> quia in ipsis diebus se ulti sunt Iudaei de inimicis suis et luctus atque tristitia in hilaritatem gaudiumque conversa sint essentque istae dies epularum atque laetitiae et mitterent sibi invicem ciborum partes et pauperibus munuscula largirentur.

<sup>23</sup> Susceperuntque Iudaei in sollemnem ritum cuncta quae eo tempore facere coeperant et quae Mardocheus litteris facienda mandaverat, <sup>24</sup> Aman enim, filius Amadathi stirpis Agag, hostis et adversarius Iudaeorum, cogitavit contra eos malum ut occideret illos atque deleret et misit Phur, quod nostra lingua vertitur in sortem. <sup>25</sup> Et postea ingressa est Hester ad regem, obsecrans ut conatus eius litteris regis irriti fierent et malum quod contra Iudaeos cogitaverat reverteretur in caput eius. Denique et ipsum et filios eius adfixerunt cruci. <sup>26</sup> Atque ex illo tempore dies isti appellati sunt Phurim, id est, Sortium, eo quod Phur, id est, sors, in urnam missa fuerit. Et cuncta quae gesta sunt epistulae, id est, libri, huius volumine, continentur, <sup>27</sup> quaeque sustinue-



rested. And therefore they appointed that day to be a holy day of feasting and gladness. <sup>19</sup> But those Jews that dwelt in towns not walled and in villages appointed the fourteenth day of the month Adar for banquets and gladness so as to rejoice on that day and send one another portions of their banquets and meats. <sup>20</sup> And Mordecai wrote all these things and sent them comprised in letters to the Jews that abode in all the king's provinces, both those that lay near and those afar off, <sup>21</sup> that they should receive the fourteenth and fifteenth day of the month Adar for holy days and always at the return of the year should celebrate them with solemn honour <sup>22</sup> because on those days the Jews revenged themselves of their enemies and their mourning and sorrow were turned into mirth and joy and that these should be days of feasting and gladness in which they should send one to another portions of meats and should give gifts to the poor.

<sup>23</sup> And the Jews undertook *to observe with solemnity* all they had begun to do at that time which Mordecai by letters had commanded to be done, <sup>24</sup> for Haman, the son of Hammedatha of the race of Agag, the enemy and adversary of the Jews, had devised evil against them to kill them and destroy them and had cast Pur, *that is*, the lot. <sup>25</sup> And afterwards Esther went in to the king, beseeching him that his endeavours might be made void by the king's letters and the evil that he had intended against the Jews might return upon his own head. And so both he and his sons were hanged upon gibbets. <sup>26</sup> And since that time these days are called Purim, that is, of lots, because Pur, that is, the lot, was cast into the urn. And all things that were done are contained in the volume of this epistle, that is, of this book, <sup>27</sup> and the things that they suffered and that were afterwards changed the

rint et quae deinceps inmutata sint suscepere Iudaei super se et semen suum et super cunctos qui religioni eorum voverint copulari ut nulli liceat duos hos dies absque sollemnitate transigere quos scriptura testatur et certa expetunt tempora annis sibi iugiter succedentibus. <sup>28</sup> Isti sunt dies quos nulla umquam delebit oblivio et per singulas generationes cunctae in toto orbe provinciae celebrabunt, nec est ulla civitas in qua dies Phurim, id est, Sortium, non observentur a Iudaeis et ab eorum progenie, quae his caerimoniis obligata est.

<sup>29</sup> Scripseruntque Hester, regina, filia Abiahil, et Mardocheus, Iudaeus, etiam secundam epistulam ut omni studio dies ista sollemnis sanciretur in posterum. <sup>30</sup> Et miserunt ad omnes Iudaeos qui in centum viginti septem Regis Asueri provinciis versabantur ut haberent pacem et susciperent veritatem <sup>31</sup> observantes Dies Sortium et suo tempore cum gaudio celebrarent sicut constituerat Mardocheus et Hester, et illi observanda susceperant a se et a semine suo, ieiunia atque clamores et Sortium Dies <sup>32</sup> et omnia quae libri huius, qui vocatur Hester, historia continentur.

Jews took upon themselves and their seed and upon all that had a mind to be joined to their religion so that it should be lawful for none to pass *these* days without solemnity which the writing testifieth and certain times require as the years continually succeed one another.<sup>28</sup> These are the days which shall never be forgot and which all provinces in the whole world shall celebrate throughout all generations, neither is there any city wherein the days of Purim, that is, of lots, must not be observed by the Jews and by their posterity, which is bound to these ceremonies.

<sup>29</sup> And Esther, the queen, the daughter of Abihail, and Mordecai, the Jew, wrote also a second epistle that with all diligence this day should be established a festival for the time to come.<sup>30</sup> And they sent to all the Jews that were in the hundred and twenty-seven provinces of King Ahasuerus that they should have peace and receive truth<sup>31</sup> and observe the Days of Lots and celebrate them with joy in their proper time as Mordecai and Esther had appointed, and they undertook them to be observed by themselves and by their seed, fasts and cries and the Days of Lots<sup>32</sup> and all things which are contained in the history of this book, which is called Esther.

## Caput 10

**R**ex vero Asuerus omnem terram et cunctas maris insulas fecit tributarias. <sup>2</sup> Cuius fortitudo et imperium et dignitas atque sublimitas qua exaltavit Mardocheum scripta sunt in libris Medorum atque Persarum <sup>3</sup> et quomodo Mardocheus Iudaici generis secundus a Rege Asuero fuerit et magnus apud Iudaeos et acceptabilis plebi fratrum suorum, quae-rens bona populo suo et loquens ea quae ad pacem sui seminis pertinerent.

*Quae habentur in Hebraeo plena fide expressi. Haec autem quae sequuntur scripta repperi in editione Vulgata, quae Graecorum lingua et litteris continentur. Et iterum, post finem libri hoc capitulum ferebatur, quod, iuxta consuetudinem nostram obelo, id est, veru, prae-notavimus.*

<sup>4</sup> Dixitque Mardocheus, "A Deo facta sunt ista. <sup>5</sup> Recordatus sum somnii quod videram haec eadem significantis, nec eorum quicquam irritum fuit. <sup>6</sup> Parvus fons qui crevit in fluvium et in lucem solemque conversus est et in aquas plurimas redundavit Hester est, quam rex accepit uxorem et voluit esse reginam. <sup>7</sup> Duo autem dracones ego sum et Aman. <sup>8</sup> Gentes quae convenerant hii sunt qui delere nomen conati

## Chapter 10

Ahasuerus's greatness. Mordecai's dignity.

And King Ahasuerus made all the land and all the islands of the sea tributary. <sup>2</sup> And his strength and his empire and the dignity and greatness wherewith he exalted Mordecai are written in the books of the Medes and of the Persians <sup>3</sup> and how Mordecai of the race of the Jews was next after King Ahasuerus and great among the Jews and acceptable to the people of his brethren, seeking the good of his people and speaking those things which were for the welfare of his seed.

*That which is in the Hebrew I have expressed faithfully. And I found the following writings in the Septuagint, which are in the Greek language and letters. Moreover, this chapter used to be placed after the end of the book, and according to our custom we have preceded it with an obelisk, that is, a dagger.*

<sup>4</sup> Then Mordecai said, "God hath done these things. <sup>5</sup> I remember a dream that I saw which signified these same things, and nothing thereof hath failed. <sup>6</sup> The little fountain which grew into a river and was turned into a light and into the sun and abounded into many waters is Esther, whom the king married and made queen. <sup>7</sup> But the two dragons are I and Haman. <sup>8</sup> The nations that were assembled are they that

sunt Iudaeorum, <sup>9</sup> gens autem mea Israhel est, qui clamavit ad Dominum. Et salvum fecit Dominus populum suum, liberavitque nos de omnibus malis et fecit signa magna atque portenta inter gentes, <sup>10</sup> et duas sortes esse praecepit, unam populi Dei et alteram cunctarum gentium. <sup>11</sup> Venitque utraque sors in statutum ex illo iam tempore diem coram Deo universis gentibus, <sup>12</sup> et recordatus est Dominus populi sui ac misertus hereditati suae. <sup>13</sup> Et observabuntur dies isti in mense Adar quartadecima et quintadecima die eiusdem mensis, cum omni studio et gaudio in unum coetum populi congregati in cunctas deinceps generationes populi Israhel."

## Caput II

**A**nno quarto regnantibus Ptolomeo et Cleopatra adtulerunt Dositheus, qui se sacerdotem et Levitici generis ferebat, et Ptolomeus, filius eius, hanc epistulam Phurim, quam dixerunt interpretatum esse Lysimachum, Ptolomei filium, in Hierusalem.

endeavoured to destroy the name of the Jews, <sup>9</sup> and my nation is Israel, who cried to the Lord. And the Lord saved his people, and he delivered us from all evils and hath wrought great signs and wonders among the nations, <sup>10</sup> and he commanded that there should be two lots, one of the people of God and the other of all the nations. <sup>11</sup> And both lots came to the day appointed already from that time before God to all nations, <sup>12</sup> and the Lord remembered his people and had mercy on his inheritance. <sup>13</sup> And these days shall be observed in the month of Adar on the fourteenth and fifteenth day of the same month, with all diligence and joy of the people gathered into one assembly throughout all the generations hereafter of the people of Israel."

## Chapter II

The dream of Mordecai, which in the ancient Greek and Latin Bibles was into the beginning of the book, but was detached by St. Jerome and put in this place.

**I**n the fourth year of the reign of Ptolemy and Cleopatra Dositheus, who said he was a priest and of the Levitical race, and Ptolemy, his son, brought this epistle of Purim, which they said Lysimachus, the son of Ptolemy, had interpreted in Jerusalem.

*Hoc quoque principium erat in editione Vulgata quod nec in Hebraeo nec apud ullum fertur interpretum.*

<sup>2</sup> Anno secundo regnante Artarxerse maximo, prima die mensis Nisan vidit somnium Mardocheus, filius Iahiri, filii Semei, filii Cis de tribu Benjamin, <sup>3</sup> homo Iudaeus qui habitabat in urbe Susis, vir magnus et inter primos aulae regiae. <sup>4</sup> Erat autem de eo numero captivorum quos transtulerat Nabuchodonosor, rex Babylonis, de Hierusalem cum Iecho-  
nia, rege Iuda. <sup>5</sup> Et hoc eius somnium fuit:

Apparuerunt voces et tumultus et tonitrua et terraemotus et conturbatio super terram. <sup>6</sup> Et ecce: duo dracones magni paratique contra se in proelium. <sup>7</sup> Ad quorum clamorem cunctae concitatae sunt nationes ut pugnarent contra gentem iustorum. <sup>8</sup> Fuitque dies illa tenebrarum et discriminis, tribulationis et angustiae et ingens formido super terram. <sup>9</sup> Conturbataque est gens iustorum timentium mala sua et praeparata ad mortem. <sup>10</sup> Clamaveruntque ad Deum, et illis vociferantibus fons parvus crevit in fluvium maximum et in aquas plurimas redundavit. <sup>11</sup> Lux et sol ortus est, et humiles exaltati sunt, et devoraverunt inclitos.

<sup>12</sup> Quod cum vidisset Mardocheus et surrexisset de stratu cogitabat quid Deus facere vellet, et fixum habebat in animo, scire cupiens quid significaret somnium.



*And this was the beginning of the Septuagint, which is related neither in Hebrew nor by any of the translators.*

<sup>2</sup> In the second year of the reign of Artaxerxes the great, in the first day of the month Nisan Mordecai, the son of Jair, the son of Shimei, the son of Kish of the tribe of Benjamin, <sup>3</sup> a Jew who dwelt in the city of Susa, a great man and among the first of the king's court, had a dream. <sup>4</sup> Now he was of the number of the captives whom Nebuchadnezzar, king of Babylon, had carried away from Jerusalem with Jeconiah, king of Judah. <sup>5</sup> And this was his dream:

*Behold:* there were voices and tumults and thunders and earthquakes and a disturbance upon the earth. <sup>6</sup> And behold: two great dragons *came forth ready* to fight one against another. <sup>7</sup> And at their cry all nations were stirred up to fight against the nation of the just. <sup>8</sup> And that was a day of darkness and danger, of tribulation and distress and great fear upon the earth. <sup>9</sup> And the nation of the just was troubled fearing their own evils and was prepared for death. <sup>10</sup> And they cried to God, and as they were crying a little fountain grew into a very great river and abounded into many waters. <sup>11</sup> The light and the sun rose up, and the humble were exalted, and they devoured the glorious.

<sup>12</sup> And when Mordecai had seen this and arose out of his bed he was thinking what God would do, and he kept it fixed in his mind, desirous to know what the dream should signify.

## Caput 12

**M**orabatur autem eo tempore in aula regis cum Gabatha et Thara, eunuchis regis qui ianitores erant palatii. <sup>2</sup> Cumque intellexisset cogitationes eorum et curas diligentius pervidisset didicit quod conarentur in Regem Artarxersen manus mittere, et nuntiavit super eo regi. <sup>3</sup> Qui, de utroque habita quaestione, confessos duci iussit ad mortem. <sup>4</sup> Rex autem quod gestum erat scripsit in commentariis, sed et Mardocheus rei memoriam litteris tradidit. <sup>5</sup> Praecepitque ei rex ut in aula palatii moraretur datis ei pro delatione muneribus. <sup>6</sup> Aman vero, filius Amadathi, Bugeus, erat gloriosissimus coram rege et voluit nocere Mardocheo et populo eius pro duobus regis eunuchis qui fuerant interfecti.

*Hucusque proemium. Quae sequuntur in eo loco posita erant ubi scriptum est in volumine, "et diriperent bona" vel "substantias eorum" quae in sola Vulgata editione repperimus.*

## Chapter 12

Mordecai detects the conspiracy of the two eunuchs.

And he abode at that time in the king's court with Gabatha and Tharra, the king's eunuchs who were porters of the palace. <sup>2</sup> And when he understood their designs and had diligently searched into their projects he learned that they went about to lay violent hands on King Artaxerxes, and he told the king thereof. <sup>3</sup> Then the king had them both examined, and after they had confessed commanded them to be put to death. <sup>4</sup> But the king made a record of what was done, and Mordecai also committed the memory of the thing to writing. <sup>5</sup> And the king commanded him to abide in the court of the palace and gave him presents for the information. <sup>6</sup> But Haman, the son of Hammedatha, the Bougean, was in great honour with the king and sought to hurt Mordecai and his people because of the two eunuchs of the king who were put to death.

*The proem comes up to here. The following had been placed in the book where it is written, "to make a spoil of their goods," [Est 3:13] which we only find in the Septuagint.*

## Caput 13

*E*pistulae autem hoc exemplar fuit:

<sup>1</sup> “Rex maximus, Artaxerses, ab India usque Aethiopiam, centum viginti septem provinciarum principibus et ducibus qui eius imperio subiecti sunt, salutem.

<sup>2</sup> “Cum plurimis gentibus imperarem et universum orbem meae dicioni subiugassem, volui nequaquam abuti potentiae magnitudine, sed clementia et lenitate gubernare subiectos ut absque ullo terrore vitam silentio transigentes optata cunctis mortalibus pace fruerentur. <sup>3</sup> Quaerente autem me a consiliariis meis quomodo hoc posset impleri unus qui sapientia et fide ceteros praecebat et erat post regem secundus, Aman nomine, <sup>4</sup> indicavit mihi in toto orbe terrarum populum esse dispersum qui novis uteretur legibus et contra omnium gentium faciens consuetudinem, regum iussa contemneret et universarum concordiam nationum sua dissensione violaret. <sup>5</sup> Quod cum didicissemus videntes unam gentem rebellem adversum omne hominum genus perversis uti legibus nostrisque iussionibus contraire et turbare subiectarum nobis provinciarum pacem atque concordiam,

## Chapter 13

A copy of a letter sent by Haman to destroy the Jews. Mordecai's prayer for the people.

*And this was the copy of the letter:*

<sup>1</sup> “Artaxerxes, the great king *who reigneth* from India to Ethiopia, to the princes and governors of the hundred and twenty-seven provinces that are subject to his empire, greeting.

<sup>2</sup> “Whereas I reigned over many nations and had brought all the world under my dominion, I was not willing to abuse the greatness of my power, but to govern my subjects with clemency and lenity that they might live quietly without any terror and might enjoy peace which is desired by all men. <sup>3</sup> But when I asked my counsellors how this might be accomplished one that excelled the rest in wisdom and fidelity and was second after the king, Haman by name, <sup>4</sup> told me that there was a people scattered through the whole world which used new laws and acted against the customs of all nations, despised the commandments of kings and violated by their opposition the concord of all nations. <sup>5</sup> Wherefore having learned this and seeing one nation in opposition to all mankind using perverse laws and going against our commandments and disturbing the peace and concord of the

<sup>6</sup> iussimus ut quoscumque Aman, qui omnibus provinciis praepositus est et secundus a rege et quem patris loco colimus, monstraverit, cum coniugibus ac liberis deleantur ab inimicis suis nullusque eorum misereatur quartadecima die duodecimi mensis Adar anni praesentis, <sup>7</sup> ut nefarii homines uno die ad inferos descendentes reddant imperio nostro pacem quam turbaverant.”

*Hucusque exemplar epistulae. Quae sequuntur post eum locum scripta repperi, ubi legitur, “Pergensque Mardocheus fecit omnia quae ei mandaverat Hester.” Nec tamen habentur in Hebraico et apud nullum penitus feruntur interpretum.*

<sup>8</sup> Mardocheus autem deprecatus est Dominum, memor omnium operum eius, <sup>9</sup> et dixit, “Domine, Domine, rex omnipotens, in dicione enim tua cuncta sunt posita, et non est qui possit tuae resistere voluntati, si decreveris salvare Israhel. <sup>10</sup> Tu fecisti caelum et terram et quicquid caeli ambitu continetur. <sup>11</sup> Dominus omnium es, nec est qui resistat maiestati tuae. <sup>12</sup> Cuncta nosti, et scis quia non pro superbia et contumelia et aliqua gloriae cupiditate fecerim hoc ut non adorarem Aman superbissimum, <sup>13</sup> libenter enim pro salute Israhel etiam vestigia pedum eius deosculari paratus essem, <sup>14</sup> sed timui ne honorem Dei mei transferrem ad hominem et ne quemquam adorarem excepto Deo meo. <sup>15</sup> Et nunc, Domine, rex, Deus Abraham, miserere populi tui, quia volunt nos inimici nostri perdere, et hereditatem tuam delere. <sup>16</sup> Ne despicias partem tuam quam redemisti tibi de Aegypto. <sup>17</sup> Exaudi deprecationem meam, et propi-

provinces subject to us, <sup>6</sup> we have commanded that all whom Haman shall mark out, who is chief over all the provinces and second after the king and whom we honour as a father, shall be utterly destroyed by their enemies with their wives and children and that none shall have pity on them on the fourteenth day of the twelfth month Adar of this present year, <sup>7</sup> that these wicked men going down to hell in one day may restore to our empire the peace which they had disturbed."

*The copy of the letter comes up to here. I found the following written after the place where one reads, "So Mordecai went and did all that Esther had commanded him." [Est 4:17] And nevertheless, it is not contained in the Hebrew, nor is it related by any of the translators.*

<sup>8</sup> But Mordecai besought the Lord, remembering all his works, <sup>9</sup> and said, "O Lord, Lord, almighty king, for all things are in thy power, and there is none that can resist thy will, if thou determine to save Israel. <sup>10</sup> Thou hast made heaven and earth and all things that are under the cope of heaven. <sup>11</sup> Thou art Lord of all, and there is none that can resist thy majesty. <sup>12</sup> Thou knowest all things, and thou knowest that it was not out of pride and contempt or any desire of glory that I refused to worship the proud Haman, <sup>13</sup> for I would willingly and readily for the salvation of Israel have kissed even the steps of his feet, <sup>14</sup> but I feared lest I should transfer the honour of my God to a man and lest I should adore any one except my God. <sup>15</sup> And now, O Lord, O king, O God of Abraham, have mercy on thy people, because our enemies resolve to destroy us, and extinguish thy inheritance. <sup>16</sup> Despise not thy portion which thou hast redeemed for thyself out of Egypt. <sup>17</sup> Hear my supplication, and be merciful to

tius esto sorti et funiculo tuo, et converte luctum nostrum in gaudium ut viventes laudemus nomen tuum, Domine, et non claudas ora te canentium.”<sup>18</sup> Omnis quoque Israhel parimente et obsecratione clamavit ad Dominum eo quod eis certa mors inpenderet.

## Caput 14

**H**ester quoque Regina confugit ad Dominum pavens periculum quod iminebat. <sup>2</sup> Cumque deposuisset vestes regias fletibus et luctui apta indumenta suscepit. Et pro unguentis variis, cinere et stercore implevit caput, et corpus suum humiliavit ieiuniis, omniaque loca in quibus laetari ante consueverat crinium laceratione conplevit. <sup>3</sup> Et deprecabatur Dominum, Deum Israhel, dicens, “Domine mi qui rex noster es solus, adiuva me, solitariam, et cuius praeter te nullus auxiliator est alius. <sup>4</sup> Periculum meum in manibus meis est. <sup>5</sup> Audivi a patre meo quod tu, Domine, tulisses Israhel de cunctis gentibus et patres nostros ex omnibus retro maioribus suis ut possideres hereditatem sempiternam, fecistique eis sicut locutus es. <sup>6</sup> Peccavimus in conspectu tuo, et idcirco tradidisti nos in manibus inimicorum nostro-



thy lot and inheritance, and turn our mourning into joy that we may live and praise thy name, O Lord, and shut not the mouths of them that sing to thee.”<sup>18</sup> And all Israel with like mind and supplication cried to the Lord because *they saw certain death hanging* over their heads.

## Chapter 14

The prayer of Esther for herself and her people.

Queen Esther also fearing the danger that was at hand had recourse to the Lord.<sup>2</sup> And when she had laid away her royal apparel she put on garments suitable for weeping and mourning. Instead of divers precious ointments, she covered her head with ashes and dung, and she humbled her body with fasts, and all the places in which before she was accustomed to rejoice she filled with her torn hair.<sup>3</sup> And she prayed to the Lord, the God of Israel, saying, “O my Lord who alone art our king, help me, a desolate woman, and who have no other helper but thee.<sup>4</sup> My danger is in my hands.<sup>5</sup> I have heard of my father that thou, O Lord, didst take Israel from among all nations and our fathers from all their predecessors to possess them as an everlasting inheritance, and thou hast done to them as thou hast promised.<sup>6</sup> We have sinned in thy sight, and therefore thou hast delivered

rum, <sup>7</sup> coluimus enim deos eorum. Iustus es, Domine. <sup>8</sup> Et nunc non eis sufficit quod durissima nos opprimunt servitute, sed robur manuum suarum idolorum potentiae deputantes <sup>9</sup> volunt tua mutare promissa et delere hereditatem tuam et claudere ora te laudantium atque extinguere gloriam templi et altaris tui <sup>10</sup> ut aperiant ora Gentium et laudent idolorum fortitudinem et praedicent carnalem regem in sempiternum.

<sup>11</sup> “Ne tradas, Domine, sceptrum tuum his qui non sunt ne rideant ad ruinam nostram, sed converte consilium eorum super eos, et eum qui in nos coepit saevire disperde. <sup>12</sup> Memento, Domine, et ostende te nobis in tempore tribulationis nostrae et mihi da fiduciam, rex deorum, et universae, Domine, potestatis. <sup>13</sup> Tribue sermonem compositum in ore meo in conspectu leonis, et transfer cor illius in odium hostis nostri ut et ipse pereat et ceteri qui ei consentiunt. <sup>14</sup> Nos autem libera manu tua, et adiuva me nullum alium habentem auxilium nisi te, Domine, qui habes omnium scientiam. <sup>15</sup> Et nosti quia oderim gloriam iniquorum et detester cubile incircumcisorum et omnis alienigenae. <sup>16</sup> Tu scis necessitatem meam, quod abominer signum superbiae et gloriae meae quod est super caput meum in diebus ostentationis meae et detester illud quasi pannum menstruatae et non portem in diebus silentii mei <sup>17</sup> et quod non comederim in mensa Aman nec mihi placuerit convivium regis et non biberim vinum libaminum <sup>18</sup> et numquam laetata sit ancilla tua ex quo huc translata sum usque in praesentem diem nisi in te, Domine, Deus Abraham.

us into the hands of our enemies, <sup>7</sup> for we have worshipped their gods. Thou art just, O Lord. <sup>8</sup> And now they are not content to oppress us with most hard bondage, but attributing the strength of their hands to the power of their idols <sup>9</sup> they design to change thy promises and destroy thy inheritance and shut the mouths of them that praise thee and extinguish the glory of thy temple and altar <sup>10</sup> that they may open the mouths of Gentiles and praise the strength of idols and magnify for ever a carnal king.

<sup>11</sup> "Give not, O Lord, thy sceptre to them that are not lest they laugh at our ruin, but turn their counsel upon themselves, and destroy him that hath begun to rage against us. <sup>12</sup> Remember, O Lord, and shew thyself to us in the time of our tribulation, and give me boldness, O Lord, king of gods, and of all power. <sup>13</sup> Give me a well ordered speech in my mouth in the presence of the lion, and turn his heart to the hatred of our enemy that both he himself may perish and the rest that consent to him. <sup>14</sup> But deliver us by thy hand, and help me who have no other helper but thee, O Lord, who hast the knowledge of all things. <sup>15</sup> And thou knowest that I hate the glory of the wicked and abhor the bed of the uncircumcised and of every stranger. <sup>16</sup> Thou knowest my necessity, that I abominate the sign of my pride and glory which is upon my head in the days of my public appearance and detest it as a menstruous rag and wear it not in the days of my silence <sup>17</sup> and that I have not eaten at Aman's table nor hath the king's banquet pleased me and that I have not drunk the wine of the drink offerings <sup>18</sup> and that thy handmaid hath never rejoiced since I was brought hither unto this day but in thee, O Lord, the God of Abraham.

19 “Deus, fortis super omnes, exaudi vocem eorum qui nullam aliam spem habent, et libera nos de manu iniquorum, et erue me a timore meo.”

## Caput 15

*H*aec quoque addita repperi in editione Vulgata.

1 Et mandavit ei (*haut dubium quin Hesteri Mardocheus*) ut ingrederetur ad regem et rogaret pro populo suo et pro patria sua. 2 “Memorare,” inquit, “dierum humilitatis tuae, quomodo nutrita sis in manu mea quia Aman, secundus a rege, locutus est contra nos in mortem. 3 Et tu invoca Dominum, et loquere regi pro nobis, et libera nos de morte.”

*Necnon et ista quae subdita sunt in editione Vulgata repperi.*

4 Die autem tertio deposuit vestimenta ornatus sui et circumdata est gloria sua. 5 Cumque regio fulgeret habitu et invocasset omnium rectorem et salvatorem, Deum, adsumpsit duas famulas, 6 et super unam quidem innitebatur quasi prae deliciis et nimia teneritudine corpus suum ferre non sustinens. 7 Altera autem famularum sequebatur dominam, defluentia in humum indumenta sustentans. 8 Ipsa autem

19 "O God, who art mighty above all, hear the voice of them that have no other hope, and deliver us from the hand of the wicked, and deliver me from my fear."

## Chapter 15

Esther comes into the king's presence. She is terrified, but God turns his heart.

*This also I found added in the Septuagint.*

1 And he commanded her (*no doubt but he was Mordecai*) to go to the king and petition for her people and for her country. 2 "Remember," said he, "the days of thy low estate, how thou wast brought up by my hand because Haman, the second after the king, hath spoken against us unto death. 3 And do thou call upon the Lord, and speak to the king for us, and deliver us from death."

*I also found this that follows in the Septuagint.*

4 And on the third day she laid away the garments she wore and put on her glorious apparel. 5 And glittering in royal robes after she had called upon God, the ruler and saviour of all, she took two maids with her, 6 and upon one of them she leaned as if for delicateness and overmuch tenderness she were not able to bear up her own body. 7 And the other maid followed her lady, bearing up her train flowing on the ground. 8 But she with a rosy colour in her face and

roseo vultu colore perfusa et gratis ac nitentibus oculis tristem celabat animum et nimio timore contractum. <sup>9</sup> Ingressa igitur cuncta per ordinem ostia stetit contra regem ubi ille residebat super solium regni sui indutus vestibus regiis auroque fulgens et pretiosis lapidibus, eratque terribilis aspectu. <sup>10</sup> Cumque elevasset faciem et ardentibus oculis furorem pectoris indicasset regina corruit, et in pallorem colore mutato; lassum super ancillulam reclinavit caput.

<sup>11</sup> Convertitque Deus spiritum regis in mansuetudinem, et festinus ac metuens exilivit de solio et sustentans eam ulnis suis donec rediret ad se his verbis blandiebatur, <sup>12</sup> "Quid habes, Hester? Ego sum frater tuus; noli metuere. <sup>13</sup> Non morieris, non enim pro te sed pro omnibus haec lex constituta est. <sup>14</sup> Accede igitur, et tange sceptrum." <sup>15</sup> Cumque illa reticeret tulit auream virgam et posuit super collum eius et osculatus est eam et ait, "Cur mihi non loqueris?"

<sup>16</sup> Quae respondit, "Vidi te, domine, quasi angelum Dei, et conturbatum est cor meum prae timore gloriae tuae, <sup>17</sup> valde enim mirabilis es, domine, et facies tua plena est gratiarum." <sup>18</sup> Cumque loqueretur rursum corruit et paene exanimata est, <sup>19</sup> rex autem turbabatur, et omnes ministri eius consolabantur eam.

with gracious and bright eyes hid a mind full of anguish and exceeding great fear. <sup>9</sup> So going in *she passed* through all the doors in order and stood before the king where he sat upon his royal throne clothed with his royal robes and glittering with gold and precious stones, and he was terrible to behold. <sup>10</sup> And when he had lifted up his countenance and with burning eyes had shewn the wrath of his heart the queen sunk down, and her colour turned pale, *and* she rested her weary head upon her handmaid.

