

# 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**

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**THE HOLY BIBLE**  
**DOUAY-RHEIMS VERSION**

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

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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

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\*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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OF ALL THE  
BOOKS OF THE OLD TESTAMENT

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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.*

**I**N the beginning God created heaven, and earth.<sup>a</sup>

2 <sup>b</sup> 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: <sup>c</sup> 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 <sup>d</sup> 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, <sup>e</sup> 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, <sup>f</sup> 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 <sup>l</sup> 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.*

**S**O 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; Eccles. 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* Eccles. 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 <sup>o</sup>The 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: <sup>p</sup>for 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: <sup>q</sup>This now is bone of my bones, and flesh of my flesh; she

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

24 <sup>r</sup>Wherefore a man shall leave father and mother, and shall cleave to his wife: <sup>s</sup>and 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.*

**N**OW 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: <sup>t</sup>No, 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: <sup>u</sup>and 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.

<sup>o</sup> Ecclus. 24:35.—<sup>p</sup> Ps. 146:4.

<sup>q</sup> 1 Cor. 11:9; Eph. 5:31.—<sup>r</sup> Matt. 19:5; Mark 10:7.

<sup>s</sup> 1 Cor. 6:16.—<sup>t</sup> 2 Cor. 11:3.

<sup>u</sup> 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, <sup>v</sup> 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. <sup>w</sup>

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. <sup>x</sup>

20 <sup>y</sup> 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

<sup>v</sup> Is. 49:23; 65:25; Mich. 7:17; Ps. 72:9.

<sup>w</sup> Apoc. 12; Gen. 49:17; 1 Cor. 14:34.

<sup>x</sup> Gen. 18:27.—<sup>y</sup> 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 <sup>z</sup> 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 <sup>a</sup> 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 <sup>b</sup> 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. <sup>c</sup>

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

<sup>z</sup> A. M. 2, Ante C. 4002.—<sup>a</sup> Heb. 11:4.

<sup>b</sup> A. M. 18, Ante C. 3876.—<sup>c</sup> 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.<sup>d</sup>

25 Adam also knew his wife again: and she brought forth a son, and called his name<sup>e</sup> 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.*

**T**HIS is the book of the generation of Adam. In the day that God created man,<sup>f</sup> 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<sup>g</sup> 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.<sup>h</sup>

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

<sup>d</sup> Matt. 18:22.—*e* A.M. 130, Ante C. 3874.

<sup>f</sup> 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

<sup>g</sup> 1 Par. 1:1.

<sup>h</sup> 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.<sup>i</sup>

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 <sup>j</sup>Noe, 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.*

**A**ND 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: <sup>k</sup>My 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.<sup>l</sup>

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,<sup>m</sup>

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.

<sup>i</sup> A. M. 987, Ante C. 3017.—<sup>j</sup> A. M. 1056, Ante C. 2948.  
<sup>k</sup> A. M. 1536, Ante C. 2468.

<sup>l</sup> Bar. 3:26; Amos 2:9; Wis. 14:6;  
Ecclus. 16:8.—<sup>m</sup> 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: <sup>n</sup>Noe 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.<sup>o</sup>

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.*

**A**ND 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.<sup>p</sup>

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 <sup>q</sup>And 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, <sup>r</sup>in 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.

<sup>n</sup> Ecclus. 44:17—<sup>o</sup> 1 Ptr. 3:20; 2 Ptr. 2:5.

<sup>p</sup> Heb. 11:7; 2 Ptr. 2:5.

<sup>q</sup> Matt. 24:37; Luke 17:26; 1 Ptr. 3:20.

<sup>r</sup> 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 <sup>s</sup> 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.*

**A**ND 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,

<sup>s</sup> 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: <sup>t</sup>increase 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: <sup>u</sup>for 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.*

**A**ND God blessed Noe and his sons. And he said to them: <sup>v</sup>Increase 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: <sup>w</sup>

4 Saving that flesh with blood you shall not eat. <sup>x</sup>

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 <sup>y</sup>Whosoever shall shed man's blood, his blood shall be shed: for man was made to the image of God. <sup>z</sup>

7 <sup>a</sup>But 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 <sup>b</sup>I 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 <sup>c</sup>And 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,

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

<sup>x</sup> Lev. 17:14; Acts 15:29.—<sup>y</sup> Matt. 26:52.  
<sup>z</sup> Apoc. 13:19.—<sup>a</sup> Gen. 1:28 and 8:17.  
<sup>b</sup> Is. 54:2.—<sup>c</sup> 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.*

**T**HESE are the generations of the sons of Noe: Sem, Cham, and Japheth: and unto them sons were born after the flood. <sup>d</sup>

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 Chasluim; 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: <sup>e</sup> 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.*

**A**ND the earth was of one tongue, <sup>f</sup> 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.

<sup>e</sup> 1 Par. 1:17.—<sup>f</sup> Wis. 10:5.—<sup>g</sup> 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. <sup>g</sup>

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: <sup>h</sup> 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 <sup>i</sup> 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 <sup>j</sup> And Nachor lived after he begot Thare, a hundred and nineteen years: and begot sons and daughters.

<sup>h</sup> 1 Par. 1:17.—<sup>i</sup> 1 Par. 1:19.  
<sup>j</sup> 1 Par. 1:26.

26 <sup>k</sup> 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 <sup>l</sup> 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.*

**A**ND the Lord said to Abram: <sup>m</sup> 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 <sup>n</sup> 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.<sup>o</sup>

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: <sup>p</sup> 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; <sup>q</sup> 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 <sup>r</sup> 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

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

<sup>p</sup> Gal. 3:17; Gen. 13:14, and 15:18, and 26:2;  
Deut. 34:4.—<sup>q</sup> A. M. 2084,  
A. C. 1920.—<sup>r</sup> 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.*

**A**ND 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 <sup>s</sup> 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: <sup>t</sup> 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: <sup>u</sup> 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.*

**A**ND 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. <sup>v</sup>

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

5 And in the fourteenth year <sup>w</sup> 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:

<sup>s</sup> Gen. 12:7.—<sup>t</sup> Gen. 36:7.—<sup>u</sup> Gen. 12:7;  
Gen. 15:18, and 26:4; Deut. 34:4.

<sup>v</sup> Gen. 19:24.  
<sup>w</sup> 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 <sup>x</sup> 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.*

**N**OW when these things were done, <sup>y</sup> 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: <sup>z</sup> Look up to heaven and number the stars, if thou canst. And he said to him: So shall thy seed be.

6 <sup>a</sup> 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 <sup>b</sup> 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

<sup>x</sup> Heb. 7:1.—<sup>y</sup> A. M. 2092, A. C. 1912.—<sup>z</sup> Rom. 4:18.

<sup>a</sup> Rom. 4:3; Gal. 3:6; Jas. 2:23.—<sup>b</sup> 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: <sup>c</sup> 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 <sup>d</sup> 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.*

**N**OW 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, <sup>e</sup> 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. <sup>f</sup>

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.*

**A**ND 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.

<sup>c</sup> Acts 7:6.—<sup>d</sup> 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.

<sup>e</sup> A. M. 2093, Ante C. 1911.  
<sup>f</sup> 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: <sup>g</sup> 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 <sup>h</sup> 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: <sup>i</sup> 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 <sup>j</sup> 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

<sup>g</sup> Acts 7:8.—<sup>h</sup> Rom. 4:11; Lev. 12:3; Luke 2:21.

<sup>i</sup> Gen. 18:10, and 21:2.—<sup>j</sup> 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: <sup>k</sup> 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 <sup>l</sup> 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 <sup>m</sup> 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

<sup>k</sup> Gen. 17:19; Gen. 21:1; Rom. 9:9.

<sup>l</sup> 1 Ptr. 3:6.—<sup>m</sup> 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 <sup>n</sup> 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. <sup>o</sup> 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, <sup>p</sup> 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 <sup>q</sup> 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 <sup>r</sup> 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 <sup>s</sup> 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 <sup>t</sup> 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,<sup>u</sup>

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

<sup>s</sup> Deut. 29:23; Is. 13:19; Jer. 50:40;  
<sup>u</sup> 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.*

**A**BRAMHAM <sup>v</sup> 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.—<sup>t</sup> Luke 17:32.  
<sup>u</sup> Gen. 18:1.—<sup>v</sup> A. M. 2107.

12 Howbeit, otherwise also she is truly my sister, <sup>w</sup> 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: <sup>x</sup> 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.*

**A**ND the Lord visited <sup>y</sup> Sara, as he had promised: and fulfilled what he had spoken.

2 <sup>z</sup> 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.<sup>a</sup>

4 And he circumcised him the eighth day, <sup>b</sup> 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.

<sup>w</sup> Gen. 12:13, and 11:29.—<sup>x</sup> Gen. 21:23.

<sup>y</sup> Gen. 17:19, and 18:10.—<sup>z</sup> Gal. 4:23; Heb. 11:11.

<sup>a</sup> 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: <sup>c</sup> 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.<sup>d</sup> 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

<sup>b</sup> Gen. 17:10; Matt. 1:2.

<sup>c</sup> Rom. 9:7; Heb. 11:18;

<sup>d</sup> A. M. 2113, Ante C. 1891.

wilt not hurt me, nor my posterity, nor my stock: but according to the kindness <sup>e</sup> 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.*

**A**FTER these things, <sup>f</sup> God tempted Abraham, <sup>g</sup> 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 <sup>h</sup> 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:

<sup>e</sup> Gen. 20:13.

<sup>f</sup> Jdth. 8:22; Heb. 11:17.

<sup>g</sup> A. M. 2135, Ante C. 1869.

