

THE HOLY BIBLE

DOUAY-RHEIMS VERSION

TRANSLATED FROM THE LATIN VULGATE

*Diligently Compared with the Hebrew, Greek,
and Other Editions in Diverse Languages*

THE OLD TESTAMENT

First Published By The English College At Douay, A.D. 1609

THE NEW TESTAMENT

First Published By The English College At Rheims, A.D. 1582

TAN Books

GASTONIA, NORTH CAROLINA

THE HOLY BIBLE
DOUAY-RHEIMS VERSION

Text of the Old and New Testament, Annotations, References and Index:

Imprimatur:
JAMES CARDINAL GIBBONS
Archbishop of Baltimore
September 1, 1899

Published by
TAN Books

ISBN 978-1-5051-3253-3

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PREFACE TO THE 1899 EDITION

At the earnest solicitation of large numbers of the religious bodies and laity, we herewith beg leave to introduce to the public a most convenient edition of the Sacred Scriptures, approved by his Eminence, the Cardinal Archbishop of Baltimore, whose recommendation we herewith append.

The Sacred Scriptures form a part of divine revelation; the other part being contained in Tradition, the depository of the Church, and designated as [Tradition,] the unwritten word of God.

This distinction is most happily found couched in the language of St. Paul (*2 Thess.* 2:14), “Wherefore, brethren, stand fast, and hold the traditions which you have learned, whether by word or by our Epistle.” The Apostle of the Gentiles thus gives precedence to the *unwritten* word of God presented to man by the Church, while she, under the influence of the Holy Spirit, assumes the office of sole interpreter of the written word, thereby rendering her the sole guardian of the deposit of divine revelation in its twofold form [Scriptural Tradition].

On the written revelation, it is highly appropriate that we should here address a few remarks to our readers.

As the book about to be once more presented to the public in a new form claims for itself an origin exclusively divine, we deem it not out of place to furnish, in outline at least, the grounds of that claim.

The work is divided unequally into two parts, viz., the Old and New Testaments. The Old Testament is a record of God’s relations with man antecedently to the advent of the incarnate Son of God, Our Lord Jesus Christ. The New Testament contains a compendium of the lives of our Saviour and His Apostles, as recorded by the Evangelists and other Apostles.

As to the first part, or Old Testament, the version always recognized by the Church contains many more books than that used by [Christians] other than Catholics. The reason for this discrepancy is that the Church’s version, the Septuagint, the Greek translation [of the Old Testament] from the original Hebrew, and which contained all the writings now found in the Douay version, as it is called, was the version used by the Saviour and His Apostles, and by the Church from her infancy, and translated into Latin, known under the title of the Latin Vulgate, and ever recognized as the true version of the written word of God.

Hence the Old Testament—[as accepted by the Catholic Church, including the 7 deuterocanonical books], containing as it does all embraced* in the Septuagint, is not only genuine and authentic, but having the approbation of our Saviour and Apostles, (who quoted it exclusively while on earth) has superadded to it the supreme character of divine inspiration, which it possesses to the exclusion of all other versions. It stands, therefore, before the world as the sole claimant for integrity, genuineness, authenticity and inspiration; in a word, as the possessor of every attribute necessary to constitute what no other work can lay claim to, viz., a divinely inspired volume.

Of the genuineness and authenticity of the more recent part of this sacred book, viz., the New Testament, there exists no doubt; but as to its inspiration, the gravest doubts could exist unless an infallible witness thereof can be produced. Whatever grounds

*The 7 deuterocanonical books, which were included were included in the Greek Septuagint and are included in the Douay-Rheims Old Testament, are *Tobias*, *Judith*, *1* and *2 Machabees*, *Wisdom*, *Ecclesiasticus* and *Baruch*, plus portions of *Daniel* and *Esther*. *Publishers*, 2008.

PREFACE

may exist vouching for the inspiration of the Apostles as writers, no such security can be forthcoming [as to the divine inspiration of the non-Apostolic New Testament writers, that is,] for the inspiration of the quotas furnished by Sts. Mark and Luke; the former the writer of a Gospel, the latter also the writer of a Gospel and of the Acts of the Apostles. Do these quotas, forming a prominent part in the composition of the New Testament, remain uninspired, their authors not being Apostles? The only solution to this difficulty is to be found in the testimony of the Church of Christ, which He commands us to "hear," and against which He pledges Himself that "the gates of hell shall not prevail." Her decision, by virtue of the guaranty of her Founder, exalts the [entire] New Testament to the dignity of a divinely inspired production, and as she vouches also for the divine character of the Old Testament, we submit to our readers a work that, alone of all publications, comprises, with all the evidences of infallible certitude, the only divine production on earth. The Church of Jesus Christ, by virtue of her divinely endowed infallibility, vouches for the divine origin of the Sacred Scriptures, and as such we respectfully, but confidently, submit them to the public.

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THE BOOK OF GENESIS

This book is so called from its treating of the GENERATION, that is, of the creation and the beginning of the world. The Hebrews call it BERESITH, from the Word with which it begins. It contains not only the history of the Creation of the world; but also an account of its progress during the space of 2369 years, that is, until the death of JOSEPH.

CHAPTER 1

God createth Heaven and Earth, and all things therein, in six days.

IN the beginning God created heaven, and earth.^a

2 ^b And the earth was void and empty, and darkness was upon the face of the deep; and the spirit of God moved over the waters.

3 And God said: ^c Be light made. And light was made.

4 And God saw the light that it was good; and he divided the light from the darkness.

5 And he called the light Day, and the darkness Night; and there was evening and morning one day.

6 And God said: Let there be a firmament made amidst the waters: and let it divide the waters from the waters.

7 And ^d God made a firmament, and divided the waters that were under the firmament, from those that were above the firmament, and it was so.

8 And God called the firmament, Heaven; and the evening and morning were the second day.

9 God also said: Let the waters that are under the heaven, be gathered together into one place: and let the dry land appear. And it was so done.

10 And God called the dry land, ^e Earth; and the gathering together of the waters, he called Seas. And God saw that it was good.

11 And he said: Let the earth bring forth the green herb, and such as may seed, and the fruit tree yielding fruit after its kind, which may have seed in itself upon the earth. And it was so done.

12 And the earth brought forth the green herb, and such as yieldeth seed according to its kind, and the tree that beareth fruit, having seed each one according to its kind. And God saw that it was good.

13 And the evening and the morning were the third day.

14 And God said: Let there be lights made in the firmament of heaven, to divide the day and the night, ^f and let them be for signs, and for seasons, and for days and years:

15 To shine in the firmament of heaven, and to give light upon the earth. And it was so done.

16 And God made two great lights: a greater light to rule the day; and a lesser light to rule the night: and the stars.

17 And he set them in the firmament of heaven to shine upon the earth.

18 And to rule the day and the night, and to divide the light and the darkness. And God saw that it was good.

19 And the evening and morning were the fourth day.

20 God also said: Let the waters bring forth the creeping creature having life,

^a A. M. 1, Ante C. 4004.—^b Acts 14:14, and 17:24; Ps. 32:6, and 135:5; Ecclus. 18:1.
^c Heb. 11:3.

^d Ps. 135:5, and 148:4; Jer. 10:12, and 51:15.
^e Job 38:4; Ps. 32:7, and 88:12, and 135:7.
^f Ps. 135:7.

CHAP. 1. VER. 6. A *firmament*. By this name is here understood the whole space between the earth, and the highest stars. The lower part of which divideth the waters that are upon the earth, from those that are above in the clouds.

VER. 16. *Two great lights*. God created on the first day, *light*, which being moved from east to

west, by its rising and setting, made morning and evening. But on the fourth day he ordered and distributed this light, and made the sun, moon, and stars. The moon, though much less than the stars, is here called a *great light*, from its giving a far greater light to the earth than any of them.

and the fowl that may fly over the earth under the firmament of heaven.

21 And God created the great whales, and every living and moving creature, which the waters brought forth, according to their kinds, and every winged fowl according to its kind. And God saw that it was good.

22 And he blessed them, saying: Increase and multiply, and fill the waters of the sea: and let the birds be multiplied upon the earth.

23 And the evening and morning were the fifth day.

24 And God said: Let the earth bring forth the living creature in its kind, cattle and creeping things, and beasts of the earth, according to their kinds. And it was so done.

25 And God made the beasts of the earth according to their kinds, and cattle, and every thing that creepeth on the earth after its kind. And God saw that it was good.

26 And he said: *g* Let us make man to our image and likeness: and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth.

27 And God created man to his own image: *h* to the image of God he created him: male and female he created them. *i*

28 And God blessed them, saying: *J* Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth.

29 And God said: Behold I have given you every herb bearing seed upon the earth, and all trees that have in themselves seed of their own kind, to be your meat: *k*

30 And to all beasts of the earth, and to

every fowl of the air, and to all that move upon the earth, and wherein there is life, that they may have to feed upon. And it was so done.

31 ^l And God saw all the things that he had made, and they were very good. And the evening and morning were the sixth day.

CHAPTER 2

God resteth on the seventh day and blesseth it. The earthly paradise, in which God placeth man. He commandeth him not to eat of the tree of knowledge. And formeth a woman of his rib.

SO the heavens and the earth were finished, and all the furniture of them.

2 And on the seventh day God ended his work which he had made: *m* and he rested on the seventh day from all his work which he had done.

3 And he blessed the seventh day, and sanctified it: because in it he had rested from all his work which God created and made.

4 These are the generations of the heaven and the earth, when they were created, in the day that the Lord God made the heaven and the earth:

5 And every plant of the field before it sprung up in the earth, and every herb of the ground before it grew: for the Lord God had not rained upon the earth; and there was not a man to till the earth.

6 But a spring rose out of the earth, watering all the surface of the earth.

7 And the Lord God formed man of the slime of the earth: and breathed into his face the breath of life, and man became a living soul. *n*

8 And the Lord God had planted a paradise of pleasure from the beginning: wherein he placed man whom he had formed.

9 And the Lord God brought forth of the ground all manner of trees, fair to behold, and pleasant to eat of: the tree of

g Gen. 5:1, and 9:6; 1 Cor. 11:7; Col. 3:10.

h Wis. 2:23; Eccclus. 17:1.—*i* Matt. 19:4.

j Gen. 8:17, and 9:1.—*k* Gen. 9:3.

VER. 26. *Let us make man to our image.* This image of God in man, is not in the body, but in the soul; which is a *spiritual* substance, endued with understanding and free will. God speaketh here in the plural number, to insinuate the plurality of persons in the Deity.

VER. 28. *Increase and multiply.* This is not a precept, as some Protestant controvertists would have it, but a blessing, rendering them fruitful; for God had said the same words to the *fishes*, and *birds*, (ver. 22) who were incapable of receiving a precept.

CHAP. 2. VER. 2. *He rested*, etc. That is, he ceased

l Eccclus. 39:21; Mark 7:37.

m Ex. 20:11, and 31:17; Deut. 5:14; Heb. 4:4.

n 1 Cor. 15:45.

to make or create any new kinds of things. Though, as our Lord tells us, John 5:17, *He still worketh*, viz., by conserving and governing all things, and creating souls.

VER. 9. *The tree of life.* So called because it had that quality, that by eating of the fruit of it, man would have been preserved in a constant state of health, vigour, and strength, and would not have died at all. *The tree of knowledge.* To which the deceitful serpent falsely attributed the power of imparting a superior kind of knowledge, beyond that which God was pleased to give.

life also in the midst of paradise: and the tree of knowledge of good and evil.

10 And a river went out of the place of pleasure to water paradise, which from thence is divided into four heads.

11 ^oThe name of the one is Phison: that is it which compasseth all the land of Hevilath, where gold groweth.

12 And the gold of that land is very good: there is found bdellium, and the onyx stone.

13 And the name of the second river is Gehon: the same is it that compasseth all the land of Ethiopia.

14 And the name of the third river is Tigris: the same passeth along by the Assyrians. And the fourth river is Euphrates.

15 And the Lord God took man, and put him into the paradise of pleasure, to dress it, and to keep it.

16 And he commanded him, saying: Of every tree of paradise thou shalt eat:

17 But of the tree of knowledge of good and evil, thou shalt not eat. For in what day soever thou shalt eat of it, thou shalt die the death.

18 And the Lord God said: It is not good for man to be alone: let us make him a help like unto himself.

19 And the Lord God having formed out of the ground all the beasts of the earth, and all the fowls of the air, brought them to Adam to see what he would call them: ^pfor whatsoever Adam called any living creature the same is its name.

20 And Adam called all the beasts by their names, and all the fowls of the air, and all the cattle of the field: but for Adam there was not found a helper like himself.

21 Then the Lord God cast a deep sleep upon Adam: and when he was fast asleep, he took one of his ribs, and filled up flesh for it.

22 And the Lord God built the rib which he took from Adam into a woman: and brought her to Adam.

23 And Adam said: ^qThis now is bone of my bones, and flesh of my flesh; she

shall be called woman, because she was taken out of man.

24 ^rWherefore a man shall leave father and mother, and shall cleave to his wife: ^sand they shall be two in one flesh.

25 And they were both naked: to wit, Adam and his wife: and were not ashamed.

CHAPTER 3

The serpent's craft. The fall of our first parents. Their punishment. The promise of a Redeemer.

NOW the serpent was more subtle than any of the beasts of the earth which the Lord God had made. And he said to the woman: Why hath God commanded you, that you should not eat of every tree of paradise?

2 And the woman answered him, saying: Of the fruit of the trees that are in paradise we do eat:

3 But of the fruit of the tree which is in the midst of paradise, God hath commanded us that we should not eat; and that we should not touch it, lest perhaps we die.

4 And the serpent said to the woman: ^tNo, you shall not die the death.

5 For God doth know that in what day soever you shall eat thereof, your eyes shall be opened: and you shall be as Gods, knowing good and evil.

6 And the woman saw that the tree was good to eat, and fair to the eyes, and delightful to behold: ^uand she took of the fruit thereof, and did eat, and gave to her husband who did eat.

7 And the eyes of them both were opened: and when they perceived themselves to be naked, they sewed together fig leaves, and made themselves aprons.

8 And when they heard the voice of the Lord God walking in paradise at the afternoon air, Adam and his wife hid themselves from the face of the Lord God, amidst the trees of paradise.

9 And the Lord God called Adam, and said to him: Where art thou?

10 And he said: I heard thy voice in paradise; and I was afraid, because I was naked, and I hid myself.

^o Ecclus. 24:35.—^p Ps. 146:4.

^q 1 Cor. 11:9; Eph. 5:31.—^r Matt. 19:5; Mark 10:7.

^s 1 Cor. 6:16.—^t 2 Cor. 11:3.

^u Ecclus. 25:33; 1 Tim. 2:14.

CHAP. 3. VER. 7. *And the eyes, etc.* Not that they were blind before, (for *the woman saw that the tree was fair to the eyes*, ver. 6,) nor yet that *their eyes were opened* to any more perfect knowledge of good; but only to the unhappy experience of having lost the *good* of original grace and innocence,

and incurred the dreadful *evil* of sin. From whence followed a shame of their being naked; which they minded not before; because being now stript of original grace, they quickly began to be subject to the shameful rebellions of the flesh.

11 And he said to him: And who hath told thee that thou wast naked, but that thou hast eaten of the tree whereof I commanded thee that thou shouldst not eat?

12 And Adam said: The woman, whom thou gavest me to be my companion, gave me of the tree, and I did eat.

13 And the Lord God said to the woman: Why hast thou done this? And she answered: The serpent deceived me, and I did eat.

14 And the Lord God said to the serpent: Because thou hast done this thing, thou art cursed among all cattle, and beasts of the earth: upon thy breast shalt thou go, ^v and earth shalt thou eat all the days of thy life.

15 I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel. ^w

16 To the woman also he said: I will multiply thy sorrows, and thy conceptions: in sorrow shalt thou bring forth children, and thou shalt be under thy husband's power, and he shall have dominion over thee.

17 And to Adam he said: Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree, whereof I commanded thee that thou shouldst not eat, cursed is the earth in thy work; with labour and toil shalt thou eat thereof all the days of thy life.

18 Thorns and thistles shall it bring forth to thee; and thou shalt eat the herbs of the earth.

19 In the sweat of thy face shalt thou eat bread till thou return to the earth, out of which thou wast taken: for dust thou art, and into dust thou shalt return. ^x

20 ^y And Adam called the name of his wife Eve: because she was the mother of all the living.

21 And the Lord God made for Adam and his wife, garments of skins, and clothed them.

22 And he said: Behold Adam is

^v Is. 49:23; 65:25; Mich. 7:17; Ps. 72:9.

^w Apoc. 12; Gen. 49:17; 1 Cor. 14:34.

^x Gen. 18:27.—^y Ps. 102:14, and 22:6; Eccles. 7:12.

VER. 15. *She shall crush. Ipsa*, the woman; so divers of the fathers read this place, conformably to the Latin: others read it *ipsum*, viz., the seed. The sense is the same: for it is by her seed, *Jesus Christ*, that the woman crushes the serpent's head.

VER. 22. *Behold Adam*, etc. This was spoken by

become as one of us, knowing good and evil: now, therefore, lest perhaps he put forth his hand, and take also of the tree of life, and eat, and live for ever.

23 And the Lord God sent him out of the paradise of pleasure, to till the earth from which he was taken.

24 And he cast out Adam; and placed before the paradise of pleasure Cherubims, and a flaming sword, turning every way, to keep the way of the tree of life.

CHAPTER 4

The history of Cain and Abel.

AND Adam knew Eve his wife: who conceived and brought forth ^z Cain, saying: I have gotten a man through God.

2 And again she brought forth his brother Abel. And Abel was a shepherd, and Cain a husbandman.

3 And it came to pass after many days, that Cain offered, of the fruits of the earth, gifts to the Lord.

4 ^a Abel also offered of the firstlings of his flock, and of their fat: and the Lord had respect to Abel, and to his offerings.

5 But to Cain and his offerings he had no respect: and Cain was exceedingly angry, and his countenance fell.

6 And the Lord said to him: Why art thou angry? and why is thy countenance fallen?

7 If thou do well, shalt thou not receive? but if ill, shall not sin forthwith be present at the door? but the lust thereof shall be under thee, and thou shalt have dominion over it.

8 ^b And Cain said to Abel his brother: Let us go forth abroad. And when they were in the field, Cain rose up against his brother Abel, and slew him. ^c

9 And the Lord said to Cain: Where is thy brother Abel? And he answered, I know not: am I my brother's keeper?

10 And he said to him: What hast thou done? the voice of thy brother's blood crieth to me from the earth.

11 Now, therefore, cursed shalt thou be

^z A. M. 2, Ante C. 4002.—^a Heb. 11:4.

^b A. M. 18, Ante C. 3876.—^c Wis. 10:3;

Matt. 23:35; 1 Jn. 3:12; Jude 11.

way of reproaching him with his pride, in affecting a knowledge that might make him like to God.

CHAP. 4. VER. 4. *Had respect*. That is, shewed his acceptance of his sacrifice (as coming from a heart full of devotion): and that, as we may suppose, by some visible token, such as sending fire from heaven upon his offerings.

upon the earth, which hath opened her mouth and received the blood of thy brother at thy hand.

12 When thou shalt till it, it shall not yield to thee its fruit: a fugitive and a vagabond shalt thou be upon the earth.

13 And Cain said to the Lord: My iniquity is greater than that I may deserve pardon.

14 Behold thou dost cast me out this day from the face of the earth, and I shall be hidden from thy face, and I shall be a vagabond and a fugitive on the earth: every one, therefore, that findeth me, shall kill me.

15 And the Lord said to him: No, it shall not be so: but whosoever shall kill Cain, shall be punished sevenfold. And the Lord set a mark upon Cain, that whosoever found him should not kill him.

16 And Cain went out from the face of the Lord, and dwelt as a fugitive on the earth, at the east side of Eden.

17 And Cain knew his wife, and she conceived, and brought forth Henoch: and he built a city, and called the name thereof by the name of his son Henoch.

18 And Henoch begot Irad, and Irad begot Maviael, and Maviael begot Mathusael, and Mathusael begot Lamech:

19 Who took two wives: the name of the one was Ada, and the name of the other Sella.

20 And Ada brought forth Jabel: who was the father of such as dwell in tents, and of herdsmen.

21 And his brother's name was Jubal; he was the father of them that play upon the harp and the organs.

22 Sella also brought forth Tubalcain, who was a hammerer and artificer in every work of brass and iron. And the sister of Tubalcain was Noema.

23 And Lamech said to his wives Ada

and Sella: Hear my voice, ye wives of Lamech, hearken to my speech: for I have slain a man to the wounding of myself, and a stripling to my own bruising.

24 Sevenfold vengeance shall be taken for Cain: but for Lamech seventy times sevenfold.^d

25 Adam also knew his wife again: and she brought forth a son, and called his name^e Seth, saying: God hath given me another seed, for Abel whom Cain slew.

26 But to Seth also was born a son, whom he called Enos; this man began to call upon the name of the Lord.

CHAPTER 5

The genealogy, age, and death of the Patriarchs, from Adam to Noe. The translation of Henoch.

THIS is the book of the generation of Adam. In the day that God created man,^f he made him to the likeness of God.

2 He created them male and female; and blessed them: and called their name Adam, in the day when they were created.

3^g And Adam lived a hundred and thirty years, and begot a son to his own image and likeness, and called his name Seth.

4 And the days of Adam, after he begot Seth, were eight hundred years: and he begot sons and daughters.

5 And all the time that Adam lived came to nine hundred and thirty years, and he died.

6 Seth also lived a hundred and five years, and begot Enos.^h

7 And Seth lived after he begot Enos, eight hundred and seven years, and begot sons and daughters.

8 And all the days of Seth were nine hundred and twelve years, and he died.

9 And Enos lived ninety years, and begot Cainan.

10 After whose birth he lived eight

^d Matt. 18:22.—^e A.M. 130, Ante C. 3874.

^f Wis. 2:23; Eccclus. 17:1; Gen. 9:6.

VER. 14. *Every one that findeth me shall kill me.* His guilty conscience made him fear his own brothers and nephews; of whom, by this time, there might be a good number upon the earth; which had now endured near 130 years; as may be gathered from Gen. 5:3, compared with chap. 4:25, though in the compendious account given in the scriptures, only Cain and Abel are mentioned.

VER. 15. *Set a mark,* etc. The more common opinion of the interpreters of holy writ supposes this mark to have been a trembling of the body; or a horror and consternation in his countenance.

VER. 17. *His wife.* She was a daughter of Adam, and Cain's own sister; God dispensing with such marriages in the beginning of the world, as

^g 1 Par. 1:1.

^h A.M. 235, Ante C. 3769.

mankind could not otherwise be propagated. *He built a city, viz.,* In process of time, when his race was multiplied, so as to be numerous enough to people it. For in the many hundred years he lived, his race might be multiplied even to millions.

VER. 23. *I have slain a man,* etc. It is the tradition of the Hebrews, that Lamech in hunting slew Cain, mistaking him for a wild beast; and that having discovered what he had done, he beat so unmercifully the youth, by whom he was led into that mistake, that he died of the blows.

VER. 26. *Began to call upon,* etc. Not that Adam and Seth had not called upon God, before the birth of Enos; but that Enos used more solemnity in the worship and invocation of God.

hundred and fifteen years, and begot sons and daughters.

11 And all the days of Enos were nine hundred and five years, and he died.

12 And Cainan lived seventy years, and begot Malaleel.

13 And Cainan lived after he begot Malaleel, eight hundred and forty years, and begot sons and daughters.

14 And all the days of Cainan were nine hundred and ten years, and he died.

15 And Malaleel lived sixty-five years, and begot Jared.

16 And Malaleel lived after he begot Jared, eight hundred and thirty years, and begot sons and daughters.

17 And all the days of Malaleel were eight hundred and ninety-five years, and he died.

18 And Jared lived a hundred and sixty-two years, and begot Henoch.

19 And Jared lived after he begot Henoch, eight hundred years, and begot sons and daughters.

20 And all the days of Jared were nine hundred and sixty-two years, and he died.

21 And Henoch lived sixty-five years, and begot Mathusala.

22 And Henoch walked with God: and lived after he begot Mathusala, three hundred years, and begot sons and daughters.

23 And all the days of Henoch were three hundred and sixty-five years.

24 And he walked with God, and was seen no more: because God took him.ⁱ

25 And Mathusala lived a hundred and eighty-seven years, and begot Lamech.

26 And Mathusala lived after he begot Lamech, seven hundred and eighty-two years, and begot sons and daughters.

27 And all the days of Mathusala were nine hundred and sixty-nine years, and he died.

28 And Lamech lived a hundred and

eighty-two years, and begot a son.

29 And he called his name ^jNoe, saying: This same shall comfort us from the works and labours of our hands on the earth, which the Lord hath cursed.

30 And Lamech lived after he begot Noe, five hundred and ninety-five years, and begot sons and daughters.

31 And all the days of Lamech came to seven hundred and seventy-seven years, and he died. And Noe, when he was five hundred years old, begot Sem, Cham, and Japheth.

CHAPTER 6

Man's sin is the cause of the deluge. Noe is commanded to build the ark.

AND after that men began to be multiplied upon the earth, and daughters were born to them,

2 The sons of God seeing the daughters of men, that they were fair, took to themselves wives of all which they chose.

3 And God said: ^kMy spirit shall not remain in man for ever, because he is flesh, and his days shall be a hundred and twenty years.

4 Now giants were upon the earth in those days. For after the sons of God went in to the daughters of men, and they brought forth children, these are the mighty men of old, men of renown.^l

5 And God seeing that the wickedness of men was great on the earth, and that all the thought of their heart was bent upon evil at all times,^m

6 It repented him that he had made man on the earth. And being touched inwardly with sorrow of heart,

7 He said: I will destroy man, whom I have created, from the face of the earth, from man even to beasts, from the creeping thing even to the fowls of the air, for it repenteth me that I have made them.