<sup>11</sup> And God changed the king's spirit into mildness, and all in haste and in fear he leaped from his throne and holding her up in his arms till she came to herself caressed her with these words, <sup>12</sup> "What is the matter, Esther? I am thy brother; fear not. <sup>13</sup> Thou shalt not die, for this law is not made for thee but for all others. <sup>14</sup> Come near then, and touch the sceptre." <sup>15</sup> And as she held her peace he took the golden sceptre and laid it upon her neck and kissed her and said, "Why dost thou not speak to me?"

<sup>16</sup> She answered, "I saw thee, my lord, as an angel of God, and my heart was troubled for fear of thy majesty, <sup>17</sup> for thou, my lord, art very admirable, and thy face is full of graces." <sup>18</sup> And while she was speaking she fell down again and was almost in a swoon, <sup>19</sup> but the king was troubled, and all his servants comforted her.

## Caput 16

*E*xemplar epistulae Regis Artaxerses quam pro Iudaeis ad totas regni sui provincias misit, quod et ipsum in Hebraico volumine non habetur.

<sup>1</sup> “Rex magnus Artaxerses ab India usque Aethiopiam centum viginti septem provinciarum ducibus ac principibus qui nostrae oboediunt iussioni salutem dicit.

<sup>2</sup> “Multi bonitate principum et honore qui in eos conlatus est abusi sunt in superbiam <sup>3</sup> et non solum subiectos regibus nituntur opprimere sed datam sibi gloriam non ferentes in ipsos qui dederunt moliuntur insidias. <sup>4</sup> Nec contenti sunt gratias non agere beneficiis et humanitatis in se iura violare, sed Dei quoque, cuncta cernentis, arbitrantur se fugere posse sententiam. <sup>5</sup> Et in tantum vesaniae proruperunt ut eos qui credita sibi officia diligenter observant et ita cuncta agunt ut omnium laude sint digni mendaciorum cuniculis conentur subvertere <sup>6</sup> dum aures principum simplices et ex sua natura alios aestimantes callida fraude decipiunt. <sup>7</sup> Quae res et ex veteribus probatur historiis et ex his quae geruntur



## Chapter 16

A copy of the king's letter in favour of the Jews.

*A copy of King Artaxerxes' letter which he sent in favor of the Jews to all the provinces of his kingdom, which is also not included in the Hebrew book.*

<sup>1</sup> "The great king Artaxerxes from India to Ethiopia to the governors and princes of a hundred and twenty-seven provinces which obey our command sendeth greeting.

<sup>2</sup> "Many have abused unto pride the goodness of princes and the honour that hath been bestowed upon them <sup>3</sup> and not only endeavour to oppress the king's subjects but not bearing the glory that is given them take in hand to practise also against them that gave it. <sup>4</sup> Neither are they content not to return thanks for benefits *received* and to violate in themselves the laws of humanity, but they think they can also escape the justice of God, who seeth all things. <sup>5</sup> And they break out into so great madness as to endeavour to undermine by *lies* such as observe diligently the offices committed to them and do all things in such manner as to be worthy of all men's praise <sup>6</sup> while with crafty fraud they deceive the ears of princes that are well meaning and judge of others by their own nature. <sup>7</sup> Now this is proved both from ancient histories and by the things which are done daily, how the

cotidie, quomodo malis quorundam suggestionibus regum studia depraventur. <sup>8</sup> Unde providendum est paci omnium provinciarum. <sup>9</sup> Nec putare debetis, si diversa iubeamus, ex animi nostri venire levitate, sed pro qualitate et necessitate temporum ut reipublicae poscit utilitas ferre sententiam.

<sup>10</sup> “Et ut manifestius quod dicimus intellegatis, Aman, filius Amadathi, et animo et gente Macedo alienusque a Persarum sanguine et pietatem nostram sua crudelitate commaculans, peregrinus susceptus a nobis est <sup>11</sup> et tantam in se expertus humanitatem ut pater noster vocaretur et adoraretur ab omnibus post regem secundus. <sup>12</sup> Qui in tantum arrogantiae tumore sublatus est ut regno nos privare niteretur et spiritu, <sup>13</sup> nam Mardocheum, cuius fide et beneficiis vivimus, et consortem regni nostri, Hester, cum omni gente sua, novis quibusdam atque inauditis machinis expetivit in mortem, <sup>14</sup> hoc cogitans ut illis interfectis insidiaretur nostrae solitudini et regnum Persarum transferret in Macedonas. <sup>15</sup> Nos autem a pessimo mortalium Iudaeos neci destinatos in nulla penitus culpa repperimus, sed e contrario iustis utentes legibus <sup>16</sup> et filios altissimi et maximi semperque viventis Dei cuius beneficio et patribus nostris et nobis regnum est traditum et usque hodie custoditur.

<sup>17</sup> “Unde eas litteras quas sub nomine nostro ille direxerat sciatis esse irritas, <sup>18</sup> pro quo scelere ante portas huius urbis, id est, Susis et ipse qui machinatus est et omnis cognatio eius pendet in patibulis, non nobis, sed Deo ei reddente quod meruit. <sup>19</sup> Hoc autem edictum quod nunc mittimus in

good designs of kings are depraved by the evil suggestions of certain men. <sup>8</sup> Wherefore we must provide for the peace of all provinces. <sup>9</sup> Neither must you think, if we command different things, that it cometh of the levity of our mind, but that we give sentence according to the quality and necessity of times as the profit of the commonwealth requireth.

<sup>10</sup> "Now that you may more plainly understand what we say, Haman, the son of Hammedatha, a Macedonian both in mind and country and having nothing of the Persian blood but with his cruelty staining our goodness, was received being a stranger by us <sup>11</sup> and found our humanity so great towards him that he was called our father and was worshipped by all as the next man after the king. <sup>12</sup> But he was so far puffed up with arrogancy as to go about to deprive us of our kingdom and life, <sup>13</sup> for with certain new and unheard of devices he hath sought the destruction of Mordecai, by whose fidelity and good services our life was saved, and of Esther, the partner of our kingdom, with all their nation, <sup>14</sup> thinking that after they were slain he might work treason against us, *left alone without friends*, and might transfer the kingdom of the Persians to the Macedonians. <sup>15</sup> But we have found that the Jews who were by that most wicked man appointed to be slain are in no fault at all, but contrariwise use just laws <sup>16</sup> and are the children of the highest and the greatest and the ever living God by whose benefit the kingdom was given both to our fathers and to us and is kept unto this day.

<sup>17</sup> "Wherefore know ye that those letters which he sent in our name are *void and* of no effect, <sup>18</sup> for which crime both he himself that devised it and all his kindred hang on gibbets before the gates of this city *Susa*, not we, but God repaying him as he deserved. <sup>19</sup> But this edict which we now

cunctis urbibus proponatur ut liceat Iudaeis uti legibus suis.  
<sup>20</sup> Quibus debetis esse adminiculo ut eos qui se ad necem  
 eorum paraverant possint interficere tertiadecima die men-  
 sis duodecimi, qui vocatur Adar, <sup>21</sup> hanc enim diem omnipo-  
 tens Deus maeroris et luctus eis vertit in gaudium. <sup>22</sup> Unde  
 et vos inter ceteros festos dies hanc habetote diem et cele-  
 brate eam cum omni laetitia ut et in posterum cognoscatur  
<sup>23</sup> omnes qui fideliter Persis oboediunt dignam pro fide reci-  
 pere mercedem, qui autem insidiantur regno eorum perire  
 pro scelere. <sup>24</sup> Omnis autem provincia et civitas quae nolue-  
 rit sollemnitatis huius esse particeps gladio et igne pereat  
 et sic deleatur ut non solum hominibus sed etiam bestiis in-  
 via sit in sempiternum, pro exemplo contemptus et inoboe-  
 dientiae.”

send shall be published in all cities that the Jews may freely follow their own laws. <sup>20</sup> And you shall aid them that they may kill those who had prepared themselves to kill them on the thirteenth day of the twelfth month, which is called Adar, <sup>21</sup> for the almighty God hath turned this day of sadness and mourning into joy to them. <sup>22</sup> Wherefore you shall also count this day among other festival days and celebrate it with all joy that it may be known also in times to come <sup>23</sup> that all they who faithfully obey the Persians receive a worthy reward for their fidelity, but they that are traitors to their kingdom are destroyed for their wickedness. <sup>24</sup> And let every province and city that will not be partaker of this solemnity perish by the sword and by fire and be destroyed in such manner as to be made unpassable both to men and beasts, *for* an example of contempt and disobedience."



## Note on the Text

This edition is meant to present a Latin text close to what the Douay-Rheims translators saw. Therefore the readings in this edition are not necessarily preferred in the sense that they are thought to be “original”; instead, they represent the Latin Bible as it was read by many from the eighth through the sixteenth century. Furthermore, in the service of economy, sources for the text are cited according to a hierarchy, and consequently the lists of sources following the lemmas and alternate readings are not necessarily comprehensive. If a reading appears in Weber’s text or apparatus, no other sources are cited; if it is not in Weber but is in Quentin, only the sources cited by Quentin are reproduced. The complete list of sources for the Latin text, in their hierarchical order, is Weber, the Sixto-Clementine edition, Weber’s apparatus, Quentin, his apparatus, the *Vetus Latina* edition of Pierre Sabatier (1682–1742), the *Glossa Ordinaria* attributed (wrongly) to Walafrid Strabo in the *Patrologia Latina*, and the database of the Beuroner *Vetus Latina*-Institut.

When no source can be found for what seems to be the correct Latin, a reconstruction is proposed in the Notes to the Text but the Weber text is generally printed in the edition. Trivial differences between the Weber and Sixto-Clementine editions in word order and orthography, alternative spellings and inflections of proper names, and synco-

pation of verbs have not been noted, nor have many differences that do not affect translation, such as the omission or inclusion of forms of *esse*, variant forms of personal pronouns, conjunctions treated by the Douay-Rheims translators as synonymous, and the omission or inclusion of certain pronouns or possessive adjectives.

Whenever it has been necessary to stray from Weber's text (about one thousand times in the first volume), the departures are recorded in the Notes to the Text. These notes by no means constitute a true *apparatus criticus*, but they enable interested readers to see both the deviations from Weber (whose text is preferable for people wanting to get as close as possible to the earliest versions of the many Latin texts which, combined, form the Vulgate Bible) and significant differences among the Weber, Sixto-Clementine, and Douay-Rheims texts.

When the translation reflects a reading closer to Weber's than to the Sixto-Clementine edition, the Sixto-Clementine variation is printed in the Notes to the Text. Less frequently, there are two readings that would translate the same way but that differ sufficiently to warrant noting, as at Gen 19:6, where Weber reads "umbraculum tegminis" while the Sixto-Clementine version has "umbra culminis."

Often the punctuation of the Douay-Rheims edition reflects an understanding of the Latin different from that of the Weber, Sixto-Clementine, or both editions. The Weber edition has no punctuation marks in most books; rather, the editors inserted line breaks to mark new clauses or sentences, a punctuation style known as *per cola et commata*, which is meant to assist readers without inserting anachronistic markings. These line breaks have been represented in



the notes by slashes (/). In general, differences in punctuation among this edition, the Sixto-Clementine Bible, and Weber's edition have been cited only when they demonstrate considerably different understandings of the Latin. Often Weber's presentation is too equivocal to shed light on his understanding; in these cases, his edition is not cited.

While the Douay-Rheims translation belongs to a tradition of exceptionally literal renderings of the Latin Bible, Challoner's revision contains some divergences from the Latin. Any English that does not square with the text *en face* is italicized, and where possible, Challoner's source has been indicated in the Notes to the Text. When Challoner's source is given, it is not necessarily quoted word for word in the lemma; indeed, the Septuagint is cited as a source, yet almost no Greek is quoted in the notes. Whenever there can be doubt of a source based on a slight difference between its reading and Challoner's, the difference has been recorded following the lemma, either in parentheses or in brackets when containing explanatory material that is not a quotation from the source. Sources for the English text are cited in a hierarchical fashion similar to that of the Latin, in the following order: Douay-Rheims, Sixto-Clementine, King James, Septuagint, Hebrew text; this means that if an English reading is found in the King James Version that may also be in the Septuagint, only the King James Version is cited. Also, if Challoner's translation seems to approximate a source that is cited, the distance between source and translation is indicated by a question mark following the siglum.

Words cited from biblical sources are in italics in the notes, and the sigla and any comments are in roman type. Lemmas precede colons; other readings follow them. Occa-

sionally Challoner indicated that he was adding words to his revision that did not appear in the Latin text; he did this by italicizing the relevant words, much as the authors of the King James Version printed occasional words in roman as opposed to black-letter type to indicate an addition. Bracketed explanations or underlinings draw attention to these typographical variations in the Notes to the Text where necessary.

## Notes to the Text

### SIGLA

\*D-R = Latin text that seems to give rise to the D-R translation but that is not represented in S-C, Weber, the manuscripts cited in those editions, or the Old Latin Bible.

D-R = The Holie Bible: Faithfully Translated into English out of the Authentical Latin (The English Colleges of Douay and Rheims, OT 1609–10, NT 1582)

D-R/C = The Holy Bible: Translated from the Latin Vulgat (Challoner's 1752 revision, Dublin?)

Heb = Hebrew sources for the text

KJV = The Holy Bible, Conteyning the Old Testament, and the New: Newly Translated out of the Originall tongues: & with the former Translations diligently compared and reuised: by his Maiesties speciall Comandement Appointed to be read in Churches (London, 1611, rpr. 1990)

KJVn = marginalia in KJV

PL = J.-P. Migne, ed., *Patrologia Latina* (Paris, 1844–1865)

Quentin = *Biblia sacra: iuxta Latinam Vulgatam versionem* (Typis Polyglottis Vaticanis, 1926–[1995])

S = A. Rahlfs, ed., *Septuaginta*, 2nd ed. (Stuttgart: Deutsche Bibelgesellschaft, 1979)

## NOTES TO THE TEXT

S-C = Biblia Sacra: Vulgatae Editionis Sixti V Pont. Max. iussu recognita et Clementis VIII auctoritate edita (Vatican City: Marietti, 1959)

Smyth = H. W. Smyth, ed., G. M. Messing, rev., *Greek Grammar* (Cambridge, MA: Harvard University Press, 1956)

Weber = R. Weber, ed., *Biblia Sacra Vulgata*, 5th ed. (Stuttgart, 2007)

The use of sigla from Rahlfs's, Weber's, and Quentin's critical apparatus is indicated in brackets following the sigla.

Other abbreviations follow those found in H. J. Frede, *Kirchenschriftsteller: Verzeichnis und Sigel* (Freiburg: Herder, 1995) and R. Gryson, *Altlateinische Handschriften*, 2 vols. (Freiburg: Herder, 1999), and those sigla are introduced by "Frede" or "Gryson" to indicate their source. Sigla without citations following them are to be understood to refer to the verse indicated by the lemma.

### I PARALIPOMENON

1:5 *et Magog et: Magog* Weber

1:8 *et Phut: Phut* Weber

1:13-14 *suum, Hetttheum quoque et Iebuseum: et Heth / Iebuseum quoque*  
Weber

<1:18 *and Shelah* KJV: *who also* D-R>

1:30 *et Masma: Masma* Weber

1:32 *et Sue: Sue* Weber; *Dadan. Filii autem Dadan: Asurim et Latussim et*  
*Laomin: Dadan* Weber

1:34 *Generavit: Genuit* S-C

1:35 *et Core: Core* Weber

<1:36 *and by* S: omitted in D-R>

1:40 *Ebal: Ebal et* Weber

<2:1 *these are* KJV [*are* in roman type]: omitted in D-R>

2:2 *Gad et: Gad* Weber

2:3 *et Sela. Hii: Sela* Weber; *Chananitide: Chananitidis* Weber

- <2:11 *the father of D-R/C: of whom was borne D-R>*  
 <2:12 *and Obed KJV: who also D-R>*  
 <2:21 *And KJV: omitted in D-R; to wife after KJV: omitted in D-R>*  
 <2:22 *And Segub KJV: But Segub also D-R>*  
 <2:25 *the sons . . . were KJV: there were borne sonnes to D-R>*  
 2:27 *Iamin: et Iamin Weber*  
 2:29 *peperit ei: peperit Weber*  
 2:39 *et Helles: Helles Weber*  
 2:41 *autem genuit: genuit Weber*  
 <2:42 *who was KJV (which for who): he is D-R>*  
 2:47 *Filii autem: filii Weber*  
 2:55 *calore: Calore S-C*  
 <2:55 *Calor (Hammath) KJV (without Calor or parentheses): heate of the D-R>*  
 <3:1 *Now these were the sons of David KJV: But David had these sonnes D-R>*  
 3:4 *Sex: Sex filii \*D-R*  
 <3:5 *these KJV: omitted in D-R>*  
 3:9 *habueruntque: habuerunt Weber*  
 <3:10 *And his son was D-R/C: Of this also was borne D-R>*  
 <3:14 *And Manasseh D-R/C: But Manasses also D-R>*  
 3:20 *Asabam quoque: Asabamque Weber*  
 4:5 *patris: patri S-C*  
 <4:9 *more honourable than any of KJV (without any of): honorable aboue D-R>*  
 4:13-14 *et Maonathi. Maonathi: et Maonathi Weber*  
 4:15 *Filii quoque Hela: filii Hela et Weber*  
 <4:18 *to wife D-R/C: omitted in D-R>*  
 4:21 *domus: Domus Weber; Domo \*D-R: domo S-C, Weber*  
 4:22 *qui stare \*D-R: Qui stare S-C, Weber*  
 <4:23 *and they dwelt D-R/C: dwelling D-R>*  
 4:23 *Sepibus: praesepibus Weber*  
 4:32 *Aen, Remmon: aen, Remmon S-C [likely typographical error], Aen et Remmon Weber*  
 <4:33 *was KJV (were): is D-R>*

- 4:40 *habitaverant: habitaverunt* Weber  
 <5:2 *of the race of Judah* D-R/C: *Iudas . . . of his stocke* D-R>  
 5:7 *cognatio eius: cognatio* Weber  
 <5:8 *dwelt* D-R/C: *he dwelt* D-R>  
 5:9 *possidebant: possidebat* Weber  
 5:19 *Naphis: Naphei* Weber  
 <5:20 *in the battle* KJV: *when they fought* D-R>  
 5:21 *et asinos: asinos* Weber  
 <5:21 *of* KJV: omitted in D-R>  
 <5:22 *slain* KJV: *wounded* D-R; *captivity* KJV: *transmigration* D-R>  
 5:23 *Baal, Hermon* \*D-R: *Baal Hermon* S-C, *Baalhermon* Weber  
 5:24 *Helihel et: Helihel* Weber  
 5:25 *Deus: Dominus* Weber  
 5:26 *dimidiam tribum: dimidium tribus* Weber; *et in: et* Weber  
 6:12 *et Abitob* \*D-R: *et* omitted in S-C, Weber  
 6:26 *et Helcana: Helcana* Weber  
 6:32 *with* KJV: omitted in D-R  
 6:39 *frater: fratres* Weber  
 <6:49 *burnt offerings* possibly after KJV: *incense* D-R>  
 6:49 *praeceperat: praecepit* Weber  
 6:54 *contigerant: contigerat* Weber  
 <6:58 *and* KJV: *yea &* D-R>  
 <6:59 *with* KJV: *&* D-R>  
 6:59 *eorum: earum* S-C  
 6:60 *eius* \*D-R: *eius, et* S-C, Weber (without comma)  
 <6:60 *their* KJV: *the* D-R>  
 6:66 *ex: de* S-C  
 <6:67 *gave* D-R/C: *gaue them* D-R>  
 6:80 *et de: de* Weber  
 7:5 *Fratres quoque: fratresque* Weber  
 7:6 *Filii Beniamin: Benjamin* Weber  
 <7:11 *fit to go out* KJV: *going forth* D-R>  
 7:15 *secundi* \*D-R: *autem secundi* S-C, Weber  
 <7:18 *named* D-R/C: omitted in D-R>  
 7:20 *et huius: huius* S-C  
 <7:23 *when it went evil with* KJV (without *with*): *in the evils of* D-R>

- 7:26 *Ammiud, qui: Ammiud* Weber  
 <7:28 *possessions and habitations* KJV: *possession and habitation* D-R>  
 7:28 *ac: ad* Weber; *usque: usque ad* S-C; *cum filiabus: et filias* Weber  
 <7:29 *And by the borders of* KJV: *Also neere* D-R>  
 <8:12 *who* KJV: *this man* D-R>  
 8:31 *Zacher et Macelloth: Zacher* Weber  
 8:38 *et Anan: Anan* Weber  
 <8:38 *whose names were* KJV (*are for were*): *of these names* D-R>  
 <9:2 *Israelites* KJV: *Israel* D-R>  
 9:2 *et Levitae: Levitae* Weber  
 <9:3 *And* KJV: omitted in D-R>  
 9:4 *filius Emri: filii Amri* S-C  
 <9:13 *and able men for* KJV (*without and*): *of strength to* D-R>  
 <9:16 *suburbs* S: *courtes* D-R>  
 <9:17 *were . . . was* KJV [*in roman type*]: omitted in D-R  
 9:18 *regis: Regis* Weber  
 <9:18 *the sons of Levi waited* D-R/C: *wayted . . . of the children of Leui* D-R>  
 <9:19 *the Korahites, were* KJV (*were in roman type*): *these are the Corites* D-R>  
 <9:23 *to keep* D-R/C: *in* D-R>  
 9:24 *occidentem et: occidentem* Weber  
 <9:28 *And some* KJV (*certaine for some*): *Of* D-R>  
 9:28 *genere: grege* Weber  
 <9:29 *Some . . . had . . . and the* KJV: *Of . . . that had . . . did ouersee* D-R>  
 9:33 *ut: ita ut* Weber  
 9:41 *Thara et Abaz: Thara* Weber  
 <10:4 *lest* KJV: *lest perhaps* D-R>  
 <10:11 *And* KJV: omitted in D-R>  
 10:11 *fecerant: fecerunt* Weber  
 <10:12 *of them* D-R/C: omitted in D-R>  
 <10:13 *and* KJV: *yea and* D-R>  
 10:14 *quod: quod et* Weber  
 <11:2 *was king* KJV: *as yet reigned* D-R>  
 <11:6 *Jebusites* KJV: *Iebuseite* D-R>  
 <11:12 *one of the* KJV: *among* D-R>

- 11:14 *Hi steterunt: Hic stetit* Weber; *defenderunt: defendit* Weber; *percussissent: percussisset* Weber
- <11:14 *But* D-R/C: omitted in D-R; *and . . . and* KJV: *and when* D-R>
- <11:20 *whom he slew* KJV (*he slew them*): *wounded* D-R>
- 11:21 *et inter: inter* Weber
- 11:22 *arihel* \*D-R: *Arihel* S-C (without *h*), Weber
- <11:22 *ariels* D-R: transliteration of Heb, which may mean *lion-like men*>
- <11:25 *and* D-R/C: omitted in D-R>
- 11:26 *viri in: in* Weber
- <12:1 *Now these are they that* KJV (*are they* in roman type): *These also* D-R>
- <12:2 *using* KJV (*They . . . could use*): *with* D-R; *in* KJV omitted in D-R>
- 12:5 *et Eluzai: Eluzai* Weber
- <12:8 *whose* KJV: *their* D-R>
- <12:15 *both* KJV (in roman type): omitted in D-R>
- <12:18 *for* D-R/C: *with* D-R>
- <12:19 *were some of . . . that* D-R/C [*some of* is from KJV]: *of* D-R; *but* KJV: *and* D-R>
- 12:20 *Ednas et Iozabad: Iozabad* Weber
- <12:22 *some* D-R/C: omitted in D-R>
- 12:31 *tribu: parte tribus* Weber
- 12:34 *instructa: instructi* S-C, *et septem: septem* Weber
- 12:35 *praeparata: praeparati* S-C; *sescentorum: sexcenti* S-C
- 12:37 *et de: et* Weber; *instructa: instructi* S-C
- 12:38 *bellatores: bellatores et* Weber
- <12:38 *and* KJV: *yea and* D-R>
- 12:39 *praeparaverant: praeparaverunt* Weber
- <12:40 *and* [both times] KJV: omitted in D-R; *abundance* S: *al abundance* D-R>
- <13:6 *with all the men* KJV (*Israel for the men*): *and euerie man* D-R>
- 13:6 *quae: qui* S-C; *adferrent: afferet* S-C
- 13:7 *Abinadab: Aminadab* Weber; *frater: fratres* Weber
- <13:9 *on one* D-R/C: *a* D-R>
- 13:10 *contigisset: tetigisset* S-C; *Domino: Deo* Weber
- 13:11 *est David: David* Weber; *vocavitque: vocavit* S-C



- <13:13 *home* KJV: omitted in D-R>  
 <14:1 *masons and carpenters* KJV: *artificers for walles, and timber* D-R>  
 14:2 *eo quod: quod* S-C  
 <14:8 *and . . . and* KJV: *which when . . . be* D-R>  
 14:10 *Dominum: Deum* Weber; *et si: si* Weber  
 <14:14 *come* KJV: *thou shalt come* D-R>  
 <14:15 *army* Heb: *campe* D-R>  
 <14:16 *army* Heb: *campe* D-R; *slaying them* D-R/C: omitted in D-R>  
 <14:17 *made all nations fear him* D-R/C: *gaue the dreade of him ouer al nations* D-R>  
 <15:2 *No one ought to carry* KJV: *It is vnlawful that . . . be caried* D-R>  
 15:16 *Dixitque: dixit quoque* Weber; *excelsum: excelsis* Weber  
 <15:16 *some* D-R/C: omitted in D-R>  
 <15:18 *and Eliab* S: *Eliab* D-R>  
 15:21 *epinicion: ἐπινίκιον* Weber (without diacritics)  
 <15:22 *tunes* D-R/C: *melodie* D-R>  
 15:25 *et omnes: et* Weber  
 <15:26 *they offered in sacrifice* KJV (without *in sacrifice*): *there were immolated* D-R>  
 <16:3 *and* D-R/C: *through out* D-R>  
 <16:4 *Levites* D-R/C: *of the Leuites* D-R>  
 16:5 *Obededom et: Obededom* S-C  
 <16:7 *with* D-R/C: *and* D-R>  
 16:8 *et invoke: invoke* Weber  
 <16:8 *doings* KJV (*deeds*): *inuentions* D-R>  
 16:9 *Canite: cantate* S-C; *psallite ei: psallite* Weber  
 <16:16 *to* KJV (*vnto*): *with* D-R>  
 <16:17 *the same* KJV: *it* D-R>  
 <16:21 *and* S: *but* D-R>  
 16:23 *Canite: Cantate* S-C  
 <16:25 *he is to be feared* KJV (*is* in roman type): *terrible* D-R>  
 <16:30 *at his presence* D-R/C: *before his face* D-R>  
 <16:34 *Give . . . glory* D-R/C: *Confesse* D-R>  
 <16:35 *singing thy praises* D-R/C: *thy songues* D-R>  
 16:36 *hymnus: hymnum* S-C

- 16:37 *Dereliquit: Reliquit* S-C  
 <16:38 *with* KJV: *and* D-R>  
 <16:40 *all that is* KJV: *al thinges that are* D-R>  
 <16:42 *praises* D-R/C: omitted in D-R>  
 <16:43 *houses* D-R/C: *house* D-R>  
 <17:5 *in a S?: of* D-R>  
 <17:6 *saying* KJV: *and did I say* D-R>  
 <17:7 *from the pastures, from following* KJV (*Sheep-coat for pastures*): *when in the pastures thou didst folow* D-R>  
 <17:9 *at* KJV: *from* D-R>  
 <17:14 *but* KJV: *And* D-R>  
 <17:16 *And . . . and* KJV: *And when . . . he* D-R>  
 17:17 *Deus: Deus meus* Weber  
 17:21 *enim: autem* Weber  
 <17:21 *nation* S: *one nation* D-R; *whom* KJV: *to the which* D-R>  
 <17:25 *revealed to* D-R/C: *reueled* D-R, colloquially and literally, *uncovered*>  
 <18:1 *this* KJV: *these thinges* D-R>  
 <18:3 *dominions* D-R/C [KJV has *dominion*, but no source has a plural noun]: *empire* D-R>  
 <18:9 *Now* KJV: *Which* D-R; *heard* KJV: *heard, to witte* D-R>  
 18:10 *eo quod: quod* S-C  
 18:17 *quoque: vero* Weber  
 <19:2 *a favour* D-R/C: *pleasure* D-R>  
 <19:3 *comforters to* KJV: *some that should comfort* D-R>  
 <19:4 *Wherefore* KJV: *Therefore* D-R>  
 <19:5 *they* D-R/C: *and* D-R; *who* D-R/C: *he* D-R>  
 <19:6 *Hanun and* KJV: *as wel Hanon as* D-R>  
 <19:7 *they . . . And* KJV: *when they* D-R>  
 <19:10 *Wherefore* D-R/C: *therefore* D-R>  
 <19:11 *into* KJV (*vnto*): *vnder* D-R>  
 19:12 *si autem: sin autem* Weber  
 <19:12 *be too strong for* [both times] KJV: *ouercome* D-R; *but* KJV: *and* D-R>  
 <19:17 *it . . . and* KJV: *when it* D-R>  
 20:5 *Bethlehemites: Lehemites* Weber

