

THE
HOLY BIBLE

TRANSLATED FROM THE LATIN VULGATE
DILIGENTLY COMPARED WITH THE HEBREW, GREEK, AND OTHER EDITIONS
IN DIVERS LANGUAGES

THE OLD TESTAMENT
FIRST PUBLISHED BY THE ENGLISH COLLEGE AT DOUAY, A. D. 1609

AND

THE NEW TESTAMENT
FIRST PUBLISHED BY THE ENGLISH COLLEGE AT RHEIMS, A. D. 1582
WITH ANNOTATIONS, REFERENCES, AND AN HISTORICAL AND
CHRONOLOGICAL TABLE

PUBLISHED WITH THE APPROBATION OF
HIS EMINENCE JAMES CARDINAL GIBBONS

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APPROBATION

OF

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We hereby approve of the publication by Messrs. John Murphy Co. of the Catholic Bible, which is an accurate reprint of the Rheims and Douay edition, with Dr. Challoner's Notes.

The sacred volume is printed in an attractive style.

J. CARD. GIBBONS,
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I hereby endorse your publication of the "Holy Bible." It is well edited and should commend itself to the patronage of all our Catholic Laity.

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I willingly give my endorsement to your excellent reprint of the Douay Bible.

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An indulgence of three hundred days is granted to all the Faithful who read the Holy Gospels at least a quarter of an hour. A Plenary Indulgence under the usual conditions is granted once a month for the daily reading.

18 December, 1898.

LEO XIII.

The following Letter of His Holiness PIUS THE SIXTH, to the Most Rev. ANTHONY MARTINI, now Archbishop of Florence, on his Translation of the Holy Bible into Italian, shows the benefit which the faithful may reap from their having the Holy Scriptures in the Vulgar Tongue.

POPE PIUS THE SIXTH

BELOVED SON, *Health and Apostolic Benediction.*

At a time that a vast number of bad books, which most grossly attack the Catholic Religion, are circulated, even among the unlearned, to the great destruction of souls, you judge exceedingly well, that the faithful should be excited to the reading of the Holy Scriptures: For these are the most abundant sources which ought to be left open to every one, to draw from them purity of morals and of doctrine, to eradicate the errors which are so widely disseminated in these corrupt times: This you have seasonably effected, as you declare, by publishing the Sacred Writings in the language of your country, suitable to every one's capacity: especially when you show and set forth that you have added explanatory notes, which, being extracted from the Holy Fathers, preclude every possible danger of abuse: Thus you have not swerved either from the laws of the Congregation of the Index, or from the Constitution published on this subject by BENEDICT XIV., that immortal Pope, our predecessor in the Pontificate, and formerly when We held a place near his person, our excellent Master in Ecclesiastical learning; circumstances which We mention as honourable to Us. We therefore applaud your eminent learning, joined with your extraordinary piety, and We return you our due acknowledgment for the books you have transmitted to Us, and which when convenient, We will read over. In the meantime as a token of our Pontifical benevolence, receive our Apostolical benediction, which to you, beloved Son, We very affectionately impart. Given at Rome, on the Calends of April, 1778, the fourth year of our Pontificate.

PHILIP BUONAMICI, *Latin Secretary.*

*To our Beloved Son,
Anthony Martini at Turin.*

[A TRANSLATION FROM THE LATIN ORIGINAL]

A PRAYER BEFORE THE READING OF ANY PART OF
THE HOLY SCRIPTURE.

Come, O Holy Spirit, fill the hearts and minds of thy faithful servants, and inflame them with the fire of thy divine love.

LET US PRAY:

O GOD, who by the inspiration of the Holy Ghost, didst instruct the hearts of thy faithful servants; grant us in the same Spirit, to discern what is right, and enjoy his comfort for ever, Through our Lord Jesus Christ, who liveth and reigneth one God, with thee and the same Spirit, world without end. Amen.