<sup>h</sup> 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 <sup>i</sup> 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 <sup>j</sup> 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.*

**A**ND Sara lived a hundred and twenty-seven years.

2 And she died <sup>k</sup> 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 <sup>l</sup> Mambre, this is Hebron in the land of Chanaan.

<sup>i</sup> Ps. 104:9; Ecclus. 44:21; 1 Mach. 2:52;

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

<sup>j</sup> Gen. 12:3, and 18:18; Gen. 26:4;

Ecclus. 44:25; Acts 3:25.

<sup>k</sup> A. M. 2145, Ante C. 1859.

<sup>l</sup> 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.*

**N**OW Abraham was old;<sup>m</sup> and advanced in age: and the Lord had blessed him in all things.

2 <sup>n</sup> And he said to the elder servant of his house, who was ruler over all he had: <sup>o</sup> 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: <sup>p</sup> 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.<sup>q</sup>

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:<sup>r</sup>

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

<sup>m</sup> 140 years.—<sup>n</sup> A. M. 2148, Ante C. 1856.  
<sup>o</sup> Gen. 47:29.

<sup>p</sup> Gen. 12:7, and 13:15, and 15:8.  
<sup>q</sup> Gen. 26:2.—<sup>r</sup> 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 <sup>s</sup> 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: <sup>t</sup>

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, <sup>u</sup> 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. <sup>v</sup> 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.

<sup>s</sup> Gen. 16:14.

<sup>t</sup> 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.

<sup>u</sup> A. M. 2183, Ante C. 1821.

<sup>v</sup> 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.<sup>w</sup>

17 And the years of Ismael's life were a hundred and thirty-seven, and decaying he died, <sup>x</sup> 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, <sup>y</sup> 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: <sup>z</sup> 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 <sup>a</sup> He that came forth first was red, and hairy like a skin: and his name was called Esau. <sup>b</sup> 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. <sup>c</sup>

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.<sup>d</sup>

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.*

**A**ND 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.<sup>e</sup>

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, <sup>f</sup> 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.<sup>g</sup>

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.<sup>h</sup>

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, <sup>i</sup> Judith the daughter of Beeri the Hethite, and Basemath the daughter of Elon of the same place.

35 <sup>j</sup> 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.*

**N**OW 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. <sup>k</sup>

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,

<sup>h</sup> Ps. 4:1.—<sup>i</sup> A. M. 2208, Ante C. 1796.

CHAP. 26. VER. 19. *Torrent.* That is, a channel where sometimes a torrent or violent stream had run.

<sup>j</sup> Gen. 27:46.—<sup>k</sup> 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: <sup>l</sup> 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, <sup>m</sup>

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: <sup>n</sup> 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: <sup>o</sup> 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.*

**A**ND Isaac called Jacob, and blessed him, and charged him, saying: Take not a wife of the stock of Chanaan: <sup>p</sup>

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 <sup>q</sup> 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

<sup>l</sup> Gen. 25:34.—<sup>m</sup> Heb. 11:20.  
<sup>n</sup> Abd. 1:10.

<sup>o</sup> Gen. 26:35.—<sup>p</sup> A. M. 2245.  
<sup>q</sup> 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: <sup>r</sup> 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: <sup>s</sup> 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. <sup>t</sup>

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.*

**T**HEN Jacob went on in his journey, and came into the east country. <sup>u</sup>

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

<sup>r</sup> Gen. 35:1, and 48:3.—<sup>s</sup> Deut. 12:20, and 19:8;

Gen. 26:4.—<sup>t</sup> Gen. 31:13.—<sup>u</sup> 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.<sup>v</sup>

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, <sup>w</sup> 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, <sup>x</sup> 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: <sup>y</sup> 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.<sup>z</sup> 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.*

**A**ND 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, <sup>a</sup> 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.*

**B**UT 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,<sup>b</sup> 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,<sup>c</sup> 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

<sup>b</sup> A. M. 2265, Ante C. 1739.

<sup>c</sup> 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: <sup>d</sup>Take 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,



BALTIMORE  
CATECHISM  
ONE

*Also known as*  
A CATECHISM  
*of* CHRISTIAN DOCTRINE  
NO. 1

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Archbishop of New York  
New York, April 6, 1885

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† James Gibbons  
Archbishop of Baltimore  
Apostolic Delegate  
Baltimore, April 6, 1885

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Imprimatur: Patrick Cardinal Hayes  
Archbishop of New York  
New York, November 26, 1932

# BALTIMORE CATECHISM ONE

*Prepared and Enjoined by Order of  
The Third Plenary Council of Baltimore*

WITH PHONETICIZED WORDS,  
AND WORD MEANINGS

QUESTIONS NUMBERED TO AGREE WITH  
“EXPLANATION OF THE BALTIMORE CATECHISM”

*With Prayers and Hymns*



TAN · CLASSICS

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## P R A Y E R S

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### *The Lord's Prayer*

Our Father, Who art in Heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in Heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us: and lead us not into temptation, but deliver us from evil. Amen.

### *The Angelical Salutation*

Hail Mary, full of grace! The Lord is with thee: blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

### *The Apostles' Creed*

I believe in God, the Father Almighty, Creator of Heaven and earth; and in Jesus Christ, His only Son, Our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified; died, and was buried. He descended into Hell; the third day He arose again from the dead; He ascended into Heaven, sitteth at the right hand of God, the Father Almighty; from thence He shall come to judge the living and the dead.

I believe in the Holy Ghost, the Holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

### *The Confiteor*

I confess to Almighty God, to Blessed Mary, ever Virgin, to Blessed Michael the Archangel, to Blessed John the Baptist, to the Holy Apostles Peter and Paul, and to all the Saints, that I have sinned exceedingly in thought, word and deed, through my fault, through my fault, through my most grievous fault. Therefore, I beseech Blessed Mary, ever Virgin, Blessed Michael the Archangel, Blessed John the Baptist, the Holy Apostles Peter and Paul, and all the Saints, to pray to the Lord our God for me.

May the Almighty God have mercy on me, and forgive me my sins, and bring me to everlasting life. Amen.

May the Almighty and merciful Lord grant me pardon, absolution and remission of all my sins. Amen.

*An Act of Faith*

O my God! I firmly believe that Thou art one God in three Divine Persons, Father, Son, and Holy Ghost; I believe that Thy Divine Son became man, and died for our sins, and that He will come to judge the living and the dead. I believe these and all the truths which the Holy Catholic Church teaches, because Thou hast revealed them, who canst neither deceive nor be deceived.

*An Act of Hope*

O my God! Relying on Thy infinite goodness and promises, I hope to obtain pardon of my sins, the help of Thy grace, and life everlasting, through the merits of Jesus Christ, my Lord and Redeemer.

*An Act of Love*

O my God! I love Thee above all things, with my whole heart and soul, because Thou art all-good and worthy of all love. I love my neighbor as myself for the love of Thee. I forgive all who have injured me, and ask pardon of all whom I have injured.

*An Act of Contrition*

O my God! I am heartily sorry for having offended Thee, and I detest all my sins, because I dread the loss of Heaven and the pains of Hell, but most of all because they offend Thee, my God, who art all-good and deserving of all my love. I firmly resolve, with the help of Thy grace, to confess my sins, to do penance, and to amend my life.

*The Blessing before Meals*

✠ Bless us, O Lord! and these Thy gifts, which we are about to receive from Thy bounty, through Christ Our Lord. Amen.

*Grace after Meals*

✠ We give Thee thanks for all Thy benefits, O Almighty God, who livest and reignest forever; and may the souls of the faithful departed through the mercy of God, rest in peace. Amen.

*The Manner in Which a Lay Person  
Is to Baptize in Case of Necessity*

*Pour common water on the head or face of the person to be baptized, and say while pouring it:*

“I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.”

N.B. Any person of either sex who has reached the use of reason can baptize in case of necessity, but the same person must say the words while pouring the water.

# CATECHISM

KEY TO  
PRONUNCIATION

ā as in face	ě as in edge	ū as in huge
â as in chocolate	ē as in baker	ů as in up
â as in dare	ī as in like	û as in burn
ǎ as in act	ĭ as in fin	ōō as in mood
ä as in farm	ō as in old	oo as in brook
á as in tall	ô as in or	ou as in out
ē as in eve	ǒ as in oft	



## LESSON FIRST

### *On the End of Man*

**A-pos'tles** (â-pôs''lz), the twelve men chosen by Christ to carry on His work.

**Chief** (chêf), the most important.

**Com-posed'** (kôm-pôzd'), made up of.

**Cre-a'tor** (krê-â'têr), the One who made all things out of nothing.

**Cre-a'ture** (krê'tūr), everything made by God out of nothing.

**Creed** (krêd), a list of the principal truths of faith in a few words.

**End**, the purpose for which we are made.

**Serve** (sêrv), to do His holy will.

**Soul** (sôl), the spirit in man giving life to the body.

**Wor'ship** (wûr'shîp), to pay God the honor due Him alone, to adore.

#### **1. Q. Who made the world?**

A. God made the world.

#### **2. Q. Who is God?**

A. God is the Creator of Heaven and earth, and of all things.

#### **3. Q. What is man?**

A. Man is a creature composed of body and soul, and made to the image and likeness of God.

#### **6. Q. Why did God make you?**

A. God made me to know Him, to love Him, and to serve Him in this world, and to be happy with Him forever in Heaven.

**9. Q. What must we do to save our souls?**

A. To save our souls we must worship God by faith, hope, and charity; that is, we must believe in Him, hope in Him, and love Him with all our heart.