- <20:6 *whose fingers and toes were four and twenty, six on each hand and foot*  
KJV (*were, on each hand, and on each foot* in roman type): *having*  
*fingers and toes by six and six, that is, together foure and twentie*  
D-R>
- <20:7 *were* KJV: *be* D-R>
- 21:1 *incitavit: concitavit* S-C
- <21:3 *but* KJV: omitted in D-R>
- 21:5 *quadringenta: trecenta* Weber
- 21:6 *quod Ioab: Ioab* Weber
- 21:10 *dic ei: dic* Weber
- 21:12 *famem: pestilentiam* Weber; *pestilentiam: mortem* Weber
- 21:13 *Angustiae sunt undique mihi nimis* Frede AN gen 373.179 (*angustie for*  
*Angustiae*): *Ex omni parte me angustiae premunt* S-C, Weber
- 21:15 *magnitudinem: magnitudine* S-C
- <21:15 *said to* KJV: *commanded* D-R>
- <21:16 *with* D-R/C: *and* D-R>
- 21:16 *eius* P\* [Quentin's siglum]: *eius et* S-C, Weber; *proni: et proni* Weber
- 21:18 *ut ascenderet: et ascenderet* Weber
- 21:19 *locutus ei: locutus* Weber
- <21:20 *sons* D-R/C: *sons with him* D-R>
- 21:21 *venisset: veniret* S-C
- <21:21 *was coming* S-C: *came* D-R>
- 21:22 *Domino: Domini* Weber
- <21:22 *but* D-R/C: *so that* Weber; *that* KJV: *and* D-R>
- 21:23 *praebebo: praebeo* Weber
- <21:26 *by sending* D-Rn: *in* D-R>
- 21:30 *timore: in timore* S-C
- 22:5 *paravit: praeparavit* S-C
- <22:8 *so* D-R/C: omitted in D-R>
- 22:9 *erit: et erit* Weber
- 22:13 *et viriliter: viriliter* Weber
- 22:14 *paupertatula: paupertate* S-C
- <22:14 *the abundance surpasseth all account* D-R/C: *the number is surpassed*  
*with the greatnesse* D-R>
- 22:16 *et aere: aere* Weber

- 22:18 *inimicos: inimicos vestros* S-C; *manus vestras: manu vestra* Weber  
 <23:3 *the age of* KJV: omitted in D-R; *of them* S: omitted in D-R>  
 <23:6 *by the families* D-R/C: omitted in D-R>  
 23:7 *Filii Gersom: Gersom* Weber  
 23:26 *officium* U [Quentin's siglum] (*offitium*): *officii* S-C, Weber  
 23:29 *et azyma: azyma* S-C; *torrendum: ferventum similam* Weber  
 <23:29 *unleavened cakes* S-C: *cakes and azimes* D-R>  
 <23:30 *give thanks and to sing praises* KJV (*thanke and praise*): *confesse and sing* D-R>  
 <23:31 *prescribed for* D-R/C: *of* D-R>  
 <23:32 *ceremonies* D-R/C: *rite* D-R>  
 24:1 *erant: erunt* Weber  
 <24:2 *and had no* KJV: *without* D-R>  
 <24:4 *so that there were of* D-R/C: *that is, to* D-R>  
 24:13–16 *quartadecima, quintadecima* and so on until *nonadecima: decima-quarta, decimaquinta* and so on until *decimanona* S-C  
 24:19 *praeceperat: praecepit* Weber  
 24:20 *et filiis: et de filiis* S-C  
 24:23 *Ieriah, primus: Ieriah* Weber  
 25:1 *secreverunt: segregaverunt* S-C  
 <25:3 *to give thanks and to praise* KJV: *ouer them that confessed and prayed* D-R>  
 25:9 *fratribus eius: fratribus* Weber  
 26:7 *Obed, Elzabad: Obedihel Zabad* Weber; *et fratres* ΦΡΩagrels [Quentin's sigla]: *fratres* S-C, Weber  
 26:9 *fratres eorum: fratres* Weber  
 <26:12 *Among these were the divisions of* KJV: *These were diuided into* D-R>  
 26:13 *ergo: autem* Weber  
 <26:13 *And they cast* KJV: *Lottes therfore were cast* D-R>  
 26:22 *fratres: frater* Weber  
 <26:23 *with* D-R/C: *to* D-R>  
 26:25 *Zechri et: Zechri sed et* Weber  
 <26:26 *Which* KJV: *himself* D-R>  
 <26:28 *whosoever* KJV: *al* D-R>  
 26:28 *sanctificaverant: sanctificaverunt* Weber  
 26:29 *iudicandum: ad iudicandum* Weber

- 26:32 *dimidia tribui: dimidio tribus* Weber
- <27:1 *under every chief were* D-R/C: *euerie one was chiefe ouer* D-R>
- 27:4 *turma* Q [Quentin's siglum]: *turmae* S-C, Weber; *alterum: alter* S-C
- 27:8 *turma* TΨ<sup>D</sup> [Quentin's sigla]: *in turma* S-C, Weber
- <27:13 *who was* D-R/C: *and he* D-R>
- <27:16 *Shephatiah* KJV: *Duke Saphatias* D-R>
- 27:20 *dimidia tribui: dimidio tribus* Weber
- 27:21 *dimidia tribui: dimidio tribus* Weber
- 28:2 *Arca Foederis: arca* \*D-R
- <28:5 *And* KJV: *Yea and* D-R>
- 28:9 *serui: seruito* S-C
- 28:14 *et operum: ad opera* Weber
- <28:14 *and* D-R/C *silver by weight* KJV: *A weight of siluer also* D-R>
- 28:15 *ad candelabra: in candelabra* S-C; *candelabris argenteis et in lucernis: candelabra argentea et in lucernas* S-C
- <28:15 *thereof* KJV: omitted in D-R; *silver by weight* KJV: *a weight of siluer* D-R>
- <28:17 *by* KJV: *a* D-R>
- <28:18 *of incense* KJV: *whereupon incense is burnt* D-R; *and to make* D-R/C: *that of it might be made* D-R>
- 29:1 *namque: autem* Weber
- <29:1 *whom* KJV [in roman type]: omitted in D-R; *and* KJV: *for* D-R>
- 29:2 *lignum: ligna* S-C; *et lapides: lapides* Weber; *omnemque: omnem* Weber
- <29:2 *vessels* D-R/C: *them* D-R; *all manner* KJV: *euerie* D-R>
- 29:3 *paravi: praeparavi* S-C
- 29:5 *et ubicumque* [first time]: *ut ubicumque* Weber; *argenti: de argento* S-C
- <29:5 *for the works to be made* KJV (*to be made* in roman type): *let the workes be made* D-R>
- 29:7 *Domini* ACΣS [Weber's sigla]: *Dei* S-C, Weber
- <29:8 *all they that had* D-R/C: *with whomsoever were found* D-R>
- 29:8 *thesauros: thesaurum* Weber
- 29:19 *tua et: tua* Weber
- <29:24 *And* KJV: *Yea and* D-R>
- 29:27 *annis triginta: triginta* Weber
- <29:30 *countries* KJV: *earth* D-R>

# NOTES TO THE TEXT

## 2 PARALIPOMENON

- <1:1 *his God* S-C: omitted in D-R>  
 1:1 *Dominus: Dominus Deus eius* S-C  
 1:3 *Domini* Acr [Weber's sigla]: *Dei* S-C, Weber  
 1:4 *autem: enim* \*D-R; *paraverat: praeparaverat* S-C  
 <1:10 *knowledge* KJV: *intelligence* D-R>  
 <1:11 *choice* D-R/C: *rather* D-R>  
 1:11 *oderunt: oderant* S-C  
 1:16 *ei: ei et* Weber; *coemebant: emebant* S-C  
 <2:2 *burdens* KJV: *on their shoulders* D-R>  
 <2:3 *he* D-R/C [KJV too lacks *also*]: *also he* D-R>  
 2:4 *ut consecrem: et consecrem* Weber; *sempiternam et ad: sempiternam et* Weber  
 2:5 *enim quam: autem quam* Weber  
 2:6 *non queunt: nequeunt* S-C  
 <2:6 *who* KJV: *how great* D-R>  
 2:7 *aere et: aere* Weber; *scalpere celata: scalpere caelaturas* S-C; *Hierusalem: in Hierusalem* Weber  
 2:10 *totidem et vini viginti milia metretas: totidem* Weber  
 <2:10 *measures* S: *sates* D-R>  
 <2:11 *sent a letter to Solomon, saying* D-R/C: *by letters, which he sent to Solomon, said* D-R>  
 2:14 *noverit: novit* S-C; *aere: et aere* Weber; *sciat: scit* S-C; *sculpturam: sculpturam* S-C  
 <2:14 *sort of* KJV (*maner* for *sort*): omitted in D-R>  
 2:16 *tuum autem: tuum* Weber  
 <2:16 *thence* D-R/C: omitted in D-R>  
 3:5 *scalpsitque: sculpsitque* S-C  
 <3:8 *amounting to* KJV [*amounting* in roman type]: omitted in D-R>  
 <3:9 *and the weight of every nail was* KJV (*the nails for every nail*): *so that euerie naile weighed* D-R>  
 3:10 *duo: duos* S-C  
 <3:12 *was* KJV: omitted in D-R; *and* D-R/C: omitted in D-R>  
 3:14 *coccino: cocco* S-C  
 <3:15 *He made* KJV: omitted in D-R>

- <3:16 *He made* KJV: omitted in D-R>  
 <3:17 *pillars* KJV: *pillers* also D-R>  
 4:4 verse starts at *et ipsum* in S-C, Weber; *aquilonem: ad aquilonem* S-C;  
*occidentem: ad occidentem* S-C  
 4:5 *tria: mensurae tria* Weber  
 <4:6 *sea was for the priests to wash in* KJV: *in the Sea the priestes were washed*  
 D-R>  
 4:11 *lebetas: lebetas quoque* Weber  
 <4:12 *the* KJV: *asit* [sic] *were certayne* D-R>  
 <4:13 *wreaths* KJV of *net-work* D-R/C: *litle nettes* D-R; *wreath* KJV: *litle*  
*nette* D-R>  
 4:15 *boves quoque: bovesque* Weber  
 <4:19 *upon which were* D-R/C: *& upon them* D-R>  
 4:22 *thymiamateria: thymiateria* S-C; *Sancta: sancto* Weber  
 <5:5 *together with* D-R/C: *and* D-R>  
 5:6 *fueraunt: fuerunt* S-C  
 <5:6 *so* D-R/C [KJV also lacks *for*]: *for so* D-R>  
 <5:8 *and* KJV: *with* D-R>  
 <5:10 *there* KJV (*therein*): omitted in D-R>  
 5:11 *illo: in illo* S-C  
 <5:12 *with* KJV: omitted in D-R>  
 5:13 *Dei: Domini* Weber  
 6:3 *rex faciem: faciem* Weber  
 <6:10 *promised* KJV: *bath spoken* D-R>  
 <6:12 *in presence of* KJV: *ouer agaynst* D-R>  
 6:13 *altitudinis: in altum* Weber  
 <6:13 *Then* D-R/C: *& afterward* D-R; *in the presence of* D-R/C: *ouer agaynst*  
 D-R>  
 <6:15 *promised* KJV: *spoken* D-R; *hast spoken* KJV (*spakest*): *hadst promised*  
 D-R>  
 6:16 *es ei* Ω<sup>S</sup> [Quentin's sigla]: *es* S-C, Weber  
 <6:16 *hast promised* KJV: *didst speake* D-R; *thee* KJV: *of thee* D-R>  
 6:19 *et audias: audias et* Weber  
 6:21 *Et exaudias: exaudi* Weber; *exaudi: et exaudi* Weber  
 <6:21 *Hearken then* KJV (*therefore for then*): *and may's herare* D-R>  
 <6:22 *come* S?: *come readie* D-R>

- <6:23 *by making his wickedness fall* D-R/C: *his way* D-R>  
 6:25 *exaudies: exaudi* Weber  
 <6:25 *then hear* KJV: *thou shalt heare* D-R>  
 6:27 *terrae: terrae tuae* \*D-R  
 <6:28 *or* KJV [all seven times]: *and* D-R [all times except second, which is omitted]; *blasting* KJV: *rust* D-R; *if* KJV: omitted in D-R; *whatsoever* KJV: *and al* D-R>  
 <6:29 *then* KJV (in roman type): omitted in D-R>  
 6:30 *exaudies: exaudi* Weber  
 <6:30 *hear* KJV: *thou shalt heare* D-R; *from S: to wit, out of* D-R>  
 <6:33 *hear* KJV: *thou shalt heare* D-R; *do* KJV: *shalt doe* D-R>  
 <6:34 *and* KJV [italicized in D-R/C]: omitted in D-R; *of S: wherein is* D-R>  
 6:35 *tu exaudies: ut exaudias* Weber  
 <6:35 *then hear thou* KJV: *thou shalt . . . heare* D-R; *supplications* D-R/C: *petition* D-R>  
 6:36 *autem: autem et* Weber  
 <6:36 *near at hand* KJV (without *at hand*): *which is neere at the least* D-R>  
 <6:37 *if they be* KJV (*if* in roman type; *bring back* in note for *be*): *being* D-R>  
 6:37 *corde: in corde* S-C  
 <6:38 *and* KJV [italicized in D-R/C]: *shal* D-R>  
 6:39 *tu exaudies: ut exaudias* Weber  
 <6:39 *then hear thou* KJV: *thou shalt heare* D-R; *they have sinned* KJV (*which for they*): *sinneful* D-R>  
 6:41 *salute: salutem* S-C  
 6:42 *averseris: averteris* S-C  
 <7:1 *made an end of* KJV: *finished to poure out* D-R>  
 7:3 *aeternum: saeculum* S-C  
 <7:5 *and* KJV: omitted in D-R>  
 <7:6 *music* KJV: *songues* D-R; *ministry* KJV: *bandes* D-R>  
 <7:9 *solemn* KJV: omitted in D-R; *kept the dedication of* KJV: *dedicated* D-R>  
 <7:13 *or if* [both times] KJV: *and* D-R>  
 <7:20 *before* D-R/C: omitted in D-R; *make it* KJV: *deliuer it for* D-R>  
 8:6 *quaecumque: quae* Weber



- <8:6 *that* KJV: *thinges whatsoeuer* D-R>  
 8:11 *enim rex: enim* Weber; *in eam: eam* Weber  
 <8:15 *the priests and* KJV: *as wel the Priestes as* D-R; *any thing* KJV (*matter for thing*): *al thinges* D-R>  
 8:18 *manus: manum* Weber  
 <8:18 *skillful* D-R (*cunning*): *literally, knowledgeable about the sea*>  
 9:1 *eum in: eum* Weber  
 <9:1 *proposed* D-R/C: *spake* D-R>  
 9:3 *Quae: quod* Weber  
 <9:3 *when* KJV: *after* D-R>  
 9:4 *et cibaria: cibaria* Weber  
 <9:4 *and* KJV: *moreouer also* D-R; *she was so astonished* D-R: *literally, because of her astonishment*>  
 9:7 *servi tui: servi tui hii* Weber; *te in: te* S-C  
 <9:8 *bath been pleased to* D-R/C: *would* D-R>  
 <9:11 *of the thynie trees* KJV (*of* in roman type; *Algume* for *thyine*): *to witte, of the Thymtrees* D-R>  
 9:12 *et multo: multo* Weber  
 <9:12 *so she* KJV: *who* D-R>  
 9:19 *sex gradus: gradus* \*D-R  
 <9:19 *any kingdom* KJV: *al kingdomes* D-R>  
 9:22 *terrae: terrarum* S-C  
 <9:24 *and* D-R/C: *omitted in* D-R>  
 9:26 *fluvio: flumine* S-C; *et: id est* Weber  
 <9:27 *silver as plentiful* D-R/C: *so great plentie of siluer* D-R; *cedars as common* D-R/C: *of cedres so great a multitude* D-R>  
 9:27 *sycaminorum: sycomororum* S-C  
 <10:3 *sent for* KJV (*without for*): *called* D-R>  
 <10:4 *govern us with a lighter hand* D-R/C: *command lighter thinges* D-R>  
 <10:5 *to them* KJV: *omitted in* D-R>  
 10:6 *adhuc viveret: adviveret* Weber  
 10:10 *eis: ei* S-C  
 <10:13 *roughly* KJV: *rough wordes* D-R>  
 <10:14 *advice* KJV: *wil* D-R>  
 <10:16 *roughly* D-R/C: *rough wordes* D-R>  
 11:1 *centum: in centum* Weber; *milia: milibus* Weber

- 11:8 *et Geth*: *Geth* Weber  
 <11:8 *and* KJV: *moreouer also* D-R>  
 <11:9 *and* KJV: *yea and* D-R>  
 11:12 *armamentaria*: *armamentarium* S-C; *multa*: *summa* S-C  
 <11:12 *an armoury* S-C: *armories* D-R>  
 11:15 *daemonum*: *daemoniorum* S-C  
 11:16 *venerunt in*: *venerunt* Weber; *immolandas*: *immolandum* S-C; *victimās*  
*suas coram*: *victimās* Weber  
 11:22 *super omnes*: *super* Weber  
 11:23 *quia*: *qui* Weber  
 12:2 *peccaverant*: *peccaverunt* Weber  
 <12:3 *the people were without number* KJV [*were* in roman type in KJV]:  
*neither was anie number of the common people* D-R>  
 12:4 *usque*: *usque* in S-C  
 <12:15 *there was war between Rehoboam and Jeroboam* KJV (*there were warres*  
*for there was war*): *Roboam and Ieroboam fought one agaynst the other*  
 D-R>  
 <13:3 *with him* D-R/C: omitted in D-R>  
 <13:4 *me* KJV: omitted in D-R>  
 13:5 *pactum*: *in pactum* S-C  
 13:9 *de*: *in* Weber  
 <13:10 *who . . . are* KJV (*which . . . are*): *do . . . of* D-R>  
 <13:13 *who perceived it not* D-R/C: *vnwitting* D-R>  
 13:16 *Dominus* CΣ [Weber's sigla]: *Deus* S-C, Weber  
 <13:19 *Jeroboam* KJV: *Ieroboam fleing* D-R>  
 14:5 *e*: *de* S-C  
 14:9 *exercitu suo*: *exercitu* Weber  
 <14:11 *with* D-R/C: *hauing* D-R>  
 <14:14 *took* D-R/C: *stroke* D-R>  
 14:15 *sunt in*: *sunt* Weber  
 15:2 *dereliqueritis eum*: *dereliqueritis* Weber  
 15:4 *repperient eum*: *repperient* Weber  
 <15:8 *And* KJV: *Which* D-R; *the words* KJV (*these for the*): *to witte, the*  
*wordes* D-R>  
 15:8 *prophetiam Azariae, filii*: *prophetiam* Weber; *et de*: *et* Weber  
 15:10 *venissent in*: *venissent* Weber; *quintodecimo*: *decimoquinto* S-C

- <15:13 *whether . . . or . . . man* or KJV: *from . . . to . . . from man vnto* D-R>  
 15:18 *Eaque: ea* Weber
- <15:18 *had vowed* KJV (*dedicated for vowed*): omitted in D-R; *vessels* KJV of  
*divers uses* D-R/C: *of vessels diuers furniture* D-R>
- <16:1 *built a wall about Ramah* D-R/C: *with a wall compassed Rama* D-R>
- <16:3 *as there was between my father and thy father* KJV (*there was in roman*  
*type*): *my father also and thy father had concord* D-R>
- <16:4 *took* D-R/C: *stroke* D-R>
- 16:6 *de Rama: Rama* Weber
- 16:9 *Domini: eius* Weber; *contra: adversum* S-C
- <16:9 *Wherefore* D-R/C: *therefore* D-R>
- 16:14 *lectulum: lectum* S-C
- <16:14 *made* KJV: *digged* D-R; *odoriferous* D-R: *literally, wanton*>
- <17:2 *fortified* KJV (*fenced*): *that were compassed with walles* D-R>
- 17:8 *Adoniamque: Adoniam* Weber
- 17:9 *populum in: in* Weber
- <17:9 *with them* KJV: omitted in D-R>
- 17:11 *septingentos: septingenta* S-C; *hircos: hircorum* S-C
- 17:13 *patravit: paravit* S-C
- <17:13 *he had* S: *there were* D-R>
- 17:14 *robustissimorum: robustissimi viri* S-C
- 17:19 *muratis: muratis et* Weber
- 18:2 *ipsi et: et* Weber
- <18:3 *Thou art as I am, and my people as* KJV (*I am as thou art for Thou art as*  
*I am*): *As I am thou also: as the people; so* D-R>
- 18:5 *Congregavit igitur: congregavitque* Weber
- <18:10 *push* KJV: *strike* D-R>
- <18:12 *word* KJV: *word also* D-R; *also* D-R/C: omitted in D-R>
- 18:13 *dixerit mihi: dixerit* Weber
- <18:15 *the truth* KJV: *that which is true* D-R>
- 18:16 *in domum: ad domum* Weber
- <18:17 *evil* KJV: *these things that be euil* D-R>
- 18:18 *a sinistris: sinistris* Weber
- <18:22 *against* KJV: of D-R>
- <18:26 *bread and water in a small quantity* D-R/C: *a litle bread, and a litle*  
*water* D-R>

- 18:29 *pugnam: pugnandum* Weber  
 <18:31 *to attack him S?: fighting* D-R>  
 19:1 *in domum: domum* Weber  
 19:3 *Dominum, Deum patrum tuorum: Dominum* Weber  
 19:9 *Domini: Dei* Weber  
 19:10 *agentes: agetis et* Weber  
 <19:11 *your* D-R/C: *and your* D-R>  
 <20:2 *beyond* KJV: *those places, which are beyond* D-R>  
 20:4 *Iudas: est Iudas* S-C; *precandum: deprecandum* S-C  
 <20:4 *and* S: *yea and* D-R>  
 <20:5-6 *And . . . and* KJV: *And when . . . he* D-R>  
 <20:6 *and* [second time] D-R/C: *of* D-R>  
 <20:9 *or* [first time] KJV: omitted in D-R; *or* [second time] KJV: *or* D-R>  
 <20:10 *whose lands* D-R/C: *whom* D-R>  
 <20:12 *we have* KJV: *in deed there is* D-R; *we can only* D-R/C: *this onlie we haue leaft, that we* D-R>  
 20:17 *egrediemini: egredimini* Weber  
 <20:20 *and . . . and* KJV: *And when . . . they* D-R>  
 20:20 *virī Iuda: Iuda* Weber  
 <20:21 *one* D-R/C: *agreable* D-R; *Give glory* D-R/C: *Confesse* D-R>  
 <20:23 *made an end of them* KJV (*the inhabitants of Seir for them*): *in worke atcheued this* D-R; *destroyed one another* KJV (*helped to destroy for destroyed*): *fel wounded one of an other* D-R>  
 20:25 *pro: prae* S-C  
 <20:25 *for themselves* KJV: omitted in D-R; *the booty was so great* KJV (*it was so much*): *for the greatnesse of the praye* D-R>  
 <20:26 *for* KJV: *for because* D-R; *and therefore* KJV (without *and*): omitted in D-R>  
 <20:27 *made them rejoyce over* KJV: *geuen them ioy of* D-R>  
 20:28 *sunt in: sunt* Weber  
 20:31 *et nomen: nomen* Weber  
 20:34 *Libros: libro* Weber  
 21:2 *Iuda: Israhel* Weber  
 21:5 *duo: duorum* S-C  
 <21:9 *And . . . and* S: *And when . . . he* D-R>

## 2 PARALIPOMENON

- 21:14 *cum: cum universo* \*D-R  
 21:15 *uteri tui: uteri* Weber  
 <21:15 *bowels* KJV: *bealie* D-R>  
 <21:17 *so that* KJV: *neither* D-R>  
 <21:19 *time* S: *the spaces of times* D-R; *two whole years passed. Then* D-R/C:  
     *the circuite of two yeares was complete. And soe* D-R>  
 21:20 *duum: duorum* S-C  
 <22:1 *that were his elder brothers* D-R/C: *the elders, that had bene before him*  
     D-R; So KJV: *and* D-R>  
 22:2 *Quadráginta duo: Quadráginta duorum* S-C, *filius quadráginta duo*  
     Weber; *et nomen: nomen* Weber  
 <22:5 *to fight* D-R/C: *into battel* D-R>  
 22:6 *Ochozias: Azarias* Weber  
 <22:6 *where he lay* D-R/C: *being* D-R>  
 22:7 *et egrederetur cum eo: egrederetur cum eo* Weber, *et egrederetur* \*D-R  
 22:8 *subverteret: everteret* S-C  
 22:9 *Ipsum quoque: ipsumque* Weber; *latentem: latitantem* S-C; *stirpe quis:*  
     *stirpe* Weber  
 22:11 *eum cum: eum* Weber  
 <22:11 *that* KJV: *when they were* D-R; *and* D-R/C: omitted in D-R>  
 <22:12 *And* KJV: *therfore* D-R>  
 23:3 *Dei: Domini* Weber  
 <23:3 *And* KJV: *Therfore* D-R>  
 23:5 *ad portam: in porta* Weber  
 23:6 *quisquam: quispiam* S-C  
 <23:6 *And let no one* KJV (*But for and; none for no one*): *Neither let anie other*  
     D-R>  
 23:8 *impleverant: iam impleverant* Weber  
 <23:10 *with* D-R/C: *that held* D-R; *in their hands* KJV: omitted in D-R>  
 <23:12 *the noise* KJV: *to witte, the voice* D-R>  
 <23:14 *sword,"* for KJV: *sword without. And* D-R>  
 <23:15 *hold* D-R/C: *handes* D-R; *palace* D-R/C: *kinges house* D-R>  
 23:18 *sub: et sub* Weber  
 <24:6 *for* D-R/C: *that* D-R; *to bring* D-R/C: *should bring it in* D-R>  
 24:7 *Dei: Domini* Weber; *in templo: templo* Weber  
 <24:9 *they made a proclamation* KJV: *it was proclaymed* D-R>

- <24:13 *the workmen* KJV: *they that wrought* D-R>  
 24:13 *firme: firmiter* S-C  
 <24:15 *and was* KJV: *being* D-R>  
 <24:17 *the death of Jehoiada* KJV: *Ioiada was dead* D-R>  
 24:20 *Dominus Deus: Dominus* Weber  
 24:23 *regi in: regi* Weber  
 24:24 *in manus* Ω<sup>M</sup> [Quentin's siglum]: *in manibus* S-C, *manibus* Weber;  
*reliquissent: dereliquissent* S-C  
 <24:26 *Now the men that conspired against him were* D-R/C: *And there con-*  
*spired against him* D-R>  
 <24:27 *concerning* KJV: omitted in D-R>  
 <25:3 *himself strengthened in his kingdom* D-R/C: *his kingdom strengthened*  
 D-R>  
 25:5 *sursum: supra* S-C; *trecenta: triginta* Weber  
 25:8 *vertere: convertere* S-C  
 <25:11 *taking courage* D-R/C: *confidently* D-R>  
 25:13 *usque: usque ad* S-C  
 <25:14 *he had slain* S?: *the slaughtttr of* D-R>  
 25:16 *Deus: Dominus* Weber; *quia: qui et* Weber  
 25:18 *nuntios: nuntium* Weber  
 <25:21 *to be seen by one another* D-R/C: *one the sight of the other* D-R>  
 25:24 *in Samariam: Samariam* Weber  
 <25:25 *the death of Joash* KJV: *that Ioas died* D-R>  
 25:27 *in Lachis: Lachis* Weber  
 <25:27 *And . . . and* KJV (*but for second and*): *And when* D-R>  
 <26:1 *took . . . and made him* KJV: *made* D-R>  
 26:5 *Dominum in: Deum in* Weber  
 26:8 *Pendebantque: Appendebantque* S-C  
 26:10 *fodit: effodit* S-C  
 26:12 *duum: duorum* S-C  
 26:19 *Iratusque: iratusque est* Weber; *et tenens: tenens* S-C  
 <26:20 *And . . . and* KJV: *And when . . . they* D-R; *made haste to* D-R/C: *in hast*  
 D-R>  
 26:21 *quam: quam et* Weber  
 <26:22 *were written by* S: *wrote* D-R>  
 <27:5 *So much* KJV: *these thinges* D-R>

- 28:5 *manus* GD [Weber's sigla]: *manu* S-C, Weber  
 <28:5 *who overthrew* KJV (*smote* for *overthrew*): *and stricken* D-R>  
 <28:6 *for* KJV: *And* D-R>  
 <28:7 *who was next to* KJV: *second from* D-R>  
 28:9 *venienti: venientium* Weber; *eos in: eos* Weber; *ut ad: ut* Weber  
 28:10 *peccastis: peccatis* Weber  
 <28:12 *some of the chief men* KJV (*certeine of the heads*): *princes* D-R>  
 <28:13 *fierce anger* KJV (*wrath* for *anger*): *anger of the furie* D-R>  
 28:15 *unxissentque: unxissent quoque* Weber; *sunt in: sunt* Weber  
 <28:21 *and* KJV: omitted in D-R>  
 28:22 *et in: et* S-C  
 28:23 *ruina eius: ruinae ei* S-C  
 29:5 *et auferte: auferte* Weber  
 <29:6 *God* D-R; literally, *our God*; *turned their backs* KJV: *geuen the backe* D-R>  
 29:10 *avertet: avertat* Weber  
 29:11 *colatisque eum et cremetis ei: colatis eum et cremetis* Weber  
 29:14 *non et* Cg [Quentin's sigla]: *non* S-C, Weber  
 <29:14 *and* KJV: *Moreouer also* D-R>  
 29:17 *octava: octavo* S-C  
 29:18 *holocaustoseos: holocausti* S-C  
 <29:18 *and* KJV: *moreouer also* D-R>  
 29:20 *in domum: domum* Weber  
 29:21 *et arietes: arietes* Weber; *dixitque: dixit quoque* Weber  
 <29:21 *and* KJV: omitted in D-R>  
 29:22 *illud: illum* S-C; *immolaveruntque: immolaverunt* Weber  
 29:23 *Adplicaverunt: Applicuerunt* S-C  
 <29:23 *And* KJV: omitted in D-R>  
 29:24 *altari: coram altare* S-C  
 <29:24 *before* S-C: *on* D-R>  
 29:25 *regis, et Gad, videntis: et Gad videntis regis* Weber  
 <29:26 *with* [first time] KJV: *holding* D-R; *with* [second time] KJV: omitted in D-R>  
 29:27 *holocausta super: holocaustum super* Weber; *praeparaverat: reppererat* Weber  
 <29:27 *prepared* KJV (*ordeined*): *prepared for to sound* D-R>