ⁱ A. M. 987, Ante C. 3017.—^j A. M. 1056, Ante C. 2948.
^k A. M. 1536, Ante C. 2468.

^l Bar. 3:26; Amos 2:9; Wis. 14:6;
Ecclus. 16:8.—^m Gen. 8:21; Matt. 15:19.

CHAP. 6. VER. 2. *The sons of God.* The descendants of Seth and Enos are here called *sons of God* from their religion and piety: whereas the ungodly race of Cain, who by their carnal affections lay grovelling upon the earth, are called the children of men. The unhappy consequence of the former marrying with the latter, ought to be a warning to Christians to be very circumspect in their marriages; and not to suffer themselves to be determined in their choice by their carnal passion, to the prejudice of virtue or religion.

VER. 3. *His days shall be,* etc. The meaning is, that man's days, which before the flood were usually 900 years, should now be reduced to 120 years. Or rather, that God would allow men this

term of 120 years, for their repentance and conversion, before he would send the deluge.

VER. 4. *Giants.* It is likely the generality of men before the flood were of a gigantic stature in comparison with what men now are. But these here spoken of are called *giants*, as being not only tall in stature, but violent and savage in their dispositions, and mere monsters of cruelty and lust.

VER. 6. *It repented him,* etc. God, who is unchangeable, is not capable of repentance, grief, or any other passion. But these expressions are used to declare the enormity of the sins of men, which was so provoking as to determine their Creator to destroy these his creatures, whom before he had so much favoured.

8 But Noe found grace before the Lord.

9 These are the generations of Noe: ⁿNoe was a just and perfect man in his generations, he walked with God.

10 And he begot three sons, Sem, Cham, and Japheth.

11 And the earth was corrupted before God, and was filled with iniquity.

12 And when God had seen that the earth was corrupted (for all flesh had corrupted its way upon the earth,)

13 He said to Noe: The end of all flesh is come before me, the earth is filled with iniquity through them, and I will destroy them with the earth.^o

14 Make thee an ark of timber planks: thou shalt make little rooms in the ark, and thou shalt pitch it within and without.

15 And thus shalt thou make it: The length of the ark shall be three hundred cubits: the breadth of it fifty cubits, and the height of it thirty cubits.

16 Thou shalt make a window in the ark, and in a cubit shalt thou finish the top of it: and the door of the ark thou shalt set in the side: with lower, middle chambers, and third stories shalt thou make it.

17 Behold I will bring the waters of a great flood upon the earth, to destroy all flesh, wherein is the breath of life, under heaven. All things that are in the earth shall be consumed.

18 And I will establish my covenant with thee, and thou shalt enter into the ark, thou and thy sons, and thy wife, and the wives of thy sons with thee.

19 And of every living creature of all flesh, thou shalt bring two of a sort into the ark, that they may live with thee: of the male sex, and the female.

20 Of fowls according to their kind, and of beasts in their kind, and of every thing that creepeth on the earth according to its kind; two of every sort shall go in with thee, that they may live.

21 Thou shalt take unto thee of all food that may be eaten, and thou shalt lay it

up with thee: and it shall be food for thee and them.

22 And Noe did all things which God commanded him.

CHAPTER 7

Noe with his family go into the ark. The deluge overflows the earth.

AND the Lord said to him: Go in thou and all thy house into the ark: for thee I have seen just before me in this generation.^p

2 Of all clean beasts take seven and seven, the male and the female.

3 But of the beasts that are unclean two and two, the male and the female. Of the fowls also of the air seven and seven, the male and the female: that seed may be saved upon the face of the whole earth.

4 For yet a while, and after seven days, I will rain upon the earth forty days and forty nights; and I will destroy every substance that I have made, from the face of the earth.

5 And Noe did all things which the Lord had commanded him.

6 And he was six hundred years old, when the waters of the flood overflowed the earth.

7 ^qAnd Noe went in and his sons, his wife and the wives of his sons with him into the ark, because of the waters of the flood.

8 And of beasts clean and unclean, and of fowls, and of every thing that moveth upon the earth,

9 Two and two went in to Noe into the ark, male and female, as the Lord had commanded Noe.

10 And after the seven days were passed, the waters of the flood overflowed the earth.

11 In the six hundredth year of the life of Noe, ^rin the second month, in the seventeenth day of the month, all the fountains of the great deep were broken up, and the flood gates of heaven were opened:

12 And the rain fell upon the earth forty days and forty nights.

ⁿ Ecclus. 44:17—^o 1 Ptr. 3:20; 2 Ptr. 2:5.

^p Heb. 11:7; 2 Ptr. 2:5.

^q Matt. 24:37; Luke 17:26; 1 Ptr. 3:20.

^r A. M. 1656, Ante C. 2348.

VER. 15. *Three hundred cubits*, etc. The ark, according to the dimensions here set down, contained four hundred and fifty thousand square cubits; which was more than enough to contain all the kinds of living creatures, with all necessary provisions: even supposing the cubits here spoken

of to have been only a foot and a half each, which was the least kind of cubits.

CHAP. 7. VER. 2. *Of all clean*. The distinction of clean and unclean beasts appears to have been made before the law of Moses, which was not promulgated till the year of the world 2514.

13 In the selfsame day Noe, and Sem, and Cham, and Japheth his sons: his wife, and the three wives of his sons with them, went into the ark:

14 They and every beast according to its kind, and all the cattle in their kind, and every thing that moveth upon the earth according to its kind, and every fowl according to its kind, all birds, and all that fly,

15 Went in to Noe into the ark, two and two of all flesh, wherein was the breath of life.

16 And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in on the outside.

17 And the flood was forty days upon the earth, and the waters increased, and lifted up the ark on high from the earth.

18 For they overflowed exceedingly: and filled all on the face of the earth: and the ark was carried upon the waters.

19 And the waters prevailed beyond measure upon the earth: and all the high mountains under the whole heaven were covered.

20 The water was fifteen cubits higher than the mountains which it covered.

21 ^s And all flesh was destroyed that moved upon the earth, both of fowl, and of cattle, and of beasts, and of all creeping things that creep upon the earth: and all men.

22 And all things wherein there is the breath of life on the earth, died.

23 And he destroyed all the substance that was upon the earth, from man even to beast, and the creeping things and fowls of the air: and they were destroyed from the earth: and Noe only remained, and they that were with him in the ark.

24 And the waters prevailed upon the earth a hundred and fifty days.

CHAPTER 8

The deluge ceaseth. Noe goeth out of the ark, and offereth a sacrifice. God's covenant to him.

AND God remembered Noe, and all the living creatures, and all the cattle which were with him in the ark, and brought a wind upon the earth, and the waters were abated.

2 The fountains also of the deep, and the flood gates of heaven were shut up, and the rain from heaven was restrained.

3 And the waters returned from off the earth going and coming: and they began to be abated after a hundred and fifty days.

4 And the ark rested in the seventh month, the seven and twentieth day of the month, upon the mountains of Armenia.

5 And the waters were going and decreasing until the tenth month: for in the tenth month, the first day of the month, the tops of the mountains appeared.

6 And after that forty days were passed, Noe, opening the window of the ark which he had made, sent forth a raven:

7 Which went forth and did not return, till the waters were dried up upon the earth.

8 He sent forth also a dove after him, to see if the waters had now ceased upon the face of the earth.

9 But she, not finding where her foot might rest, returned to him into the ark: for the waters were upon the whole earth: and he put forth his hand, and caught her, and brought her into the ark.

10 And having waited yet seven other days, he again sent forth the dove out of the ark.

11 And she came to him in the evening, carrying a bough of an olive tree, with green leaves, in her mouth. Noe therefore understood that the waters were ceased upon the earth.

12 And he stayed yet other seven days: and he sent forth the dove, which returned not any more unto him.

13 Therefore in the six hundredth and first year, the first month, the first day of the month, the waters were lessened upon the earth, and Noe opening the covering of the ark, looked, and saw that the face of the earth was dried.

14 In the second month, the seven and twentieth day of the month, the earth was dried.

15 And God spoke to Noe, saying:

16 Go out of the ark, thou and thy wife,

^s Wis. 10:4; Eccus. 39:28; 1 Ptr. 3:20.

CHAP. 8. VER. 7. *Did not return.* The raven did not return into the ark; but (as it may be gathered from the Hebrew) *went to and fro*; sometimes

going to the mountains, where it found carcasses to feed on: and other times returning, to rest upon the top of the ark.

thy sons, and the wives of thy sons with thee.

17 All living things that are with thee of all flesh, as well in fowls as in beasts, and all creeping things that creep upon the earth, bring out with thee, and go ye upon the earth: ^tincrease and multiply upon it.

18 So Noe went out, he and his sons: his wife, and the wives of his sons with him.

19 And all living things, and cattle, and creeping things that creep upon the earth, according to their kinds, went out of the ark.

20 And Noe built an altar unto the Lord: and taking of all cattle and fowls that were clean, offered holocausts upon the altar.

21 And the Lord smelled a sweet savour, and said: I will no more curse the earth for the sake of man: ^ufor the imagination and thought of man's heart are prone to evil from his youth: therefore I will no more destroy every living soul as I have done.

22 All the days of the earth, seedtime and harvest, cold and heat, summer and winter, night and day, shall not cease.

CHAPTER 9

God blesseth Noe: forbiddeth blood, and promiseth never more to destroy the world by water. The blessing of Sem and Japheth.

AND God blessed Noe and his sons. And he said to them: ^vIncrease and multiply, and fill the earth.

2 And let the fear and dread of you be upon all the beasts of the earth, and upon all the fowls of the air, and all that move upon the earth: all the fishes of the sea are delivered into your hand.

3 And every thing that moveth and liveth shall be meat for you: even as the green herbs have I delivered them all to you: ^w

4 Saving that flesh with blood you shall not eat. ^x

5 For I will require the blood of your lives at the hand of every beast, and at the hand of man, at the hand of every man, and of his brother, will I require the life of man.

6 ^yWhosoever shall shed man's blood, his blood shall be shed: for man was made to the image of God. ^z

7 ^aBut increase you and multiply, and go upon the earth, and fill it.

8 Thus also said God to Noe, and to his sons with him,

9 Behold I will establish my covenant with you, and with your seed after you:

10 And with every living soul that is with you, as well in all birds as in cattle and beasts of the earth, that are come forth out of the ark, and in all the beasts of the earth.

11 ^bI will establish my covenant with you, and all flesh shall be no more destroyed with the waters of a flood, neither shall there be from henceforth a flood to waste the earth.

12 And God said: This is the sign of the covenant which I give between me and you, and to every living soul that is with you, for perpetual generations.

13 I will set my bow in the clouds, and it shall be the sign of a covenant between me, and between the earth.

14 ^cAnd when I shall cover the sky with clouds, my bow shall appear in the clouds:

15 And I will remember my covenant with you, and with every living soul that beareth flesh: and there shall no more be waters of a flood to destroy all flesh.

16 And the bow shall be in the clouds, and I shall see it, and shall remember the everlasting covenant, that was made between God and every living soul of all flesh which is upon the earth.

17 And God said to Noe: This shall be the sign of the covenant which I have established between me and all flesh upon the earth.

18 And the sons of Noe who came out of the ark, were Sem, Cham, and Japheth: and Cham is the father of Chanaan.

19 These three are the sons of Noe: and from these was all mankind spread over the whole earth.

20 And Noe, a husbandman, began to till the ground, and planted a vineyard,

^t Gen. 1:28; Gen. 9:1.—^u Gen. 6:5; Matt. 15:19.—^v Gen. 1:22, and 8:17.
^w Gen. 1:29.

^x Lev. 17:14; Acts 15:29.—^y Matt. 26:52.
^z Apoc. 13:19.—^a Gen. 1:28 and 8:17.
^b Is. 54:2.—^c Ecclus. 43:12.

VER. 20. *Holocausts*, or whole burnt offerings. In which the whole victim was consumed by fire upon God's altar, and no part was reserved for the use of priest or people.

VER. 21. *Smelled*, etc. A figurative expression, denoting that God was well pleased with the sacrifices which his servant offered.

21 And drinking of the wine was made drunk, and was uncovered in his tent.

22 Which when Cham the father of Chanaan had seen, to wit, that his father's nakedness was uncovered, he told it to his two brethren without.

23 But Sem and Japheth put a cloak upon their shoulders, and going backward, covered the nakedness of their father: and their faces were turned away, and they saw not their father's nakedness.

24 And Noe awaking from the wine, when he had learned what his younger son had done to him,

25 He said: Cursed be Chanaan, a servant of servants shall he be unto his brethren.

26 And he said: Blessed be the Lord God of Sem, be Chanaan his servant.

27 May God enlarge Japheth, and may he dwell in the tents of Sem, and Chanaan be his servant.

28 And Noe lived after the flood three hundred and fifty years:

29 And all his days were in the whole nine hundred and fifty years: and he died.

CHAPTER 10

The genealogy of the children of Noe, by whom the world was peopled after the flood.

THESSE are the generations of the sons of Noe: Sem, Cham, and Japheth: and unto them sons were born after the flood. ^d

2 The sons of Japheth: Gomer, and Magog, and Madai, and Javan, and Thubal, and Mosoch, and Thiras.

3 And the sons of Gomer: Ascenez and Riphath and Thogorma.

4 And the sons of Javan: Elisa and Tharsis, Cetthim and Dodanim.

5 By these were divided the islands of the Gentiles in their lands, every one

according to his tongue and their families in their nations.

6 And the Sons of Cham: Chus, and Mesram, and Phuth, and Chanaan.

7 And the sons of Chus: Saba, and Hevila, and Sabatha, and Regma, and Sabatacha. The sons of Regma: Saba and Dadan.

8 Now Chus begot Nemrod: he began to be mighty on the earth.

9 And he was a stout hunter before the Lord. Hence came a proverb: Even as Nemrod the stout hunter before the Lord.

10 And the beginning of his kingdom was Babylon, and Arach, and Achad, and Chalanne in the land of Sennaar.

11 Out of that land came forth Assur, and built Ninive, and the streets of the city, and Chale.

12 Resen also between Ninive and Chale: this is the great city.

13 And Mesraim begot Ludim, and Anamim, and Laabim, Nepthuim,

14 And Phetrusim, and Chaslum; of whom came forth the Philistines, and the Capthorim.

15 And Chanaan begot Sidon, his first-born, the Hethite,

16 And the Jebusite, and the Amorhite, and the Gergesite,

17 The Hevite and the Aracite: the Sinite,

18 And the Aradian, the Samarite, and the Hamathite: and afterwards the families of the Chanaanites were spread abroad.

19 And the limits of Chanaan were from Sidon as one comes to Gerara even to Gaza, until thou enter Sodom and Gomorrha, and Adama, and Seboim even to Lesa.

20 These are the children of Cham in their kindreds, and tongues, and generations, and lands, and nations.

d 1 Par. 3:5.

CHAP. 9. VER. 21. *Drunk.* Noe by the judgment of the fathers was not guilty of sin, in being overcome by wine: because he knew not the strength of it.

VER. 23. *Covered the nakedness.* Thus, as St. Gregory takes notice L. 35; Moral. c. 22, we ought to cover the nakedness, that is, the sins, of our spiritual parents and superiors.

VER. 25. *Cursed be Chanaan.* The curses, as well as the blessings, of the patriarchs, were prophetic: And this in particular is here recorded by Moses, for the children of Israel, who were to possess the land of Chanaan. But why should Chanaan be cursed for his father's faults? The

Hebrews answer, that he being then a boy, was the first that saw his grandfather's nakedness, and told his father Cham of it; and joined with him in laughing at it: which drew upon him, rather than upon the rest of the children of Cham, this prophetic curse.

CHAP. 10. VER. 5. *The islands.* So the Hebrews called all the remote countries, to which they went by ships from Judea, to Greece, Italy, Spain, etc.

VER. 9. *A stout hunter.* Not of beasts but of men: whom by violence and tyranny he brought under his dominion. And such he was, not only in the opinion of men, but *before the Lord*, that is, in his sight who cannot be deceived.

21 Of Sem also, the father of all the children of Heber, the elder brother of Japheth, sons were born.

22 The sons of Sem: ^e Elam and Assur, and Arphaxad, and Lud, and Aram.

23 The sons of Aram: Us and Hull, and Gether: and Mess.

24 But Arphaxad begot Sale, of whom was born Heber.

25 And to Heber were born two sons: the name of the one was Phaleg, because in his days the earth was divided: and his brother's name Jectan.

26 Which Jectan begot Elmodad, and Saleph, and Asarmoth, Jare,

27 And Aduram, and Uzal, and Decla,

28 And Ebal, and Abimael, Saba,

29 And Ophir, and Hevila, and Jobab. All these were the sons of Jectan.

30 And their dwelling was from Messa as we go on as far as Sephar, a mountain in the east.

31 These are the children of Sem according to their kindreds and tongues, and countries in their nations.

32 These are the families of Noe, according to their peoples and nations. By these were the nations divided on the earth after the flood.

CHAPTER 11

The tower of Babel. The confusion of tongues. The genealogy of Sem down to Abram.

AND the earth was of one tongue, ^f and of the same speech.

2 And when they removed from the east, they found a plain in the land of Sennaar, and dwelt in it.

3 And each one said to his neighbour: Come, let us make brick, and bake them with fire. And they had brick instead of stones, and slime instead of mortar.

4 And they said: Come, let us make a city and a tower, the top whereof may reach to heaven: and let us make our name famous before we be scattered abroad into all lands.

5 And the Lord came down to see the city and the tower, which the children of Adam were building.

6 And he said: Behold, it is one people, and all have one tongue: and they have begun to do this, neither will they leave off from their designs, till they accomplish them in deed.

^e 1 Par. 1:17.—^f Wis. 10:5.—^g A. M. circiter 1800, and A. C. 2204.

7 Come ye, therefore, let us go down, and there confound their tongue, that they may not understand one another's speech.

8 And so the Lord scattered them from that place into all lands, and they ceased to build the city. ^g

9 And therefore the name thereof was called Babel, because there the language of the whole earth was confounded: and from thence the Lord scattered them abroad upon the face of all countries.

10 These are the generations of Sem: ^h Sem was a hundred years old when he begot Arphaxad, two years after the flood.

11 And Sem lived after he begot Arphaxad, five hundred years, and begot sons and daughters.

12 And Arphaxad lived thirty-five years, and begot Sale.

13 And Arphaxad lived after he begot Sale, three hundred and three years; and begot sons and daughters.

14 Sale also lived thirty years, and begot Heber.

15 And Sale lived after he begot Heber, four hundred and three years; and begot sons and daughters.

16 And Heber lived thirty-four years, and begot Phaleg.

17 And Heber lived after he begot Phaleg, four hundred and thirty years: and begot sons and daughters.

18 Phaleg also lived thirty years, and begot Reu.

19 ⁱ And Phaleg lived after he begot Reu, two hundred and nine years, and begot sons and daughters.

20 And Reu lived thirty-two years, and begot Sarug.

21 And Reu lived after he begot Sarug, two hundred and seven years, and begot sons and daughters.

22 And Sarug lived thirty years, and begot Nachor.

23 And Sarug lived after he begot Nachor, two hundred years: and begot sons and daughters.

24 And Nachor lived nine and twenty years, and begot Thare.

25 ^j And Nachor lived after he begot Thare, a hundred and nineteen years: and begot sons and daughters.

^h 1 Par. 1:17.—ⁱ 1 Par. 1:19.
^j 1 Par. 1:26.

26 ^k And Thare lived seventy years, and begot Abram, and Nachor, and Aran.

27 And these are the generations of Thare: Thare begot Abram, Nachor, and Aran. And Aran begot Lot.

28 And Aran died before Thare his father, in the land of his nativity in Ur of the Chaldees.

29 And Abram and Nachor married wives: the name of Abram's wife was Sarai: and the name of Nachor's wife, Melcha, the daughter of Aran, father of Melcha, and father of Jescha.

30 And Sarai was barren, and had no children.

31 ^l And Thare took Abram, his son, and Lot the son of Aran, his son's son, and Sarai his daughter in law, the wife of Abram his son, and brought them out of Ur of the Chaldees, to go into the land of Chanaan: and they came as far as Haran, and dwelt there.

32 And the days of Thare were two hundred and five years, and he died in Haran.

CHAPTER 12

The call of Abram, and the promise made to him. He sojourneth in Chanaan, and then by occasion of a famine, goeth down to Egypt.

AND the Lord said to Abram: ^m Go forth out of thy country, and from thy kindred, and out of thy father's house, and come into the land which I shall shew thee.

2 And I will make of thee a great nation, and I will bless thee, and magnify thy name, and thou shalt be blessed.

3 I will bless them that bless thee, and curse them that curse thee, and ⁿ IN THEE shall all the kindred of the earth be blessed:

4 So Abram went out as the Lord had commanded him, and Lot went with him: Abram was seventy-five years old when he went forth from Haran.^o

5 And he took Sarai his wife, and Lot his brother's son, and all the substance which they had gathered, and the souls which they had gotten in Haran: and they went out to go into the land of Chanaan. And when they were come into it,

6 Abram passed through the country into the place of Sichem, as far as the noble vale: now the Chanaanite was at that time in the land.

7 And the Lord appeared to Abram, and said to him: ^p To thy seed will I give this land. And he built there an altar to the Lord, who had appeared to him.

8 And passing on from thence to a mountain, that was on the east side of Bethel, he there pitched his tent, having Bethel on the west, and Hai on the east; he built there also an altar to the Lord, and called upon his name.

9 And Abram went forward, going, and proceeding on to the south.

10 And there came a famine in the country; ^q and Abram went down into Egypt, to sojourn there: for the famine was very grievous in the land.

11 And when he was near to enter into Egypt, he said to Sarai his wife: I know that thou art a beautiful woman:

12 And that when the Egyptians shall see thee, they will say: She is his wife: and they will kill me, and keep thee.

13 ^r Say, therefore, I pray thee, that thou art my sister: that I may be well used for thee, and that my soul may live for thy sake.

14 And when Abram was come into Egypt, the Egyptians saw the woman that she was very beautiful.

15 And the princes told Pharao, and praised her before him: and the woman was taken into the house of Pharao.

16 And they used Abram well for her sake. And he had sheep and oxen, and he asses, and menservants and maidservants, and she asses, and camels.

17 But the Lord scourged Pharao and his house with most grievous stripes for Sarai, Abram's wife.

18 And Pharao called Abram, and said to him: What is this that thou hast done to me? Why didst thou not tell *me* that she was thy wife?

19 For what cause didst thou say, she was thy sister, that I might take her to my wife? Now, therefore, there is thy wife, take her, and go thy way.

20 And Pharao gave *his* men orders

^k Jos. 24:2; Neh. 9:7.—^l Jdth. 5:6; Acts 7:2.
^m Acts 7:3.—ⁿ Gen. 18:18, and 22:18, and 26:4;
Gal. 3:8; Heb. 11:8.—^o A. M. 2083, A. C. 1921.

^p Gal. 3:17; Gen. 13:14, and 15:18, and 26:2;
Deut. 34:4.—^q A. M. 2084,
A. C. 1920.—^r Gen. 20:11.

CHAP. 12. VER. 13. *My sister.* This was no lie; because she was his niece, being daughter to his brother Aran, and therefore, in the style of the

Hebrews, she might truly be called his *sister*; as Lot is called Abram's *brother*; Gen. 14:14. See Gen. 20:12.

concerning Abram: and they led him away, and his wife, and all that he had.

CHAPTER 13

*Abram and Lot part from each other.
God's promise to Abram.*

AND Abram went up out of Egypt, he and his wife, and all that he had, and Lot with him, into the south.

2 And he was very rich in possession of gold and silver.

3 And he returned by the way that he came, from the south to Bethel, to the place where before he had pitched his tent between Bethel and Hai:

4 ^s In the place of the altar which he had made before; and there he called upon the name of the Lord.

5 But Lot also, who was with Abram, had flocks of sheep, and herds of beasts, and tents.

6 Neither was the land able to bear them, that they might dwell together: ^t for their substance was great, and they could not dwell together.

7 Whereupon also there arose a strife between the herdsmen of Abram and of Lot. And at that time the Chanaanite and the Pherezite dwelled in that country.

8 Abram therefore said to Lot: Let there be no quarrel, I beseech thee, between me and thee, and between my herdsmen and thy herdsmen: for we are brethren.

9 Behold the whole land is before thee: depart from me I pray thee: if thou wilt go to the left hand, I will take the right: if thou choose the right hand, I will pass to the left.

10 And Lot, lifting up his eyes, saw all the country about the Jordan, which was watered throughout, before the Lord destroyed Sodom and Gomorrha, as the paradise of the Lord, and like Egypt as one comes to Segor.

11 And Lot chose to himself the country about the Jordan, and he departed from the east: and they were separated one brother from the other.

12 Abram dwelt in the land of Chanaan; and Lot abode in the towns that were about the Jordan, and dwelt in Sodom.

13 And the men of Sodom were very wicked, and sinners before the face of the Lord, beyond measure.

14 And the Lord said to Abram, after

Lot was separated from him: ^u Lift up thy eyes, and look from the place wherein thou now art, to the north and to the south, to the east and to the west.

15 All the land which thou seest, I will give to thee, and to thy seed for ever.

16 And I will make thy seed as the dust of the earth: if any man be able to number the dust of the earth, he shall be able to number thy seed also.

17 Arise and walk through the land in the length, and in the breadth thereof: for I will give it to thee.

18 So Abram removing his tent came and dwelt by the vale of Mambre, which is in Hebron: and he built there an altar to the Lord.

CHAPTER 14

The expedition of the four kings; the victory of Abram; he is blessed by Melchisedech.