PREFACE

This edition of the Sacred Scriptures is called the Douay Bible, since it is substantially the translation of the Latin Vulgate made toward the end of the sixteenth century by Gregory Martin of the English College of Douay, with the assistance of fellow exiles in France. The revision of Bishop Challoner in the middle of the eighteenth century and later minor changes, while adapting it to the needs of its modern readers, have not fundamentally affected its character. Its own excellent qualities and the authority of ecclesiastical superiors, continue to maintain its position as the Bible of English-speaking Catholics the world over.

The present issue contains the same text as its predecessors. The principal changes in the notes are in the matter of chronology. Recent discoveries in Bible lands and study of the Bible itself have led to new conclusions about some of the dates of the events of sacred history. The conclusions herein embodied are based on the authority of the best Catholic scholars.

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 BERESHITH, 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 until the death of JOSEPH.

CHAPTER 1.

God createth Heaven and Earth, and all things therein.

IN the beginning God created heaven, and earth.

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

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

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

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

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

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

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

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

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

^b Acts 14. 14, and 17. 24; Ps. 32. 6, and 135. 5; Eccl. 18. 1. ^c Heb. 11.8.

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

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

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

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

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

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

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

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

19 And the evening and morning were the fourth day.

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

^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. 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.

THE NAMES AND ORDER

OF ALL THE

BOOKS OF THE OLD TESTAMENT

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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.

28 And God blessed them, saying: *i* 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

g Infra 5. 1, and 9. 6; 1 Cor. 11. 7; Col. 3. 10.
h Wisd. 2. 23; Eccl. 17. 1.—*i* Matt. 19. 4.
j Infra 8. 17, and 9. 1.—*k* Infra 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.

Ver. 28. *Increase and multiply.* This is not a precept, as some Protestant controversialists 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, &c.* That is, he

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

CHAPTER 2

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

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

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

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

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

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

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

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

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

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

l Eccl. 39. 21; Mark 7. 37.
m Ex. 20. 11, and 31. 17; Deut. 5. 14; Heb. 4. 4.
n 1 Cor. 15. 45.

ceased 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.

of 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 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: *p* 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: *q* This now is bone of my bones, and flesh of my flesh: she

o Eccl. 24. 35.—*p* Ps. 146. 4.
q 1 Cor. 11. 9; Eph. 5. 31.—*r* Matt. 19. 5; Mark 10. 7.

CHAP. 3. Ver. 7. *And the eyes, &c.* 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

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

24 Wherefore a man shall leave father and mother, and shall cleave to his wife: *s* 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.

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

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

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

4 And the serpent said to the woman: *t* 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; *u* 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.

s 1 Cor. 6. 16.—*t* 2 Cor. 11. 3.
u Eccl. 25. 38; 1 Tim. 2. 14.

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, and earth shalt thou eat all the days of thy life.

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

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

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

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

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

20 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 be-

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

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

^x infra 18. 27.—^y Ps. 102. 14, and 22. 6; Eccli. 7. 12.

Ver. 15. *She shall crush.* So divers of the fathers read this place, conformably to the Latin: others read it *ipsam*, viz., the seed. It is by her seed, *Jesus Christ*, that the woman crushes the serpent's head.

Ver. 22. *Behold Adam, &c.* This was spoken by

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

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

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

11 Now, therefore, cursed shalt thou be

^a Heb. 11. 4. ^c Wisd. 10. 3; Matt. 23. 35; 1 John 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 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

^d Matt. 18. 22.
^f Wisd. 2. 23; Eccli. 17. 1; infra 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; though in the compendious account given in the scriptures, only Cain and Abel are mentioned.

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

and Sella: Hear my voice, ye wives of Lamech, hearken to my speech; for I have slain a man to the wounding of myself, and a stripling to my own bruising. 24 Sevenfold vengeance shall be taken for Cain: but for Lamech seventy times sevenfold.^d

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

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

CHAPTER 5

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

THIS is the book of the generation of Adam. In the day that God created man, 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 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.

