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BIBLE WITH COMMENTARY

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Let me say from the outset that I am not a bible scholar. We must distinguish between Revelation and Tradition. Tradition is all that came from the mouth of Christ and which has been handed down to us from the Apostles. It also includes the Bible. Tradition ends with the death of the last Apostle. Revelation came to us in the Old Testament and culminated at Pentecost with the Holy Spirit being the Life of Christ's Church. Revelation was complete at Pentecost; there can be no new Revelation. That which comes to us from mystics I prefer to term Illumination which means our understanding of Revelation grows and deepens. This Revelation can also be described as the Deposit of Faith. It is only in the last 100 years or so that Dogmas such as the Assumption and Immaculate Conception have been defined but the Church had piously believed this from the early days: "sensus fidelium". Our understanding deepened of these truths. I will be putting in print how I see things and hope that others in the future will further my points. But I hold what the Church has always taught and only look to a deeper understanding. These are the times we live in! The text used is that of the

Douay Rheims Bible. Obviously this is a huge task of which I will probably accomplish little!

DISCUSSION OF POINTS RAISED WITHIN TEXT CAN BE HAD AT MY FACEBOOK PAGE
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Text in black; Latin Text in green; Bible notes in grey; and my comments in red.

Genesis

The Apocalypse

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GENESIS

LAST EDITING OF WITHIN TEXT COMMENTS 11 Jun 2020

See also pdf pages 76 to 91 of [The Mystical City Of God](#) and pdf pages 34 to 149 Catherine Emmerich [The Life Of Jesus Christ And Biblical Revelations](#)
A Scientific Approach To Genesis courtesy of Chuck Missler. [Note a Catholic must put to one side the Protestant narrative and stick to the scientific]

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CHAPTERS

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Genesis Chapter 1

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

1:1. In the beginning God created heaven, and earth.

In principio creavit Deus caelum et terram

Commentary here is long please see [The Gap Theory](#).

1:2. 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.

Terra autem erat inanis et vacua et tenebrae super faciem abyssi et spiritus Dei ferebatur super aquas

1:3. And God said: Be light made. And light was made.

Dixitque Deus fiat lux et facta est lux

1:4. And God saw the light that it was good; and he divided the light from the darkness.

Et vidit Deus lucem quod esset bona et divisit lucem ac tenebras

1:5. And he called the light Day, and the darkness Night; and there was evening and morning one day.

Appellavitque lucem diem et tenebras noctem factumque est vespere et mane dies unus

1:6. And God said: Let there be a firmament made amidst the waters: and let it divide the waters from the waters.

Dixit quoque Deus fiat firmamentum in medio aquarum et dividat aquas ab aquis

* 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.

1:7. And God made a firmament, and divided the waters that were under the

firmament, from those that were above the firmament, and it was so.
Et fecit Deus firmamentum divisitque aquas quae erant sub firmamento ab his quae erant super firmamentum et factum est ita

1:8. And God called the firmament, Heaven; and the evening and morning were the second day.

Vocavitque Deus firmamentum caelum et factum est vespere et mane dies secundus

1:9. 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.

Dixit vero Deus congregentur aquae quae sub caelo sunt in locum unum et appareat arida factumque est ita

1:10. And God called the dry land, Earth; and the gathering together of the waters, he called Seas. And God saw that it was good.

Et vocavit Deus aridam terram congregationesque aquarum appellavit maria et vidit Deus quod esset bonum

1:11. And he said: let the earth bring forth 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.

Et ait germinet terra herbam virentem et facientem semen et lignum pomiferum faciens fructum iuxta genus suum cuius semen in semet ipso sit super terram et factum est ita

1:12. 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.

Et protulit terra herbam virentem et adferentem semen iuxta genus suum lignumque faciens fructum et habens unumquodque sementem secundum speciem suam et vidit Deus quod esset bonum

1:13. And the evening and the morning were the third day.

Factumque est vespere et mane dies tertius

1:14. And God said: Let there be lights made in the firmament of heaven, to divide the day and the night, and let them be for signs, and for seasons, and for days and years:

Dixit autem Deus fiant luminaria in firmamento caeli ut dividant diem ac noctem et sint in signa et tempora et dies et annos

1:15. To shine in the firmament of heaven, and to give light upon the earth, and it was so done.

Ut luceant in firmamento caeli et inluminent terram et factum est ita

1:16. And God made two great lights: a greater light to rule the day; and a lesser light to rule the night: and the stars.

Fecitque Deus duo magna luminaria luminare maius ut praeesset diei et luminare minus ut praeesset nocti et stellas

** 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.*

1:17. And he set them in the firmament of heaven to shine upon the earth.

Et posuit eas in firmamento caeli ut lucerent super terram

1:18. And to rule the day and the night, and to divide the light and the darkness. And God saw that it was good.

Et praeessent diei ac nocti et dividerent lucem ac tenebras et vidit Deus quod

esset bonum

1:19. And the evening and morning were the fourth day.

Et factum est vespere et mane dies quartus

1:20. God also said: let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven.

Dixit etiam Deus producant aquae reptile animae viventis et volatile super terram sub firmamento caeli

1:21. 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.

Creavitque Deus cete grandia et omnem animam viventem atque motabilem quam produxerant aquae in species suas et omne volatile secundum genus suum et vidit Deus quod esset bonum

1:22. And he blessed them, saying: Increase and multiply, and fill the waters of the sea: and let the birds be multiplied upon the earth.

Benedixitque eis dicens crescite et multiplicamini et replete aquas maris avesque multiplicentur super terram

1:23. And the evening and morning were the fifth day.

Et factum est vespere et mane dies quintus

1:24. 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.

Dixit quoque Deus producat terra animam viventem in genere suo iumenta et reptilia et bestias terrae secundum species suas factumque est ita

1:25. 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.

Et fecit Deus bestias terrae iuxta species suas et iumenta et omne reptile terrae in genere suo et vidit Deus quod esset bonum

1:26. And he said: 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.

Et ait faciamus hominem ad imaginem et similitudinem nostram et praesit piscibus maris et volatilibus caeli et bestiis universaeque terrae omnique reptili quod movetur in terra

** 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.*

1:27. And God created man to his own image: to the image of God he created him: male and female he created them.

Et creavit Deus hominem ad imaginem suam ad imaginem Dei creavit illum masculum et feminam creavit eos

1:28. And God blessed them, saying: 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.

Benedixitque illis Deus et ait crescite et multiplicamini et replete terram et subicite eam et dominamini piscibus maris et volatilibus caeli et universis animantibus quae moventur super terram

** 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.

1:29. 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:

Dixitque Deus ecce dedi vobis omnem herbam adferentem semen super terram et universa ligna quae habent in semet ipsis sementem generis sui ut sint vobis in escam

1:30. 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.

Et cunctis animantibus terrae omnique volucris caeli et universis quae moventur in terra et in quibus est anima vivens ut habeant ad vescendum et factum est ita

1:31. And God saw all the things that he had made, and they were very good. And the evening and morning were the sixth day.

Viditque Deus cuncta quae fecit et erant valde bona et factum est vespere et mane dies sextus

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Genesis 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.

2:1. So the heavens and the earth were finished, and all the furniture of them. Igitur perfecti sunt caeli et terra et omnis ornatus eorum

2:2. And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had done. Conplevitque Deus die septimo opus suum quod fecerat et requievit die septimo ab universo opere quod patrarat

SHAPE * MERGEFORMAT He rested, etc... That is, he 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.

2:3. And he blessed the seventh day, and sanctified it: because in it he had rested from all his work which God created and made. Et benedixit diei septimo et sanctificavit illum quia in ipso cessaverat ab omni opere suo quod creavit Deus ut faceret

2:4. 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: Istaes generationes caeli et terrae quando creatae sunt in die quo fecit Dominus Deus caelum et terram

2:5. 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. Et omne virgultum agri antequam oreretur in terra omnemque herbam regionis priusquam germinaret non enim pluerat Dominus Deus super terram et homo non erat qui operaretur terram

2:6. But a spring rose out of the earth, watering all the surface of the earth.

Sed fons ascendebat e terra inrigans universam superficiem terrae

2:7. 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.

Formavit igitur Dominus Deus hominem de limo terrae et inspiravit in faciem eius spiraculum vitae et factus est homo in animam viventem

2:8. And the Lord God had planted a paradise of pleasure from the beginning: wherein he placed man whom he had formed.

Plantaverat autem Dominus Deus paradysum voluptatis a principio in quo posuit hominem quem formaverat

2:9. And the Lord God brought forth of the ground all manner of trees, fair to behold, and pleasant to eat of: the tree of life also in the midst of paradise: and the tree of knowledge of good and evil.

Produxitque Dominus Deus de humo omne lignum pulchrum visu et ad vescendum suave lignum etiam vitae in medio paradisi lignumque scientiae boni et mali

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.

2:10. And a river went out of the place of pleasure to water paradise, which from thence is divided into four heads.

Et fluvius egrediebatur de loco voluptatis ad inrigandum paradysum qui inde dividitur in quattuor capita

2:11. The name of the one is Phison: that is it which compasseth all the land of Hevilath, where gold

groweth.

Nomen uni Phison ipse est qui circuit omnem terram Evilat ubi nascitur aurum

2:12. And the gold of that land is very good: there is found bdellium, and the onyx stone. Et aurum terrae illius optimum est ibique invenitur bdellium et lapis onychinus

2:13. And the name of the second river is Gehon: the same is it that compasseth all the land of Ethiopia. Et nomen fluvio secundo Geon ipse est qui circuit omnem terram Aethiopiae

2:14. And the name of the third river is Tigris: the same passeth along by the Assyrians. And the fourth river is Euphrates.

Nomen vero fluminis tertii Tigris ipse vadit contra Assyrios fluvius autem quartus ipse est Euphrates

2:15. And the Lord God took man, and put him into the paradise of pleasure, to dress it, and to keep it. Tulit ergo Dominus Deus hominem et posuit eum in paradiso voluptatis ut operaretur et custodiret illum

2:16. And he commanded him, saying: Of every tree of paradise thou shalt eat: Praecipitque ei dicens ex omni ligno paradisi comede

2:17. 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.

De ligno autem scientiae boni et mali ne comedas in quocumque enim die comederis

ex eo morte morieris

2:18. And the Lord God said: It is not good for man to be alone: let us make him a help like unto himself. Dixit quoque Dominus Deus non est bonum esse hominem solum faciamus ei adiutorium similem sui

2:19. 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: for whatsoever Adam called any living creature the same is its name. Formatis igitur Dominus Deus de humo cunctis animantibus terrae et universis volatilibus caeli adduxit ea ad Adam ut videret quid vocaret ea omne enim quod vocavit Adam animae viventis ipsum est nomen eius

2:20. 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.

Appellavitque Adam nominibus suis cuncta animantia et universa volatilia caeli et omnes bestias terrae Adam vero non inveniebatur adiutor similis eius

2:21. 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.

Inmisit ergo Dominus Deus soporem in Adam cumque obdormisset tulit unam de costis eius et replevit carnem pro ea

2:22. And the Lord God built the rib which he took from Adam into a woman: and brought her to Adam. Et aedificavit Dominus Deus costam quam tulerat de Adam in mulierem et adduxit eam ad Adam

2:23. And Adam said: This now is bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man.

Dixitque Adam hoc nunc os ex ossibus meis et caro de carne mea haec vocabitur virago quoniam de viro sumpta est

2:24. Wherefore a man shall leave father and mother, and shall cleave to his wife: and they shall be two in one flesh.

Quam ob rem relinquet homo patrem suum et matrem et adherabit uxori suae et erunt duo in carne una

2:25. And they were both naked: to wit, Adam and his wife: and were not ashamed. Erant autem uterque nudi Adam scilicet et uxor eius et non erubescabant

Genesis Chapter 3

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

SHAPE * MERGEFORMAT

3:1. 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?

Sed et serpens erat callidior cunctis animantibus terrae quae fecerat Dominus Deus qui dixit ad mulierem cur praecepit vobis Deus ut non comederetis de omni ligno paradisi

3:2. And the woman answered him, saying: Of the fruit of the trees that are in paradise we do eat: Cui respondit mulier de fructu lignorum quae sunt in paradiso vescemur

3:3. 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.

De fructu vero ligni quod est in medio paradisi praecepit nobis Deus ne comederemus et ne tangeremus illud ne forte moriamur

3:4. And the serpent said to the woman: No, you shall not die the death. Dixit autem serpens ad mulierem nequaquam morte moriemini

3:5. 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.

Scit enim Deus quod in quocumque die comederitis ex eo aperientur oculi vestri et eritis sicut dii scientes bonum et malum

3:6. And the woman saw that the tree was good to eat, and fair to the eyes, and delightful to behold: and she took of the fruit thereof, and did eat, and gave to her husband, who did eat.

Vidit igitur mulier quod bonum esset lignum ad vescendum et pulchrum oculis aspectuque delectabile et tulit de fructu illius et comedit deditque viro suo qui comedit

3:7. 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.

Et aperti sunt oculi amborum cumque cognovissent esse se nudos consuerunt folia ficus et fecerunt sibi perizomata

SHAPE * MERGEFORMAT And the eyes, etc... Not that they were blind before, (for the woman saw that the tree was fair to the eyes, verse 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.

3:8. 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.

Et cum audissent vocem Domini Dei deambulantis in paradiso ad auram post meridiem abscondit se Adam et uxor eius a facie Domini Dei in medio ligni paradisi

3:9. And the Lord God called Adam, and said to him: Where art thou? Vocavitque Dominus Deus Adam et dixit ei ubi es

3:10. And he said: I heard thy voice in paradise; and I was afraid, because I was naked, and I hid myself. Qui ait vocem tuam audivi in paradiso et timui eo quod nudus essem et abscondi me

3:11. 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? Cui dixit quis enim indicavit tibi quod nudus esses nisi quod ex ligno de quo tibi praeceperam ne comederes comedisti

3:12. And Adam said: The woman, whom thou gavest me to be my companion, gave me of the tree, and I did eat.

Dixitque Adam mulier quam dedisti sociam mihi dedit mihi de ligno et comedi

3:13. And the Lord God said to the woman: Why hast thou done this? And she answered: The serpent deceived me, and I did eat.

Et dixit Dominus Deus ad mulierem quare hoc fecisti quae respondit serpens decepit me et comedi

3:14. 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.
Et ait Dominus Deus ad serpentem quia fecisti hoc maledictus es inter omnia animantia et bestias terrae super pectus tuum gradieris et terram comedes cunctis diebus vitae tuae

3:15. 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.
Inimicitias ponam inter te et mulierem et semen tuum et semen illius ipsa conteret caput tuum et tu insidiaberis calcaneo eius
SHAPE * MERGEFORMAT 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.

3:16. 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. Mulieri quoque dixit multiplicabo aerumnas tuas et conceptus tuos in dolore paries filios et sub viri potestate eris et ipse dominabitur tui

3:17. 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.
Ad Adam vero dixit quia audisti vocem uxoris tuae et comedisti de ligno ex quo praeceperam tibi ne comederes maledicta terra in opere tuo in laboribus comedes eam cunctis diebus vitae tuae

3:18. Thorns and thistles shall it bring forth to thee, and thou shalt eat the herbs of the earth. Spinas et tribulos germinabit tibi et comedes herbas terrae

3:19. 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.
In sudore vultus tui vesceris pane donec revertaris in terram de qua sumptus es quia pulvis es et in pulverem reverteris

3:20. And Adam called the name of his wife Eve: because she was the mother of all the living. Et vocavit Adam nomen uxoris suae Hava eo quod mater esset cunctorum viventium

3:21. And the Lord God made for Adam and his wife garments of skins, and clothed them. Fecit quoque Dominus Deus Adam et uxori eius tunicas pellicias et induit eos

3:22. And he said: Behold Adam is 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.
Et ait ecce Adam factus est quasi unus ex nobis sciens bonum et malum nunc ergo ne forte mittat manum suam et sumat etiam de ligno vitae et comedat et vivat in aeternum
SHAPE * MERGEFORMAT Behold Adam, etc... This was spoken by way of reproaching him with his pride, in affecting a knowledge that might make him like to God.

3:23. And the Lord God sent him out of the paradise of pleasure, to till the earth from which he was taken. Emisit eum Dominus Deus de paradiso voluptatis ut operaretur terram de qua sumptus est

3:24. 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.

Eiecitque Adam et conlocavit ante paradisum voluptatis cherubin et flammeum gladium atque versatilem ad custodiendam viam ligni vitae

Genesis Chapter 4

The history of Cain and Abel.

SHAPE * MERGEFORMAT

4:1. And Adam knew Eve his wife; who conceived and brought forth Cain, saying: I have gotten a man through God.

Adam vero cognovit Havam uxorem suam quae concepit et peperit Cain dicens possedi hominem per Dominum

4:2. And again she brought forth his brother Abel. And Abel was a shepherd, and Cain a husbandman. Rursusque peperit fratrem eius Abel fuit autem Abel pastor ovium et Cain agricola

4:3. And it came to pass after many days, that Cain offered, of the fruits of the earth, gifts to the Lord. Factum est autem post multos dies ut offerret Cain de fructibus terrae munera Domino

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

Abel quoque obtulit de primogenitis gregis sui et de adipibus eorum et respexit Dominus ad Abel et ad munera eius

SHAPE * MERGEFORMAT Had respect... That is, showed 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.

4:5. But to Cain and his offerings he had no respect: and Cain was exceeding angry, and his countenance fell.

Ad Cain vero et ad munera illius non respexit iratusque est Cain vehementer et concidit vultus eius

4:6. And the Lord said to him: Why art thou angry? and why is thy countenance fallen? Dixitque Dominus ad eum quare maestus es et cur concidit facies tua

4:7. 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.

Nonne si bene egeris recipies sin autem male statim in foribus peccatum aderit sed sub te erit appetitus eius et tu dominaberis illius

4:8. 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.

Dixitque Cain ad Abel fratrem suum egrediamur foras cumque essent in agro consurrexit Cain adversus Abel fratrem suum et interfecit eum

4:9. And the Lord said to Cain: Where is thy brother Abel? And he answered: I know not: am I my brother's keeper?

Et ait Dominus ad Cain ubi est Abel frater tuus qui respondit nescio num custos fratris mei sum

4:10. And he said to him: What hast thou done? the voice of thy brother's blood

crieth to me from the earth.

Dixitque ad eum quid fecisti vox sanguinis fratris tui clamat ad me de terra

4:11. Now therefore cursed shalt thou be upon the earth, which hath opened her mouth and received the blood of thy brother at thy hand.

Nunc igitur maledictus eris super terram quae aperuit os suum et suscepit sanguinem fratris tui de manu tua

4:12. When thou shalt till it, it shall not yield to thee its fruit: a fugitive and a vagabond shalt thou be upon the earth.

Cum operatus fueris eam non dabit tibi fructus suos vagus et profugus eris super terram

4:13. And Cain said to the Lord: My iniquity is greater than that I may deserve pardon. Dixitque Cain ad Dominum maior est iniquitas mea quam ut veniam merear

4:14. Behold thou dost cast me out this day from the face of the earth, and from thy face I shall be hid, and I shall be a vagabond and a fugitive on the earth: every one therefore that findeth me, shall kill me. Ecce eicis me hodie a facie terrae et a facie tua abscondar et ero vagus et profugus in terra omnis igitur qui invenerit me occidet me

SHAPE * MERGEFORMAT 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 Genesis 5:3, compared with Genesis 4:25, though in the compendious account given in the scriptures, only Cain and Abel are mentioned.

4:15. And the Lord said to him: No, it shall not so be: 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.

Dixitque ei Dominus nequaquam ita fiet sed omnis qui occiderit Cain septuplum punietur posuitque Dominus Cain signum ut non eum interficeret omnis qui invenisset eum

SHAPE * MERGEFORMAT 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.

4:16. And Cain went out from the face of the Lord, and dwelt as a fugitive on the earth at the east side of Eden.

Egressusque Cain a facie Domini habitavit in terra profugus ad orientalem plagam Eden

4:17. And Cain knew his wife, and she conceived, and brought forth Henoah: and he built a city, and called the name thereof by the name of his son Henoah.

Cognovit autem Cain uxorem suam quae concepit et peperit Enoch et aedificavit civitatem vocavitque nomen eius ex nomine filii sui Enoch

4:18. And Henoah begot Irad, and Irad begot Maviael, and Maviael begot Mathusael, and Mathusael begot Lamech,

Porro Enoch genuit Irad et Irad genuit Maviahel et Maviahel genuit Matusahel et Matusahel genuit Lamech

4:19. Who took two wives: the name of the one was Ada, and the name of the other Sella. Qui accepit uxores duas nomen uni Ada et nomen alteri Sella

4:20. And Ada brought forth Jabel: who was the father of such as dwell in tents, and of herdsmen. Genuitque Ada Iabel qui fuit pater habitantium in tentoriis

atque pastorum

4:21. And his brother's name was Jubal: he was the father of them that play upon the harp and the organs. Et nomen fratris eius Iubal ipse fuit pater canentium cithara et organo

4:22. 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.

Sella quoque genuit Thubalcain qui fuit malleator et faber in cuncta opera aeris et ferri soror vero Thubalcain Noemma

4:23. 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.

Dixitque Lamech uxoris suis Adae et Sellae audite vocem meam uxores Lamech auscultate sermonem meum quoniam occidi virum in vulnus meum et adulescentulum in livorem meum

SHAPE * MERGEFORMAT 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.

4:24. Sevenfold vengeance shall be taken for Cain: but for Lamech seventy times sevenfold. Septuplum ultio dabitur de Cain de Lamech vero septuagies septies

4:25. 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.

Cognovit quoque adhuc Adam uxorem suam et peperit filium vocavitque nomen eius Seth dicens posuit mihi Deus semen aliud pro Abel quem occidit Cain

4:26. But to Seth also was born a son, whom he called Enos: this man began to call upon the name of the

Lord.

Sed et Seth natus est filius quem vocavit Enos iste coepit invocare nomen Domini

SHAPE * MERGEFORMAT 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.

Genesis Chapter 5

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

SHAPE * MERGEFORMAT

5:1. This is the book of the generation of Adam. In the day that God created man, he made him to the likeness of God.

Hic est liber generationis Adam in die qua creavit Deus hominem ad similitudinem Dei fecit illum

5:2. He created them male and female; and blessed them: and called their name Adam, in the day when they were created.

Masculum et feminam creavit eos et benedixit illis et vocavit nomen eorum Adam in die qua creati sunt

5:3. And Adam lived a hundred and thirty years, and begot a son to his own image and likeness, and called his name Seth.

Vixit autem Adam centum triginta annis et genuit ad similitudinem et imaginem suam vocavitque nomen eius Seth

5:4. And the days of Adam, after he begot Seth, were eight hundred years: and he begot sons and daughters.
Et facti sunt dies Adam postquam genuit Seth octingenti anni genuitque filios et filias

5:5. And all the time that Adam lived, came to nine hundred and thirty years, and he died. Et factum est omne tempus quod vixit Adam anni nongenti triginta et mortuus est

5:6. Seth also lived a hundred and five years, and begot Enos. Vixit quoque Seth centum quinque annos et genuit Enos

5:7. And Seth lived after he begot Enos, eight hundred and seven years, and begot sons and daughters. Vixitque Seth postquam genuit Enos octingentis septem annis genuitque filios et filias

5:8. And all the days of Seth were nine hundred and twelve years, and he died. Et facti sunt omnes dies Seth nongentorum duodecim annorum et mortuus est

5:9. And Enos lived ninety years, and begot Cainan. Vixit vero Enos nonaginta annis et genuit Cainan

5:10. After whose birth he lived eight hundred and fifteen years, and begot sons and daughters. Post cuius ortum vixit octingentis quindecim annis et genuit filios et filias

5:11. And all the days of Enos were nine hundred and five years, and he died. Factique sunt omnes dies Enos nongentorum quinque annorum et mortuus est

5:12. And Cainan lived seventy years, and begot Malaleel. Vixit quoque Cainan septuaginta annis et genuit Malalehel

5:13. And Cainan lived after he begot Malaleel, eight hundred and forty years, and begot sons and daughters.
Et vixit Cainan postquam genuit Malalehel octingentos quadraginta annos genuitque filios et filias

5:14. And all the days of Cainan were nine hundred and ten years, and he died. Et facti sunt omnes dies Cainan nongenti decem anni et mortuus est

5:15. And Malaleel lived sixty-five years and begot Jared. Vixit autem Malalehel sexaginta quinque annos et genuit Jared

5:16. And Malaleel lived after he begot Jared, eight hundred and thirty years, and begot sons and daughters.
Et vixit Malalehel postquam genuit Jared octingentis triginta annis et genuit filios et filias

5:17. And all the days of Malaleel were eight hundred and ninety-five years, and he died. Et facti sunt omnes dies Malalehel octingenti nonaginta quinque anni et mortuus est

5:18. And Jared lived a hundred and sixty-two years, and begot Henoah. Vixitque Jared centum sexaginta duobus annis et genuit Enoch

5:19. And Jared lived after he begot Henoah, eight hundred years, and begot sons

and daughters. Et vixit Jared postquam genuit Enoch octingentos annos et genuit filios et filias

5:20. And all the days of Jared were nine hundred and sixty-two years, and he died. Et facti sunt omnes dies Jared nongenti sexaginta duo anni et mortuus est

5:21. And Henoch lived sixty-five years, and begot Mathusala. Porro Enoch vixit sexaginta quinque annis et genuit Mathusalam

5:22. And Henoch walked with God: and lived after he begot Mathusala, three hundred years, and begot sons and daughters. Et ambulavit Enoch cum Deo postquam genuit Mathusalam trecentis annis et genuit filios et filias

5:23. And all the days of Henoch were three hundred and sixty-five years. Et facti sunt omnes dies Enoch trecenti sexaginta quinque anni

5:24. And he walked with God, and was seen no more: because God took him. Ambulavitque cum Deo et non apparuit quia tulit eum Deus

5:25. And Mathusala lived a hundred and eighty-seven years, and begot Lamech. Vixit quoque Mathusalam centum octoginta septem annos et genuit Lamech

5:26. And Mathusala lived after he begot Lamech, seven hundred and eighty-two years, and begot sons and daughters. Et vixit Mathusalam postquam genuit Lamech septingentos octoginta duos annos et genuit filios et filias

5:27. And all the days of Mathusala were nine hundred and sixty-nine years, and he died. Et facti sunt omnes dies Mathusalae nongenti sexaginta novem anni et mortuus est

5:28. And Lamech lived a hundred and eighty-two years, and begot a son. Vixit autem Lamech centum octoginta duobus annis et genuit filium

5:29. 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. Vocavitque nomen eius Noe dicens iste consolabitur nos ab operibus et laboribus manuum nostrarum in terra cui maledixit Dominus

5:30. And Lamech lived after he begot Noe, five hundred and ninety-five years, and begot sons and daughters. Vixitque Lamech postquam genuit Noe quingentos nonaginta quinque annos et genuit filios et filias

5:31. 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. Et facti sunt omnes dies Lamech septingenti septuaginta septem anni et mortuus est

Genesis Chapter 6

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

SHAPE * MERGEFORMAT

6:1. And after that men began to be multiplied upon the earth, and daughters

were born to them, Cumque coepissent homines multiplicari super terram et filias procreassent

6:2. The sons of God seeing the daughters of men, that they were fair, took to themselves wives of all which they chose.