**10. Q. How shall we know the things which we are to believe?**

A. We shall know the things which we are to believe from the Catholic Church, through which God speaks to us.

**11. Q. Where shall we find the chief truths which the Church teaches?**

A. We shall find the chief truths which the Church teaches in the Apostles' Creed.

**12. Say the Apostles' Creed.**





## LESSON SECOND

### *On God and His Perfections*

---

<b>Im-pos'si-ble</b> (im-pös'ï-b'l), can not be done.	<b>Per'fect</b> (pér'fěkt), so good that nothing can be better.
<b>In'fi-nite'ly</b> (in'fï-nit'li), beyond measure.	<b>Per-fec'tions</b> (pēr-fěk'shūnz), good qualities.
<b>Mer'ci-ful</b> (mûr'sï-fül), kind, and forgiving.	<b>Se'cret</b> (sē'krět), known only to myself.

**13. Q. What is God?**

A. God is a spirit infinitely perfect.

**14. Q. Had God a beginning?**

A. God had no beginning; He always was and He always will be.

**15. Q. Where is God?**

A. God is everywhere.

**16. Q. If God is everywhere, why do we not see Him?**

A. We do not see God, because He is a pure spirit and cannot be seen with bodily eyes.

**17. Q. Does God see us?**

A. God sees us and watches over us.

**18. Q. Does God know all things?**

A. God knows all things, even our most secret thoughts, words, and actions.

**19. Q. Can God do all things?**

A. God can do all things, and nothing is hard or impossible to Him.

**20. Q. Is God just, holy, and merciful?**

A. God is all just, all holy, all merciful, as He is infinitely perfect.



## LESSON THIRD

### *On the Unity and Trinity of God*

---

<b>Dis-tinct'</b> (dīs-tīnkt'), separate, different.	<b>In'fi-nite</b> (īn'fī-nīt), the most perfect possible.
<b>Di-vine' Na'ture</b> (dī-vīn' nā'tūr), that which is one in God.	<b>Su-preme'</b> (sū-prēm'), above all.
<b>E'qual</b> (ē'kwāl), another just as great and perfect as Himself.	<b>Trin'i-ty</b> (trīn'ī-tī), three in one.
	<b>U'ni-ty</b> (ū'nī-tī), being only one.

**21. Q. Is there but one God?**

A. Yes; there is but one God.

**22. Q. Why can there be but one God?**

A. There can be but one God, because God, being supreme and infinite, cannot have an equal.

**23. Q. How many Persons are there in God?**

A. In God there are three Divine Persons, really distinct, and equal in all things—the Father, the Son, and the Holy Ghost.

**24. Q. Is the Father God?**

A. The Father is God and the first Person of the Blessed Trinity.

**25. Q. Is the Son God?**

A. The Son is God and the second Person of the Blessed Trinity.

**26. Q. Is the Holy Ghost God?**

A. The Holy Ghost is God and the third Person of the Blessed Trinity.

**27. Q. What is the Blessed Trinity?**

A. The Blessed Trinity is one God in three Divine Persons.

**28. Q. Are the three Divine Persons one and the same God?**

A. The three Divine Persons are one and the same God, having one and the same Divine Nature.

BALTIMORE  
CATECHISM  
TWO

*Also known as*  
A CATECHISM  
*of* CHRISTIAN DOCTRINE  
NO. 2

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## LESSON FIRST

### *On the End of Man*

- 
- A-pos'tles** (ă-pôs'łz), the twelve men chosen by Christ to carry on His work.
- Chief** (chēf), the most important.
- Com-posed'** (kôm-pôzd'), made up of.
- Cre-a'tor** (krē-ā'tēr), the One who made all things out of nothing.
- Cre-a'ture** (krē'tūr), everything made by God out of nothing.
- Creed** (krēd), a list of the principal truths of faith in a few words.
- Cru'ci-fied** (krū'sī-fīd), nailed hands and feet to a cross.
- End**, the purpose for which he was made.
- Ev'er-last'ing** (ěv'ěr-lăst'ing), that never comes to an end.
- Free will**, power to choose the right or wrong.
- Know**, to learn all we can about.
- Serve** (sērv), to do His holy will.
- Soul**, the spirit in man giving life to the body.
- Spir'it** (spīr'īt), a living being which cannot be seen or touched.
- Un'der-stand'ing** (ŭn'dēr-stănd'ing), the power of knowing right from wrong.
- Wor'ship** (wūr'shīp), to pay God the honor due Him alone, to adore.

**1. Q. Who made the world?**

A. God made the world.

**2. Q. Who is God?**

A. God is the Creator of heaven and earth, and of all things.

**3. Q. What is man?**

A. Man is a creature composed of body and soul, and made to the image and likeness of God.

- 4. Q. Is this likeness in the body or in the soul?**  
A. This likeness is chiefly in the soul.
- 5. Q. How is the soul like to God?**  
A. The soul is like God because it is a spirit that will never die, and has understanding and free will.
- 6. Q. Why did God make you?**  
A. God made me to know Him, to love Him, and to serve Him in this world, and to be happy with Him forever in the next.
- 7. Q. Of which must we take more care, our soul or our body?**  
A. We must take more care of our soul than of our body.
- 8. Q. Why must we take more care of our soul than of our body?**  
A. We must take more care of our soul than of our body, because in losing our soul we lose God and everlasting happiness.
- 9. Q. What must we do to save our souls?**  
A. To save our souls we must worship God by faith, hope, and charity; that is, we must believe in Him, hope in Him, and love Him with all our heart.
- 10. Q. How shall we know the things which we are to believe?**  
A. We shall know the things which we are to believe from the Catholic Church, through which God speaks to us.
- 11. Q. Where shall we find the chief truths which the Church teaches?**  
A. We shall find the chief truths which the Church teaches in the Apostles' Creed.

**12. Q. Say the Apostles' Creed.**

A. I believe in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified; died, and was buried. He descended into Hell; the third day He arose again from the dead; He ascended into Heaven, and sitteth at the right hand of God, the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.



## LESSON SECOND

### *On God and His Perfections*

---

<b>Im-pos'si-ble</b> (ĩm-pös'ĩ-b'l), can not be done.	<b>Per'fect</b> (pēr'fekt), so good that nothing can be better.
<b>In'fi-nite-ly</b> (ĩn'fĩ-nĩt-lĩ), beyond measure.	<b>Per-fec'tions</b> (pēr-fĕk'shũnz), good qualities.
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A. God is all just, all holy, all merciful, as He is infinitely perfect.



## LESSON THIRD

### *On the Unity and Trinity of God*

---

<b>Dis-tinct'</b> (dīs-tīnkt'), separate, different.	<b>In'fi-nite</b> (in'fī-nīt), without limit.
<b>Di-vine'</b> (dī-vīn'), having the nature of God.	<b>Sub'stance</b> (süb'stäns), the very heart of a thing.
<b>Di-vine' Na'ture</b> (nā'tūr), that which is one in God.	<b>Su-preme'</b> (sū-prēm'), above all.
<b>E'qual</b> (ē'kwäl), another just as great and perfect as Himself.	<b>Trin'i-ty</b> (trīn'ī-tī), three in one.
	<b>U'ni-ty</b> (ū'nī-tī), being only one.

**21. Q. Is there but one God?**

A. Yes; there is but one God.

**22. Q. Why can there be but one God?**

A. There can be but one God, because God, being supreme and infinite, cannot have an equal.

**23. Q. How many Persons are there in God?**

A. In God there are three Divine Persons, really distinct, and equal in all things—the Father, the Son, and the Holy Ghost.

**24. Q. Is the Father God?**

A. The Father is God and the first Person of the Blessed Trinity.

**25. Q. Is the Son God?**

A. The Son is God and the second Person of the Blessed Trinity.

**26. Q. Is the Holy Ghost God?**

A. The Holy Ghost is God and the third Person of the Blessed Trinity.

**27. Q. What do you mean by the Blessed Trinity?**

A. By the Blessed Trinity I mean one God in three Divine Persons.

**28. Q. Are the three Divine Persons equal in all things?**

A. The three Divine Persons are equal in all things.

**29. Q. Are the three Divine Persons one and the same God?**

A. The three Divine Persons are one and the same God, having one and the same Divine Nature and substance.

**30. Q. Can we fully understand how the three Divine Persons are one and the same God?**

A. We cannot fully understand how the three Divine Persons are one and the same God, because this is a mystery.

**31. Q. What is a mystery?**

A. A mystery is a truth which we cannot fully understand.



BALTIMORE  
CATECHISM  
THREE

*Also known as*  
A CATECHISM  
*of* CHRISTIAN DOCTRINE  
NO. 3

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## THE LORD'S PRAYER

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**1. Q. Say the Lord's Prayer.**

A. Our Father, who art in Heaven, hallowed be Thy name. Thy kingdom come; Thy will be done on earth as it is in Heaven. Give us this day our daily bread and forgive us our trespasses as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil. Amen.

**2. Q. Who made the Lord's Prayer?**

A. Our Lord Himself made the Lord's Prayer for the use of His disciples and of all the faithful.

**3. Q. Why is the "Our Father" the most excellent of all prayers?**

A. The "Our Father" is the most excellent of all prayers because Our Lord Himself made it and because its petitions ask for all we can need for soul or body.

**4. Q. How is the Lord's Prayer divided?**

A. The Lord's Prayer is divided into seven requests or petitions. Three of these petitions refer to God's honor and glory, and the remaining four to our corporeal or spiritual wants.

**5. Q. Whom do we address as "Our Father" when we say the Lord's Prayer?**

A. When we say "Our Father" in the Lord's Prayer we address Almighty God, Father, Son and Holy Ghost united in the adorable Trinity.