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 hun-

^g 1. Par. 1. 1.

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. 26. *Began to call upon, &c.* 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.

dred 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 Enoch.

19 And Jared lived after he begot Enoch, 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 Enoch lived sixty-five years, and begot Mathusala.

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

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

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

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 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.

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

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

3 And God said: 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.

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,

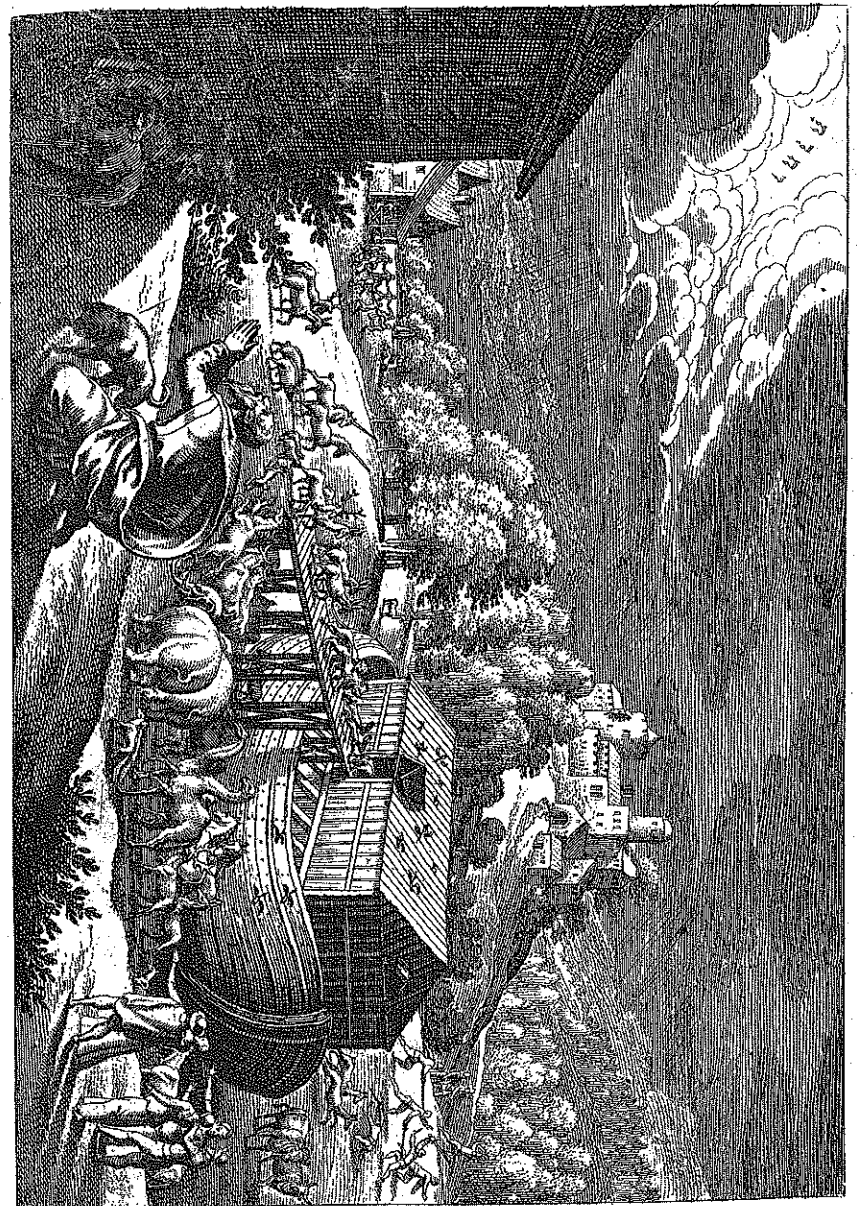
6 It repented him that he had made man on the earth. And being touched inwardly with sorrow of heart,

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.