Videntes filii Dei filias eorum quod essent pulchrae acceperunt uxores sibi ex omnibus quas elegerant

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.

6:3. 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.

Dixitque Deus non permanebit spiritus meus in homine in aeternum quia caro est eruntque dies illius centum viginti annorum

SHAPE * MERGEFORMAT 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.

6:4. 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.

Gigantes autem erant super terram in diebus illis postquam enim ingressi sunt filii Dei ad filias hominum illaque genuerunt isti sunt potentes a saeculo viri famosi

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.

6:5. 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,

Videns autem Deus quod multa malitia hominum esset in terra et cuncta cogitatio cordis intenta esset ad malum omni tempore

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.

6:6. It repented him that he had made man on the earth. And being touched inwardly with sorrow of heart, Paenituit eum quod hominem fecisset in terra et tactus dolore cordis intrinsecus

6:7. 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. Delebo inquit hominem quem

creavi a facie terrae ab homine usque ad animantia a reptili usque ad volucres caeli paenitet enim me fecisse eos

6:8. But Noe found grace before the Lord. Noe vero invenit gratiam coram Domino

6:9. These are the generations of Noe: Noe was a just and perfect man in his generations, he walked with God.

Hae generationes Noe vir iustus atque perfectus fuit in generationibus suis cum Deo ambulavit

6:10. And he begot three sons, Sem, Cham, and Japheth. Et genuit tres filios Sem Ham et Iafeth

6:11. And the earth was corrupted before God, and was filled with iniquity. Corrupta est autem terra coram Deo et repleta est iniquitate

6:12. And when God had seen that the earth was corrupted (for all flesh had corrupted its way upon the earth),
Cumque vidisset Deus terram esse corruptam omnis quippe caro corruperat viam suam super terram

6:13. 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. Dixit ad Noe finis universae carnis venit coram me repleta est terra iniquitate a facie eorum et ego disperdam eos cum terra

6:14. Make thee an ark of timber planks: thou shalt make little rooms in the ark, and thou shalt pitch it within and without.

Fac tibi arcam de lignis levigatis mansiunculas in arca facies et bitumine linies intrinsecus et extrinsecus

6:15. 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. Et sic facies eam trecentorum cubitorum erit longitudo arcae quinquaginta cubitorum latitudo et triginta cubitorum altitudo illius

SHAPE * MERGEFORMAT 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 king of cubits.

6:16. 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.

Fenestram in arca facies et in cubito consummabis summitatem ostium autem arcae pones ex latere deorsum cenacula et tristega facies in ea

6:17. 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.

Ecce ego adducam diluvii aquas super terram ut interficiam omnem carnem in qua spiritus vitae est subter caelum universa quae in terra sunt consumentur

6:18. 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.

Ponamque foedus meum tecum et ingredieris arcam tu et filii tui uxor tua et uxores filiorum tuorum tecum

6:19. 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.
Et ex cunctis animantibus universae carnis bina induces in arcam ut vivant tecum
masculini sexus et feminini

6:20. 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.
De volucris iuxta genus suum et de iumentis in genere suo et ex omni reptili terrae secundum genus suum bina de omnibus ingredientur tecum ut possint vivere

6:21. 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.
Tolles igitur tecum ex omnibus escis quae mandari possunt et conportabis apud te et erunt tibi quam illis in cibum

6:22. And Noe did all things which God commanded him. Fecit ergo Noe omnia quae praeceperat illi Deus

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Genesis Chapter 7

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

SHAPE * MERGEFORMAT

7:1. And the Lord said to him: Go in, thou and all thy house, into the ark: for thee I have seen just before me in this generation.
Dixitque Dominus ad eum ingredi tu et omnis domus tua arcam te enim vidi iustum coram me in generatione hac

7:2. Of all clean beasts take seven and seven, the male and the female.
Ex omnibus animantibus mundis tolle septena septena masculum et feminam de animantibus vero non mundis duo duo masculum et feminam
SHAPE * MERGEFORMAT 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.

7:3. 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.
Sed et de volatilibus caeli septena septena masculum et feminam ut salvetur semen super faciem universae terrae

7:4. 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.
Adhuc enim et post dies septem ego pluam super terram quadraginta diebus et quadraginta noctibus et delebo omnem substantiam quam feci de superficie terrae

7:5. And Noe did all things which the Lord had commanded him. Fecit ergo Noe omnia quae mandaverat ei Dominus

7:6. And he was six hundred years old, when the waters of the flood overflowed the earth. Eratque sescentorum annorum quando diluvii aquae inundaverunt super terram

7:7. 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.
Et ingressus est Noe et filii eius uxor eius et uxores filiorum eius cum eo in arcam propter aquas diluvii

7:8. And of beasts clean and unclean, and of fowls, and of every thing that moveth upon the earth, *De animantibus quoque mundis et inmundis et de volucribus et ex omni quod movetur super terram*

7:9. Two and two went in to Noe into the ark, male and female, as the Lord had commanded Noe. *Duo et duo ingressa sunt ad Noe in arcam masculus et femina sicut praeceperat Deus Noe*

7:10. And after the seven days were passed, the waters of the flood overflowed the earth. *Cumque transissent septem dies aquae diluvii inundaverunt super terram*

7:11. In the six hundredth year of the life of Noe, in the second month, in the seventeenth day of the month, all the fountains of the great deep were broken up, and the floodgates of heaven were opened: *Anno sescentesimo vitae Noe mense secundo septimodecimo die mensis rupti sunt omnes fontes abyssi magnae et cataractae caeli apertae sunt*

7:12. And the rain fell upon the earth forty days and forty nights. *Et facta est pluvia super terram quadraginta diebus et quadraginta noctibus*

7:13. 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. *In articulo diei illius ingressus est Noe et Sem et Ham et Iafeth filii eius uxor illius et tres uxores filiorum*

eius cum eis in arcam

7:14. 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, *Ipsi et omne animal secundum genus suum universaque iumenta in genus suum et omne quod movetur super terram in genere suo cunctumque volatile secundum genus suum universae aves omnesque volucres*

7:15. Went in to Noe into the ark, two and two of all flesh, wherein was the breath of life. *Ingressae sunt ad Noe in arcam bina et bina ex omni carne in qua erat spiritus vitae*

7:16. 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. *Et quae ingressa sunt masculus et femina ex omni carne introierunt sicut praeceperat ei Deus et inclusit eum Dominus de foris*

7:17. And the flood was forty days upon the earth: and the waters increased, and lifted up the ark on high from the earth. *Factumque est diluvium quadraginta diebus super terram et multiplicatae sunt aquae et elevaverunt arcam in sublime a terra*

7:18. For they overflowed exceedingly: and filled all on the face of the earth: and the ark was carried upon the waters. *Vehementer inundaverunt et omnia repleverunt in superficie terrae porro arca ferebatur super aquas*

7:19. And the waters prevailed beyond measure upon the earth: and all the high mountains under the whole heaven were covered. *Et aquae praevaluerunt nimis super terram opertique sunt omnes montes excelsi sub universo caelo*

7:20. The water was fifteen cubits higher than the mountains which it covered.
Quindecim cubitis altior fuit aqua super montes quos operuerat

7:21. 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.

Consumptaque est omnis caro quae movebatur super terram volucrum animantium bestiarum omniumque reptilium quae reptant super terram universi homines

7:22. And all things wherein there is the breath of life on the earth, died. Et cuncta in quibus spiraculum vitae est in terra mortua sunt

7:23. 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. Et delevit omnem substantiam quae erat super terram ab homine usque ad pecus tam reptile quam volucres caeli et deleta sunt de terra remansit autem solus Noe et qui cum eo erant in arca

7:24. And the waters prevailed upon the earth a hundred and fifty days. Obtinueruntque aquae terras centum quinquaginta diebus

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Genesis Chapter 8

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

SHAPE * MERGEFORMAT

8:1. And God remembered Noe, and all the living creatures, and all the cattle which were with him in the ark, and brought a wind upon the earth, and the waters were abated:

Recordatus autem Deus Noe cunctarumque animantium et omnium iumentorum quae erant cum eo in arca adduxit spiritum super terram et inminutae sunt aquae

8:2. The fountains also of the deep, and the floodgates of heaven, were shut up, and the rain from heaven was restrained.

Et clausi sunt fontes abyssi et cataractae caeli et prohibitae sunt pluviae de caelo

8:3. And the waters returned from off the earth going and coming: and they began to be abated after a hundred and fifty days.

Reversaeque aquae de terra euntes et redeuntes et coeperunt minui post centum quinquaginta dies

8:4. And the ark rested in the seventh month, the seven and twentieth day of the month, upon the mountains of Armenia.

Requievitque arca mense septimo vicesima septima die mensis super montes Armeniae

8:5. 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.

At vero aquae ibant et decrescebant usque ad decimum mensem decimo enim mense prima die mensis apparuerunt cacumina montium

8:6. And after that forty days were passed, Noe opening the window of the ark,

which he had made, sent forth a raven:

Cumque transissent quadraginta dies aperiens Noe fenestram arcae quam fecerat dimisit corvum

8:7. Which went forth and did not return, till the waters were dried up upon the earth. Qui egrediebatur et revertebatur donec sicarentur aquae super terram
SHAPE * MERGEFORMAT 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.

8:8. He sent forth also a dove after him, to see if the waters had now ceased upon the face of the earth. Emisit quoque columbam post eum ut videret si iam cessassent aquae super faciem terrae

8:9. 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.
Quae cum non invenisset ubi requiesceret pes eius reversa est ad eum in arcam aquae enim erant super universam terram extenditque manum et adprehensam intulit in arcam

8:10. And having waited yet seven other days, he again sent forth the dove out of the ark. Expectatis autem ultra septem diebus aliis rursum dimisit columbam ex arca

8:11. 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.
At illa venit ad eum ad vesperam portans ramum olivae virentibus foliis in ore suo intellexit ergo Noe quod cessassent aquae super terram

8:12. And he stayed yet other seven days: and he sent forth the dove, which returned not any more unto him.
Expectavitque nihilominus septem alios dies et emisit columbam quae non est reversa ultra ad eum

8:13. 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.
Igitur sescentesimo primo anno primo mense prima die mensis inminutae sunt aquae super terram et aperiens Noe tectum arcae aspexit viditque quod exsiccata esset superficies terrae

8:14. In the second month, the seven and twentieth day of the month, the earth was dried. Mense secundo septima et vicesima die mensis arefacta est terra

8:15. And God spoke to Noe, saying: Locutus est autem Deus ad Noe dicens

8:16. Go out of the ark, thou and thy wife, thy sons and the wives of thy sons with thee. Egredere de arca tu et uxor tua filii tui et uxores filiorum tuorum tecum

8:17. 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: increase and multiply upon it. Cuncta animantia quae sunt apud te ex omni carne tam in volatilibus quam in bestiis et in universis reptilibus quae reptant super terram educ tecum et ingredimini super terram crescite et multiplicamini super eam

8:18. So Noe went out, he and his sons: his wife, and the wives of his sons with him. *Egressus est ergo Noe et filii eius uxor illius et uxores filiorum eius cum eo*

8:19. And all living things, and cattle, and creeping things that creep upon the earth, according to their kinds went out of the ark.
Sed et omnia animantia iumenta et reptilia quae repunt super terram secundum genus suum arcam egressa sunt

8:20. And Noe built an altar unto the Lord: and taking of all cattle and fowls that were clean, offered holocausts upon the altar.

Aedificavit autem Noe altare Domino et tollens de cunctis pecoribus et volucribus mundis obtulit holocausta super altare

*SHAPE * MERGEFORMAT* 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.

8:21. And the Lord smelled a sweet savour, and said: I will no more curse the earth for the sake of man: 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.

Odoratusque est Dominus odorem suavitatis et ait ad eum nequaquam ultra maledicam terrae propter homines sensus enim et cogitatio humani cordis in malum prona sunt ab adulescentia sua non igitur ultra percutiam omnem animantem sicut feci

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

8:22. All the days of the earth, seedtime and harvest, cold and heat, summer and winter, night and day, shall not cease.

Cunctis diebus terrae sementis et messis frigus et aestus aestas et hiemps nox et dies non requiescent

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Genesis Chapter 9

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

*SHAPE * MERGEFORMAT*

9:1. And God blessed Noe and his sons. And he said to them: Increase, and multiply, and fill the earth. *Benedixitque Deus Noe et filiis eius et dixit ad eos crescite et multiplicamini et implete terram*

9:2. 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.

Et terror vester ac tremor sit super cuncta animalia terrae et super omnes volucres caeli cum universis quae moventur in terra omnes pisces maris manui vestrae traditi sunt

9:3. And every thing that moveth, and liveth shall be meat for you: even as the green herbs have I delivered them all to you:

Et omne quod movetur et vivit erit vobis in cibum quasi holera virentia tradidi vobis omnia

9:4. Saving that flesh with blood you shall not eat. Excepto quod carnem cum sanguine non comedetis

9:5. 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.

Sanguinem enim animarum vestrarum requiram de manu cunctarum bestiarum et de manu hominis de manu viri et fratris eius requiram animam hominis

9:6. Whosoever shall shed man's blood, his blood shall be shed: for man was made to the image of God. Quicumque effuderit humanum sanguinem fundetur sanguis illius ad imaginem quippe Dei factus est homo

9:7. But increase you and multiply, and go upon the earth and fill it.

Vos autem crescite et multiplicamini et ingredimini super terram et implete eam

9:8. Thus also said God to Noe, and to his sons with him: Haec quoque dixit Deus ad Noe et ad filios eius cum eo

9:9. Behold I will establish my covenant with you, and with your seed after you: Ecce ego statuum pactum meum vobiscum et cum semine vestro post vos

9:10. 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.

Et ad omnem animam viventem quae est vobiscum tam in volucris quam in iumentis et pecudibus terrae cunctis quae egressa sunt de arca et universis bestiis terrae

9:11. 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.

Statuum pactum meum vobiscum et nequaquam ultra interficietur omnis caro aquis diluvii neque erit deinceps diluvium dissipans terram

9:12. 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.

Dixitque Deus hoc signum foederis quod do inter me et vos et ad omnem animam viventem quae est vobiscum in generationes sempiternas

9:13. I will set my bow in the clouds, and it shall be the sign of a covenant between me and between the earth.

Arcum meum ponam in nubibus et erit signum foederis inter me et inter terram

9:14. And when I shall cover the sky with clouds, my bow shall appear in the clouds: Cumque obduxero nubibus caelum apparebit arcus meus in nubibus

9:15. 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.

Et recordabor foederis mei vobiscum et cum omni anima vivente quae carnem vegetat et non erunt ultra aquae diluvii ad delendam universam carnem

9:16. 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.

Eritque arcus in nubibus et videbo illum et recordabor foederis sempiterni quod pactum est inter Deum et inter omnem animam viventem universae carnis quae est super terram

9:17. 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.

Dixitque Deus Noe hoc erit signum foederis quod constitui inter me et inter omnem carnem super terram

9:18. And the sons of Noe, who came out of the ark, were Sem, Cham, and Japheth: and Cham is the father of Chanaan.

Erant igitur filii Noe qui egressi sunt de arca Sem Ham et Iafeth porro Ham ipse est pater Chanaan

9:19. These three are the sons of Noe: and from these was all mankind spread over the whole earth. Tres isti sunt filii Noe et ab his disseminatum est omne hominum genus super universam terram

9:20. And Noe a husbandman began to till the ground, and planted a vineyard. Coepitque Noe vir agricola exercere terram et plantavit vineam

9:21. And drinking of the wine was made drunk, and was uncovered in his tent. Bibensque vinum inebriatus est et nudatus in tabernaculo suo

SHAPE * MERGEFORMAT 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.

9:22. 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.

Quod cum vidisset Ham pater Chanaan verenda scilicet patris sui esse nuda nuntiavit duobus fratribus suis foras

9:23. 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.

At vero Sem et Iafeth pallium inposuerunt umeris suis et incedentes retrorsum operuerunt verecunda patris sui faciesque eorum aversae erant et patris virilia non viderunt

SHAPE * MERGEFORMAT 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.

9:24. And Noe awaking from the wine, when he had learned what his younger son had done to him, Evigilans autem Noe ex vino cum didicisset quae fecerat ei filius suus minor

9:25. He said: Cursed be Chanaan, a servant of servants shall he be unto his brethren. Ait maledictus Chanaan servus servorum erit fratribus suis

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.

9:26. And he said: Blessed be the Lord God of Sem, be Chanaan his servant.
Dixitque benedictus Dominus Deus Sem sit Chanaan servus eius

9:27. May God enlarge Japheth, and may he dwell in the tents of Sem, and Chanaan be his servant. Dilatet Deus Iafeth et habitet in tabernaculis Sem sitque Chanaan servus eius

9:28. And Noe lived after the flood three hundred and fifty years. Vixit autem Noe post diluvium trecentis quinquaginta annis

9:29. And all his days were in the whole nine hundred and fifty years: and he died. Et impleti sunt omnes dies eius nongentorum quinquaginta annorum et mortuus est

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Genesis Chapter 10

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

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10:1. These are the generations of the sons of Noe: Sem, Cham, and Japheth: and unto them sons were born after the flood.

Hae generationes filiorum Noe Sem Ham Iafeth natique sunt eis filii post diluvium

10:2. The sons of Japheth: Gomer, and Magog, and Madai, and Javan, and Thubal, and Mosoch, and Thiras.

Filii Iafeth Gomer Magog et Madai Iavan et Thubal et Mosoch et Thiras

10:3. And the sons of Gomer: Ascenez and Riphath and Thogorma. Porro filii Gomer Aschenez et Rifath et Thogorma

10:4. And the sons of Javan: Elisa and Tharsis, Cetthim and Dodanim. Filii autem Iavan Elisa et Tharsis Cetthim et Dodanim

10:5. By these were divided the islands of the Gentiles in their lands, every one according to his tongue and their families in their nations.

Ab his divisae sunt insulae gentium in regionibus suis unusquisque secundum linguam et familias in nationibus suis

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

10:6. And the Sons of Cham: Chus, and Mesram, and Phuth, and Chanaan. Filii autem Ham Chus et Mesraim et Fut et Chanaan

10:7. And the sons of Chus: Saba, and Hevila, and Sabatha, and Regma, and Sabatacha. The sons of Regma: Saba, and Dadan.

Filii Chus Saba et Hevila et Sabatha et Regma et Sabathaca filii Regma Saba et Dadan

10:8. Now Chus begot Nemrod: he began to be mighty on the earth. Porro Chus genuit Nemrod ipse coepit esse potens in terra

10:9. And he was a stout hunter before the Lord. Hence came a proverb: Even as Nemrod the stout hunter before the Lord.

Et erat robustus venator coram Domino ab hoc exivit proverbium quasi Nemrod robustus venator coram Domino

SHAPE * MERGEFORMAT 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.

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

Fuit autem principium regni eius Babylon et Arach et Archad et Chalanne in terra Sennaar

10:11. Out of that land came forth Assur, and built Ninive, and the streets of the city, and Chale. De terra illa egressus est Assur et aedificavit Nineven et plateas civitatis et Chale

10:12. Resen also between Ninive and Chale: this is the great city. Resen quoque inter Nineven et Chale haec est civitas magna

10:13. And Mesraim begot Ludim, and Anamim and Laabim, Nephthuim. At vero Mesraim genuit Ludim et Anamim et Laabim Nephthuim

10:14. And Phetrusim, and Chasluim; of whom came forth the Philistines, and the Capthorim.

Et Phetrusim et Cesluim de quibus egressi sunt Philisthim et Capthurim

10:15. And Chanaan begot Sidon his firstborn, the Hethite, Chanaan autem genuit Sidonem primogenitum suum Ettheum

10:16. And the Jebusite, and the Amorrhite, and the Gergesite. Et Iebuseum et Amorream Gergeseum

10:17. The Hevite and Aracite: the Sinite, Eveum et Araceum Sineum

10:18. And the Aradian, the Samarite, and the Hamathite: and afterwards the families of the Chanaanites were spread abroad.

Et Aradium Samariten et Amatheum et post haec disseminati sunt populi Chananeorum

10:19. 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. Factique sunt termini Chanaan venientibus a Sidone Geraram usque Gazam donec ingrediaris Sodomam et Gomorram et Adama et Seboim usque Lesa

10:20. These are the children of Cham in their kindreds and tongues, and generations, and lands, and nations.

Hii filii Ham in cognationibus et linguis et generationibus terrisque et gentibus suis

10:21. Of Sem also the father of all the children of Heber, the elder brother of Japheth, sons were born. De Sem quoque nati sunt patre omnium filiorum Eber fratre Iafeth maiore

10:22. The sons of Sem: Elam and Assur, and Arphaxad, and Lud, and Aram. Filii Sem Aelam et Assur et Arfaxad et Lud et Aram

10:23. The sons of Aram: Us, and Hull, and Gether; and Mes. Filii Aram Us et Hul et Gether et Mes

10:24. But Arphaxad begot Sale, of whom was born Heber. At vero Arfaxad genuit Sala de quo ortus est Eber

10:25. And to Heber were born two sons: the name of the one was Phaleg, because in his days was the earth divided: and his brother's name Jectan.

Natique sunt Eber filii duo nomen uni Faleg eo quod in diebus eius divisa sit terra et nomen fratris eius Iectan

10:26. Which Jectan begot Elmodad, and Saleph, and Asarmoth, Jare, Qui Iectan genuit Helmodad et Saleph et Asarmoth Iare

10:27. And Aduram, and Uzal, and Decla, Et Aduram et Uzal Decla

10:28. And Ebal, and Abimael, Saba, Et Ebal et Abimahel Saba

10:29. And Ophir, and Hevila, and Jobab. All these were the sons of Jectan. Et Ophir et Evila et Iobab omnes isti filii Iectan

10:30. And their dwelling was from Messa as we go on as far as Sephar, a mountain in the east. Et facta est habitatio eorum de Messa pergentibus usque Sephar montem orientalem

10:31. These are the children of Sem according to their kindreds and tongues, and countries in their nations. Isti filii Sem secundum cognationes et linguas et regiones in gentibus suis

10:32. These are the families of Noe, according to their people and nations. By these were the nations divided on the earth after the flood. Hae familiae Noe iuxta populos et nationes suas ab his divisae sunt gentes in terra post diluvium

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Genesis Chapter 11

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

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11:1. And the earth was of one tongue, and of the same speech. Erat autem terra labii unius et sermonum eorundem

11:2. And when they removed from the east, they found a plain in the land of Sennaar, and dwelt in it. Cumque proficiscerentur de oriente invenerunt campum in terra Sennaar et habitaverunt in eo

11:3. 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: Dixitque alter ad proximum suum venite faciamus lateres et coquamus eos igni habueruntque lateres pro saxis et bitumen pro cemento

11:4. 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. Et dixerunt venite faciamus nobis civitatem et turrem cuius culmen pertingat ad caelum et celebremus nomen nostrum antequam dividamur in universas terras

11:5. And the Lord came down to see the city and the tower, which the children of Adam were building. Descendit autem Dominus ut videret civitatem et turrem quam aedificabant filii Adam

11:6. 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. Et dixit ecce unus est populus et unum labium omnibus coeperuntque hoc facere nec desistent a cogitationibus suis donec eas opere compleant

11:7. Come ye, therefore, let us go down, and there confound their tongue, that they may not understand one another's speech. Venite igitur descendamus et confundamus ibi linguam eorum ut non audiat unusquisque vocem proximi sui

11:8. And so the Lord scattered them from that place into all lands, and they ceased to build the city. Atque ita divisit eos Dominus ex illo loco in universas terras et cessaverunt aedificare civitatem

11:9. 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.
Et idcirco vocatum est nomen eius Babel quia ibi confusum est labium universae terrae et inde dispersit eos Dominus super faciem cunctarum regionum
SHAPE * MERGEFORMAT Babel... That is, confusion.