- 29:30 *curvato: incurvato* S-C  
 <29:31 *and said* KJV: *these wordes also* D-R>  
 <29:32 *and* KJV (in roman type): omitted in D-R>  
 <29:36 *the resolution of doing this thing was taken* D-R/C: *it pleased them that the thing should be done* D-R>  
 <30:2 *For* KJV: *therfore* D-R>  
 30:3 *potuerant: occurrerant* Weber; *necdum: nondum* S-C; *fuerat: erat* Weber  
 30:6 *id quod: quod* Weber  
 <30:6 *the king's orders* S?: *that, which the king had commanded* D-R>  
 30:7 *qui tradidit: et tradidit* Weber  
 <30:8 *Yield yourselves* KJV: *geue bandes* D-R>  
 30:9 *quoniam* Frede A-SS Genevofa B 41 (39) BOLL.; II; III *clemens est* Frede A-SS Genevofa B 41 (39) II 17625: *pius enim et clemens est* S-C, Weber  
 30:10 *usque: usque ad* S-C  
 30:12 *ut facerent: et facerent* Weber  
 <30:14 *took away* KJV: *ouerthrowing* D-R>  
 <30:17 *in time* D-R: literally would be omitted>  
 <30:25 *with . . . and* KJV: *as wel . . . as* D-R>  
 31:1 *sed: sed et* S-C  
 31:2 *autem: vero* Weber  
 31:4 *ut possent: et possent* Weber  
 31:13 *Dei: Domini* Weber  
 <31:14 *the* KJV: *and* D-R>  
 <31:15 *both* D-R/C: omitted in D-R>  
 <32:2 *And* KJV: *Which* D-R; *that* KJV: *to witte that* D-R>  
 32:3 *quae: qui* S-C  
 <32:5 *with great diligence* D-R/C: *doing industriously* D-R>  
 32:8 *illo enim: illo* Weber  
 <32:9 *After this* KJV: *Which thinges after they were done* D-R>  
 32:9 *suos: suos in* S-C  
 <32:11 *die* KJV: *death* D-R>  
 <32:13 *any nations and* D-R/C: *nations, and of al* D-R>  
 32:14 *vos de manu mea: vos de hac manu* Weber  
 <32:16 *And* KJV: *Yea and* D-R>  
 32:17 *liberare populum suum: liberare populos suos* Weber



- <32:21 *all the stout men and the warriors and the captains* KJV (*mightie men of valour, and the leaders for stout men and the warriors*): *euerie strong man, and warryer, and prince* D-R>
- 32:22 *eis: ei* Weber
- 32:23 *Domino in: Domino* Weber
- 32:27 *et auri: auri* Weber
- 32:28 *pecorum: pecoribus* Weber
- <32:28 *for* KJV: *of* D-R>
- 32:29 *exaedificavit sibi: aedificavit sibi* S-C, *exaedificavit* Weber
- <32:32 *written* D-R/C: *writen in the vision of Isaias the sonne of Amos the prophete* D-R>
- 32:33 *supra: super* S-C
- 33:2 *iuxta: iuxta universas* \*D-R
- 33:7 *Dei: Domini* Weber; *Dominus: Deus* S-C
- <33:7 *God* S-C: *our Lord* D-R; *son* KJV: *sonne, saying* D-R>
- 33:8 *movere: moveri* S-C
- <33:8 *be removed* S-C: *moue* D-R>
- 33:11 *duxerunt in: duxerunt* Weber
- 33:21 *duo: duorum* S-C
- 33:22 *fuerat: pater eius fuerat* \*D-R
- <33:23 *humble himself before* KJV: *reuerence the face* D-R; *had humbled himself* KJV: *did reuerence it* D-R>
- <33:24 *And . . . and* KJV: *And when . . . they* D-R>
- 34:1 *annis: anno* S-C
- 34:3 *regnare coeperat: coeperat* Weber
- <34:7 *profane* D-R: *literally would be omitted*>
- 34:7 *est in: est* Weber
- 34:9 *et ianitores: ianitores* Weber
- <34:10 *and . . . it* KJV [*it* in roman type in KJV and italics in D-R/C]: *omitted in D-R*>
- 34:11 *lapidicinis: lapicidinis* S-C
- 34:13 *varios: diversos* S-C; *et ianitores* Q<sup>2</sup>w [Quentin's sigla]: *ianitores* S-C, Weber
- <34:16 *committed to* KJV: *gauest into the hand of* D-R>
- <34:18 *before the king* KJV: *in the kinges presence* D-R>
- <34:19 *when* KJV: *omitted in D-R*>

- 34:22 *propheten: prophetidem* S-C; *habitabat: habitabat in* S-C  
 <34:22 *with him* D-R/C; *together* D-R; *above* D-R/C; *which we haue aboue* D-R>  
 34:25 *stillabit: stillavit* Weber  
 <34:26 *as* KJV: omitted in D-R; *shall you say to him* KJV: *speake ye* D-R>  
 34:30 *in domum: domum* Weber; *atque* CΣ [Weber's sigla]: *unaque* S-C, Weber  
 34:31 *quem: quod* S-C  
 <34:32 *to do the same* D-R/C: *vpon this* D-R>  
 <34:33 *As long as he lived* D-R/C: *al his daies* D-R>  
 <35:3 *saying* D-R/C: omitted in D-R>  
 <35:4 *according to your courses* KJV: *in the diuisions of euerie one* D-R>  
 35:5 *Et ministrare: ministrare* Weber  
 35:7 *sollemnitatem: sollemnitate* S-C; *boum quoque: boumque* Weber  
 <35:7 *of* [both times] D-R/C: omitted in D-R; *other small* D-R/C: *the rest of the* D-R>  
 35:8 *voverant: voluerant* Weber  
 <35:8 *small* KJV (in roman type): *one with an other* D-R>  
 35:9 *et Semeias etiam: Semeias etiam et* Weber  
 <35:9 *and* KJV: *moreouer* D-R; *small cattle* KJV (in roman type): *sheepe* D-R>  
 <35:13 *with* KJV: *vpon* D-R>  
 35:13 *in lege scriptum: lege praeceptum* Weber; *lebetis: lebetibus* S-C  
 35:14 *fuerant: fuerunt* S-C; *sibi: et sibi* Weber  
 35:15 *ne: nec* S-C  
 <35:16 *both* D-R/C: omitted in D-R; *in keeping . . . offering* S?: *so that they made . . . offered* D-R>  
 <35:21 *sent messengers to him, saying* KJV (Embassadours for messengers): *send- ing messengers vnto him, sayd* D-R>  
 35:25 *cantrices: cantatrices* S-C  
 <35:26 *according to what was* KJV (*was* in roman type): *which are* D-R>  
 <36:3 *And* KJV: *when* D-R>  
 36:3 *venisset in: venisset* Weber  
 36:4 *abduxit: adduxit* Weber  
 36:10 *qui: qui et* Weber; *patruum: fratrem* Weber

# I EZRA

- <36:10 *at the return of the year* KJVn: *when the compasse of a yeare was come about* D-R; *and brought* KJV: *some, that brought* D-R>  
 <36:17 *or* [first time] KJV: *and* D-R; *old* KJV: *and old* D-R; *or even* KJV (without even): *no neither* D-R>  
 36:17 *in manibus*: *manibus* Weber  
 36:19 *destruxeruntque*: *destruxerunt* Weber  
 <36:20 *Whosoever* D-R/C: *If anie man* D-R; *reign of the king of Persia* KJV (*kingdome for king*): *king of the Persians reigned* D-R>  
 36:21 *ut* ΘP<sup>1</sup>Hrls [Quentin's sigla]: *et* S-C, Weber

# I EZRA

- <1:1 *througout* KJV: *in* D-R>  
 1:1 *universo*: *omni* S-C  
 1:3 *Ascendat in*: *ascendat* Weber  
 1:5 *et omnis*: *omnis* Weber  
 1:6 *et iumentis*: *iumentis* Weber; *obtulerant*: *obtulerunt* Weber  
 <1:6 *and* KJV: omitted in D-R>  
 <1:11 *captivity* KJV: *transmigration* D-R>  
 2:6 *Phaeth Moab*: *Phaethmoab* Weber  
 <2:65 *of whom there* KJV: *which* D-R>  
 2:65 *cantrices, ducentae*: *cantatrices ducenti* S-C  
 <2:68 *some* KJV (in roman type): omitted in D-R; *came to* KJV: *entred into* D-R>  
 2:68 *domum Domini* A [Weber's siglum]: *domum Dei* S-C, Weber  
 2:69 *inpenas*: *in inpenas* Weber  
 <2:69 *towards* S: omitted in D-R>  
 <2:70 *some* KJV: *they* D-R>  
 3:3 *altare Dei*: *altare* Weber  
 <3:4 *offered* KJV: omitted in D-R>  
 3:5 *Domino*: *Deo* Weber  
 <3:6 *holocausts* KJV: *holocaust* D-R>  
 3:6 *necdum*: *nondum* S-C  
 <3:7 *the orders which Cyrus . . . had given* D-R/C: *that which Cyrus . . . had commanded* D-R>

- 3:9 *Iosue et: Iosue* Weber; *vir unus: unus* Weber; *Enadad et: Enadad* Weber
- <3:11 *praise* KJV (*in praising*): *confession* D-R; *towards* KJV: *upon* D-R; *praising* D-R/C: *in praying* D-R>
- 3:12 *patrum et: patrum* Weber; *esset* GCΣK [Weber's sigla]: *esset et* S-C, Weber
- <3:12 *they had the foundation of this temple* D-R/C *before their eyes* KJV: *they saw this temple founded* D-R; literally, *this temple was founded before their eyes*>
- <3:13 *so that* KJV: *Neither* D-R>
- 4:2 *immolavimus: immolamus* Weber; *ex: a* S-C: *Asor Haddan c* [Quentin's siglum]: *Asorbaddan* S-C; *Asoraddan* Weber
- <4:2 *have sacrificed* KJV (*doe sacrifice*): *haue immolated victimes* D-R>
- <4:3 *But* KJV: *And* D-R>
- 4:3 *Cyrus: rex Cyrus* Weber
- <4:4 *Then* KJV: *It came to passe therfore that* D-R>
- 4:5 *autem: quoque* Weber
- 4:6 *principio: in principio* S-C
- <4:7 *the* D-R/C: *theyr* D-R>
- 4:9 *Deaei et: Deaei* Weber
- <4:13 *nor . . . nor* S (only once): *and . . . &* D-R>
- 4:14 *autem: ergo* Weber
- <4:14 *king wronged* D-R/C: *kings harmes* D-R>
- <4:15 *search may be made* KJV: *thou recount* D-R>
- 4:15 *concitantur: concitant* Weber
- 4:18 *Accusationem: Accusatio* S-C
- <4:19 *search hath been made, and it is found* KJV: *they recounted, and haue found* D-R>
- <4:20 *been* KJV: *beene also* D-R>
- 4:21 *prohibeatis: ut prohibeatis* Weber; *ut: et* Weber
- <4:21 *further orders* D-R/C *be given* KJV: *it perhaps shal be commanded* D-R>
- <4:22 *be not negligent in executing* D-R/C: *negligently accomplish* D-R; *to the hurt of* KJV: *agaynst* D-R>
- 4:23 *Reum Beelteem: Reum* Weber

- 4:24 *Domini: Dei* Weber  
 <4:24 *ceased* KJV: *was not done* D-R>  
 <5:1 *prophesied* KJV: *there prophecied . . . prophecying* D-R>  
 5:3 *ipso autem: ipso* Weber; *muros* E\* [Quentin's siglum]: *muros eius* S-C,  
*muros hos* Weber  
 <5:3 *thereof* S-C: omitted in D-R>  
 <5:7 *letter* KJV: *word* D-R>  
 5:9 *muros hos: muros* Weber  
 5:10 *scripsimusque nomina eorum: quae scripsimus nomina* Weber  
 <5:10 *the* KJV: *those* D-R>  
 5:11 *sermones* L [Weber's siglum]: *sermonem* S-C, Weber  
 5:12 *tradidit: et tradidit* Weber; *manus: manu* Weber  
 5:13 *domus haec: domus* Weber  
 <5:14 *And* KJV: *For* D-R>  
 <5:15 *one* KJV: *so called* D-R>  
 <5:16 *Then* KJV: *Then therfore* D-R; *same* KJV: omitted in D-R>  
 5:17 *sit: fuerit* S-C  
 <6:2 *in which* D-R/C *this* S: *and there was such a . . . therein* D-R>  
 <6:3 *that may support* D-R/C: *supporting* D-R>  
 6:5 *templum: templum in* S-C, *templo* Weber  
 6:7 *ut domum: domum* Weber  
 <6:8 *tribute that is* KJV (without *that is*): *tributes, that are* D-R>  
 <6:11 *if any* D-R/C *whosoever* KJV: *euerie man, which* D-R>  
 <6:13 *then* KJV: omitted in D-R; *executed* D-R/C: *so did execute* D-R; *what*  
*D-R/C: according to that which* D-R>  
 <6:16 *captivity* KJV: *transmigration* D-R>  
 <6:17 *a sin offering for* KJV: *the sinne of* D-R>  
 6:19 *filiis Israel: filii* Weber  
 <6:19 *captivity* KJV: *transmigration* D-R>  
 <6:20 *captivity* KJV: *transmigration* D-R>  
 <6:21 *captivity* KJV: *transmigration* D-R>  
 6:21 *omnes: omnis* Weber; *separaverant: separaverat* Weber  
 <7:7 *some* KJV (in roman type): omitted in D-R>  
 <7:8 *in* D-R/C: *that is* D-R>  
 7:9 *die mensis quinti: mensis quinti* Weber

- 7:10 *praeceptum: praecepta* \*D-R  
 <7:13 *all they . . . that are minded* KJV: *whōsoever it shal please* D-R>  
 <7:14 *before* KJVn: *the face of* D-R>  
 7:16 *qui: quae* S-C  
 <7:16 *that the priests* D-R/C: *of the Priestes that* D-R>  
 <7:17 *with* KJV: *and* D-R>  
 7:19 *Hierusalem: in Ierusalem* S-C  
 7:20 *domo: domum* S-C; *dabis: dabitur* S-C  
 <7:20 *And whatsoever more* KJV: *Yea and other things* D-R; *thou shalt have occasion* KJV: *is necessarie for thee* D-R; *it shall be given* S-C: *thou shalt geue it* D-R>  
 <7:23 *rites* D-R/C: *rite* D-R; *his wrath should be enkindled* S (there should be wrath): *perhaps he be angrie* D-R>  
 7:24 *Vobis quoque: vobisque* Weber; *et cantoribus et: cantoribus* Weber  
 <7:24 *and the* D-R/C: omitted in D-R; *or* [first time] D-R/C: omitted in D-R; *or custom* KJV: *and yearlie rentes* D-R>  
 <7:25 *that may* KJV: *that they may* D-R>  
 <7:26 *judgment shall be executed upon him* KJV: *there shal be iudgement of him* D-R; *goods* KJV: *his substance* D-R>  
 7:28 *suam coram: coram* Weber  
 8:3 *Secheniae: Secheniae et de* Weber  
 <8:3 *son* D-R/C: *children* D-R>  
 8:12 *centum et: centum* Weber  
 8:14 *eis: eo* Weber  
 8:17 *fratres: ad fratres* Weber  
 8:19 *fratresque: fratres* Weber  
 8:22 *regem: a rege* S-C; *fortitudo* Q [Quentin's siglum]: *fortitudo eius* S-C. Weber  
 8:23 *per: pro* Weber  
 <8:23 *for this* KJV: *hereby* D-R>  
 8:24 *Sarabian et: Sarabian* Weber  
 <8:25 *for* D-R/C: *of* D-R; *Israel* KJV: *Israel of them* D-R>  
 8:27 *crateras: crateres* S-C  
 <8:27 *of* KJV: *which had* D-R>  
 8:28 *nostrorum: vestrorum* Weber

- 8:29 *in thesaurum: et thesaurum* Weber
- 8:35 *omni populo: omni* Weber
- <8:35 *them that had been carried away* KJV: *the transmigration* D-R; *and*  
D-R/C: omitted in D-R>
- 9:1 *et sacerdotes: sacerdotes* S-C; *et de: et* S-C
- <9:5 *fell upon* D-R: literally, *bent*>
- 9:6 *levare: levare Deus meus* Weber; *caput: caput nostrum* S-C; *in: ad* S-C
- 9:7 *granditer: graviter* S-C; *et in gladium et in captivitatem et: in gladium in*  
*captivitatem* Weber
- <9:7 *hands* D-R/C: *hand* D-R>
- 9:8 *daretur nobis: daretur* Weber
- 9:9 *et inclinavit: sed inclinavit* S-C; *Hierusalem: in Hierusalem* Weber
- <9:9 *but* S-C: *&* D-R>
- 9:12 *non accipiat: ne accipiat* S-C
- 9:14 *ad salutem: et salutem* Weber
- 9:15 *tu: es tu* S-C
- 10:2 *in Israhel: Israhel* Weber
- 10:3 *cum Domino: cum* Weber; *praeceptum Domini: praeceptum* Weber
- 10:5 *sacerdotum et: sacerdotum* Weber
- 10:6 *in transgressionem: transgressionem* S-C
- <10:7 *captivity* KJV: *transmigration* D-R>
- <10:8 *them that were returned from captivity: the transmigration* D-R>
- <10:9 *in* D-R/C: *that is* D-R>
- <10:10 *sins* D-R/C: *sin* D-R>
- <10:14 *and the judges* S of every city KJV: *by citie and citie, and the iudges thereof*  
D-R>
- <10:16 *captivity* KJV: *transmigration* D-R>
- 10:16 *domos: domum* Weber
- 10:27 *Ierimuth \*D-R: et Ierimuth* S-C, Weber
- 10:30 *Phueth Moab: Phaethmoab* Weber; *Banaia: et: Banaia* Weber; *Besele-*  
*hel: Beselehel et* Weber
- 10:33 *Et de: de* Weber
- 10:40 *et Mechnedabai: Mechnedabai* Weber
- 10:43 *Iobel et: Iobel* Weber
- 10:44 *acceperant: acceperunt* Weber

## 2 EZRA

- <1:1 *as* KJV: *and* D-R>  
 <1:2 *that* KJV: *And* D-R; *some* KJV (*certaine*): omitted in D-R>  
 1:2 *et de: et* S-C  
 1:3 *derelicti: relict* S-C  
 1:4 *diebus multis: diebus* Weber; *et ieiunabam: ieiunabam* S-C  
 1:6 *fiant aures tuae auscultantes: fiat auris tua auscultans* Weber; *Ego: et ego*  
     Weber  
 1:7 *mandatum tuum: mandatum* Weber; *mandata tua* \*D-R; *servo: famulo*  
     S-C  
 1:8 *famulo: servo* S-C  
 <1:8 *If* KJV (in roman type): *When* D-R>  
 1:9 *praecepta: mandata* Weber; *reducam: inducam* Weber  
 <1:9 *the world* D-R/C: *heaven* D-R>  
 <2:1 *that* KJV (in roman type): *and* D-R>  
 2:1 *eram: non eram* Weber  
 2:2 *quid: quod* S-C  
 2:3 *patrum meorum* K\* [Quentin's siglum]: *patris mei* S-C, Weber  
 <2:5 *in thy sight* KJV: *before thy face* D-R>  
 <2:6 *the king* KJV: *before the king* D-R, literally, *before the face of the king*>  
 2:8 *ut tegere: et tegere* Weber; *muros: muri* Weber  
 <2:10 *exceedingly* KJV: *with great affliction* D-R>  
 <2:12 *some* KJV: *a* D-R>  
 <2:16 *or* [all four times] KJV (*nor*): *and* D-R>  
 2:18 *esset mihi: est mihi* Weber  
 2:20 *pars neque iustitia neque memoria* Frede LUC par 14, 239.18 (*portio*  
     *neque mentio*): *pars et iustitia et memoria* S-C, Weber  
 <3:2 *them* KJV: *him* D-R>  
 3:4 *eum: eos* Weber  
 3:7 *aedificavit: aedificaverunt* S-C  
 3:10 *eos: eum* S-C  
 <3:10 *him* S-C: *them* D-R>  
 3:11 *Phaeth Moab: Phaethmoab* Weber  
 3:12 *Et iuxta: iuxta* Weber



- <3:15 *street* D-R/C: *village* D-R; *guard* misreading of D-R: *gardē* (i.e., *garden*) D-R>
- 3:16 *sepulchrum*: *sepulchra* Weber
- <3:21 *to the end of the house of Eliashib* KJV: *as far as the house of Eliasib extended* D-R>
- 3:29 *Sadoc*: *Seddo* Weber
- <3:31 *of S?*: *in* D-R>
- 3:31 *aurifices*: *artifices* Weber
- <4:1 *angry* KJV (*wroth*): *very angrie* D-R>
- 4:2 *inbecilli*: *imbecilles* S-C
- <4:3 *who was by him* KJV (without *who*; *was* in roman type): *his neighbour* D-R>
- 4:4 *despectui*: *despectio* Weber
- <4:4 *despised* KJV: *had in dispise* D-R>
- <4:6 *thereof* KJV: *part* D-R>
- <4:7 *walls . . . were* KJV: *breach of the wal . . . was* D-R>
- 4:11 *medium*: *medio* Weber
- 4:13 *arcis*: *arcubus* S-C
- 4:14 *Et perspexi*: *perspexi* Weber; *magistratus*: *ad magistratus* Weber; *et ux-  
oribus*: *uxoribus* Weber; *domibus vestris*: *domibus* Weber
- <4:14 *of them* KJV: *at their face* D-R>
- 4:16 *faciebant*: *faciebat* S-C
- <4:16 *forward* KJV (*forth*): omitted in D-R; *with* D-R/C (sense from KJV?): *and* D-R>
- <4:20 *all* D-R/C: *together* D-R>
- 4:22 *nobis*: *vobis* Weber
- <4:23 *when he was to be washed* D-R/C: *to washing* D-R>
- 5:5 *et sicut*: *sicut* Weber; *ita et*: *ita* Weber; *vineas nostras*: *vineas* Weber
- <5:5 *some of . . . are* KJV: *there are* D-R>
- 5:7 *increpui*: *increpavi* S-C; *exigatis*: *exigitis* S-C
- 5:8 *vendetis*: *vendite* Weber; *redimemus*: *emimus* Weber
- <5:8 *for us* to D-R/C: *and shal we* D-R>
- <5:10 *Let us all agree not to call for it again* D-R/C: *let vs not aske this againe  
in common* D-R>
- 5:11 *suos et*: *suos* Weber

- <5:11 *and the hundredth part* KJV (also for *and*): *yea the hundredth part also* D-R; *and of the corn* KJV: *corne* D-R>
- 5:12 *Reddemus: reddimus* Weber; *quaeremus: quaerimus* Weber
- 5:13 *Insuper: insuper et* Weber; *autem* Π<sup>K</sup>Φ<sup>G</sup> Quentin's sigla]: *ergo* S-C, Weber
- 5:14 *rex mihi: mihi* Weber
- <5:15 *chargeable: colloquially, burdensome*>
- 5:15 *et vino: vino* Weber; *depresserant: depresserunt* S-C
- <5:17 *to the number of* D-R/C: omitted in D-R; *besides* KJV: *and* D-R>
- <5:18 *and* KJV (in roman type): omitted in D-R; *once in* KJV: *within* D-R; *my yearly allowance as governor* D-R/C: *the yearly allowance of my dukedome* D-R>
- <6:3 *lest* KJV (so that . . . not): *lest perhaps* D-R>
- 6:5 *manu: manu sua* S-C
- <6:8 *There is no such thing done as* KJV: *It is not done according to these words, which* D-R; *but* KJV: *for* D-R>
- 6:9 *enim: autem* Weber
- <6:9 *thought to* D-R/C: omitted in D-R>
- <6:11 *to save his life* KJV: *and liue* D-R>
- <6:14 *would have put me in fear* KJV: *terrified me* D-R>
- <6:16 *for* KJV: *and* D-R; *was the work of* D-R/C: *was done of* D-R>
- <6:18 *to wife* S: omitted in D-R>
- 7:5 *vulgum: vulgus* S-C
- <7:6 *had been carried away* KJV: *were transported* D-R>
- 7:6 *in Hierusalem et in: in* \*D-R
- 7:11 *Phaethmoab: Phabath Moab* S-C
- 7:12 *ducenti: octingenti* Weber
- 7:26 *filii: viri* Weber
- 7:66 *vir unus: unus* Weber; *trecenti: sescenti* Weber
- 7:67 *et septem: septem* S-C; *cantrices, ducentae: cantatrices ducenti* S-C
- 7:68 verse omitted in Weber; *septingenti: ducenti* \*D-R
- 7:69 *cameli eorum: cameli* Weber; *Hucusque refertur quid in commentario scriptum fuerit. Exin Neemiae historia textitur:* omitted in Weber
- <7:70 *and* S: omitted in D-R>
- <7:71 *some* KJV (in roman type): omitted in D-R>
- 8:1 *praeceperat: praecepit* Weber

- <8:3 *all* D-R/C *those that could understand* KJV: *those that understood* D-R>
- 8:8 *aperte: adposite* Weber
- 8:9 *et scriba: scriba* Weber
- 8:10 *his qui non praeeparaverunt: ei qui non praeeparavit* Weber
- <8:11 *stilled* KJV: *made silence in* D-R>
- <8:14 *feast* KJV: *solemne day* D-R>
- 8:18 *collectum: collectam* S-C
- <8:18 *solemn assembly* KJV: *collect* D-R>
- <9:2 *stranger* KJV: *strange childe* D-R>
- 9:4 *Surrexit: Surrexerunt* S-C; *et Bani: et Bani et* S-C; *Bani et: Bani* Weber; *inclamaverunt voce magna: clamaverunt voce magna ad* S-C
- <9:4 *and* S-C: omitted in D-R>
- 9:5 *Sebna: Sebna et* \*D-R
- <9:5 *blessed be* KJV: *let them blesse* D-R>
- 9:6 *caelum* Frede A-SS Ign 2.4 (365.8), A-SS Ign 6.5 (371.15), A-SS Philip-pus Agyr 6 (34E), Agrestius 40.33, AN Ptr 4.14 (366.9) PS-AU spe 56 (538.8), PS-AU s Cai I.62.4 (81a), ILD ba 38 (128A), ILD ba 96 (146B), PET-C s 47.1 (260.3), QU sy 1.5.22 (319.76): *caelum et caelum caelorum* S-C, *caelum / caelum caelorum* Weber
- 9:8 *Chetthei et: Chetthei* Weber
- 9:11 *sicca: sicco* S-C
- <9:12 *they might see the way* D-R/C: *the way might appeare to them* D-R>
- <9:17 *full of* D-R/C: *of much* D-R>
- 9:19 *viam: via* Weber; *per noctem: in nocte* Weber
- <9:24 *hands with* KJV: *hand, and* D-R>
- <9:26 *were guilty of* D-R/C: *did* D-R>
- 9:27 *manus* X<sup>Θ</sup> [Quentin's sigla]: *manu* S-C, Weber; *salvarent: sal-vaverunt* Weber
- <9:27 *the multitude of thy tender mercies* D-R/C: *thy manie cōpassions* D-R; *hands* D-R/C: *hand* D-R>
- <9:28 *But after* KJV: *And when* D-R>
- 9:28 *audisti: exaudisti* S-C
- <9:29 *but* KJV: *and* D-R; *if a man do he* KJV: *a man should do, and* D-R; *withdrew* KJV: *gaue the reuolting* D-R>

- <9:30 *forbear with* KJV: *prolong . . . ouer* D-R>  
 9:31 *consumptionem: consumptione* Weber  
 9:32 *noster: noster Deus* Weber; *et principes: principes* Weber; *et prophetas: prophetas* Weber  
 9:35 *suis et: suis bonis / et* Weber  
 <9:35 *before them* KJV: *in their sight* D-R>  
 9:37 *in corporibus: corporibus* S-C; *in iumentis: iumentis* S-C  
 <9:38 *this* KJV: *these things* D-R>  
 10:14 *Phaethmoab: Phabath Moab* S-C  
 10:26 *Echaia: et Haia* Weber  
 10:29 *omnis qui poterat: omnes qui poterant* S-C  
 <10:29 *with* D-R/C: omitted in D-R>  
 <10:31 *if* KJV (in roman type): omitted in D-R; *or* KJV: *and* D-R>  
 10:31 *sanctificata: sanctificato* S-C  
 10:34 *oblacione: oblationem* S-C; *populum: populos* Weber  
 <10:35 *our Lord* D-R: literally would omit *our*>  
 <10:37 *also* D-R/C: *them selues* D-R>  
 10:38 *domum: domo* S-C; *domo: domum* S-C  
 11:1 *sortes* M [Quentin's siglum]: *sortem* S-C, Weber; *civitate: in civitate* Weber  
 <11:1 *other* KJV (in roman type in KJV and italics in D-R/C): omitted in D-R>  
 11:2 *obtulerant: obtulerunt* Weber  
 11:3 *Habitavit autem: habitavit* Weber  
 <11:4 *some* [both times] D-R/C: omitted in D-R>  
 11:6 *Omnes hi: omnes* Weber  
 11:15 *Semeia: Sebenia* Weber  
 11:16 *omnia opera: opera* Weber  
 11:17 *et ad: et* Weber  
 <11:17 *give glory* D-R/C: *confesse* D-R; *one* D-R/C: omitted in D-R>  
 <11:24 *in all matters concerning: according to euerie word of* D-R>  
 <11:25 *some* KJV (in roman type): *there* D-R>  
 <11:25–28 *villages* [all four times] KJV: *daughters* D-R>  
 11:29 *Remmon: Ainremmon* Weber  
 11:30 *in villis: villis* Weber; *et Azeca: Azeca* Weber; *in filiabus* ΦΕΡ\*SWΓ<sup>A</sup>Ψ<sup>D</sup>Ω<sup>JM</sup>agrel [Quentin's sigla]: *filiabus* S-C, Weber