1 Bar. 3. 26; Amos 2. 9; Wisd. 14. 6; Eccli. 16. 8.—m Infra 3. 21; Matt. 15. 19.

Ver. 3. *His days shall be, &c.* The meaning is, that God would allow men this term of 120 years, for their repentance and conversion, before he would send the deluge.

Ver. 6. *It repented him, &c.* 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.



NOAH'S ARK

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.

†

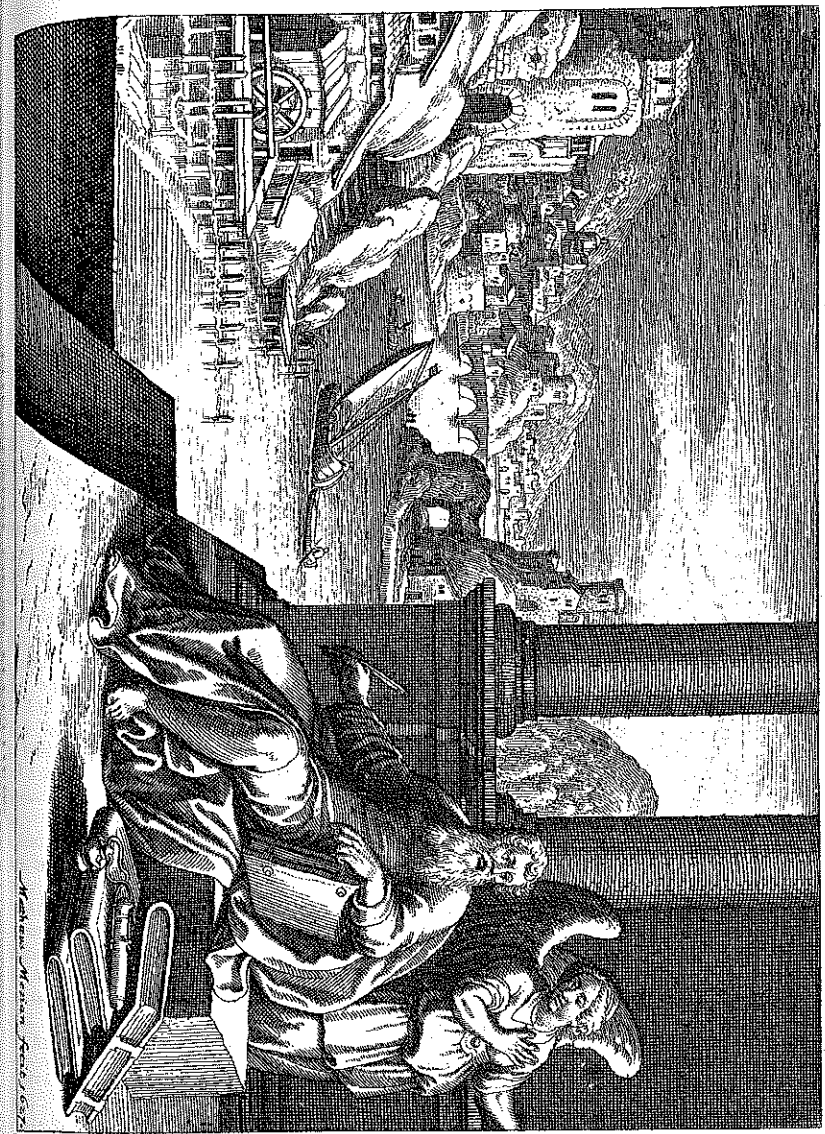
FAMILY RECORD

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THE
NEW TESTAMENT
OF
OUR LORD AND SAVIOUR
JESUS CHRIST

THE NAMES AND ORDER
OF ALL THE
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THE
HOLY GOSPEL OF JESUS CHRIST
ACCORDING TO ST. MATTHEW

ST. MATTHEW, one of the twelve Apostles, who from being a publican, that is, a tax-gatherer, was called by our Saviour to the Apostleship: in that profession his name was LEVI. (Luke 5. 27, and Mark 2. 14.) He was the first of the Evangelists that wrote the Gospel, and that in Hebrew or Syro-Chaldaic which the Jews in Palestine spoke at that time. The original is not now extant; but as it was translated in the time of the Apostles into Greek, that version was of equal authority. He wrote about six years after our Lord's Ascension.