11:10. These are the generations of Sem: Sem was a hundred years old when he begot Arphaxad, two years after the flood.
Hae generationes Sem Sem centum erat annorum quando genuit Arfaxad biennio post diluvium

11:11. And Sem lived after he begot Arphaxad, five hundred years, and begot sons and daughters. Vixitque Sem postquam genuit Arfaxad quingentos annos et genuit filios et filias

11:12. And Arphaxad lived thirty-five years, and begot Sale. Porro Arfaxad vixit triginta quinque annos et genuit Sale

11:13. And Arphaxad lived after he begot Sale, three hundred and three years, and begot sons and daughters. Vixitque Arfaxad postquam genuit Sale trecentis tribus annis et genuit filios et filias

11:14. Sale also lived thirty years, and begot Heber. Sale quoque vixit triginta annis et genuit Eber

11:15. And Sale lived after he begot Heber, four hundred and three years: and begot sons and daughters. Vixitque Sale postquam genuit Eber quadringentis tribus annis et genuit filios et filias

11:16. And Heber lived thirty-four years, and begot Phaleg. Vixit autem Eber triginta quattuor annis et genuit Faleg

11:17. And Heber lived after he begot Phaleg, four hundred and thirty years: and begot sons and daughters. Et vixit Eber postquam genuit Faleg quadringentis triginta annis et genuit filios et filias

11:18. Phaleg also lived thirty years, and begot Reu. Vixit quoque Faleg triginta annis et genuit Reu

11:19. And Phaleg lived after he begot Reu, two hundred and nine years, and begot sons and daughters. Vixitque Faleg postquam genuit Reu ducentis novem annis et genuit filios et filias

11:20. And Reu lived thirty-two years, and begot Sarug. Vixit autem Reu triginta duobus annis et genuit Sarug

11:21. And Reu lived after he begot Sarug, two hundred and seven years, and begot sons and daughters. Vixitque Reu postquam genuit Sarug ducentis septem annis et genuit filios et filias

11:22. And Sarug lived thirty years, and begot Nachor. Vixit vero Sarug triginta

annis et genuit Nahor

11:23. And Sarug lived after he begot Nachor, two hundred years, and begot sons and daughters. Vixitque Sarug postquam genuit Nahor ducentos annos et genuit filios et filias

11:24. And Nachor lived nine and twenty years, and begot Thare. Vixit autem Nahor viginti novem annis et genuit Thare

11:25. And Nachor lived after he begot Thare, a hundred and nineteen years, and begot sons and daughters. Vixitque Nahor postquam genuit Thare centum decem et novem annos et genuit filios et filias

11:26. And Thare lived seventy years, and begot Abram, and Nachor, and Aran. Vixitque Thare septuaginta annis et genuit Abram et Nahor et Aran

11:27. And these are the generations of Thare: Thare begot Abram, Nachor, and Aran. And Aran begot Lot. Hae sunt autem generationes Thare Thare genuit Abram et Nahor et Aran porro Aran genuit Loth

11:28. And Aran died before Thare his father, in the land of his nativity in Ur of the Chaldees.

Mortuusque est Aran ante Thare patrem suum in terra nativitatis suae in Ur Chaldeorum

11:29. 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.

Duxerunt autem Abram et Nahor uxores nomen autem uxoris Abram Sarai et nomen uxoris Nahor Melcha filia Aran patris Melchae et patris Ieschae

11:30. And Sarai was barren, and had no children. Erat autem Sarai sterilis nec habebat liberos

11:31. 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.

Tulit itaque Thare Abram filium suum et Loth filium Aran filium filii sui et Sarai nurum suam uxorem Abram filii sui et eduxit eos de Ur Chaldeorum ut irent in terram Chanaan veneruntque usque Haran et habitaverunt ibi

11:32. And the days of Thare were two hundred and five years, and he died in Haran.

Et facti sunt dies Thare ducentorum quinque annorum et mortuus est in Haran

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Genesis 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.

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12:1. And the Lord said to Abram: 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 show thee.

Dixit autem Dominus ad Abram egredere de terra tua et de cognatione tua et de domo patris tui in terram quam monstrabo tibi

12:2. And I will make of thee a great nation, and I will bless thee, and magnify thy name, and thou shalt be blessed.

Faciamque te in gentem magnam et benedicam tibi et magnificabo nomen tuum erisque benedictus

12:3. I will bless them that bless thee, and curse them that curse thee, and IN THEE shall all the kindreds of the earth be blessed.

Benedicam benedicientibus tibi et maledicam maledicentibus tibi atque in te benedicentur universae cognationes terrae

12:4. 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.
Egressus est itaque Abram sicut praeceperat ei Dominus et ivit cum eo Loth septuaginta quinque annorum erat Abram cum egrederetur de Haran

12:5. 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,
Tulitque Sarai uxorem suam et Loth filium fratris sui universamque substantiam quam possederant et animas quas fecerant in Haran et egressi sunt ut irent in terram Chanaan cumque venissent in eam

12:6. Abram passed through the country unto the place of Sichem, as far as the noble vale: now the Chanaanite was at that time in the land.
Pertransivit Abram terram usque ad locum Sychem usque ad convallem Inlustrem Chananeus autem tunc erat in terra

12:7. And the Lord appeared to Abram, and said to him: To thy seed will I give this land. And he built there an altar to the Lord, who had appeared to him.
Apparuitque Dominus Abram et dixit ei semini tuo dabo terram hanc qui aedificavit ibi altare Domino qui apparuerat ei

12:8. 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.
Et inde transgrediens ad montem qui erat contra orientem Bethel tetendit ibi tabernaculum suum ab occidente habens Bethel et ab oriente Ai aedificavit quoque ibi altare Domino et invocavit nomen eius

12:9. And Abram went forward, going and proceeding on to the south. Perrexitque Abram vadens et ultra progrediens ad meridiem

12:10. And there came a famine in the country: and Abram went down into Egypt, to sojourn there: for the famine was very grievous in the land.
Facta est autem fames in terra descenditque Abram in Aegyptum ut peregrinaretur ibi praevaluerat enim fames in terra

12:11. And when he was near to enter into Egypt, he said to Sarai his wife: I know that thou art a beautiful

woman:
Cumque prope esset ut ingrederetur Aegyptum dixit Sarai uxori suae novi quod pulchra sis mulier

12:12. And that when the Egyptians shall see thee, they will say: She is his wife: and they will kill me, and keep thee.
Et quod cum viderint te Aegyptii dicturi sunt uxor ipsius est et interficient me et te reservabunt

12:13. 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.
Dic ergo obsecro te quod soror mea sis ut bene sit mihi propter te et vivat anima mea ob gratiam tui

SHAPE * MERGEFORMAT 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, Genesis 14:14. See Genesis 20:12.

12:14. And when Abram was come into Egypt, the Egyptians saw the woman that she was very beautiful. Cum itaque ingressus esset Abram Aegyptum viderunt Aegyptii mulierem quod esset pulchra nimis

12:15. And the princes told Pharao, and praised her before him: and the woman was taken into the house of Pharao. Et nuntiaverunt principes Pharaoni et laudaverunt eam apud illum et sublata est mulier in domum Pharaonis

12:16. And they used Abram well for her sake. And he had sheep and oxen and he asses, and men servants, and maid servants, and she asses, and camels. Abram vero bene usi sunt propter illam fueruntque ei oves et boves et asini et servi et famulae et asinae et cameli

12:17. But the Lord scourged Pharao and his house with most grievous stripes for Sarai, Abram's wife. Flagellavit autem Dominus Pharaonem plagis maximis et domum eius propter Sarai uxorem Abram

12:18. 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? Vocavitque Pharao Abram et dixit ei quidnam est quod fecisti mihi quare non indicasti quod uxor tua esset

12:19. 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. Quam ob causam dixisti esse sororem tuam ut tollerem eam mihi in uxorem nunc igitur ecce coniux tua accipe eam et vade

12:20. And Pharao gave his men orders concerning Abram: and they led him away and his wife, and all that he had. Praecipitque Pharao super Abram viris et deduxerunt eum et uxorem illius et omnia quae habebat

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Genesis Chapter 13

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

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13:1. And Abram went up out of Egypt, he and his wife, and all that he had, and Lot with him into the south.

Ascendit ergo Abram de Aegypto ipse et uxor eius et omnia quae habebat et Loth cum eo ad australem plagam

13:2. And he was very rich in possession of gold and silver. Erat autem dives valde in possessione argenti et auri

13:3. 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, Reversusque est per iter quo venerat a meridie in Bethel usque ad locum ubi prius fixerat tabernaculum inter Bethel et Ai

13:4. In the place of the altar which he had made before, and there he called upon the name of the Lord. In loco altaris quod fecerat prius et invocavit ibi nomen Domini

13:5. But Lot also, who was with Abram, had flocks of sheep, and herds of beasts, and tents. Sed et Loth qui erat cum Abram fuerunt greges ovium et armenta et tabernacula

13:6. Neither was the land able to bear them, that they might dwell together: for their substance was great, and they could not dwell together. Nec poterat eos capere terra ut habitarent simul erat quippe substantia eorum multa et non quibant habitare communiter

13:7. 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. Unde et facta est rixa inter pastores gregum Abram et Loth eo autem tempore Chananeus et Ferezeus habitabant in illa terra

13:8. 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.

Dixit ergo Abram ad Loth ne quaeso sit iurgium inter me et te et inter pastores meos et pastores tuos fratres enim sumus

13:9. 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.

Ecce universa terra coram te est recede a me obsecro si ad sinistram ieris ego ad dexteram tenebo si tu dexteram elegeris ego ad sinistram pergam

13:10. 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.

Elevatis itaque Loth oculis vidit omnem circa regionem Iordanis quae universa inrigabatur antequam subverteret Dominus Sodomam et Gomorram sicut paradisus Domini et sicut Aegyptus venientibus in Segor

13:11. 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.

Elegitque sibi Loth regionem circa Iordanem et recessit ab oriente divisique sunt alterutrum a fratre suo

13:12. Abram dwelt in the land of Chanaan: and Lot abode in the towns, that were about the Jordan, and dwelt in Sodom.

Abram habitavit in terra Chanaan Loth moratus est in oppidis quae erant circa Iordanem et habitavit in Sodomis

13:13. And the men of Sodom were very wicked, and sinners before the face of the Lord beyond measure. Homines autem Sodomitae pessimi erant et peccatores coram Domino nimis

13:14. And the Lord said to Abram, after Lot was separated from him: 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.

Dixitque Dominus ad Abram postquam divisus est Loth ab eo leva oculos tuos et vide a loco in quo nunc es ad aquilonem et ad meridiem ad orientem et ad occidentem

13:15. All the land which thou seest, I will give to thee, and to thy seed for ever. Omnem terram quam conspicias tibi dabo et semini tuo usque in sempiternum

13:16. 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.

Faciamque semen tuum sicut pulverem terrae si quis potest hominum numerare pulverem semen quoque tuum numerare poterit

13:17. Arise and walk through the land in the length, and the breadth thereof: for I will give it to thee. Surge et perambula terram in longitudine et in latitudine sua quia tibi daturus sum eam

13:18. 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.
Movens igitur Abram tabernaculum suum venit et habitavit iuxta convallem Mambre
quod est in Hebron aedificavitque ibi altare Domino

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Genesis Chapter 14

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

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14:1. And it came to pass at that time, that Amraphel, king of Sennaar, and Arioch, king of Pontus, and Chodorlahomor, king of the Elamites, and Thadal, king of nations,
Factum est autem in illo tempore ut Amrafel rex Sennaar et Arioch rex Ponti et Chodorlahomor rex Aelamitarum et Thadal rex Gentium

14:2. 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.
Inirent bellum contra Bara regem Sodomorum et contra Bersa regem Gomorrae et contra Sennaab regem Adamae et contra Semeber regem Seboim contraque regem Balae ipsa est Segor

14:3. All these came together into the woodland vale, which now is the salt sea.
Omnes hii convenerunt in vallem Silvestrem quae nunc est mare Salis

14:4. For they had served Chodorlahomor twelve years, and in the thirteenth year they revolted from him. Duodecim enim annis servierant Chodorlahomor et tertio decimo anno recesserunt ab eo

14:5. And in the fourteenth year 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.
Igitur anno quartodecimo venit Chodorlahomor et reges qui erant cum eo percusseruntque Rafaim in Astharothcarnaim et Zuzim cum eis et Emim in Savecariathaim

14:6. And the Chorreans in the mountains of Seir, even to the plains of Pharan, which is in the wilderness. Et Chorreos in montibus Seir usque ad campestria Pharan quae est in solitudine

14:7. 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 Amorrian that dwelt in Asasonthamar.
Reversique sunt et venerunt ad fontem Mesfat ipsa est Cades et percusserunt omnem regionem Amalechitarum et Amorreum qui habitabat in Asasonthamar

14:8. 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:
Et egressi sunt rex Sodomorum et rex Gomorrae rexque Adamae et rex Seboim necnon et rex Balae quae est Segor et direxerunt contra eos aciem in valle Silvestri

14:9. 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.
Scilicet adversum Chodorlahomor regem Aelamitarum et Thadal regem Gentium et Amrafel regem Sennaar et Arioch regem Ponti quattuor reges adversus quinque

14:10. 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.
Vallis autem Silvestris habebat puteos multos bituminis itaque rex Sodomorum et Gomorrae terga verterunt cecideruntque ibi et qui remanserant fugerunt ad montem
SHAPE * MERGEFORMAT Of slime. Bituminis... This was a kind of pitch, which served for mortar in the building of Babel, Genesis 11:3, and was used by Noe in pitching the ark.

14:11. And they took all the substance of the Sodomites, and Gomorrhites, and all their victuals, and went their way:

Tulerunt autem omnem substantiam Sodomorum et Gomorrae et universa quae ad cibum pertinent et

abierunt

14:12. And Lot also, the son of Abram's brother, who dwelt in Sodom, and his substance. Necnon et Loth et substantiam eius filium fratris Abram qui habitabat in Sodomis

14:13. 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.

Et ecce unus qui evaserat nuntiavit Abram Hebraeo qui habitabat in convalle Mambre Amorrei fratris Eschol et fratris Aner hii enim pepigerant foedus cum Abram

14:14. 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.

Quod cum audisset Abram captum videlicet Loth fratrem suum numeravit expeditos vernaculos suos trecentos decem et octo et persecutus est eos usque Dan

14:15. 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.

Et divisis sociis inruit super eos nocte percussitque eos et persecutus est usque Hoba quae est ad levam Damasci

14:16. And he brought back all the substance, and Lot his brother, with his substance, the women also, and the people.

Reduxitque omnem substantiam et Loth fratrem suum cum substantia illius mulieres quoque et populum

14:17. 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. Egressus est autem rex Sodomorum in occursum eius postquam reversus est a caede Chodorlahomor et regum qui cum eo erant in valle Save quae est vallis Regis

14:18. But Melchisedech, the king of Salem, bringing forth bread and wine, for he was the priest of the most high God,

At vero Melchisedech rex Salem proferens panem et vinum erat enim sacerdos Dei altissimi

14:19. Blessed him, and said: Blessed be Abram by the most high God, who created heaven and earth. Benedixit ei et ait benedictus Abram Deo excelso qui creavit caelum et terram

14:20. And blessed be the most high God, by whose protection, the enemies are in thy hands. And he gave him the tithes of all.

Et benedictus Deus excelsus quo protegente hostes in manibus tuis sunt et dedit ei decimas ex omnibus

14:21. And the king of Sodom said to Abram: Give me the persons, and the rest take to thyself. Dixit autem rex Sodomorum ad Abram da mihi animas cetera tolle tibi

14:22. And he answered him: I lift up my hand to the Lord God the most high, the possessor of heaven and earth,

Qui respondit ei levo manum meam ad Dominum Deum excelsum possessorem caeli et terrae

14:23. That from the very woofthread unto the shoe latchet, I will not take of any things that are thine, lest thou say: I have enriched Abram.

Quod a filo subteminis usque ad corrigiam caligae non accipiam ex omnibus quae tua sunt ne dicas ego ditavi Abram

14:24. 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.

Exceptis his quae comederunt iuvenes et partibus virorum qui venerunt mecum Aner Eschol et Mambre isti accipient partes suas

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Genesis Chapter 15

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

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15:1. Now when these things were done, the word of the Lord came to Abram by a vision, saying: Fear not, Abram, I am thy protector, and thy reward exceeding great.

His itaque transactis factus est sermo Domini ad Abram per visionem dicens noli timere Abram ego protector tuus sum et merces tua magna nimis

15:2. 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. Dixitque Abram Domine Deus quid dabis mihi ego vadam absque liberis et filius procuratoris domus meae iste Damascus Eliezer

15:3. And Abram added: But to me thou hast not given seed: and lo my servant born in my house, shall be my heir. Addiditque Abram mihi autem non dedisti semen et ecce vernaculus meus heres meus erit

15:4. 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. Statimque sermo Domini factus est ad eum dicens non erit hic heres tuus sed qui egredietur de utero tuo ipsum habebis heredem

15:5. And he brought him forth abroad, and said to him: Look up to heaven and number the stars if thou canst. And he said to him: So shall thy seed be. Eduxitque eum foras et ait illi suspice caelum et numera stellas si potes et dixit ei sic erit semen tuum

15:6. Abram believed God, and it was reputed to him unto justice. Credidit Domino et reputatum est ei ad iustitiam

15:7. 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. Dixitque ad eum ego Dominus qui eduxi te de Ur Chaldeorum ut darem tibi terram istam et possideres eam

15:8. But he said: Lord God, whereby may I know that I shall possess it? At ille ait Domine Deus unde scire possum quod possessurus sim eam

15:9. 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. Respondens Dominus sume inquit mihi vaccam triennem et capram trimam et arietem annorum trium turturem quoque et columbam

15:10. 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.

Qui tollens universa haec divisit per medium et utrasque partes contra se
altrinsecus posuit aves autem non divisit

15:11. And the fowls came down upon the carcasses, and Abram drove them away.
Descenderuntque volucres super cadavera et abigebat eas Abram

15:12. And when the sun was setting, a deep sleep fell upon Abram, and a great
and darksome horror seized upon him.
Cumque sol occumberet sopor inruit super Abram et horror magnus et tenebrosus
invasit eum

15:13. And it was said unto him: 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.

Dictumque est ad eum scito praenosens quod peregrinum futurum sit semen tuum in
terra non sua et subicient eos servituti et adfligent quadringentis annis

15:14. But I will judge the nation which they shall serve, and after this they
shall come out with great substance.
Verumtamen gentem cui servituri sunt ego iudicabo et post haec egredientur cum
magna substantia

15:15. And thou shalt go to thy fathers in peace, and be buried in a good old
age. Tu autem ibis ad patres tuos in pace sepultus in senectute bona

15:16. 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.
Generazione autem quarta revertentur huc necdum enim completae sunt iniquitates
Amorreorum usque ad praesens tempus

15:17. 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.
Cum ergo occubisset sol facta est caligo tenebrosa et apparuit clibanus fumans
et lampas ignis transiens inter divisiones illas

15:18. 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.
In die illo pepigit Dominus cum Abram foedus dicens semini tuo dabo terram hanc
a fluvio Aegypti usque ad fluvium magnum flumen Eufraten

15:19. The Cineans, and Cenezites, the Cedmonites, Cineos et Cenezeos et
Cedmoneos

15:20. And the Hethites, and the Pherezites, the Raphaim also, Et Hettheos et
Ferezeos Rafaim quoque

15:21. And the Amorrhites, and the Chanaanites, and the Gergesites, and the
Jebusites. Et Amorreos et Chananeos et Gergeseos et Iebuseos

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Genesis Chapter 16

Abram marrieth Agar, who bringeth forth Ismael.

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*16:1. Now Sarai, the wife of Abram, had brought forth no children: but having a
handmaid, an Egyptian, named Agar,
Igitur Sarai uxor Abram non genuerat liberos sed habens ancillam aegyptiam
nomine Agar*

*16:2. 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,
Dixit marito suo ecce conclusit me Dominus ne parerem ingredere ad ancillam meam
si forte saltem ex illa suscipiam filios cumque ille adquiesceret deprecanti*

16:3. She took Agar the Egyptian her handmaid, ten years after they first dwelt in the land of Chanaan, and gave her to her husband to wife.

Tulit Agar Aegyptiam ancillam suam post annos decem quam habitare coeperant in terra Chanaan et dedit eam viro suo uxorem

SHAPE * MERGEFORMAT To wife... Plurality of wives, though contrary to the primitive institution of marriage, Genesis 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 (Matthew 19).

16:4. And he went in to her. But she perceiving that she was with child, despised her mistress. Qui ingressus est ad eam at illa concepisse se videns despexit dominam suam

16:5. And Sarai said to Abram: Thou dost unjustly with me: I gave my handmaid into thy bosom, and she perceiving herself to be with child, despiseth me. The Lord judge between me and thee.

Dixitque Sarai ad Abram inique agis contra me ego dedi ancillam meam in sinum tuum quae videns quod conceperit despectui me habet iudicet Dominus inter me et te

16:6. 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. Cui respondens Abram ecce ait ancilla tua in manu tua est utere ea ut libet adfligente igitur eam Sarai fugam iniit

16:7. 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, Cumque invenisset illam angelus Domini iuxta fontem aquae in solitudine qui est in via Sur

16:8. 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. Dixit ad eam Agar ancilla Sarai unde venis et quo vadis quae respondit a facie Sarai dominae meae ego fugio

16:9. And the angel of the Lord said to her: Return to thy mistress, and humble thyself under her hand. Dixitque ei angelus Domini revertere ad dominam tuam et humiliare sub manibus ipsius

16:10. And again he said: I will multiply thy seed exceedingly, and it shall not be numbered for multitude. Et rursum multiplicans inquit multiplicabo semen tuum et non numerabitur prae multitudine

16:11. 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.

Ac deinceps ecce ait concepisti et paries filium vocabisque nomen eius Ismahel eo quod audierit Dominus adflictionem tuam

16:12. 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.

Hic erit ferus homo manus eius contra omnes et manus omnium contra eum et e regione universorum fratrum suorum figet tabernacula

16:13. 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.

Vocavit autem nomen Domini qui loquebatur ad eam Tu Deus qui vidisti me dixit enim profecto hic vidi posteriora videntis me

16:14. Therefore she called that well, the well of him that liveth and seeth me. The same is between Cades and Barad.

Propterea appellavit puteum illum puteum Viventis et videntis me ipse est inter Cades et Barad

16:15. And Agar brought forth a son to Abram: who called his name Ismael.

Peperitque Abrae filium qui vocavit nomen eius Ismahel

16:16. Abram was four score and six years old when Agar brought him forth

Ismael. Octoginta et sex annorum erat quando peperit ei Agar Ismahelem

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Genesis Chapter 17

The Covenant of circumcision.

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17:1. And after he began to be ninety and nine years old, the Lord appeared to him: and said unto him: I am the Almighty God: walk before me, and be perfect. Postquam vero nonaginta et novem annorum esse coeperat apparuit ei Dominus dixitque ad eum ego Deus omnipotens ambula coram me et esto perfectus

17:2. And I will make my covenant between me and thee: and I will multiply thee exceedingly. Ponamque foedus meum inter me et te et multiplicabo te vehementer nimis

17:3. Abram fell flat on his face. Cecidit Abram pronus in faciem

17:4. And God said to him: I am, and my covenant is with thee, and thou shalt be a father of many nations. Dixitque ei Deus ego sum et pactum meum tecum erisque pater multarum gentium

17:5. 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. Nec ultra vocabitur nomen tuum Abram sed appellaberis Abraham quia patrem multarum gentium constitui te

SHAPE * MERGEFORMAT Abram... in the Hebrew, signifies a high father: but Abraham, the father of the multitude; Sarai signifies my Lady, but Sara absolutely Lady.

17:6. And I will make thee increase exceedingly, and I will make nations of thee, and kings shall come out of thee. Faciamque te crescere vehementissime et ponam in gentibus regesque ex te egredientur

17:7. 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. Et statuam pactum meum inter me et te et inter semen tuum post te in generationibus suis foedere sempiterno ut sim Deus tuus et seminis tui post te

17:8. 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. Daboque tibi et semini tuo terram peregrinationis tuae omnem terram Chanaan in possessionem aeternam eroque Deus eorum

17:9. Again God said to Abraham: And thou therefore shalt keep my covenant, and thy seed after thee in their generations. Dixit iterum Deus ad Abraham et tu ergo custodies pactum meum et semen tuum post te in generationibus suis

17:10. 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.
Hoc est pactum quod observabitis inter me et vos et semen tuum post te circumcidetur ex vobis omne masculinum

17:11. And you shall circumcise the flesh of your foreskin, that it may be for a sign of the covenant between me and you.
Et circumcidetis carnem praeputii vestri ut sit in signum foederis inter me et vos

17:12. An infant of eight days old shall be circumcised among you, every manchild 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:
Infans octo dierum circumcidetur in vobis omne masculinum in generationibus vestris tam vernaculus quam empticius circumcidetur et quicumque non fuerit de stirpe vestra

17:13. And my covenant shall be in your flesh for a perpetual covenant. Eritque pactum meum in carne vestra in foedus aeternum

17:14. 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.
Masculus cuius praeputii caro circumcisa non fuerit delebitur anima illa de populo suo quia pactum meum irritum fecit

17:15. God said also to Abraham: Sarai thy wife thou shalt not call Sarai, but Sara. Dixit quoque Deus ad Abraham Sarai uxorem tuam non vocabis Sarai sed Sarram

17:16. 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.
Et benedicam ei et ex illa dabo tibi filium cui benedicturus sum eritque in nationes et reges populorum orientur ex eo

17:17. 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?
Cecidit Abraham in faciem et risit dicens in corde suo putasne centenariorum nascetur filius et Sarra nonagenaria pariet

17:18. And he said to God: O that Ismael may live before thee. Dixitque ad Deum utinam Ismahel vivat coram te

17:19. And God said to Abraham: 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.
Et ait Deus ad Abraham Sarra uxor tua pariet tibi filium vocabisque nomen eius Isaac et constituam pactum meum illi in foedus sempiternum et semini eius post eum

17:20. 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.
Super Ismahel quoque exaudivi te ecce benedicam ei et augebo et multiplicabo eum valde duodecim duces generabit et faciam illum in gentem magnam

17:21. But my covenant I will establish with Isaac, whom Sara shall bring forth

to thee at this time in the next year.

Pactum vero meum statuam ad Isaac quem pariet tibi Sarra tempore isto in anno altero

17:22. And when he had left off speaking with him, God went up from Abraham.
Cumque finitus esset sermo loquentis cum eo ascendit Deus ab Abraham

17:23. 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.