AND it came to pass at that time, that Amraphel king of Sennaar, and Arioch king of Pontus, and Chodorlahomor king of the Elamites, and Thadal king of nations,

2 Made war against Bara king of Sodom, and against Bersa king of Gomorrha, and against Sennaab king of Adama, and against Semeber king of Seboim, and against the king of Bala, which is Segor.

3 All these came together into the woodland vale, which now is the salt sea. ^v

4 For they had served Chodorlahomor twelve years, and in the thirteenth year they revolted from him.

5 And in the fourteenth year ^w came Chodorlahomor, and the kings that were with him: and they smote the Raphaim in Astarothcarnaim, and the Zuzim with them, and the Emim in Save of Cariathaim.

6 And the Chorreans in the mountains of Seir, even to the plains of Pharan, which is in the wilderness.

7 And they returned, and came to the fountain of Misphat, the same is Cades: and they smote all the country of the Amalecites, and the Amorrhean that dwelt in Asasonthamar.

8 And the king of Sodom, and the king of Gomorrha, and the king of Adama, and the king of Seboim, and the king of Bala, which is Segor, went out: and they set themselves against them in battle array in the woodland vale:

^s Gen. 12:7.—^t Gen. 36:7.—^u Gen. 12:7;
Gen. 15:18, and 26:4; Deut. 34:4.

^v Gen. 19:24.
^w A. M. 2092, Ante C. 1912.

9 To wit, against Chodorlahomor king of the Elamites, and Thadal king of nations, and Amraphel king of Sennaar, and Arioch king of Pontus: four kings against five.

10 Now the woodland vale had many pits of slime. And the king of Sodom, and the king of Gomorrha turned their backs and were overthrown there: and they that remained fled to the mountain.

11 And they took all the substance of the Sodomites, and Gomorrhites, and all their victuals, and went their way:

12 And Lot also, the son of Abram's brother, who dwelt in Sodom, and his substance.

13 And behold one that had escaped told Abram the Hebrew, who dwelt in the vale of Mambre the Amorrhite, the brother of Escol, and the brother of Aner: for these had made a league with Abram.

14 Which when Abram had heard, to wit, that his brother Lot was taken, he numbered of the servants born in his house, three hundred and eighteen well appointed: and pursued them to Dan.

15 And dividing his company, he rushed upon them in the night: and defeated them, and pursued them as far as Hoba, which is on the left hand of Damascus.

16 And he brought back all the substance, and Lot his brother, with his substance, the women also and the people.

17 And the king of Sodom went out to meet him, after he returned from the slaughter of Chodorlahomor, and of the kings that were with him in the vale of Save, which is the king's vale.

18 ^x But Melchisedech the king of Salem, bringing forth bread and wine, for he was the priest of the most high God,

19 Blessed him, and said: Blessed be Abram by the most high God, who created heaven and earth.

20 And blessed be the most high God, by whose protection the enemies are in thy hands. And he gave him the tithes of all.

21 And the king of Sodom said to Abram: Give me the persons, and the rest take to thyself.

22 And he answered him: I lift up my

hand to the Lord God the most high, the possessor of heaven and earth,

23 That from the very woof thread unto the shoe latchet, I will not take of any things that are thine, lest thou say I have enriched Abram:

24 Except such things as the young men have eaten, and the shares of the men that came with me, Aner, Escol, and Mambre: these shall take their shares.

CHAPTER 15

God promiseth seed to Abram. His faith, sacrifice and vision.

NOW when these things were done, ^y the word of the Lord came to Abram by a vision, saying: Fear not Abram, I am thy protector, and thy reward exceeding great.

2 And Abram said: Lord God, what wilt thou give me? I shall go without children: and the son of the steward of my house is this Damascus Eliezer.

3 And Abram added: But to me thou hast not given seed: and lo my servant, born in my house, shall be my heir.

4 And immediately the word of the Lord came to him, saying: He shall not be thy heir: but he that shall come out of thy bowels, him shalt thou have for thy heir.

5 And he brought him forth abroad, and said to him: ^z Look up to heaven and number the stars, if thou canst. And he said to him: So shall thy seed be.

6 ^a Abram believed God, and it was reputed to him unto justice.

7 And he said to him: I am the Lord who brought thee out from Ur of the Chaldees, to give thee this land, and that thou mightest possess it.

8 But he said: Lord God, whereby may I know that I shall possess it?

9 And the Lord answered, and said: Take me a cow of three years old, and a she goat of three years, and a ram of three years, a turtle also, and a pigeon.

10 ^b And he took all these, and divided them in the midst, and laid the two pieces of each one against the other; but the birds he divided not.

11 And the fowls came down upon the carcasses, and Abram drove them away.

12 And when the sun was setting, a

^x Heb. 7:1.—^y A. M. 2092, A. C. 1912.—^z Rom. 4:18.

^a Rom. 4:3; Gal. 3:6; Jas. 2:23.—^b Jer. 34:18.

CHAP. 14. VER. 10. *Of slime. Bituminis.* This was a kind of pitch, which served for mortar in the

building of Babel, Gen. 11:3, and was used by Noe in pitching the ark.

deep sleep fell upon Abram, and a great and darksome horror seized upon him.

13 And it was said unto him: ^c Know thou beforehand that thy seed shall be a stranger in a land not their own, and they shall bring them under bondage, and afflict them four hundred years.

14 But I will judge the nation which they shall serve, and after this they shall come out with great substance.

15 And thou shalt go to thy fathers in peace, and be buried in a good old age.

16 But in the fourth generation they shall return hither: for as yet the iniquities of the Amorrhites are not at the full until this present time.

17 And when the sun was set, there arose a dark mist, and there appeared a smoking furnace and a lamp of fire passing between those divisions.

18 ^d That day God made a covenant with Abram, saying: To thy seed will I give this land, from the river of Egypt even to the great river Euphrates.

19 The Cineans and Cenezites, the Cedmonites,

20 And the Hethites, and the Pherezites, the Raphaim also,

21 And the Amorrhites, and the Chanaanites, and the Gergesites, and the Jebusites.

CHAPTER 16

Abram marrieth Agar, who bringeth forth Ismael.

NOW Sarai the wife of Abram, had brought forth no children; but having a handmaid, an Egyptian, named Agar,

2 She said to her husband: Behold, the Lord hath restrained me from bearing: go in unto my handmaid, it may be I may have children of her at least. And when he agreed to her request,

3 She took Agar the Egyptian her handmaid, ^e ten years after they first dwelt in the land of Chanaan, and gave her to her husband to wife.

4 And he went in to her. But she, perceiving that she was with child, despised her mistress.

5 And Sarai said to Abram: Thou dost unjustly with me: I gave my handmaid into thy bosom, and she perceiving her-

self to be with child, despiseth me. The Lord judge between me and thee.

6 And Abram made answer, and said to her: Behold thy handmaid is in thy own hand, use her as it pleaseth thee. And when Sarai afflicted her, she ran away.

7 And the angel of the Lord having found her, by a fountain of water in the wilderness, which is in the way to Sur in the desert,

8 He said to her: Agar, handmaid of Sarai, whence comest thou? and whither goest thou? And she answered: I flee from the face of Sarai, my mistress.

9 And the angel of the Lord said to her: Return to thy mistress, and humble thyself under her hand.

10 And again he said: I will multiply thy seed exceedingly, and it shall not be numbered for multitude.

11 And again: Behold, said he, thou art with child, and thou shalt bring forth a son: and thou shalt call his name Ismael, because the Lord hath heard thy affliction.

12 He shall be a wild man: his hand will be against all men, and all men's hands against him: and he shall pitch his tents over against all his brethren.

13 And she called the name of the Lord that spoke unto her: Thou the God who hast seen me. For she said: Verily here have I seen the hinder parts of him that seeth me. ^f

14 Therefore she called that well, The well of him that liveth and seeth me. The same is between Cades and Barad.

15 And Agar brought forth a son to Abram: who called his name Ismael.

16 Abram was fourscore and six years old when Agar brought him forth Ismael.

CHAPTER 17

The Covenant of circumcision.

AND after he began to be ninety and nine years old, the Lord appeared to him: and said unto him: I am the Almighty God: walk before me, and be perfect.

2 And I will make my covenant between me and thee: and I will multiply thee exceedingly.

^c Acts 7:6.—^d Gen. 12:7, and 13:15; Gen. 26:4; Deut. 34:4; 2 Par. 9:26; 1 Kgs. 4:20, and 3 Kgs. 4:21.

^e A. M. 2093, Ante C. 1911.
^f Ex. 33:20 and 23; Gen. 24:62.

CHAP. 16. VER. 3. *To wife.* Plurality of wives, though contrary to the primitive institution of marriage, Gen. 2:24, was by divine dispensation allowed to the patriarchs: which allowance seems

to have continued during the time of the law of Moses. But Christ our Lord reduced marriage to its primitive institution. Matt. 19.

3 Abram fell flat on his face.

4 And God said to him: I AM, and my covenant is with thee, and thou shalt be a father of many nations.

5 Neither shall thy name be called any more Abram: but thou shalt be called Abraham: because I have made thee a father of many nations.

6 And I will make thee increase, exceedingly, and I will make nations of thee, and kings shall come out of thee.

7 And I will establish my covenant between me and thee, and between thy seed after thee in their generations, by a perpetual covenant: to be a God to thee, and to thy seed after thee.

8 And I will give to thee, and to thy seed, the land of thy sojournment, all the land of Chanaan for a perpetual possession, and I will be their God.

9 Again God said to Abraham: ^g And thou therefore shalt keep my covenant, and thy seed after thee in their generations.

10 This is my covenant which you shall observe, between me and you, and thy seed after thee: All the male kind of you shall be circumcised:

11 And you shall circumcise the flesh of your foreskin, that it may be for a ^h sign of the covenant between me and you.

12 An infant of eight days old shall be circumcised among you, every man child in your generations: he that is born in the house, as well as the bought servant shall be circumcised, and whosoever is not of your stock:

13 And my covenant shall be in your flesh for a perpetual covenant.

14 The male, whose flesh of his foreskin shall not be circumcised, that soul shall be destroyed out of his people: because he hath broken my covenant.

15 God said also to Abraham: Sarai thy wife thou shalt not call Sarai, but Sara.

16 And I will bless her, and of her I will give thee a son, whom I will bless, and he shall become nations, and kings of people shall spring from him.

17 Abraham fell upon his face, and laughed, saying in his heart: Shall a son, thinkest thou, be born to him that is a

hundred years old? and shall Sara that is ninety years old bring forth?

18 And he said to God: O that Ismael may live before thee.

19 And God said to Abraham: ⁱ Sara thy wife shall bear thee a son, and thou shalt call his name Isaac, and I will establish my covenant with him for a perpetual covenant, and with his seed after him.

20 And as for Ismael I have also heard thee. Behold, I will bless him, and increase, and multiply him exceedingly: he shall beget twelve chiefs, and I will make him a great nation.

21 But my covenant I will establish with Isaac, whom Sara shall bring forth to thee at this time in the next year.

22 And when he had left off speaking with him, God went up from Abraham.

23 And Abraham took Ismael his son, and all that were born in his house: and all whom he had bought, every male among the men of his house: and he circumcised the flesh of their foreskin forthwith the very same day, as God had commanded him.

24 Abraham was ninety and nine years old, when he circumcised the flesh of his foreskin.

25 And Ismael his son was full thirteen years old at the time of his circumcision.

26 The selfsame day was Abraham circumcised and Ismael his son.

27 And all the men of his house, as well they that were born in his house, as the bought servants and strangers were circumcised with him.

CHAPTER 18

Angels are entertained by Abraham. They foretell the birth of Isaac. Abraham's prayer for the men of Sodom.

AND ^j the Lord appeared to him in the vale of Mambre as he was sitting at the door of his tent, in the very heat of the day.

2 And when he had lifted up his eyes, there appeared to him three men standing near him: and as soon as he saw them he ran to meet them from the door of his tent, and adored down to the ground.

3 And he said: Lord, if I have found

^g Acts 7:8.—^h Rom. 4:11; Lev. 12:3; Luke 2:21.

ⁱ Gen. 18:10, and 21:2.—^j A. M. 2107, Ante C. 1897; Heb. 13:2.

CHAP. 17. VER. 5. Abram, in the Hebrew, signifies a high father: but Abraham, the father of the mul-

titude; Sarai signifies my Lady, but Sara absolutely Lady.

favour in thy sight, pass not away from thy servant:

4 But I will fetch a little water, and wash ye your feet, and rest ye under the tree.

5 And I will set a morsel of bread, and strengthen ye your heart, afterwards you shall pass on: for therefore are you come aside to your servant. And they said: Do as thou hast spoken.

6 Abraham made haste into the tent to Sara, and said to her: Make haste, temper together three measures of flour, and make cakes upon the hearth.

7 And he himself ran to the herd, and took from thence a calf very tender and very good, and gave it to a young man: who made haste and boiled it.

8 He took also butter and milk, and the calf which he had boiled, and set before them: but he stood by them under the tree.

9 And when they had eaten, they said to him: Where is Sara thy wife? He answered: Lo, she is in the tent.

10 And he said to him: ^k I will return and come to thee at this time, life accompanying, and Sara thy wife shall have a son. Which when Sara heard, she laughed behind the door of the tent.

11 Now they were both old, and far advanced in years, and it had ceased to be with Sara after the manner of women.

12 And she laughed secretly, saying: After I am grown old ^l and my lord is an old man, shall I give myself to pleasure?

13 And the Lord said to Abraham: Why did Sara laugh, saying: Shall I who am an old woman bear a child indeed?

14 Is there any thing hard to God? according to appointment I will return to thee at this same time, life accompanying, and Sara shall have a son.

15 Sara denied, saying: I did not laugh: for she was afraid. But the Lord said, Nay: but thou didst laugh:

16 And when the men rose up from thence, they turned their eyes towards Sodom: and Abraham walked with them, bringing them on the way.

17 And the Lord said: Can I hide from Abraham what I am about to do:

18 ^m Seeing he shall become a great and mighty nation, and in him all the nations of the earth shall be blessed?

19 For I know that he will command his children, and his household after him to keep the way of the Lord, and do judgment and justice: that for Abraham's sake the Lord may bring to effect all the things he hath spoken unto him.

20 And the Lord said: The cry of Sodom and Gomorrha is multiplied, and their sin is become exceedingly grievous.

21 I will go down and see whether they have done according to the cry that is come to me: or whether it be not so, that I may know.

22 And they turned themselves from thence, and went their way to Sodom: but Abraham as yet stood before the Lord.

23 And drawing nigh he said: Wilt thou destroy the just with the wicked?

24 If there be fifty just men in the city, shall they perish withal? and wilt thou not spare that place for the sake of the fifty just, if they be therein?

25 Far be it from thee to do this thing, and to slay the just with the wicked, and for the just to be in like case as the wicked, this is not beseeeming thee: thou who judgest all the earth, wilt not make this judgment.

26 And the Lord said to him: If I find in Sodom fifty just within the city, I will spare the whole place for their sake.

27 And Abraham answered, and said: Seeing I have once begun, I will speak to my Lord, whereas I am dust and ashes.

28 What if there be five less than fifty just persons? wilt thou for five and forty destroy the whole city? And he said: I will not destroy it, if I find five and forty.

29 And again he said to him: But if forty be found there, what wilt thou do? He said: I will not destroy it for the sake of forty.

30 Lord, saith he, be not angry, I beseech thee, if I speak: What if thirty shall be found there? He answered: I will not do it, if I find thirty there.

31 Seeing, saith he, I have once begun, I will speak to my Lord. What if twenty

^k Gen. 17:19; Gen. 21:1; Rom. 9:9.

^l 1 Ptr. 3:6.—^m Gen. 12:3; Gen. 22:18.

CHAP. 18. VER. 21. *I will go down*, etc. The Lord here accommodates his discourse to the way of speaking and acting amongst men; for he knoweth all things, and needeth not to go anywhere for

information. Note here, that two of the three angels went away immediately for Sodom; whilst the third, who represented the Lord, remained with Abraham.

be found there? He said: I will not destroy it for the sake of twenty.

32 I beseech thee, saith he, be not angry, Lord, if I speak yet once more: What if ten should be found there? And he said: I will not destroy it for the sake of ten.

33 And the Lord departed, after he had left speaking to Abraham: and Abraham returned to his place.

CHAPTER 19

Lot, entertaining Angels in his house, is delivered from Sodom, which is destroyed: his wife for looking back is turned into a statue of salt.

AND ⁿ the two angels came to Sodom in the evening, and Lot was sitting in the gate of the city. And seeing them, he rose up and went to meet them: and worshipped prostrate to the ground,

2 And said: I beseech you, my lords, turn in to the house of your servant, and lodge there: wash your feet, and in the morning you shall go on your way. And they said: No, but we will abide in the street.

3 He pressed them very much to turn in unto him: and when they were come in to his house, he made them a feast, and baked unleavened bread and they ate:

4 But before they went to bed, the men of the city beset the house both young and old, all the people together.

5 And they called Lot, and said to him: Where are the men that came in to thee at night? bring them out hither that we may know them:

6 Lot went out to them, and shut the door after him, and said:

7 Do not so, I beseech you, my brethren, do not commit this evil.

8 I have two daughters who as yet have not known man: I will bring them out to you, and abuse you them as it shall please you, so that you do no evil to these men, because they are come in under the shadow of my roof.

9 But they said: Get thee back thither. And again: Thou camest in, said they, as a stranger, was it to be a judge? therefore we will afflict thee more than them. ^o And they pressed very violently upon Lot: and they were even at the point of breaking open the doors.

10 And behold the men put out their

hand, and drew in Lot unto them, and shut the door:

11 And them that were without, ^p they struck with blindness from the least to the greatest, so that they could not find the door.

12 And they said to Lot: Hast thou here any of thine? son in law, or sons, or daughters, all that are thine bring them out of this city:

13 For we will destroy this place, because their cry is grown loud before the Lord, who hath sent us to destroy them.

14 So Lot went out, and spoke to his sons in law that were to have his daughters, and said: Arise: get you out of this place, because the Lord will destroy this city. And he seemed to them to speak as it were in jest.

15 And when it was morning, the angels pressed him, saying: Arise, take thy wife, and the two daughters which thou hast: lest thou also perish in the wickedness of the city.

16 And as he lingered, they took his hand, and the hand of his wife, and of his two daughters, because the Lord spared him.

17 ^q And they brought him forth, and set him without the city: and there they spoke to him, saying: Save thy life: look not back, neither stay thou in all the country about: but save thyself in the mountain, lest thou be also consumed.

18 And Lot said to them: I beseech thee my Lord,

19 Because thy servant hath found grace before thee, and thou hast magnified thy mercy, which thou hast shewn to me, in saving my life, and I cannot escape to the mountain, lest some evil seize me, and I die:

20 There is this city here at hand, to which I may flee, it is a little one, and I shall be saved in it: is it not a little one, and my soul shall live?

21 And he said to him: Behold also in this, I have heard thy prayers, not to destroy the city for which thou hast spoken.

22 ^r Make haste and be saved there, because I cannot do any thing till thou go in thither. Therefore the name of that city was called Segor.

23 The sun was risen upon the earth, and Lot entered into Segor.

n A. M. 2107, Ante C. 1897; Heb. 13:2.

o 2 Ptr. 2:8.

p Wis. 19:16; 2 Kgs. 18:6.—*q* Wis. 10:6.

r Wis. 10:6.

24 ^s And the Lord rained upon Sodom and Gomorrha brimstone and fire from the Lord out of heaven.

25 And he destroyed these cities, and all the country about, all the inhabitants of the cities, and all things that spring from the earth.

26 ^t And his wife looking behind her, was turned into a statue of salt.

27 And Abraham got up early in the morning, and in the place where he had stood before with the Lord,^u

28 He looked towards Sodom and Gomorrha, and the whole land of that country: and he saw the ashes rise up from the earth as the smoke of a furnace.

29 Now when God destroyed the cities of that country, remembering Abraham, he delivered Lot out of the destruction of the cities wherein he had dwelt.

30 And Lot went up out of Segor, and abode in the mountain, and his two daughters with him, (for he was afraid to stay in Segor,) and he dwelt in a cave, and he and his two daughters with him.

31 And the elder said to the younger: Our father is old, and there is no man left on the earth, to come in unto us after the manner of the whole earth.

32 Come, let us make him drunk with wine, and let us lie with him, that we may preserve seed of our father.

33 And they made their father drink wine that night: and the elder went in and lay with her father: but he perceived not neither when his daughter lay down, nor when she rose up.

34 And the next day the elder said to the younger: Behold I lay last night with my father, let us make him drink wine also to night, and thou shalt lie with him, that we may save seed of our father.

35 They made their father drink wine that night also, and the younger daughter went in, and lay with him: and neither then did he perceive when she lay down, nor when she rose up.

36 So the two daughters of Lot were with child by their father.

37 And the elder bore a son, and she called his name Moab: he is the father of the Moabites unto this day.

38 The younger also bore a son, and

^s Deut. 29:23; Is. 13:19; Jer. 50:40;
^u Ezech. 16:49; Osee 11:8; Amos 4:11;

she called his name Ammon, that is, the son of my people: he is the father of the Ammonites unto this day.

CHAPTER 20

Abraham sojourned in Gerara: Sara is taken into king Abimelech's house, but by God's commandment is restored untouched.

ABRAMHAM ^v removed from thence to the south country, and dwelt between Cades and Sur, and sojourned in Gerara.

2 And he said of Sara his wife: She is my sister. So Abimelech the king of Gerara sent, and took her.

3 And God came to Abimelech in a dream by night, and he said to him: Lo thou shalt die for the woman thou hast taken: for she hath a husband.

4 Now Abimelech had not touched her, and he said: Lord, wilt thou slay a nation, that is ignorant and just?

5 Did not he say to me: She is my sister: and she say, He is my brother? in the simplicity of my heart, and cleanness of my hands have I done this.

6 And God said to him: And I know that thou didst it with a sincere heart: and therefore I withheld thee from sinning against me, and I suffered thee not to touch her.

7 Now therefore restore the man his wife, for he is a prophet: and he shall pray for thee, and thou shalt live: but if thou wilt not restore her, know that thou shalt surely die, thou and all that are thine.

8 And Abimelech forthwith rising up in the night, called all his servants: and spoke all these words in their hearing, and all the men were exceedingly afraid.

9 And Abimelech called also for Abraham, and said to him: What hast thou done to us? what have we offended thee in, that thou hast brought upon me and upon my kingdom a great sin? thou hast done to us what thou oughtest not to do.

10 And again he expostulated with him, and said, What sawest thou, that thou hast done this?

11 Abraham answered: I thought with myself, saying: Perhaps there is not the fear of God in this place: and they will kill me for the sake of my wife:

Luke 17:29; Jude 1:7.—^t Luke 17:32.
^u Gen. 18:1.—^v A. M. 2107.

12 Howbeit, otherwise also she is truly my sister, ^w the daughter of my father, and not the daughter of my mother, and I took her to wife.

13 And after God brought me out of my father's house, I said to her: ^x Thou shalt do me this kindness: In every place, to which we shall come, thou shalt say that I am thy brother.

14 And Abimelech took sheep and oxen, and servants and handmaids, and gave to Abraham: and restored to him Sara, his wife.

15 And said: The land is before you, dwell wheresoever it shall please thee.

16 And to Sara he said: Behold I have given thy brother a thousand pieces of silver: this shall serve thee for a covering of thy eyes to all that are with thee, and whithersoever thou shalt go: and remember thou wast taken.

17 And when Abraham prayed, God healed Abimelech and his wife, and his handmaids, and they bore children:

18 For the Lord had closed up every womb of the house of Abimelech on account of Sara, Abraham's wife.

CHAPTER 21

Isaac is born. Agar and Ismael are cast forth.

AND the Lord visited ^y Sara, as he had promised: and fulfilled what he had spoken.

2 ^z And she conceived and bore a son in her old age, at the time that God had foretold her.

3 And Abraham called the name of his son, whom Sara bore him, Isaac.^a

4 And he circumcised him the eighth day, ^b as God had commanded him,

5 When he was a hundred years old: for at this age of his father was Isaac born.

6 And Sara said: God hath made a laughter for me: whosoever shall hear of it will laugh with me.

7 And again she said: Who would believe that Abraham should hear that Sara gave suck to a son, whom she bore to him in his old age.

8 And the child grew and was weaned: and Abraham made a great feast on the day of his weaning.

^w Gen. 12:13, and 11:29.—^x Gen. 21:23.

^y Gen. 17:19, and 18:10.—^z Gal. 4:23; Heb. 11:11.

^a A. M. 2108, Ante C. 1896.

9 And when Sara had seen the son of Agar the Egyptian playing with Isaac her son, she said to Abraham:

10 Cast out this bondwoman, and her son: for the son of the bondwoman shall not be heir with my son Isaac.

11 Abraham took this grievously for his son.

12 And God said to him: Let it not seem grievous to thee for the boy, and for thy bondwoman: in all that Sara hath said to thee, hearken to her voice: ^c for in Isaac shall thy seed be called.

13 But I will make the son also of the bondwoman a great nation, because he is thy seed.

14 So Abraham rose up in the morning, and taking bread and a bottle of water, put it upon her shoulder, and delivered the boy, and sent her away.^d And she departed, and wandered in the wilderness of Bersabee.

15 And when the water in the bottle was spent, she cast the boy under one of the trees that were there.

16 And she went her way, and sat over against him a great way off as far as a bow can carry, for she said: I will not see the boy die: and sitting over against, she lifted up her voice and wept.

17 And God heard the voice of the boy: and an angel of God called to Agar from heaven, saying: What art thou doing, Agar? fear not: for God hath heard the voice of the boy, from the place wherein he is.