**6. Q. Why do we say “our” and not “my” Father?**

A. We say “our” and not “my” Father to remind us that through our creation and redemption, we are all members of the great human family of which God is the Father; and that we should pray for and help one another.

**7. Q. Why do we call God Father?**

A. We call God Father because He does for us what a good father should do for his children. He gives us our existence; He protects us; He provides for us and teaches us; and because the name of “Father” fills us with love and reverence for Him, and with confidence in Him.

**8. Q. Why do we say “Who art in Heaven” if God is everywhere?**

A. We say “Who art in Heaven” to put us in mind: 1) that Heaven is our true home for which we were created; 2) that in Heaven we shall see God face to face as He is; 3) that Heaven is the place where God will be for all eternity, with the Blessed.

**9. Q. What does “Hallowed be Thy Name” mean?**

A. Hallowed means set apart for a holy or sacred use, and thus comes to mean treated or praised as holy or sacred. “Thy name” means God Himself and all relating to Him, and by this petition we ask that God may be known, loved and served by all.

**10. Q. What do we ask for in the petition: “Thy kingdom come”?**

A. In the petition “Thy kingdom come” we ask: 1) that God may reign in the souls of all men by His grace, so that they may attain eternal salvation; 2) that the true Church—Christ’s kingdom—may spread upon earth till all men embrace the true religion.

**11. Q. Who do God's Will in Heaven?**

A. In Heaven the angels and Saints do God's Will perfectly. They never disobey or even wish to disobey Him. In the petition, "Thy Will be done on earth as it is in Heaven," we pray that all God's creatures may imitate the angels and Saints in Heaven by never offending Him.

**12. Q. What do we ask for by "our daily bread"?**

A. In the petition for "our daily bread" we ask not merely for bread, but for all that we need for the good of our body or soul.

**13. Q. Why do we say "daily"?**

A. We say "daily" to teach us that we are not to be avaricious but only prudent in providing for our wants; and that we are to have great confidence in the Providence of God.

**14. Q. What do "trespasses" mean?**

A. "Trespasses" mean here injuries done or offenses given to another, and when God is the person offended, "trespasses" mean sins.

**15. Q. What do you mean by "forgive us our trespasses as we forgive those who trespass against us"?**

A. In this petition we declare to God that we have forgiven all who have injured or offended us, and ask Him to reward us by pardoning our sins.

**16. Q. When may we be said to forgive those who trespass against us?**

A. We may be said to forgive our enemies when we act and, as far as possible, feel toward them as if they had never injured us.

**17. Q. What is temptation?**

A. A temptation is anything that incites, provokes, or urges us to offend God.



**18. Q. What is the best means of overcoming temptation?**

A. The best means of overcoming temptation is to resist its very beginning, by turning our attention from it; by praying for help to resist it; and by doing the opposite of what we are tempted to do.

**19. Q. Does God tempt us to sin?**

A. God does not tempt us to sin; but He permits us to be tempted to try our fidelity or punish our pride; and to give us an opportunity of meriting rewards for ourselves by overcoming the temptations.

**20. Q. Can we always resist temptation?**

A. We can always resist temptation if we wish, for God always gives us sufficient grace and never permits us to be tempted above our strength.

**21. Q. Is it a sin to be tempted?**

A. It is not a sin to be tempted, because we cannot prevent it. It is sinful only to consent or yield to the temptation or needlessly expose ourselves to it.

**22. Q. From what do our temptations come?**

A. Our temptations come either from the devil, our spiritual enemy, or from the world; that is, the wicked persons, places, or things in the world; or from the flesh; that is, our body with its strong passions and evil inclinations.

**23. Q. Should we seek temptation for the sake of overcoming it?**

A. We must not expose ourselves to temptation, but, on the contrary, carefully avoid it, yet resist it bravely when it assails us.

**24. Q. From what evil do we ask to be delivered?**

A. We ask to be delivered from every evil of body and mind, but particularly to be delivered from sin, which is the greatest of all evils.

**25. Q. What does "Amen" mean?**

A. "Amen" means, "so be it" and expresses a desire that the petition may be granted.

**26. Q. What does Christian mean?**

A. A Christian is a baptized person who professes to believe all that Christ has taught, and to do all that He has commanded as necessary for our salvation.



## THE ANGELICAL SALUTATION

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**27. Q. Say the Angelical Salutation (Hail Mary).**

A. Hail Mary, full of grace! the Lord is with thee. Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

**28. Q. What is a salutation?**

A. A salutation is the customary words or actions by which the people of a country greet one another.

**29. Q. Why is this salutation called angelical?**

A. This salutation is called angelical because it was given by an angel.

**30. Q. What does “hail” mean?**

A. “Hail” means, “I wish you health.” It is an exclamation of respectful greeting.

**31. Q. How is the “Hail Mary” divided?**

A. The “Hail Mary” is divided into two parts. The first part, made by the angel Gabriel and St. Elizabeth, contains the praises of the Mother of God; and the second part, added by the Church, begs her intercession for sinners.

- 32. Q. Why is the “Hail Mary” usually placed after the Lord’s Prayer?**
- A. The “Hail Mary” is usually placed after the “Our Father” because it is an inspired prayer, the most excellent after the Lord’s Prayer, and also that the Blessed Mother may, by her powerful intercession, aid us in obtaining what we ask.
- 33. Q. Who was St. Elizabeth?**
- A. St. Elizabeth was the mother of St. John the Baptist and the cousin of the Blessed Virgin.
- 34. Q. What answer did the Blessed Virgin make to the words of St. Elizabeth?**
- A. The Blessed Virgin answered St. Elizabeth in the words of the beautiful Magnificat.
- 35. Q. What is the Magnificat?**
- A. The Magnificat is the splendid canticle or hymn in which the Blessed Virgin praises God and returns Him thanks for the great things He has done for her. It is usually sung at Vespers in the Church.
- 36. Q. Why do we address Mary as “full of grace”?**
- A. We address Mary as “full of grace” because she was never guilty of the slightest sin, was endowed with every virtue, and was blessed with a constant increase of grace in her soul.
- 37. Q. Why do we say “the Lord is with thee”?**
- A. We say “the Lord is with thee,” for besides being with her as He is with all His creatures on account of His presence everywhere, and as He is with the good on account of their virtue, He is with Mary in a very special manner on account of her dignity as Mother of His Son.

**38. Q. Why is Mary called “blessed amongst women”?**

A. Mary is called “blessed amongst women” on account of her personal holiness, her great dignity as Mother of God, and her freedom from original sin.

**39. Q. Why is Mary called “holy”?**

A. Mary is called “holy” because one full of grace and endowed with every virtue must be holy.

**40. Q. Why do we need Mary’s prayers at the hour of death?**

A. We need Mary’s prayers at the hour of death because at that time our salvation is in greatest danger, and our spiritual enemies most anxious to overcome us.

**41. Q. Why do we say the “Hail Mary”?**

A. We say the “Hail Mary” to put us in mind of the Incarnation, and to show our devotion to the Mother of God, and our confidence in her assistance.

**42. Q. In what form of prayer is the “Hail Mary” most frequently repeated?**

A. The “Hail Mary” is most frequently repeated in the recitation of the Rosary or beads.

**43. Q. What is the Angelus?**

A. The Angelus is a prayer giving a brief history of the Incarnation.

**44. Q. Say the Angelus.**

A. The angel of the Lord declared unto Mary. And she conceived of the Holy Ghost. Hail Mary, etc. Behold the handmaid of the Lord. Be it done unto me according to Thy Word. Hail Mary, etc. And the Word was made flesh. And dwelt among us. Hail Mary, etc. Pray for us, O Holy Mother of God! That we may be made worthy of the promises of Christ.

Let us pray:

Pour forth, we beseech Thee, O Lord, Thy grace into our hearts that we to whom the Incarnation of Christ Thy Son was made known by the message of an angel, may, by His Passion and cross, be brought to the glory of His resurrection, through the same Christ Our Lord. Amen.

**45. Q. At what time is the Angelus usually said?**

A. The Angelus is said in the evening, in memory of the Incarnation; in the morning, in memory of the Resurrection, and at noon in memory of the Passion of Our Lord.

**46. Q. What does “the Word was made flesh” mean in the Angelus?**

A. “The Word” means the second person of the Blessed Trinity, and “made flesh” means became man.

**47. Q. What is the Litany of the Blessed Virgin?**

A. The Litany is a form of prayer in which we address our Blessed Lady by many beautiful titles, such as Mother of God, Virgin Most Pure, Refuge of Sinners, etc., asking her after each to pray for us.

**48. Q. Are there any other Litanies in use besides the Litany of the Blessed Virgin?**

A. Besides the Litany of the Blessed Virgin there are other Litanies in use, especially the Litany of the Saints, the Litany of the Holy Name of Jesus, the Litany of the Sacred Heart, etc.

BALTIMORE  
CATECHISM  
FOUR

*Also known as*  
*An* EXPLANATION  
*of the* BALTIMORE CATECHISM

*Or*  
BALTIMORE CATECHISM  
NO. 4

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## BASIC CATHOLIC PRAYERS

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### *The Lord's Prayer*

**O**UR Father, Who art in Heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

This is the most beautiful and best of all prayers, because Our Lord Himself made it. (*Matt. 6:9; Luke 11:2*). One day when He was praying and explaining to His Apostles the great advantages of prayer, one of them said to Him: “Lord, teach us to pray.” Then Jesus taught them this prayer. It contains everything we need or could ask for. We cannot see its full meaning at once. The more we think over it, the more clearly we understand it. We could write whole pages on almost every word, and still not say all that could be said about this prayer. It is called “**the Lord’s**,” because He made it, and sometimes the “**Our Father**,” from the first words.