Tulit autem Abraham Ismahelem filium suum et omnes vernaculos domus suae universosque quos emerat cunctos mares ex omnibus viris domus suae et circumcidit carnem praeputii eorum statim in ipsa die sicut praeceperat ei Deus

17:24. Abraham was ninety and nine years old, when he circumcised the flesh of his foreskin. Nonaginta novem erat annorum quando circumcidit carnem praeputii sui

17:25. And Ismael his son was full thirteen years old at the time of his circumcision. Et Ismahel filius eius tredecim annos impleverat tempore circumcisionis suae

17:26. The selfsame day was Abraham circumcised and Ismael his son. Eadem die circumciscus est Abraham et Ismahel filius eius

17:27. 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.

Et omnes viri domus illius tam vernaculi quam empticii et alienigenae pariter circumcisi sunt

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Genesis Chapter 18

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

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18:1. And 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.

Apparuit autem ei Dominus in convalle Mambre sedenti in ostio tabernaculi sui in ipso fervore diei

18:2. And when he had lifted up his eyes, there appeared to him three men standing near to 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.

Cumque elevasset oculos apparuerunt ei tres viri stantes propter eum quos cum vidisset cucurrit in occursum eorum de ostio tabernaculi et adoravit in terra

18:3. And he said: Lord, if I have found favour in thy sight, pass not away from thy servant. Et dixit Domine si inveni gratiam in oculis tuis ne transeas servum tuum

18:4. But I will fetch a little water, and wash ye your feet, and rest ye under the tree. Sed adferam pauxillum aquae et lavate pedes vestros et requiescite sub arbore

18:5. 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.

Ponam buccellam panis et confortate cor vestrum postea transibitis idcirco enim declinastis ad servum vestrum qui dixerunt fac ut locutus es

18:6. 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. Festinavit Abraham in tabernaculum ad Sarram dixitque ei adcelera tria sata

similae commisce et fac subcinericios panes

18:7. 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. Ipse vero ad armentum cucurrit et tulit inde vitulum tenerrimum et optimum deditque puero qui festinavit et coxit illum

18:8. 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. Tulit quoque butyrum et lac et vitulum quem coxerat et posuit coram eis ipse vero stabat iuxta eos sub arbore

18:9. And when they had eaten, they said to him: Where is Sara thy wife? He answered: Lo she is in the tent. Cumque comedissent dixerunt ad eum ubi est Sarra uxor tua ille respondit ecce in tabernaculo est

18:10. And he said to him: 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. Cui dixit revertens veniam ad te tempore isto vita comite et habebit filium Sarra uxor tua quo audito Sarra risit post ostium tabernaculi

18:11. Now they were both old, and far advanced in years, and it had ceased to be with Sara after the manner of women. Erant autem ambo senes propectaque aetatis et desierant Sarrae fieri muliebria

18:12. And she laughed secretly, saying: After I am grown old, and my lord is an old man, shall I give myself to pleasure?

Quae risit occulte dicens postquam consenui et dominus meus vetulus est voluptati operam dabo

18:13. And the Lord said to Abraham: Why did Sara laugh, saying: Shall I, who am an old woman, bear a child indeed? Dixit autem Dominus ad Abraham quare risit Sarra dicens num vere paritura sum anus

18:14. 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. Numquid Deo est quicquam difficile iuxta conductum revertar ad te hoc eodem tempore vita comite et habebit Sarra filium

18:15. Sara denied, saying: I did not laugh: for she was afraid. But the Lord said: Nay; but thou didst laugh. Negavit Sarra dicens non risi timore perterrita Dominus autem non est inquit ita sed risisti

18:16. And when the men rose up from thence, they turned their eyes towards Sodom: and Abraham walked with them, bringing them on the way. Cum ergo surrexissent inde viri direxerunt oculos suos contra Sodomam et Abraham simul gradiebatur deducens eos

18:17. And the Lord said: Can I hide from Abraham what I am about to do: Dixitque Dominus num celare potero Abraham quae gesturus sum

18:18. Seeing he shall become a great and mighty nation, and in him all the nations of the earth shall be blessed? Cum futurus sit in gentem magnam ac robustissimam et benedicendae sint in illo omnes nationes terrae

18:19. 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.

Scio enim quod praecepturus sit filiis suis et domui suae post se ut custodiant viam Domini et faciant iustitiam et iudicium ut adducat Dominus propter Abraham omnia quae locutus est ad eum

18:20. And the Lord said: The cry of Sodom and Gomorrha is multiplied, and their sin is become exceedingly grievous.

Dixit itaque Dominus clamor Sodomorum et Gomorrae multiplicatus est et peccatum earum adgravatum est nimis

18:21. 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.

Descendam et videbo utrum clamorem qui venit ad me opere conpleverint an non est ita ut sciam

SHAPE * MERGEFORMAT 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.

18:22. And they turned themselves from thence, and went their way to Sodom: but Abraham as yet stood before the Lord.

Converteruntque se inde et abierunt Sodomam Abraham vero adhuc stabat coram Domino

18:23. And drawing nigh, he said: Wilt thou destroy the just with the wicked? Et adpropinquans ait numquid perdes iustum cum impio

18:24. 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?

Si fuerint quinquaginta iusti in civitate peribunt simul et non parces loco illi propter quinquaginta iustos si fuerint in eo

18:25. 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 beseeming thee: thou who judgest all the earth, wilt not make this judgment.

Absit a te ut rem hanc facias et occidas iustum cum impio fiatque iustus sicut impius non est hoc tuum qui iudicas omnem terram nequaquam facies iudicium

18:26. 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.

Dixitque Dominus ad eum si invenero Sodomis quinquaginta iustos in medio civitatis dimittam omni loco propter eos

18:27. And Abraham answered, and said: Seeing I have once begun, I will speak to my Lord, whereas I am dust and ashes.

Respondens Abraham ait quia semel coepi loquar ad Dominum meum cum sim pulvis et cinis

18:28. 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.

Quid si minus quinquaginta iustis quinque fuerint delebis propter quinque universam urbem et ait non delebo si invenero ibi quadraginta quinque

18:29. 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.
Rursumque locutus est ad eum sin autem quadraginta inventi fuerint quid facies ait non percutiam propter quadraginta

18:30. 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.
Ne quaeso inquit indigneris Domine si loquar quid si inventi fuerint ibi triginta respondit non faciam si invenero ibi triginta

18:31. Seeing, saith he, I have once begun, I will speak to my Lord: What if twenty be found there? He said: I will not destroy it for the sake of twenty.
Quia semel ait coepi loquar ad Dominum meum quid si inventi fuerint ibi viginti dixit non interficiam propter viginti

18:32. I beseech thee, saith he, be not angry, Lord, if I speak yet once more: What if ten shall be found there? And he said: I will not destroy it for the sake of ten.
Obsecro inquit ne irascaris Domine si loquar adhuc semel quid si inventi fuerint ibi decem dixit non delebo propter decem

18:33. And the Lord departed, after he had left speaking to Abraham: and Abraham returned to his place. Abiit Dominus postquam cessavit loqui ad Abraham et ille reversus est in locum suum

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Genesis 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.

*SHAPE * MERGEFORMAT*

19:1. And 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.

Veneruntque duo angeli Sodomam vespere sedente Loth in foribus civitatis qui cum vidisset surrexit et ivit obviam eis adoravitque pronus in terra

19:2. 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.

Et dixit obsecro domini declinate in domum pueri vestri et manete ibi lavate pedes vestros et mane proficiscimini in viam vestram qui dixerunt minime sed in platea manebimus

19:3. He pressed them very much to turn in unto him: and when they were come into his house, he made them a feast, and baked unleavened bread, and they ate: Compulit illos oppido ut deverterent ad eum ingressisque domum illius fecit convivium coxit azyma et comederunt

19:4. But before they went to bed, the men of the city beset the house, both young and old, all the people together.

Prius autem quam irent cubitum viri civitatis vallaverunt domum a puero usque ad senem omnis populus simul

19:5. 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:

Vocaveruntque Loth et dixerunt ei ubi sunt viri qui introierunt ad te nocte educ illos huc ut cognoscamus eos

19:6. Lot went out to them, and shut the door after him, and said: Egressus ad eos Loth post tergum adcludens ostium ait

19:7. Do not so, I beseech you, my brethren, do not commit this evil. Nolite

quaeso fratres mei nolite malum hoc facere

19:8. 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.

Habeo duas filias quae necdum cognoverunt virum educam eas ad vos et abutimini eis sicut placuerit vobis dummodo viris istis nihil faciatis mali quia ingressi sunt sub umbraculum tegminis mei

19:9. 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. And they pressed very violently upon Lot: and they were even at the point of breaking open the doors.

At illi dixerunt recede illuc et rursus ingressus es inquiunt ut advena numquid ut iudices te ergo ipsum magis quam hos adfligemus vimque faciebant Loth vehementissime iam prope erat ut refringerent fores

19:10. And behold the men put out their hand, and drew in Lot unto them, and shut the door. Et ecce miserunt manum viri et introduxerunt ad se Loth cluseruntque ostium

19:11. And them, that were without, they struck with blindness from the least to the greatest, so that they could not find the door.

Et eos qui erant foris percusserunt caecitate a minimo usque ad maximum ita ut ostium invenire non possent

19:12. 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:

Dixerunt autem ad Loth habes hic tuorum quempiam generum aut filios aut filias omnes qui tui sunt educ de urbe hac

19:13. For we will destroy this place, because their cry is grown loud before the Lord, who hath sent us to destroy them.

Delebimus enim locum istum eo quod increverit clamor eorum coram Domino qui misit nos ut perdamus illos

19:14. 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.

Egressus itaque Loth locutus est ad generos suos qui accepturi erant filias eius et dixit surgite egredimini de loco isto quia delebit Dominus civitatem hanc et visus est eis quasi ludens loqui

19:15. And when it was morning, the angels pressed him, saying: Arise, take thy wife, and the two daughters that thou hast: lest thou also perish in the wickedness of the city.

Cumque esset mane cogebant eum angeli dicentes surge et tolle uxorem tuam et duas filias quas habes ne et tu pariter pereas in scelere civitatis

19:16. And as he lingered, they took his hand, and the hand of his wife, and of his two daughters, because the Lord spared him.

Dissimulante illo adprehenderunt manum eius et manum uxoris ac duarum filiarum eius eo quod parceret Dominus illi

19:17. 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 thy self in the mountain, lest thou be also consumed.

Et eduxerunt eum posueruntque extra civitatem ibi locutus est ad eum salva animam tuam noli respicere post tergum nec stes in omni circa regione sed in monte salvum te fac ne et tu simul pereas

19:18. And Lot said to them: I beseech thee, my Lord, Dixitque Loth ad eos quaeso Domine mi

19:19. Because thy servant hath found grace before thee, and thou hast magnified thy mercy, which thou hast shown to me, in saving my life, and I cannot escape to the mountain, lest some evil seize me, and I die.
Quia invenit servus tuus gratiam coram te et magnificasti misericordiam tuam quam fecisti mecum ut salves animam meam nec possum in monte salvari ne forte adprehendat me malum et moriar

19:20. 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?
Est civitas haec iuxta ad quam possum fugere parva et salvabor in ea numquid non modica est et vivet anima mea

19:21. And he said to him: Behold also in this, I have heard thy prayers, not to destroy the city for which thou hast spoken.
Dixitque ad eum ecce etiam in hoc suscepti preces tuas ut non subvertam urbem pro qua locutus es

19:22. 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.
Festina et salvare ibi quia non potero facere quicquam donec ingrediaris illuc idcirco vocatum est nomen urbis illius Segor
SHAPE * MERGEFORMAT Segor... That is, a little one.

19:23. The sun was risen upon the earth, and Lot entered into Segor. Sol egressus est super terram et Loth ingressus est in Segor

19:24. And the Lord rained upon Sodom and Gomorrha brimstone and fire from the Lord out of heaven.

Igitur Dominus pluit super Sodomam et Gomorram sulphur et ignem a Domino de caelo

19:25. And he destroyed these cities, and all the country about, all the inhabitants of the cities, and all things that spring from the earth.
Et subvertit civitates has et omnem circa regionem universos habitatores urbium et cuncta terrae virentia

19:26. And his wife looking behind her, was turned into a statue of salt.
Respiciensque uxor eius post se versa est in statuam salis
SHAPE * MERGEFORMAT And his wife... As a standing memorial to the servants of God to proceed in virtue, and not to look back to vice or its allurements.

19:27. And Abraham got up early in the morning, and in the place where he had stood before with the Lord:
Abraham autem consurgens mane ubi steterat prius cum Domino

19:28. 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.
Intuitus est Sodomam et Gomorram et universam terram regionis illius viditque ascendentem favillam de terra quasi fornacis fumum

19:29. 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.

Cum enim subverteret Deus civitates regionis illius recordatus est Abrahae et liberavit Loth de subversione urbium in quibus habitaverat

19:30. 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, he and his two daughters with him.

Ascenditque Loth de Segor et mansit in monte duae quoque filiae eius cum eo timuerat enim manere in Segor et mansit in spelunca ipse et duae filiae eius

19:31. 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.

Dixitque maior ad minorem pater noster senex est et nullus virorum remansit in terra qui possit ingredi ad nos iuxta morem universae terrae

19:32. Come, let us make him drunk with wine, and let us lie with him, that we may preserve seed of our father.

Veni inebriemus eum vino dormiamusque cum eo ut servare possimus ex patre nostro semen

19:33. 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.

Dederunt itaque patri suo bibere vinum nocte illa et ingressa est maior dormivitque cum patre at ille non sensit nec quando accubuit filia nec quando surrexit

19:34. 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.

Altera quoque die dixit maior ad minorem ecce dormivi heri cum patre meo demus ei bibere vinum etiam hac nocte et dormies cum eo ut salvemus semen de patre nostro

19:35. 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.

Dederunt et illa nocte patri vinum ingressaque minor filia dormivit cum eo et nec tunc quidem sensit quando concubuerit vel quando illa surrexerit

19:36. So the two daughters of Lot were with child by their father. Conceperunt ergo duae filiae Loth de patre suo

19:37. And the elder bore a son, and she called his name Moab: he is the father of the Moabites unto this day.

Peperitque maior filium et vocavit nomen eius Moab ipse est pater Moabitarum usque in praesentem diem

19:38. The younger also bore a son, and she called his name Ammon; that is, the son of my people: he is the father of the Ammonites unto this day.

Minor quoque peperit filium et vocavit nomen eius Ammon id est filius populi mei ipse est pater

Ammanitarum usque hodie

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Genesis Chapter 20

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

SHAPE * MERGEFORMAT

20:1. Abraham removed from thence to the south country, and dwelt between Cades and Sur, and sojourned in Gerara.

Profectus inde Abraham in terram australem habitavit inter Cades et Sur et peregrinatus est in Geraris

20:2. And he said of Sara his wife: She is my sister. So Abimelech the king of

Gerara sent, and took her. Dixitque de Sarra uxore sua soror mea est misit ergo Abimelech rex Gerarae et tulit eam

20:3. And God came to Abimelech in a dream by night, and he said to him: Lo thou shalt die for the woman that thou hast taken: for she hath a husband.
Venit autem Deus ad Abimelech per somnium noctis et ait ei en morieris propter mulierem quam tulisti habet enim virum

20:4. Now Abimelech had not touched her, and he said: Lord, wilt thou slay a nation that is ignorant and just?
Abimelech vero non tetigerat eam et ait Domine num gentem ignorantem et iustam interficies

20:5. 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.
Nonne ipse dixit mihi soror mea est et ipsa ait frater meus est in simplicitate cordis mei et munditia manuum mearum feci hoc

20:6. 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.
Dixitque ad eum Deus et ego scio quod simplici corde feceris et ideo custodivi te ne peccares in me et non dimisi ut tangeres eam

20:7. 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.
Nunc igitur redde uxorem viro suo quia propheta est et orabit pro te et vives si autem nolueris reddere scito quod morte morieris tu et omnia quae tua sunt

20:8. 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.
Statimque de nocte consurgens Abimelech vocavit omnes servos suos et locutus est universa verba haec in auribus eorum timueruntque omnes viri valde

20:9. 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.
Vocavit autem Abimelech etiam Abraham et dixit ei quid fecisti nobis quid peccavimus in te quia induxisti super me et super regnum meum peccatum grande quae non debuisti facere fecisti nobis

20:10. And again he expostulated with him, and said: What sawest thou, that thou hast done this? Rursusque expostulans ait quid vidisti ut hoc faceres

20:11. 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:
Respondit Abraham cogitavi mecum dicens forsitan non est timor Dei in loco isto et interficient me propter uxorem meam

20:12. Howbeit, otherwise also she is truly my sister, the daughter of my father, and not the daughter of my mother, and I took her to wife.
Alias autem et vere soror mea est filia patris mei et non filia matris meae et duxi eam uxorem

20:13. And after God brought me out of my father's house, I said to her: Thou shalt do me this kindness: In every place, to which we shall come, thou shalt say that I am thy brother.
Postquam autem eduxit me Deus de domo patris mei dixi ad eam hanc misericordiam facies mecum in omni loco ad quem ingrediemur dices quod frater tuus sim

20:14. And Abimelech took sheep and oxen, and servants and handmaids, and gave to Abraham: and restored to him Sara his wife,
Tulit igitur Abimelech oves et boves et servos et ancillas et dedit Abraham reddiditque illi Sarram uxorem suam

20:15. And said: The land is before you, dwell wheresoever it shall please thee.
Et ait terra coram vobis est ubicumque tibi placuerit habita

20:16. 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.
Sarrae autem dixit ecce mille argenteos dedi fratri tuo hoc erit tibi in velamen oculorum ad omnes qui tecum sunt et quocumque perrexeris mementoque te deprehensam

20:17. And when Abraham prayed, God healed Abimelech and his wife, and his handmaids, and they bore children:
Orante autem Abraham sanavit Deus Abimelech et uxorem ancillasque eius et pepererunt

20:18. For the Lord had closed up every womb of the house of Abimelech, on account of Sara, Abraham's wife.
Concluserat enim Deus omnem vulvam domus Abimelech propter Sarram uxorem Abraham

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Genesis Chapter 21

Isaac is born. Agar and Ismael are cast forth.

SHAPE * MERGEFORMAT

21:1. And the Lord visited Sara, as he had promised: and fulfilled what he had spoken. Visitavit autem Dominus Sarram sicut promiserat et implevit quae locutus est

21:2. And she conceived and bore a son in her old age, at the time that God had foretold her. Conceptitque et peperit filium in senectute sua tempore quo praedixerat ei Deus

21:3. And Abraham called the name of his son, whom Sara bore him, Isaac. Vocavitque Abraham nomen filii sui quem genuit ei Sarra Isaac
SHAPE * MERGEFORMAT Isaac... This word signifies laughter.

21:4. And he circumcised him the eighth day, as God had commanded him, Et circumcidit eum octavo die sicut praeceperat ei Deus

21:5. When he was a hundred years old: for at this age of his father, was Isaac born. Cum centum esset annorum hac quippe aetate patris natus est Isaac

21:6. And Sara said: God hath made a laughter for me: whosoever shall hear of it will laugh with me. Dixitque Sarra risum fecit mihi Deus quicumque audierit conridebit mihi

21:7. 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? Rursumque ait quis auditurum crederet Abraham quod Sarra lactaret filium quem peperit ei iam seni

21:8. And the child grew, and was weaned: and Abraham made a great feast on the day of his weaning. Crevit igitur puer et ablactatus est fecitque Abraham grande convivium in die ablactationis eius

21:9. And when Sara had seen the son of Agar, the Egyptian, playing with Isaac, her son, she said to Abraham: Cumque vidisset Sarra filium Agar Aegyptiae ludentem dixit ad Abraham

21:10. Cast out this bondwoman and her son; for the son of the bondwoman shall not be heir with my son Isaac.

Eice ancillam hanc et filium eius non enim erit heres filius ancillae cum filio meo Isaac

21:11. Abraham took this grievously for his son. Dure accepit hoc Abraham pro filio suo

21:12. 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: for in Isaac shall thy seed be called.

Cui dixit Deus non tibi videatur asperum super puero et super ancilla tua omnia quae dixerit tibi Sarra audi vocem eius quia in Isaac vocabitur tibi semen

21:13. But I will make the son also of the bondwoman a great nation, because he is thy seed. Sed et filium ancillae faciam in gentem magnam quia semen tuum est

21:14. 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. And she departed, and wandered in the wilderness of Bersabee.

Surrexit itaque Abraham mane et tollens panem et utrem aquae inposuit scapulae eius tradiditque puerum et dimisit eam quae cum abisset errabat in solitudine Bersabee

21:15. And when the water in the bottle was spent, she cast the boy under one of the trees that were

there.
Cumque consumpta esset aqua in utre abiecit puerum subter unam arborum quae ibi erant

21:16. And she went her way, and sat overagainst him a great way off, as far as a bow can carry, for she said: I will not see the boy die: and sitting overagainst, she lifted up her voice and wept.

Et abiit seditque e regione procul quantum potest arcus iacere dixit enim non videbo morientem puerum et sedens contra levavit vocem suam et flevit

21:17. 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.

Exaudivit autem Deus vocem pueri vocavitque angelus Domini Agar de caelo dicens quid agis Agar noli timere exaudivit enim Deus vocem pueri de loco in quo est

21:18. Arise, take up the boy, and hold him by the hand, for I will make him a great nation. Surge tolle puerum et tene manum illius quia in gentem magnam faciam eum

21:19. And God opened her eyes: and she saw a well of water, and went and filled the bottle, and gave the boy to drink.

Aperuitque oculos eius Deus quae videns puteum aquae abiit et implevit utrem deditque puero bibere

21:20. And God was with him: and he grew, and dwelt in the wilderness, and became a young man, an archer.

Et fuit cum eo qui crevit et moratus est in solitudine et factus est iuvenis sagittarius

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

Habitavitque in deserto Pharan et accepit illi mater sua uxorem de terra Aegypti

21:22. At the same time Abimelech, and Phicol the general of his army, said to Abraham: God is with thee in all that thou dost.
Eodem tempore dixit Abimelech et Fichol princeps exercitus eius ad Abraham Deus tecum est in universis quae agis

21:23. Swear therefore by God, that thou wilt not hurt me, nor my posterity, nor my stock: but according to the kindness that I have done to thee, thou shalt do to me, and to the land wherein thou hast lived a stranger.

Iura ergo per Dominum ne noceas mihi et posteris meis stirpique meae sed iuxta misericordiam quam feci tibi facies mihi et terrae in qua versatus es advena

21:24. And Abraham said: I will swear. Dixitque Abraham ego iurabo

21:25. And he reprov'd Abimelech for a well of water, which his servants had taken away by force. Et increpavit Abimelech propter puteum aquae quem vi abstulerant servi illius

21:26. And Abimelech answered: I knew not who did this thing: and thou didst not tell me, and I heard not of it till today.

Respondit Abimelech nescivi quis fecerit hanc rem sed et tu non indicasti mihi et ego non audivi praeter hodie

21:27. Then Abraham took sheep and oxen, and gave them to Abimelech: and both of them made a league.

Tulit itaque Abraham oves et boves et dedit Abimelech percusseruntque ambo foedus

21:28. And Abraham set apart seven ewelambs of the flock. Et statuit Abraham septem agnas gregis seorsum

21:29. And Abimelech said to him: What mean these seven ewelambs which thou hast set apart? Cui dixit Abimelech quid sibi volunt septem agnae istae quas stare fecisti seorsum

21:30. But he said: Thou shalt take seven ewelambs at my hand: that they may be a testimony for me, that I dug this well.

At ille septem inquit agnas accipies de manu mea ut sint in testimonium mihi quoniam ego fodi puteum

istum

21:31. Therefore that place was called Bersabee; because there both of them did swear. Idcirco vocatus est locus ille Bersabee quia ibi uterque iuraverunt
SHAPE * MERGEFORMAT Bersabee... That is, the well of oath.

21:32. And they made a league for the well of oath. Et inierunt foedus pro puteo Iuramenti

21:33. 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.

Surrexit autem Abimelech et Fichol princeps militiae eius reversique sunt in terram Palestinorum Abraham vero plantavit nemus in Bersabee et invocavit ibi nomen Domini Dei aeterni

21:34. And he was a sojourner in the land of the Palestines many days. Et fuit colonus terrae Philisthinorum diebus multis

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Genesis 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.

22:1. After these things, God tempted Abraham, and said to him: Abraham, Abraham. And he answered: Here I am.

Quae postquam gesta sunt temptavit Deus Abraham et dixit ad eum Abraham ille respondit adsum

SHAPE * MERGEFORMAT God tempted, etc... God tempteth no man to evil, James 1:13; but by trial and experiment maketh known to the world, and to ourselves, what we are, as here by this trial the singular faith and obedience of Abraham was made manifest.

22:2. 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 show thee.

Ait ei tolle filium tuum unigenitum quem diligis Isaac et vade in terram Visionis atque offer eum ibi holocaustum super unum montium quem monstravero tibi

22:3. 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.

Igitur Abraham de nocte consurgens stravit asinum suum ducens secum duos iuvenes et Isaac filium suum cumque concidisset ligna in holocaustum abiit ad locum quem praeceperat ei Deus

22:4. And on the third day, lifting up his eyes, he saw the place afar off. Die autem tertio elevatis oculis vidit locum procul

22:5. 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.

Dixitque ad pueros suos expectate hic cum asino ego et puer illuc usque properantes postquam adoraverimus revertemur ad vos

22:6. 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,

Tulit quoque ligna holocausti et inposuit super Isaac filium suum ipse vero portabat in manibus ignem et gladium cumque duo pergerent simul

22:7. 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?

Dixit Isaac patri suo pater mi at ille respondit quid vis fili ecce inquit ignis et ligna ubi est victima holocausti

22:8. And Abraham said: God will provide himself a victim for an holocaust, my son. So they went on together.

Dixit Abraham Deus providebit sibi victimam holocausti fili mi pergebant ergo pariter

22:9. And they came to the place which God had shown 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.