18 Arise, take up the boy, and hold him by the hand: for I will make him a great nation.

19 And God opened her eyes: and she saw a well of water, and went and filled the bottle, and gave the boy to drink.

20 And *God* was with him: and he grew, and dwelt in the wilderness, and became a young man, an archer.

21 And he dwelt in the wilderness of Pharan, and his mother took a wife for him out of the land of Egypt.

22 At the same time Abimelech, and Phicol the general of his army said to Abraham: God is with thee in all that thou dost.

23 Swear therefore by God, that thou

^b Gen. 17:10; Matt. 1:2.

^c Rom. 9:7; Heb. 11:18;

^d A. M. 2113, Ante C. 1891.

wilt not hurt me, nor my posterity, nor my stock: but according to the kindness ^e that I have done to thee, thou shalt do to me, and to the land wherein thou hast lived a stranger.

24 And Abraham said: I will swear.

25 And he reproved Abimelech for a well of water, which his servants had taken away by force.

26 And Abimelech answered: I knew not who did this thing: and thou didst not tell me, and I heard not of it till to day.

27 And Abraham took sheep and oxen, and gave them to Abimelech: and both of them made a league.

28 And Abraham set apart seven ewe lambs of the flock.

29 And Abimelech said to him: What mean these seven ewe lambs which thou hast set apart?

30 But he said: Thou shalt take seven ewe lambs at my hand: that they may be a testimony for me, that I dug this well.

31 Therefore that place was called Bersabee: because there both of them did swear.

32 And they made a league for the well of oath.

33 And Abimelech, and Phicol the general of his army arose and returned to the land of the Palestines. But Abraham planted a grove in Bersabee, and there called upon the name of the Lord God eternal.

34 And he was a sojourner in the land of the Palestines many days.

CHAPTER 22

The faith and obedience of Abraham is proved in his readiness to sacrifice his son Isaac. He is stayed from the act by an angel. Former promises are renewed to him. His brother Nachor's issue.

AFTER these things, ^f God tempted Abraham, ^g and said to him: Abraham, Abraham. And he answered: Here I am.

2 He said to him: Take thy only begotten son Isaac, whom thou lovest, and go into the land of vision: and there thou shalt offer him for an holocaust upon one of the mountains which I will shew thee.

3 So Abraham rising up in the night,

saddled his ass: and took with him two young men, and Isaac his son: and when he had cut wood for the holocaust he went his way to the place which God had commanded him.

4 And on the third day, lifting up his eyes, he saw the place afar off.

5 And he said to his young men: Stay you here with the ass: I and the boy will go with speed as far as yonder, and after we have worshipped, will return to you.

6 And he took the wood for the holocaust, and laid it upon Isaac his son: and he himself carried in his hands fire and a sword. And as they two went on together,

7 Isaac said to his father: My father. And he answered: What wilt thou, son? Behold, saith he, fire and wood: where is the victim for the holocaust?

8 And Abraham said: God will provide himself a victim for an holocaust, my son. So they went on together.

9 And they came to the place which God had shewn him, where he built an altar, and laid the wood in order upon it: and when he had bound Isaac his son, he laid him on the altar upon the pile of wood.

10 ^h And he put forth his hand and took the sword, to sacrifice his son.

11 And behold an angel of the Lord from heaven called to him, saying: Abraham, Abraham. And he answered: Here I am.

12 And he said to him: Lay not thy hand upon the boy, neither do thou any thing to him: now I know that thou fearest God, and hast not spared thy only begotten son for my sake.

13 Abraham lifted up his eyes, and saw behind his back a ram amongst the briers sticking fast by the horns, which he took and offered for a holocaust instead of his son.

14 And he called the name of that place, The Lord seeth. Whereupon even to this day it is said: In the mountain the Lord will see.

15 And the angel of the Lord called to Abraham a second time from heaven, saying:

^e Gen. 20:13.

^f Jdth. 8:22; Heb. 11:17.

^g A. M. 2135, Ante C. 1869.

^h Jas. 2:21.

VER. 31. *Bersabee*. That is, *the well of oath*.
CHAP. 22. VER. 1. *God tempted*, etc. *God tempteth no man to evil*, James 1:13; but by trial and experiment maketh known to the world, and to our-

selves, what we are, as here by this trial the singular faith and obedience of Abraham was made manifest.

16 ⁱ By my own self have I sworn, saith the Lord: because thou hast done this thing, and hast not spared thy only begotten son for my sake:

17 I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is by the sea shore: thy seed shall possess the gates of their enemies.

18 ^j And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.

19 Abraham returned to his young men, and they went to Bersabee together, and he dwelt there.

20 After these things, it was told Abraham that Melcha also had borne children to Nachor his brother.

21 Hus the firstborn, and Buz his brother, and Camuel the father of the Syrians,

22 And Cased, and Azau, and Pheldas, and Jedlaph,

23 And Bathuel, of whom was born Rebecca: These eight did Melcha bear to Nachor Abraham's brother.

24 And his concubine, named Roma, bore Tabee, and Gaham, and Tahas, and Maacha.

CHAPTER 23

Sara's death and burial in the field bought of Ephron.

AND Sara lived a hundred and twenty-seven years.

2 And she died ^k in the city of Arbee which is Hebron, in the land of Chanaan: and Abraham came to mourn and weep for her.

3 And after he rose up from the funeral obsequies, he spoke to the children of Heth, saying:

4 I am a stranger and sojourner among you: give me the right of a buryingplace with you, that I may bury my dead.

5 The children of Heth answered, saying:

6 My Lord, hear us, thou art a prince of God among us: bury thy dead in our principal sepulchres: and no man shall have power to hinder thee from burying thy dead in his sepulchre.

7 Abraham rose up, and bowed down

to the people of the land, to wit the children of Heth:

8 And said to them: If it please your soul that I should bury my dead, hear me, and intercede for me to Ephron the son of Seor.

9 That he may give me the double cave, which he hath in the end of his field: for as much money as it is worth he shall give it me before you, for a possession of a buryingplace.

10 Now Ephron dwelt in the midst of the children of Heth. And Ephron made answer to Abraham in the hearing of all that went in at the gate of the city, saying:

11 Let it not be so, my lord, but do thou rather hearken to what I say: The field I deliver to thee, and the cave that is therein, in the presence of the children of my people, bury thy dead.

12 Abraham bowed down before the people of the land,

13 And he spoke to Ephron, in the presence of the people: I beseech thee to hear me: I will give money for the field: take it, and so I will bury my dead in it.

14 And Ephron answered:

15 My lord, hear me. The ground which thou desirest, is worth four hundred sicles of silver: this is the price between me and thee: but what is this? bury thy dead.

16 And when Abraham had heard this, he weighed out the money that Ephron had asked, in the hearing of the children of Heth, four hundred sicles of silver of common current money.

17 And the field that before was Ephron's, wherein was the double cave, looking towards Mambre, both it and the cave, and all the trees thereof in all its limits round about,

18 Was made sure to Abraham for a possession, in the sight of the children of Heth, and of all that went in at the gate of his city.

19 And so Abraham buried Sara his wife, in a double cave of the field, that looked towards ^l Mambre, this is Hebron in the land of Chanaan.

ⁱ Ps. 104:9; Ecclus. 44:21; 1 Mach. 2:52;

Luke 1:73; Heb. 6:13 and 17.

^j Gen. 12:3, and 18:18; Gen. 26:4;

Ecclus. 44:25; Acts 3:25.

^k A. M. 2145, Ante C. 1859.

^l Gen. 35:27.

CHAP. 23. VER. 7. *Bowed down to the people. Adoravit, literally adored.* But this word here, as well as in many other places in the Latin scriptures, is

used to signify only an inferior honour and reverence paid to men, expressed by a bowing down of the body.

20 And the field was made sure to Abraham, and the cave that was in it, for a possession to bury in, by the children of Heth.

CHAPTER 24

Abraham's servant, sent by him into Mesopotamia, bringeth from thence Rebecca, who is married to Isaac.

NOW Abraham was old;^m and advanced in age: and the Lord had blessed him in all things.

2 ⁿ And he said to the elder servant of his house, who was ruler over all he had: ^o Put thy hand under my thigh,

3 That I may make thee swear by the Lord the God of heaven and earth, that thou take not a wife for my son, of the daughters of the Chanaanites, among whom I dwell:

4 But that thou go to my own country and kindred, and take a wife from thence for my son Isaac.

5 The servant answered: If the woman will not come with me into this land, must I bring thy son back again to the place, from whence thou camest out?

6 And Abraham said: Beware thou never bring my son back again thither.

7 The Lord God of heaven, who took me out of my father's house, and out of my native country, who spoke to me, and swore to me, saying: ^p To thy seed will I give this land: he will send his angel before thee, and thou shalt take from thence a wife for my son.^q

8 But if the woman will not follow thee, thou shalt not be bound by the oath; only bring not my son back thither again.

9 The servant therefore put his hand under the thigh of Abraham his lord, and swore to him upon this word.

10 And he took ten camels of his master's herd, and departed, carrying something of all his goods with him, and he set forward and went on to Mesopotamia to the city of Nachor.

11 And when he had made the camels lie down without the town near a well of water in the evening, at the time when women are wont to come out to draw water, he said:

12 O Lord the God of my master Abraham, meet me to day, I beseech thee, and shew kindness to my master Abraham.

13 Behold I stand nigh the spring of water, and the daughters of the inhabitants of this city will come out to draw water.

14 Now, therefore, the maid to whom I shall say: Let down thy pitcher that I may drink: and she shall answer, Drink, and I will give thy camels drink also: let it be the same whom thou hast provided for thy servant Isaac: and by this I shall understand, that thou hast shewn kindness to my master.

15 He had not yet ended these words within himself, and behold Rebecca came out, the daughter of Bathuel, son of Melcha, wife to Nachor the brother of Abraham, having a pitcher on her shoulder:^r

16 An exceeding comely maid, and a most beautiful virgin, and not known to man: and she went down to the spring, and filled her pitcher and was coming back.

17 And the servant ran to meet her, and said: Give me a little water to drink of thy pitcher.

18 And she answered: Drink, my lord. And quickly she let down the pitcher upon her arm, and gave him drink.

19 And when he had drunk, she said: I will draw water for thy camels also, till they all drink.

20 And pouring out the pitcher into the troughs, she ran back to the well to draw water: and having drawn she gave to all the camels.

21 But he musing beheld her with silence, desirous to know whether the Lord had made his journey prosperous or not.

22 And after that the camels had drunk, the man took out golden earrings, weighing two sicles: and as many bracelets of ten sicles weight.

23 And he said to her: Whose daughter art thou? tell me: is there any place in thy father's house to lodge?

24 And she answered: I am the daughter of Bathuel, the son of Melcha, whom she bore to Nachor.

25 And she said moreover to him: We

^m 140 years.—ⁿ A. M. 2148, Ante C. 1856.
^o Gen. 47:29.

^p Gen. 12:7, and 13:15, and 15:8.
^q Gen. 26:2.—^r Ex. 11:16; Gen. 29:8.

CHAP. 24. VER. 7. *He will send his angel before thee.* This shows that the Hebrews believed that

God gave them guardian angels for their protection.

have good store of both straw and hay, and a large place to lodge in.

26 The man bowed himself down, and adored the Lord,

27 Saying: Blessed be the Lord God of my master Abraham, who hath not taken away his mercy and truth from my master, and hath brought me the straight way into the house of my master's brother.

28 Then the maid ran, and told in her mother's house, all that she had heard.

29 And Rebecca had a brother named Laban, who went out in haste to the man, to the well.

30 And when he had seen the earrings and bracelets in his sister's hands, and had heard all that she related, saying: Thus and thus the man spoke to me: he came to the man who stood by the camels, and near to the spring of water,

31 And said to him: Come in, thou blessed of the Lord: why standest thou without? I have prepared the house, and a place for the camels.

32 And he brought him in into his lodging: and he unharnessed the camels and gave straw and hay, and water to wash his feet, and the feet of the men that were come with him.

33 And bread was set before him. But he said: I will not eat, till I tell my message. He answered him: Speak.

34 And he said: I am the servant of Abraham:

35 And the Lord hath blessed my master wonderfully, and he is become great: and he hath given him sheep and oxen, silver and gold, menservants and womenservants, camels and asses.

36 And Sara my master's wife hath borne my master a son in her old age, and he hath given him all that he had.

37 And my master made me swear, saying: Thou shalt not take a wife for my son of the Chanaanites, in whose land I dwell:

38 But thou shalt go to my father's house, and shalt take a wife of my own kindred for my son:

39 But I answered my master: What if the woman will not come with me?

40 The Lord, said he, in whose sight I walk, will send his angel with thee, and will direct thy way: and thou shalt take a wife for my son of my own kindred, and of my father's house.

41 But thou shalt be clear from my curse, when thou shalt come to my kindred, if they will not give thee one.

42 And I came to day to the well of water, and said: O Lord God of my master Abraham, if thou hast prospered my way, wherein I now walk,

43 Behold I stand by the well of water, and the virgin, that shall come out to draw water, who shall hear me say: Give me a little water to drink of thy pitcher:

44 And shall say to me: Both drink thou, and I will also draw for thy camels: let the same be the woman, whom the Lord hath prepared for my master's son.

45 And whilst I pondered these things secretly with myself, Rebecca appeared coming with a pitcher, which she carried on her shoulder: and she went down to the well and drew water. And I said to her: Give me a little to drink.

46 And she speedily let down the pitcher from her shoulder, and said to me: Both drink thou, and to thy camels I will give drink. I drank, and she watered the camels.

47 And I asked her, and said: Whose daughter art thou? And she answered: I am the daughter of Bathuel, the son of Nachor, whom Melcha bore to him. So I put earrings on her to adorn her face, and I put bracelets on her hands.

48 And falling down I adored the Lord, blessing the Lord God of my master Abraham, who hath brought me the straight way to take the daughter of my master's brother for his son.

49 Wherefore if you do according to mercy and truth with my master, tell me: but if it please you otherwise, tell me that also, that I may go to the right hand, or to the left.

50 And Laban and Bathuel answered: The word hath proceeded from the Lord, we cannot speak any other thing to thee but his pleasure.

51 Behold Rebecca is before thee, take her and go thy way, and let her be the wife of thy master's son, as the Lord hath spoken.

52 Which when Abraham's servant heard, falling down to the ground he adored the Lord.

53 And bringing forth vessels of silver and gold, and garments, he gave them to

Rebecca for a present. He offered gifts also to her brothers, and to her mother.

54 And a banquet was made, and they ate and drank together, and lodged there. And in the morning, the servant arose, and said: Let me depart, that I may go to my master.

55 And her brother and mother answered: Let the maid stay at least ten days with us, and afterwards she shall depart.

56 Stay me not, said he, because the Lord hath prospered my way: send me away, that I may go to my master.

57 And they said: Let us call the maid, and ask her will.

58 And they called her, and when she was come, they asked: Wilt thou go with this man? She said: I will go.

59 So they sent her away, and her nurse, and Abraham's servant, and his company,

60 Wishing prosperity to their sister, and saying: Thou art our sister, mayst thou increase to thousands of thousands, and may thy seed possess the gates of their enemies.

61 So Rebecca and her maids, being set upon camels, followed the man: who with speed returned to his master.

62 At the same time Isaac was walking along the way to the well ^s which is called Of the living and the seeing: for he dwelt in the south country.

63 And he was gone forth to meditate in the field, the day being now well spent: and when he had lifted up his eyes, he saw camels coming afar off.

64 Rebecca also, when she saw Isaac, lighted off the camel,

65 And said to the servant: Who is that man who cometh towards us along the field? And he said to her: That man is my master. But she quickly took *her* cloak, and covered herself.

66 And the servant told Isaac all that he had done.

67 Her brought her into the tent of Sara his mother, and took her to wife: and he loved her so much, that it moder-

ated the sorrow which was occasioned by his mother's death.

CHAPTER 25

Abraham's children by Cetura; his death and that of Ismael. Isaac hath Esau and Jacob twins. Esau selleth his first birthright to Jacob.

AND Abraham married another wife named Cetura: ^t

2 Who bore him Zamran, and Jecsan, and Madan, and Madian, and Jesboc, and Sue.

3 Jecsan also begot Saba and Dadan. The children of Dadan were Assurim, and Latusim and Loomin.

4 But of Madian was born Ephraim, and Opher, and Henoch, and Abida, and Eldaa: all these were the children of Cetura.

5 And Abraham gave all his possessions to Isaac.

6 And to the children of the concubines he gave gifts, and separated them from Isaac his son, while he yet lived, to the east country.

7 And the days of Abraham's life were a hundred and seventy-five years.

8 And decaying he died in a good old age, ^u and having lived a long time, and being full of days: and was gathered to his people.

9 And Isaac and Ismael his sons buried him in the double cave, which was situated in the field of Ephron the son of Seor the Hethite, over against Mambre;

10 Which he had bought of the children of Heth: there was he buried, and Sara his wife.

11 And after his death, God blessed Isaac his son, who dwelt by the well named Of the living and seeing.

12 These are the generations of Ismael the son of Abraham, whom Agar the Egyptian, Sara's servant, bore unto him:

13 And these are the names of his children according to their calling and generations. ^v The firstborn of Ismael was Nabajoth, then Cedar, and Adbeel, and Mabsam.

14 And Masma, and Duma, and Massa,

15 Hadar, and Thema, and Jethur, and Naphis, and Cedma.

^s Gen. 16:14.

^t 1 Par. 1:32; A. M. circiter 2150, Ante C. 1854.

VER. 57. *Let us call the maid, and ask her will.* Not as to her marriage, as she had already consented, but of her quitting her parents and going to her husband.

^u A. M. 2183, Ante C. 1821.

^v 1 Par. 1:29.

CHAP. 25. VER. 6. *Concubines.* Agar and Cetura are here called *concubines*, (though they were lawful wives, and in other places are so called,) because they were of an inferior degree, and such in scripture are usually called concubines.

16 These are the sons of Ismael: and these are their names by their castles and towns, twelve princes of their tribes.^w

17 And the years of Ismael's life were a hundred and thirty-seven, and decaying he died, ^x and was gathered unto his people.

18 And he dwelt from Hevila as far as Sur, which looketh towards Egypt, to them that go towards the Assyrians. He died in the presence of all his brethren.

19 These also are the generations of Isaac the son of Abraham: Abraham begot Isaac:

20 Who when he was forty years old, ^y took to wife Rebecca the daughter of Bathuel the Syrian of Mesopotamia, sister to Laban.

21 And Isaac besought the Lord for his wife, because she was barren; and he heard him, and made Rebecca to conceive.

22 But the children struggled in her womb: and she said: If it were to be so with me, what need was there to conceive? And she went to consult the Lord.

23 And he answering said: ^z Two nations are in thy womb, and two peoples shall be divided out of thy womb, and one people shall overcome the other, and the elder shall serve the younger.

24 And when her time was come to be delivered, behold twins were found in her womb.

25 ^a He that came forth first was red, and hairy like a skin: and his name was called Esau. ^b Immediately the other coming forth, held his brother's foot in his hand, and therefore he was called Jacob.

26 Isaac was threescore years old when the children were born unto him. ^c

27 And when they were grown up, Esau became a skilful hunter, and a husbandman: but Jacob a plain man dwelt in tents.

28 Isaac loved Esau, because he ate of his hunting: and Rebecca loved Jacob.

29 And Jacob boiled pottage: to whom Esau, coming faint out of the field,

30 Said: Give me of this red pottage, for I am exceeding faint. For which reason his name was called Edom.^d

31 And Jacob said to him: Sell me thy first birthright.

32 He answered: Lo I die, what will the first birthright avail me.

33 Jacob said: Swear therefore to me. Esau swore to him, and sold his first birthright.

34. And so taking bread and the pottage of lentils, he ate, and drank, and went his way; making little account of having sold his first birthright.

CHAPTER 26

Isaac sojourneth in Gerara, where God reneweth to him the promise made to Abraham. King Abimelech maketh league with him.

AND when a famine came in the land, after that barrenness which had happened in the days of Abraham, Isaac went to Abimelech king of the Palestines to Gerara.^e

2 And the Lord appeared to him and said: Go not down into Egypt, but stay in the land that I shall tell thee.

3 And sojourn in it, and I will be with thee, and will bless thee: for to thee and to thy seed I will give all these countries, ^f to fulfil the oath which I swore to Abraham thy father.

4 And I will multiply thy seed like the stars of heaven: and I will give to thy posterity all these countries: and in thy seed shall all the nations of the earth be blessed.^g

5 Because Abraham obeyed my voice, and kept my precepts and commandments, and observed my ceremonies and laws.

6 So Isaac abode in Gerara.

7 And when he was asked by the men of that place, concerning his wife, he answered: She is my sister; for he was afraid to confess that she was his wife, thinking lest perhaps they would kill him because of her beauty.

8 And when very many days were passed, and he abode there, Abimelech king of the Palestines looking out through a window, saw him playing with Rebecca his wife.

9 And calling for him, he said: It is evident she is thy wife: why didst thou feign her to be thy sister? He answered: I feared lest I should die for her sake.

w Gen. 17:20.—x A. M. 2231, Ante C. 1773.

y A. M. 2148, Ante C. 1856.—z Rom. 9:10.

a Osee 12:13.—b Matt. 1:2.

c A. M. 2168, Ante C. 1836.

d Heb. 12:16; Abd. 1:1.—e A. M. circiter 2200.

f Gen. 12:7, and 15:18.

g Gen. 12:3, and 18:18, and 22:18;

Gen. 28:14.

10 And Abimelech said: Why hast thou deceived us? Some man of the people might have lain with thy wife, and thou hadst brought upon us a great sin. And he commanded all the people, saying:

11 He that shall touch this man's wife, shall surely be put to death.

12 And Isaac sowed in that land, and he found that same year a hundredfold: and the Lord blessed him.

13 And the man was enriched, and he went on prospering and increasing, till he became exceeding great:

14 And he had possessions of sheep and of herds, and a very great family. Wherefore the Palestines envying him,

15 Stopped up at that time all the wells, that the servants of his father Abraham had digged, filling them up with earth:

16 Insomuch that Abimelech himself said to Isaac: Depart from us, for thou art become much mightier than we.

17 So he departed and came to the torrent of Gerara, to dwell there:

18 And he digged again other wells, which the servants of his father Abraham had digged, and which, after his death, the Palestines had of old stopped up: and he called them by the same names by which his father before had called them.

19 And they digged in the torrent, and found living water.

20 But there also the herdsmen of Gerara strove against the herdsmen of Isaac, saying: It is our water. Wherefore he called the name of the well, on occasion of that which had happened, Calumny.

21 And they digged also another; and for that they quarrelled likewise, and he called the name of it, Enmity.

22 Going forward from thence, he digged another well, for which they contended not: therefore he called the name thereof, Latitude, saying: Now hath the Lord given us room, and made us to increase upon the earth.^h

23 And he went up from that place to Bersabee,

24 Where the Lord appeared to him that same night, saying: I am the God of Abraham thy father; do not fear, for I am with thee: I will bless thee, and multiply

thy seed for my servant Abraham's sake.

25 And he built there an altar: and called upon the name of the Lord, and pitched his tent: and commanded his servants to dig a well.

26 To which place when Abimelech, and Ochozath his friend, and Phicol chief captain of his soldiers came from Gerara,

27 Isaac said to them: Why are ye come to me, a man whom you hate, and have thrust out from you?

28 And they answered: We saw that the Lord is with thee, and therefore we said: Let there be an oath between us, and let us make a covenant,

29 That thou do us no harm, as we on our part have touched nothing of thine, nor have done any thing to hurt thee: but with peace have sent thee away increased with the blessing of the Lord.

30 And he made them a feast, and after they had eaten and drunk:

31 Arising in the morning, they swore one to another: and Isaac sent them away peaceably to their own home.

32 And behold the same day the servants of Isaac came, telling him of a well which they had digged, and saying: We have found water.

33 Whereupon he called it Abundance: and the name of the city was called Bersabee, even to this day.

34 And Esau being forty years old, married wives, ⁱ Judith the daughter of Beeri the Hethite, and Basemath the daughter of Elon of the same place.

35 ^j And they both offended the mind of Isaac and Rebecca.

CHAPTER 27

Jacob, by his mother's counsel, obtaineth his father's blessing instead of Esau. And by her is advised to fly to his uncle Laban.

NOW Isaac was old, and his eyes were dim, and he could not see: and he called Esau, his elder son, and said to him: My son? And he answered: Here I am. ^k

2 And his father said to him: Thou seest that I am old, and know not the day of my death.

3 Take thy arms, thy quiver, and bow, and go abroad: and when thou hast taken some thing by hunting,

^h Ps. 4:1.—ⁱ A. M. 2208, Ante C. 1796.

CHAP. 26. VER. 19. *Torrent.* That is, a channel where sometimes a torrent or violent stream had run.

^j Gen. 27:46.—^k A. M. 2245, Ante C. 1759.

VER. 22. *Latitude.* That is, wideness, or room.

4 Make me savoury meat thereof, as thou knowest I like, and bring it, that I may eat: and my soul may bless thee before I die.

5 And when Rebecca had heard this, and he was gone into the field to fulfil his father's commandment,

6 She said to her son Jacob: I heard thy father talking with Esau thy brother, and saying to him:

7 Bring me of thy hunting, and make me meats that I may eat, and bless thee in the sight of the Lord, before I die.

8 Now, therefore, my son, follow my counsel:

9 And go thy way to the flock, bring me two kids of the best, that I may make of them meat for thy father, such as he gladly eateth:

10. Which when thou hast brought in, and he hath eaten, he may bless thee before he die.

11 And he answered her: Thou knowest that Esau my brother is a hairy man, and I am smooth.

12 If my father shall feel me, and perceive it, I fear lest he will think I would have mocked him, and I shall bring upon me a curse instead of a blessing.

13 And his mother said to him: Upon me be this curse, my son: only hear thou my voice, and go, fetch me the things which I have said.