- <11:30 *the villages thereof* KJV: *in her daughters* D-R; *from* KJV: *in* D-R>  
 <11:31 *villages* KJV: *daughters* D-R>  
 11:34 *Seboim et: Seboim* Weber  
 11:36 *portiones: partitiones* Weber  
 12:3 *Sebenias: Sechenias* Weber  
 <12:7 *of* KJV: omitted in D-R>  
 12:9 *Hanni et: et Hanni* Weber  
 12:12 *sacerdotes et: sacerdotes* Weber  
 12:13 *et Amariae* \*D-R: *Amariae* S-C, Weber  
 <12:24 *give thanks* KJV: *confesse* D-R>  
 12:25 *Obedia et* \*D-R: *Obedia* S-C, Weber  
 12:27 *et cantico et in: et in cantico / in* Weber, *et cantico, et* S-C [typo for *et cantico, et in*]  
 <12:27 *and* S: omitted in D-R>  
 <12:43 *appointed* KJV: *numbered* D-R; *them* D-R/C: omitted in D-R; *for* KJV (in italics in D-R/C): omitted in D-R>  
 12:43 *laetatus: laetificatus* S-C  
 <12:45 *to praise with canticles and give thanks* D-R/C: *in song praying, and confessing* D-R>  
 12:46 *dabat: dabant* S-C  
 13:1 *debeat: debeant* S-C  
 13:2 *eum: eos* S-C; *ei: eis* S-C  
 13:4 *praepositus: positus* Weber  
 <13:5 *where* KJV: *and . . . there* D-R>  
 13:5 *vini: et vini* Weber  
 13:6 *quia in: quia* S-C  
 13:9 *mundaverunt: emundaverunt* S-C  
 13:10 *cantoribus: de cantoribus* Weber  
 <13:10 *the Levites and the singing men and they that ministered were fled away, every man to his own country* KJV (*the Leuites and the singers that did the worke, were fled euery one to his field*): *euerie man was fled into his countrie of the Leuites, and the singing men, and of them that ministered* D-R>  
 13:12 *vini: et vini* Weber  
 <13:12 *and* KJV: omitted in D-R>  
 13:15 *calcantes: calcabant* Weber; *Hierusalem in: in Ierusalem* S-C

- <13:15 *and* KJV: omitted in D-R>  
 <13:16 *Some* D-R/C: omitted in D-R>  
 13:16 *Iuda: Iuda et* Weber  
 <13:17 *profaning* D-R/C: *and prophane* D-R>  
 13:19 *autem: itaque* Weber; *die: in die* S-C; *onera* Frede RUF Nm 23.4  
 (216.1): *onus* S-C, Weber  
 <13:21 *hands* KJV: *my hand* D-R>  
 13:22 *sanctificandum: sanctificandam* S-C  
 <13:22 *tender* D-R/C: omitted in D-R>  
 13:23 *et* [before *Ammanitidas*] M<sup>2</sup>L [Quentin's sigla]: omitted in S-C,  
 Weber  
 <13:24 *but* D-R/C: *and* D-R>  
 13:25 *ipsis: eis* S-C; *de filiabus: filias* \*D-R  
 <13:25 *laid my curse upon* D-R/C: *cursed* D-R; *some* KJV (*certeine*): *some men*  
 D-R>  
 <13:26 *yet* KJV (*neuerthelesse*): *therefore* D-R>  
 <13:30 *separated* D-R: literally, *cleansed*>  
 13:31 *primitiis: primitivis* S-C; *bonum. Amen: bonum* Weber

TOBIT

- 1:1 *sinistro: dextera* \*D-R  
 <1:3 *but* D-R/C: *so that* D-R>  
 1:3 *ex: ex eius* S-C  
 <1:4 *any* D-R/C: *al* D-R>  
 1:6 *sed pergebat in: et pergebat ad* Weber; *Deum: Deum suum* Weber  
 1:9 *ex tribu: de tribu* S-C  
 <1:9 *whom he called after* D-R/C: *geuing him* D-R>  
 1:10 *quem ab: ab* Weber  
 <1:11 *and* KJV: *with* D-R>  
 1:12 *cum: et* Weber  
 1:13 *Deus: Dominus* Weber  
 <1:14 *with* D-R/C: *having* D-R>  
 1:15 *ad: per* Weber  
 1:17 *cum: cum in* S-C  
 <1:17 *taking* D-R/C: *vnder* D-R>

- <1:18 *who* D-R/C: omitted in D-R; *had a hatred for* D-R/C: *and esteemed . . . odious in his sight* D-R>
- 1:19 *Tobias quotidie: Tobias* Weber
- 1:20 *nudisque: nudis* Weber
- <1:20 *was careful to bury* D-R/C: *buried carefully* D-R, literally, *careful, he produced a tomb for*>
- <1:21 *by reason of* D-R/C: omitted in D-R>
- 1:22 *tulit: tulit ei* Weber
- 1:24 *et quinque: quinque* S-C
- 1:25 *in: ad* Weber
- <2:1 *this* D-R/C: *these things* D-R>
- 2:2 *ex: de* S-C; *ut: et* Weber
- 2:3 *nuntiavit ei: nuntiat* Weber
- <2:7 *So* D-R/C: *But* D-R>
- <2:8 *Once already* D-R/C: *Euen now* D-R>
- 2:10 *in domum suum: domum* Weber
- 2:11 *Et ex: ex* Weber; *inciderent: insiderent* Weber
- 2:15 *cognati eius: cognati eius et* Weber
- <2:16 *gavest alms and buriedst the dead* D-R/C: *didest bestowe almes and burials* D-R>
- <2:19 *home* KJV?: omitted in D-R>
- 2:22 *paruerunt: apparuerunt* S-C
- 2:23 *huiusmodi: huiuscemodi* S-C
- 3:3 *et ne: ne* Weber
- 3:4 *Ideo: et* Weber
- 3:7 *in Rages: in* Weber; *et: ut et* Weber
- <3:7 *received* D-R/C: *she also heard* D-R>
- <3:9 *never* KJV: *no more* D-R>
- 3:10 *sicut: sicut et* Weber; *septem viros: septem* Weber; *superius cubiculum: superiori cubiculo* Weber
- 3:11 *lacrimis: cum lacrimis* S-C *Deum: Dominum* Weber
- 3:14 *dirigo: converto* Weber
- 3:18 *non cum: non* Weber
- 3:19 *mibi: me* S-C; *alio: alii* S-C
- 3:21 *pro certo: certum* Weber; *pervenire: venire* S-C
- 3:25 *eos ambos: ambos* Weber; *sunt orationes: fuerat oratio* Weber; *recitatae: recitata* Weber

- 4:5 *sepelias: sepelies* Weber  
 4:6 *habe: habeto* S-C; *praecepta Domini: praecepta* Weber  
 4:9 *si exiguum: si exiguum tibi* S-C; *impertire: impertiri* S-C  
 <4:10 *thus* D-R/C: omitted in D-R>  
 4:12 *qui faciunt: facientibus* S-C  
 <4:15 *If* D-R/C any KJV: *Whosoeuer* D-R>  
 4:15 *mercennarii tui: mercennarii* Weber; *maneant: remaneant* S-C  
 4:16 *odis: oderis* S-C  
 <4:16 *wouldst hate* S-C: *hatest* D-R>  
 4:18 *vinum tuum: vinum* Weber  
 4:21 *dum adhuc: dum* Weber  
 4:23 *habebimus: habemus* Weber  
 <4:23 *that which is good* KJV (*pleasing in his sight for good*): *wel* D-R>  
 5:2 *requiram: inquiram* Weber; *et ego eum ignoro: neque ego illum* Weber;  
     *qua: per quam* S-C  
 <5:2 *Nor* D-R/C: *Yea neither* D-R>  
 5:3 *eius* A [Quentin's siglum]: *quidem illius* S-C, *quidem eius* Weber;  
     *quem: quod* S-C  
 <5:4 *for* D-R/C: *being sure of* D-R>  
 5:4 *dum adhuc vivo ut recipias ea: ut adhuc vivo dum recipias eam* S-C  
 <5:6 *art thou* S [Rahlf's siglum S]: *haue we thee* D-R>  
 5:10 *ingressus Tobias: ingressus* Weber; *rogat: rogavit* S-C  
 5:14 *Rages, civitatem: Rages* Weber  
 <5:17 *And* D-R/C: *to whom* D-R; *answered* D-R/C: *said* D-R; *him thou*  
     *hirest* D-R/C: *an hyred seruant* D-R>  
 5:21 *dixit: ait* S-C  
 <5:21 *May you have a good journey* S [KJV also has *a good iourney*]: *Wel may*  
     *you walke* D-R>  
 5:22 *patri suo: patri* Weber  
 5:24 *fuisset: esset* Weber  
 <6:1 *lodged the first night* D-R/C: *made his first abode* D-R>  
 6:3 *Tobias clamavit: clamavit* Weber; *invadit: invadet* Weber  
 6:4 *branchia: branchiam* S-C; *sicco: siccum* S-C  
 <6:4 *And when he had done so* D-R/C: *Which when he had done* D-R>  
 6:5 *extentera: exentera* S-C; *fel: fel eius* Weber  
 <6:6 *And when he had done so* D-R/C: *Which when he had done* D-R>



- 6:6 *tulerunt: sustulerunt* Weber
- <6:7 *remedies* D-R: literally, *remedy*; *are these things good for* D-R/C: *shal these things haue* D-R>
- 6:8 *Respondensque angelus: respondensque* Weber; *genus daemoniorum: daemonium* Weber
- <6:8 *they* S [Rahlfs' siglum S]: *it* D-R>
- 6:9 verse omitted in Weber
- 6:10 *ei Tobias: ei* Weber
- 6:11 *ullam habet aliam: ullum habet alium* Weber
- 6:12 *te eam: eam te* S-C
- 6:13 *uxorem: in uxorem* S-C
- <6:14 *all* KJV: omitted in D-R>
- 6:14 *haec audiui: hoc audiui* S-C, *audiui* \*D-R
- 6:15 *et mihi: mihi* Weber; *inferum: inferos* S-C
- <6:15 *the same thing* D-R/C: *these things* D-R>
- 6:17 *se et a: se* Weber; *quibus: in quibus* Weber
- <6:19 *lay* KJV?: omitted in D-R>
- 6:21 *benedictionem: benedictione* Weber
- 6:22 *libidine: libidinis* Weber
- 7:4-7 versification is different in S-C and Weber; 5, 6 and 7 are numbered one lower, and 7 begins before *dixit*, "*Benedictio*."
- 7:5 *Dixitque: dixit* Weber
- 7:6 *loqueretur: loquerentur* Weber
- <7:6 *young* D-R/C: omitted in D-R>
- <7:7 *went to him* D-R/C: *put forth him selfe* D-R>
- 7:7 *super: supra* S-C
- 7:9 *prandium: prandendum* Weber
- 7:11 *viris qui ingressi sunt ad eam: viris* Weber; *accideret: contingeret* S-C
- 7:14 *eam: eam non* Weber
- 7:19 *illuc: in eum* Weber
- 7:20 *mi: mea* S-C; *quo: quod* S-C
- 8:2 *sermonem: sermonum* S-C
- 8:3 *eum: illud* S-C
- 8:4 *et deprecemur: et deprecemur* S-C; *deprecemur* Weber; *istis: bis* S-C
- 8:5 *sicut: sicut et* Weber
- <8:5 *beathens* D-R/C: *gentiles* D-R>

- 8:6 *simul et: et* Weber
- 8:7 *terra: terrae* S-C; *et mare et: mareque et* S-C, *et mare* Weber; *omnes creaturae tuae: omnis creatura tua* Weber
- 8:9 *meam coniugem: meam* Weber
- 8:10 *quoque: itaque* Weber
- 8:11 *cum eo pariter: pariter* Weber
- 8:12 *Ne forte: ne* Weber; *quod: quo* S-C; *viris qui: qui* Weber
- 8:13 *dixit ei: dixit* Weber
- 8:14 *inlucescat: illucescat dies* S-C
- <8:15 *So KJV: But* D-R>
- 8:15 *misit: mittens* Weber; *suis quae: suis* Weber; *salvos et incolomes: incolomes* Weber
- 8:16 *Et reversa: reversa* Weber; *Dominum: Deum* Weber
- <8:16 *and* D-R/C: *they . . . to witte* D-R>
- 8:18 *contigit: contigit nobis* Weber
- 8:19 *plenius: in plenius* Weber
- 8:20 *lucesceret: elucesceret* S-C
- <8:21 *kind of provisions* D-R/C: *al things, that for victuals* D-R; *such as* D-R/C: *them that* D-R>
- 8:24 *fecit hanc: fecit* S-C
- <8:24 *a* S-C: *this* D-R; *to* D-R/C: *to the dominion of* D-R>
- 9:1 *quem* PL 83 1284B: *quem quidem* S-C, Weber; *aestimabat, et dixit: existimabat, dixitque* S-C
- <9:2 *I should not make a worthy return for* D-R/C: *I shal not deserue* D-R>
- 9:3 *obsecro: obsecro te* S-C; *Rages, civitatem: Rages* Weber
- <9:3 *and* D-R: *literally, or*>
- 9:5 *adiuravit: coniuraverit* Weber
- 9:6 *Rages, civitatem: Rages* Weber; *dedit: reddidit* S-C; *recepit ab eo: recepit* Weber
- 9:8 *alterutrum: invicem* S-C; *et flevit: flevit itaque* Weber
- 9:9 *Deus: Dominus Deus* Weber
- <10:3 *both* D-R/C: *omitted in* D-R>
- <10:4 *But* D-R/C: *therfore* D-R; *and was quite disconsolate* D-R/C: *with discomfortable teares* D-R>
- 10:5 *simul in: in* Weber; *ire a: a* S-C
- <10:7 *into* D-R/C: *about* D-R>
- 10:7 *possit: posset* S-C

- <10:8 *that thou art in health* D-R: literally, *of thy health*>  
 10:9 *dixit: ait* S-C  
 10:10 *pueris et: pueris* S-C; *puellis: puellis et* Weber; *in camelis et in vaccis: et in camelis* Weber
- <10:11 *with you* D-R/C: omitted in D-R>  
 10:11 *et inveniatis: et ut inveniatis* \*D-R; *parentes: conparentes* Weber  
 11:2 *Dixitque: dixit* Weber  
 11:3 *insequantur* K<sup>2</sup>T<sup>A</sup>agrel [Quentin's sigla] *nos* AII<sup>F</sup>U [Quentin's sigla]: *sequantur iter nostrum* S-C, *insequantur iter nostrum* Weber
- <11:4 *some* D-R/C: omitted in D-R>  
 11:5 *quotidie in: in* Weber  
 <11:6 *returning* D-R/C: *running* D-R>  
 11:7 *Adubi: At ubi* S-C  
 <11:9 *he had brought the news shewed his joy by his fawning and wagging his tail* D-R/C: *a messenger with the fawning of his tayle reioysed* D-R>  
 11:10 *Et: unde contigit ut* Weber; *exsurgens: consurgens* S-C; *pater eius: pater* Weber; *in obviam: obviam* S-C  
 11:11 *ambo flere: flere* Weber
- <11:11 *as did also* D-R/C: *with* D-R; *they* D-R/C: *they . . . both* D-R>  
 11:12 *Deum: Dominum* Weber  
 11:13 *patri suo: patris sui* S-C  
 11:14 *sustinuit: sustinens* Weber; *et coepit: coepit* Weber  
 <11:14 *about* D-R/C: *as it were almost* D-R>  
 11:15 *Quem: quam* S-C  
 <11:16 *both* D-R/C: *to wit* D-R>  
 11:17 *salvasti: sanasti* Weber  
 11:18 *omnis familia sana et pecora: omnes familiae / et pecora sana* Weber; *illa: alia* Weber
- 11:20 *et congratulantes: congratulantes* Weber  
 <11:20 *done* D-R/C: *shewed* D-R>  
 11:21 *gaudio: cum gaudio* S-C  
 12:2 *dixit patri suo: dixit* Weber  
 12:3 *suscepit: recepit* S-C; *ea: ea ipse* S-C  
 <12:3 *chased* D-R: literally, *held back*>  
 <12:4 *that* D-R/C: *if perhaps* D-R>  
 <12:5 *So KJV: And they . . . to wit* D-R>

# NOTES TO THE TEXT

- <12:6 *give glory* D-R/C [KJV also lacks *and*]: *and* . . . *confesse* D-R>  
 12:8 *condere: recondere* S-C  
 12:9 *facit invenire misericordiam et: faciet invenire* Weber  
 12:12 *prandium tuum: prandium* Weber; *sepeliebas eos: sepeliebas* Weber  
 12:16 *super terram in: super* Weber  
 12:18 *Dei eram: Dei* Weber  
 <12:18 *praises* KJV?: omitted in D-R>  
 13:2 *inferum: inferos* S-C  
 13:4 *narretis: enarretis* S-C  
 13:6 *nobiscum: vobiscum* Weber  
 <13:6 *give* . . . *glory* D-R/C: *confesse* D-R; *eternal* D-R/C: omitted in D-R>  
 13:12 *bonis tuis: bonis* Weber  
 13:14 *sanctificatione: sanctificationem* S-C  
 13:15 *nomen enim: nomen* Weber  
 13:16 *qui* [second time] ΦFK<sup>2</sup>S\*Ψ<sup>D</sup>Ω [Quentin's sigla]: *omnes qui* S-C, Weber  
 13:19 *suam, a cunctis tribulationibus eius Dominus, Deus noster: suam* Weber  
 13:23 *exaltavit eam, et: excitavit eam / ut* Weber  
 <13:23 *may he reign over it* D-R/C: *his kingdom be* D-R>  
 14:1 *posteaquam: postquam* S-C; *est Tobias: est* Weber  
 14:6 *Domini: Dei* Weber  
 <14:6 *must be fulfilled* D-R/C: *faileth not* D-R>  
 <14:7 *with people* D-R/C: omitted in D-R>  
 14:9 *omnes reges terrae: omnes* Weber  
 <14:12 *as soon as* D-R/C: *what day soeuer* D-R; *without delay* D-R/C: *from thenceforth* D-R>  
 14:14 *et filiorum filiis et: et* Weber  
 <14:15 *came to him* D-R/C: *he receiued* D-R>  
 14:16 *et novem: novem* S-C  
 14:17 *Omnis autem: omnis* Weber; *et in: et* Weber; *habitoribus: habitantibus* S-C; *in terra: terrae* Weber

## JUDITH

- 1:2 *altitudine: latitudinem* S-C; *latitudine: altitudinem* S-C  
 <1:2 *broad* S-C: *in height* D-R; *high* S-C: *in breadth* D-R>

# JUDITH

- 1:7 *elevatum: elatum* Weber  
 1:9 *terminos: montes* Weber  
 1:12 *indignatus: indignatus est* Weber; *adversus: ad* Weber; *iuravit: et iuravit* Weber  
 <2:1 *of D-R/C: of king D-R*>  
 2:2 *maiores natu: maiores* Weber; *duces et: duces* Weber  
 <2:3 *thoughts were D-R/C: cogitation was upon that D-R*>  
 2:5 *dixit ei: dixit* Weber  
 2:6 *tuus: meus* Weber  
 2:8 *praeire in: praeire* Weber  
 <2:8 *all D-R/C provisions KJV: those things D-R*>  
 2:14 *in: ad* S-C  
 3:1 *et* [second time]  $L^2 \Sigma^T \Theta^{H2} FK^2 U \Gamma^A \Omega^5$  agrell: omitted in S-C, Weber  
 <3:1 *Syria Mesopotamia D-R/C: namely of Syria and Mesopotamia D-R*>  
 3:2 *patiamur: patiamini* Weber  
 <3:2 *than to die and to perish or suffer the miseries of slavery D-R/C: then dying, we should with our destruction suffer the damages of our servitude D-R*>  
 3:3 *campi et: campi* Weber; *gregesque: greges* Weber; *equorumque: equorum* Weber  
 3:4 *nostra sub: nostra* Weber  
 3:5 *etiam* SΦ [Weber's sigla]: omitted in S-C, *iam* Weber  
 3:9 *illis: illius* Weber  
 <3:9 *both D-R/C: omitted in D-R*>  
 <3:10 *and dances and KJV: dauncing with D-R*>  
 3:13 *ut* Sabatier I.752: *videlicet ut* S-C, Weber  
 3:14 *terram: terra* Weber  
 4:1 *Iuda: Iudaeae* Weber  
 <4:1 *him KJV: his presence D-R*>  
 4:2 *etiam et: et* S-C  
 <4:2 *and S-C; also, and D-R*>  
 4:5 *quos viae: quos* Weber  
 <4:6 *any D-R/C: omitted in D-R*>  
 4:6 *et illic: ut illic* Weber; *esset* Sabatier I.753: *esse poterat* S-C, Weber  
 4:8 *ieiuniis et orationibus: ieiuniis* Weber  
 <4:8 *both KJV: omitted in D-R*>

- <4:9 *before* D-R/C: *against the face of* D-R>  
 4:10 *ad Dominum: ad* Weber; *pollutionem et fierent opprobrium Gentibus: pollutionibus* Weber  
 4:12 *exaudiet: exaudivit* Weber  
 <4:16 *with* D-R/C: *there were* D-R>  
 5:2 *exarsit in: exarsit* Weber  
 <5:2 *he was transported with exceeding great fury and indignation* D-R/C: *with exceeding furie he chafed in great anger* D-R>  
 5:4 *et quare: quare* Weber; *nos et: et* Weber  
 <5:8 *consisted in the worship of* D-R/C: *were in* D-R>  
 5:8 *cooperuisset: operuisset* S-C; *possit: posset* S-C  
 <5:10 *to labour* KJV (*with labouring*): omitted in D-R>  
 <5:12 *walked . . . and* D-R/C: *walking* D-R>  
 5:12 *perambulando: perambulant* \*D-R?  
 5:14 *Egressis etiam: Egressi vero* S-C; *occupaverunt: occurrerunt* Weber  
 5:17 *cultura: cultu* S-C  
 <5:18 *any* D-R/C: *an* D-R>  
 5:22 *multis: a multis* S-C  
 5:26 *verba haec: verba* Weber  
 5:28 *ascendamus: ascendemus* Weber  
 6:5 *obtinēt: obtinuit* Weber  
 <6:6 *thou mayst fall under the same* D-R/C: *thou withal may be subiect to* D-R>  
 6:7 *et ducerent: et perducerent* S-C, *ut ducerent* Weber; *manus: manu* Weber  
 6:9 *de restibus: restibus* S-C  
 6:10 *percontati: percunctati* S-C  
 <6:11 *called* D-R/C: *who . . . is* D-R>  
 6:13 *et quemadmodum: quemadmodum* Weber; *vinceret: vicerit* S-C  
 <6:13 *having* D-R/C: *this that he had* D-R>  
 6:14 *universa haec: universa* Weber; *Domino: Deo* Weber  
 <6:16 *in which they continued* D-R/C: *by* D-R>  
 <6:17 *will: he wil* D-R>  
 6:18 *converseris nobiscum: converseris* Weber  
 6:19 *fecit ei: fecit* Weber  
 7:2 *abducati: adducati* Weber

- 7:5 *quae ad: quae* Weber  
 <7:6 *supplied them with water ran through* D-R/C: *ranne in, went directly to*  
*D-R>*  
 7:6 *et incidi: incidi* Weber  
 <7:8 *steep hills and precipices* D-R/C: *hilles standing meruelous stipe* D-R>  
 7:9 *aquam ex: ex* Weber; *putant: putant civitatem* Weber  
 7:10 *satellitibus: omnibus satellitibus* Weber  
 7:11 *inhabitantibus: banbitantibus* S-C, *inhabitantibus in* Weber  
 7:13 *nolens: nolentes* Weber  
 <7:14 *sad* D-R/C: *great* D-R>  
 7:16 *viderimus: videamus* Weber  
 7:17 *ut sit agrel* [Quentin's sigla]: *et sit* S-C, Weber  
 7:18 *omnibus: ab omnibus* S-C  
 <7:20 *by chastising us thyself* D-R/C: *in thy scourge* D-R>  
 <7:23 *all in* D-R/C: *embrued with* D-R>  
 7:24 *absidet: abscindet* S-C; *dabit: dat* Weber  
 8:1 *haec verba: haec* Weber  
 8:2 *hordiariae: hordeaceae* S-C  
 8:6 *neomenias: neomenia* Weber  
 8:8 *in: in eo* Weber  
 8:14 *paeniteamur: peaniteamus* S-C; *eius fuis: eius* Weber  
 <8:14 *with many* D-R/C: *shedding* D-R>  
 <8:16 *continuing* D-R/C: *being settled* D-R>  
 8:20 *insurgunt: insurgent* \*D-R  
 8:21 *vos: vos qui* Weber; *et ex: ex* Weber; *adloquio vestro: ad eloquium ves-*  
*trum* S-C  
 <8:21 *very* D-R/C: omitted in D-R>  
 <8:23 *remaining* D-R/C: omitted in D-R>  
 <8:24 *but* D-R/C: *and* D-R>  
 8:24 *impatientiam suam et: patientia sua* Weber  
 8:27 *quibus quasi servi: quasi servi qui* Weber; *et non: non* Weber  
 <8:27 *these* D-R/C: *the* D-R>  
 8:29 *Deum: Dominum* Weber  
 8:33 *nolo: nolo ut* S-C  
 8:34 *Iuda: Iudaeae* Weber  
 9:1 *clamavit: clamabat* S-C

- <9:2 *virgin* D-R: literally, *virgin's genitals*>  
 9:3 *Deus* Π<sup>F</sup>S [Quentin's sigla]: *Deus meus* S-C, Weber  
 9:9 *et in scutis et: et* Weber  
 9:11 *nominis: honoris* Weber  
 <9:13 *by the graces of the words of my lips* D-R/C: *from the lippes of my charitie*  
     D-R, (meaning *by the beauty of my speech*)>  
 9:15 *enim hoc: enim* Weber; *feminea: feminae* S-C  
 <9:15 *he shall fall* D-R/C *by the band of a woman* KJV: *the hand of a woman*  
     *shal ouerthrow him* D-R>  
 10:1 *quo: in quo* S-C; *Domino: ad Dominum* S-C  
 10:5 *ascopam: ascoperam* S-C; *pulenta: polentam* S-C  
 10:6 *venissent ad portam: venisset ad portas* Weber  
 10:10 *portas: per portas* S-C  
 <10:12 *them* KJV: *their face* D-R>  
 10:14 *viri illi: viri* Weber  
 <10:14 *the* KJV: *those* D-R>  
 10:16 *nuntiantes: annuntiantes* S-C; *et nuntiantes* Weber  
 <10:18 *think it worth our while* D-R/C: *worthely* D-R>  
 <10:19 *with* D-R/C *emeralds* KJV: *and emerauld* D-R>  
 <10:20 *after* D-R/C: *and when* D-R>  
 10:20 *levaverunt: elevaverunt* S-C  
 11:2 *adlevassem: levassem* S-C  
 <11:3 *why* D-R/C: omitted in D-R>  
 11:8 *eos: eum* S-C  
 11:12 *Dei sui: sui* Weber  
 11:15 *unus canis: unus* Weber  
 11:17 *haec: hoc* Weber  
 11:18 *ad sapientiam: sapientiam* S-C  
 12:2 *respondit Iudith et: respondens Iudith* Weber  
 12:4 *tabernaculum quod: tabernaculo quo* Weber  
 12:6 *adorandum: orandum* Weber  
 12:9 *vesperam: vespere* S-C  
 12:10 *in quarto: quarto* Weber; *eunuchum suum: eunuchum* Weber  
 12:12 *ut manducet: et manducet* Weber  
 <12:12 *be merry* KJV: *in ioyfulnes* D-R>  
 <12:17 *be merry* KJV: *in ioyfulnes* D-R>



- 13:9 *illud: illum* S-C; *Deus: Deus Israel* Weber  
 13:15 *speraverunt: sperabant* S-C  
 13:18 *hac: in hac* Weber  
 13:19 *ubi: ubi et* Weber  
 13:20 *et in: in* Weber  
 13:21 *Confitemini: confiteamur* Weber  
 13:24 *vulnera: vulnere* Weber  
 <13:24 *cutting off* KJV: *woundes of* D-R>  
 13:27 *ei Iudith: ei* Weber; *se de: de* Weber; *hac: in hac* Weber  
 13:28 *Et ut: ut* Weber  
 <13:29 *great* D-R/C: omitted in D-R>  
 <13:30 *he had recovered* KJV (*they for he*) *his spirits* D-R/C: *taking spirit*  
*agayne he was refreshed* D-R>  
 13:31 *tu: tu a* S-C; *magnificabitur: magnificabit* Weber; *Deus: Deum* Weber  
 14:8 *tabernaculum Holofernis: tabernaculum* Weber  
 <14:10 *knock or open and go into* D-R/C: *by knocking, or entring, to open* D-R>  
 14:11 *exercitus regis: exercitus* Weber  
 14:12 *nos ad: ad* Weber  
 14:14 *vidensque: videns iacens* Weber; *exclamavit: et clamavit* Weber  
 14:18 *media castra: medio castrorum* S-C  
 15:2 *evadere festinabant: evadere* Weber; *audierant: audiebant* S-C  
 <15:2 *as* D-R/C: omitted in D-R>  
 15:3 *secuti sunt illos descenderuntque: illos descenderunt* S-C  
 15:4 *fugam: fuga* Weber  
 15:5 *Misit itaque: misitque* Weber  
 15:7 *onustati: honestati* Weber  
 15:8 *quae: quaeque* Weber; *abstulerunt: attulerunt* S-C; *et: in* Weber; *maximum: magnum* Weber  
 15:11 *non scieris: nescieris* S-C  
 <15:13 *thirty days were scarce sufficient for . . . to gather up the spoils* D-R/C: *for*  
*thirtie daies, scarce were the spoyles . . . gathered of* D-R>  
 <15:15 *playing* D-R/C: omitted in D-R>  
 16:1 *Domino: Deo* Weber  
 16:7 *confodit: confudit*  
 16:8 *inposuerunt: opposuerunt* S-C  
 16:9 *vestimenta* [both times]: *vestimento* S-C

## NOTES TO THE TEXT

- 16:10 *et conligavit: conligavit* Weber; *Accipit stolam novam ad: ad* Weber  
 16:14 *Dei mei: mei* Weber  
 16:16 *virtute tua: virtute* Weber  
 16:19 *per: prae* Weber  
 16:22 *in: ad* Weber  
 16:23 *de cubili ipsius obtulit in: in* Weber  
 16:25 *in domum suam: sua* Weber  
 16:26 *castitas: castitatis* Weber  
 16:31 *festivitatis: festivitatem* Weber; *accipitur: accepit*