Veneruntque ad locum quem ostenderat ei Deus in quo aedificavit altare et desuper ligna conposuit cumque conligasset Isaac filium suum posuit eum in altari super struem lignorum

22:10. And he put forth his hand, and took the sword, to sacrifice his son. Extenditque manum et arripuit gladium ut immolaret filium

22:11. And behold, an angel of the Lord from heaven called to him, saying: Abraham, Abraham. And he answered: Here I am.

Et ecce angelus Domini de caelo clamavit dicens Abraham Abraham qui respondit adsum

22:12. 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.

Dixitque ei non extendas manum tuam super puerum neque facias illi quicquam nunc cognovi quod timeas Dominum et non peperceris filio tuo unigenito propter me

22:13. 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.

Levavit Abraham oculos viditque post tergum arietem inter vepres herentem cornibus quem adsumens obtulit holocaustum pro filio

22:14. 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.

Appellavitque nomen loci illius Dominus videt unde usque hodie dicitur in monte Dominus videbit

22:15. And the angel of the Lord called to Abraham a second time from heaven, saying: Vocavit autem angelus Domini Abraham secundo de caelo dicens

22:16. 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:

Per memet ipsum iuravi dicit Dominus quia fecisti rem hanc et non pepercisti filio tuo unigenito

22:17. 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.

Benedicam tibi et multiplicabo semen tuum sicut stellas caeli et velut harenam quae est in litore maris possidebit semen tuum portas inimicorum suorum

22:18. And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice. *Et benedicentur in semine tuo omnes gentes terrae quia oboedisti voci meae*

22:19. Abraham returned to his young men, and they went to Bersabee together, and he dwelt there. *Reversus est Abraham ad pueros suos abieruntque Bersabee simul et habitavit ibi*

22:20. After these things, it was told Abraham, that Melcha also had borne children to Nachor his brother. His itaque gestis nuntiatum est Abraham quod Melcha quoque genuisset filios Nahor fratri suo

22:21. Hus, the firstborn, and Buz, his brother, and Camuel the father of the Syrians, Hus primogenitum et Buz fratrem eius Camuhel patrem Syrorum

22:22. And Cased, and Azau, and Pheldas, and Jedlaph, Et Chased et Azau Pheldas quoque et Iedlaph

22:23. And Bathuel, of whom was born Rebecca: these eight did Melcha bear to Nachor, Abraham's brother.

Ac Bathuel de quo nata est Rebecca octo istos genuit Melcha Nahor fratri Abraham

22:24. And his concubine, named Roma, bore Tabee, and Gaham, and Tahas, and

Maacha. Concubina vero illius nomine Roma peperit Tabee et Gaom et Thaas et Maacha

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Genesis Chapter 23

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

23:1. And Sara lived a hundred and twenty-seven years. Vixit autem Sarra centum viginti septem annis

23:2. And she died in the city of Arbee which is Hebron, in the land of Chanaan: and Abraham came to mourn and weep for her.

Et mortua est in civitate Arbee quae est Hebron in terra Chanaan venitque Abraham ut plangeret et fleret eam

23:3. And after he rose up from the funeral obsequies, he spoke to the children of Heth, saying: Cumque surrexisset ab officio funeris locutus est ad filios Heth dicens

23:4. I am a stranger and sojourner among you: give me the right of a burying place with you, that I may bury my dead.

Advena sum et peregrinus apud vos date mihi ius sepulchri vobiscum ut sepeliam mortuum meum

23:5. The children of Heth answered, saying: Responderuntque filii Heth

23:6. 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.

Audi nos domine princeps Dei es apud nos in electis sepulchris nostris sepeli mortuum tuum nullusque prohibere te poterit quin in monumento eius sepelias mortuum tuum

23:7. Abraham rose up, and bowed down to the people of the land, to wit, the children of Heth: Surrexit Abraham et adoravit populum terrae filios videlicet Heth

SHAPE * MERGEFORMAT 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.

23:8. 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.

Dixitque ad eos si placet animae vestrae ut sepeliam mortuum meum audite me et intercedite apud Ephron filium Soor

23:9. 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 burying place.

Ut det mihi speluncam duplicem quam habet in extrema parte agri sui pecunia digna tradat mihi eam coram vobis in possessionem sepulchri

23:10. 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:

Habitabat autem Ephron in medio filiorum Heth responditque ad Abraham cunctis audientibus qui ingrediebantur portam civitatis illius dicens

23:11. 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.

Nequaquam ita fiat domine mi sed magis ausculta quod loquor agrum trado tibi et speluncam quae in eo est praesentibus filiis populi mei sepeli mortuum tuum

23:12. Abraham bowed down before the people of the land. Adoravit Abraham coram populo terrae

23:13. 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 will I bury my dead in it.

Et locutus est ad Ephron circumstante plebe quaeso ut audias me dabo pecuniam pro agro suscipe eam et sic sepeliam mortuum meum in eo

23:14. And Ephron answered: Respondit Ephron

23:15. 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.

Domine mi audi terram quam postulas quadringentis argenti siclis valet istud est pretium inter me et te sed quantum est hoc sepeli mortuum tuum

23:16. 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.

Quod cum audisset Abraham adpendit pecuniam quam Ephron postulaverat audientibus filiis Heth quadringentos siclos argenti et probati monetae publicae

23:17. 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,

Confirmatusque est ager quondam Ephronis in quo erat spelunca duplex respiciens Mambre tam ipse quam spelunca et omnes arbores eius in cunctis terminis per circuitum

23:18. 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.

Abrahae in possessionem videntibus filiis Heth et cunctis qui intrabant portam civitatis illius

23:19. And so Abraham buried Sara, his wife, in the double cave of the field, that looked towards Mambre, this is Hebron in the land of Chanaan.

Atque ita sepelivit Abraham Sarram uxorem suam in spelunca agri duplici qui respiciebat Mambre haec est Hebron in terra Chanaan

23:20. 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.

Et confirmatus est ager et antrum quod erat in eo Abrahae in possessionem monumenti a filiis Heth

The Holy Bible

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Genesis Chapter 24

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

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24:1. Now Abraham was old, and advanced in age; and the Lord had blessed him in all things. Erat autem Abraham senex dierumque multorum et Dominus in cunctis benedixerat ei

24:2. And he said to the elder servant of his house, who was ruler over all he had: Put thy hand under my thigh, Dixitque ad servum seniore[m] domus suae qui praeerat omnibus quae habebat pone manum tuam subter femur meum

24:3. 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:

Ut adiurem te per Dominum Deum caeli et terrae ut non accipias uxorem filio meo de filiabus Chananeorum inter quos habito

24:4. But that thou go to my own country and kindred, and take a wife from thence for my son Isaac. Sed ad terram et ad cognationem meam proficiscaris et inde accipias uxorem filio meo Isaac

24:5. 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? Respondit servus si noluerit mulier venire mecum in terram hanc num reducere debeo filium tuum ad locum de quo egressus es

24:6. And Abraham said: Beware thou never bring my son back again thither. Dixit Abraham cave nequando reducas illuc filium meum

24:7. 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: 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.

Dominus Deus caeli qui tulit me de domo patris mei et de terra nativitatis meae qui locutus est mihi et iuravit dicens semini tuo dabo terram hanc ipse mittet angelum suum coram te et accipies inde uxorem filio meo

SHAPE * MERGEFORMAT He will send his angel before thee... This shows that the Hebrews believed that God gave them guardian angels for their protection.

24:8. But if the woman will not follow thee, thou shalt not be bound by the oath: only bring not my son back thither again.

Sin autem noluerit mulier sequi te non teneberis iuramento filium tantum meum ne reducas illuc

24:9. The servant, therefore, put his hand under the thigh of Abraham, his lord, and swore to him upon his word.

Posuit ergo servus manum sub femore Abraham domini sui et iuravit illi super sermone hoc

24:10. 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.

Tulitque decem camelos de grege domini sui et abiit ex omnibus bonis eius portans secum profectusque perrexit Mesopotamiam ad urbem Nahor

24:11. 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:

Cumque camelos fecisset accumbere extra oppidum iuxta puteum aquae vespere eo tempore quo solent mulieres egredi ad hauriendam aquam dixit

24:12. O Lord, the God of my master, Abraham, meet me today, I beseech thee, and show kindness to my master, Abraham.

Domine Deus domini mei Abraham occurre obsecro hodie mihi et fac misericordiam cum domino meo Abraham

24:13. Behold, I stand nigh the spring of water, and the daughters of the inhabitants of this city will come out to draw water:

Ecce ego sto propter fontem aquae et filiae habitatorum huius civitatis egredientur ad hauriendam aquam

24:14. 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 shown kindness to my master.

Igitur puella cui ego dixero inclina hydriam tuam ut bibam et illa responderit bibe quin et camelis tuis dabo potum ipsa est quam praeparasti servo tuo Isaac et per hoc intellegam quod feceris misericordiam cum domino meo

24:15. 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: Necdum intra se verba conpleverat et ecce Rebecca egrediebatur filia Bathuel filii Melchae uxoris Nahor fratris Abraham habens hydriam in scapula

24:16. 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. Puella decora nimis virgoque pulcherrima et incognita viro descenderat autem ad fontem et impleverat hydriam ac revertebatur

24:17. And the servant ran to meet her, and said: Give me a little water to drink of thy pitcher. Occurritque ei servus et ait pauxillum mihi ad sorbendum praebe aquae de hydria tua

24:18. And she answered: Drink, my lord. And quickly she let down the pitcher upon her arm, and gave him drink. Quae respondit bibe domine mi celeriterque deposuit hydriam super ulnam suam et dedit ei potum

24:19. And when he had drunk, she said: I will draw water for thy camels also, till they all drink. Cumque ille bibisset adiecit quin et camelis tuis hauriam aquam donec cuncti bibant

24:20. 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. Effundensque hydriam in canalibus recurrit ad puteum ut hauriret aquam et haustam omnibus camelis dedit

24:21. But he musing, beheld her with silence, desirous to know whether the Lord had made his journey prosperous or not. Ille autem contemplabatur eam tacitus scire volens utrum prosperum fecisset iter suum Dominus an non

24:22. And after that the camels had drunk, the man took out golden earrings, weighing two sicles; and as many bracelets, of ten sicles weight. Postquam ergo biberunt cameli protulit vir inaures aureas adpendentes siclos duos et armillas totidem pondo siclorum decem

24:23. And he said to her: Whose daughter art thou? tell me: is there any place in thy father's house to lodge? Dixitque ad eam cuius es filia indica mihi est in domo patris tui locus ad manendum

24:24. And she answered: I am the daughter of Bathuel, the son of Melcha, whom she bore to Nachor. Quae respondit filia Bathuelis sum filii Melchae quem peperit Nahor

24:25. And she said, moreover, to him: We have good store of both straw and hay, and a large place to lodge in. Et addidit dicens palearum quoque et faeni plurimum est apud nos et locus spatiosus ad manendum

24:26. The man bowed himself down, and adored the Lord, Inclinavit se homo et adoravit Dominum

24:27. 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.

Dicens benedictus Dominus Deus domini mei Abraham qui non abstulit misericordiam et veritatem suam a domino meo et recto me itinere perduxit in domum fratris domini mei

24:28. Then the maid ran, and told in her mother's house all that she had heard. Cucurrit itaque puella et nuntiavit in domum matris suae omnia quae audierat

24:29. And Rebecca had a brother, named Laban, who went out in haste to the man, to the well. Habebat autem Rebecca fratrem nomine Laban qui festinus egressus est ad hominem ubi erat fons

24:30. 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, Cumque vidisset in aures et armillas in manibus sororis suae et audisset cuncta verba referentis haec locutus est mihi homo venit ad virum qui stabat iuxta camelos et propter fontem aquae

24:31. 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. Dixitque ad eum ingredi benedictus Domini cur foris stas praeparavi domum et locum camelis

24:32. And he brought him 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.

Et introduxit eum hospitium ac destravit camelos deditque paleas et faenum et aquam ad lavandos pedes camelorum et virorum qui venerant cum eo

24:33. And bread was set before him. But he said: I will not eat, till I tell my message. He answered him: Speak.

Et adpositus est in conspectu eius panis qui ait non comedam donec loquar sermones meos respondit ei loquere

24:34. And he said: I am the servant of Abraham: At ille servus inquit Abraham sum

24:35. And the Lord hath blessed my master wonderfully, and he is become great: and he hath given him sheep and oxen, silver and gold, men servants and women servants, camels and asses.

Et Dominus benedixit domino meo valde magnificatusque est et dedit ei oves et boves argentum et aurum servos et ancillas camelos et asinos

24:36. 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.

Et peperit Sarra uxor domini mei filium domino meo in senectute sua deditque illi omnia quae habuerat

24:37. And my master made me swear, saying: Thou shalt not take a wife for my son of the Chanaanites, in whose land I dwell:

Et adiuravit me dominus meus dicens non accipies uxorem filio meo de filiabus Chananeorum in quorum terra habito

24:38. But thou shalt go to my father's house, and shalt take a wife of my own kindred for my son: Sed ad domum patris mei perges et de cognatione mea accipies uxorem filio meo

24:39. But I answered my master: What if the woman will not come with me? Ego vero respondi domino meo quid si noluerit venire mecum mulier

24:40. 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.
Dominus ait in cuius conspectu ambulo mittet angelum suum tecum et diriget viam tuam accipiesque uxorem filio meo de cognatione mea et de domo patris mei

24:41. But thou shalt be clear from my curse, when thou shalt come to my kindred, if they will not give thee one.
Innocens eris a maledictione mea cum veneris ad propinquos meos et non dederint tibi

24:42. And I came today to the well of water, and said: O Lord God of my master, Abraham, if thou hast prospered my way, wherein I now walk,
Veni ergo hodie ad fontem et dixi Domine Deus domini mei Abraham si direxisti viam meam in qua nunc ambulo

24:43. 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:
Ecce sto iuxta fontem aquae et virgo quae egredietur ad hauriendam aquam audierit a me da mihi pauxillum aquae ad bibendum ex hydria tua

24:44. 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.
Et dixerit mihi et tu bibe et camelis tuis hauriam ipsa est mulier quam praeparavit Dominus filio domini mei

24:45. 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.
Dum haec mecum tacitus volverem apparuit Rebecca veniens cum hydria quam portabat in scapula descenditque ad fontem et hausit aquam et aio ad eam da mihi paululum bibere

24:46. 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.
Quae festina deposuit hydriam de umero et dixit mihi et tu bibe et camelis tuis potum tribuam bibi et adaquavit camelos

24:47. 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.
Interrogavique eam et dixi cuius es filia quae respondit filia Bathuelis sum filii Nahor quem peperit illi Melcha suspendi itaque inaures ad ornandam faciem eius et armillas posui in manibus

24:48. 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.
Pronusque adoravi Dominum benedicens Domino Deo domini mei Abraham qui perduxisset me recto itinere ut sumerem filiam fratris domini mei filio eius

24:49. 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.
Quam ob rem si facitis misericordiam et veritatem cum domino meo indicate mihi

sin autem aliud placet et hoc dicite ut vadam ad dextram sive ad sinistram

24:50. And Laban and Bathuel answered: The word hath proceeded from the Lord: we cannot speak any other thing to thee but his pleasure.

Responderunt Laban et Bathuel a Domino egressus est sermo non possumus extra placitum eius quicquam aliud tecum loqui

24:51. 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.

En Rebecca coram te est tolle eam et proficiscere et sit uxor filii domini tui sicut locutus est Dominus

24:52. Which when Abraham's servant heard, falling down to the ground, he adored the Lord. Quod cum audisset puer Abraham adoravit in terra Dominum

24:53. 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.

Prolatisque vasis argenteis et aureis ac vestibus dedit ea Rebeccae pro munere fratribus quoque eius et matri dona obtulit

24:54. 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.

Initioque convivio vescentes pariter et bibentes manserunt ibi surgens autem mane locutus est puer dimittite me ut vadam ad dominum meum

24:55. And her brother and mother answered: Let the maid stay, at least, ten days with us, and afterwards she shall depart.

Responderunt fratres eius et mater maneat puella saltem decem dies apud nos et postea proficiscetur

24:56. Stay me not, said he, because the Lord hath prospered my way: send me away, that I may go to my master.

Nolite ait me retinere quia Dominus direxit viam meam dimittite me ut pergam ad dominum meum

24:57. And they said: Let us call the maid, and ask her will. *Dixerunt vocemus puellam et quaeramus ipsius voluntatem*

*SHAPE * MERGEFORMAT* 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.

24:58. And they called her, and when she was come, they asked: Wilt thou go with this man? She said: I will go.

Cumque vocata venisset sciscitati sunt vis ire cum homine isto quae ait vadam

24:59. So they sent her away, and her nurse, and Abraham's servant, and his company. *Dimiserunt ergo eam et nutricem illius servumque Abraham et comites eius*

24:60. 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.

Inprecantes prospera sorori suae atque dicentes soror nostra es crescas in mille milia et possideat semen tuum portas inimicorum suorum

24:61. So Rebecca and her maids, being set upon camels, followed the man: who with speed returned to his master.

Igitur Rebecca et puellae illius ascensis camelis secutae sunt virum qui festinus revertebatur ad dominum suum

24:62. At the same time, Isaac was walking along the way to the well which is called Of the living and the seeing: for he dwelt in the south country: Eo tempore Isaac deambulabat per viam quae ducit ad puteum cuius nomen est Viventis et videntis habitabat enim in terra australi

24:63. 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. Et egressus fuerat ad meditandum in agro inclinata iam die cumque levasset oculos vidit camelos venientes procul

24:64. Rebecca also, when she saw Isaac, lighted off the camel, Rebecca quoque conspecto Isaac descendit de camelo

24:65. 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. Et ait ad puerum quis est ille homo qui venit per agrum in occursum nobis dixit ei ipse est dominus meus at illa tollens cito pallium operuit se

24:66. And the servant told Isaac all that he had done. Servus autem cuncta quae gesserat narravit Isaac

24:67. Who brought her into the tent of Sara his mother, and took her to wife: and he loved her so much, that it moderated the sorrow which was occasioned by his mother's death. Qui introduxit eam in tabernaculum Sarrae matris suae et accepit uxorem et in tantum dilexit ut dolorem qui ex morte matris acciderat temperaret

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Genesis 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.

*SHAPE * MERGEFORMAT*

25:1. And Abraham married another wife named Cetura: Abraham vero aliam duxit uxorem nomine Cetthuram

25:2. Who bore him Zamram, and Jecsan, and Madan, and Madian, and Jesboc, and Sue. Quae peperit ei Zamram et Iexan et Madan et Madian et Iesboch et Sue

25:3. Jecsan also begot Saba, and Dadan. The children of Dadan were Assurim, and Latusim, and Loomim. Iexan quoque genuit Saba et Dadan filii Dadan fuerunt Assurim et Lathusim et Loommim

25:4. But of Madian was born Epha, and Opher, and Henoah, and Abida, and Eldaa: all these were the children of Cetura. At vero ex Madian ortus est Epha et Opher et Enoch et Abida et Eldaa omnes hii filii Cetthurae

25:5. And Abraham gave all his possessions to Isaac: Deditque Abraham cuncta quae possederat Isaac

25:6. 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. Filiis autem concubinarum largitus est munera et separavit eos ab Isaac filio suo dum adhuc ipse viveret ad plagam orientalem

*SHAPE * MERGEFORMAT 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.*

25:7. And the days of Abraham's life were a hundred and seventy-five years.
Fuerunt autem dies vitae eius centum septuaginta quinque anni

25:8. And decaying he died in a good old age, and having lived a long time, and being full of days: and was gathered to his people.
Et deficiens mortuus est in senectute bona propectaque aetatis et plenus dierum congregatusque est ad populum suum

25:9. 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,
Et sepelierunt eum Isaac et Ismahel filii sui in spelunca duplici quae sita est in agro Ephron filii Soor Hetthei e regione Mambre

25:10. Which he had bought of the children of Heth: there was he buried, and Sara his wife. Quem emerat a filiis Heth ibi sepultus est ipse et Sarra uxor eius

25:11. And after his death, God blessed Isaac his son, who dwelt by the well named Of the living and seeing.
Et post obitum illius benedixit Deus Isaac filio eius qui habitabat iuxta puteum nomine Viventis et videntis

25:12. These are the generations of Ismael the son of Abraham, whom Agar the Egyptian, Sara's servant, bore unto him:
Hae sunt generationes Ismahel filii Abraham quem peperit ei Agar Aegyptia famula Sarrae

25:13. And these are the names of his children according to their calling and generations. The firstborn of Ismael was Nabajoth, then Cedar, and Adbeel, and Mabsam,

Et haec nomina filiorum eius in vocabulis et generationibus suis primogenitus Ismahelis Nabaioth dein Cedar et Abdeel et Mabsam

25:14. And Masma, and Duma, and Massa, Masma quoque et Duma et Massa

25:15. Hadar, and Thema, and Jethur, and Naphis, and Cedma. Adad et Thema Itur et Naphis et Cedma

25:16. These are the sons of Ismael: and these are their names by their castles and towns, twelve princes of their tribes.
Isti sunt filii Ismahel et haec nomina per castella et oppida eorum duodecim principes tribuum suarum

25:17. And the years of Ismael's life were a hundred and thirty-seven, and decaying he died, and was gathered unto his people.
Anni vitae Ismahel centum triginta septem deficiens mortuus est et adpositus ad populum suum

25:18. 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.
Habitavit autem ab Evila usque Sur quae respicit Aegyptum introeuntibus Assyrios coram cunctis fratribus suis obiit

25:19. These also are the generations of Isaac the son of Abraham: Abraham begot Isaac: Hae quoque sunt generationes Isaac filii Abraham Abraham genuit Isaac

25:20. Who when he was forty years old, took to wife Rebecca the daughter of Bathuel the Syrian of Mesopotamia, sister to Laban.

Qui cum quadraginta esset annorum duxit uxorem Rebeccam filiam Bathuel Syri de Mesopotamiam sororem Laban

25:21. And Isaac besought the Lord for his wife, because she was barren: and he heard him, and made Rebecca to conceive.

Deprecatusque est Dominum pro uxore sua eo quod esset sterilis qui exaudivit eum et dedit conceptum Rebeccae

25:22. 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.

Sed conlidebantur in utero eius parvuli quae ait si sic mihi futurum erat quid necesse fuit concipere perrexitque ut consuleret Dominum

25:23. And he answering, said: 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.

Qui respondens ait duae gentes in utero tuo sunt et duo populi ex ventre tuo dividuntur populusque populum superabit et maior minori serviet

25:24. And when her time was come to be delivered, behold twins were found in her womb. Iam tempus pariendi venerat et ecce gemini in utero repperti sunt

25:25. He that came forth first was red, and hairy like a skin: and his name was called Esau. Immediately the other coming forth, held his brother's foot in his hand: and therefore he was called Jacob.

Qui primus egressus est rufus erat et totus in morem pellis hispidus vocatumque est nomen eius Esau protinus alter egrediens plantam fratris tenebat manu et idcirco appellavit eum Iacob

25:26. Isaac was threescore years old when the children were born unto him. Sexagenarius erat Isaac quando nati sunt parvuli

25:27. And when they were grown up, Esau became a skilful hunter, and a husbandman: but Jacob, a plain man, dwelt in tents.

Quibus adultis factus est Esau vir gnarus venandi et homo agricola Iacob autem vir simplex habitabat in tabernaculis

25:28. Isaac loved Esau, because he ate of his hunting: and Rebecca loved Jacob. Isaac amabat Esau eo quod de venationibus illius vesceretur et Rebecca diligebat Iacob

25:29. And Jacob boiled pottage: to whom Esau, coming faint out of the field, Coxit autem Iacob pulmentum ad quem cum venisset Esau de agro lassus

25:30. Said: Give me of this red pottage, for I am exceeding faint. For which reason his name was called Edom.

Ait da mihi de coctione hac rufa quia oppido lassus sum quam ob causam vocatum est nomen eius Edom

25:31. And Jacob said to him: Sell me thy first birthright. Cui dixit Iacob vende mihi primogenita tua

25:32. He answered: Lo I die, what will the first birthright avail me? Ille respondit en morior quid mihi proderunt primogenita

25:33. Jacob said: Swear therefore to me. Esau swore to him, and sold his first birthright. Ait Iacob iura ergo mihi iuravit Esau et vendidit primogenita

25:34. And so taking bread and the pottage of lentils, he ate, and drank, and went on his way; making little account of having sold his first birthright.

Et sic accepto pane et lentis edulio comedit et bibit et abiit parvipendens quod primogenita vendidisset

The Holy Bible

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Genesis Chapter 26

Isaac sojourneth in Gerara, where God reneweth to him the promise made to

Abraham. King Abimelech maketh league with him.

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26:1. And when a famine came in the land, after that barrenness which had happened in the days of Abraham, Isaac went to Abimelech, king of the Palestines, to Gerara.

Orta autem fame super terram post eam sterilitatem quae acciderat in diebus Abraham abiit Isaac ad Abimelech regem Palestinorum in Gerara

26:2. And the Lord appeared to him, and said: Go not down into Egypt, but stay in the land that I shall tell thee.

Apparuitque ei Dominus et ait ne descendas in Aegyptum sed quiesce in terra quam dixero tibi

26:3. 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, to fulfil the oath which I swore to Abraham thy father.

Et peregrinare in ea eroque tecum et benedicam tibi tibi enim et semini tuo dabo universas regiones has complens iuramentum quod sponendi Abraham patri tuo

26:4. 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.

Et multiplicabo semen tuum sicut stellas caeli daboque posteris tuis universas regiones has et benedicentur in semine tuo omnes gentes terrae

26:5. Because Abraham obeyed my voice, and kept my precepts and commandments, and observed my ceremonies and laws.

Eo quod oboedierit Abraham voci meae et custodierit praecepta et mandata mea et caerimonias legesque servaverit

26:6. So Isaac abode in Gerara. Mansit itaque Isaac in Geraris

26:7. 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.