14 He went, and brought, and gave them to his mother. She dressed meats, such as she knew his father liked.

15 And she put on him very good garments of Esau, which she had at home with her:

16 And the little skins of the kids she put about his hands, and covered the bare of his neck.

17 And she gave him the savoury meat, and delivered him bread that she had baked.

18 Which when he had carried in, he said: My father? But he answered: I hear. Who art thou, my son?

19 And Jacob said: I am Esau thy firstborn: I have done as thou didst command me: arise, sit, and eat of my venison, that thy soul may bless me.

20 And Isaac said to his son: How couldst thou find it so quickly, my son? He answered: It was the will of God that what I sought came quickly in my way.

21 And Isaac said: Come hither, that I may feel thee, my son, and may prove whether thou be my son Esau, or not.

22 He came near to his father, and when he had felt him, Isaac said: The voice indeed is the voice of Jacob; but the hands are the hands of Esau.

23 And he knew him not, because his hairy hands made him like to the elder. Then blessing him,

24 He said: Art thou my son Esau? He answered: I am.

25 Then he said: Bring me the meats of thy hunting, my son, that my soul may bless thee. And when they were brought, and he had eaten, he offered him wine also, which after he had drunk,

26 He said to him: Come near me, and give me a kiss, my son.

27 He came near, and kissed him. And immediately as he smelled the fragrant smell of his garments, blessing him, he said: Behold the smell of my son is as the smell of a plentiful field, which the Lord hath blessed.

28 God give thee the dew of heaven, and of the fatness of the earth, abundance of corn and wine.

29 And let peoples serve thee, and tribes worship thee: be thou lord of thy brethren, and let thy mother's children bow down before thee. Cursed be he that curseth thee: and let him that blesseth thee be filled with blessings.

30 Isaac had scarce ended his words, when Jacob being now gone out abroad, Esau came,

31 And brought in to his father meats made of what he had taken in hunting, saying: Arise, my father, and eat of thy son's venison; that thy soul may bless me.

32 And Isaac said to him: Why! who art thou? He answered: I am thy firstborn son Esau.

33 Isaac was struck with fear, and astonished exceedingly: and wondering beyond what can be believed, said: Who

CHAP. 27. VER. 19. *I am Esau thy firstborn.* St. Augustine (*L. Contra mendacium*, c. 10), treating at large upon this place, excuseth Jacob from a lie, because this whole passage was mysterious, as relating to the preference which was afterwards to be given to the Gentiles before the carnal Jews,

which Jacob by prophetic light might understand. So far is certain, that the first birthright, both by divine election and by Esau's free cession belonged to Jacob: so that if there were any lie in the case, it could be no more than an officious and venial one.

is he then that even now brought me venison that he had taken, and I ate of all before thou camest? and I have blessed him, and he shall be blessed.

34 Esau having heard his father's words, roared out with a great cry: and being in a great consternation, said: Bless me also, my father.

35 And he said: Thy brother came deceitfully and got thy blessing.

36 But he said again: Rightly is his name called Jacob; for he hath supplanted me lo this second time: ^l my first birthright he took away before, and now this second time he hath stolen away my blessing. And again he said to his father: Hast thou not reserved me also a blessing?

37 Isaac answered: I have appointed him thy lord, and have made all his brethren his servants: I have established him with corn and wine, and after this, what shall I do more for thee, my son?

38 And Esau said to him: Hast thou only one blessing, father? I beseech thee bless me also. And when he wept with a loud cry, ^m

39 Isaac being moved, said to him: In the fat of the earth, and in the dew of heaven from above,

40 Shall thy blessing be. Thou shalt live by the sword and shalt serve thy brother: and the time shall come, when thou shalt shake off and loose his yoke from thy neck.

41 Esau therefore always hated Jacob for the blessing wherewith his father had blessed him: and he said in his heart: ⁿ The days will come of the mourning of my father, and I will kill my brother Jacob.

42 These things were told to Rebecca: and she sent and called Jacob her son, and said to him: Behold Esau thy brother threateneth to kill thee.

43 Now therefore, my son, hear my voice: arise and flee to Laban my brother to Haran:

44 And thou shalt dwell with him a few days, till the wrath of thy brother be assuaged,

45 And his indignation cease, and he forget the things thou hast done to him: afterwards I will send, and bring thee

from thence hither. Why shall I be deprived of both my sons in one day?

46 And Rebecca said to Isaac: ^o I am weary of my life because of the daughters of Heth: if Jacob take a wife of the stock of this land, I choose not to live.

CHAPTER 28

Jacob's journey to Mesopotamia: his vision and vow.

AND Isaac called Jacob, and blessed him, and charged him, saying: Take not a wife of the stock of Chanaan: ^p

2 But go, and take a journey to Mesopotamia of Syria, to the house of Bathuel thy mother's father, and take thee a wife thence of the daughters of Laban thy uncle.

3 And God almighty bless thee, and make thee to increase, and multiply thee: that thou mayst be a multitude of people.

4 And give the blessings of Abraham to thee, and to thy seed after thee: that thou mayst possess the land of thy sojournment, which he promised to thy grandfather.

5 ^q And when Isaac had sent him away, he took his journey and went to Mesopotamia of Syria to Laban the son of Bathuel the Syrian, brother to Rebecca his mother.

6 And Esau seeing that his father had blessed Jacob, and had sent him into Mesopotamia of Syria, to marry a wife thence; and that after the blessing he had charged him, saying: Thou shalt not take a wife of the daughters of Chanaan:

7 And that Jacob obeying his parents was gone into Syria:

8 Experiencing also that his father was not well pleased with the daughters of Chanaan:

9 He went to Ismael, and took to wife, besides them he had before, Maheleth the daughter of Ismael, Abraham's son, the sister of Nabajoth.

10 But Jacob being departed from Bersabee, went on to Haran.

11 And when he was come to a certain place, and would rest in it after sunset, he took of the stones that lay there, and putting under his head, slept in the same place.

12 And he saw in his sleep a ladder standing upon the earth, and the top

^l Gen. 25:34.—^m Heb. 11:20.
ⁿ Abd. 1:10.

^o Gen. 26:35.—^p A. M. 2245.
^q Osee 12:12.

thereof touching heaven: the angels also of God ascending and descending by it;

13 And the Lord leaning upon the ladder, saying to him: ^r I am the Lord God of Abraham thy father, and the God of Isaac; the land, wherein thou sleepest, I will give to thee and to thy seed.

14 And thy seed shall be as the dust of the earth: ^s thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and IN THEE and thy seed all the tribes of the earth SHALL BE BLESSED.

15 And I will be thy keeper whithersoever thou goest, and will bring thee back into this land: neither will I leave thee, till I shall have accomplished all that I have said.

16 And when Jacob awaked out of sleep, he said: Indeed the Lord is in this place, and I knew *it* not.

17 And trembling he said: How terrible is this place! this is no other but the house of God, and the gate of heaven.

18 And Jacob, arising in the morning, took the stone, which he had laid under his head, and set it up for a title, pouring oil upon the top of it. ^t

19 And he called the name of the city Bethel, which before was called Luza.

20 And he made a vow, saying: If God shall be with me, and shall keep me in the way by which I walk, and shall give me bread to eat, and raiment to put on,

21 And I shall return prosperously to my father's house: the Lord shall be my God:

22 And this stone, which I have set up for a title, shall be called the house of God: and of all things that thou shalt give to me, I will offer tithes to thee.

CHAPTER 29

Jacob serveth Laban seven years for Rachel: but is deceived with Lia: he afterwards marrieth Rachel. Lia bears him four sons.

THEN Jacob went on in his journey, and came into the east country. ^u

2 And he saw a well in the field, and three flocks of sheep lying by it: for the beasts were watered out of it, and the mouth thereof was closed with a great stone.

3 And the custom was, when all the sheep were gathered together, to roll away the stone, and after the sheep were watered, to put it on the mouth of the well again.

4 And he said to the shepherds: Brethren, whence are you? They answered: Of Haran.

5 And he asked them, saying: Know you Laban the son of Nachor? They said: We know him.

6 He said: Is he in health? He is in health, say they: and behold Rachel his daughter cometh with his flock.

7 And Jacob said: There is yet much day remaining, neither is it time to bring the flocks into the folds again: first give the sheep drink, and so lead them back to feed.

8 They answered: We cannot, till all the cattle be gathered together, and we remove the stone from the well's mouth, that we may water the flocks.

9 They were yet speaking, and behold Rachel came with her father's sheep: for she fed the flock.

10 And when Jacob saw her, and knew her to be his cousin-german, and that they were the sheep of Laban, his uncle: he removed the stone wherewith the well was closed.

11 And having watered the flock, he kissed her: and lifting up his voice, wept.

12 And he told her that he was her father's brother, and the son of Rebecca: but she went in haste and told her father.

13 Who, when he heard that Jacob his sister's son was come, ran forth to meet him; and embracing him, and heartily kissing him, brought him into his house. And when he had heard the causes of his journey,

14 He answered: Thou art my bone and my flesh. And after the days of one month were expired,

15 He said to him: Because thou art my brother, shalt thou serve me without wages? Tell me what wages thou wilt have.

16 Now he had two daughters, the name of the elder was Lia: and the younger was called Rachel.

17 But Lia was bleared eyed: Rachel was

^r Gen. 35:1, and 48:3.—^s Deut. 12:20, and 19:8;

Gen. 26:4.—^t Gen. 31:13.—^u A. M. 2245.

well favoured, and of a beautiful countenance.

18 And Jacob being in love with her, said: I will serve thee seven years for Rachel thy younger daughter.

19 Laban answered: It is better that I give her to thee than to another man; stay with me.

20 So Jacob served seven years for Rachel: and they seemed *but* a few days, because of the greatness of his love.^v

21 And he said to Laban: Give me my wife; for now the time is fulfilled, that I may go in unto her.

22 And he, having invited a great number of his friends to the feast, made the marriage.

23 And at night he brought in Lia his daughter to him,

24 Giving his daughter a handmaid, named Zelpha. Now when Jacob had gone in to her according to custom, when morning was come he saw *it was* Lia:

25 And he said to his father in law: What is it that thou didst mean to do? did not I serve thee for Rachel? why hast thou deceived me?

26 Laban answered: It is not the custom in this place, to give the younger in marriage first.

27 Make up the week of days of this match: and I will give thee her also, for the service that thou shalt render me other seven years.

28 He yielded to his pleasure: and after the week was past, he married Rachel:

29 To whom her father gave Bala for her servant.

30 And having at length obtained the marriage he wished for, he preferred the love of the latter before the former, and served with him other seven years.

31 And the Lord seeing that he despised Lia, opened her womb, but her sister remained barren.

32 And she conceived and bore a son, ^w and called his name Ruben, saying: The Lord saw my affliction: now my husband will love me.

33 And again she conceived and bore a son, ^x and said: Because the Lord heard that I was despised, he hath given this

also to me: and she called his name Simeon.

34 And she conceived the third time, and bore another son: ^y and said: Now also my husband will be joined to me, because I have borne him three sons: and therefore she called his name Levi.

35 The fourth time she conceived and bore a son, and said: now will I praise the Lord: and for this she called him Juda.^z And she left bearing.

CHAPTER 30

Rachel, being barren, delivereth her handmaid to Jacob; she beareth two sons. Lia ceasing to bear, giveth also her handmaid, and she beareth two more. Then Lia beareth other two sons and one daughter. Rachel beareth Joseph. Jacob, desirous to return home, is hired to stay for a certain part of the flock's increase, whereby he becometh exceeding rich.

AND Rachel, seeing herself without children, envied her sister, and said to her husband: Give me children, otherwise I shall die.

2 And Jacob being angry with her, answered: Am I as God, who hath deprived thee of the fruit of thy womb?

3 But she said: I have here my servant Bala: go in unto her, that she may bear upon my knees, and I may have children by her.

4 And she gave him Bala in marriage: who,

5 When her husband had gone in unto her, conceived and bore a son.

6 And Rachel said: The Lord hath judged for me, and hath heard my voice, giving me a son, and therefore she called his name Dan.

7 And again Bala conceived and bore another,

8 For whom Rachel said: God hath compared me with my sister, and I have prevailed: and she called him Nephtali.

9 Lia, perceiving that she had left off bearing, gave Zelpha her handmaid to her husband.

10 And when she had conceived and brought forth a son,

11 She said: Happily. And therefore called his name Gad.

12 Zelpha also bore another.

13 And Lia said: This is for my happiness: for women will call me blessed. Therefore she called him Aser.

14 And Ruben going out in the time of the wheat harvest into the field, found

mandrakes: which he brought to his mother Lia. And Rachel said: Give me part of thy son's mandrakes.

15 She answered: Dost thou think it a small matter, that thou hast taken my husband from me, unless thou take also my son's mandrakes? Rachel said: He shall sleep with thee this night, for thy son's mandrakes.

16 And when Jacob returned at even from the field, Lia went out to meet him, and said: Thou shalt come in unto me, because I have hired thee for my son's mandrakes. And he slept with her that night.

17 And God heard her prayers: and she conceived and bore the fifth son,

18 And said: God hath given me a reward, because I gave my handmaid to my husband. And she called his name Issachar.

19 And Lia conceived again, and bore the sixth son,

20 And said: God hath endowed me with a good dowry: this turn also my husband will be with me, because I have borne him six sons: and therefore she called his name Zabulon.

21 After whom she bore a daughter, named Dina.

22 The Lord also remembering Rachel, heard her, and opened her womb.

23 And she conceived, and bore a son, ^a saying: God hath taken away my reproach.

24 And she called his name Joseph, saying: The Lord give me also another son.

25 And when Joseph was born, Jacob said to his father in law: Send me away that I may return into my country, and to my land.

26 Give me my wives, and my children, for whom I have served thee, that I may depart: thou knowest the service that I have rendered thee.

27 Laban said to him: Let me find favour in thy sight: I have learned by experience, that God hath blessed me for thy sake:

28 Appoint thy wages which I shall give thee.

29 But he answered: Thou knowest how I have served thee, and how great thy possession hath been in my hands.

30 Thou hadst but little before I came to thee, and now thou art become rich: and the Lord hath blessed thee at my coming. It is reasonable therefore that I should now provide also for my own house.

31 And Laban said: What shall I give thee? But he said: I require nothing: but if thou wilt do what I demand, I will feed, and keep thy sheep again.

32 Go round through all thy flocks, and separate all the sheep of divers colours, and speckled: and all that is brown and spotted, and of divers colours, as well among the sheep, as among the goats, shall be my wages.

33 And my justice shall answer for me to morrow before thee when the time of the bargain shall come: and all that is not of divers colours, and spotted, and brown, as well among the sheep as among the goats, shall accuse me of theft.

34 And Laban said: I like well what thou demandest.

35 And he separated the same day the she goats, and the sheep, and the he goats, and the rams of divers colours, and spotted: and all the flock of one colour, that is, of white and black fleece, he delivered into the hands of his sons.

36 And he set the space of three days' journey betwixt himself and his son in law, who fed the rest of his flock.

37 And Jacob took green rods of poplar, and of almond, and of plane trees, and pilled them in part: so when the bark was taken off, in the parts that were pilled, there appeared whiteness: but the parts that were whole remained green: and by this means the colour was divers.

38 And he put them in the troughs, where the water was poured out: that when the flocks should come to drink, they might have the rods before their eyes, and in the sight of them might conceive.

39 And it came to pass that in the very heat of coition, the sheep beheld the rods, and brought forth spotted, and of divers colours, and speckled.

40 And Jacob separated the flock, and put the rods in the troughs before the eyes of the rams: and all the white and

the black were Laban's: and the rest were Jacob's, when the flocks were separated one from the other.

41 So when the ewes went first to ram, Jacob put the rods in the troughs of water before the eyes of the rams, and of the ewes, that they might conceive while they were looking upon them:

42 But when the latter coming was, and the last conceiving, he did not put them. And those that were lateward, became Laban's: and they of the first time, Jacob's.

43 And the man was enriched exceedingly, and he had many flocks, maidservants and menservants, camels and asses.

CHAPTER 31

Jacob's departure: he is pursued and overtaken by Laban. They make a covenant.

BUT after that he heard the words of the sons of Laban, saying: Jacob hath taken away all that was our father's, and being enriched by his substance is become great:

2 And perceiving also that Laban's countenance was not towards him as yesterday and the other day.

3 Especially the Lord saying to him: Return into the land of thy fathers, and to thy kindred, and I will be with thee.

4 He sent, ^b and called Rachel and Lia into the field, where he fed the flocks,

5 And said to them: I see your father's countenance is not towards me as yesterday and the other day: but the God of my father hath been with me.

6 And you know that I have served your father to the uttermost of my power.

7 Yea, your father also hath overreached me, and hath changed my wages ten times: and yet God hath not suffered him to hurt me.

8 If at any time he said: The speckled shall be thy wages: all the sheep brought forth speckled: but when he said on the contrary: Thou shalt take all the white ones for thy wages: all the flocks brought forth white ones.

9 And God hath taken your father's substance, and given it to me.

10 For after that time came of the ewes

conceiving, I lifted up my eyes, and saw in my sleep *that* the males which leaped upon the females *were* of divers colours, and spotted, and speckled.

11 And the angel of God said to me in my sleep: Jacob? And I answered: Here I am.

12 And he said: Lift up thy eyes, and see *that* all the males leaping upon the females, *are* of divers colours, spotted, and speckled. For I have seen all that Laban hath done to thee.

13 I am the God of Bethel, ^c where thou didst anoint the stone, and make a vow to me. Now therefore arise, and go out of this land, and return into thy native country.

14 And Rachel and Lia answered: Have we any thing left among the goods and inheritance of our father's house?

15 Hath he not counted us as strangers and sold us, and eaten up the price of us?

16 But God hath taken our father's riches, and delivered them to us, and to our children: wherefore do all that God hath commanded thee.

17 Then Jacob rose up, and having set his children and wives upon camels, went his way.

18 And he took all his substance, and flocks, and whatsoever he had gotten in Mesopotamia, and went forward to Isaac his father to the land of Chanaan.

19 At that time Laban was gone to shear his sheep, and Rachel stole away her father's idols.

20 And Jacob would not confess to his father in law that he was flying away.

21 And when he was gone, together with all that belonged to him, and having passed the river, was going on towards mount Galaad,

22 It was told Laban on the third day that Jacob fled.

23 And he took his brethren with him, and pursued after him seven days; and overtook him in the mount of Galaad.

24 And he saw in a dream God saying to him: Take heed thou speak not any thing harshly against Jacob.

25 Now Jacob had pitched his tent in the mountain: and when he with his

^b A. M. 2265, Ante C. 1739.

^c Gen. 28:18.

CHAP. 31. VER. 19. *Her father's idols.* By this it appears that Laban was an idolater; and some of the fathers are of opinion that Rachel stole away

these idols to withdraw him from idolatry, removing the occasion of his sin.

brethren had overtaken him, he pitched his tent in the same mount of Galaad.

26 And he said to Jacob: Why hast thou done thus, to carry away, without my knowledge, my daughters, as captives taken with the sword.

27 Why wouldst thou run away privately and not acquaint me, that I might have brought thee on the way with joy, and with songs, and with timbrels, and with harps?

28 Thou hast not suffered me to kiss my sons and daughters: thou hast done foolishly: and now, indeed,

29 It is in my power to return thee evil: but the God of your father said to me yesterday: ^dTake heed thou speak not any thing harshly against Jacob.

30 Suppose thou didst desire to go to thy friends, and hadst a longing after thy father's house: why hast thou stolen away my gods?

31 Jacob answered: That I departed unknown to thee, *it was* for fear lest thou wouldst take away thy daughters by force.

32 But whereas thou chargest me with theft: with whomsoever thou shalt find thy gods, let him be slain before our brethren. Search, and if thou find any of thy things with me, take them away. Now when he said this, he knew not that Rachel had stolen the idols.

33 So Laban went into the tent of Jacob, and of Lia, and of both the handmaids, and found them not. And when he was entered into Rachel's tent,

34 She in haste hid the idols under the camel's furniture, and sat upon them: and when he had searched all the tent, and found nothing,

35 She said: Let not my lord be angry that I cannot rise up before thee, because it has now happened to me, according to the custom of women. So his careful search was in vain.

36 And Jacob being angry, said in a chiding manner: For what fault of mine, and for what offence on my part hast thou so hotly pursued me,

37 And searched all my household stuff? What hast thou found of all the substance of thy house? lay it here before my brethren, and thy brethren, and let them judge between me and thee.

38 Have I therefore been with thee twenty years? thy ewes and goats were not barren, the rams of thy flocks I did not eat:

39 Neither did I shew thee that which the beast had torn, I made good all the damage: whatsoever was lost by theft, thou didst exact it of me:

40 Day and night was I parched with heat, and with frost, and sleep departed from my eyes.

41 And in this manner have I served thee in thy house twenty years, fourteen for thy daughters, and six for thy flocks: thou hast changed also my wages ten times.

42 Unless the God of my father Abraham, and the fear of Isaac had stood by me, peradventure now thou hadst sent me away naked: God beheld my affliction and the labour of my hands, and rebuked thee yesterday.

43 Laban answered him: The daughters are mine and the children, and thy flocks, and all things that thou seest are mine: what can I do to my children, and grandchildren?

44 Come therefore, let us enter into a league: that it may be for a testimony between me and thee.

45 And Jacob took a stone, and set it up for a title:

46 And he said to his brethren: Bring hither stones. And they gathering stones together, made a heap, and they ate upon it.

47 And Laban called it The witness heap: and Jacob, The hillock of testimony; each of them according to the propriety of his language.

48 And Laban said: This heap shall be a witness between me and thee this day, and therefore the name thereof was called Galaad, that is, The witness heap.

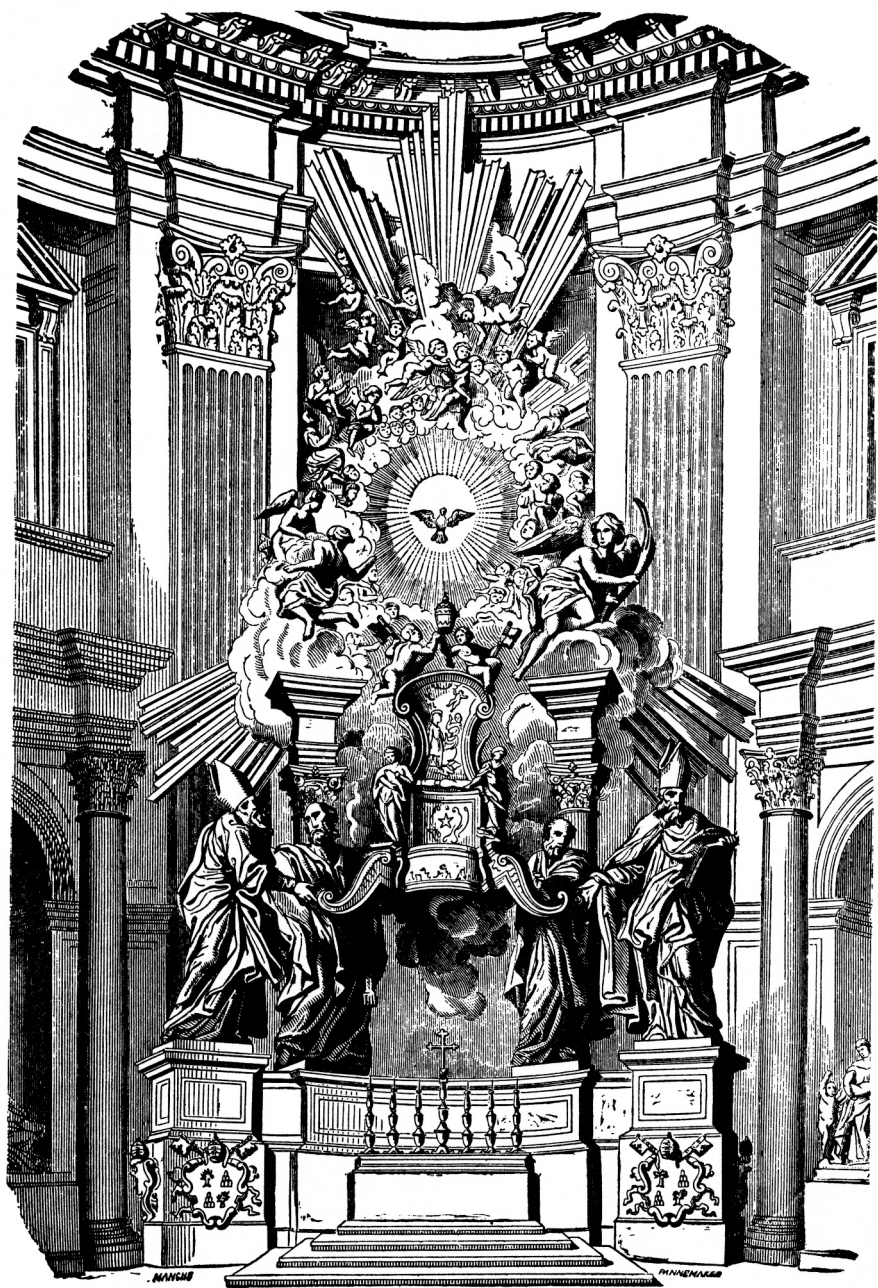
49 The Lord behold and judge between us when we shall be gone one from the other.

50 If thou afflict my daughters, and if thou bring in other wives over them: none is witness of our speech but God, who is present and beholdeth.

51 And he said again to Jacob: Behold this heap, and the stone which I have set up between me and thee,

52 Shall be a witness: this heap, I say,

CATECHISM
OF THE
COUNCIL OF TRENT



The chair in which St. Peter sat as Bishop of Rome.

CATECHISM OF THE COUNCIL OF TRENT

FOR PARISH PRIESTS

Issued by order of Pope Pius V

Translated into English with Notes by

John A. McHugh, O.P., S.T.M., Litt. D.

and

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“All power is given to me in Heaven and earth. Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consumation of the world.”