We say “**Our**,” to show that we are all brethren, and that God is the Father of us all, and therefore we pray not for ourselves alone but for all God’s children.

We say “**Father**,” because God really is our Father. We do not mean here by Father the First Person of the Blessed Trinity, but the Blessed Trinity itself—one God. What does a father do for his children? He gives them their natural existence, provides them with food and clothing, teaches, protects, and loves them, shares with them all

that he has, and when he dies leaves them his possessions. Now, in all these ways, and in a much truer sense, God is our Father. He created us and gives us all that is necessary to sustain life. He gives light, heat, and air, without any one of which we could not live. He provides for us also food and clothing, and long before we need or even think of these things God is thinking of them. Did you ever reflect upon just how much time and trouble it costs to produce for you even one potato, of which you think so little? About two years before you need that potato, God puts it into the mind of the farmer to save the seed that he may plant it the following year. In the proper season he prepares the ground with great care and plants the seed. Then God sends His sunlight and rain to make it grow, but the farmer's work is not yet ended: he must continue to keep the soil in good condition and clear away the weeds. In due time the potato is taken from the ground, brought to the market, carried to your house, cooked and placed before you. You take it without even thinking, perhaps, of all this trouble, or thanking God for His goodness. This is only one article of food, and the same may be said of all the rest. Your clothing is provided for you long before you need it. The little lamb upon whose back the wool is growing, from which your coat is someday to be made, is even now far away on some mountain, growing stronger with the food God gives it till you need its wool. The little pieces of coal, too, that you so carelessly throw upon the fire were formed deep down in the earth hundreds of years ago. God produces all you use because He foresees and knows you will use it. Moreover He protects us from danger; He teaches us by the voice of our conscience and the ministers of His Church, our priests and Bishops. He loves us too, as we may learn from all that He does for us, and from the many times He forgives us our sins. He shares what He possesses with us. He has given us understanding and a free will resembling His own. He has given us immortality, i.e., when once He has created us, we shall exist as long as Himself—that is, forever. When Our Lord died on the Cross, He left us His many possessions—His graces and merits, the holy Sacraments, and Heaven itself.

It is surely, then, just and right to call God Father. Our natural fathers give us only what they, themselves, get from God. So even what they give us also comes from Him.

Before the time of Our Lord, the people in prayer did not call God Father. They feared Him more than they loved Him. When He spoke to them—as He did when He gave the Commandments to Moses—it was in thunder, lightning, and smoke. (*Ex.* 19). They looked upon God as a great and terrible king who would destroy them for their sins. He sent the deluge on account of sin, and He destroyed the wicked city of Sodom with fire from Heaven. (*Gen.* 7, 19). They called Him Jehovah, and were afraid sometimes even to pronounce His name. But Our Lord taught that God, besides being a great and powerful king—the Ruler of the universe and Lord of all things—is also a kind and good Father, who wishes His children not to offend Him because they love Him rather than because they fear Him, and therefore He taught His disciples and all Christians to call God by the sweet name of Father.

**“Who art in Heaven.”** The Catechism says God is everywhere. Why then do we say, “Who art in Heaven,” as if He were no place else? We say so to remind us, first, that Heaven is our true home, and that this world is only a strange land in which we are staying for a while to do the work that God wishes us to do here, and then return to our own home; second, that in Heaven we shall see God face to face and as He is; third, that Heaven is the place where God will be for all eternity with the blessed.

**“Hallowed”** means made *holy* or *sacred*. Halloween is the name given to the evening before the feast of All Hallows or All Saints.

**“Thy kingdom come.”** This petition contains a great deal more than we at first see in it. In it we ask that God may reign in our hearts and in the hearts of all men by His grace in this life, and that we and all men may attain our eternal salvation, and thus be brought to reign forever with God in Heaven—the kingdom of His glory. As the Church on earth is frequently called the kingdom of Christ, and as all the labors of the Church are directed to the salvation of souls, we pray also in this

petition that the Church may be extended upon earth, that the true religion may be spread over the whole world, that all men may know and serve the true God and cheerfully obey His holy laws; that the devil may have no dominion over them. While saying this petition we may have it in our minds to pray even for particular ways in which the true religion can be spread; for example, by praying that the missionaries may meet with success and all the missions prosper; that priests and Bishops may be ordained to preach the Gospel; that the Church may overcome all her enemies everywhere, and the true religion triumph.

**“Thy will be done on earth as it is in Heaven.”** In Heaven all the angels and Saints obey God perfectly; they never offend Him; so we pray that it may be on earth as it is in Heaven, all men doing God’s Will, observing His laws and the laws of His Church, and living without sin.

**“Give us this day our daily bread.”** In this petition “bread” means not merely bread, but everything we need for our daily lives; such as food, clothing, light, heat, air, and the like; also food for the soul, i.e., grace. If a beggar told you that he had not tasted bread for the whole day, you would never think of asking him if he had eaten any cake, because you would understand by his word bread all kinds of food. We say **“daily,”** to teach us not to be greedy or too careful about ourselves, and not to ask for unnecessary things, but to pray for what we need for our present wants.

**“And forgive us our trespasses as we forgive those who trespass against us.”** “Trespasses” means here our sins, our offenses against God. When we trespass we enter places we should not, or where we are forbidden to go. So when we sin we go where we should not go, viz., out of the path of virtue that leads to God, and into the way of vice that leads to the devil.

**“As we forgive them.”** We take this to mean: we forgive others who have offended us, and for that reason, God, You should forgive us who have offended You. Our Lord told a beautiful parable, i.e., a story by way of illustration, to explain this. (*Matt.* 18:23). A very rich

man had a servant who owed him a large sum of money. One day the master asked the servant for the money, and the poor servant had none to give. Now the law of the country was, that when anyone could not pay his debts, all that he had could be sold and the money given to the one to whom it was due, and if that was not sufficient, he and his wife and his children could be sold as slaves. The servant, knowing this, fell on his knees and begged his master to be patient with him, and to give him time and he would pay all. Then his master was moved to pity, granted not only what he asked, but freed him from the debt altogether. Afterwards when this servant, who had just been forgiven the large sum, was going out, he found one of his fellow servants who owed him a very small sum of money, and taking hold of him by the throat, demanded payment. Now, this poor servant, having nothing to give just then, implored his assailant to be patient with him and he would pay all. But the hard-hearted servant—though he himself had a little while before asked and obtained the very same favor from his own master—would not listen to the request or wait longer, but went and had his fellow servant cast into prison till he should pay the debt. The other servants, seeing how unforgiving this man was who had himself been forgiven, went and told all to their master, and he, being angry at such conduct, had the unforgiving servant brought back and cast into prison.

**“And lead us not into temptation.”** “Temptation” means a trial to see whether we will do a thing or not. Here it means a trial made by some person or thing—the devil, the world, or our own flesh—to see whether we will sin or not. God does not exactly lead us into temptation; but He allows us to fall into it. He allows others to tempt us. We can overcome any temptation to sin by the help or grace that God gives us. Therefore we ask in this petition that God will always give us the grace to overcome the temptation, and that we may not consent to it. A temptation is not a sin. It becomes sin only when we are overcome by it. When we are tempted we are like soldiers fighting a battle: if the soldiers are conquered by their enemy, they are disgraced; but if they



conquer their enemy, they have great glory and great rewards. So, when we overcome temptations, God gives us a new glory and reward for every victory.

**“Deliver us from evil.”** From every kind of evil, and especially the evil of being conquered by our spiritual enemies, and thus falling into sin, and offending God by becoming His enemy ourselves. It would be a sin to seek temptation, though we have a reward for resisting it when it comes.

**“Amen”** means, *be it so*. May all we have asked be granted just as we have asked it.

### *The Angelical Salutation*

**H**AIL, Mary, full of grace! the Lord is with thee: blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

Next in beauty to the Lord’s Prayer comes this prayer. It is made up of three parts:

**“Hail, full of grace! the Lord is with thee: blessed art thou amongst women”** was composed by the angel Gabriel, for these are the words he used when he came to tell the Blessed Virgin that she was selected to be the Mother of God (*Luke* 1:28). All her people knew that the Redeemer promised from the time of Eve down to the time of the Blessed Virgin was now to be born, and many good women were anxious to be His mother, and they believed the one who would be selected the most blessed and happy of all women.

**“The Lord is with thee”** by His grace and favor, since you are the one He loves best. He is with all His creatures, but He is with you in a very special manner.

After the visit of the angel, the Blessed Virgin went a good distance to visit her cousin, St. Elizabeth, who was the mother of St. John the

Baptist (*Luke* 1:39). When St. Elizabeth saw her, she, without being told by the Blessed Virgin what the angel had done, knew by the inspiration of the Holy Ghost what had taken place, and said to the Blessed Virgin: **“Blessed art thou amongst women and blessed is the fruit of thy womb.”** That is “blessed” because, of all the women that have ever lived or ever shall live, you are the one selected by God to be the mother of His Son and Our Redeemer, and blessed is that Son Himself. This is the second part of the prayer. The third part, from **“Holy Mary”** to the end, was composed by the Church.

**“Hail.”** This was the word used by the people of that country in saluting one another when they met. We say when meeting anyone we know, “Good day,” or “How do you do?” or some such familiar expression used by all in salutation. So these people, instead of saying, “Good day,” etc., said “Hail,” i.e., I wish you health, I greet you, etc. The angel did not say **“Mary,”** because she was the only one present to address.