Qui cum interrogaretur a viris loci illius super uxore sua respondit soror mea est timuerat enim confiteri quod sibi esset sociata coniugio reputans ne forte interficerent eum propter illius pulchritudinem

26:8. 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.

Cumque pertransissent dies plurimi et ibi demoraretur prospiciens Abimelech Palestinorum rex per fenestram vidit eum iocantem cum Rebecca uxore sua

26:9. 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.

Et accersito ait perspicuum est quod uxor tua sit cur mentitus es sororem tuam esse respondit timui ne morerer propter eam

26:10. 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:

Dixitque Abimelech quare inposuisti nobis potuit coire quispiam de populo cum uxore tua et induxeras super nos grande peccatum praecepitque omni populo dicens

26:11. He that shall touch this man's wife, shall surely be put to death. Qui tetigerit hominis huius uxorem morte morietur

26:12. And Isaac sowed in that land, and he found that same year a hundredfold: and the Lord blessed him.

Seruit autem Isaac in terra illa et invenit in ipso anno centuplum benedixitque ei Dominus

26:13. And the man was enriched, and he went on prospering and increasing, till he became exceeding great.

Et locupletatus est homo et ibat proficiens atque succrescens donec magnus vehementer effectus est

26:14. And he had possessions of sheep and of herds, and a very great family. Wherefore the Palestines envying him,

Habuit quoque possessionem ovium et armentorum et familiae plurimum ob haec invidentes ei Palestini

26:15. Stopped up at that time all the wells, that the servants of his father, Abraham, had digged, filling them up with earth:

Omnes puteos quos foderant servi patris illius Abraham illo tempore obstruxerunt implentes humo

26:16. Insomuch that Abimelech himself said to Isaac: Depart from us, for thou art become much mightier than we.

In tantum ut ipse Abimelech diceret ad Isaac recede a nobis quoniam potentior nostri factus es valde

26:17. So he departed, and came to the torrent of Gerara, to dwell there: Et ille discedens veniret ad torrentem Gerarae habitaretque ibi

26:18. And he digged again other wells, which the servants of his father, Abraham, had digged, and which, after his death, the Philistines had of old stopped up: and he called them by the same names, by which his father before had called them.

Rursum fodit alios puteos quos foderant servi patris sui Abraham et quos illo mortuo olim obstruxerant Philisthim appellavitque eos hisdem nominibus quibus ante pater vocaverat

26:19. And they digged in the torrent, and found living water: Foderunt in torrente et reppererunt aquam vivam

*SHAPE * MERGEFORMAT Torrent... That is, a channel where sometimes a torrent or violent stream had run.*

26:20. 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.

Sed et ibi iurgium fuit pastorum Gerarae adversum pastores Isaac dicentium nostra est aqua quam ob rem nomen putei ex eo quod acciderat vocavit Calumniam

26:21. And they digged also another; and for that they quarrelled likewise, and he called the name of it, Enmity.

Foderunt et alium et pro illo quoque rixati sunt appellavitque eum Inimicitias

26:22. 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.

Profectus inde fodit alium puteum pro quo non contenderunt itaque vocavit nomen illius Latitude dicens nunc dilatavit nos Dominus et fecit crescere super terram

*SHAPE * MERGEFORMAT Latitude... That is, wideness, or room.*

26:23. And he went up from that place to Bersabee, Ascendit autem ex illo loco in Bersabee

26:24. 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.

Ubi apparuit ei Dominus in ipsa nocte dicens ego sum Deus Abraham patris tui noli metuere quia tecum sum benedicam tibi et multiplicabo semen tuum propter servum meum Abraham

26:25. 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.

Itaque aedificavit ibi altare et invocato nomine Domini extendit tabernaculum praecepitque servis suis ut

foderent puteum

26:26. To which place when Abimelech, and Ochozath his friend, and Phicol chief captain of his soldiers, came from Gerara,

Ad quem locum cum venissent de Geraris Abimelech et Ochozath amicus illius et Fichol dux militum

26:27. Isaac said to them: Why are ye come to me, a man whom you hate, and have thrust out from you? Locutus est eis Isaac quid venistis ad me hominem quem odistis et expulistis a vobis

26:28. 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,

Qui responderunt vidimus tecum esse Dominum et idcirco nunc diximus sit iuramentum inter nos et ineamus foedus

26:29. 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.

Ut non facias nobis quicquam mali sicut et nos nihil tuorum adtigimus nec fecimus quod te laederet sed cum pace dimisimus auctum benedictione Domini

26:30. And he made them a feast, and after they had eaten and drunk: Fecit ergo eis convivium et post cibum et potum

26:31. Arising in the morning, they swore one to another: and Isaac sent them away peaceably to their own home.

Surgentes mane iuraverunt sibi mutuo dimisitque eos Isaac pacifice in locum suum

26:32. 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.

Ecce autem venerunt in ipso die servi Isaac adnuntiantes ei de puteo quem foderant atque dicentes invenimus aquam

26:33. Whereupon he called it Abundance: and the name of the city was called Bersabee, even to this day. Unde appellavit eum Abundantiam et nomen urbi inpositum est Bersabee usque in praesentem diem

26:34. And Esau being forty years old, married wives, Judith, the daughter of Beer, the Hethite, and

Basemath, the daughter of Elon, of the same place.

Esau vero quadragenarius duxit uxores Iudith filiam Beer Hethitae et Basemath filiam Helon eiusdem loci

26:35. And they both offended the mind of Isaac and Rebecca. Quae ambae

offenderant animum Isaac et Rebeccae

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Genesis Chapter 27

*Jacob, by him mother's counsel, obtaineth his father's blessing instead of Esau.
And by her is advised to fly to his uncle Laban.*

27:1. Now Isaac was old, and his eyes were dim, and he could not see: and he called Esau, his elder son, and said to him: My son? And he answered: Here I am. Senuit autem Isaac et caligaverunt oculi eius et videre non poterat vocavitque Esau filium suum maiorem et dixit ei fili mi qui respondit adsum

27:2. And his father said to him, Thou seest that I am old, and know not the day of my death. Cui pater vides inquit quod senuerim et ignorem diem mortis meae

27:3. Take thy arms, thy quiver, and bow, and go abroad; and when thou hast taken something by hunting, Sume arma tua faretram et arcum et egredere foras cumque venatu aliquid adprehenderis

27:4. Make me a savoury meat thereof, as thou knowest I like, and bring it that I may eat: and my soul may bless thee, before I die. Fac mihi inde pulmentum sicut velle me nosti et adfer ut comedam et benedicat tibi anima mea antequam moriar

27:5. And when Rebecca had heard this, and he was gone into the field to fulfil his father's commandment, Quod cum audisset Rebecca et ille abisset in agrum ut iussionem patris expleret

27:6. She said to her son Jacob: I heard thy father talking with Esau, thy brother, and saying to him: Dixit filio suo Iacob audivi patrem tuum loquentem cum Esau fratre tuo et dicentem ei

27:7. 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. Adfer mihi venationem tuam et fac cibos ut comedam et benedicam tibi coram Domino antequam moriar

27:8. Now therefore, my son, follow my counsel: Nunc ergo fili mi adquiesce consiliis meis

27:9. 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. Et pergens ad gregem adfer mihi duos hedos optimos ut faciam ex eis escas patri tuo quibus libenter vescitur

27:10. Which when thou hast brought in, and he hath eaten, he may bless thee before he die. Quas cum intuleris et comederit benedicat tibi priusquam moriatur

27:11. And he answered her: Thou knowest that Esau, my brother, is a hairy man, and I am smooth: Cui ille respondit nosti quod Esau frater meus homo pilosus sit et ego lenis

27:12. If my father should 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. Si adtractaverit me pater meus et senserit timeo ne putet sibi voluisse inludere et inducat super me maledictionem pro benedictione

27:13. 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. Ad quem mater in me sit ait ista maledictio fili mi tantum audi vocem meam et perge adferque quae dixi

27:14. He went, and brought, and gave them to his mother. She dressed meats, such as she knew his father liked.

Abiit et adtulit deditque matri paravit illa cibos sicut noverat velle patrem illius

27:15. And she put on him very good garments of Esau, which she had at home with her: Et vestibus Esau valde bonis quas apud se habebat domi induit eum

27:16. And the little skins of the kids she put about his hands, and covered the bare of his neck. Pelliculasque hedorum circumdedit manibus et colli nuda protexit

27:17. And she gave him the savoury meat, and delivered him bread that she had baked. Dedit pulmentum et panes quos coxerat tradidit

27:18. Which when he had carried in, he said: My father? But he answered: I hear. Who art thou, my son? Quibus inlatis dixit pater mi et ille respondit audio quis tu es fili mi

27:19. 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. Dixitque Iacob ego sum Esau primogenitus tuus feci sicut praecepisti mihi surge sede et comede de venatione mea ut benedicat mihi anima tua 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.

27:20. 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: Rursum Isaac ad filium suum quomodo inquit tam cito invenire potuisti fili mi qui respondit voluntatis Dei fuit ut cito mihi occurreret quod volebam

27:21. And Isaac said: Come hither, that I may feel thee, my son, and may prove whether thou be my son Esau, or no. Dixitque Isaac accede huc ut tangam te fili mi et probem utrum tu sis filius meus Esau an non

27:22. 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. Accessit ille ad patrem et palpato eo dixit Isaac vox quidem vox Iacob est sed manus manus sunt Esau

27:23. And he knew him not, because his hairy hands made him like to the elder. Then blessing him, Et non cognovit eum quia pilosae manus similitudinem maioris expresserant benedicens ergo illi

27:24. He said: Art thou my son Esau? He answered: I am. Ait tu es filius meus Esau respondit ego sum

27:25. 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, At ille offer inquit mihi cibos de venatione tua fili mi ut benedicat tibi anima mea quos cum oblatos comedisset obtulit ei etiam vinum quo hausto

27:26. He said to him: Come near me, and give me a kiss, my son. Dixit ad eum

accede ad me et da mihi osculum filii mi

27:27. 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.

Accessit et osculatus est eum statimque ut sensit vestimentorum illius flagrantiam benedicens ait ecce odor filii mei sicut odor agri cui benedixit Dominus

27:28. God give thee of the dew of heaven, and of the fatness of the earth, abundance of corn and wine. Det tibi Deus de rore caeli et de pinguedine terrae abundantiam frumenti et vini

27:29. 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.

Et serviant tibi populi et adorent te tribus esto dominus fratrum tuorum et incurventur ante te filii matris tuae qui maledixerit tibi sit maledictus et qui benedixerit benedictionibus repleatur

27:30. Isaac had scarce ended his words, when, Jacob being now gone out abroad, Esau came, Vix Isaac sermonem impleverat et egresso Iacob foras venit Esau

27:31. 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.

Coctosque de venatione cibos intulit patri dicens surge pater mi et comede de venatione filii tui ut benedicat mihi anima tua

27:32. And Isaac said to him: Why! who art thou? He answered: I am thy firstborn son, Esau. Dixitque illi Isaac quis enim es tu qui respondit ego sum primogenitus filius tuus Esau

27:33. Isaac was struck with fear, and astonished exceedingly; and wondering beyond what can be believed, said: Who 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.

Expavit Isaac stupore vehementi et ultra quam credi potest admirans ait quis igitur ille est qui dudum captam venationem adtulit mihi et comedi ex omnibus priusquam tu venires benedixique ei et erit benedictus

27:34. Esau having heard his father's words, roared out with a great cry; and, being in a consternation, said: Bless me also, my father.

Auditis Esau sermonibus patris inrugiit clamore magno et consternatus ait benedic etiam mihi pater mi

27:35. And he said: Thy brother came deceitfully and got thy blessing. Qui ait venit germanus tuus fraudulenter et accepit benedictionem tuam

27:36. But he said again: Rightly is his name called Jacob; for he hath supplanted me lo this second time: My 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?

At ille subiunxit iuste vocatum est nomen eius Iacob subplantavit enim me en altera vice primogenita mea ante tulit et nunc secundo subripuit benedictionem meam rursumque ad patrem numquid non reservasti ait et mihi benedictionem

SHAPE * MERGEFORMAT Jacob... That is, a supplanter.

27:37. 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?
Respondit Isaac dominum tuum illum constitui et omnes fratres eius servituti illius subiugavi frumento et vino stabilivi eum tibi post haec fili mi ultra quid faciam

27:38. 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,
Cui Esau num unam inquit tantum benedictionem habes pater mihi quoque obsecro ut benedicas cumque heulatu magno fleret

27:39. Isaac being moved, said to him: In the fat of the earth, and in the dew of heaven from above, Motus Isaac dixit ad eum in pinguedine terrae et in rore caeli desuper

27:40. 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.
Erit benedictio tua vives gladio et fratri tuo servies tempusque veniet cum excutias et solvas iugum eius de cervicibus tuis

27:41. Esau therefore always hated Jacob, for the blessing wherewith his father had blessed him; and he said in his heart: The days will come of the mourning for my father, and I will kill my brother Jacob.
Oderat ergo semper Esau Iacob pro benedictione qua benedixerat ei pater dixitque in corde suo veniant dies luctus patris mei ut occidam Iacob fratrem meum

27:42. 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.
Nuntiata sunt haec Rebeckae quae mittens et vocans Iacob filium suum dixit ad eum ecce Esau frater tuus minatur ut occidat te

27:43. Now therefore, my son, hear my voice, arise and flee to Laban, my brother, to Haran: Nunc ergo fili audi vocem meam et consurgens fuge ad Laban fratrem meum in Haran

27:44. And thou shalt dwell with him a few days, till the wrath of thy brother be assuaged, Habitabisque cum eo dies paucos donec requiescat furor fratris tui

27:45. 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?
Et cesset indignatio eius obliviscaturque eorum quae fecisti in eum postea mittam et adducam te inde huc cur utroque orbabor filio in una die

27:46. And Rebecca said to Isaac: 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.
Dixit quoque Rebecca ad Isaac taedet me vitae meae propter filias Heth si acceperit Iacob uxorem de stirpe huius terrae nolo vivere

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Genesis Chapter 28

Jacob's journey to Mesopotamia: his vision and vow.

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28:1. And Isaac called Jacob, and blessed him, and charged him, saying: Take not a wife of the stock of Chanaan:

Vocavit itaque Isaac Iacob et benedixit praecepitque ei dicens noli accipere coniugem de genere Chanaan

28:2. 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.

Sed vade et proficiscere in Mesopotamiam Syriae ad domum Bathuel patrem matris tuae et accipe tibi inde uxorem de filiabus Laban avunculi tui

28:3. And God almighty bless thee, and make thee to increase and multiply thee: that thou mayst be a multitude of people.
Deus autem omnipotens benedicat tibi et crescere te faciat atque multiplicet ut sis in turbas populorum

28:4. 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.
Et det tibi benedictiones Abraham et semini tuo post te ut possideas terram peregrinationis tuae quam pollicitus est avo tuo

28:5. 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.
Cumque dimisisset eum Isaac profectus venit in Mesopotamiam Syriae ad Laban filium Bathuel Syri fratrem Rebeckae matris suae

28:6. 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: Videns autem Esau quod benedixisset pater suus Iacob et misisset eum in Mesopotamiam Syriae ut inde uxorem duceret et quod post benedictionem praecepisset ei dicens non accipies coniugem de filiabus Chanaan

28:7. And that Jacob obeying his parents, was gone into Syria: Quodque oboediens Iacob parentibus isset in Syriam

28:8. Experiencing also, that his father was not well pleased with the daughters of Chanaan: Probans quoque quod non libenter aspiceret filias Chanaan pater suus

28:9. 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.
Ivit ad Ismahelem et duxit uxorem absque his quas prius habebat Maeleth filiam Ismahel filii Abraham sororem Nabaioth

28:10. But Jacob being departed from Bersabee, went on to Haran. Igitur egressus Iacob de Bersabee pergebat Haran

28:11. 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.
Cumque venisset ad quendam locum et vellet in eo requiescere post solis occubitum tulit de lapidibus qui iacebant et subponens capiti suo dormivit in eodem loco

28:12. And he saw in his sleep a ladder standing upon the earth, and the top thereof touching heaven: the angels also of God ascending and descending by it.

Viditque in somnis scalam stantem super terram et cacumen illius tangens caelum angelos quoque Dei ascendentes et descendentes per eam

28:13. And the Lord leaning upon the ladder saying to him: I am the Lord God of Abraham thy father, and the God of Isaac: The land, wherein thou sleepest, I will give to thee and to thy seed.
Et Dominum innixum scalae dicentem sibi ego sum Dominus Deus Abraham patris tui et Deus Isaac terram in qua dormis tibi dabo et semini tuo

28:14. And thy seed shall be as the dust of the earth: thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee

and thy seed, all the tribes of the earth shall be blessed.
Eritque germen tuum quasi pulvis terrae dilataberis ad occidentem et orientem
septentrionem et meridiem et benedicentur in te et in semine tuo cunctae tribus
terrae

28:15. 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.

Et ero custos tuus quocumque perrexeris et reducam te in terram hanc nec
dimittam nisi complevero universa quae dixi

28:16. And when Jacob awaked out of sleep, he said: Indeed the Lord is in this
place, and I knew it not. Cumque evigilasset Iacob de somno ait vere Dominus est
in loco isto et ego nesciebam

28:17. And trembling, he said: How terrible is this place? this is no other but
the house of God, and the gate of heaven.
Pavensque quam terribilis inquit est locus iste non est hic aliud nisi domus Dei
et porta caeli

28:18. 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.
Surgens ergo mane tulit lapidem quem subposuerat capiti suo et erexit in titulum
fundens oleum desuper

28:19. And he called the name of the city Bethel, which before was called Luza.
Appellavitque nomen urbis Bethel quae prius Luza vocabatur
SHAPE * MERGEFORMAT Bethel... This name signifies the house of God.

28:20. 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,
Vovit etiam votum dicens si fuerit Deus mecum et custodierit me in via per quam
ambulo et dederit mihi panem ad vescendum et vestem ad induendum

28:21. And I shall return prosperously to my father's house: the Lord shall be
my God: Reversusque fuero prospere ad domum patris mei erit mihi Dominus in Deum

28:22. 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.
Et lapis iste quem erexi in titulum vocabitur Domus Dei cunctorumque quae
dederis mihi decimas offeram tibi

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Genesis Chapter 29

Jacob serveth Laban seven years for Rachel: but is deceived with Lia: he afterwards marrieth Rachel. Lia bears him four sons.

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29:1. Then Jacob went on in his journey, and came into the east country.
Profectus ergo Iacob venit ad terram orientalem

29:2. 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.

Et vidit puteum in agro tresque greges ovium accubantes iuxta eum nam ex illo adaquabantur pecora et os eius grandi lapide claudebatur

29:3. 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.

Morisque erat ut cunctis ovibus congregatis devolverent lapidem et reffectis gregibus rursum super os putei ponerent

29:4. And he said to the shepherds: Brethren, whence are you? They answered: Of

Haran. Dixitque ad pastores fratres unde estis qui responderunt de Haran

29:5. And he asked them, saying: Know you Laban, the son of Nachor? They said: We know him. Quos interrogans numquid ait nostis Laban filium Nahor dixerunt novimus

29:6. He said: Is he in health? He is in health, say they: and behold, Rachel, his daughter, cometh with his flock. Sanusne est inquit valet inquit et ecce Rahel filia eius venit cum grege suo

29:7. 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. Dixitque Iacob adhuc multum diei superest nec est tempus ut reducantur ad caulas greges date ante potum ovibus et sic ad pastum eas reducite

29:8. 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. Qui responderunt non possumus donec omnia pecora congregentur et amoveamus lapidem de ore putei ut adaquemus greges

29:9. They were yet speaking, and behold Rachel came with her father's sheep; for she fed the flock. Adhuc loquebantur et ecce Rahel veniebat cum ovibus patris sui nam gregem ipsa pascebat

29:10. 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. Quam cum vidisset Iacob et sciret consobrinam suam ovesque Laban avunculi sui amovit lapidem quo puteus claudebatur

29:11. And having watered the flock, he kissed her: and lifting up his voice wept. Et adaquato grege osculatus est eam elevataque voce flevit

29:12. 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. Et indicavit ei quod frater esset patris eius et filius Rebeccae at illa festinans nuntiavit patri suo

29:13. 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,
Qui cum audisset venisse Iacob filium sororis suae cucurrit obviam complexusque eum et in oscula ruens duxit in domum suam auditis autem causis itineris

29:14. He answered: Thou art my bone and my flesh. And after the days of one month were expired, Respondit os meum es et caro mea et postquam expleti sunt dies mensis unius

29:15. He said to him: Because thou art my brother, shalt thou serve me without wages? Tell me what wages thou wilt have. Dixit ei num quia frater meus es gratis servies mihi dic quid mercedis accipias

29:16. Now he had two daughters, the name of the elder was Lia; and the younger was called Rachel. Habebat vero filias duas nomen maioris Lia minor appellabatur Rahel

29:17. But Lia was blear eyed: Rachel was well favoured, and of a beautiful

countenance. Sed Lia lippis erat oculis Rahel decora facie et venusto aspectu

29:18. And Jacob being in love with her, said: I will serve thee seven years for Rachel, thy younger daughter.

Quam diligens Iacob ait serviam tibi pro Rahel filia tua minore septem annis

29:19. Laban answered: It is better that I give her to thee than to another man; stay with me. Respondit Laban melius est ut tibi eam dem quam viro alteri mane apud me

29:20. So Jacob served seven years for Rachel: and they seemed but a few days, because of the greatness of his love.

Servivit igitur Iacob pro Rahel septem annis et videbantur illi pauci dies prae amoris magnitudine

29:21. And he said to Laban: Give me my wife; for now the time is fulfilled, that I may go in unto her. Dixitque ad Laban da mihi uxorem meam quia iam tempus expletum est ut ingrediar ad eam

29:22. And he, having invited a great number of his friends to the feast, made the marriage. Qui vocatis multis amicorum turbis ad convivium fecit nuptias

29:23. And at night he brought in Lia, his daughter, to him, Et vespere filiam suam Liam introduxit ad eum

29:24. 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.

Dans ancillam filiae Zelpham nomine ad quam cum ex more Iacob fuisset ingressus facto mane vidit Liam

29:25. 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?

Et dixit ad socerum quid est quod facere voluisti nonne pro Rahel servivi tibi quare inposuisti mihi

29:26. Laban answered: It is not the custom in this place, to give the younger in marriage first. Respondit Laban non est in loco nostro consuetudinis ut minores ante tradamus ad nuptias

29:27. 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.

Imple ebdomadem dierum huius copulae et hanc quoque dabo tibi pro opere quo serviturus es mihi septem annis aliis

29:28. He yielded to his pleasure: and after the week was past, he married Rachel: Adquievit placito et ebdomade transacta Rahel duxit uxorem

29:29. To whom her father gave Bala, for her servant. Cui pater servam Balam dederat

29:30. 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.

Tandemque potitus optatis nuptiis amorem sequentis priori praetulit serviens apud eum septem annis aliis

29:31. And the Lord seeing that he despised Lia, opened her womb, but her sister remained barren.

Videns autem Dominus quod despiceret Liam aperuit vulvam eius sorore sterili

permanente

29:32. And she conceived and bore a son, and called his name Ruben, saying: The Lord saw my affliction: now my husband will love me.

Quae conceptum genuit filium vocavitque nomen eius Ruben dicens vidit Dominus humilitatem meam nunc amabit me vir meus

29:33. And again she conceived and bore a son, and said: Because the Lord heard that I was despised, he hath given this also to me: and she called his name Simeon.

Rursumque concepit et peperit filium et ait quoniam audivit Dominus haberi me contemptui dedit etiam istum mihi vocavitque nomen illius Symeon

29:34. And she conceived the third time, and bore another son, 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.

Concepit tertio et genuit alium dixitque nunc quoque copulabitur mihi maritus meus eo quod pepererim illi tres filios et idcirco appellavit nomen eius Levi

29:35. The fourth time she conceived and bore a son, and said: Now will I praise the Lord: and for this she called him Juda. And she left bearing.

Quarto concepit et peperit filium et ait modo confitebor Domino et ob hoc vocavit eum Iudam cessavitque parere

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Genesis 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.

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30:1. And Rachel seeing herself without children, envied her sister, and said to her husband: Give me children, otherwise I shall die.

Cernens autem Rahel quod infecunda esset invidit sorori et ait marito suo da mihi liberos alioquin moriar

30:2. And Jacob being angry with her, answered: Am I as God, who hath deprived thee of the fruit of thy womb?

Cui iratus respondit Iacob num pro Deo ego sum qui privavit te fructu ventris tui

30:3. 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.

At illa habeo inquit famulam Balam ingredi ad eam ut pariat super genua mea et habeam ex ea filios

30:4. And she gave him Bala in marriage: who, Deditque illi Balam in coniugium quae

30:5. When her husband had gone in unto her, conceived and bore a son. Ingresso ad se viro concepit et peperit filium

30:6. 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.

Dixitque Rahel iudicavit mihi Dominus et exaudivit vocem meam dans mihi filium et idcirco appellavit nomen illius Dan

30:7. And again Bala conceived, and bore another, Rursumque Bala concipiens peperit alterum

30:8. For whom Rachel said: God hath compared me with my sister, and I have prevailed: and she called him Nephthali.

Pro quo ait Rahel conparavit me Deus cum sorore mea et invalui vocavitque eum Nephthalim

30:9. Lia perceiving that she had left of bearing, gave Zelpha, her handmaid, to her husband. Sentiens Lia quod parere desisset Zelpham ancillam suam marito tradidit

30:10. And when she had conceived, and brought forth a son, Qua post conceptum edente filium

30:11. She said: Happily. And therefore called his name Gad. Dixit feliciter et idcirco vocavit nomen eius Gad

30:12. Zelpha also bore another. Peperit quoque Zelpha alterum

30:13. And Lia said: This is for my happiness: for women will call me blessed. Therefore she called him Aser.

Dixitque Lia hoc pro beatitudine mea beatam quippe me dicent mulieres propterea appellavit eum Aser

30:14. 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.