—Matthew 28:18–20

TAN Books
Charlotte, North Carolina

Nihil Obstat: V. F. O'Daniel, O.P., S.T.M.
T. M. Schwertner, O.P., S.T.Lr.

Imprimi Potest: J. R. Meagher, O.P., S.T.Lr.
Provincialis

Nihil Obstat: A. J. Scanlan, S.T.D.
Censor Librorum

Imprimatur: ✠ Patritius J. Hayes
Archiepiscopus Neo-Eboracensis
Neo-Eboraci, die 3 Januarii, 1923

Copyright © 1976 by Marian Publications, South Bend, Indiana.

Copyright © 1982 by TAN Books.

Library of Congress Catalog Card No.: 82-50588

ISBN 978-0-89555-884-8

Printed and bound in the United States of America.

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Issued by Order of Pope Pius V

Introductory

The Necessity of Religious Instruction

Such is the nature of the human mind and intellect that, although by means of diligent and laborious inquiry it has of itself investigated and discovered many other things pertaining to a knowledge of divine truths; yet guided by its natural lights it never could have known or perceived most of those things by which is attained eternal salvation, the principal end of man's creation and formation to the image and likeness of God.

It is true that *the invisible things of God from the creation of the world are, as the Apostle teaches, clearly seen, being understood by the things that are made: his eternal power also, and divinity. (Rom. 1:20). But the mystery which hath been hidden from ages and generations so far transcends the reach of man's understanding, that were it not made manifest by God to His Saints, to whom He willed to make known by the gift of faith, the riches of the glory of this mystery among the Gentiles, which is Christ (Col. 1:26–27), man could by no effort attain to such wisdom.*¹

But, as *faith cometh by hearing (Rom. 10:17)*, it is clear how necessary at all times for the attainment of eternal salvation has been the labor and faithful ministry of an authorized teacher; for it is written, *how shall they hear, without a preacher? And how shall they preach unless they be sent? (Rom. 10:14–15).*

And, indeed, never, from the very creation of the world, has God, most merciful and benignant, been wanting to His own; but *at sundry times and in divers manners spoke to the fathers by the prophets (Heb. 1:1)*, and pointed out to them in a manner suited to the

1. On the necessity of revelation see St. Thomas, *Summa Theol.* i. i. 1.

times and circumstances, a sure and direct path to the happiness of Heaven. But, as He had foretold that He would give a teacher of justice *to be the light of the Gentiles, that His salvation might reach even to the ends of the earth* (Is. 49:6), *in these last days he hath spoken to us by his Son* (Heb. 1:2), whom also by a voice from Heaven, *from the excellent glory* (2 Pet. 1:17), He has commanded all to hear and to obey. Furthermore, the Son gave *some to be apostles, and some prophets, and others pastors and teachers*, to announce the word of life; that we might not be *carried about like children tossed to and fro with every wind of doctrine* (Eph. 4:11, 14), but holding fast to the firm foundation of the faith, we might be *built together into an habitation of God in the Spirit*. (Eph. 2:22).

Lest any should receive the Word of God from the ministers of the Church, not as the word of Christ, which it really is, but as the word of man, the same Saviour has ordained that their ministry should be invested with so great authority that He says to them: *He that heareth you, heareth me; and he that despiseth you despiseth me*. (Luke 10:16). These words He spoke not only of those to whom His words were addressed, but likewise of all who, by legitimate succession, should discharge the ministry of the word, promising to be with them *all days even to the consummation of the world*. (Matt. 28:20).

Need of an Authoritative Catholic Catechism

But while the preaching of the divine Word should never be interrupted in the Church, surely in these, our days, it becomes necessary to labor with more than ordinary zeal and piety to nourish and strengthen the faithful with sound and wholesome doctrine, as with the food of life.² For *false prophets have gone forth into the world*

2. The Protestant Rebellion may be dated from 1520, and the Council of Trent was convened Dec. 13, 1545. Meanwhile the heretics were disseminating their errors far and wide, not only by the

(1 John 4:1), to corrupt the minds of the faithful *with various and strange doctrines* (Heb. 13:9), of whom the Lord has said: *I did not send prophets, yet they ran; I spoke not to them, yet they prophesied.* (Jer. 23:21).

In this work, to such extremes has their impiety, practiced in all the arts of Satan, been carried, that it would seem almost impossible to confine it within any bounds; and did we not rely on the splendid promises of the Saviour, who declared that He had built His Church on so solid a foundation that the *gates of Hell shall not prevail against it* (Matt. 26:18), we should have good reason to fear lest, beset on every side by such a host of enemies and assailed and attacked by so many machinations, it would, in these days, fall to the ground.

For—to say nothing of those illustrious States which heretofore professed, in piety and holiness, the true Catholic Faith transmitted to them by their ancestors, but are now gone astray, wandering from the paths of truth and openly declaring that their best claims to piety are founded on a total abandonment of the Faith of their fathers—there is no region, however remote, no place, however securely guarded, no corner of Christendom, into which this pestilence has not sought secretly to insinuate itself.

For those who intended to corrupt the minds of the faithful, knowing that they could not hold immediate personal intercourse with all, and thus pour into their ears their poisoned doctrines, adopted another plan which enabled them to disseminate error and impiety more easily and extensively. Besides those voluminous works by which they sought the subversion of the Catholic faith—to guard against which (volumes) required perhaps little labor or circumspection, since their contents were clearly heretical—they also com-

spoken word, but also by means of catechisms and pamphlets; e.g., Luther's *Enchiridion* of 1529, and Calvin's *Formulary of Instruction* of 1536. See Introduction.

posed innumerable smaller books, which, veiling their errors under the semblance of piety, deceived with incredible facility the unsuspecting minds of simple folk.

The Nature of this Work

The Fathers, therefore, of the General Council of Trent, anxious to apply some healing remedy to so great and pernicious an evil, were not satisfied with having decided the more important points of Catholic doctrine against the heresies of our times, but deemed it further necessary to issue, for the instruction of the faithful in the very rudiments of faith, a form and method to be followed in all churches by those to whom are lawfully entrusted the duties of pastor and teacher.³

To works of this kind many, it is true, had already given their attention, and earned the reputation of great piety and learning.⁴ But the Fathers deemed it of the first importance that a work should appear, sanctioned by the authority of the Council, from which pastors and all others on whom the duty of imparting instruction devolves, may be able to seek and find reliable matter for the edification of the faithful; that, as there is *one Lord, one faith* (*Eph.* 4:5), there may also be one standard and prescribed form of propounding the dogmas of faith, and instructing Christians in all the duties of piety.⁵

As, therefore, the design of the work embraces a variety of matters, it cannot be supposed that the Council intended that in one volume all the dogmas of Chris-

3. Sess. xxiv. c. 7; Sess. xxv, towards the end.

4. Such as *The Lay Folks Catechism* of Cardinal Thoresby (1357), the *Pupilla Oculi* of John de Burgo (1385), and Gerson's *The A B C of Simple Folk*, and the same author's *Opus Tripartitum*. This latter is regarded as the forerunner of the Catechism of the Council of Trent (cf. *Catholic Encycl.* vol. v. pp. 75 ff.). See Introduction.

5. The proposal of an authoritative Catechism was first made in the Council of Trent in April, 1546, but a committee to direct the work was not appointed before February, 1562. The Catechism was completed and published towards the end of the year 1566. The

tianity should be explained with that minuteness of detail to be found in the works of those who profess to treat the teaching and doctrines of religion in their entirety. Such a task would be one of almost endless labor, and manifestly ill suited to attain the proposed end. But, having undertaken to instruct pastors and such as have care of souls in those things that belong peculiarly to the pastoral office and are accommodated to the capacity of the faithful, the Council intended that such things only should be treated of as might assist the pious zeal of pastors in discharging the duty of instruction, should they not be very familiar with the more abstruse questions of theology.

The Ends of Religious Instruction

Hence, before we proceed to develop in detail the various parts of this summary of doctrine, our purpose requires that we premise a few observations which the pastor should consider and bear in mind in order to know to what end, as it were, all his plans and labors and efforts are to be directed, and how this desired end may be more easily attained.

KNOWLEDGE OF CHRIST

The first thing is ever to recollect that all Christian knowledge is reduced to one single head, or rather, to use the words of the Apostle, *this is eternal life: That they may know thee, the only true God, and Jesus Christ, whom thou hast sent.* (John 17:3). A teacher in the Church should, therefore, use his best endeavors

Presidents of the Catechism Commission were Cardinal Seripandi, O.S.A., and St. Charles Borromeo. The composition of the work was entrusted to more than twenty expert theologians, of whom the chief collaborators were Bishop Muzio Calini and the three Dominicans, Leonardo Marini, Egidio Foscarari, and Francesco Foreiro. The classic elegance of style for which the Catechism is also famous was due to the final polishing of the noted Latinists Manutius and Pogiani. Cardinal Sirlet and the Dominicans, Manriquez and Locatelli, were the theological revisers of the Catechism appointed by St. Pius V.

that the faithful earnestly desire to know *Jesus Christ, and him crucified* (1 Cor. 2:2), that they be firmly convinced, and with the most heartfelt piety and devotion believe, that *there is no other name under Heaven given to men, whereby we must be saved* (Acts 4:12), for *he is the propitiation for our sins.* (1 John 2:2).

OBSERVANCE OF THE COMMANDMENTS

But since *by this we know that we have known him, if we keep his commandments* (1 John 2:3), the next consideration, and one intimately connected with the preceding, is to press also upon the attention of the faithful that their lives are not to be wasted in ease and indolence, but that we are *to walk even as he walked* (1 John 2:6), and pursue with all earnestness, *justice, godliness, faith, charity, patience, mildness* (1 Tim. 6:11); for *He gave himself for us, that he might redeem us from all iniquity, and might cleanse to himself a people acceptable, a pursuer of good works.* (Titus 2:14). These things the Apostle commands pastors *to speak and exhort.*

LOVE OF GOD

But as Our Lord and Saviour has not only declared, but has also proved by His own example, that the Law and the Prophets depend on love (*Matt. 22:40; 1 Tim. 1:5; Rom. 13:10*), and as, according to the Apostle, *charity is the end of the commandment, and the fulfillment of the law* (1 Tim. 1:5; Rom. 13:10), it is unquestionably a chief duty of the pastor to use the utmost diligence to excite the faithful to a love of the infinite goodness of God towards us, that, burning with a sort of divine ardor, they may be powerfully attracted to the supreme and all-perfect good, to adhere to which is true and solid happiness, as is fully experienced by him who can say with the Prophet: *What have I in Heaven? and besides thee what do I desire upon earth?* (Psalm 72:25).

This, assuredly, is that *more excellent way* (1 Cor. 12:31) pointed out by the Apostle when he sums up

all his doctrines and instructions in charity, which *never falleth away*. (1 Cor. 13:8). For whatever is proposed by the pastor, whether it be the exercise of faith, of hope, or of some moral virtue, the love of Our Lord should at the same time be so strongly insisted upon as to show clearly that all the works of perfect Christian virtue can have no other origin, no other end than divine love. (1 Cor. 16:14).

The Means Required for Religious Instruction

But as in imparting instruction of any sort the manner of communicating it is of highest importance, so in conveying religious instruction to the people, the method should be deemed of the greatest moment.

INSTRUCTION SHOULD BE ACCOMMODATED TO THE CAPACITY OF THE HEARER

Age, capacity, manners and condition must be borne in mind, so that he who instructs may become *all things to all men*, in order that he may be able to gain all to Christ (1 Cor. 9:22), prove himself a dutiful minister and steward (1 Cor. 4:1–2), and, like a good and faithful servant, be found worthy to be placed by his Lord *over many things*. (Matt. 25:23). The priest must not imagine that those committed to his care are all on the same level, so that he can follow one fixed and unvarying method of instruction to lead all in the same way to knowledge and true piety; for some are *as new-born infants* (1 Peter 2:2), others are growing up in Christ, while a few are, so to say, of full maturity. Hence the necessity of considering who they are that have occasion for milk, who for more solid food (1 Cor. 3:2; Heb. 5:12), and of affording to each such nourishment of doctrine as may give spiritual increase, *until we all meet in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ*. (Eph. 4:13). This the Apostle inculcates for

all by his own example when he says that he is a *debtor to the Greeks and to the Barbarians, to the wise and to the unwise* (Rom. 1:14), thus giving all who are called to this ministry to understand that in announcing the mysteries of faith and the precepts of life, the instruction is to be so accommodated to the capacity and intelligence of the hearers, that, while the minds of the strong are filled with spiritual food, the little ones be not suffered to perish with hunger, asking for bread, while there is *none to break it unto them.* (Lamen. 4:4).

ZEAL

Nor should our zeal in communicating Christian knowledge be relaxed because it has sometimes to be exercised in expounding matters apparently humble and unimportant, and whose exposition is usually irksome, especially to minds accustomed to the contemplation of the more sublime truths of religion. If the Wisdom of the eternal Father descended upon the earth in the meanness of our flesh to teach us the maxims of a heavenly life, who is there whom *the love of Christ* does not constrain (2 Cor. 5:14) to become little in the midst of his brethren, and, as a nurse fostering her children, so anxiously to wish for the salvation of his neighbors as to be ready, as the Apostle says of himself, to give them not only the gospel of God, but even his own life. (1 Thess. 2:7-8).

STUDY OF THE WORD OF GOD

Now all the doctrines in which the faithful are to be instructed are contained in the Word of God, which is found in Scripture and tradition. To the study of these, therefore, the pastor should devote his days and his nights, keeping in mind the admonition of St. Paul to Timothy, which all who have the care of souls should consider as addressed to themselves: *Attend to reading, to exhortation, and to doctrine* (1 Tim. 4:13), for *all scripture divinely inspired is profitable to teach, to*

reprove, to correct, to instruct in justice, that the man of God may be perfect, furnished to every good work. (2 Tim. 3:16–17).⁶

Division of this Catechism

The truths revealed by Almighty God are so many and so various that it is no easy task to acquire a knowledge of them, or, having done so, to remember them so well as to be able to explain them with ease and readiness when occasion requires. Hence our predecessors in the faith have very wisely reduced all the doctrines of salvation to these four heads: The Apostles' Creed, the Sacraments, the Ten Commandments, and the Lord's Prayer.

The part on the Creed contains all that is to be held according to Christian faith, whether it regard the knowledge of God, the creation and government of the world, or the redemption of man, the rewards of the good and the punishments of the wicked. The part devoted to the Seven Sacraments teaches us what are the signs, and, as it were, the instruments of grace. In the part on the Decalogue is described whatever has reference to the law, *whose end is charity.* (1 Tim. 1:5). Finally, the Lord's Prayer contains whatever can be the object of the Christian's desires, or hopes, or prayers. The exposition, therefore, of these four parts, which are, as it were, the general heads of Sacred Scripture, includes almost everything that a Christian should learn.

How This Work Is to Be Used

We therefore deem it proper to inform pastors that, whenever they have occasion, in the ordinary discharge of their duty, to expound any passage of the Gospel or any other part of Holy Scripture. they will find its subject-matter treated under some one of the four heads

6. On the qualities of the preacher of the Word of God see *Summa Theol.* 1a. 2ae. cxi. 4; 2a. 2ae. clxxvii. 1; *Encyc. Acerbo nimis* of Pius X, April 15, 1905; *Encyc. Humani generis* of Benedict XV, June 15, 1917.

already enumerated, to which they will recur, as to the source from which their instruction is to be drawn.

Thus, if the Gospel of the first Sunday of Advent is to be explained, *There shall be signs in the sun, and in the moon*, etc. (*Luke 21:25*), whatever regards its explanation is contained under the Article of the Creed, *He shall come to judge the living and the dead*; and by embodying the substance of that Article in his exposition, the pastor will at once instruct his people in the Creed and in the Gospel. Whenever, therefore, he has to communicate instruction and expound the Scriptures, he will observe the same rule of referring all to these four principal heads under which, as we observed, the whole teaching and doctrine of Holy Scripture is contained. As for order, however, he is free to follow that which he deems best suited to the circumstances of persons and time.

PART I

The Creed

Faith

In preparing and instructing men in the teachings of Christ the Lord, the Fathers began by explaining the meaning of faith. Following their example, we have thought it well to treat first what pertains to that virtue.

Though the word *faith* has a variety of meanings in the Sacred Scriptures,¹ we here speak only of that faith by which we yield our entire assent to whatever has been divinely revealed.

NECESSITY OF FAITH

That faith thus understood is necessary to salvation no man can reasonably doubt, particularly since it is written: *Without faith it is impossible to please God.* (*Heb.* 11:6). For as the end proposed to man as his ultimate happiness is far above the reach of human understanding, it was therefore necessary that it should be made known to him by God. This knowledge, however, is nothing else than faith, by which we yield our unhesitating assent to whatever the authority of our Holy Mother the Church teaches us to have been revealed by God; for the faithful cannot doubt those things of which God, who is truth itself, is the author. Hence we see the great difference that exists between this faith which we give to God and that which we yield to the writers of human history.²

1. On the meaning of the word "faith" see *Catholic Encycl.*, vol. v. p. 752.

2. On the necessity of faith see *Summa Theol.* 2a. 2ae. ii. 3, 4.

UNITY OF FAITH

Faith differs in degree; for we read in Scripture these words: *O thou of little faith, why didst thou doubt* (Matt. 14:31); and *Great is thy faith* (Matt. 15:28); and *Increase our faith*. (Luke 17:5). It also differs in dignity, for we read: *Faith without works is dead* (James 2:17, 20); and, *Faith that worketh by charity*. (Gal. 5:6). But although faith is so comprehensive, it is yet the same in kind, and the full force of its definition applies equally to all its varieties. How fruitful it is and how great are the advantages we may derive from it we shall point out when explaining the Articles of the Creed.³

The Creed

Now the chief truths which Christians ought to hold are those which the holy Apostles, the leaders and teachers of the faith, inspired by the Holy Ghost, have divided into the twelve Articles of the Creed.⁴ For having received a command from the Lord to go forth *into the whole world*, as His ambassadors, and *preach the Gospel to every creature* (2 Cor. 5:18–20; Mark 16:15), they thought it advisable to draw up a formula of Christian faith, that all might think and *speak the same thing*, and that among those whom they should have called to the unity of the faith no schisms would exist, but that they should be *perfect in the same mind, and in the same judgment*. (1 Cor. 1:10).⁵

This profession of Christian faith and hope, drawn up by themselves, the Apostles called a *symbol*; either because it was made up of various parts, each of which was contributed by an Apostle, or because by it, as by a common sign and watchword, they might easily dis-

3. On the kinds and degrees of faith see *Summa Theol.* 2a. 2ae. iv. 4; v. 4.

4. On the Creed see *Summa Theol.* 2a. 2ae. i. 6-10.

5. On the Creeds see *Catholic Encycl.*, vol. iv. p. 478; vol. i. pp. 629 ff.

tinguish deserters from the faith and false brethren *unawares brought in* (Gal. 2:4), *adulterating the word of God* (2 Cor. 2:17; 4:2), from those who had truly bound themselves by oath to serve under the banner of Christ.⁶

DIVISION OF THE CREED

Christianity proposes to the faithful many truths which, either separately or in general, must be held with an assured and firm faith. Among these what must first and necessarily be believed by all is that which God Himself has taught us as the foundation and summary of truth concerning the unity of the Divine Essence, the distinction of Three Persons, and the actions which are peculiarly attributed to each. The pastor should teach that the Apostles' Creed briefly comprehends the doctrine of this mystery.

For, as has been observed by our predecessors in the faith, who have treated this subject with great piety and accuracy, the Creed seems to be divided into three principal parts: one describing the First Person of the Divine Nature, and the stupendous work of the creation; another, the Second Person, and the mystery of man's redemption; a third, the Third Person, the head and source of our sanctification; the whole being expressed in various and most appropriate propositions. These propositions are called Articles, from a comparison frequently used by the Fathers; for as the members of the body are divided by joints (*articuli*), so in this profession of faith, whatever is to be believed distinctly and separately from anything else is rightly and suitably called an Article.⁷

6. The term "symbol" is from the Greek *σύμβολον*, "sign," because the Creed is a distinctive mark of believers; or from the Greek *σύμβολή*, "a collection," because the Creed comprises the principal Articles of faith.

7. For an explanation of the twelve Articles of the Creed see St. Thomas' *Expositio in Symbolum*.

ARTICLE I

“I Believe in God, the Father Almighty, Creator of Heaven and Earth”

MEANING OF THIS ARTICLE

The meaning of the above words is this: I believe with certainty, and without a shadow of doubt profess my belief in God the Father, the First Person of the Trinity, who by His omnipotence created from nothing and preserves and governs the heavens and the earth and all things which they contain; and not only do I believe in Him from my heart and profess this belief with my lips, but with the greatest ardor and piety I tend towards Him, as the supreme and most perfect good.

Let this serve as a brief summary of this first Article. But since great mysteries lie concealed under almost every word, the pastor must now give them a more careful consideration, in order that, as far as God has permitted, the faithful may approach, with fear and trembling, to contemplate the glory of His Majesty.

“I Believe”

The word *believe* does not here mean *to think, to suppose, to be of opinion*; but, as the Sacred Scriptures teach, it expresses the deepest conviction, by which the mind gives a firm and unhesitating assent to God revealing His mysterious truths. As far, therefore, as regards the use of the word here, he who firmly and without hesitation is convinced of anything is said to believe.

FAITH EXCLUDES DOUBT

The knowledge derived through faith must not be considered less certain because its objects are not seen; for the divine light by which we know them, although it does not render them evident, yet suffers us not to doubt

them. *For God, who commanded the light to shine out of darkness, hath himself shone in our hearts (2 Cor. 4:6), that the gospel be not hidden to us, as to those that perish. (2 Cor. 4:3).*

FAITH EXCLUDES CURIOSITY

From what has been said it follows that he who is gifted with this heavenly knowledge of faith is free from an inquisitive curiosity. For when God commands us to believe He does not propose to us to search into His divine judgments, or inquire into their reason and cause, but demands an unchangeable faith, by which the mind rests content in the knowledge of eternal truth. And indeed, since we have the testimony of the Apostle that *God is true; and every man a liar (Rom. 3:4)*, and since it would argue arrogance and presumption to disbelieve the word of a grave and sensible man affirming anything as true, and to demand that he prove his statements by arguments or witnesses, how rash and foolish are those, who, hearing the words of God Himself, demand reasons for His heavenly and saving doctrines? Faith, therefore, must exclude not only all doubt, but all desire for demonstration.

FAITH REQUIRES OPEN PROFESSION

The pastor should also teach that he who says, *I believe*, besides declaring the inward assent of the mind, which is an internal act of faith, should also openly profess and with alacrity acknowledge and proclaim what he inwardly and in his heart believes. For the faithful should be animated by the same spirit that spoke by the lips of the Prophet when he said: *I believe, and therefore did I speak (Ps. 115:10)*, and should follow the example of the Apostles who replied to the princes of the people: *We cannot but speak the things which we have seen and heard. (Acts 4:20)*. They should be encouraged by these noble words of St. Paul: *I am not ashamed of the gospel. For it is the power of God unto salvation to every one that believeth (Rom. 1:16)*;

and likewise by those other words; in which the truth of this doctrine is expressly confirmed: *With the heart we believe unto justice; but with the mouth confession is made unto salvation.* (Rom. 10:10).¹

“In God”

From these words we may learn how exalted are the dignity and excellence of Christian wisdom, and what a debt of gratitude we owe to the divine goodness. For to us it is given at once to mount as by the steps of faith to the knowledge of what is most sublime and desirable.

KNOWLEDGE OF GOD MORE EASILY OBTAINED THROUGH FAITH THAN THROUGH REASON

There is a great difference between Christian philosophy and human wisdom. The latter, guided solely by the light of nature, advances slowly by reasoning on sensible objects and effects, and only after long and laborious investigation is it able at length to contemplate with difficulty the invisible things of God, to discover and understand a First Cause and Author of all things. Christian philosophy, on the contrary, so quickens the human mind that without difficulty it pierces the heavens, and, illumined with divine light, contemplates first, the eternal source of light, and in its radiance all created things; so that we experience with the utmost pleasure of mind that we have been called, as the Prince of the Apostles says, *out of darkness into his admirable light, and believing we rejoice with joy unspeakable.* (1 Pet. 1:8; 1 Pet. 2:9).