CHAPTER 1

The genealogy of Christ: he is conceived and born of a virgin.

THE book of the generation of Jesus Christ, the son of ^a David, the son of Abraham:

^a Abraham begot Isaac. ^b And Isaac begot Jacob. ^c And Jacob begot Judas and his brethren.

^d And Judas begot Phares and Zara of Thamar. ^e And Phares begot Esron. And Esron begot Aram.

^f And Aram begot Aminadab. ^g And Aminadab begot Naasson. And Naasson begot Salmon.

^h And Salmon begot Booz of Rahab. And Booz begot Obed of Ruth. And Obed begot Jesse.

ⁱ And Jesse begot David the king. And David the king begot Solomon, of whose mother that had been the wife of Urias.

^j And Solomon begot Roboam. ^k And Roboam begot Abia. ^l And Abia begot Asa.

^m And Asa begot Josaphat. And Josaphat begot Joram. And Joram begot Ozias.

ⁿ And Ozias begot Joatham. ^o And Joatham begot Achaz. ^p And Achaz begot Ezechias.

^q And Ezechias begot Manasses. ^r And Manasses begot Amon. ^s And Amon begot Josias.

^t And Josias begot Jechonias and his brethren in the transmigration of Babylon.

brethren in the transmigration of Babylon.

12 And after the transmigration of Babylon, Jechonias begot Salathiel. And Salathiel begot Zorobabel.

13 And Zorobabel begot Abiud. And Abiud begot Eliacim. And Eliacim begot Azor.

14 And Azor begot Sadoc. And Sadoc begot Achim. And Achim begot Eliud.

15 And Eliud begot Eleazar. And Eleazar begot Mathan. And Mathan begot Jacob.

16 And Jacob begot Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David, are fourteen generations. And from David to the transmigration of Babylon, are fourteen generations: and from the transmigration of Babylon to Christ are fourteen generations.

18 Now the generation of Christ was in this wise. When as his mother Mary was espoused to Joseph, before they came together, she was found with child, of the Holy Ghost.

19 Whereupon Joseph her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately.

20 But while he thought on these things, behold the angel of the Lord appeared to him in his sleep, saying: Joseph, son

^a Luke 3. 31.—^b Gen. 21. 3.—^c Gen. 25. 25.—^d Gen. 28. 8.—^e Gen. 38. 29; 1 Par. 2. 4.—^f Ruth 4. 18; 1 Par. 2. 5.—^g Num. 7. 12.—^h Ruth 4. 22.—ⁱ 1 Kings 11.—^j 2 Kings 12. 24.—^k 3 Kings 11. 43.—^l 3 Kings

14. 31.—^m 3 Kings 15. 8.—ⁿ 2 Par. 26. 23.—^o 2 Par. 27. 9.—^p 2 Par. 28. 27.—^q 2 Par. 32. 33.—^r 2 Par. 33. 25.—^s Par. 33. 25.—^t 2 Par. 38. 2.—^u Luke 1. 27.

CHAR. 1. Ver. 16. The husband of Mary. The Evangelist gives us rather the pedigree of St. Joseph, than that of the blessed Virgin, to conform to the custom of the Hebrews, who in their genealo-

gies took no notice of women; but as they were near of kin, the pedigree of the one sheweth that of the other.

of David, fear not to take unto thee Mary thy wife, for that which is conceived in her, is of the Holy Ghost.