Egressus autem Ruben tempore messis triticeae in agro repperit mandragoras quos matri Liae detulit dixitque Rahel da mihi partem de mandragoris filii tui

30:15. 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.

Illa respondit parumne tibi videtur quod praeripueris maritum mihi nisi etiam mandragoras filii mei tuleris ait Rahel dormiat tecum hac nocte pro mandragoris filii tui

30:16. 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. Redeuntique ad vesperam de agro Jacob egressa est in occursum Lia et ad me inquit intrabis quia mercede conduxisti te pro mandragoris filii mei dormivit cum ea nocte illa

30:17. And God heard her prayers; and she conceived: and bore a fifth son: Et exaudivit Deus preces eius concepitque et peperit filium quintum

30:18. And said: God hath given me a reward, because I gave my handmaid to my husband. And she called his name Issachar. Et ait dedit Deus mercedem mihi quia dedi ancillam meam viro meo appellavitque nomen illius Isachar

30:19. And Lia conceived again, and bore the sixth son, Rursum Lia concipiens peperit sextum filium

30:20. 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.

Et ait ditavit me Deus dote bona etiam hac vice mecum erit maritus meus eo quod genuerim ei sex filios et idcirco appellavit nomen eius Zabulon

30:21. After whom she bore a daughter, named Dina. Post quem peperit filiam nomine Dinam

30:22. The Lord also remembering Rachel, heard her, and opened her womb.

Recordatus quoque Dominus Rahelis exaudivit eam et aperuit vulvam illius

30:23. And she conceived, and bore a son, saying: God hath taken away my reproach. Quae concepit et peperit filium dicens abstulit Deus obprobrium meum

30:24. And she called his name Joseph: saying: The Lord give me also another son. Et vocavit nomen illius Ioseph dicens addat mihi Dominus filium alterum

30:25. 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. Nato autem Ioseph dixit Iacob socero suo dimitte me ut revertar in patriam et ad terram meam

30:26. 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. Da mihi uxores et liberos meos pro quibus servivi tibi ut abeam tu nosti servitutum qua servivi tibi

30:27. Laban said to him: Let me find favour in thy sight: I have learned, by experience, that God hath blessed me for thy sake. Ait ei Laban inveniam gratiam in conspectu tuo experimento didici quod benedixerit mihi Deus propter te

30:28. Appoint thy wages which I shall give thee. Constitue mercedem tuam quam dem tibi

30:29. But he answered: Thou knowest how I have served thee, and how great thy possession hath been in my hands. At ille respondit tu nosti quomodo servierim tibi et quanta in manibus meis fuerit possessio tua

30:30. 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. Modicum habuisti antequam venirem et nunc dives effectus es benedixitque tibi Dominus ad introitum meum iustum est igitur ut aliquando provideam etiam domui meae

30:31. 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. Dixitque Laban quid dabo tibi at ille ait nihil volo sed si feceris quod postulo iterum pascam et custodiam pecora tua

30:32. 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. Gyra omnes greges tuos et separa cunctas oves varias et sparso vellere et quodcumque furvum et maculosum variumque fuerit tam in ovibus quam in capris erit merces mea

30:33. And my justice shall answer for me tomorrow 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 accurse me of theft. Respondebitque mihi cras iustitia mea quando placiti tempus advenerit coram te et omnia quae non fuerint varia et maculosa et furva tam in ovibus quam in capris furti me arguent

30:34. And Laban said: I like well what thou demandest. Dixit Laban gratum habeo quod petis

30:35. 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.

Et separavit in die illo capras et oves hircos et arietes varios atque maculosos cunctum autem gregem unicolorem id est albi et nigri velleris tradidit in manu filiorum suorum

30:36. And he set the space of three days journey betwixt himself and his son in law, who fed the rest of his flock.

Et posuit spatium itineris inter se et generum dierum trium qui pascebat reliquos greges eius

30:37. 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.

Tollens ergo Iacob virgas populeas virides et amigdalinas et ex platanis ex parte decorticavit eas detractisque corticibus in his quae spoliata fuerant candor apparuit illa vero quae integra erant viridia permanserunt atque in hunc modum color effectus est varius

30:38. 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.

Posuitque eas in canalibus ubi effundebatur aqua ut cum venissent greges ad bibendum ante oculos haberent virgas et in aspectu earum conciperent

30:39. 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.

Factumque est ut in ipso calore coitus oves intuerentur virgas et parerent maculosa et varia et diverso colore respersa

30:40. 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.

Divisitque gregem Iacob et posuit virgas ante oculos arietum erant autem alba quaeque et nigra Laban cetera vero Iacob separatis inter se gregibus

30:41. 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.

Igitur quando primo tempore ascendebantur oves ponebat Iacob virgas in canalibus aquarum ante oculos arietum et ovium ut in earum contemplatione conciperent

30:42. But when the later 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.

Quando vero serotina admissura erat et conceptus extremus non ponebat eas factaque sunt ea quae erant serotina Laban et quae primi temporis Iacob

30:43. And the man was enriched exceedingly, and he had many flocks, maidservants and menservants, camels and asses.

Ditatusque est homo ultra modum et habuit greges multos ancillas et servos camelos et asinos

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Genesis Chapter 31

Jacob's departure: he is pursued and overtaken by Laban. They make a covenant.

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31:1. But after that he had 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.

Postquam autem audivit verba filiorum Laban dicentium tulit Iacob omnia quae fuerunt patris nostri et de illius facultate ditatus factus est inclitus

31:2. And perceiving also, that Laban's countenance was not towards him as

yesterday and the other day. Animadvertit quoque faciem Laban quod non esset erga se sicut heri et nudius tertius

31:3. Especially the Lord saying to him: Return into the land of thy fathers and to thy kindred, and I will be with thee.
Maxime dicente sibi Domino revertere in terram patrum tuorum et ad generationem tuam eroque tecum

31:4. He sent, and called Rachel and Lia into the field, where he fed the flocks, Misit et vocavit Rahel et Liam in agrum ubi pascebat greges

31:5. 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.
Dixitque eis video faciem patris vestri quod non sit erga me sicut heri et nudius tertius Deus autem patris mei fuit mecum

31:6. And you know that I have served your father to the uttermost of my power.
Et ipsae nostis quod totis viribus meis servierim patri vestro

31:7. Yea your father hath also overreached me, and hath changed my wages ten times: and yet God hath not suffered him to hurt me.
Sed pater vester circumvenit me et mutavit mercedem meam decem vicibus et tamen non dimisit eum Deus ut noceret mihi

31:8. 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 one for thy wages: all the flocks brought forth white ones.
Si quando dixit variae erunt mercedes tuae pariebant omnes oves varios fetus quando vero e contrario ait alba quaeque accipies pro mercede omnes greges alba pepererunt

31:9. And God hath taken your father's substance, and given it to me. Tulitque Deus substantiam patris vestri et dedit mihi

31:10. For after the 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.
Postquam enim conceptus ovium tempus advenerat levavi oculos meos et vidi in somnis ascendentes mares super feminas varios et maculosos et diversorum colorum

31:11. And the angel of God said to me in my sleep: Jacob. And I answered: Here I am. Dixitque angelus Dei ad me in somnis Iacob et ego respondi adsum

31:12. 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.
Qui ait leva oculos tuos et vide universos masculos ascendentes super feminas varios respersos atque maculosos vidi enim omnia quae fecit tibi Laban

31:13. I am the God of Bethel, 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.
Ego sum Deus Bethel ubi unxisti lapidem et votum vovisti mihi nunc ergo surge et egredere de terra hac revertens in terram nativitatis tuae

31:14. And Rachel and Lia answered: Have we any thing left among the goods and inheritance of our father's house?
Responderunt Rahel et Lia numquid habemus residui quicquam in facultatibus et hereditate domus patris nostri

31:15. Hath he not counted us as strangers, and sold us, and eaten up the price of us? Nonne quasi alienas reputavit nos et vendidit comeditque pretium nostrum

31:16. 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.
Sed Deus tulit opes patris nostri et nobis eas tradidit ac filiis nostris unde omnia quae praecepit fac

31:17. Then Jacob rose up, and having set his children and wives upon camels, went his way. Surrexit itaque Iacob et inpositis liberis et coniugibus suis super camelos abiit

31:18. 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. Tulitque omnem substantiam et greges et quicquid in Mesopotamiam quaesierat pergens ad Isaac patrem suum in terram Chanaan

31:19. At that time Laban was gone to shear his sheep, and Rachel stole away her father's idols. Eo tempore Laban ierat ad tondendas oves et Rahel furata est idola patris sui

SHAPE * MERGEFORMAT 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.

31:20. And Jacob would not confess to his father in law that he was flying away. Noluitque Iacob confiteri socero quod fugeret

31:21. And when he was gone, together with all that belonged to him, and having passed the river, was going on towards mount Galaad, Cumque abisset tam ipse quam omnia quae iuris eius erant et amne transmisso pergeret contra montem Galaad

31:22. It was told Laban on the third day, that Jacob fled. Nuntiatum est Laban die tertio quod fugeret Iacob

31:23. And he took his brethren with him, and pursued after him seven days; and overtook him in the mount of Galaad. Qui adsumptis fratribus suis persecutus est eum diebus septem et conprehendit in monte Galaad

31:24. And he saw in a dream God, saying to him: Take heed thou speak not any thing harshly against Jacob. Viditque in somnis dicentem sibi Dominum cave ne quicquam aspere loquaris contra Iacob

31:25. Now Jacob had pitched his tent in the mountain: and when he, with his brethren, had overtaken him, he pitched his tent in the same mount of Galaad. Iamque Iacob extenderat in monte tabernaculum cum ille consecutus eum cum fratribus suis in eodem monte Galaad fixit tentorium

31:26. And he said to Jacob: Why hast thou done thus, to carry away, without my knowledge, my daughters as captives taken with the sword?
Et dixit ad Iacob quare ita egisti ut clam me abigeres filias meas quasi captivas gladio

31:27. 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?
Cur ignorante me fugere voluisti nec indicare mihi ut prosequerer te cum gaudio

et canticis et tympanis et cithara

31:28. Thou hast not suffered me to kiss my sons and daughters; thou hast done foolishly; and now

indeed,

Non es passus ut oscularer filios meos ac filias stulte operatus es et nunc

31:29. It is in my power to return thee evil; but the God of your father said to me yesterday: Take heed thou speak not any thing harshly against Jacob.

Valet quidem manus mea reddere tibi malum sed Deus patris vestri heri dixit mihi cave ne loquaris cum Iacob quicquam durius

31:30. 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?

Esto ad tuos ire cupiebas et desiderio tibi erat domus patris tui cur furatus es deos meos

31:31. Jacob answered: That I departed unknown to thee, it was for fear lest thou wouldst take away thy daughters by force.

Respondit Iacob quod inscio te profectus sum timui ne violenter auferres filias tuas

31:32. 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.

Quod autem furti arguis apud quemcumque inveneris deos tuos necetur coram fratribus nostris scrutare quicquid tuorum apud me inveneris et aufer haec dicens ignorabat quod Rachel furata esset idola

31:33. 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, Ingressus itaque Laban tabernaculum Iacob et Liae et utriusque famulae non invenit cumque intrasset tentorium Rahelis

31:34. 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,

Illa festinans abscondit idola subter stramen cameli et sedit desuper scrutantique omne tentorium et nihil invenienti

31:35. 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.

Ait ne irascatur dominus meus quod coram te adsurgere nequeo quia iuxta consuetudinem feminarum nunc accidit mihi sic delusa sollicitudo quaerentis est

31:36. 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,

Tumensque Iacob cum iurgio ait quam ob culpam meam et ob quod peccatum sic exarsisti post me

31:37. 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.

Et scrutatus es omnem supellectilem meam quid invenisti de cuncta substantia domus tuae pone hic coram fratribus meis et fratribus tuis et iudicent inter me et te

31:38. Have I, therefore, been with thee twenty years? thy ewes and goats were

not barren, the rams of thy flocks I did not eat:
Idcirco viginti annis fui tecum oves tuae et caprae steriles non fuerunt arietes gregis tui non comedi

31:39. Neither did I show thee that which the beast had torn; I made good all the damage: whatsoever was lost by theft, thou didst exact it of me:
Nec captum a bestia ostendi tibi ego damnum omne reddebam quicquid furto perierat a me exigebas

31:40. Day and night was I parched with heat, and with frost, and sleep departed from my eyes. Die noctuque aestu urebar et gelu fugiebat somnus ab oculis meis

31:41. 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.

Sic per viginti annos in domo tua servivi tibi quattuordecim pro filiabus et sex pro gregibus tuis inmutasti quoque mercedem meam decem vicibus

31:42. 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.

Nisi Deus patris mei Abraham et Timor Isaac adfuisset mihi forsitan modo nudum me dimisisses ad afflictionem meam et laborem manuum mearum respexit Deus et arguit te heri

31:43. 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?

Respondit ei Laban filiae et filii et greges tui et omnia quae cernis mea sunt quid possum facere filiis et nepotibus meis

31:44. Come, therefore, let us enter into a league; that it may be for a testimony between me and thee. Veni ergo et ineamus foedus ut sit testimonium inter me et te

31:45. And Jacob took a stone, and set it up for a title. Tulit itaque Iacob lapidem et erexit illum in titulum

31:46. And he said to his brethren: Bring hither stones. And they, gathering stones together, made a heap, and they ate upon it.

Dixitque fratribus suis adferte lapides qui congregantes fecerunt tumulum comederuntque super eum

31:47. And Laban called it, The witness heap; and Jacob, The hillock of testimony: each of them according to the propriety of his language.

Quem vocavit Laban tumulus Testis et Iacob acervum Testimonii uterque iuxta proprietatem linguae suae

31:48. 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.

Dixitque Laban tumulus iste testis erit inter me et te hodie et idcirco appellatum est nomen eius Galaad id est tumulus Testis

31:49. The Lord behold and judge between us, when we shall be gone one from the other. Intueatur Dominus et iudicet inter nos quando recesserimus a nobis

31:50. 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.
Si adflixeris filias meas et si introduxeris uxores alias super eas nullus
sermonis nostri testis est absque Deo qui praesens respicit

31:51. And he said again to Jacob: Behold this heap, and the stone which I have
set up between me and thee,
Dixitque rursus ad Iacob en tumulus hic et lapis quem erexi inter me et te

31:52. Shall be a witness: this heap, I say, and the stone, be they for a
testimony, if either I shall pass beyond it going towards thee, or thou shalt
pass beyond it thinking harm to me.
Testis erit tumulus inquam iste et lapis sint in testimonio si aut ego transiero
illum pergens ad te aut tu praeterieris malum mihi cogitans

31:53. The God of Abraham, and the God of Nachor, the God of their father, judge
between us. And Jacob swore by the fear of his father Isaac:
Deus Abraham et Deus Nahor iudicet inter nos Deus patris eorum iuravit Iacob per
Timorem patris sui Isaac

31:54. And after he had offered sacrifices in the mountain, he called his
brethren to eat bread. And when they had eaten, they lodged there:
Immolatisque victimis in monte vocavit fratres suos ut ederent panem qui cum
comedissent manserunt ibi

31:55. But Laban arose in the night, and kissed his sons and daughters, and
blessed them: and returned to his place.
Laban vero de nocte consurgens osculatus est filios et filias suas et benedixit
illis reversus in locum suum

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Genesis Chapter 32

Jacob's vision of angels; his message and presents to Esau; his wrestling with an angel.

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32:1. Jacob also went on the journey he had begun: and the angels of God met him. Iacob quoque abiit itinere quo coeperat fueruntque ei obviam angeli Dei

32:2. And when he saw them, he said: These are the camps of God, and he called the name of that place Mahanaim, that is, Camps.

Quos cum vidisset ait castra Dei sunt haec et appellavit nomen loci illius Manaim id est Castra

32:3. And he sent messengers before him to Esau, his brother, to the land of Seir, to the country of Edom: Misit autem et nuntios ante se ad Esau fratrem suum in terram Seir regionis Edom

32:4. And he commanded them, saying: Thus shall ye speak to my lord Esau: Thus saith thy brother Jacob: I have sojourned with Laban, and have been with him until this day:

Praecipitque eis dicens sic loquimini domino meo Esau haec dicit frater tuus Iacob apud Laban peregrinatus sum et fui usque in praesentem diem

32:5. I have oxen, and asses, and sheep, and menservants, and womenservants: and now I send a message to my lord, that I may find favour in thy sight.

Habeo boves et asinos oves et servos atque ancillas mittoque nunc legationem ad dominum meum ut inveniam gratiam in conspectu tuo

32:6. And the messengers returned to Jacob, saying: We came to Esau, thy brother, and behold he cometh with speed to meet thee with four hundred men.

Reversi sunt nuntii ad Iacob dicentes venimus ad Esau fratrem tuum et ecce properat in occursum tibi cum quadringentis viris

32:7. Then Jacob was greatly afraid; and in his fear divided the people that was

with him, and the flocks, and the sheep, and the oxen, and the camels, into two companies,

Timuit Iacob valde et perterritus divisit populum qui secum erat greges quoque et oves et boves et camelos in duas turmas

32:8. Saying: If Esau come to one company, and destroy it, the other company that is left, shall escape. Dicens si venerit Esau ad unam turmam et percusserit eam alia turma quae reliqua est salvabitur

32:9. And Jacob said: O God of my father Abraham, and God of my father Isaac: O Lord who saidst to me, Return to thy land, and to the place of thy birth, and I will do well for thee.

Dixitque Iacob Deus patris mei Abraham et Deus patris mei Isaac Domine qui dixisti mihi revertere in terram tuam et in locum nativitatis tuae et benefaciam tibi

32:10. I am not worthy of the least of all thy mercies, and of thy truth which thou hast fulfilled to thy servant. With my staff I passed over this Jordan; and now I return with two companies.

Minor sum cunctis miserationibus et veritate quam explesti servo tuo in baculo meo transivi Iordanem istum et nunc cum duabus turmis regredior

32:11. Deliver me from the hand of my brother Esau, for I am greatly afraid of him; lest perhaps he come, and kill the mother with the children.

Erue me de manu fratris mei de manu Esau quia valde eum timeo ne forte veniens percutiat matrem cum filiis

32:12. Thou didst say, that thou wouldst do well by me, and multiply my seed like the sand of the sea, which cannot be numbered for multitude.

Tu locutus es quod bene mihi faceres et dilatares semen meum sicut harenam maris quae prae multitudine numerari non potest

32:13. And when he had slept there that night, he set apart, of the things which he had, presents for his brother Esau,

Cumque dormisset ibi nocte illa separavit de his quae habebat munera Esau fratri suo

32:14. Two hundred she goats, twenty he goats, two hundred ewes, and twenty rams, Capras ducentas hircos viginti oves ducentas arietes viginti

32:15. Thirty milch camels with their colts, forty kine, and twenty bulls, twenty she asses, and ten of their foals.

Camelos fetas cum pullis suis triginta vaccas quadraginta et tauros viginti asinas viginti et pullos earum decem

32:16. And he sent them by the hands of his servants, every drove by itself, and he said to his servants: Go before me, and let there be a space between drove and drove.

Et misit per manus servorum suorum singulos seorsum greges dixitque pueris suis antecedit me et sit spatium inter gregem et gregem

32:17. And he commanded the first, saying: If thou meet my brother Esau, and he ask thee: Whose art thou? or whither goest thou? or whose are these before thee?

Et praecepit priori dicens si obvium habueris Esau fratrem meum et interrogaverit te cuius es et quo vadis et cuius sunt ista quae sequeris

32:18. Thou shalt answer: Thy servant Jacob's: he hath sent them as a present to my lord Esau; and he cometh after us.

Respondebis servi tui Iacob munera misit domino meo Esau ipse quoque post nos

venit

32:19. In like manner he commanded the second, and the third, and all that followed the droves, saying: Speak ye the same words to Esau, when ye find him. Similiter mandata dedit secundo ac tertio et cunctis qui sequebantur greges dicens hisdem verbis loquimini ad Esau cum inveneritis eum

32:20. And ye shall add: Thy servant Jacob himself also followeth after us; for he said: I will appease him with the presents that go before, and afterwards I will see him, perhaps he will be gracious to me. Et addetis ipse quoque servus tuus Iacob iter nostrum insequitur dixit enim placabo illum muneribus quae praecedunt et postea videbo forsitan propitiabitur mihi

32:21. So the presents went before him, but himself lodged that night in the camp. Praecesserunt itaque munera ante eum ipse vero mansit nocte illa in Castris

32:22. And rising early, he took his two wives and his two handmaids, with his eleven sons, and passed over the ford of Jaboc. Cumque mature surrexisset tulit duas uxores suas et totidem famulas cum undecim filiis et transivit vadum Iaboc

32:23. And when all things were brought over that belonged to him, Transductisque omnibus quae ad se pertinebant

32:24. He remained alone; and behold, a man wrestled with him till morning. Remansit solus et ecce vir luctabatur cum eo usque mane
A man, etc... This was an angel in human shape, as we learn from Osee 12:4. He is called God, verses 28 and 30, because he represented the person of the Son of God. This wrestling, in which Jacob, assisted by God, was a match for an angel, was so ordered (verse 28), that he might learn by this experiment of the divine assistance, that neither Esau, nor any other man, should have power to hurt him. -- It was also spiritual, as appeareth by his earnest prayer, urging and at last obtaining the angel's blessing.

32:25. And when he saw that he could not overcome him, he touched the sinew of his thigh, and forthwith it shrank. Qui cum videret quod eum superare non posset tetigit nervum femoris eius et statim emarcuit

32:26. And he said to him: Let me go, for it is break of day. He answered: I will not let thee go, except thou bless me. Dixitque ad eum dimitte me iam enim ascendit aurora respondit non dimittam te nisi benedixeris mihi

32:27. And he said: What is thy name? He answered: Jacob. Ait ergo quod nomen est tibi respondit Iacob

32:28. But he said: Thy name shall not be called Jacob, but Israel; for if thou hast been strong against God, how much more shalt thou prevail against men? At ille nequaquam inquit Iacob appellabitur nomen tuum sed Israhel quoniam si contra Deum fortis fuisti quanto magis contra homines praevaleris

32:29. Jacob asked him: Tell me by what name art thou called? He answered: Why dost thou ask my name? And he blessed him in the same place. Interrogavit eum Iacob dic mihi quo appellaris nomine respondit cur quaeris nomen meum et benedixit ei in eodem loco

32:30. And Jacob called the name of the place Phanuel, saying: I have seen God face to face, and my soul has been saved.
Vocavitque Iacob nomen loci illius Phanuel dicens vidi Deum facie ad faciem et salva facta est anima mea
SHAPE * MERGEFORMAT Phanuel... This word signifies the face of God, or the sight, or seeing of God.

32:31. And immediately the sun rose upon him, after he was past Phanuel; but he halted on his foot. Ortusque est ei statim sol postquam transgressus est Phanuel ipse vero claudicabat pede

32:32. Therefore the children of Israel, unto this day, eat not the sinew, that shrank in Jacob's thigh: because he touched the sinew of his thigh and it shrank.
Quam ob causam non comedunt filii Israhel nervum qui emarcuit in femore Iacob usque in praesentem diem eo quod tetigerit nervum femoris eius et obstipuerit

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Genesis Chapter 33

Jacob and Esau meet: Jacob goeth to Salem, where he raiseth an altar.

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33:1. And Jacob lifting up his eyes, saw Esau coming, and with him four hundred men: and he divided the children of Lia and of Rachel, and of the two handmaids. Levans autem Iacob oculos suos vidit venientem Esau et cum eo quadringentos viros divisitque filios Liae et Rahel ambarumque famularum

33:2. And he put both the handmaids and their children foremost: and Lia and her children in the second place: and Rachel and Joseph last. Et posuit utramque ancillam et liberos earum in principio Liam vero et filios eius in secundo loco Rahel autem et Ioseph novissimos

33:3. And he went forward and bowed down with his face to the ground seven times, until his brother came near. Et ipse praegrediens adoravit pronus in terram septies donec adpropinquaret frater eius

33:4. Then Esau ran to meet his brother, and embraced him: and clasping him fast about the neck, and kissing him, wept. Currens itaque Esau obviam fratri suo amplexatus est eum stringensque collum et osculans flevit

33:5. And lifting up his eyes, he saw the women and their children, and said: What mean these? And do they belong to thee? He answered: They are the children which God hath given to me, thy servant. Levatisque oculis vidit mulieres et parvulos earum et ait quid sibi volunt isti et si ad te pertinent respondit parvuli sunt quos donavit mihi Deus servo tuo

33:6. Then the handmaids and their children came near and bowed themselves. Et adpropinquantibus ancillae et filii earum incurvati sunt

33:7. Lia also, with her children, came near and bowed down in like manner; and last of all, Joseph and Rachel bowed down. Accessitque Lia cum liberis suis et cum similiter adorassent extremi Ioseph et Rahel adoraverunt

33:8. And Esau said: What are the droves that I met? He answered: That I might find favour before my lord. Quaenam sunt inquit istae turmae quas obvias habui respondit ut invenirem gratiam coram domino meo

33:9. But he said: I have plenty, my brother, keep what is thine for thyself. Et ille habeo ait plurima frater mihi sint tua tibi

33:10. And Jacob said: Do not so I beseech thee, but if I have found favour in thy eyes, receive a little present at my hands: for I have seen thy face, as if I should have seen the countenance of God: be gracious to me,
Dixit Iacob noli ita obsecro sed si inveni gratiam in oculis tuis accipe munusculum de manibus meis sic enim vidi faciem tuam quasi viderim vultum Dei esto mihi propitius

33:11. And take the blessing which I have brought thee, and which God hath given me, who giveth all things. He took it with much ado at his brother's earnest pressing him,
Et suscipe benedictionem quam adtuli tibi et quam donavit mihi Deus tribuens omnia vix fratre compellente suscipiens

33:12. And said: Let us go on together, and I will accompany thee in thy journey. Ait gradiamur simul eroque socius itineris tui

33:13. And Jacob said: My lord, thou knowest that I have with me tender children, and sheep, and kine with young: which if I should cause to be overdriven, in one day all the flocks will die.
Dixit Iacob nosti domine mi quod parvulos habeam teneros et oves ac boves fetas mecum quas si plus in ambulando fecero laborare morientur una die cuncti greges

33:14. May it please my lord to go before his servant: and I will follow softly after him, as I shall see my children to be able, until I come to my lord in Seir.
Praecedat dominus meus ante servum suum et ego sequar paulatim vestigia eius sicut videro posse parvulos meos donec veniam ad dominum meum in Seir

33:15. Esau answered: I beseech thee, that some of the people, at least, who are with me, may stay to accompany thee in the way. And he said: There is no necessity: I want nothing else but only to find favour, my lord, in thy sight.
Respondit Esau oro te ut de populo qui mecum est saltem socii remaneant viae tuae non est inquit necesse hoc uno indigeo ut inveniam gratiam in conspectu domini mei

33:16. So Esau returned that day, the way that he came, to Seir. Reversus est itaque illo die Esau itinere quo venerat in Seir

33:17. And Jacob came to Socoth: where having built a house, and pitched tents, he called the name of the place Socoth, that is, Tents.
Et Iacob venit in Soccoth ubi aedificata domo et fixis tentoriis appellavit nomen loci illius Soccoth id est Tabernacula

33:18. And he passed over to Salem, a city of the Sichemites, which is in the land of Chanaan, after he returned from Mesopotamia of Syria: and he dwelt by the town.
Transivitque in Salem urbem Sycimorum quae est in terra Chanaan postquam regressus est de Mesopotamiam Syriae et habitavit iuxta oppidum

33:19. And he bought that part of the field, in which he pitched his tents, of the children of Hemor, the father of Sichem, for a hundred lambs.
Emitque partem agri in qua fixerat tabernaculum a filiis Emor patris Sychem centum agnis

33:20. And raising an altar there, he invoked upon it the most mighty God of Israel. Et erecto ibi altari invocavit super illud Fortissimum Deum Israhel

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Genesis Chapter 34

Dina is ravished, for which the Sichemites are destroyed.