Justly, therefore, do the faithful profess first to believe in God, whose majesty, with the Prophet Jeremias, we declare *incomprehensible.* (Jer. 32:19). For, as the Apostle says, *He dwells in light inaccessible, which no man hath seen, nor can see* (1 Tim. 6:16); as God Himself, speaking to Moses, said: *No man shall see my face and*

1. For an explanation of the act and habit of faith see *Summa Theol.* 2a. 2ae. ii. iii. iv.

*live. (Exod. 33:20). The mind cannot rise to the contemplation of the Deity, whom nothing approaches in sublimity, unless it be entirely disengaged from the senses, and of this in the present life we are naturally incapable.*²

KNOWLEDGE OF GOD OBTAINED THROUGH
FAITH IS CLEARER

But while this is so, yet God, as the Apostle says, *left not himself without testimony, doing good from Heaven, giving rains and fruitful seasons, filling our hearts with food and gladness. (Acts 14:16).* Hence it is that the philosophers conceived no mean idea of the Divinity, ascribed to Him nothing corporeal, gross or composite. They considered Him the perfection and fullness of all good, from whom, as from an eternal, inexhaustible fountain of goodness and benignity, flows every perfect gift to all creatures. They called Him the wise, the author and lover of truth, the just, the most beneficent, and gave Him also many other appellations expressive of supreme and absolute perfection. They recognized that His immense and infinite power fills every place and extends to all things.³

These truths the Sacred Scriptures express far better and much more clearly, as in the following passages: *God is a spirit (John 4:24); Be ye perfect, even as also your heavenly Father is perfect (Matt. 5:48); All things are naked and open to his eyes (Heb. 4:13); O the depth*

2. On this question see *Summa Theol.* Ia. xii. II.

3. Xenophanes (c. 570 B.C.) describes the Deity as "sacred and unutterable mind, flashing through the whole world with rapid thoughts"; he teaches the unity, eternity, unchangeableness, sublimity and spirituality of God, and that God is all eye, all ear, all intellect. Empedocles (c. 490 B.C.) also describes God as mind. Anaxagoras (c. 500-430 B.C.) teaches that the moving power which formed the world is Mind, and that this Mind is distinguished from other things because It alone is simple and unmixed, has knowledge about everything, the future as well as the past, is self-ruled and has supreme power over all things. Socrates (469-399 B.C.) held that the order of the world proves the intervention of a supreme intelligence, that God is eternal and immense, and that He governs the world; that man may enter into communion with Him, and should invoke and honor Him.

of the riches of the wisdom and of the knowledge of God! (Rom. 11:33). God is true (Rom. 3:4); I am the way, the truth, and the life (John 14:6); Thy right hand is full of justice (Ps. 47:11); Thou openest thy hand, and fillest with blessing every living creature (Ps. 144:16); and finally: Whither shall I go from thy spirit? or whither shall I flee from thy face? If I ascend into Heaven, thou art there; if I descend into hell, thou art there. If I take my wings early in the morning, and dwell in the uttermost parts of the sea, etc. (Ps. 138:7–9), and Do I not fill Heaven and earth, saith the Lord? (Jer. 23:24).

KNOWLEDGE OF GOD OBTAINED THROUGH
FAITH IS MORE CERTAIN

These great and sublime truths regarding the nature of God, which are in full accord with Scripture, the philosophers were able to learn from an investigation of God's works. But even here we see the necessity of divine revelation if we reflect that not only does faith, as we have already observed, make known clearly and at once to the rude and unlettered, those truths which only the learned could discover, and that by long study; but also that the knowledge obtained through faith is much more certain and more secure against error than if it were the result of philosophical inquiry.

KNOWLEDGE OF GOD OBTAINED THROUGH
FAITH IS MORE AMPLE AND EXALTED

But how much more exalted must not that knowledge of the Deity be considered, which cannot be

Plato (c. 427–347) freely criticized the anthropomorphic notions of God that prevailed in his day. The Divinity, he taught, is supremely perfect, the absolute Good, the Idea of goodness, who exercises over all things a providence which orders and governs everything for the best. He extols God's wisdom and truthfulness, says He has a care for the small as well as the great, and that He wishes all to invoke Him. Aristotle (384–322) teaches that God is pure actuality, one, incorporeal and indivisible, the intelligence of intelligence; that the divine life consists in contemplative thought; that God is eternal and unchangeable in Himself, the first cause and last end of all things.

acquired in common by all from the contemplation of nature, but is peculiar to those who are illumined by the light of faith?

This knowledge is contained in the Articles of the Creed, which disclose to us the unity of the Divine Essence and the distinction of Three Persons, and show also that God Himself is the ultimate end of our being, from whom we are to expect the enjoyment of the eternal happiness of Heaven, according to the words of St. Paul: *God is a rewarder of them that seek Him. (Heb. 11:6)*. How great are these rewards, and whether they are such that human knowledge could aspire to their attainment, we learn from these words of Isaias uttered long before those of the Apostle: *From the beginning of the world they have not heard, nor perceived with the ears: the eye hath not seen besides thee, O God, what things thou hast prepared for them that wait for thee. (Is. 64:4)*.⁴

THE UNITY OF NATURE IN GOD

From what is said it must also be confessed that there is but one God, not many gods. For we attribute to God supreme goodness and infinite perfection, and it is impossible that what is supreme and most perfect could be common to many. If a being lack anything that constitutes supreme perfection, it is therefore imperfect and cannot have the nature of God.

The unity of God is also proved from many passages of Sacred Scripture. It is written: *Hear, O Israel, the Lord our God is one Lord (Deut. 6:4)*; again the Lord commands: *Thou shalt not have strange gods before me (Exod. 20:3)*; and further He often admonishes us by the Prophet: *I am the first, and I am the last, and besides me there is no God. (Is. 48:12; 44:6)*. The Apostle also openly declares: *One Lord, one faith, one baptism. (Eph. 4:5)*.

It should not, however, excite our surprise if the Sacred Scriptures sometimes give the name of God to

4. For a comparison of faith and reason see *Summa Theol.* 1a. xii. 13.

creatures. For when they call the Prophets and judges gods, they do not speak according to the manner of the Gentiles, who, in their folly and impiety, formed to themselves many gods; but express, by a manner of speaking then in use, some eminent quality or function conferred on such persons by the gift of God.⁵

THE TRINITY OF PERSONS IN GOD

The Christian faith, therefore, believes and professes, as is declared in the Nicene Creed in confirmation of this truth, that God in His Nature, Substance and Essence is one. But soaring still higher, it so understands Him to be one that it adores unity in trinity and trinity in unity. Of this mystery we now proceed to speak, as it comes next in order in the Creed.⁶

“The Father”

As God is called *Father* for more reasons than one, we must first determine the more appropriate sense in which the word is used in the present instance.

GOD IS CALLED “FATHER” BECAUSE HE IS CREATOR AND RULER

Even some on whose darkness the light of faith never shone conceived God to be an eternal substance from whom all things have their beginning, and by whose Providence they are governed and preserved in their order and state of existence. Since, therefore, he to whom a family owes its origin and by whose wisdom and authority it is governed is called *father*, so by an analogy derived from human things these persons gave the name *Father* to God, whom they acknowledge to be the Creator and Governor of the universe. The Sacred Scriptures also, when they wish to show that to God must be ascribed the creation of all things, supreme power and admirable Providence, make use

5. On the unity of God see *Summa Theol.* 1a. xi.

6. On the plurality of Persons in God see *Summa Theol.* 1a. xxx.

of the same name. Thus we read: *Is not he thy Father, that hath possessed thee, and made thee and created thee?* (Deut. 32:6). And: *Have we not all one Father? hath not one God created us?* (Mal. 2:10).⁷

GOD IS CALLED "FATHER" BECAUSE
HE ADOPTS CHRISTIANS THROUGH GRACE

But God, particularly in the New Testament, is much more frequently, and in some sense peculiarly, called the Father of Christians, who *have not received the spirit of bondage again in fear; but have received the spirit of adoption of sons* (of God), *whereby they cry: Abba* (Father). (Rom. 8:15). *For the Father hath bestowed upon us that manner of charity that we should be called, and be the sons of God* (1 John 3:1), *and if sons, heirs also; heirs indeed of God, and joint-heirs with Christ* (Rom. 8:17), *who is the first-born amongst many brethren* (Rom. 8:29), *and is not ashamed to call us brethren.* (Heb. 2:11). Whether, therefore, we look to the common title of creation and Providence, or to the special one of spiritual adoption, rightly do the faithful profess their belief that God is their Father.⁸

THE NAME "FATHER" ALSO DISCLOSES THE
PLURALITY OF PERSONS IN GOD

But the pastor should teach that on hearing the word *Father*, besides the ideas already unfolded, the mind should rise to more exalted mysteries. Under the name *Father*, the divine oracles begin to unveil to us a mysterious truth which is more abstruse and more deeply hidden in that inaccessible light in which God dwells, and which human reason and understanding could not attain to, nor even conjecture to exist.

This name implies that in the one Essence of the Godhead is proposed to our belief, not only one Per-

7. More will be said on this subject in the explanation of the opening words of the Lord's Prayer.

8. On the meaning of the word "Father" see *Summa Theol.* 1a. xxxiii. 2, 3.

son, but a distinction of persons; for in one Divine Nature there are Three Persons—the Father, begotten of none; the Son, begotten of the Father before all ages; the Holy Ghost, proceeding from the Father and the Son, likewise, from all eternity.

THE DOCTRINE OF THE TRINITY

In the one Substance of the Divinity the Father is the First Person, who with His Only-begotten Son, and the Holy Ghost, is one God and one Lord, not in the singularity of one Person, but in the trinity of one Substance.⁹ These Three Persons, since it would be impiety to assert that they are unlike or unequal in any thing, are understood to be distinct only in their respective properties. For the Father is unbegotten, the Son begotten of the Father, and the Holy Ghost proceeds from both. Thus we acknowledge the Essence and the Substance of the Three Persons to be the same in such wise that we believe that in confessing the true and eternal God we are piously and religiously to adore distinction in the Persons, unity in the Essence, and equality in the Trinity.

Hence, when we say that the Father is the First Person, we are not to be understood to mean that in the Trinity there is anything first or last, greater or less. Let none of the faithful be guilty of such impiety, for the Christian religion proclaims the same eternity, the same majesty of glory in the Three Persons. But since the Father is the Beginning without a beginning, we truly and unhesitatingly affirm that He is the First Person, and as He is distinct from the Others by His peculiar relation of paternity, so of Him alone is it true that He begot the Son from eternity. For when in the Creed we pronounce together the words *God* and *Father*, it means that He was always both God and Father.¹⁰

9. See Preface for the Mass of the Holy Trinity,

10. On the equality of the Persons of the Trinity see *Summa Theol.* 1a. xlii.

PRACTICAL ADMONITIONS CONCERNING THE
MYSTERY OF THE TRINITY

Since nowhere is a too curious inquiry more dangerous, or error more fatal,¹¹ than in the knowledge and exposition of this, the most profound and difficult of mysteries, let the pastor teach that the terms *nature* and *person* used to express this mystery should be most scrupulously retained; and let the faithful know that unity belongs to essence, and distinction to persons.

But these are truths which should not be made the subject of too subtle investigation, when we recollect that *he who is a searcher of majesty shall be overwhelmed by glory.* (*Prov.* 25:27). We should be satisfied with the assurance and certitude which faith gives us that we have been taught these truths by God Himself, to doubt whose word is the extreme of folly and misery. He has said: *Teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost* (*Matt.* 28:19); and again, *there are three who give testimony in Heaven, the Father, the Word, and the Holy Ghost; and these three are one.* (*1 John* 5:7).¹²

Let him, however, who by the divine bounty believes these truths, constantly beseech and implore God and the Father, who made all things out of nothing, and *ordereth all things sweetly* (*Wis.* 8:1), who *gave us power to become the sons of God* (*John* 1:12), and who made known to the human mind the mystery of the Trinity—let him, I say, pray unceasingly that, admitted one day into the eternal tabernacles (*Luke* 16:9), he may be worthy to see how great is the fecundity of the Father, who contemplating and understanding Himself, begot the Son like and equal to Himself, how a love of charity in both, entirely the same and equal, which is the Holy Ghost, proceeding from the Father and the Son, connects the begetter and the begotten

11. St. Augustine, *De Trinit.* i. c. 3.

12. On the impossibility of knowing or proving the Trinity from reason see *Summa Theol.* 1a. xxxii. 1. On the necessity of faith in the Trinity see *Summa Theol.* 2a. 2ae. ii. 8.

by an eternal and indissoluble bond; and that thus the Essence of the Trinity is one and the distinction of the Three Persons perfect.

“Almighty”

The Sacred Scriptures, in order to mark the piety and devotion with which the most holy name of God is to be adored, usually express His supreme power and infinite majesty in a variety of ways; but the pastor should, first of all, teach that almighty power is most frequently attributed to Him. Thus He says of Himself: *I am the almighty Lord* (Gen. 17:1); and again, Jacob when sending his sons to Joseph thus prayed for them: *May my almighty God make him favorable to you.* (Gen. 43:14). In the Apocalypse also it is written: *The Lord God, who is, and who was, and who is to come, the almighty* (Apoc. 1:8); and in another place the last day is called the *great day of the almighty God.* (Apoc. 16:14). Sometimes the same attribute is expressed in many words; thus: *No word shall be impossible with God* (Luke 1:37); *Is the hand of the Lord unable?* (Num. 11:23). *Thy power is at hand when thou wilt* (Wis. 12:18), and so on.

MEANING OF THE TERM “ALMIGHTY”

From these various modes of expression it is clearly perceived what is comprehended under this single word *almighty*. By it we understand that there neither exists nor can be conceived in thought or imagination anything which God cannot do. For not only can He annihilate all created things, and in a moment summon from nothing into existence many other worlds, an exercise of power which, however great, comes in some degree within our comprehension; but He can do many things still greater, of which the human mind can form no conception.

But though God can do all things, yet He cannot lie, or deceive, or be deceived; He cannot sin, or cease to exist, or be ignorant of anything. These defects are

compatible with those beings only whose actions are imperfect; but God, whose acts are always most perfect, is said to be incapable of such things, simply because the capability of doing them implies weakness, not the supreme and infinite power over all things which God possesses. Thus we so believe God to be omnipotent that we exclude from Him entirely all that is not intimately connected and consistent with the perfection of His nature.

WHY OMNIPOTENCE ALONE
IS MENTIONED IN THE CREED

The pastor should point out the propriety and wisdom of having omitted all other names of God in the Creed, and of having proposed to us only that of *almighty* as the object of our belief. For by acknowledging God to be omnipotent, we also of necessity acknowledge Him to be omniscient, and to hold all things in subjection to His supreme authority and dominion. When we do not doubt that He is omnipotent, we must be also convinced of everything else regarding Him, the absence of which would render His omnipotence altogether unintelligible.

Besides, nothing tends more to confirm our faith and animate our hope than a deep conviction that all things are possible to God; for whatever may be afterwards proposed as an object of faith, however great, however wonderful, however raised above the natural order, is easily and without hesitation believed, once the mind has grasped the knowledge of the omnipotence of God. Nay more, the greater the truths which the divine oracles announce, the more willingly does the mind deem them worthy of belief. And should we expect any favor from Heaven, we are not discouraged by the greatness of the desired benefit, but are cheered and confirmed by frequently considering that there is nothing which an omnipotent God cannot effect.

ADVANTAGES OF FAITH IN GOD'S OMNIPOTENCE

With this faith, then, we should be specially fortified whenever we are required to render any extraordinary service to our neighbor or seek to obtain by prayer any favor from God. Its necessity in the one case we learn from the Lord Himself, who, when rebuking the incredulity of the Apostles, said: *If you have faith as a grain of mustard seed, you shall say to this mountain: Remove from hence thither, and it shall remove; and nothing shall be impossible to you* (Matt. 17:19); and in the other case, from these words of St. James: *Let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, which is moved and carried about by the wind. Therefore let not that man think that he shall receive any thing of the Lord.* (James 1:6-7).

This faith brings with it also many advantages and helps. It forms us, in the first place, to all humility and lowliness of mind, according to these words of the Prince of the Apostles: *Be you humbled therefore under the mighty hand of God.* (1 Pet. 5:6). It also teaches us not to fear where there is no cause of fear, but to fear God alone, in whose power we ourselves and all that we have are placed; for our Saviour says: *I will shew you whom you shall fear; fear ye him, who after he hath killed, hath power to cast into Hell.* (Luke 12:5). This faith is also useful to enable us to know and exalt the infinite mercies of God towards us. For he who reflects on the omnipotence of God, cannot be so ungrateful as not frequently to exclaim: *He that is mighty, hath done great things to me.* (Luke 1:49).

NOT THREE ALMIGHTIES BUT ONE ALMIGHTY

When, however, in this Article we call the Father *almighty*, let no one be led into the error of thinking that this attribute is so ascribed to Him as not to belong also to the Son and the Holy Ghost. As we say the Father is God, the Son is God, the Holy Ghost is God, and yet there are not three Gods but one God;

so in like manner we confess that the Father is almighty, the Son almighty, and the Holy Ghost almighty, and yet *there are not three almighties but one almighty*.¹³

The Father, in particular, we call almighty, because He is the Source of all being; as we also attribute wisdom to the Son, because He is the eternal Word of the Father; and goodness to the Holy Ghost, because He is the love of both. These, however, and similar appellations, may be given indiscriminately to the Three Persons, according to the teaching of Catholic faith.¹⁴

"Creator"

The necessity of having previously imparted to the faithful a knowledge of the omnipotence of God will appear from what we are now about to explain with regard to the creation of the world. The wondrous production of so stupendous a work is more easily believed when all doubt concerning the immense power of the Creator has been removed.

For God formed the world not from materials of any sort, but created it from nothing, and that not by constraint or necessity, but spontaneously, and of His own free will. Nor was He impelled to create by any other cause than a desire to communicate His goodness to creatures. Being essentially happy in Himself, He stands not in need of anything; as David expresses it: *I have said to the Lord, thou art my God, for thou hast no need of my goods.* (*Ps.* 15:2).¹⁵

As it was His own goodness that influenced Him when He did all things whatsoever He would, so in the work of creation He followed no external form or model; but contemplating, and as it were imitating, the universal model contained in the divine intelligence, the supreme Architect, with infinite wisdom and

13. Athanasian Creed.

14. On God's omnipotence see *Summa Theol.* 1a. xxv.

15. On the production of the world from nothing and on the motive of creation see *Summa Theol.* 1a. xlv. 2, 4.

power—attributes peculiar to the Divinity—created all things in the beginning. *He spoke and they were made: he commanded and they were created.* (Ps. 32:9).¹⁶

“Of Heaven and Earth”

The words *heaven* and *earth* include all things which the heavens and the earth contain; for besides the heavens, which the Prophet has called *the works of his fingers* (Ps. 8:4), He also gave to the sun its brilliancy, and to the moon and stars their beauty; and that they might be *for signs, and for seasons, and for days and years.* (Gen. 1:14). He so ordered the celestial bodies in a certain and uniform course, that nothing varies more than their continual revolution, while nothing is more fixed than their variety.¹⁷

CREATION OF THE WORLD OF SPIRITS

Moreover, He created out of nothing the spiritual world and Angels innumerable to serve and minister to Him; and these He enriched and adorned with the admirable gifts of His grace and power.

That the devil and the other rebel angels were gifted from the beginning of their creation with grace, clearly follows from these words of the Sacred Scriptures: *He* (the devil) *stood not in the truth.* (John 8:44). On this subject St. Augustine says: *In creating the Angels He endowed them with good will, that is, with pure love that they might adhere to Him, giving them existence and adorning them with grace at one and the same time. Hence we are to believe that the holy Angels were never without good will, that is, the love of God.*¹⁸

As to their knowledge we have this testimony of Holy Scripture: *Thou, my Lord, O king, art wise, according to the wisdom of an angel of God, to understand all things upon earth.* (2 Kings 14:20). Finally, the inspired

16. On God as the exemplary cause of creation see *Summa Theol.* 1a. xlv. 3.

17. On creation see *Summa Theol.* 1a. xlv.

18. *De Civit. Dei*, lib. xii. c. 9.

David ascribes power to them, saying that they are *mighty in strength, and execute his word* (Ps. 102:20); and on this account they are often called in Scripture the *powers* and the *armies of the Lord*.¹⁹

But although they were all endowed with celestial gifts, very many, having rebelled against God, their Father and Creator, were hurled from those high mansions of bliss, and shut up in the darkest dungeon of earth, there to suffer for eternity the punishment of their pride. Speaking of them the Prince of the Apostles says: *God spared not the angels that sinned, but delivered them, drawn by infernal ropes to the lower Hell, unto torments, to be reserved unto judgment.* (2 Pet. 2:4).²⁰

FORMATION OF THE UNIVERSE

The earth also God commanded to stand in the midst of the world, rooted in its own foundation, and *made the mountains ascend, and the plains descend into the place which he had founded for them.* That the waters should not inundate the earth, He *set a bound which they shall not pass over; neither shall they return to cover the earth.* (Ps. 103:5, 8, 9). He next not only clothed and adorned it with trees and every variety of plant and flower, but filled it, as He had already filled the air and water, with innumerable kinds of living creatures.²¹

PRODUCTION OF MAN

Lastly, He formed man from the slime of the earth, so created and constituted in body as to be immortal and impassible, not, however, by the strength of nature, but by the bounty of God. Man's soul He created to His own image and likeness; gifted him with free will, and tempered all his motions and appetites so as to subject them, at all times, to the dictates of reason. He then added the admirable gift of original righ-

19. On the Angels see *Summa Theol.* 1a., 1 and following.

20. On the fall and punishment of the Angels see *Summa Theol.* 1a. lxiii. lxiv.

21. On the formation of the universe see *Summa Theol.* 1a. lxxv-lxxiv.

teousness, and next gave him dominion over all other animals. By referring to the sacred history of Genesis the pastor will easily make himself familiar with these things for the instruction of the faithful.²²

“Of all Things Visible and Invisible”

What we have said, then, of the creation of the universe is to be understood as conveyed by the words *heaven* and *earth*, and is thus briefly set forth by the Prophet: *Thine are the heavens, and thine is the earth: the world and the fulness thereof thou hast founded.* (Ps. 88:12). Still more briefly the Fathers of the Council of Nice expressed this truth by adding in their Creed these words: *of all things visible and invisible*. Whatever exists in the universe, whatever we confess to have been created by God, either falls under the senses and is included in the word *visible*, or is an object of mental perception and intelligence and is expressed by the word *invisible*.

God Preserves, Rules and Moves All Created Things

We are not, however, to understand that God is in such wise the Creator and Maker of all things that His works, when once created and finished, could thereafter continue to exist unsupported by His omnipotence. For as all things derive existence from the Creator's supreme power, wisdom, and goodness, so unless preserved continually by His Providence, and by the same power which produced them, they would instantly return into their nothingness. This the Scriptures declare when they say: *How could anything endure if thou wouldst not? or be preserved, if not called by thee?* (Wis. 11:26).

Not only does God protect and govern all things by His Providence, but He also by an internal power impels to motion and action whatever moves and acts, and

22. On the production of man see *Summa Theol.* 1a. xc. and following.

this in such a manner that, although He excludes not, He yet precedes the agency of secondary causes. For His invisible influence extends to all things, and, as the Wise Man says, reaches *from end to end mightily, and ordereth all things sweetly*. (Wis. 8:1). This is the reason why the Apostle, announcing to the Athenians the God whom, not knowing, they adored, said: He is *not far from every one of us: for in him we live, and move, and are*. (Acts 17:27–28).²³

Creation Is the Work of the Three Persons

Let so much suffice for the explanation of the first Article of the Creed. It may not be superfluous, however, to add that creation is the common work of the Three Persons of the Holy and undivided Trinity—of the Father, whom according to the doctrine of the Apostles we here declare to be Creator of Heaven and earth; of the Son, of whom the Scripture says, *all things were made by him* (John 1:3); and of the Holy Ghost, of whom it is written: *The spirit of God moved over the waters* (Gen. 1:2), and again, *By the word of the Lord the heavens were established; and all the power of them by the spirit of his mouth*. (Ps. 32:6).²⁴

23. On the divine government of the world and movement of all things see *Summa Theol.* 1a. ciii. and following.

24. On this subject see *Summa Theol.* 1a. xlv. 6.

ARTICLE II

“And in Jesus Christ, His Only Son, Our Lord”

ADVANTAGES OF FAITH IN THIS ARTICLE

That wonderful and superabundant are the blessings which flow to the human race from the belief and profession of this Article we learn from these words of St. John: *Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God (1 John 4:15)*; and also from the words of Christ the Lord, proclaiming the Prince of the Apostles blessed for the confession of this truth: *Blessed art thou, Simon Bar-Jona: for flesh and blood hath not revealed it to thee, but my Father who is in Heaven. (Matt. 16:17)*. For this Article is the most firm basis of our salvation and redemption.

But as the fruit of these admirable blessings is best known by considering the ruin brought on man by his fall from that most happy state in which God had placed our first parents, let the pastor be particularly careful to make known to the faithful the cause of this common misery and calamity.

When Adam had departed from the obedience due to God and had violated the prohibition, *Of every tree of paradise thou shalt eat: But of the tree of knowledge of good and evil, thou shalt not eat, for in what day soever thou shalt eat of it, thou shalt die the death (Gen. 2:16)*, he fell into the extreme misery of losing the sanctity and righteousness in which he had been placed, and of becoming subject to all those other evils which have been explained more fully by the holy Council of Trent.

Wherefore, the pastor should not omit to remind the faithful that the guilt and punishment of original sin were not confined to Adam, but justly descended from him, as from their source and cause, to all pos-

terity. (*Rom.* 5:12). The human race, having fallen from its elevated dignity, no power of men or Angels could raise it from its fallen condition and replace it in its primitive state. To remedy the evil and repair the loss it became necessary that the Son of God, whose power is infinite, clothed in the weakness of our flesh, should remove the infinite weight of sin and reconcile us to God in His blood.¹

NECESSITY OF FAITH IN THIS ARTICLE

The belief and profession of this our redemption, which God declared from the beginning, are now, and always have been, necessary to salvation. In the sentence of condemnation pronounced against the human race immediately after the sin of Adam the hope of redemption was held out in these words, which announced to the devil the loss he was to sustain by man's redemption: *I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel.* (*Gen.* 3:15).

The same promise God again often confirmed and more distinctly manifested to those chiefly whom He desired to make special objects of His favor; among others to the Patriarch Abraham, to whom He often declared this mystery, but more explicitly when, in obedience to His command, Abraham was prepared to sacrifice his only son Isaac. *Because, said God, thou hast done this thing, and hast not spared thy only-begotten son for my sake; I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is by the sea shore. Thy seed shall possess the gates of their enemies, and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.* (*Gen.* 22:16–18). From these words it was easy to infer that He who was to deliver mankind from the ruthless tyranny of Satan was to be descended from Abraham;

1. On original sin and the necessity of the Incarnation see *Summa Theol.* 1a. 2ae. lxxxix-lxxxiii; 3a. i.; Council of Trent, Sess. v.

and that while He was the Son of God, He was to be born of the seed of Abraham according to the flesh.