## ESTHER

- 1:5 *est: est in* S-C  
 1:8 *sicut: sic* Weber  
 1:10 *potionem: potationem* S-C; *Zethar: Zarath* Weber  
 1:11 *ut ostenderet: et ostenderet* Weber  
 1:16 *sed et: sed* Weber  
 1:19 *Si: et si* Weber  
 <1:19 *altered KJV: transgressed* D-R>  
 1:20 *suis honorem: suis* Weber  
 1:21 *consultum: consilium* S-C  
 2:1 *ita: itaque* Weber  
 <2:7 *and was* KJV: omitted in D-R>  
 2:8 *mandatum: mandata* Weber  
 2:9 *Et praecepit eunucho ut: ut* Weber  
 2:10 *ei ut: ut* Weber  
 2:12 *menses: mensibus* S-C; *myrtino: myrrhino* S-C  
 <2:12 *for setting them off to advantage* D-R/C: *that perteyned to wemens orna-*  
*mentes* D-R; *myrrh* S-C: *myrtle* D-R>  
 2:17 *amavit: adamavit* S-C  
 <2:17 *queen* KJV: *reigne* D-R>  
 2:18 *universis: in universis* Weber  
 2:19 *Cumque: cumque et* Weber  
 2:20 *necdum: necdumque* Weber  
 <3:1 *were with him* KJV (*were* in roman type): *he had* D-R>  
 3:2 *genua: genu* Weber

- 3:3 *mandatum: mandata* Weber  
 <3:4 *to them* KJV: omitted in D-R>  
 3:11 *populo autem*  $\Lambda^L$ PH [Quentin's sigla]: *populo* S-C, Weber  
 <3:11 *keep it S for thyself* D-R/C: *be it thine* D-R; *with them* KJV: omitted in D-R>  
 3:12 *eiusdem mensis: eius* Weber  
 <3:13 *both . . . and* KJV: *from . . . unto* D-R>  
 <3:15 *together* D-R/C: omitted in D-R>  
 3:15 *cunctis Iudaeis: cunctis* Weber  
 <4:2 *lamenting in this manner* D-R/C: *with this wayling* D-R>  
 <4:3 *with* D-R/C: omitted in D-R>  
 4:5 *ei ut: ut* Weber  
 4:8 *Exemplar quoque: exemplarque* Weber  
 4:11 *invocatus: non vocatus* S-C  
 <4:11 *whosoever* KJV: omitted in D-R; *except* KJV: *unlesse perhaps* D-R; *that* KJV: and D-R>  
 4:16 *tribus noctibus: noctibus* Weber; *ancillulis: ancillis* S-C; *invocata: non vocata* S-C  
 5:1 *solium suum: solium* Weber  
 <5:7 *And S: To whom* D-R>  
 <5:9 *to honour* D-R/C: *to* D-R>  
 <5:10 *But* D-R/C: *And* D-R>  
 5:14 *altitudinis: altitudinem* Weber  
 6:3 *Dixerunt: dixeruntque* Weber  
 <6:4 *speak* KJV: *suggest* D-R; *that* KJV: and D-R>  
 6:6 *autem Aman: Aman* Weber  
 <6:7 *the king rideth upon* KJV: *is for the kings saddle* D-R>  
 6:9 *regis: regiis* S-C  
 <6:9 *before him* KJV: omitted in D-R>  
 6:10 *ut: ita ut* Weber  
 6:12 *Reversusque: reversus* Weber  
 7:1 *etiam: etiam in* Weber  
 <7:3 *Then* KJV: *To whom* D-R>  
 <7:5 *should* D-R/C: *dare* D-R>  
 7:6 *Dixit: dixitque* Weber  
 <8:1 *king* KJV: *kings presence* D-R>

- <8:4 *which was the sign of clemency* D-R/C: *by which the signe of clemencie was shewed* D-R>
- 8:5 *et si: et* Weber; *in oculis: coram oculis* Weber
- 8:7 *quia: qui* Weber; *manus* Θ<sup>A</sup>US<sup>2</sup> [Quentin's sigla] *manum* S-C, Weber
- 8:8 *ex regis: regis* S-C
- <8:9 *of the month* S [Rahlf's siglum A]: *therof* D-R>
- 8:9 *usque ad: usque* Weber; *prout: ut* Weber
- 8:10 *quae ex: quae* Weber
- 8:11 *convocarent* E<sup>2</sup> [Quentin's sigla]: *convenirent* S-C, Weber; *deherent et spolia eorum diriperent: deherent* Weber
- 8:13 *haec fuit: fuit* Weber
- 8:14 *nuntios: nuntia* S-C
- 8:15 *aerinis: aereis* S-C; *capite: in capite* S-C
- <8:17 *And* KJV: omitted in D-R; *keeping* D-R/C: omitted in D-R; *other nations* D-R/C: *the other nation* D-R>
- <9:1 *as* D-R/C: omitted in D-R; *all the jews were designed to be massacred* D-R/C: *slaughter was prepared for al the Iewes* D-R>
- <9:2 *hands* D-R/C: *hand* D-R>
- <9:3 *And* KJV: *For* D-R>
- 9:3 *et duces: duces* Weber
- <9:4 *for* KJV: omitted in D-R>
- 9:6 *extra decem: et decem extra* Weber
- 9:10 *agere: tangere* S-C
- <9:10 *touch* S-C: *take* D-R>
- <9:13 *And* KJV: *To whom* D-R; *it* KJV: *there* *authoritie be* D-R>
- 9:17 *primus: unus* Weber
- 9:22 *sint: sunt* S-C
- <9:23 *to observe with solemnity* D-R/C: *into a solemn rite* D-R>
- <9:24 *that is* KJV (*is in roman type*): *which in our language is turned* D-R>
- 9:27 *sustinuerint: sustinuerunt* S-C; *sint: sunt* S-C; *voluerint: voluerunt* S-C; *duos hos: hos* \*D-R; *quos: quam* Weber
- 9:31 *constituerat: constituerant* S-C; *susceperant: susceperunt* S-C
- 10:3 *apud: inter* Weber
- <10:3 *That—dagger* D-R (with my revisions): omitted in D-R/C>
- 10:9 *Dominum: Deum* Weber; *de: ab* S-C

- 10:10 *populi: populo* Weber  
 10:12 *hereditati: hereditatis* S-C  
 <11:1 *And-translation* D-R (with my revisions): omitted in D-R/C>  
 11:4 *Iuda: Iudaeae* Weber  
 <11:5 *Behold* KJV: omitted in D-R>  
 <11:6 *came forth ready* KJV: *prepared* D-R>  
 12:6 *diriperent* CΣ<sup>T</sup>S<sup>2</sup>Ω<sup>J</sup> [Quentin's sigla]: *diripuerunt* S-C, Weber; *vel*  
*"substantias eorum" quae: quae* \*D-R  
 <12:6 *The proem-Septuagint* D-R (with my revisions): omitted in D-R/C>  
 <13:1 *who reigneth* D-R/C: omitted in D-R>  
 13:1 *salutem: salutem dicit* Weber  
 13:7 *turbaverant: turbaverunt* Weber  
 <13:7 *The copy-translators* D-R (with my revisions): omitted in D-R/C>  
 13:14 *Deo: Domino* Weber  
 13:15 *inimici nostri: inimici* Weber  
 13:17 *non: ne* S-C  
 <13:18 *they saw* S? *certain death hanging* D-R/C: *certain death did hang*  
 D-R>  
 14:2 *ante: antea* S-C  
 14:6 *manibus: manus* S-C  
 14:14 *qui habes: habes* Weber  
 15:1 *Hesteri: esset* S-C  
 <15:1 *This-Septuagint* D-R (with my revisions): omitted in D-R/C; *he was*  
*Mordecai* S-C: *Mardocheus commanded Esther* D-R>  
 15:2 *Memorare: memor* Weber  
 15:3 *sunt in editione Vulgata repperi* Ω<sup>SJ</sup>g [Quentin's sigla]: *sunt* S-C,  
 Weber  
 <15:3 *I-Septuagint* D-R (with my revisions): omitted in D-R/C>  
 15:8 *vultu: vultum* S-C  
 <15:9 *she passed* KJV (*having* for *she*): omitted in D-R>  
 <15:10 *and* KJV: omitted in D-R>  
 <16:1 *A-book* D-R (with my revisions): omitted in D-R/C>  
 <16:4 *received* D-R/C: omitted in D-R>  
 <16:5 *lies* D-R/C: *subtel meanes of lies* D-R>  
 16:12 *tumore: tumorem* S-C

## NOTES TO THE TEXT

- <16:14 *left alone without friends* KJV (*destitute of* for *left alone without*): *to our solitarines* D-R>  
<16:17 *void and* D-R/C: omitted in D-R>  
<16:18 *Susa* KJV: *that is, of Susan* D-R>  
<16:24 *for* D-R/C: *for euer, for* D-R>

## Alternate Spellings

In general, the translators of the Douay-Rheims edition of the Bible preserved the transliterations of Hebrew names (and words based on those names) found throughout the textual tradition of the Sixto-Clementine edition of the Vulgate Bible. While these transliterations do reflect the Latin sources for the English presented in this edition, they do not represent what is currently thought to be the likely pronunciation of the Hebrew words or, in some books, words from other ancient languages: for example, the name we see in the New Revised Standard Version (NRSV) as “Ahuzzath” (Gen 26:26) was transliterated by the authors and revisers of the Latin text as “Ochozath.” This sort of transliteration renders a few well-known characters harder to recognize, such as Noah, or “Noe” in the Latin tradition. Furthermore, there are frequent inconsistencies in the Douay-Rheims translation as to the spellings of names.

Another quirk of the Douay-Rheims and Vulgate Bibles is that they often identify locations by the names they were understood to have had at the time of the Vulgate’s composition rather than the names found in Hebrew scripture. For example, “Mesopotamia of Syria” (Gen 28:2) represents a place referred to in the NRSV as “Paddan-aram.”

In presenting the Latin text and the Douay-Rheims transla-

tion, the transliterations in the English have been updated for the sake of accuracy and ease of reference. The Latin has been preserved to reflect its own textual tradition in accordance with the principles stated in the Introduction. However, when names given are not simply a matter of representing vowel and consonant sounds, the Douay-Rheims translation has been left intact so that it remains a genuine translation of the facing text.

There are moments in the Bible where the anachronistic place-names are of significance: at the end of Balaam's last prophetic blessing of Israel, he declares, "They shall come in galleys from Italy; they shall overcome the Assyrians and shall waste the Hebrews, and at the last they themselves also shall perish" (Nm 24:24). The Hebrew word rendered as "Italy" is transliterated in the NRSV as "Kittim," and though the meaning is obscure, it is almost certainly not Italy, for reasons outlined by Milgrom (1990), *ad loc.* Nevertheless, it is fascinating and important to realize that in the Western European tradition from the fourth century CE until the twentieth century, many read, wrote, and learned that Italians would "waste the Hebrews." Because of this and other instances in which the place-names, however unrepresentative of the Hebrew tradition they may be, are important in terms of what readers of these versions of the Bible may have believed, the Vulgate words have been retained.

Below is a list of the names in the English translation of the Historical Books. The names are followed by an alternate spelling (or, in some cases, an alternate word) if there is one. An entry presented in italic text signifies a word retained from the Douay-Rheims translation; all other words are the spellings given by the NRSV. An entry in roman text with no alternative



spelling means that the spellings are identical in the two editions; one in italic text with no alternative spelling means that the name is in the Douay-Rheims translation but no parallel was found in the NRSV. In a few cases, words have been based on the spellings of the NRSV and the form in the Douay-Rheims text. For example, the Douay-Rheims text reads "the Sichemites" (Gen 33:18), where the NRSV has "Shechem." To illustrate the translation of the Douay-Rheims while providing an up-to-date transliteration of the Hebrew word, "the Shechemites" has been printed; similarly, in cases where Jerome translated parts of a Hebrew place-name into Latin where the NRSV left the whole name in Hebrew (such as the "temple of Phogor," as opposed to "Beth-peor" at Dt 3:29), the transliterated part of the name has been updated in this edition, but the Latin and English translations have not been changed, yielding "temple of Peor."

Aaron	Abel-meholah [Abelmeula]
Aaronites	<i>Abenboen</i>
Abagtha [Abgatha]	Abi
Abana	Abi-albon [Abialbon]
Abda	Abiathar
Abdeel	Abida
Abdi	Abiel
Abdon	Abiezer
Abel	Abiezer [Ezri]
Abel [Abela]	<i>Abigabaon [Gibeon, the father</i>
Abel-beth-maacah [Abel- beth-maacha]	<i>of]</i>
Abel-meholah [Abelmahula]	Abigail
Abel-meholah [Abelmehula]	Abihail
	Abihu [Abiu]

# ALTERNATE SPELLINGS

Abihud [Abiud]	Achzib [Achziba]
Abijah [Abia]	Adadah [Adada]
Abijam [Abiam]	Adaiah [Adaia]
Abimael	Adaiah [Adaia]
Abimelech	Adaiah [Hadaia]
Abinadab	Adalia
Abinoam [Abinoem]	Adam
Abiram	Adam [Adom]
Abishag [Abisag]	<i>Adam [Arba]</i>
Abishai [Abisai]	<i>Adam, law of [instruction for the people]</i>
Abishalom [Abessalom]	Adamah [Edema]
Abishua [Abisue]	Adami
Abishur [Abisur]	Adar
Abital	Addan [Adon]
Abitub [Abitob]	Addar
Abner	Addon
Abraham	<i>Adeodatus [Elhanan]</i>
Abram	Adiel
Absalom	Adin
Acco [Accho]	Adithaim
Achan	Adlai [Adali]
Achar	Adlai [Adli]
Achbor [Achobor]	Admatha
Achish [Achis]	Adna [Edna]
Achor, Valley of	Adnah [Ednas]
Achsah [Achsa]	<i>Adonai</i>
Achsah [Axa]	Adoni-bezek [Adonibezec]
Achshaph [Achshaph]	Adoni-zedek [Adonisedec]
Achshaph [Axaph]	Adonijah [Adonia]
Achzib	Adonijah [Adonias]
Achzib [Achazib]	

# ALTERNATE SPELLINGS

Adonikam [Adonicam]	Ahijah [Achia]
Adoniram	Ahijah [Achias]
Adoraim [Aduram]	Ahijah [Ahia]
Adoram [Aduram]	Ahijah [Ahias]
Adrammelech [Adramelech]	Ahikam [Ahicam]
Adriel [Hadriel]	Ahilud
Adullam	Ahimaaz [Achimaas]
Adullam [Odollam]	Ahiman
Adullam [Odullam]	Ahimelech [Achimelech]
Adummim [Adommim]	Ahimoth [Achimoth]
Adummim [Adommin]	Ahinadab [Abinadab]
Agag	Ahinoam [Achinoam]
<i>Agag, of the race of [Agagite]</i>	Ahio
Agagite	Ahishahar [Ahisahar]
Agee [Age]	Ahishar [Ahisar]
Ahab [Achab]	Ahithophel [Ahitophel]
Aharah [Ahara]	Ahitub [Ahitob]
Aharhel [Aharehel]	Ahlab [Ahalab]
Ahasbai [Aasbai]	Ahlai [Oholai]
Ahasuerus [Assuerus]	Ahlai [Oholi]
Ahava	Ahoah [Ahoe]
Ahaz	Ahohite
Ahaz [Achaz]	Ahumai
Ahban [Ahobban]	Ahuzzam [Ozam]
Aher	Ahzai [Ahazi]
Ahi	Ai [Hai]
Ahiah [Echaia]	Aiah [Aia]
Ahiam	Aija [Hai]
Ahiam [Aliam]	Aijalon [Aialon]
Ahian [Ahiu]	Aijalon [Ailon]
Ahihud [Ahiud]	Aijalon [Ajalon]

# ALTERNATE SPELLINGS

Aijalon [Helon]	Ammiel [Amihel]
Ain [Aen]	Ammihud [Ammiud]
Akihar [Achior]	Amminadab [Aminadab]
Akkub [Accub]	Ammizabad [Amizabad]
Alemeth [Alamath]	Ammon
Alemeth [Almath]	Ammon [Ammoni]
Alian	Ammoni [Emona]
Allammelech [Elmelech]	Ammonite
Allon	Ammonites
Almodad [Elmodad]	Amnon
Almon	Amok [Amoc]
Alvah [Alva]	Amon
Amad [Amaad]	Amorite [Amorrhite]
Amal	Amorites [Amorrhites]
Amalek [Amalec]	Amos
Amalek [Amalech]	Amoz [Amos]
Amalekite [Amalecite]	<i>Amtbar</i>
Amalekites [Amalecites]	Amzi [Amasai]
Amam	Amzi [Amsi]
Amariah [Amaria]	Anab
Amariah [Amarias]	Anah [Ana]
Amasa	Anaharath
Amasai	Anaiah [Anaia]
Amashsai [Amassai]	Anaiah [Ania]
Amasiah [Amasias]	Anak [Enac]
Amaziah [Amasai]	Anakim [Enacims]
Amaziah [Amasias]	Anamim
<i>Amelech [the king]</i>	Anammelech [Anamelech]
Ami	Anan
Amittai [Amathi]	Anani
Ammiel	Ananiah [Anania]

# ALTERNATE SPELLINGS

Ananiah [Ananias]	<i>Arapha [giants]</i>
Anath	Araunah [Areuna]
Anathoth	Arba [Arbe]
Anathothite	Arbathite
Anem	<i>Arbi, of [the Arbite]</i>
Aner	<i>Archi [the Archites]</i>
<i>Ange</i>	Archite [Arachite]
Aniam	Ardon
Anim	Argob
Anna	Aridai
Anthothijah [Anathothia]	Aridatha
Anub [Anob]	Ariel
<i>Apamea</i>	Arisai
<i>Apharsites</i>	Arkite [Aracite]
Aphek [Aphec]	<i>Armenians, the [Ararat]</i>
Aphek [Apheca]	Armoni
Aphekah [Apheca]	Arnan
Aphiah [Aphia]	Arnon
Aphik [Aphec]	Aroer
Appaim [Apphaim]	Aroerite [Arorite]
Ara	Arpachshad [Arphaxad]
Arab	Arpad [Arphad]
Arab [Arbi]	<i>Arphasachites [envoys]</i>
Arabia	Arphaxad
Arad	Artaxerxes
Arad [Arod]	<i>Artificers, Valley of the [Ge-bar-ashim]</i>
Arad [Hered]	Arubboth [Aruboth]
Arah [Area]	Arumah [Ruma]
Arah [Aree]	Arvadite [Aradian]
Aram	Arza [Arsa]
Aran	

# ALTERNATE SPELLINGS

Asa	Ashvath [Asoth]
Asahel	Asiel
Asahel [Asael]	<i>Asir [the captive]</i>
Asahel [Azahel]	Asmodeus
Asaiah [Asaa]	Asnah [Asena]
Asaiah [Asaia]	Aspatha [Esphatha]
Asaph	Asriel [Esriel]
Asarel [Asrael]	Asriel [Ezriel]
Asarelah [Asarela]	Asshur [Asur]
<i>Asedoth</i>	Assir [Asir]
<i>Asedoth [the hill country]</i>	Assurim
<i>Asedoth [the slopes]</i>	Assyria [Assur]
Ash-baal [Esbaal]	Assyrians
Ashan [Asan]	Astarte [Astaroth]
Ashbel [Asbel]	Astarte [Astarthe]
Ashdod [Azotus]	Atarah [Atara]
Ashdodians [Azotians]	Ataroth
Ashdodites [Azotians]	Ataroth-addar
Asher [Aser]	Ater
Asherah [Astaroth]	Ater [Ather]
Ashhur [Ashur]	Athach
Ashima [Asima]	Athaiah [Athaia]
Ashkelon [Ascalon]	Athaliah [Athalia]
Ashkelonites [Ascalonites]	Athaliah [Athalias]
Ashkenaz [Ascenez]	Athaliah [Otholia]
Ashnah [Asena]	<i>Athersatha [the governor]</i>
Ashnah [Esna]	Athlai [Athalai]
Ashtaroth [Astaroth]	Attai [Ethai]
Ashtaroth [Astharoth]	Attai [Ethei]
Ashterathite [Astarothite]	Attai [Ethi]

# ALTERNATE SPELLINGS

Avith	Azrikam [Azaricam]
Avva [Avah]	Azrikam [Ezricam]
Avvim [Avim]	Azubah [Azuba]
Avvites [Hevites]	Azzur [Azur]
Ayya [Asa]	
Azaliah [Assia]	Baal
Azaniah [Azanias]	Baal Perazim [Baal Pharisim]
Azanoth-tabor [Azanottha- bor]	Baal-berith [Baalberith]
Azarel [Azareel]	Baal-gad [Baalgad]
Azarel [Azreel]	Baal-hanan [Balanam]
Azarel [Ezrel]	Baal-hanan [Balanam]
Azarel [Ezrihel]	Baal-hazor [Baalhasor]
Azariah	Baal-hermon [Baal Hermon]
Azariah [Azaria]	Baal-meon [Baalmaon, town of]
Azariah [Azarias]	Baal-meon [Beelmeon]
Azaz	Baal-perazim [Baalpharasim]
Azaziah [Ozazie]	Baal-shalishah [Baalsalisa]
Azaziah [Ozaziu]	Baal-tamar [Baalthamar]
Azbuk [Azboe]	Baal-zebub [Beelzebub]
Azekah [Azeca]	Baalath [Baala]
Azekah [Azecha]	Baalath, Mount [Mount Baala]
Azel [Asel]	Baalath
Azgar	Baalath [Balaath]
Aziza	<i>Baalath Beer Ramath [Baalath- beer, Ramath]</i>
Azmaveth	<i>Baalim [the Baals]</i>
Azmaveth [Azmoth]	
Azmon [Asmona]	Baana
Azriel [Esriel]	Baana [Bana]
Azriel [Ozriel]	Baanah [Baana]

# ALTERNATE SPELLINGS

Baara [Bara]	Bealiah [Baalia]
Baaseiah [Basaia]	Bealoth [Baloth]
Baasha [Baasa]	Bebai
Bagoas [Vagao]	Bebai [Babai]
Baharumite [Bauramite]	Becher [Bechor]
Bahurim [Baromi]	Becorath [Bechorath]
Bakbakkar [Bacbacar]	Bedad [Badad]
Bakbuk [Bacbuc]	Bedan [Badan]
Bakbukiah [Becbecia]	Bedan [Baden]
Balaam	Bedeiah [Badaias]
Baladan	Beeliada [Baaliada]
Balah [Bala]	<i>Beelteem [the royal deputy]</i>
Balak [Balac]	Beer [Bera]
Bale	Beer-sheba [Bersabee]
Bamoth-baal [Bamothbaal]	Beera [Bera]
Bani	Beerah [Beera]
Bani [Benni]	Beeroth [Beroth]
Bani [Boni]	Beerothite [Berothite]
Bani [Bonni]	Bela
Barak [Barac]	Bela [Bala]
Bariah [Baria]	Bela [Bale]
Barkos [Bercos]	<i>Belial, son of [scoundrel; worthless or ill-tempered person]</i>
Baruch	<i>Ben</i>
Barzillai [Berzellai]	Ben-abinadab [Benabinadab]
Basemath	Ben-deker [Bendecar]
Bashan [Basan]	Ben-hadad [Benadad]
Bathsheba [Bethsabee]	Ben-hesed [Benesed]
Bavvai [Bavai]	Ben-hur [Benhur]
Bazlith [Besloth]	Ben-zoheth [Benzoheth]
Bazluth [Besluth]	



# ALTERNATE SPELLINGS

Benaiah [Banai]	Beth-anites [Bethanites]
Benaiah [Banaia]	Beth-anoth [Bethanoth]
Benaiah [Banaias]	Beth-arabah [Batharaba]
Benaiah [Banea]	Beth-arabah [Beth-Araba]
Benaiah [Baneas]	Beth-aven [Bethaven]
Bene [Bane]	Beth-azmaveth [Beth- azmoth]
<i>Benennom [son of Hinnom]</i>	Beth-barah [Bethbara]
Benjamin	Beth-biri [Bethberai]
<i>Benjamin, children of [Benja- minites]</i>	Beth-dagon [Bethdagon]
Beno [Benno]	Beth-emek [Bethemec]
Beor	Beth-gader [Bethgader]
Beracah [Beracha]	Beth-haccherem [Bethhacha- ram]
Beraiah [Baraia]	Beth-hanan [Bethanan]
Berak [Barach]	Beth-haram [Betharan]
Berechiah [Barachia]	Beth-hoglah [Beth-Haglah]
Berechiah [Barachias]	Beth-hoglah [Bethhagla]
Bered [Bared]	Beth-horon
Beri	Beth-horon [Bethoron]
Beriah [Baria]	Beth-jeshimoth [Bethiesim- oth]
Beriah [Beria]	Beth-jeshimoth [Bethsimoth]
Berith	Beth-lebaoth [Bethlebaoth]
Berothai [Beroth]	Beth-maacah
Berzaith [Barsaith]	Beth-marcaboth [Bethmar- chaboth]
Besai	Beth-nimrah [Bethnemra]
Besodeiah [Besodia]	Beth-pazzez [Bethpheses]
Besor	Beth-pelet [Bethphelet]
Betah [Bete]	
Beten	
Beth-anath [Bethanath]	

# ALTERNATE SPELLINGS

Beth-rapha [Bethrapha]	Bilhah [Bala]
Beth-shan [Bethsan]	Bilhan [Balaan]
Beth-shean [Bethsan]	Bilhan [Balan]
Beth-shemesh [Bethsames]	Bilsan [Belsan]
Beth-shemites [Bethsamites]	Bilshan [Belsam]
Beth-shittah [Bethsetta]	Binea [Banaa]
Beth-tappuah [Beththaphua]	Binnui [Bannui]
Beth-zur [Bessur]	Binnui [Bennui]
Beth-zur [Bethsur]	Binnui [Benoi]
Bethcar [Bethchar]	Bishlam
Bethel	Bithiah [Bethia]
Bethlehem	Bizatha [Bazatha]
<i>Bethlehemite [Labmi]</i>	Biziothiah [Baziothia]
Bethuel [Bathuel]	<i>Blessing, Valley of [Valley of Be-</i>
Bethul	<i>racah]</i>
Betonim	Boaz [Booz]
Bezai [Besai]	Bocheru [Bochru]
Bezalel [Beseleel]	Bohan [Boen]
Bezalel [Bezeleel]	Bohan, Stone of [Stone of
Bezek [Bezec]	Boen]
Bezer [Bosor]	<i>Bosra [Beeshterah]</i>
Bichri [Bochri]	<i>Bougean [Bugite]</i>
Bidkar [Badacer]	Bozez [Boses]
Bigtha	Bozkath [Bascath]
Bigthan [Bagathan]	Bozkath [Besecath]
Bighthana [Bagathan]	Bozrah [Bosra]
Bigvai [Begoai]	Bukki [Bocci]
Bigvai [Beguai]	Bukkiah [Bocciae]
Bileam [Baalam]	Bul
Bilgah [Belga]	Bunni [Baninu]
Bilgai [Belgia]	Bunni [Boni]

# ALTERNATE SPELLINGS

Bunni [Bonni]	Casluhim [Casluim]
<i>Burning [Saraph]</i>	<i>Cedar [Gilead]</i>
Buz	<i>Ceni [the Kenites]</i>
	<i>Cerethi [Carites]</i>
Cabbon [Chebbon]	Chabris [Chabri]
Cabul	Chabul [Cabul]
<i>Cadumim, torrent of [onrushing torrent]</i>	<i>Chaldeans [Babylon]</i>
Calcol	Chaldeans [Chaldees]
Calcol [Chalchal]	Chaldeans
Caleb	Charmis [Charmi]
<i>Calor</i>	Chelal [Chalal]
<i>Camp of Dan [Mahaneh-dan]</i>	<i>Chellon, land of [country of the Chelleans]</i>
Canaan [Chanaan]	Chelub
Canaan [Charan]	Chelub [Caleb]
Canaanite [Chanaanite]	Chelubi [Calubi]
Canaanites [Chanaanites]	Cheluhi [Cheliau]
Canaanitess [Chanaanitess]	Chemosh [Chamos]
Caphtorim	Chenaanah [Chanaana]
Carchemish [Charcamis]	Chenaanah [Chanana]
<i>Carehim [Korabites]</i>	Chenani [Chanani]
Carkas [Charcas]	Chenaniah [Chonenias]
Carmel	Chephirah [Caphara]
Carmel [Carmelus]	Chephirah [Caphira]
<i>Carmel [the fertile lands]</i>	Chephirah [Cephira]
Carmel, Mount	Cheran [Charan]
Carmelite	Cherethites [Cherethi]
Carmelitess	Cherith [Carith]
Carmi [Charmi]	Cherub
Carshena [Charsena]	Chesalon [Cheslon]
Casiphia [Chasphia]	Chesil [Cesil]

# ALTERNATE SPELLINGS

Chesulloth [Casaloth]	Dalphon [Delphon]
Chidon	Damascus
Chileab [Cheleab]	Dammim [Dommim]
Chilion [Chelion]	Dan
Chimham [Chamaam]	Danah [Danna]
Chinnereth [Cenereth]	Daniel
Chinneroth [Ceneroth]	Dara
Chinneroth [Cenneroth]	Darda
Chiseloth-tabor [Ceseleth- thabor]	Darkon [Darcon]
Chislev [Casleu]	Darkon [Dercon]
Chitlish [Cethlisa]	David
<i>Christ</i>	Dead Sea
Cilicia	Debir [Dabir]
Cleopatra	Debir [Debara]
Col-hozeh [Cholhoza]	Deborah [Debbora]
Conannah [Chonenias]	Dedan [Dadan]
Cun [Chun]	Delaiah [Dalaia]
Cush [Chus]	Delaiah [Dalaiau]
Cushan Rishathaim [Chusan Rasathaim]	Delaiah [Delaia]
Cuthah [Cutha]	Delilah [Dalila]
Cuthites	Dibon
Cyamon [Chelmon]	<i>Dievites</i>
<i>Cyrene [Kir]</i>	Diklah [Decla]
Cyrus	Dilan [Delean]
	Dimnah [Damna]
	Dimonah [Dimona]
	Dinhabah [Denaba]
Dabbesheth [Debbaseth]	Diphath [Riphath]
Daberath [Dabereth]	Dishan [Disan]
Dagon	Dishon [Dison]