**“Full of grace.”** When anything is full it has no room for more. God’s grace and sin cannot exist in the same place. Therefore when the Blessed Virgin was full of grace, there was no room for sin. So she was without any sin and gifted with every virtue.

**“Holy Mary,”** because one full of grace must be holy.

**“Mother of God,”** because her Son was true God and true man in the one person of Christ, Our Lord.

**“Pray for us,”** because she has more power with her Son than all the other Saints.

**“Sinners,”** and therefore we need forgiveness.

**“At the hour of our death”** especially, because that is the most important time for us. No matter how bad we have been during our lives, if God gives us the grace to die in His friendship, we shall be His friends forever. On the other hand, no matter how good we may have been for a part of our lives, if we become bad before death, and die in that state, we shall be separated from God forever, and be condemned to eternal punishment. It would be wrong, therefore, to live in sin, with a promise that we shall die well, for God may not give us the grace or

opportunity to repent, and we may die in sin if we have lived in sin. Besides this, the devil knows how much depends upon the state in which we die, and so he perhaps will tempt us more at death than at any other time; for if we yield to him and die in sin, we shall be with him forever—it is his last chance to secure our souls.

Besides the Hail Mary there is another beautiful prayer on the same subject, called the **Angelus**. It is a little history of the Incarnation, and is said morning, noon, and evening in honor of Our Lord's Incarnation, death, and Resurrection. It is made up of three parts. The first part tells what the angel did, viz.: "The angel of the Lord declared unto Mary. And she conceived of the Holy Ghost." After saying these words, we say one Hail Mary in honor of the angel's message. The second part tells what Mary answered, viz.: "Behold the handmaid of the Lord. Be it done unto me according to thy word." We say another Hail Mary in honor of Mary's consent. The third part tells how Our Lord became Man, viz.: "And the Word was made flesh. And dwelt among us." The "Word" means here the Second Person of the Blessed Trinity; and "made flesh" means, became man. Then another Hail Mary is said in honor of Our Lord's goodness in humbling Himself so much for our sake. After these three parts we say: "Pray for us, O Holy Mother of God! that we may be made worthy of the promises of Christ"; and, finally, we say a prayer in honor of Our Lord's Incarnation, Passion, and Resurrection. This beautiful prayer is said three times a day in all seminaries, convents, and religious houses. The time for saying it is made known by the ringing of a bell called the "Angelus bell." In many parishes the church bell rings out the Angelus. In Catholic countries the people stop wherever they are and whatever they are doing, and bowing their heads, say the Angelus when they hear its bell. It is a beautiful practice and one most pleasing to our Blessed Lord and His holy Mother. Good Catholics should not neglect it.

I might mention here another kind of prayer often said in honor of Our Blessed Mother. It is the **Litany**. In this form of prayer we call Our Lady many beautiful names which we know are most dear to her, asking

her after each one to pray for us. We address her first by names reminding her that she is the Mother of God and has therefore great influence with her divine Son. We say: Mother of Christ, Mother of Our Creator, Mother of Our Redeemer, etc., pray for us. Next we remind her that she is a virgin and should take pity on us who are exposed to so many temptations against holy purity. We call her Virgin most pure, Virgin most chaste, etc., and again ask her to pray for us. Lastly we call her all those names that could induce her to hear us. We say: Health of the sick, Refuge of sinners, Help of Christians, pray for us.

In addition to the Litany of the Blessed Virgin, we have the Litany of the Holy Name of Jesus, the Litany of the Blessed Sacrament, the Litany of the Sacred Heart, the Litany of St. Joseph, and many others—all made up in the same form. We have also the Litany of all the Saints, in which we beg the help and prayers of the different classes of Saints—the Apostles, martyrs, virgins, etc.

### *The Apostles' Creed*

**I BELIEVE in God, the Father Almighty, Creator of Heaven and earth; and in Jesus Christ, His only Son, Our Lord, Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified; died, and was buried. He descended into hell; the third day He arose again from the dead; He ascended into Heaven, sitteth at the right hand of God, the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.**

A creed is a definite list or summary of all the things one believes. The “Apostles’ Creed” is therefore a list or collection of all the truths the Apostles believed. The “Apostles” were the twelve men that Our Lord selected to be His first Bishops. We know they were Bishops

because they could ordain priests and consecrate other Bishops. They lived with Our Lord like a little family during the three and a half years of His public life; they went with Him and learned from Him wherever He preached. Besides these He had also His disciples, i.e., followers who went with Him frequently but did not live with Him. Our Lord wished His doctrine to be taught to all the people of the world, and so He told His Apostles that they must go over the whole world and preach in every country. During the life of Our Lord and for a short time after His death they preached in only one country, viz., Palestine—now called the Holy Land—in which country the Jews, up to that time God’s chosen people, lived. Since the Apostles were to preach to all nations, the time came when they must separate, one going to one country, and another to another. In those days there were no steamboats or railroads, no post offices, telegraph offices, telephones, or newspapers. If the Apostles wished to communicate with anyone they had either to go to the place themselves or send a messenger. By walking or riding it might have taken them months or years in those days to make a journey that we can make now in a few days; and for an answer to a message which we can get now by telegraph in a few hours they might have had to wait months. The Apostles knew of all these inconveniences, and before leaving the places they were in pointed out the chief truths that all should know and believe before receiving Baptism, that Christian teachers who should come after them might neglect nothing—just as we use catechisms containing the truths of religion, for fear the teachers might forget to speak of some of them. There are “twelve articles” or parts in the Apostles’ Creed, and each part is meant to refute some false doctrine taught before the time of the Apostles or while they lived. Thus there were those—as the Romans—who said there were many gods; others said not God, but the devil created the earth; others taught that Our Lord was not the Son of God: and so on for the rest. All these false doctrines are denied and the truth professed when we say the Apostles’ Creed.

Just as in the Lord's Prayer we do not see all its meaning at first, so in the Apostles' Creed we find many beautiful things only after thinking carefully over every word it contains.

**"I believe,"** without the slightest doubt or suspicion that I might be wrong.

**"In God"** by the grace that He gives me to believe and have full confidence in Him.

**"God,"** to show that there is only one.

**"The Father,"** because He brought everything into existence and keeps it so (see Explanation of the Lord's Prayer).

**"Almighty,"** i.e., having all might or power; because He can do whatever He wishes. He can make or destroy by merely wishing.

**"Creator."** To create means to make out of nothing. God alone can create. When a carpenter makes a table, he must have wood; when a tailor makes a coat, he must have cloth. They are only makers and not creators. God needs no material or tools. When we make anything, we make it part by part; but God makes the whole at once. He simply wills and it is made. Thus He said in the beginning of the world: "Let there be light; and light was made." For example, suppose I wanted a piano. If I could say, "Let there be a piano," and it immediately sprang up without any other effort on my part, although neither the wood, the iron, the wire, the ivory, nor anything else in it ever existed till I said, "Let there be a piano," then it could be said I created a piano. No one could do this, for God alone has such power.

**"Heaven and earth"** and everything we can see or know of.

**"Jesus Christ."** Our Lord is called by many names, but you must not be confused by them, for they all mean the same person, and are given only to remind us of some particular thing connected with Our Lord. He is called **"Jesus,"** which signifies Saviour, and **"Christ,"** which means anointed. He is called the "Second Person of the Blessed Trinity," and when we call Him "Our Lord" we mean the Second Person of the Blessed Trinity after He became man. He is called the "Messias" and the "Son of David" to show that He is the Redeemer

promised to the Jews. Also at the end of all our litanies He is called the “Lamb of God,” because He was so meek and humble and suffered death so patiently. In the Litany of the Holy Name of Jesus we will find many other beautiful names of Our Lord, all having their special signification.

“**His only Son,**” to show that God, the First Person of the Blessed Trinity, was His real Father. We are called God’s children, but we are only His created and adopted children.

“**Who was conceived,**” i.e., He began to exist by the power of the Holy Ghost in the womb of His Mother, the Blessed Virgin.

“**Suffered.**” We shall see in the explanation of the Passion what He suffered.

“**Under**” means here, at the time a man named Pontius Pilate was governor. If anyone were put to death today in this country, we should say he was executed *under* Governor or President so-and-so. “**Crucified,**” i.e., nailed to a cross. We say “**died,**” because Our Lord is the Giver of Life, and no one could take His life away unless He allowed it. Therefore we say He died, and not that He was killed, to show that He died by His own free will and not against His will.

“**Was buried.**” This we say to show that He was really dead; because if you bury a man who is not really dead he must die.

“**Hell**” here does not mean the place where the damned are, but a place called “Limbo” You know that when our first parents sinned, Heaven was closed against them and us, and no human being could be admitted into it till after the death of Our Lord; for He by His death would redeem us—make amends for our fall and once more open for us Heaven. Now from the time Adam sinned till the time Christ died is about four thousand years. During that time there were at least some good men, like Abraham, Isaac, Jacob, Moses, David, and others, in the world, who tried to serve God as best they could—keeping all the divine laws known to them, and believing that the Messiah would some day come to redeem them. When, therefore, they died they could not go to Heaven, because it was closed against them. They could not go to

Hell, because they were good men. Neither could they go to Purgatory, because they would have to suffer there. Where could they go? God in His goodness provided a place for them—Limbo—where they could stay without suffering till Our Lord reopened Heaven. Therefore, while Our Lord's body lay in the sepulchre, His soul went down into Limbo, to tell these good men that Heaven was now opened for them, and that at His Ascension He would take them there with Him.