Not long after, to preserve the memory of this promise, God renewed the same covenant with Jacob, the grandson of Abraham. When in a vision Jacob saw a ladder standing on earth, and its top reaching to Heaven, and the angels of God ascending and descending by it (*Gen. 28:12*), as the Scriptures testify, he also heard the Lord, who was leaning on the ladder, say to him: *I am the Lord God of Abraham thy father, and the God of Isaac; the land, wherein thou sleepest, I will give to thee and to thy seed. And thy seed shall be as the dust of the earth. Thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and thy seed all the nations of the earth shall be blessed.* (*Gen. 28:13-14*).

Nor did God cease afterwards to excite in the posterity of Abraham and in many others, the expectation of a Saviour, by renewing the recollection of the same promise; for after the establishment of the Jewish State and religion it became better known to His people. Types signified and men foretold what and how great blessings the Saviour and Redeemer, Christ Jesus, was to bring to mankind. And indeed the Prophets, whose minds were illuminated with light from above, foretold the birth of the Son of God, the wondrous works which He wrought while on earth, His doctrine, character, life, death, Resurrection, and the other mysterious circumstances regarding Him—and all these they announced to the people as graphically as if they were passing before their eyes.² With the exception that one has reference to the future and the other to the past, we can discover no difference between the predictions of the Prophets and the preaching of the Apostles, between the faith of the ancient Patriarchs and that of Christians.³

2. See *Is. 7:14; 8:3; 9:5; 11:1-53; Jer. 23:6; 30:9; Dan. 7:13; 9:24.*

3. On the necessity of faith in Christ see *Summa Theol.* 2a. 2ae. ii. 7.

But we are now to speak of the several parts of this Article.

“Jesus”

Jesus is the proper name of the God-man and signifies Saviour: a name given Him not accidentally, or by the judgment or will of man, but by the counsel and command of God.⁴ For the Angel announced to Mary His mother: *Behold thou shalt conceive in thy womb, and shalt bring forth a son; and thou shalt call his name Jesus.* (Luke 1:31). He afterwards not only commanded Joseph, who was espoused to the Virgin, to call the child by that name, but also declared the reason why He should be so called. *Joseph, son of David,* said the Angel, *fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son and thou shalt call his name Jesus. For he shall save his people from their sins.* (Matt. 1:20).

In the Sacred Scriptures we meet with many who were called by this name. So, for example, was called the son of Nave, who succeeded Moses, and, by special privilege denied to Moses, conducted into the land of promise the people whom Moses had delivered from Egypt; and also the son of Josedech, the priest.⁵ But how much more appropriate it is to call by this name our Saviour, who gave light, liberty and salvation, not to one people only, but to all men, of all ages—to men oppressed, not by famine, or Egyptian or Babylonian bondage, but sitting in the shadow of death and fettered by the galling chains of sin and of the devil—who purchased for them a right to the inheritance of Heaven and reconciled them to God the Father! In those men who were designated by the same name we see

4. On the name Jesus see *Summa Theol.* 3a. xxxvii. 2.

5. Josue, the son of Nave, is called Jesus (*Eccl.* 46:1), as is also the son of Sirach (*Eccl.* 50:29). Jesus, the son of Josedech, is mentioned often in Esdras, Aggeus and Zacharias, and he it is of whom St. Luke speaks (3:29) as being descended from Eliezer.

foreshadowed Christ the Lord, by whom the blessings just enumerated were poured out on the human race.

All other names which according to prophecy were to be given by divine appointment to the Son of God, are comprised in this one name Jesus; for while they partially signified the salvation which He was to bestow upon us, this name included the force and meaning of all human salvation.

“Christ”

To the name *Jesus* is added that of *Christ*, which signifies *the anointed*. This name is expressive of honor and office, and is not peculiar to one thing only, but common to many; for in the Old Law priests and kings, whom God, on account of the dignity of their office, commanded to be anointed, were called christs. For priests commend the people to God by unceasing prayer, offer sacrifice to Him, and turn away His wrath from mankind. Kings are entrusted with the government of the people; and to them principally belong the authority of the law, the protection of innocence and the punishment of guilt. As, therefore, both these functions seem to represent the majesty of God on earth, those who were appointed to the royal or sacerdotal office were anointed with oil. Furthermore, since Prophets, as the interpreters and ambassadors of the immortal God, have unfolded to us the secrets of Heaven and by salutary precepts and the prediction of future events have exhorted to amendment of life, it was customary to anoint them also.

When Jesus Christ our Saviour came into the world, He assumed these three characters of Prophet, Priest and King, and was therefore called *Christ*, having been anointed for the discharge of these functions, not by mortal hand or with earthly ointment, but by the power of His heavenly Father and with a spiritual oil; for the plenitude of the Holy Spirit and a more copious effusion of all gifts than any other created being is capable of receiving were poured into

His soul. This the Prophet clearly indicates when he addresses the Redeemer in these words: *Thou hast loved justice, and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.* (Ps. 44: 8). The same is also more explicitly declared by the Prophet Isaias: *The spirit of the Lord is upon me, because the Lord hath anointed me: he hath sent me to preach to the meek.* (Is. 61:1).

Jesus Christ, therefore, was the great Prophet and Teacher, from whom we have learned the will of God and by whom the world has been taught the knowledge of the heavenly Father. The name *prophet* belongs to Him preeminently, because all others who were dignified with that name were His disciples, sent principally to announce the coming of that Prophet who was to save all men.

Christ was also a Priest, not indeed of the same order as were the priests of the tribe of Levi in the Old Law, but of that of which the Prophet David sang: *Thou art a priest for ever according to the order of Melchisedech.* (Ps. 109:4). This subject the Apostle fully and accurately develops in his Epistle to the Hebrews.

Christ not only as God, but also as man and partaker of our nature, we acknowledge to be a King. Of Him the Angel testified: *He shall reign in the house of Jacob for ever. And of his kingdom there shall be no end.* (Luke 1:32-33). This kingdom of Christ is spiritual and eternal, begun on earth but perfected in Heaven. He discharges by His admirable Providence the duties of King towards His Church, governing and protecting her against the assaults and snares of her enemies, legislating for her and imparting to her not only holiness and righteousness, but also the power and strength to persevere. But although the good and the bad are found within the limits of this kingdom, and thus all men by right belong to it, yet those who in conformity with His commands lead unsullied and innocent lives, experience beyond all others the sovereign goodness and beneficence of our King. Although

descended from the most illustrious race of kings, He obtained this kingdom not by hereditary or other human right, but because God bestowed on Him as man all the power, dignity and majesty of which human nature is capable. To Him, therefore, God delivered the government of the whole world, and to this His sovereignty, which has already commenced, all things shall be made fully and entirely subject on the day of judgment.⁶

“His Only Son”

In these words, mysteries more exalted with regard to Jesus are proposed to the faithful as objects of their belief and contemplation; namely, that He is the Son of God, and true God, like the Father who begot Him from eternity. We also confess that He is the Second Person of the Blessed Trinity, equal in all things to the Father and the Holy Ghost; for in the Divine Persons nothing unequal or unlike should exist, or even be imagined to exist, since we acknowledge the essence, will and power of all to be one. This truth is both clearly revealed in many passages of Holy Scripture and sublimely announced in the testimony of St. John: *In the beginning was the Word, and the Word was with God, and the Word was God.* (John 1:1).

But when we are told that Jesus is the Son of God, we are not to understand anything earthly or mortal in His birth; but are firmly to believe and piously to adore that birth by which, from all eternity, the Father begot the Son—a mystery which reason cannot fully conceive or comprehend, and at the contemplation of which, overwhelmed, as it were, with admiration, we should exclaim with the Prophet: *Who shall declare his generation?* (Is. 53:8). On this point, then, we are to believe that the Son is of the same nature, of the

6. On Christ as Prophet see *Summa Theol.* 2a. 2ae. clxxiv. 4. ad 3; 3a. vii. 8; xxxi. 2. On the Priesthood of Christ see *ibid.* 3a. xxii; on the Headship of Christ see *ibid.* 3a. viii. The meaning of the words, “kingdom of God,” are explained under the second Petition of the Lord’s Prayer.

same power and wisdom, with the Father, as we more fully profess in these words of the Nicene Creed: *And in one Lord Jesus Christ, his Only-begotten Son, born of the Father before all ages, God of God, light of light, true God of true God, begotten, not made, consubstantial to the Father, by whom all things were made.*

Among the different comparisons employed to elucidate the mode and manner of this eternal generation that which is borrowed from the production of thought in our mind seems to come nearest to its illustration, and hence St. John calls the Son the Word. For as our mind, in some sort understanding itself, forms an image of itself, which theologians express by the term *word*, so God, as far as we may compare human things to divine, understanding Himself, begets the eternal Word. It is better, however, to contemplate what faith proposes, and in the sincerity of our souls to believe and confess that Jesus Christ is true God and true Man—as God, begotten of the Father before all ages, as Man, born in time of Mary, His Virgin Mother.⁷

While we thus acknowledge His twofold Nativity; we believe Him to be one Son, because His divine and human natures meet in one Person. As to His divine generation He has no brethren or coheirs, being the Only-begotten Son of the Father, while we mortals are the work of His hands. But if we consider His birth as man, He not only calls many by the name of brethren, but treats them as such, since He admits them to share with Him the glory of His paternal inheritance. They are those who by faith have received Christ the Lord, and who really, and by works of charity, show forth the faith which they profess in words. Hence the Apostle calls Christ, *the first-born amongst many brethren.* (*Rom.* 8:29).⁸

7. On the eternal generation and Sonship of Christ see *Summa Theol.* 1a. xxvii. 2; xxxiv.

8. These thoughts are further developed in the explanation of the opening words of the Lord's Prayer, p. 544.

“Our Lord”

Of our Saviour many things are recorded in Sacred Scripture. Some of these, it is evident, apply to Him as God and some as man, because from His two natures He received the different properties which belong to both. Hence we say with truth that Christ is Almighty, Eternal, Infinite, and these attributes He has from His Divine Nature; again, we say of Him that He suffered, died, and rose again, which are properties manifestly that belong to His human nature.

Besides these terms, there are others common to both natures; as when in this Article of the Creed we say *Our Lord*. If, then, this name applies to both natures, rightly is He to be called Our Lord. For as He, as well as the Father, is the eternal God, so is He Lord of all things equally with the Father; and as He and the Father are not the one, one God, and the other, another God, but one and the same God, so likewise He and the Father are not the one, one Lord, and the other, another Lord.

As man, He is also for many reasons appropriately called *Our Lord*. First, because He is our Redeemer, who delivered us from sin, He deservedly acquired the power by which He truly is and is called Our Lord. This is the doctrine of the Apostle: *He humbled himself, becoming obedient unto death, even to the death of the cross. For which cause God also hath exalted him, and hath given him a name which is above all names: that at the name of Jesus every knee should bend, of those that are in Heaven, on earth, and under the earth: and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.* (*Phil.* 2:9–10). And of Himself He said, after His Resurrection: *All power is given to me in Heaven and in earth.* (*Matt.* 28:18).

He is also called *Lord* because in one Person both natures, the human and the divine, are united; and even though He had not died for us, He would have

yet deserved, by this admirable union, to be constituted common Lord of all created things, particularly of the faithful who obey and serve Him with all the fervor of their souls.

DUTIES OWED TO CHRIST OUR LORD

It remains, therefore, that the pastor remind the faithful that from Christ we take our name and are called Christians; that we cannot be ignorant of the extent of His favors, particularly since by His gift of faith we are enabled to understand all these things. We, above all others, are under the obligation of devoting and consecrating ourselves forever, like faithful servants, to our Redeemer and Our Lord.

This indeed, we promised at the doors of the church when about to be baptized; for we then declared that we renounced the devil and the world, and gave ourselves unreservedly to Jesus Christ. But if to be enrolled as soldiers of Christ we consecrated ourselves by so holy and solemn a profession to Our Lord, what punishments should we not deserve if after our entrance into the Church, and after having known the will and laws of God and received the grace of the Sacraments, we were to form our lives upon the precepts and maxims of the world and the devil, just as though when cleansed in the waters of Baptism, we had pledged our fidelity to the world and to the devil, and not to Christ the Lord and Saviour!

What heart so cold as not to be inflamed with love by the kindness and good will exercised toward us by so great a Lord, who, though holding us in His power and dominion as slaves ransomed by His blood, yet embraces us with such ardent love as to call us not servants, but friends and brethren? This, assuredly, supplies the most just, and perhaps the strongest, claim to induce us always to acknowledge, venerate, and adore Him as Our Lord.

ARTICLE III

“Who Was Conceived By the Holy Ghost, Born of the Virgin Mary”

IMPORTANCE OF THIS ARTICLE

From what has been said in the preceding Article, the faithful can understand that in bringing us from the relentless tyranny of Satan into liberty, God has conferred a singular and surpassing blessing on the human race. But if we place before our eyes also the plan and means by which He deigned chiefly to accomplish this, then, indeed, we shall see that there is nothing more glorious or magnificent than this divine goodness and beneficence towards us.

First Part of this Article: “Who was Conceived”

The pastor, then, should enter on the exposition of this third Article by developing the grandeur of this mystery, which the Sacred Scriptures very frequently propose for our consideration as the principal source of our eternal salvation. Its meaning he should teach to be that we believe and confess that the same Jesus Christ, our only Lord, the Son of God, when He assumed human flesh for us in the womb of the Virgin, was not conceived like other men, from the seed of man, but in a manner transcending the order of nature, that is, by the power of the Holy Ghost (*Matt*, 1:20; *Luke* 1:35); so that the same Person, remaining God as He was from eternity, became man, what He was not before.

That such is the meaning of the above words is clear from the Creed of the Holy Council of Constantinople, which says: *Who for us men, and for our salvation, came down from Heaven, and became incarnate by the Holy Ghost of the Virgin Mary, and was made man.*

The same truth we also find unfolded by St. John the Evangelist, who imbibed from the bosom of the Lord and Saviour Himself the knowledge of this most profound mystery. For when he had declared the nature of the Divine Word as follows: *In the beginning was the Word, and the Word was with God, and the Word was God*, he concluded: *And the Word was made flesh and dwelt among us.* (John 1:1, 14).

The Word, which is a Person of the Divine Nature, assumed human nature in such a manner that there should be one and the same Person in both the divine and human natures. Hence this admirable union preserved the actions and properties of both natures; and as Pope St. Leo the Great said: *The lowliness of the inferior nature was not consumed in the glory of the superior, nor did the assumption of the inferior lessen the glory of the superior.*¹

“By the Holy Ghost”

As an explanation of the words in which this Article is expressed is not to be omitted, the pastor should teach that when we say that the Son of God was conceived by the power of the Holy Ghost, we do not mean that this Person alone of the Holy Trinity accomplished the mystery of the Incarnation. Although the Son only assumed human nature, yet all the Persons of the Trinity, the Father, the Son, and the Holy Ghost, were authors of this mystery.

It is a principle of Christian faith that whatever God does outside Himself in creation is common to the Three Persons, and that one neither does more than, nor acts without another. But that one emanates from another, this only cannot be common to all; for the Son is begotten of the Father only, and the Holy Ghost proceeds from the Father and the Son. Anything, however, which proceeds from them extrinsically is the work of the Three Persons without difference of any sort, and of this lat-

1. Serm. i. de Nat. c. 2.

ter description is the Incarnation of the Son of God.

Of those things, nevertheless, that are common to all, the Sacred Scriptures often attribute some to one person, some to another. Thus, to the Father they attribute power over all things; to the Son, wisdom; to the Holy Ghost, love. Hence, as the mystery of the Incarnation manifests the singular and boundless love of God towards us, it is therefore in some sort peculiarly attributed to the Holy Ghost.

In The Incarnation Some Things Were Natural, Others Supernatural

In this mystery we perceive that some things were done which transcend the order of nature, some by the power of nature. Thus, in believing that the body of Christ was formed from the most pure blood of His Virgin Mother we acknowledge the operation of human nature, this being a law common to the formation of all human bodies, that they should be formed from the blood of the mother.

But what surpasses the order of nature and human comprehension is, that as soon as the Blessed Virgin assented to the announcement of the Angel in these words, *Behold the handmaid of the Lord; be it done unto me according to thy word (Luke 1:38)*, the most sacred body of Christ was immediately formed, and to it was united a rational soul enjoying the use of reason; and thus in the same instant of time He was perfect God and perfect man. That this was the astonishing and admirable work of the Holy Ghost cannot be doubted; for according to the order of nature the rational soul is united to the body only after a certain lapse of time.²

Again—and this should overwhelm us with astonishment—as soon as the soul of Christ was united to His body, the Divinity became united to both; and thus at the same time His body was formed and animated, and the Divinity united to body and soul.

2. See *Summa Theol.* 1a. cxviii. 2.

Hence, at the same instant He was perfect God and perfect man, and the most Holy Virgin, having at the same moment conceived God and man, is truly and properly called Mother of God and man. This the Angel signified to her when he said: *Behold thou shalt conceive in thy womb, and shalt bring forth a son; and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High.* (Luke 1:31–32). The event verified the prophecy of Isaias: *Behold a virgin shall conceive, and bear a son.* (Is. 7:14). Elizabeth also declared the same truth when, being filled with the Holy Ghost, she understood the Conception of the Son of God, and said: *Whence is this to me, that the mother of my Lord should come to me?* (Luke 1:43).

As the body of Christ was formed of the pure blood of the immaculate Virgin without the aid of man, as we have already said, and by the sole operation of the Holy Ghost, so also, at the moment of His Conception, His soul was enriched with an overflowing fullness of the Spirit of God, and a superabundance of all graces. For God gave not to Him, as to others adorned with holiness and grace, His Spirit by measure, as St. John testifies (*John 3:34*), but poured into His soul the plenitude of all graces so abundantly that *of his fullness we all have received.* (*John 1:16*).

Although possessing that Spirit by which holy men attain the adoption of sons of God, He cannot, however, be called the adopted son of God; for since He is the Son of God by nature, the grace, or name of adoption, can on no account be deemed applicable to Him.³

HOW TO PROFIT BY THE MYSTERY OF THE INCARNATION

These truths comprise the substance of what appears to demand explanation regarding the admirable mystery of the Conception. To reap from them abundant fruit for salvation the faithful should particularly recall, and frequently reflect, that it is God who assumed

3. On this subject see *Summa Theol.* 3a. xxiii. 4.

human flesh; that the manner in which He became man exceeds our comprehension, not to say our powers of expression; and finally, that He vouchsafed to become man in order that we men might be born again as children of God. When to these subjects they shall have given mature consideration, let them, in the humility of faith, believe and adore all the mysteries contained in this Article, and not indulge a curious inquisitiveness by investigating and scrutinizing them—an attempt scarcely ever unattended with danger.⁴

**Second Part of this Article:
“Born of the Virgin Mary”**

These words comprise another part of this Article. In its exposition the pastor should exercise considerable diligence, because the faithful are bound to believe that Jesus the Lord was not only conceived by the power of the Holy Ghost, but was also born of the Virgin Mary. The words of the Angel who first announced the happy tidings to the world declare with what joy and delight of soul this mystery of our faith should be meditated upon. *Behold*, said the Angel, *I bring you good tidings of great joy, that shall be to all the people.* (Luke 2:10). The same sentiments are clearly conveyed in the song chanted by the heavenly host: *Glory to God in the highest; and on earth peace to men of good will.* (Luke 2:14). Then began the fulfillment of the splendid promise made by God to Abraham, that in his seed *all the nations of the earth should one day be blessed* (Gen. 22:18); for Mary, whom we truly proclaim and venerate as Mother of God, because she brought forth Him who is at once God and man, was descended from King David.

THE NATIVITY OF CHRIST TRANSCENDS THE
ORDER OF NATURE

But as the Conception itself transcends the order

4. On the Conception of Christ see *Summa Theol.* 3a. xxxi-xxxiv.

of nature, so also the birth of Our Lord presents to our contemplation nothing but what is divine.

Besides, what is admirable beyond the power of thoughts or words to express, He is born of His Mother without any diminution of her maternal virginity, just as He afterwards went forth from the sepulchre while it was closed and sealed, and entered the room in which His disciples were assembled, the doors being shut (*John* 20:19); or, not to depart from everyday examples, just as the rays of the sun penetrate without breaking or injuring in the least the solid substance of glass, so after a like but more exalted manner did Jesus Christ come forth from His Mother’s womb without injury to her maternal virginity. This immaculate and perpetual virginity forms, therefore, the just theme of our eulogy. Such was the work of the Holy Ghost, who at the Conception and birth of the Son so favored the Virgin Mother as to impart to her fecundity while preserving inviolate her perpetual virginity.⁵

Christ Compared to Adam, Mary to Eve

The Apostle sometimes calls Jesus Christ the second Adam, and compares Him to the first Adam; for as in the first all men die, so in the second all are made alive (*1 Cor.* 15:21–22): and as in the natural order Adam was the father of the human race, so in the supernatural order Christ is the author of grace and of glory. (*Rom.* 5:14).

The Virgin Mother we may also compare to Eve, making the second Eve, that is, Mary, correspond to the first, as we have already shown that the second Adam, that is, Christ, corresponds to the first Adam. By believing the serpent, Eve brought malediction and death on mankind, and Mary, by believing the Angel, became the instrument of the divine goodness in bringing life and benediction to the human race. From Eve

5. On the Nativity of Christ see *Summa Theol.* 3a. xxxv, xxxvi.

we are born *children of wrath* (*Eph.* 2:3); from Mary we have received Jesus Christ, and through Him are regenerated children of grace. To Eve it was said: *In sorrow shalt thou bring forth children.* (*Gen.* 3:16). Mary was exempt from this law, for preserving her virginal integrity inviolate she brought forth Jesus the Son of God without experiencing, as we have already said, any sense of pain.

Types and Prophecies of the Conception and Nativity

The mysteries of this admirable Conception and Nativity being, therefore, so great and so numerous, it accorded with the plan of divine Providence to signify them by many types and prophecies. Hence the holy Fathers understood many things which we meet in the Sacred Scriptures to refer to these mysteries, particularly that gate of the sanctuary which Ezechiel saw closed (*Ezech.* 44:2); the stone cut out of the mountain without hands, which became a great mountain and filled the universe, of which we read in Daniel (*Dan.* 2:35); the rod of Aaron, which alone budded of all the rods of the princes of Israel (*Num.* 17:8); and the bush which Moses saw burn without being consumed. (*Exod.* 3:2).

The holy Evangelist describes in detail the history of the birth of Christ (*Luke* 2); but, as the pastor can easily recur to the Sacred Volume, it is unnecessary for us to say more on the subject.

Lessons which this Article Teaches

The pastor should labor to impress deeply on the minds and hearts of the faithful these mysteries, *which were written for our learning* (*Rom.* 15:4); first, that by the commemoration of so great a benefit they may make some return of gratitude to God, its author, and next, in order to place before their eyes, as a model for imitation, this striking and singular example of humility.

HUMILITY AND POVERTY OF CHRIST

What can be more useful, what better calculated to subdue the pride and haughtiness of the human heart, than to reflect frequently that God humbles Himself in such a manner as to assume our frailty and weakness, in order to communicate to us His glory; that God becomes man, and that He *at whose nod*, to use the words of Scripture, *the pillars of Heaven tremble and are affrighted* (Job 26:11), bows His supreme and infinite majesty to minister to man; that He whom the Angels adore in Heaven is born on earth! When such is the goodness of God towards us, what, I ask, should we not do to testify our obedience to His will? With what willingness and alacrity should we not love, embrace, and perform all the duties of humility?

The faithful should also consider the salutary lessons which Christ at His birth teaches before He begins to speak. He is born in poverty; He is born a stranger under a roof not His own; He is born in a lonely crib; He is born in the depth of winter! For St. Luke writes as follows: *And it came to pass, that when they were there, her days were accomplished, that she should be delivered. And she brought forth her first-born, and wrapped him up in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.* (Luke 2:6–7). Could the Evangelist have described under more humble terms the majesty and glory that filled the heavens and the earth? He does not say, there was no room in the inn, but there was no room for *him* who says, *the world is mine, and the fullness thereof.* (Ps. 49:12). As another Evangelist has expressed it: *He came unto his own, and his own received him not.* (John 1:11).

ELEVATION AND DIGNITY OF MAN

When the faithful have placed these things before their eyes, let them also reflect that God condescended to assume the lowliness and frailty of our flesh in order

to exalt man to the highest degree of dignity. This single reflection, that He who is true and perfect God became man, supplies sufficient proof of the exalted dignity conferred on the human race by the divine bounty; since we may now glory that the Son of God is bone of our bone, and flesh of our flesh, a privilege not given to Angels, *for nowhere*, says the Apostle, *doth he take hold of the Angels: but of the seed of Abraham he taketh hold.* (Heb. 2:16).

DUTY OF SPIRITUAL NATIVITY

We must also take care lest to our great injury it should happen that just as there was no room for Him in the inn at Bethlehem, in which to be born, so likewise now, after He has been born in the flesh, He should find no room in our hearts in which to be born spiritually. For since He is most desirous of our salvation, this spiritual birth is the object of His most earnest solicitude.

As, then, by the power of the Holy Ghost, and in a manner superior to the order of nature, He was made man and was born, was holy and even holiness itself, so does it become our duty to be born, *not of blood, nor of the will of the flesh, but of God* (John 1:13); to walk as new creatures *in newness of spirit* (Rom. 6:4-5; 7:6), and to preserve that holiness and purity of soul which so much becomes men regenerated by the Spirit of God. Thus shall we reflect some faint image of the holy Conception and Nativity of the Son of God, which are the objects of our firm faith, and believing which we revere and adore the wisdom of God in a mystery *which is hidden.* (1 Cor. 2:7).