# ALTERNATE SPELLINGS

Dodai [Dudia]	Edrei [Edrai]
Dodavahu [Dodau]	Edrei [Edri]
Dodo	Eglah [Egla]
Doeg	Eglon
Dor	Egypt
<i>Dor, countries of [Naphoth-dor]</i>	Egyptians
<i>Dor, province of [Naphath-dor]</i>	Ehud [Ahod]
Dositheus	Ehud [Aod]
Dothan	Eker [Achar]
Dothan [Dothain]	Ekron [Accaron]
Dumah [Duma]	Ekron [Acron]
Dumah [Ruma]	Ekronites [Accronites]
	Ela
Ebal	Elah [Ela]
Ebal [Hebal]	Elasah [Elasa]
Ebed [Abed]	Elath [Aila]
Ebed [Obed]	Eldaah [Eldaa]
Eber [Heber]	Elead [Elad]
Ebez [Ades]	Eleadah [Elada]
Ebiasaph [Abiasaph]	Eleasah [Elasa]
Ebron [Abaran]	Eleash [Elasa]
Ecbatana	Eleazar
Eden	Eleazar [Eliezer]
Eder	Elhanan [Elchanan]
Eder [Heder]	Elhanan [Elehanan]
Edna [Anna]	Eli [Heli]
Edom	Eliab
Edomite	Eliada
Edomites	Eliada [Elioda]
Edomites [Idumeans]	Elijahba [Eliaba]

# ALTERNATE SPELLINGS

Eliakim	Elizaphan [Elisaphan]
Eliakim [Eliachim]	Elkanah [Elcana]
Eliakim [Eliacim]	Elkiah [Elai]
Eliam	Elnaam [Elnaim]
Eliashib [Eliasub]	Elnathan
Eliathah [Eliatha]	Elon
Eliehoenai [Eleoenai]	<i>Elon</i>
Eliehoenai [Elioenai]	Elon [Ahialon]
Eliel	Eloth [Ailath]
Eliel [Elial]	Elpaal [Elphaal]
Elienai [Elioenai]	Elpelet [Eliphalet]
Eliezer	Elteke [Eltheco]
Elihoreph	Eltekeh [Elthece]
Elihu [Eliu]	Eltekon [Eltexon]
Elijah [Elia]	Eltolad [Eltholad]
Elijah [Elias]	Elul
Elika [Elica]	Eluzai
Elimelech	Elymeans [Elicians]
Elioenai	Elzabad [Elizabad]
Eliphal	Elzabad [Elzebad]
Eliphaz	<i>Emath, tower of [Tower of the</i>
Eliphelehu [Eliphalu]	<i>Hundred]</i>
Eliphelet	En-dor [Endor]
Eliphelet [Eliphalet]	En-gannim [Engannim]
Eliphelet [Eliphalet]	En-gedi [Engaddi]
Eliphelet [Elipheleth]	En-hazor [Enhasor]
Elisha [Eliseus]	En-rimmon [Remmon]
Elishah [Elisa]	En-shemesh [Ensemes]
Elishama [Elisama]	Enam [Enaim]
Elishaphat [Elisaphat]	<i>Enan</i>
Elishua [Elisua]	Endor

# ALTERNATE SPELLINGS

Enoch {Henoc}	Esthon
Enosh {Enos}	Etam
Ephah {Epha}	Eth-kazin {Thacasin}
Epher	Ethan
Ephlal {Ophlal}	Ethanim
Ephraim	Ethbaal
Ephraim, Mount	Ether
Ephraimite {Ephrathite}	Ether {Athor}
Ephrath {Ephrata}	Ethiopia
Ephrathah {Ephrata}	Ethiopian
Ephrathah {Ephratha}	Ethiopians
Ephrathah {Ephratta}	Ethnan
Ephrathites	Ethni {Athanaï}
Ephron	Euphrates
Ephron, Mount	<i>Euphrates [river]</i>
Er {Her}	Eve
<i>Erchuïtes</i>	Evi {Hevi}
Esar-haddon {Asarhaddon}	Evil-merodach {Evilmero-
Esar-haddon {Asor Haddan}	dach}
Esau	Ezbai {Azbai}
Esdraelon {Asdrelon}	Ezbon {Esbon}
Esdraelon {Esdrelon}	<i>Ezel</i>
Eshan {Esaan}	Ezem {Asem}
Eshban {Eseban}	Ezem {Asom}
Eshek {Esec}	Ezem {Esem}
Eshtaol {Estaol}	Ezer
Eshtaol {Esthaol}	Ezer {Eser}
Eshtaolites {Esthaolites}	Ezer {Ezar}
Eshtemoa {Estemo}	Ezion-geber {Asiongaber}
Eshtemoa {Esthemo}	Ezra {Esdras}
Eshtemoh {Istemo}	Ezrah {Esra}

# ALTERNATE SPELLINGS

Ezrahite	Gath-rimmon [Gethrem-
Ezri	mon]
	Gaza
Foreskins, Hill of the	Gaza [Gazan]
[Gibeath-haaraloth]	<i>Gazabar</i>
<i>Forrest, an embroiderer, the</i>	Gazez [Gezez]
<i>[Jaareoregim]</i>	Gazites
Foundation	Gazzam [Gazam]
	Gazzam [Gezem]
Gaal	Geba
Gaash [Gaas]	Geba [Gabaa]
Gaash, Mount [Mount Gaas]	Geba [Gabae]
<i>Gabaa</i>	Geba [Gabee]
Gabael [Gabelus]	Geber [Gaber]
Gabatha	Gedaliah [Godolias]
Gabbai [Gebbai]	Gedaliah [Golodia]
Gad	Geder [Gader]
Gadi	Gederah [Gaderoth]
Gadites	Gederah [Gedera]
Gadites [Gaddi]	Gederite
Gahar	Gederoth [Gaderoth]
Gahar [Gaheer]	Gederoth [Gideroth]
Galal	Gederothaim
Galilee	Gedor
Gallim [Gallium]	Gedor [Gador]
Gamul	Gehazi [Giezi]
Gareb	<i>Gentiles</i>
<i>Garmi [the Garmite]</i>	<i>Gentiles [nations]</i>
Gatam [Gathan]	<i>Gentiles, of the [-ba-goiim]</i>
Gath [Geth]	<i>Gentiles, the [these nations]</i>
Gath-hepher [Gethhepher]	Genubath



# ALTERNATE SPELLINGS

Gera	Giddel [Geddel]
Gerar [Gerara]	Giddel [Jeddel]
Geri	Gideon [Gedeon]
Gerizim [Garizim]	Gihon
Gershom [Gersam]	Gilalai [Galalai]
Gershom [Gersom]	Gilboa [Gelboe]
Gershom [Gerson]	Gilboa, Mount [Mount Gel-boe]
Gershon [Gerson]	Gilead [Galaad]
Gershonite [Gersonite]	Gileadite [Galaadite]
Gershonites [Gersonni]	Gileadites [Galaadites]
<i>Gerzi [Girzites]</i>	Gilgal [Galgal]
Geshan [Gesan]	<i>Gilgal [Galilee]</i>
Geshem [Gossem]	<i>Gilgal, house of [Beth-gilgal]</i>
Geshur [Gessur]	Giloh [Gilo]
Geshur [Gessuri]	Gilonite
<i>Gessuri [Ashurites]</i>	Gilonite [Gelonite]
Gether	Gimzo [Gamzo]
Gezer [Gazer]	Ginath [Gineth]
Gezer [Gazera]	Ginnethoi [Genthon]
Gibbar [Gebbar]	Ginnethon [Genthon]
Gibbethon [Gabathon]	Girgashite [Gergesite]
Gibbethon [Gebbethon]	Gishpa [Gaspha]
Gibea [Gabaa]	Gittaim [Gethaim]
Gibeah [Gabaa]	Gittite [Gethite]
Gibeah [Gabaath]	Gittites [Gethites]
Gibeah [Gabam]	Gizonite [Gezonite]
Gibeon [Gabaon]	Gob
Gibeonite [Gabaonite]	Gog
Gibeonites [Gabaonites]	Golan [Gaulon]
Giblites [Giblians]	Goliath
Giddalti [Geddelthi]	

# ALTERNATE SPELLINGS

Gomer	Hagrite [Agarene]
<i>Goodlyman [Isbod]</i>	Hagrites [Agarites]
Goshen [Gosen]	Hakkatan [Eccetan]
Gothoniel	Hakkoz [Accos]
Gozan	Hakkoz [Accus]
Great Sea	Hakkoz [Haccus]
Guni	Hakupha [Hacupha]
	Halah [Hala]
Haahashtari [Ahasthari]	Halah [Lahela]
Habaiah [Hobia]	Halhul
Habor	Hali [Chali]
Hacaliah [Hachelai]	Hallohesh [Alohes]
Hacaliah [Helchias]	Ham [Cham]
Hachilah [Hachila]	Haman [Aman]
Hachmoni [Hachamoni]	Hamath [Emath]
Hadad	Hamath [Hemath]
Hadad [Adad]	Hamathite
Hadadezer [Adarezer]	Hammath [Chamath]
Hadashah [Hadassa]	Hammedatha [Amadethi]
Hadassah [Edissa]	Hammon [Hamon]
Hadid	Hammoth-dor [Hammoth
Hadoram [Adoram]	Dor]
Hadoram [Aduram]	Hammuel [Hamuel]
Haeleph [Eleph]	Hamon
Hagab	Hamor [Emor]
Hagabah [Hegaba]	Hamor [Hemor]
Haggai [Aggeus]	Hamran [Hamram]
Haggiah [Haggia]	Hamul
Haggith	Hamutal [Amital]
Haggith [Aggith]	Hanan
Hagri [Agarai]	Hananaiah [Hananiaas]

# ALTERNATE SPELLINGS

Hananel [Hananeel]	Hariph
Hanani	Harnepher [Hernapher]
Hananiah [Ananias]	Harod [Harad]
Hananiah [Hanania]	Harod [Harodi]
Hananiah [Hanantias]	Harorite [Arorite]
Hananiah [Henanias]	Harosheth [Haroseth]
Hannah [Anna]	Harsha [Harsa]
Hannathon [Hanathon]	Harum [Arum]
Hanniel [Haniel]	Harumaph [Haromaph]
Hanoch [Enoch]	Haruphite
Hanoch [Henoch]	Haruz [Harus]
Hanun	Hasadiah [Hasadias]
Hanun [Hanon]	Hashabiah [Hasabia]
Hapharaim	Hashabiah [Hasabias]
Hara [Ara]	Hashabiah [Hasebia]
Haran	Hashabnah [Hasebna]
Haran [Aran]	Hashabneiah [Hasebnia]
Harar [Arari]	Hashabneiah [Hasebonia]
Harar [Orori]	Hashbaddanah [Hasbadana]
Hararite [Ararite]	Hashebiah [Hasebias]
Harbona	Hashem [Assem]
Hareph [Hariph]	Hashubah [Hasaba]
Harhaiah [Araia]	Hashum [Hasem]
Harhas [Araas]	Hashum [Hasom]
Harheres [Hares]	Hashum [Hasum]
Harhur	Hasrah [Hasra]
Harim	Hassenaah [Asnaa]
Harim [Arem]	Hassenuah [Asana]
Harim [Haram]	Hassenuah [Senua]
Harim [Harem]	Hashshub [Hassub]
Harim [Herem]	Hashshub [Hasub]

# ALTERNATE SPELLINGS

Hassophereth [Sopheret]	<i>Hedges [Gederah]</i>
Hasupha	Hegai [Egeus]
Hathach [Athach]	Helah [Halaa]
Hathath	Helam
Hatipha	Helbah [Helba]
Hatita	Heldai [Holdai]
Hattil [Hatil]	Heleb [Heled]
Hattush [Hattus]	Heled
Havilah [Hevila]	Helek [Helec]
Havvoth Jair [Havoth Jair]	Helem
Hazael	Heleph
Hazaiah [Hazia]	Helez [Heles]
Hazar-gaddah [Asergadda]	Helez [Helles]
Hazar-shual [Hasarsuhal]	Helkai [Helci]
Hazar-shual [Hasersual]	Helkath [Halcath]
Hazar-susah [Hazersusa]	Helkath [Helcath]
Hazar-susim [Hasarsusim]	Heman
Hazarmaveth [Asarmoth]	Heman [Eman]
Hazazon-tamar [Asason- thamar]	Heman [Hemam]
Haziel [Hosiel]	Hemath
Hazor [Asor]	Hena [Ana]
Hazor [Hasor]	Henadad
Hazor [Heser]	Henadad [Hanadad]
Hazzebaim [Asebaim]	Hepher
Hazzelelponi [Asalelphuni]	Hepher [Epher]
Heber	Hepher [Opher]
Heber [Haber]	Hephzibah [Haphsiba]
Hebrews	Heppizzes [Aphses]
Hebron	Hereth [Haret]
Hebronites	Hermon
	Hermon, Mount

# ALTERNATE SPELLINGS

Heshbon [Hesebon]	Hittites [Hethites]
Heshmon [Hassemon]	Hivite [Hevite]
<i>Hethim [the Hittites]</i>	Hivites [Hevites]
Hezekiah [Ezechias]	Hizki [Hezeci]
Hezekiah [Hezechias]	Hizkiah [Ezechias]
Hezekiah [Hezecia]	Hobaiah [Habia]
Hezion	Hod
Hezir	Hodaviah [Odoia]
Hezir [Hazir]	Hodaviah [Odovia]
Hezrai [Hesrai]	Hodaviah [Oduia]
Hezro [Hesro]	Hodesh [Hodes]
Hezron [Esron]	Hodevah [Oduia]
Hezron [Hesron]	Hodiah [Odaia]
Hiddai [Heddai]	Hodiah [Odia]
Hiel	Hodiah [Oduia]
Hilen [Helon]	Hodshi [Hodsi]
Hilkiah [Helchias]	Hoglah [Hegla]
Hilkiah [Helcia]	Hoham [Oham]
Hilkiah [Helcias]	Holofernes
Hillel [Illel]	Holon
Hinnom [Ennom]	Holon [Olon]
Hinnom, Valley of [Valley of Ennom]	Homam
Hinnom, Valley of the Children of [Valley of the Children of Ennom]	Hophni [Ophni]
Hinnom, Valley of the Son of [Valley of the Son of Ennom]	Horam
Hiram	Horeb
Hittite [Hethite]	Horem [Herem]
	Hori
	Hormah [Arama]
	Hormah [Harma]
	Hormah [Herma]
	Hormah [Horma]

# ALTERNATE SPELLINGS

Horonite	Hushim [Husim]
Hosah [Hosa]	Hushim [Mehusim]
Hoshaiah [Osaias]	
Hoshama [Sama]	Ibhar [Jebaar]
Hoshea [Osee]	Ibhar [Jebahar]
Hotham	Ibleam [Jeblaam]
Hothir [Othir]	Ibneiah [Jobania]
Hozai	Ibnijah [Jebania]
Hubbah [Haba]	Ibsam [Jebsem]
Hukkok [Hucuca]	Ibzan [Abesan]
Hukok [Hucac]	Ichabod
Hul	Idalah [Jedala]
Huldah [Holda]	Idbash [Jedebos]
Huldah [Olda]	Iddo [Adaia]
Humtah [Athmatha]	Iddo [Addo]
Huppah [Hoppha]	Iddo [Jaddo]
Huppim [Hapham]	Igal [Igaal]
Huppim [Happhim]	Igal [Jegaal]
Hur	Iim [Jim]
Hurai	Ijon [Ahion]
Huram	Ijon [Aion]
Huri	Ikkesh [Acces]
Hushah [Hosa]	Ilai
Hushah [Husati]	Imlah [Jemla]
Hushai [Chusai]	Immer [Emmer]
Hushai [Husi]	Imna [Jemna]
Husham [Husam]	Imnah [Jemna]
Hushath [Husathi]	Imrah [Jamra]
Hushathite [Husathite]	Imri [Amri]
Hushim [Hasim]	Imri [Omrai]

# ALTERNATE SPELLINGS

Iphdeiah [Jephdaia]	Ishmaiah [Jesmaias]
Iphtah [Jephtha]	Ishmaiah [Samaias]
Iphtah-el, Valley of [Valley of Jephtael]	Ishmerai [Jesamari]
Iphtah-el, Valley of [Valley of Jephtahel]	Ishpah [Jespha]
Ir [Hir]	Ishpan [Jespham]
Ir-shemesh [Hirsemes]	Ishvah [Jesua]
Ira	Ishvi [Jessui]
Ira [Hira]	Ismachiah [Jesmachias]
Iram [Hiram]	Israel
Iri [Urai]	Issachar
Iron [Jeron]	Isshiah [Jesia]
Irpeel [Jarephel]	Isshiah [Jesias]
Iru [Hir]	Isshijah [Josue]
Isaac	Ithai [Ethai]
Isaiah [Isaias]	Ithamar
Ish-bosheth [Isboseth]	Ithiel [Etheel]
Ishbah [Jesba]	Ithlah [Jethela]
Ishbak [Jesboc]	Ithmah [Jethma]
Ishbi-benob [Jesbibenob]	Ithnan [Jethnam]
Ishi [Jesi]	Ithra [Jethra]
Ishiah [Jesia]	Ithran [Jethran]
Ishma [Jesema]	Ithream [Jethraam]
Ishmael	Ithream [Jethrahem]
Ishmael [Ismael]	Ithrite [Jethrite]
Ishmael [Ismahel]	Ithrites [Jethrites]
Ishmaelite [Ishmahelite]	Ittai [Ethai]
Ishmaelite [Ismahelite]	Ittai [Ithai]
Ishmaelites [Ismaelites]	Ivvah [Ava]
	Izhar [Isaar]
	Izharites [Isaarites]

# ALTERNATE SPELLINGS

Izlihah {Jezlia}	Jaddai {Jeddu}
Izrahiah {Izrahia}	Jaddua {Jeddoa}
Izrahite {Jezerite}	Jaddua {Jeddua}
Izri {Isari}	Jadon
Izziah {Jezia}	Jael {Jahel}
	Jagur
Jaakan {Jacan}	Jahath
Jaakobah {Jacoba}	Jahath {Jeth}
Jaala {Jahala}	Jahath {Leheth}
Jaalah {Jala}	Jahaz {Jasa}
Jaareshiah {Jersia}	Jahaz {Jassa}
Jaasiel {Jasiel}	Jahaziel
Jaasu {Jasi}	Jahaziel {Ezechiel}
Jaazaniah {Jezonias}	Jahaziel {Jaziel}
Jaaziah {Oziau}	Jahaziel {Jeheziel}
Jaaziel {Jaziel}	Jahdai {Jahaddai}
Jabbok {Jaboc}	Jahdiel {Jediell}
Jabesh {Jabes}	Jahdo {Jeddo}
Jabesh Gilead {Jabes Galaad}	Jahmai {Jemai}
Jabez {Jabes}	Jahzah {Jaser}
Jabin	Jahzah {Jassa}
Jabin {Jaban}	Jahzeiah {Jaasia}
Jabneel {Jebnael}	Jahzerah {Jezra}
Jabneel {Jebneel}	Jahziel {Jasiel}
Jabneh {Jabnia}	Jair
Jacan	<i>Jair, towns of [Havvoth-jair]</i>
Jachin	Jairite
Jacob	Jakim {Jacim}
Jada	Jalam {Ihelom}
<i>Jadason [Hydaspes]</i>	Jalon



# ALTERNATE SPELLINGS

Jamin	Jearim, Mount [Mount Jarim]
Jamlech [Jemlech]	Jeatherai [Jethrai]
<i>Jamnor</i>	Jebus
Janai	Jebusite
Janim [Janum]	Jebusites
Janoah [Janoe]	Jecoliah [Jechelia]
Japheth	Jeconiah [Jechonias]
Japhia	Jedaiah [Idaia]
Japhia [Japhie]	Jedaiah [Jadaia]
Japhlet [Jephlat]	Jedaiah [Jedaia]
Jarah [Jara]	Jedaiah [Jedei]
Jared	Jedaiah [Jodaia]
Jarha [Jeraa]	Jediael [Jadihel]
Jarib	Jediael [Jedihe]
Jarmuth [Jaramoth]	Jedidah [Idida]
Jarmuth [Jerimoth]	Jeduthun [Idithum]
Jarmuth [Jerimuth]	Jeduthun [Idithun]
Jaroah [Jara]	Jehallelel [Jalaleel]
Jashen [Jassen]	Jehallelel [Jaleleel]
Jashobeam [Jesbaam]	Jehdeiah [Jadiah]
Jashobeam [Jesbaam]	Jehdeiah [Jehedeia]
Jashobeam [Jesboam]	Jehezkel [Hezekiel]
Jashub [Jasub]	Jehiah [Jehias]
Jathniel [Jathanael]	Jehiel
Jattir [Jether]	Jehiel [Jahiel]
Javan	Jehieli
<i>Jawbone, place of the [Lehi]</i>	Jehizkiah [Ezechias]
Jazer	Jehoaddah [Joadah]
Jazer [Jaser]	Jehoaddan [Joadan]
Jaziz	Jehoaddin [Joadan]

# ALTERNATE SPELLINGS

Jehoahaz [Joachaz]	<i>Jemini, son of a man of [Benja-</i>
Jehoash [Joas]	<i>minite]</i>
Jehohanan [Johanan]	<i>Jemini, sons of [Benjaminites]</i>
Jehoiachin [Joachin]	<i>Jephleti [the Japhletites]</i>
Jehoiada [Joiada]	Jephthah [Jephte]
Jehoiakim [Joakim]	Jephunneh [Jephone]
Jehoiarib [Joiarib]	Jerah [Jare]
Jehonathan [Jonathan]	Jerahmeel [Jerameel]
Jehoram [Joram]	Jered [Jared]
Jehoshabeath [Josabeth]	Jeremai [Jermai]
Jehoshaphat [Josaphat]	Jeremiah [Jeremia]
Jehosheba [Josaba]	Jeremiah [Jeremias]
Jehozabad [Jozabad]	Jeremiah [Jerenias]
Jehozadak [Josedec]	Jeremoth [Jerimoth]
Jehu	Jeremoth [Ramoth]
Jehud [Jud]	Jeriah [Jeriau]
Jehuel [Jahiel]	Jeribai
Jeiel [Jehiel]	Jericho
Jekabzeel [Cabseel]	Jeriel
Jekameam [Jecmaan]	Jerijah [Jeria]
Jekamiah [Icamia]	Jerimoth
Jekamiah [Jecemia]	Jerimoth [Jerimuth]
Jekuthiel [Icuthiel]	Jerioth
<i>Jemini [Benjamin]</i>	Jeroboam
<i>Jemini, children of [Benja-</i>	Jeroham
<i>minites]</i>	Jerubbaal [Jerobaal]
<i>Jemini, of the race of [Benja-</i>	Jeruel
<i>minite]</i>	Jerusalem
<i>Jemini, of the sons of [a Benja-</i>	Jerusha [Jerusa]
<i>minite]</i>	Jerushah [Jerusa]
<i>Jemini, son of [Benjaminite]</i>	Jesarelah [Isreela]

# ALTERNATE SPELLINGS

*Jesbaham sitting in a chair*  
*[Josheb-basshebeth a Tah-*  
*chemonite]*

Jeshaiah [Isaia]

Jeshaiah [Isaias]

Jeshaiah [Jesaia]

Jeshaiah [Jeseias]

Jeshanah [Jesana]

Jeshebeab [Isbaab]

Jesher [Jaser]

Jeshimon [Jesimon]

Jeshishai [Jesisi]

Jeshohaiah [Isuhaia]

Jeshua [Jesue]

Jeshua [Josue]

Jesimiel [Ismiel]

*Jesse*

Jesse [Isai]

Jether

Jetheth

*Jethson*

Jetur

Jeturites [Itureans]

Jeuel [Jahiel]

Jeuel [Jehiel]

Jeush [Jaus]

Jeush [Jehus]

Jeuz [Jehus]

*Jews [Judeans]*

*Jews' [of Judah]*

Jezebel [Jezabel]

Jezer

Jeziel [Jaziel]

*Jezrael [Israel]*

Jezrahiah [Jezraia]

Jezreel [Jezrael]

Jezreel [Jezrahel]

Jezreel, Valley of [Valley of

Jezrael]

Jezreelite [Jezrahelite]

Jezreelitess [Jezrahelitess]

Joab

*Joab, crowns of the house of*

*[Atroth-beth-joab]*

Joah

Joah [Joaha]

Joah [Joahē]

Joakim

Joakim [Joachim]

Joash [Joas]

Jobab

Joed

Joel

Joel [Johel]

Joelah [Joela]

Joezer

Jogbehah [Jegbaa]

Joha

Johanan

Johanan [Joanan]

Johanan [Jonathan]

Joiada

# ALTERNATE SPELLINGS

Joiakim [Joacim]	Jozabad
Joiarib	Jozabad [Jezabad]
Jokdeam [Jucadam]	Jozabad [Jozabed]
Jokmeam [Jecmaan]	Jozacar [Josachar]
Jokneam [Jachanan]	Jozadak [Josedec]
Jokneam [Jecnam]	Judah [Juda]
Jokneam [Jeconam]	Judah [Judas]
Jokshan [Jecsan]	<i>Judah, children of [Judahites]</i>
Joktan [Jectan]	<i>Judaia [Judean (adj.)]</i>
Jokte-el [Jectehel]	<i>Judea [Judah]</i>
Jokthe-el [Jecthel]	Jushab-hesed [Josabhesed]
Jonadab	<i>Just, Book of the [Jashar, Book of]</i>
Jonah [Jonas]	Juttah [Jeta]
Jonathan	Juttah [Jota]
Joppa [Joppel]	
Jorah [Jora]	
Jorai	Kabzeel [Cabseel]
Joram	Kadesh [Cades]
Jordan	Kadesh-barnea [Cadesbarne]
Jorkeam [Jercaam]	Kadmiel [Cedmihel]
Joseph	Kain [Accain]
Joshah [Josa]	Kallai [Celai]
Joshaphat [Josaphat]	Kamon [Camon]
Joshaviah [Josaia]	Kanah [Cana]
Joshbekashah [Jesbacassa]	Kareah [Caree]
Joshibiah [Josabia]	Karka [Carcaa]
Joshua [Josue]	Kartah [Cartha]
Josiah [Josias]	Kartan [Carthan]
Jotbah [Jeteba]	Kaserin [Charan]
Jotham [Joatham]	Kattath [Cateth]
Jotham [Joathan]	Kedar [Cedar]

# ALTERNATE SPELLINGS

Kedemah [Cedma]	Kiriatharim [Cariathiarim]
Kedemoth [Cademoth]	Kish [Cis]
Kedemoth [Cidimoth]	Kishi [Cusi]
Kedesh [Cades]	Kishion [Cesion]
Kedesh [Cedes]	Kishon [Cison]
Keilah [Ceila]	Kitron [Cetron]
Kelaiah [Celaia]	Kittim [Cethim]
Kelita [Celita]	Kohath [Caath]
Kemuel [Camuel]	Kohathites [Caathites]
Kenan [Cainan]	Kolaiah [Colaia]
Kenath [Canath]	Korah [Core]
Kenaz [Cenez]	Kore [Core]
Kenite [Cinite]	Koz [Cos]
Kenites [Cinites]	Kue [Coa]
Kenizzite [Cenezite]	Kushaiah [Casaia]
Kerioth	
Keros [Ceros]	Laadah [Laada]
Keshion [Cesion]	Lachish [Lachis]
Keturah [Cetura]	Ladan [Laadan]
Kibzaim [Cibsaim]	Ladan [Ledan]
Kidron [Cedron]	Ladan [Leedan]
Kinah [Cina]	Lahad [Laad]
Kiriath [Cariath]	Lahmam [Leheman]
Kiriath-arba [Cariath-Arbe]	Laish [Lais]
Kiriath-baal [Cariathbaal]	Lakkum [Lecum]
Kiriath-jearim [Cariathaim]	Lamech
Kiriath-sannah [Cariath-senna]	<i>Lamentations [Laments]</i>
Kiriath-sepher [Cariath-Sepher]	Laomin
Kiriathaim [Cariathaim]	Lappidoth [Lapidoth]
	Lasharon [Saron]
	Latussim

# ALTERNATE SPELLINGS

Leah [Lia]	<i>Lying [Cozeba]</i>
Lebanah [Lebana]	Lysimachus
Lebaoth	
Lebonah [Lebona]	Maacah [Maacha]
Lecah [Lecha]	Maacah [Machathi]
Lehabim [Laabim]	Maacah [Machati]
Lehem [Lahem]	<i>Maachathi [Maacathite]</i>
Lehi [Lechi]	Maadai [Maaddi]
Leshem [Lesem]	Maadiah [Madia]
<i>Letters, The City of</i>	Maai
Levi	Maarath [Mareth]
Levite	Maasai
Levites	Maaseiah [Maasia]
Levitical	Maaseiah [Maasias]
<i>Libanus [Lebanon]</i>	Maaseiah [Masia]
<i>Libanus [the Lebanon]</i>	Maaz [Moos]
Libnah [Labana]	Maaziah [Maazia]
Libnah [Lebna]	Maaziah [Maaziau]
Libnah [Lobna]	Macedonian
Libni [Lobni]	Macedonians
<i>Libya</i>	Machbannai [Machbani]
Libyans	Machbenah [Machbena]
Likhi [Leci]	Machir
Linath [Labanath]	Machnadebai [Mechnedebai]
Lo-debar [Lodabar]	Madai
Lod	Madmannah [Madmena]
Lod [Led]	Madmannah [Medemena]
Lotan	Madon
Lud	<i>Magala, place of [encampment]</i>
Ludim	Magbish [Megbis]
Luz [Luza]	Magdiel