**“The third day.”** Not three full days, but the parts of three days, viz., Friday afternoon, Saturday, and Sunday morning.

**“He arose”** by His own power: and this was the greatest of all Our Lord's miracles. Some others, like the prophets and Apostles, have, by the power God gave them, raised the dead to life; but no dead person ever raised himself. Our Lord is the first and only one to do this, and by so doing, showed they could not take away His life unless He wished to give it up; for since He could always take back His life, how could they destroy it?

**“He ascended”** forty days after His Resurrection.

**“Right hand of God.”** We know God is a pure spirit having no body; and if He has no body He can have no hands. Why then do we say right hand? When the President of the United States invites anyone to dine at his house, he makes the invited guest sit at his right hand, and thus shows his respect by giving him the place of highest honor.

When Our Lord ascended into Heaven, He went up in the human body He had upon earth, and His Father placed Him as man, in His glorified body, in the place, after His (the Father's) own, the highest in Heaven; but remember, only as man, because as God He is equal to His Father in all things.

**“From thence”**—that is, from the right hand of God.

**“To judge.”** To examine them, to pronounce sentence upon them; to reward them in Heaven or punish them in Hell.

**“The living and the dead.”** We may take this in a double sense. As the general judgment will come suddenly and when not expected, all will be going on in the world as usual—some attending to business,



others taking their ease as they do now, or as they were doing when the deluge came upon them. Just when the judgment is about to take place, God will destroy the earth; and then all those living in the world will perish with its destruction and then be judged. The “dead” means, therefore, all those who died before the destruction of the world, and the “living” all those who were on earth when the time of its destruction came. Or the “living” may mean also those in a state of grace, and the “dead” those in mortal sin; for God will judge both classes.

“**Holy Ghost,**” i.e., the Third Person of the Blessed Trinity. Ghost is an old word meaning spirit. When persons say that a ghost appeared, they mean that the spirit of some dead person appeared. These stories about ghosts are told generally to frighten children or timid persons. If those who thought they saw a ghost always examined what they saw, they would find that the supposed ghost was something very natural; probably a bush swayed by the wind, or a stray animal, or perhaps some person trying to frighten them. Ghost here does not mean the spirit of a dead person, but the Holy Spirit, which is the proper name for the Third Person of the Blessed Trinity.

“**The communion of Saints.**” There are three parts in the Church. We have, first, the **Church Militant**, i.e., the fighting Church, made up of all the faithful upon earth, who are still fighting for their salvation. The Holy Scripture tells us our life upon earth is a warfare. We have three enemies to fight. First, *the devil*, who by every means wishes to keep us out of Heaven—the place he once enjoyed himself. The devil knows well the happiness of Heaven, and does not wish us to have what he cannot have himself; just as you sometimes see persons who, through their own fault, have lost their situation trying to keep others out of it.

Our second enemy is *the world*. This does not mean the earth with all its beauty and riches, but the bad people in the world with their false doctrines; some telling us there is no God, Heaven, or Hell, others that we should pay no attention to the teaching of the Church or the laws of God, and advising us by word and example to resist our lawful superiors

in Church or State and give free indulgence to our sinful passions.

The third enemy is our own *flesh*. By this we mean our concupiscence, that is, our passions, evil inclinations, and propensity to do wrong. When God first created man, the soul was always master over the body, and the body obedient to the soul. After Adam sinned, the body rebelled against the soul and tried to lead it into sin. The body is the part of our nature that makes us like the brute animals, while the soul makes us like to God and the angels.

When we sin, it is generally to satisfy the body craving for what it has not, or for that which is forbidden. Why did God leave this concupiscence in us? He left it, first, to keep us humble, by reminding us of our former sins, and, secondly, that we might overcome it and have a reward for the victory.

The second branch of the Church is called the **Church Suffering**. It is made up of all those who have gone through this world and are now in Purgatory.

Some of them while on earth fought well, but not as well as they could have done; they yielded to some temptations, fell into some small sins, received some slight wounds from their spiritual enemies, or they have not satisfied God entirely for the temporal guilt due to their great sins; therefore they are in Purgatory till they can be completely purified from all their sins and admitted into Heaven.

The last or third branch of the Church is called the **Church Triumphant**, and is made up of the angels and all those who have lived at one time upon earth and who are now in Heaven with God, enjoying their rewards for overcoming their spiritual enemies and serving God while upon earth. They are triumphant or rejoicing because they have reached their heavenly home.

You must not think that those only are saints who have been canonized by the Church and whose names are known to us; for all in Heaven are saints, as we also shall be if admitted into that happy eternity. God wishes all to be saints, for He wishes all to be saved. You know we can pray to the Saints and ask their help and prayers; but how

could we know that certain men or women are really in Heaven? We can know it when the Church canonizes them, and thus gives proof that they were great spiritual heroes in the service of God and can be more confidently appealed to on account of their eminent sanctity and powerful intercession.

Therefore the Church by canonization tells us for certain that such and such persons are truly in Heaven. But might not the Church be deceived like ourselves?

No! For Christ has promised to be always with His Church, and the Holy Ghost is ever directing her, so that she cannot err in faith or morals. If the Church made us pray to persons who are not saints, she would fall into the worst of errors, and Our Lord would have failed to keep His promise—a saying that would be blasphemous, for Christ, being God, is infinitely true and could not deceive or be deceived. To canonize, therefore, does not mean to make a saint, but to declare to the whole world that such a one was a saint while upon earth. After death we cannot merit, so our reward in Heaven will be just what we have secured up till the moment of our death; hence holiness is acquired in the Church Militant.

How does the Church canonize a saint? Let us suppose some good man dies, and all his neighbors talk about his holy life, how much he did for the poor, how he prayed, fasted, and mortified himself. All these accounts of his life are collected and sent to Rome, to the Holy Father or to the Cardinals appointed by him to examine such statements. These accounts must show that the good man practiced virtue in a more than ordinary manner, that he either performed some miracles while he lived, or that God granted miracles after his death through his intercession.

These accounts are not examined immediately after his death, but sometimes after a lapse of 50 years or more, so that people might not exaggerate his good works because they knew him personally.

When these accounts are examined, one is appointed to prevent, if he can, the canonization. He is sometimes called the devil's advocate,

because it is his business to find fault with all the accounts and miracles, and prove them false if possible. This is done to make certain that all the accounts are true and the miracles real. If everything is found as represented, then the good man is declared Venerable, later beatified, i.e., called Blessed, and still later canonized, i.e., declared a Saint. If he is only beatified, he can be honored publicly only in certain places or by certain persons; but if he is canonized, he can be honored throughout the whole Church by all the faithful.

Thus we understand the three branches of the one true Church—the Church Militant, i.e., all those who are on earth trying to save their souls; the Church Suffering, those in Purgatory, having their souls purified for Heaven; and the Church Thumphant, those already in Heaven.

The “**communion of Saints**” means that these three branches of the Church can help one another. We help the souls in Purgatory by our prayers and good works, and the Saints in Heaven pray for us. But “communion of Saints” means still more. Let us take an example. Suppose there are in a family, living together, a mother and three sons. The eldest son earns a large salary, the second son enough to support himself, and the youngest very little. They give their earnings to their mother, who from the combined amounts provides for the wants of all and draws from the large salary of the eldest to supply the needs of the youngest. Thus he who has too little for his support is—through his mother—aided by the one who has more than he needs. Now, the Church is our mother, and some of her children—the great Saints—were rich in good works and did more than was necessary to gain Heaven, while others did not do enough. Then our mother, the Church, draws from the abundant satisfaction of her rich children to help those who are poor in merit and good works. The greatest treasure she has to draw from for that purpose is the more than abundant merits of Our Lord and the superabundant satisfaction of the Blessed Virgin and the greatest Saints. Our Lord could have redeemed us all by the least suffering, and yet He suffered dreadful torments, and even shed His blood and died for us. The Blessed Virgin never sinned, yet

she performed many good works and offered many prayers. Therefore “communion of Saints” means, also, that we all share in the merits of Christ and in the superabundant satisfaction of the Blessed Virgin and of the Saints; also in the prayers and good works of the Church and of her faithful and pious children.

“**The forgiveness of sins,**” i.e., by the Sacrament of Penance, through the power that God gave His priests; also by Baptism.

“**The resurrection of the body,**” i.e., on the last day (*Matt. 24:29; Luke 21:25*). When on the last day, at the General Judgment, God’s angel sounds the great trumpet, all the dead will arise again and come to judgment, in the same bodies they had while living. But you will say: If their bodies are reduced to ashes and mixed with the earth, or if parts of them are in one place and parts in another, how is this possible? Very easily, with God. If He in the beginning could make all the parts out of nothing, with how much ease can He collect them scattered here and there! When God made man He gave him a body and a soul, and wished them never to be separated. Man was to live here upon earth for a time, and then be taken up into Heaven, body and soul, as Our Lord is there now. But when man sinned, in punishment God commanded that he should die; i.e., that these two dear friends, the body and the soul, should be separated for a time. Death is caused by the separation of the soul from the body. The body and soul together make a man, and neither one alone can be called a man. A dead body is only part of a man. At the resurrection every soul will come from Heaven, Purgatory, or Hell, to seek its own body; they will then be united again as they were in life, never to be separated—to be happy together in Heaven if they have been good upon earth, or miserable together in Hell if they have been bad upon earth.