21 And she shall bring forth a son: and thou shalt call his name JESUS. For he shall save his people from their sins.

22 Now all this was done that it might be fulfilled which the Lord spoke by the prophet, saying:

23 *Behold a virgin shall be with child, and bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.*

24 And Joseph rising up from sleep, did as the angel of the Lord had commanded him, and took unto him his wife.

25 And he knew her not till she brought forth her firstborn son: and he called his name JESUS.

CHAPTER 2

The offerings of the wise men: the flight into Egypt: the massacre of the innocents.

WHEN ^v Jesus therefore was born in Bethlehem of Juda, in the days of king Herod, behold, there came wise men from the east to Jerusalem,

2 Saying, Where is he that is born king of the Jews? For we have seen his star in the east, and are come to adore him.

3 And king Herod hearing this, was troubled, and all Jerusalem with him.

4 And assembling together all the chief priests and the scribes of the people, he inquired of them where Christ should be born.

5 But they said to him: In Bethlehem of Juda. For so it is written by the prophet:

6 *And thou Bethlehem the land of Juda art not the least among the princes of Juda: for out of thee shall come forth the captain that shall rule my people Israel.*

^v Luke 1. 31; Acts 4. 12.—^w Isa. 7. 14.
^x B. C. 8-5. Herod died B. C. 4. Luke 2. 7.

Ver. 25. Till she brought forth her firstborn son. From these words Helvidius and other heretics most impiously inferred that the blessed Virgin Mary had other children besides Christ: but St. Jerome shews, by divers examples, that this expression of the Evangelist was a manner of speaking usual among the Hebrews, to denote by the word until, only what is done, without any regard to the future. Thus it is said, Genesis 8. 6 and 7, that Noe sent forth a raven, which went forth, and did not return till the waters were dried up on the earth. That is, did not return any more. Also Isaiah 46. 4, God says: I am till you grow old. Who dare infer that God should then cease to be? Also in the first book of Machabees 5. 54, And they went up to mount Sion with

7 Then Herod, privately calling the wise men, learned diligently of them the time of the star which appeared to them;

8 And sending them into Bethlehem, said: Go and diligently inquire after the child, and when you have found him, bring me word again, that I also may come and adore him.

9 Who having heard the king, went their way; and behold the star which they had seen in the east, went before them, until it came and stood over where the child was.

10 And seeing that star they rejoiced with exceeding great joy.

11 And entering into the house, they found the child with Mary his mother, and falling down they adored him; and opening their treasures, they offered him gifts; gold, frankincense, and myrrh.

12 And having received an answer in sleep that they should not return to Herod, they went back another way into their country.

13 And after they were departed, behold an angel of the Lord appeared in sleep to Joseph, saying: Arise, and take the child and his mother, and fly into Egypt: and be there until I shall tell thee. For it will come to pass that Herod will seek the child to destroy him.

14 Who arose, and took the child and his mother by night, and retired into Egypt: and he was there until the death of Herod:

15 That it might be fulfilled which the Lord spoke by the prophet, saying: *Out of Egypt have I called my son.*

16 Then Herod perceiving that he was deluded by the wise men, was exceeding angry; and sending killed all the men children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time

^y Mich. 5. 2; John 7. 42.—^z Ps. 71. 10.
^a Osee 11. 1.

joy and gladness, and offered holocausts, because not one of them was slain till they had returned in peace. That is, not one was slain before or after they had returned.—God saith to his divine Son: Sit on my right hand till I make thy enemies thy footstool. Shall he sit no longer after his enemies are subdued? Yea and for all eternity. St. Jerome also proves by Scripture examples, that an only begotten son, was also called firstborn, or first begotten: because according to the law, the firstborn males were to be consecrated to God: Sanctify unto me, saith the Lord, every firstborn that openeth the womb among the children of Israel, &c. Ex. 13. 2.