# ALTERNATE SPELLINGS

Magog	Manasseh [Manasses]
Magpiash [Megphias]	Manoah [Manue]
Mahalalel [Malaleel]	Maoch
Mahanaïm [Manaim]	Maon
Maharai	Mara
Maharai [Marai]	Maralah [Merala]
Mahath	Mareshah [Maresa]
Mahavite [Mahumite]	Marsana [Marsena]
Mahazioth	Mashal [Masal]
Mahlah [Maala]	Massa
Mahlah [Mohola]	Matred
Mahli [Moholi]	Matri [Metri]
Mahlon [Mahalon]	Mattan [Mathan]
Mahol	Mattaniah [Mathaniais]
Makaz [Maccas]	Mattaniah [Mathania]
Makkedah [Maceda]	Mattaniah [Mathanias]
Malcam [Molchom]	Mattaniah [Mathaniau]
Malchiajah [Melchias]	Mattaniah [Matthanias]
Malchiel [Melchiel]	Mattattah [Mathatha]
Malchijah [Melchia]	Mattenai [Mathanai]
Malchijah [Melchias]	Mattenai [Mathania]
Malchiram [Melchiram]	Mattithiah [Mathathias]
Malchishua [Melchisua]	Me-jarkon [Mejarcon]
Mallothi [Mellothi]	Mearah [Maara]
Malluch [Maloch]	Mebunnai [Mobonnai]
Malluch [Melluch]	Mecherathite
Malluch [Meloch]	Meconah [Mochona]
Malluchi [Milicho]	Medan [Madan]
<i>Mambre</i>	Medeba [Medaba]
Manahath	Medes
Manasseh [Manasse]	Media

# ALTERNATE SPELLINGS

Megiddo [Mageddo]	Merom
Mehetabel [Meetabel]	<i>Merome, region of [heights of the field]</i>
Mehetabel [Metabeel]	Meronothite [Meronathite]
Mehida [Mahida]	Meroz
Mehir [Mahir]	Mesha [Mosa]
Meholath [Molathi]	Meshech [Mosoch]
Meholathite [Molathite]	Meshelemiah [Meselemiah]
Mehuman [Mauman]	Meshelemiah [Mosollamia]
Melatiah [Meltias]	Meshezabel [Merezebel]
Melech	Meshezabel [Mesezabel]
<i>Melebias</i>	Meshezabel [Mesizabel]
<i>Melothus</i>	Meshillemith [Mosollamith]
Memucan [Mamuchan]	Meshillemoth [Mosollamoth]
Menahem [Manaham]	Meshobab [Mosabab]
Meonothai [Maonathi]	Meshullam [Mesollam]
Mephaath	Meshullam [Messulam]
Mephibosheth [Miphiboseth]	Meshullam [Mosollam]
Merab [Merob]	Meshullemeth [ <i>Messalemeth</i> ]
Meraiah [Maraia]	Mesopotamia
Meraioth	<i>Mesopotamia [Aram-nabaraim]</i>
Meraioth [Maraioth]	<i>Mesopotamia [beyond the River]</i>
Merari	<i>Mesrai [Egypt]</i>
Mered	<i>Mesraim [Egypt]</i>
Meremoth	<i>Messa</i>
Meremoth [Marimuth]	Methuselah [Mathusale]
Meremoth [Merimuth]	Meunim [Munim]
Meres [Mares]	Mezahab [Mezaab]
Merib-baal [Meribbaal]	Mezoba [Masobia]
Merodach Baladan [Berodach Baladan]	Mibhar [Mibahar]
	Mibsam [Mabsam]



# ALTERNATE SPELLINGS

Mibsam [Mapsam]	Miriam [Mariam]
Mibshan [Nebsan]	Miriam [Mary]
Mibzar [Mabsar]	Mirmah [Marma]
Mica [Micha]	Mishael [Misael]
Micah [Melcha]	Mishal [Masal]
Micah [Micha]	Mishal [Messal]
Micah [Michas]	Misham [Misaam]
Micaiah [Michaia]	Mishma [Masma]
Micaiah [Michea]	Mishmannah [Masmana]
Micaiah [Micheas]	Mishraites [Maserites]
Michael	<i>Misor</i>
Michal [Michol]	Mispar [Mesphar]
Michmas [Machmas]	Mispereth [Mespharath]
Michmash [Machmas]	Misrephoth [Maserephoth]
Michmash [Mechmas]	Misrephoth [Maserophot]
Michmethath [Machmethath]	Mithnite [Mathanite]
Michri [Mochori]	Mithredath [Mithridates]
Middin [Meddin]	Mizpah [Maspha]
Midian [Madian]	Mizpah [Masphath]
Midianites [Madianites]	Mizpeh [Masepha]
Migdal-el [Magdalel]	Mizpeh [Masphe]
Migdal-gad [Magdalgad]	Mizzah [Meza]
Mijamin [Miamin]	Moab
Mikloth [Macelloth]	Moabite
Mikneiah [Macenias]	Moabites
Milalai [Malalai]	Moabitess
Milcom [Melchom]	Moadiah [Moadia]
Millo [Mello]	Moladah [Molada]
Miniamin [Miamin]	Molech [Moloch]
Minnith [Mennith]	Molid

# ALTERNATE SPELLINGS

Mordecai [Mardochai]	Nahshon [Nahasson]
Moriah, Mount {Mount Moria}	Naioth [Najoth]
Moses	Naomi [Noemi]
<i>Most Salt Sea [Dead Sea]</i>	Naphath [Nopheth]
Moza [Mosa]	Naphath-dor [Nephath-Dor]
Mozah [Amosa]	Naphish [Naphis]
<i>Musach [covered portal]</i>	Naphtali [Nephtali]
Mushi [Musi]	Naphtalites [Nephtalites]
	Naphtuhim [Nephtuim]
	Nathan
Naam [Naham]	Nathan-melech [Na- thanmelech]
Naamah [Naama]	Nathanael [Nathanias]
Naaman	<i>Nathineans [temple servants]</i>
Naarah [Naara]	Nazirite [Nazarite]
Naarah [Naaratha]	Neah [Noa]
Naarai	Neariah [Naaria]
Naaran [Noran]	Nebai
<i>Naasson</i>	Nebaioth [Nabajoth]
Nabal	Neballat
Naboth	Nebat [Nabat]
Nacon [Nachon]	Nebo
Nadab [Nabath]	Nebuchadnezzar [Nabu- chodonosor]
Nahalal [Naalol]	Nebuzaradan [Nabuzardan]
Nahalol [Naalol]	Neco [Nechao]
Naham	Nedabiah [Nadabia]
Nahamani	Nehemiah [Nehemia]
Naharai	Nehemiah [Nehemias]
Nahash [Daas]	Nehum [Nahum]
Nahash [Naas]	Nehushta [Nohesta]
Nahath	
Nahor [Nachor]	

# ALTERNATE SPELLINGS

Neiel [Nehiel]	Noadiah [Noadaia]
Nekeb [Neceb]	Noadiah [Noadiah]
Nekoda [Necoda]	Noah [Noa]
Nemuel [Namuel]	Noah [Noe]
Nepheg	Nob
Nepheg [Napheg]	Nob [Nobe]
Nephisim [Nephusim]	Nobah [Nobe]
Nephtoah [Nephtoah]	Nodab
Nephtoah, Water of [Water of Nephtoah]	Nogah [Noga]
Nephushesim [Nephussim]	Nogah [Noge]
Ner	Nohah [Nohaa]
Nergal [Nergel]	Nun
Nethanel [Nathanael]	<i>oath, House of [Beth-ashbea]</i>
Nethaniah [Nathaias]	Obadiah [Abdias]
Nethaniah [Nathanias]	Obadiah [Adias]
<i>Nethinites [temple servants]</i>	Obadiah [Obadia]
Netophah [Netupha]	Obadiah [Obdia]
Netophahite [Netophathite]	Obadiah [Obdias]
Netophathite	Obed
Netophathites [Netophathi]	Obed-edom [Obededom]
Netophathites [Netophati]	Obediah [Obedia]
New Hazor [New Asor]	Obil [Ubil]
Neziah [Nasia]	Oded
Nezib [Nesib]	<i>Offence, Mount of [Mount of Destruction]</i>
Nibhaz [Nebahaz]	Og
Nimrod [Nemrod]	Ohel [Ohol]
Nimshi [Namsi]	Oholibamah [Oolibama]
Nineveh [Ninive]	<i>Olivet, Mount [Mount of Olives]</i>
Nisan	Omar
Nisroch [Nesroch]	

# ALTERNATE SPELLINGS

Omri [Amai]	Pallu [Phallu]
Omri [Amri]	<i>Palmira [Tadmor]</i>
Onam	<i>Palmira [Tamar]</i>
Onan	Palti [Phalti]
Ono	Paltiel [Phaltiel]
Ophel	Parah [Aphara]
Ophir	Paran [Pharan]
Ophni	Parmashta [Phermesta]
Ophrah [Ephra]	<i>Paros</i>
Ophrah [Ophera]	Parosh [Pharos]
Ophrah [Ophra]	Parshandatha [Pharsandatha]
Oreb	Paruah [Pharue]
Oren [Aram]	Pasach [Phosech]
<i>Orientals [east]</i>	Pasdamim [Phesdomim]
Ornan	Paseah [Phasea]
Osnappar [Asenaphar]	Paseah [Pheesse]
Othni	Pashhur [Phashur]
Othniel [Othoniel]	Pashhur [Pheshur]
<i>Our Testimony that the Lord is</i>	Passhur [Phassur]
<i>God [Witness]</i>	Pathrusim [Phetrusim]
Ox [Idox]	<i>Peaceable [Solomon]</i>
Ozem [Asom]	Pedaiah [Phadai]
Oziel [Ozias]	Pedaiah [Phadaia]
	Pekah [Phacee]
Paarai [Pharai]	Pekahiah [Phaceia]
Padon [Phadon]	Pelaiah [Phalaia]
Pahath-moab [Phahath	Pelaiah [Pheleia]
Moab]	Pelaliah [Phelelia]
Pahath-moab [Phahathmoab]	Pelatiah [Phaltias]
Pai [Phau]	Pelatiah [Pheltia]
Palal [Phalel]	Peleg [Phaleg]

# ALTERNATE SPELLINGS

Pelet [Phalet]	Pinon [Phinon]
Pelet [Phallet]	Piram [Pharam]
Peleth [Phaleth]	Pirathon [Pharathon]
Pelethites [Phelethi]	Pirathonite [Pharathonite]
Pelonite [Phallonite]	Pisgah [Phasga]
Pelonite [Phelonite]	Pispa [Phaspha]
Peninnah [Phenenna]	Pithon [Phithon]
Penuel [Phanuel]	<i>Plantations [Netaim]</i>
Peresh [Phares]	Pochereth [Phochereth]
Perez [Phares]	Poratha [Phoratha]
Perida [Pharida]	<i>Priapus [Asherah]</i>
Perizites [Pherezites]	Ptolemy
Perizzite [Pherezite]	Puah [Phua]
Perizzites [Pherezites]	Pul [Phul]
Persia	Pur [Phur]
Persians	Purah [Phara]
Peruda [Pharuda]	Put [Phut]
Pethahiah [Phataia]	Puthites [Aphuthites]
Pethahiah [Phathahia]	
Pethahiah [Pheteia]	<i>Queen [Hammolecheth]</i>
Peullethai [Phollathi]	
Pharaoh [Pharao]	Raama [Regma]
Pharpar [Pharphar]	Raamiah [Raamias]
<i>Pharurim [precincts]</i>	Rab-saris [Rabsaris]
<i>Phelethi</i>	Rabbah [Arebba]
Philistia	Rabbah [Rabba]
Philistine	Rabbah [Rabbath]
Philistines	Rabbith [Rabboth]
Phinehas [Phinees]	Rabshakeh [Rabseces]
Pilati [Phelti]	Racal [Rachal]
Pilha [Phalea]	Rachel

# ALTERNATE SPELLINGS

Raddai	Reba [Rebe]
Ragau [Ragua]	Recah [Recha]
Rages	Rechab
Raguel	Red Sea
Rahab	<i>Red Sea [sea]</i>
Raham	<i>Reeds, Valley of the [Wadi</i>
Rakkath [Reccath]	<i>Kanah]</i>
Rakkon [Arecon]	Reelaiah [Rahelaia]
Ram	Regem [Rogom]
Ram [Aram]	Rehabiah [Rohobia]
<i>Rama</i>	Rehob [Rohob]
Ramah [Arama]	Rehob [Rohol]
Ramah [Horma]	Rehoboam [Roboam]
Ramah [Rama]	Rehoboth [Rohoboth]
Ramah [Ramatha]	Rehum
Ramah [Ramothe]	Rehum [Reum]
Ramath [Ramothe]	Rehum [Rheum]
Ramath-lehi [Ramathlechi]	Rei
Ramathaim-zophim [Rama-	Rekem [Recem]
thaimsophim]	Rekem [Recen]
Ramathite [Romathite]	Remaliah [Romelia]
Ramiah [Remeia]	Remeth
Ramoth	Rephael [Raphael]
Ramoth Gilead [Ramothe Ga-	Rephah [Rapha]
laad]	Rephaiah [Raphaia]
Rapha	<i>Rephaim (Raphaim) [giants]</i>
<i>Rapha [giants]</i>	Rephaim [Raphaim]
Raphah [Rapha]	Rephaim [Raphaims]
Raphain [Raphaim]	Rephaim, Valley of [Valley of
Reaiah [Raaia]	Raphaim]
Reaiah [Raia]	Resheph [Reseph]

# ALTERNATE SPELLINGS

<i>rest, he that saw half of the places</i>	Sachar
<i>of [Haroeh, half of the</i>	Sachia [Sechia]
<i>Menuboth]</i>	Salamiel [Salathiel]
Reu [Ragau]	Salebim [Shaalbim]
Reuben [Ruben]	Salecah [Salecha]
Reubenites [Rubenites]	Salecah [Selcha]
Reuel [Rahuel]	Sallai [Sellai]
Rezeph [Reseph]	Sallu [Salo]
Rezin [Rasin]	Sallu [Shellum]
Rezon [Razon]	Salma
Ribai	Salmon
Riblah [Rebla]	Salt, City of
Riblah [Reblatha]	<i>Saltpits, Valley of [Valley of Salt]</i>
Rimmon [Remmon]	<i>Saltus [Jair]</i>
Rimmono [Remmono]	Samaria
Rinnah [Rinna]	Samaritans
Rizia [Resia]	Samleh [Semla]
Rizpah [Respha]	Sammuel [Samuel]
<i>Rock, The [Sela]</i>	Samson
Rodanim [Dodanim]	Samuel
Rogel	Sanballat [Sanaballat]
Rogelim	Sanir
Rohgah [Roaga]	Sansannah [Sensenna]
Romamti-ezer	Saph
[Romemthiezer]	<i>Sarai, half of the place of rest of</i>
Ruben	<i>[half of the Manabathites,</i>
Rumah [Ruma]	<i>the Zorites]</i>
Ruth	Sarid
	Satan
Sabta [Sabatha]	Saul
Sabteca [Sabathaca]	<i>Scorpion [Akrabim]</i>

# ALTERNATE SPELLINGS

<i>Scorpion, the [Akrabbim]</i>	Shabbethai [Sabathai]
Seba [Saba]	Shabbethai [Sebethai]
Secacah [Sachacha]	Shabbethai [Sephtai]
<i>Secure [Joash]</i>	Shagee [Sage]
Segub	Shaharim [Saharim]
Seir	Shahazumah [Sehesima]
Seir, Mount	Shalishah [Salisa]
Seirah [Seirath]	Shallum [Sellum]
Seled [Saled]	Shalmal [Selmai]
Selmon [Zalmon]	Shalmaneser [Salmanasar]
Semachiah [Samachias]	Shama [Samma]
Senaah [Senaar]	Shamgar [Samgar]
Seneh [Sene]	Shamhuth [Samaoth]
Sennacherib	Shamir [Samir]
Seorim	Shamlai [Semlai]
Sepharvaim	Shamma [Samma]
<i>Sephet</i>	Shammah [Samma]
Serah [Sara]	Shammah [Semma]
Seraiah [Seraias]	Shammai [Sammai]
Seraiah [Saraia]	Shammai [Semei]
Seraiah [Seraias]	Shammoth [Sammoth]
Serug	Shammua [Sammua]
Seth	Shammua [Samua]
Shaalabbin [Selebin]	Shamsherai [Samsari]
Shaalbim [Salebim]	Shapham [Saphan]
Shaalbon [Salaboni]	Shaphan [Saphan]
Shaalbonite [Salabonite]	Shaphat [Saphat]
Shaalim [Salim]	Sharai [Sarai]
Shaaph [Saaph]	Sharar [Sara]
Shaaraim [Saraim]	Sharezer [Sarasar]
Shaashgaz [Susagaz]	Sharon [Saaron]



# ALTERNATE SPELLINGS

Sharon [Saron]	Shelah [Sale]
Sharonite [Saronite]	Shelah [Sela]
Sharuhén [Sarohen]	Shelah [Siloe]
Shashai [Sisai]	Shelemiah [Salmias]
Shashak [Sesac]	Shelemiah [Selemaia]
Shaul [Saul]	Shelemiah [Selemias]
Sheal [Saal]	Shelemiah [Selemiau]
Shealtiel [Salathiel]	Sheleph [Saleph]
Sheariah [Saria]	Shelesh [Selles]
Sheba [Saba]	Shelomith [Salomith]
Sheba [Sabee]	Shelomoth [Salemooth]
Sheba [Seba]	Shelomoth [Salomith]
Sheba [Sebe]	Shelomoth [Selemith]
Shebaniah [Sabania]	Shem [Sem]
Shebaniah [Sebenia]	Shema [Sama]
Shebaniah [Sebenias]	Shema [Samma]
Shebaniah [Sebnia]	Shema [Semeia]
Shebarim [Sabarim]	Shemaah [Samaa]
Sheber [Saber]	Shemaiah [Samaia]
Shebnah [Sobna]	Shemaiah [Semei]
Shebuel [Subael]	Shemaiah [Semeia]
Shebuel [Subduel]	Shemaiah [Semeias]
Shebuel [Subuel]	Shemariah [Samaria]
Shecaniah [Sebenias]	Shemariah [Samarias]
Shecaniah [Sechenia]	Shemariah [Semeria]
Shecaniah [Sechenias]	Shemariah [Somorias]
Shechem [Sechem]	Shemed [Samad]
Shechem [Sichem]	Shemer [Semer]
Shechemites [Sichemites]	Shemer [Somer]
Sheerah [Sara]	Shemida [Semida]
Shehariah [Sohoria]	Shemiramoth [Semiramoth]

# ALTERNATE SPELLINGS

Shemuel [Samuel]	Shimea [Samaa]
Shen [Sen]	Shimea [Simmaa]
Shenazzar [Senneser]	Shimeah [Samaa]
Shephatiah [Saphathia]	Shimeah [Semmaa]
Shephatiah [Saphatia]	Shimeam [Samaan]
Shephatiah [Saphatias]	Shimeath [Semaath]
Shephatiah [Sephatia]	Shimei [Samae]
Shephi [Sephi]	Shimei [Semei]
Shephuphan [Sephuphan]	Shimei [Semeias]
Sherebiah [Sarabias]	Shimeon [Simeon]
Sherebiah [Sarebia]	Shimon [Simon]
Sherebiah [Sarebias]	Shimrath [Samareth]
Sheresh [Sares]	Shimri [Samri]
Sheshai [Sesai]	Shimri [Semri]
Sheshan [Sesan]	Shimri [Zamri]
Sheshbazzar [Sassabasar]	Shimrith [Semarith]
Shethar [Sethar]	Shimron [Simeron]
Shethar-bozenai [Stharbuza- nai]	Shimron [Zemaraim]
Sheva [Siva]	Shimron-meron [Zemaraim]
Sheva [Sue]	Shimshai [Samsai]
Shibboleth [Scibboleth]	Shion [Seon]
Shihor [Sihor]	Shiphi [Sephei]
Shikkeron [Sechrona]	Shiphmite [Aphonite]
Shilhi [Salai]	Shisha [Sisa]
Shilhi [Selahi]	Shishak [Sesac]
Shilhim [Selim]	Shitrai [Setrai]
Shiloh [Silo]	Shittim [Setim]
Shilonite [Silonite]	Shobab [Sobab]
Shilonites [Siloni]	Shobach [Sobach]
Shilshah [Salusa]	Shobai [Sobai]
	Shobal [Sobal]

# ALTERNATE SPELLINGS

Shobek [Sobec]	Simeon
Shobi [Sobi]	Simeonites
Shoham [Soam]	Sinai [Sina]
Shomer [Somer]	Sinite
Shophach [Sophach]	Sippai [Saphai]
Shua [Suaa]	Sirah [Sira]
Shua [Sue]	Sisera [Sisara]
Shuah [Sue]	Sismai [Sisamoi]
Shual [Sual]	Sivan [Siban]
Shubael [Subael]	So [Sua]
Shuhah [Sua]	Soco [Socho]
Shumathites [Semathites]	Socoh [Socho]
Shunammitess [Sunamitess]	Socoh [Socoth]
Shunem [Sunem]	Solomon
Shuppim [Saphan]	<i>Sopher [the secretary]</i>
Shuppim [Sephah]	Sophereth
Shuppim [Sephim]	Sotai
Shur [Sur]	<i>Stone of Help [Ebenezer]</i>
Shuthelah [Suthala]	Suah [Sue]
Sia [Siaa]	Succoth [Socoth]
Siaha [Sia]	Succoth [Sochot]
Sibbecai [Sabachai]	Succoth [Socoth]
Sibbecai [Sobbochai]	Succoth-benoth [Sochoth-
Sibbecai [Sobochai]	benoth]
Sibboleth	<i>sun to stand, he that made the</i>
Sibmah [Sabama]	<i>[Jokim]</i>
Sidon	<i>Sun, City of the</i>
Sidon, the Great	Sur
Sidonians	Susa [Susan]
Sihon [Sehon]	<i>Susanechites [Susa, people of]</i>
Silla [Sella]	<i>Syria [Aram]</i>

<i>Syria [Edom]</i>	Taralah [Tharela]
<i>Syria Sobal</i>	Tarea [Tharaa]
<i>Syriac [Aramaic]</i>	Tarshish [Tharsis]
<i>Syrian [Aramean]</i>	Tartak [Tharthac]
<i>Syrians [Arameans]</i>	Tartan [Tharthan]
	Tattenai [Thathanai]
Taanach [Thanac]	Tebaliah [Tabelias]
Taanach [Thanach]	Tebeth
Taanach [Thenac]	Tehinnah [Tehinna]
Taanath-shiloh [Thanath-selo]	Tekoa [Thecua]
Tabbaoth	Tekoite [Thecuite]
Tabbaoth [Tebbaoth]	Tekoites [Thecutes]
Tabbath [Tebbath]	Tel-harsha [Thelharsa]
Tabeel	Tel-melah [Thelmela]
Tabor [Thabor]	Telah [Thale]
Tabrimmon [Tabremon]	Telassar [Thelassar]
Tahan [Thaan]	Telem
Tahath [Thahath]	Tema [Thema]
Tahath [Thanath]	Temah [Thema]
Tahpenes [Taphnes]	Teman [Theman]
Tahrea [Tharaa]	Temanites [Themanites]
Talami [Tolmai]	Temeni [Themani]
Talmi [Tholmai]	Terah [Thare]
Talmi [Tholomai]	<i>Terebinth [Elah]</i>
Talmon [Telmon]	Teresh [Thares]
Tamar [Thamar]	Tharra
Tanhumeth [Thanehumeth]	<i>Tharsis</i>
Taphath [Tapheth]	<i>the carpenter [Heresh]</i>
Tappuah [Taphua]	<i>The Spring of him that Invoked</i>
Tappuah [Thaphua]	<i>from the Jawbone [En-hakkore]</i>

# ALTERNATE SPELLINGS

Thebez {Thebes}	Tishbite {Thesbite}
<i>Therphalites</i>	<i>Titan {the Titans}</i>
Thohu {Tohu}	Tizite {Thosaite}
Tibhath {Thebath}	Toah {Thohu}
Tibni {Thebni}	Tob
Tiglath-pileser {Thaglath-phalasar}	Tob {Istob}
Tigris	Tob-adonijah {Thobadonias}
Tikvah {Thecua}	Tobiah {Tobia}
Tilgath-pilneser {Thelgath-phalnasar}	Tobiah {Tobias}
Tilon {Thilon}	Tobias
Timna {Thamna}	Tobijah {Tobias}
Timnah {Thamna}	Tobit {Tobias}
Timnah {Thamnan}	Tochen {Thochen}
Timnah {Thamnatha}	Togarmah {Thogorma}
Timnah {Themna}	Toi {Thou}
Timnath Serah {Thamnath Saraa}	Tokhath {Thecuath}
Timnath-heres {Thamnath-sare}	Tola {Thola}
Timnath-serah {Thamnath-sare}	Tolad {Tholad}
Tiphsa {Thapsa}	Topheth
Tiphsah {Thaphsa}	Tou {Thou}
Tiras {Thiras}	<i>Troglodites {Sukkiim}</i>
Tirhakah {Theraca}	Tubal {Thubal}
Tirhanah {Tharana}	Tyre
Tiria {Thiria}	Tyrian
<i>Tirshatha {the governor}</i>	Tyrians
Tirzah {Thersa}	Uel
	Ulam
	Ulla {Olla}
	Ummah {Amma}
	Unno {Hanni}

# ALTERNATE SPELLINGS

Ur	Vashni [Vasseni]
Uri	Vashti [Vasthi]
Uriah [Uria]	
Uriah [Urias]	<i>Weepers, Place of [Bochim]</i>
Uriel	<i>Wilderness, Sea of the [sea of the</i>
Uthai	<i>Arabab]</i>
Uthai [Othei]	<i>Woods, The City of the</i>
Uz [Hus]	
Uzai [Ozi]	Zaanannim [Saananim]
Uzal [Usal]	Zaanannim [Sennim]
Uzza [Asa]	Zaavan [Zavan]
Uzza [Oza]	Zabad
<i>Uzzab (Oza), Breach of [Perez-</i>	Zabbai
<i>uzzab]</i>	Zabbai [Zachai]
Uzzah [Oza]	Zabdi
<i>Uzzah, Striking of [Perez-uzzab]</i>	Zabdi [Zabdias]
Uzzen-sheerah [Ozensara]	Zabdi [Zebedei]
Uzzi [Azzi]	Zabdiel
Uzzi [Ozi]	Zabud
Uzzia [Ozia]	Zaccai [Zachai]
Uzziah [Aziam]	Zaccur [Zacchur]
Uzziah [Ozias]	Zaccur [Zachur]
Uzziel [Eziel]	Zadok [Sadoc]
Uzziel [Ozial]	Zaham [Zoom]
Uzziel [Oziel]	Zair [Seira]
Uzzielites [Ozielites]	Zalaph [Seleph]
	Zalmon [Selmon]
Vaizatha [Jezatha]	Zalmonna [Salmana]
<i>Vale-Casis [Emek-keziz]</i>	Zanoah [Zanoa]
Vaniah [Vania]	Zanoah [Zanoë]

# ALTERNATE SPELLINGS

Zaphon {Saphon}	Zemarite {Samarite}
Zarephath {Sarephta}	Zemirah {Zamira}
Zarethan {Saratham}	Zenan {Sanan}
Zarethan {Sarthan}	Zephaiah {Sophonias}
Zarethan {Sarthana}	Zephaniah {Sophonias}
Zattu {Zethu}	Zephath {Sephaath}
Zattu {Zethua}	Zephathah {Sephata}
Zaza {Ziza}	Zephi {Sephi}
Zebadiah {Zabadia}	Zer {Ser}
Zebadiah {Zabadias}	Zerah {Zara}
Zebadiah {Zebedia}	Zerah {Zare}
Zebah {Zeebe}	Zerahiah {Zarahia}
Zebidah {Zebida}	Zerahiah {Zaraias}
Zebina {Zabina}	Zerahiah {Zareha}
Zeboim {Seboim}	Zerahites {Zarahi}
Zebul	Zerahites {Zarai}
Zebulun {Zabulon}	Zeredah {Sareda}
Zebulunite {Zabulonite}	Zeredah {Saredatha}
Zebulunites {Zabulonties}	Zeresh {Zares}
Zechariah {Zacharia}	Zereth {Sereth}
Zechariah {Zacharias}	Zereth-shahar {Sarathasar}
Zecher {Zacher}	Zeri {Sori}
Zedekiah {Sedecias}	Zeror {Seror}
Zeeb {Zeb}	Zeruah {Sarua}
Zela {Sela}	Zerubbabel {Zorobabel}
Zelek {Selec}	Zeruiah {Sarvia}
Zelophehad {Salphaad}	Zetham {Zathan}
Zemaraim {Samaraim}	Zetham {Zethan}
Zemaraim, Mount {Mount Semeron}	Zethan
	Zethar

# ALTERNATE SPELLINGS

Zia [Zie]	Zion, Mount [Mount Sion]
Ziba [Siba]	Zior [Sior]
Zibeaon [Sebeon]	Ziph
Zibia [Sebia]	Ziph [Siph]
Zibiah [Sebia]	Ziphites
Zichri [Zechri]	Zippor [Sephor]
Ziddim [Assedim]	Ziv [Zio]
Ziha [Siaha]	Ziz [Sis]
Ziha [Siha]	Ziza
Ziha [Soha]	Zobah [Soba]
Ziklag [Siceleg]	Zobah [Suba]
Zillethai [Salathi]	Zobebah [Soboba]
Zillethai [Selethai]	Zohemoth
Zimmah [Zamma]	Zoheth
Zimmah [Zemma]	Zophah [Supha]
Zimran [Zamran]	Zophai [Sop hai]
Zimri [Zambri]	Zorah [Saraa]
Zimri [Zamri]	Zorah [Sarea]
Zin [Sin]	Zorathites [Saraites]
Zin [Sina]	Zorathites [Sarathi]
Zina [Ziza]	Zuph [Suph]
Zion [Sion]	Zur [Sur]



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