“**Life everlasting**”—either, as we have said, in Heaven or Hell. There was a time when we did not exist but it can never be said of us again we do not exist. When once we have been created, we shall live as long as God Himself, i.e., forever. When we have lived a thousand years for every drop of water in the ocean; a thousand years for every

grain of sand on the seashore; a thousand years for every blade of grass and every leaf on the earth, we shall still be existing. How short a time, therefore, is a hundred years even if we live so long—and few do—compared with all these millions of years! And yet it depends upon the time we live here whether all these millions of years in the next world will be for us years of happiness or of misery. The whole life of a man extends through the two worlds, viz., from the moment of his creation through all eternity; and surely the little while he stays upon earth must seem very short when, after spending a million years in the next world, he looks back to his earthly life. There is a good example to illustrate this. If you stand on a railroad, and look away down the track for about a mile, it will seem to you that the rails come nearer and nearer, till at last they touch. It seems so on account of the distance, for where they seem to touch they are just as far apart as where you are standing. So, also, when you look back from eternity, the day of your birth and the day of your death will seem to coincide, and your life on earth appear nothing. Then, if you are among the lost souls you will think, What a fool I was to make myself suffer all this long eternity for that silly bit of earthly pleasure, which is of no benefit to me now! And this thought will serve only to make you more miserable. But, on the other hand, if you look back from a happy eternity, you will wonder at God's goodness in giving you so much happiness for so short a service upon earth.

*The Confiteor*

**I CONFESS to Almighty God, to Blessed Mary ever Virgin, to Blessed Michael the Archangel, to Blessed John the Baptist, to the Holy Apostles Peter and Paul, and to all the Saints, that I have sinned exceedingly, in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech Blessed Mary ever Virgin, Blessed Michael the Archangel, Blessed John the Baptist, the Holy Apostles Peter and Paul, and all the Saints, to pray to the Lord our God for me.**

**May the Almighty God have mercy on me, forgive me my sins, and bring me to everlasting life. Amen.**

**May the Almighty and merciful Lord grant me pardon, absolution, and remission of all my sins. Amen.**

This is another beautiful prayer. In it we can imagine that we are permitted to enter Heaven. What do we see there? God, the Blessed Virgin, the thousands of angels, the Apostles, all the Saints, martyrs, confessors, doctors and virgins. They cease singing God's praises, as we enter, and fix their eyes upon us. Our guardian angel conducts us before the great throne of God, and we kneel down in the presence of the whole court of Heaven, to acknowledge our sins and faults, while all listen attentively. Touched by so sublime a sight and the thought of having offended a God of so much glory, we begin our accusation of ourselves. We fix our eyes first upon God, and say: "**I confess,**" i.e., accuse myself, "**to Almighty God.**" Then we look upon the rest of the blessed, and say: "**to the Blessed Mary ever Virgin,**" etc. Thus we call the whole court of Heaven to be a witness of the fact that we "**have sinned,**" not lightly, but "**exceedingly,**" i.e., very greatly, and in three ways: "**in thought,**" by thinking of things sinful and forbidden; "**in word,**" by lies, curses, slanders, etc.; "**in deed,**" by every bad action that we have committed; and each of us can say: I have done all this "**through my fault,**" i.e., willingly and deliberately; and it was not a small fault, but an exceeding great fault, because God was helping me by His grace to overcome temptations and avoid bad thoughts, words, and actions, and I would not accept His help, but willingly did what was wrong. What am I to do, therefore? Will God pardon all these offenses if I alone ask Him, seeing that all the angels and Saints know that I have thus offended Him? What shall I do? I will ask them to help me by their prayers, and to beg God's pardon for me. He may grant their prayers, especially those of the Blessed Mother and of the Saints, when He would not grant mine. "**Therefore I beseech the Blessed Mary ever Virgin,**" etc., "**to pray to the Lord our God for me.**"

When we kneel down to say the *Confiteor*, if we could imagine what I have just described to take place, how well we should say it! With what attention, respect, and sorrow we should ask the prayers of the Saints! When we say the *Confiteor*, and indeed any prayer, we say it in the presence of God, and of the whole court of Heaven, though we are not in Heaven and cannot see God. The angels and Saints do hear us and will pray for us. When, therefore, you are saying the *Confiteor*, imagine that you see all I have described, and you will never say it badly.

*An Act of Faith*

**O MY God! I firmly believe that Thou art one God in three divine persons, Father, Son and Holy Ghost; I believe that Thy divine Son became man, and died for our sins, and that He will come to judge the living and the dead. I believe these and all the truths which the Holy Catholic Church teaches, because Thou hast revealed them, Who canst neither deceive nor be deceived.**

An “act,” i.e., a profession, of faith. The whole substance of the act of faith is contained in this: I believe all that God has revealed and the Catholic Church teaches. We might mention one by one all the truths God has revealed, i.e., made known to us, and all the truths the Catholic Church teaches as revealed by God. For example, we might say, I believe in the Holy Trinity, in the Incarnation of Our Lord in the Holy Eucharist, in the Immaculate Conception of the Blessed Virgin, in the infallibility of the Pope, and so on, till we write an act of faith twenty pages long, and yet it would all be contained in the words: I believe all God has revealed and the Catholic Church teaches. Hence we find in prayerbooks and catechisms acts of faith differing in length and words, but they are all the same in substance and have the same meaning. The act of faith in our Catechism gives a few of the chief



truths revealed, that it may be neither too short nor too long, and that all may learn the same words.

*An Act of Hope*

**O MY God! relying on Thy almighty power and infinite goodness and promises, I hope to obtain pardon of my sins, the help of Thy grace, and life everlasting, through the merits of Jesus Christ, my Lord and Redeemer.**

The substance of this act is: I hope for Heaven and the means to obtain it. The means by which I will obtain it are the pardon of my sins by God, and the grace which He will give me in the reception of the Sacraments and in prayer, by which grace I will be able to know Him, love Him, and serve Him, and thus come to be with Him forever. Here again we could make a long act by mentioning all the things we hope for; viz., a good death, a favorable judgment, a place in Heaven, etc.

*An Act of Love*

**O MY God! I love Thee above all things, with my whole heart and soul because Thou art all-good and worthy of all love. I love my neighbor as myself for the love of Thee. I forgive all who have injured me, and ask pardon of all whom I have injured.**

The substance of this act is: I love God above all things for His own goodness, and my neighbor as myself for the sake of God. An act of love and an act of charity are the same thing with different names. We are accustomed to call such things as the giving of alms or help to the poor, the doing of some good work that we are not bound to do for another, charity. Surely there are many motives that may induce persons to help others in their distress; but what is the chief Christian motive, if it be not the love we bear our brother-man because he is,

like ourselves, a child of God, and the desire we have to obey God, who wishes us to help the needy? The sufferings of others excite our pity, and the more we love them the more sorry are we to see them suffer. Thanks to God for all His mercies to us; He might have made us, instead of this man, poor and in suffering, but He has spared us and afflicted him; we know not why God has done so, and therefore we help him, moved by these considerations even when we feel he is not deserving of the help, because we know his unworthiness will not prevent God from rewarding our good intention. We may be charitable to our neighbor by saying nothing hurtful about him, by never telling his faults without necessity, etc. Therefore real charity, in its widest sense, and love are just the same.

*An Act of Contrition*

**O MY God! I am heartily sorry for having offended Thee, and I detest all my sins, because I dread the loss of Heaven and the pains of Hell, but most of all because they offend Thee, my God, Who art all-good and deserving of all my love. I firmly resolve, with the help of Thy grace, to confess my sins, to do penance, and to amend my life.**

The substance of this act is: O my God! I am very sorry for all my sins, because by them I have offended Thee, and with Thy help, I will never sin again. It is well to know what the acts contain in substance, for we can use these short forms as aspirations during the day, when we probably would not think of saying the long forms. A fuller explanation of the qualities of our contrition will be given in Lesson Eighteen.

*The Blessing before Meals*

**BLESS us, O Lord, and these Thy gifts which we are to receive from Thy bounty, through Christ Our Lord. Amen.**

*Grace after Meals*

**WE GIVE Thee thanks for all Thy benefits, O Almighty God, Who livest and reignest forever. And may the souls of the faithful departed, through the mercy of God, rest in peace. Amen.**

“**Grace**” means thanks. We saw in the explanation of the Our Father how God provides us with all we need, and most frequently with food. It is the least we can do, therefore, to thank Him for it, when it is just placed before us. We should thank Him also after we have eaten it and found it good, pleasing, and refreshing. When God provides us with food He thereby makes a kind of promise that He will allow us to live awhile longer and give us strength to serve Him. How shameful it is, then, to turn God’s gifts into a means of offending Him, as some do by the sin of gluttony! Again, it is very wrong to murmur and be dissatisfied with what God gives us. He does not owe us anything, and need not give unless He wishes. What would you think of a beggar of this kind? He comes to your door hungry, and you, instead of simply giving him some bread to appease his hunger, take him into your house and give him a good dinner, new clothing, and some money. Now, instead of being thankful, suppose he should complain because you did not give him a better dinner, finer clothing, and more money, and should look cross and dissatisfied; what would you think of him? Would you not be tempted to turn the ungrateful fellow out of your house, with an order never to come again, telling him he deserved to starve for his ingratitude? We are not quite as ungrateful as the beggar when we neglect grace at meals, because in saying our daily prayers we thank God for all His gifts, our food included, and hence it is not a sin to neglect grace at meals. But do we not show some ingratitude when we murmur, complain, and are dissatisfied with our food, clothing, or homes? God, even when we are ungrateful, still gives; hence His wonderful goodness and mercy to us.

*The Manner in which a Lay Person  
Is to Baptize in Case of Necessity*

**P**OUR common water on the head or face of the person to be baptized, and say while pouring it: “I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.”

**N. B.** Any person of either sex who has reached the use of reason can baptize in case of necessity.