SHAPE * MERGEFORMAT

*34:1. And Dina the daughter of Lia went out to see the women of that country.
Egressa est autem Dina filia Liae ut videret mulieres regionis illius*

34:2. And when Sichem the son of Hemor the Hevite, the prince of that land, saw her, he was in love with her: and took her away, and lay with her, ravishing the

virgin.

Quam cum vidisset Sychem filius Emor Evei princeps terrae illius adamavit et rapuit et dormivit cum illa vi opprimens virginem

34:3. And his soul was fast knit unto her; and whereas she was sad, he comforted her with sweet words. Et conglutinata est anima eius cum ea tristemque blanditiis delinivit

34:4. And going to Hemor his father, he said: Get me this damsel to wife. Et pergens ad Emor patrem suum accipe mihi inquit puellam hanc coniugem

34:5. But when Jacob had heard this, his sons being absent, and employed in feeding the cattle, he held his peace till they came back. Quod cum audisset Iacob absentibus filiis et in pastu occupatis pecorum siluit donec redirent

34:6. And when Hemor the father of Sichem was come out to speak to Jacob, Egresso autem Emor patre Sychem ut loqueretur ad Iacob

34:7. Behold his sons came from the field: and hearing what had passed, they were exceeding angry, because he had done a foul thing in Israel, and committed an unlawful act, in ravishing Jacob's daughter. Ecce filii eius veniebant de agro auditoque quod acciderat irati sunt valde eo quod foedam rem esset operatus in Israhel et violata filia Iacob rem illicitam perpetrasset

34:8. And Hemor spoke to them: The soul of my son Sichem has a longing for your daughter: give her him to wife: Locutus est itaque Emor ad eos Sychem filii mei adhesit anima filiae vestrae date eam illi uxorem

34:9. And let us contract marriages one with another: give us your daughters, and take you our daughters. Et iungamus vicissim conubia filias vestras tradite nobis et filias nostras accipite

34:10. And dwell with us: the land is at your command, till, trade, and possess it. Et habitate nobiscum terra in potestate vestra est exercete negotiamini et possidete eam

34:11. Sichem also said to her father and to her brethren: Let me find favour in your sight, and whatsoever you shall appoint I will give: Sed et Sychem ad patrem et ad fratres eius ait inveniam gratiam coram vobis et quaecumque statueritis dabo

34:12. Raise the dowry, and ask gifts, and I will gladly give what you shall demand: only give me this damsel to wife. Augete dotem munera postulate libens tribuam quod petieritis tantum date mihi puellam hanc uxorem

34:13. The sons of Jacob answered Sichem and his father deceitfully, being enraged at the deflowering of their sister: Responderunt filii Iacob Sychem et patri eius in dolo saevientes ob stuprum sororis

SHAPE * MERGEFORMAT Deceitfully... The sons of Jacob, on this occasion, were guilty of a grievous sin, as well by falsely pretending religion, as by excess of revenge: though otherwise their zeal against so foul a crime was commendable.

34:14. We cannot do what you demand, nor give our sister to one that is uncircumcised; which with us is unlawful and abominable. Non possumus facere quod petitis nec dare sororem nostram homini incircumciso

quod inlicitum et nefarium est apud nos

34:15. But in this we may be allied with you, if you will be like us, and all the male sex among you be circumcised:

Sed in hoc valebimus foederari si esse volueritis nostri similes et circumcidatur in vobis omne masculini sexus

34:16. Then will we mutually give and take your daughters, and ours; and we will dwell with you, and will be one people:

Tunc dabimus et accipiemus mutuo filias nostras ac vestras et habitabimus vobiscum erimusque unus populus

34:17. But if you will not be circumcised, we will take our daughter and depart. Sin autem circumcidi nolueritis tollemus filiam nostram et recedemus

34:18. Their offer pleased Hemor, and Sichem, his son: Placuit oblatio eorum Emor et Sychem filio eius

34:19. And the young man made no delay, but forthwith fulfilled what was required: for he loved the damsel exceedingly, and he was the greatest man in all his father's house.

Nec distulit adulescens quin statim quod petebatur expleret amabat enim puellam valde et ipse erat inclitus in omni domo patris sui

34:20. And going into the gate of the city, they spoke to the people: Ingressique portam urbis locuti sunt populo

34:21. These men are peaceable, and are willing to dwell with us: let them trade in the land, and till it, which being large and wide wanteth men to till it: we shall take their daughters for wives, and we will give them ours.

Viri isti pacifici sunt et volunt habitare nobiscum negotientur in terra et exerceant eam quae spatiosa et lata cultoribus indiget filias eorum accipiemus uxores et nostras illis dabimus

34:22. One thing there is for which so great a good is deferred: We must circumcise every male among us, following the manner of the nation.

Unum est quod differtur tantum bonum si circumcidamus masculos nostros ritum gentis imitantes

34:23. And their substance, and cattle, and all that they possess, shall be ours; only in this let us condescend, and by dwelling together, we shall make one people.

Et substantia eorum et pecora et cuncta quae possident nostra erunt tantum in hoc adquiescamus et habitantes simul unum efficiemus populum

34:24. And they all agreed, and circumcised all the males. Adsensi sunt omnes circumcisis cunctis maribus

34:25. And behold the third day, when the pain of the wound was greatest: two of the sons of Jacob, Simeon and Levi, the brothers of Dina, taking their swords, entered boldly into the city and slew all the men.

Et ecce die tertio quando gravissimus vulnerum dolor est arreptis duo Iacob filii Symeon et Levi fratres Dinae gladiis ingressi sunt urbem confidenter interfectisque omnibus masculis

34:26. And they killed also Hemor and Sichem, and took away their sister Dina out of Sichem's house. Emor et Sychem pariter necaverunt tollentes Dinam de domo Sychem sororem suam

34:27. And when they were gone out, the other sons of Jacob came upon the slain;

and plundered the city in revenge of the rape.

Quibus egressis intruerunt super occisos ceteri filii Iacob et depopulati sunt urbem in ultionem stupri

34:28. And they took their sheep, and their herds, and their asses, wasting all they had in their houses and in their fields.

Oves eorum et armenta et asinos cunctaque vastantes quae in domibus et in agris erant

34:29. And their children and wives they took captive. Parvulos quoque et uxores eorum duxere captivas

34:30. And when they had boldly perpetrated these things, Jacob said to Simeon and Levi: You have troubled me, and made me hateful to the Chanaanites and Pherezites, the inhabitants of this land. We are few: they will gather themselves together and kill me; and both I, and my house shall be destroyed.

Quibus patratis audacter Iacob dixit ad Symeon et Levi turbastis me et odiosum fecistis Chananeis et Ferezeis habitatoribus terrae huius nos pauci sumus illi congregati percutient me et delebor ego et domus mea

34:31. They answered: Should they abuse our sister as a strumpet? Responderunt numquid ut scorto abuti debuere sorore nostra

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Genesis Chapter 35

Jacob purgeth his family from idols: goeth by God's commandment to Bethel, and there buildeth an altar. God appearing again to Jacob blesseth him, and changeth his name into Israel. Rachel dieth in childbirth. Isaac also dieth.

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35:1. In the mean time God said to Jacob: Arise and go up to Bethel, and dwell there, and make there an altar to God, who appeared to thee when thou didst flee from Esau, thy brother.

Interea locutus est Deus ad Iacob surge et ascende Bethel et habita ibi facque altare Deo qui apparuit tibi quando fugiebas Esau fratrem tuum

35:2. And Jacob having called together all his household, said: Cast away the strange gods that are among you, and be cleansed, and change your garments. Jacob vero convocata omni domo sua ait abicite deos alienos qui in medio vestri sunt et mundamini ac mutate vestimenta vestra

35:3. Arise, and let us go up to Bethel, that we may make there an altar to God; who heard me in the day of my affliction, and accompanied me in my journey. Surgite et ascendamus in Bethel ut faciamus ibi altare Deo qui exaudivit me in die tribulationis meae et fuit socius itineris mei

35:4. So they gave him all the strange gods they had, and the earrings which were in their ears: and he buried them under the turpentine tree, that is behind the city of Sichem. Dederunt ergo ei omnes deos alienos quos habebant et inaures quae erant in auribus eorum at ille infodit ea subter terebinthum quae est post urbem Sychem

35:5. And when they were departed, the terror of God fell upon all the cities round about, and they durst not pursue after them as they went away. Cumque profecti essent terror Dei invasit omnes per circuitum civitates et non sunt ausi persequi recedentes

35:6. And Jacob came to Luza, which is in the land of Chanaan, surnamed Bethel: he and all the people that were with him. Venit igitur Iacob Luzam quae est in terra Chanaan cognomento Bethel ipse et omnis populus cum eo

35:7. And he built there an altar, and called the name of that place, The house of God: for there God appeared to him when he fled from his brother. Aedificavitque ibi altare et appellavit nomen loci Domus Dei ibi enim apparuit ei Deus cum fugeret fratrem suum

35:8. At the same time Debora, the nurse of Rebecca, died, and was buried at the foot of Bethel, under an oak, and the name of that place was called, The oak of weeping.

Eodem tempore mortua est Debbora nutrix Rebeccae et sepulta ad radices Bethel subter quercum vocatumque est nomen loci quercus Fletus

35:9. And God appeared again to Jacob, after he returned from Mesopotamia of Syria, and he blessed him, Apparuit autem iterum Deus Iacob postquam reversus est de Mesopotamiam Syriae benedixitque ei

35:10. Saying: Thou shalt not be called any more Jacob, but Israel shall be thy name. And he called him Israel.

Dicens non vocaberis ultra Iacob sed Israhel erit nomen tuum et appellavit eum Israhel

SHAPE * MERGEFORMAT Israel... This name signifieth one that prevaileth with God.

35:11. And said to him: I am God almighty, increase thou and be multiplied. Nations and peoples of nations shall be from thee, and kings shall come out of thy loins.

Dixitque ei ego Deus omnipotens cresce et multiplicare gentes et populi nationum erunt ex te reges de lumbis tuis egredientur

35:12. And the land which I gave to Abraham and Isaac, I will give to thee, and to thy seed after thee. Terramque quam dedi Abraham et Isaac dabo tibi et semini tuo post te

35:13. And he departed from him. Et recessit ab eo

35:14. But he set up a monument of stone, in the place where God had spoken to him: pouring drink offerings upon it, and pouring oil thereon:

Ille vero erexit titulum lapideum in loco quo locutus ei fuerat Deus libans super eum libamina et effundens oleum

35:15. And calling the name of that place Bethel. Vocansque nomen loci Bethel

35:16. And going forth from thence, he came in the spring time to the land which leadeth to Ephrata: wherein when Rachel was in travail,

Egressus inde venit verno tempore ad terram quae ducit Efratham in qua cum parturiret Rahel

35:17. By reason of her hard labour, she began to be in danger, and the midwife said to her: Fear not, for thou shalt have this son also.

Ob difficultatem partus periclitari coepit dixitque ei obsetrix noli timere quia et hunc habebis filium

35:18. And when her soul was departing for pain, and death was now at hand, she called the name of her son Benoni, that is, the son of my pain: but his father called him Benjamin, that is, the son of the right hand.

Egrediente autem anima prae dolore et imminente iam morte vocavit nomen filii sui Benoni id est filius doloris mei pater vero appellavit eum Benjamin id est filius dexterarum

35:19. So Rachel died, and was buried in the highway that leadeth to Ephrata, this is Bethlehem. Mortua est ergo Rahel et sepulta in via quae ducit Efratham haec est Bethleem

35:20. And Jacob erected a pillar over her sepulchre: this is the pillar of

Rachel's monument, to this day. Erexitque Iacob titulum super sepulchrum eius hic est titulus monumenti Rahel usque in praesentem diem

35:21. Departing thence, he pitched his tent beyond the Flock tower. Egressus inde fixit tabernaculum trans turrem Gregis

35:22. And when he dwelt in that country, Ruben went, and slept with Bala the concubine of his father: which he was not ignorant of. Now the sons of Jacob were twelve.

Cumque habitaret in illa regione abiit Ruben et dormivit cum Bala concubina patris sui quod illum minime latuit erant autem filii Iacob duodecim

SHAPE * MERGEFORMAT The concubine... She was his lawful wife; but, according to the style of the Hebrews, is called concubine, because of her servile extraction.

35:23. The sons of Lia: Ruben the first born, and Simeon, and Levi, and Juda, and Issachar, and Zabulon. Filii Liae primogenitus Ruben et Symeon et Levi et Iudas et Isachar et Zabulon

35:24. The sons of Rachel: Joseph and Benjamin. Filii Rahel Ioseph et Beniamin

35:25. The sons of Bala, Rachel's handmaid: Dan and Nephthali. Filii Balae ancillae Rahelis Dan et Nephthalim

35:26. The sons of Zelpha, Lia's handmaid: Gad and Aser: these are the sons of Jacob, that were born to him in Mesopotamia of Syria.

Filii Zelphae ancillae Liae Gad et Aser hii filii Iacob qui nati sunt ei in Mesopotamiam Syriae

35:27. And he came to Isaac his father in Mambre, the city of Arbee, this is Hebron: wherein Abraham and Isaac sojourned.

Venit etiam ad Isaac patrem suum in Mambre civitatem Arbee haec est Hebron in qua peregrinatus est Abraham et Isaac

35:28. And the days of Isaac were a hundred and eighty years. Et completi sunt dies Isaac centum octoginta annorum

35:29. And being spent with age he died, and was gathered to his people, being old and full of days: and his sons Esau and Jacob buried him.

Consumptusque aetate mortuus est et adpositus populo suo senex et plenus dierum et sepelierunt eum Esau et Iacob filii sui

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Genesis Chapter 36

Esau with his wives and children parteth from Jacob. An account of his descendants, and of the first kings of Edom.

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36:1. And these are the generations of Esau, the same is Edom. Hae sunt autem generationes Esau ipse est Edom

36:2. Esau took wives of the daughters of Chanaan: Ada the daughter of Elon the Hethite, and Oolibama the daughter of Ana, the daughter of Sebeon the Hevite: Esau accepit uxores de filiabus Chanaan Ada filiam Elom Hetthei et Oolibama filiam Anae filiae Sebeon Evei

*SHAPE * MERGEFORMAT* *Ada... These wives of Esau are called by other names, Genesis 26. But it was very common amongst the ancients for the same persons to have two names, as Esau himself was also called Edom.*

36:3. And Basemath, the daughter of Ismael, sister of Nabajoth. Basemath quoque filiam Ismahel sororem Nabaioth

36:4. And Ada bore Eliphaz: Basemath bore Rahuel. Peperit autem Ada Eliphaz Basemath genuit Rauhel

36:5. Oolibama bore Jehus, and Ihelon, and Core. These are the sons of Esau, that were born to him in the land of Chanaan. Oolibama edidit Hieus et Hielom et Core hii filii Esau qui nati sunt ei in terra Chanaan

36:6. And Esau took his wives, and his sons and daughters, and every soul of his house, and his substance, and cattle, and all that he was able to acquire in the land of Chanaan: and went into another country, and departed from his brother Jacob. Tulit autem Esau uxores suas et filios et filias et omnem animam domus suae et substantiam et pecora et cuncta quae habere poterat in terra Chanaan et abiit in alteram regionem recessitque a fratre suo Iacob

36:7. For they were exceeding rich, and could not dwell together: neither was the land in which they sojourned able to bear them, for the multitude of their flocks. Divites enim erant valde et simul habitare non poterant nec sustinebat eos terra peregrinationis eorum prae multitudine gregum

36:8. And Esau dwelt in mount Seir: he is Edom. Habitavitque Esau in monte Seir ipse est Edom

36:9. And these are the generations of Esau, the father of Edom, in mount Seir. Hae sunt generationes Esau patris Edom in monte Seir

36:10. And these the names of his sons: Eliphaz the son of Ada, the wife of Esau: and Rahuel, the son of Basemath, his wife. Et haec nomina filiorum eius Eliphaz filius Ada uxoris Esau Rauhel quoque filius Basemath uxoris eius

36:11. And Eliphaz had sons: Theman, Omar, Sepho, and Gatham and Cenez. Fueruntque filii Eliphaz Theman Omar Sephu et Gatham et Cenez

36:12. And Thamna was the concubine of Eliphaz, the son of Esau: and she bore him Amalech. These are the sons of Ada, the wife of Esau. Erat autem Thamna concubina Eliphaz filii Esau quae peperit ei Amalech hii sunt filii Adae uxoris Esau

36:13. And the sons of Rahuel were Nahath and Zara, Samma and Meza. These were the sons of Basemath, the wife of Esau. Filii autem Rauhel Naath et Zara Semma et Meza hii filii Basemath uxoris Esau

36:14. And these were the sons of Oolibama, the daughter of Ana, the daughter of Sebeon, the wife of Esau, whom she bore to him, Jehus, and Ihelon, and Core. Isti quoque erant filii Oolibama filiae Ana filiae Sebeon uxoris Esau quos genuit ei Hieus et Hielom et Core

36:15. These were dukes of the sons of Esau: the sons of Eliphaz, the firstborn of Esau: duke Theman, duke Omar, duke Sepho, duke Cenez, Hii duces filiorum Esau filii Eliphaz primogeniti Esau dux Theman dux Omar dux Sephu dux Cenez

36:16. Duke Core, duke Gatham, duke Amalech: these are the sons of Eliphaz, in the land of Edom, and these the sons of Ada. Dux Core dux Gatham dux Amalech hii filii Eliphaz in terra Edom et hii filii Adae

36:17. And these were the sons of Rahuel, the son of Esau: duke Nahath, duke Zara, duke Samma, duke Meza. And these are the dukes of Rahuel, in the land of Edom: these the sons of Basemath, the wife of Esau.

Hii quoque filii Rauhel filii Esau dux Naath dux Zara dux Semma dux Meza hii duces Rauhel in terra Edom isti filii Basemath uxoris Esau

36:18. And these the sons of Oolibama, the wife of Esau: duke Jehus, duke Ihelon, duke Core. These are the dukes of Oolibama, the daughter of Ana, and wife of Esau.

Hii autem filii Oolibama uxoris Esau dux Hieus dux Hielom dux Core hii duces Oolibama filiae Ana uxoris Esau

36:19. These are the sons of Esau, and these the dukes of them: the same is Edom. Isti filii Esau et hii duces eorum ipse est Edom

36:20. These are the sons of Seir, the Horrite, the inhabitants of the land: Lotan, and Sobal, and Sebeon, and Ana,

Isti filii Seir Horrei habitatores terrae Lotham et Sobal et Sebeon et Anan

36:21. And Dison, and Eser, and Disan. These are dukes of the Horrites, the sons of Seir, in the land of Edom.

Dison et Eser et Disan hii duces Horrei filii Seir in terra Edom

36:22. And Lotan had sons: Hori and Heman. And the sister of Lotan was Thamna. Facti sunt autem filii Lotham Horrei et Heman erat autem soror Lotham Thamna

36:23. And these the sons of Sobal: Alvan, and Manahat, and Ebal, and Sepho, and Onam. Et isti filii Sobal Alvam et Maneeth et Hebal Sephi et Onam

36:24. And these the sons of Sebeon: Aia and Ana. This is Ana that found the hot waters in the wilderness, when he fed the asses of Sebeon, his father:

Et hii filii Sebeon Ahaia et Anam iste est Ana qui invenit aquas calidas in solitudine cum pasceret asinos Sebeon patris sui

36:25. And he had a son Dison, and a daughter Oolibama. Habuitque filium Disan et filiam Oolibama

36:26. And these were the sons of Dison: Hamdan, and Eseban, and Jethram, and Charan. Et isti filii Disan Amdan et Esban et Iethran et Charan

36:27. These also were the sons of Eser: Balaan, and Zavan, and Acan. Hii quoque filii Eser Balaan et Zevan et Acham

36:28. And Dison had sons: Hus and Aram. Habuit autem filios Disan Hus et Aran

36:29. These were dukes of the Horrites: duke Lotan, duke Sobal, duke Sebeon, duke Ana, Isti duces Horreorum dux Lothan dux Sobal dux Sebeon dux Ana

36:30. Duke Dison, duke Eser, duke Disan: these were dukes of the Horrites that ruled in the land of Seir. Dux Dison dux Eser dux Disan isti duces Horreorum qui imperaverunt in terra Seir

36:31. And the kings that ruled in the land of Edom, before the children of Israel had a king, were these:

Reges autem qui regnaverunt in terra Edom antequam haberent regem filii Israhel fuerunt hii

36:32. Bela the son of Beor, and the name of his city Denaba. Bale filius Beor

nomenque urbis eius Denaba

36:33. And Bela died, and Jobab, the son of Zara, of Bosra, reigned in his stead. Mortuus est autem Bale et regnavit pro eo Iobab filius Zare de Bosra

36:34. And when Jobab was dead, Husam, of the land of the Themanites, reigned in his stead. Cumque mortuus esset Iobab regnavit pro eo Husan de terra Themanorum

36:35. And after his death, Adad, the son of Badad, reigned in his stead, who defeated the Madianites in the country of Boab; and the name of his city was Avith.

Hoc quoque mortuo regnavit pro eo Adad filius Badadi qui percussit Madian in regione Moab et nomen urbis eius Ahuith

36:36. And when Adad was dead, there reigned in his stead, Semla, of Masreca. Cumque mortuus esset Adad regnavit pro eo Semla de Maserecha

36:37. And he being dead, Saul, of the river Rohoboth, reigned in his stead. Hoc quoque mortuo regnavit pro eo Saul de fluvio Rooboth

36:38. And when he also was dead, Balanan, the son of Achobor, succeeded to the kingdom. Cumque et hic obisset successit in regnum Baalanam filius Achobor

36:39. This man also being dead, Adar reigned in his place; and the name of his city was Phau: and his wife was called Meetabel, the daughter of Matred, daughter of Mezaab.

Isto quoque mortuo regnavit pro eo Adad nomenque urbis eius Phau et appellabatur uxor illius Meezabel filia Matred filiae Mizaab

36:40. And these are the names of the dukes of Esau in their kindreds, and places, and callings: duke Thamna, duke Alva, duke Jetheth, Haec ergo nomina Esau in cognationibus et locis et vocabulis suis dux Thamna dux Alva dux Ietheth

36:41. Duke Oolibama, duke Ela, duke Phinon, Dux Oolibama dux Ela dux Phinon

36:42. Duke Cenez, duke Theman, duke Mabsar, Dux Cenez dux Theman dux Mabsar

36:43. Duke Magdiel, duke Hiram: these are the dukes of Edom dwelling in the land of their government; the same is Esau, the father of the Edomites.

Dux Mabdiel dux Iram hii duces Edom habitantes in terra imperii sui ipse est Esau pater Idumeorum

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Genesis Chapter 37

Joseph's dreams: he is sold by his brethren, and carried into Egypt.

SHAPE * MERGEFORMAT

37:1. And Jacob dwelt in the land of Chanaan, wherein his father sojourned.
Habitavit autem Iacob in terra Chanaan in qua peregrinatus est pater suus

37:2. And these are his generations: Joseph, when he was sixteen years old, was feeding the flock with his brethren, being but a boy: and he was with the sons of Bala and of Zelpha his father's wives: and he accused his brethren to his father of a most wicked crime.

Et hae sunt generationes eius Ioseph cum sedecim esset annorum pascebat gregem cum fratribus suis adhuc puer et erat cum filiis Balae et Zelphae uxorum patris sui accusavitque fratres suos apud patrem crimine pessimo

37:3. Now Israel loved Joseph above all his sons, because he had him in his old age: and he made him a coat of divers colours.

Israhel autem diligebat Ioseph super omnes filios suos eo quod in senectute genuisset eum fecitque ei tunicam polymitam

37:4. And his brethren seeing that he was loved by his father, more than all his

sons, hated hem, and could not speak peaceably to him.

Videntes autem fratres eius quod a patre plus cunctis filiis amaretur oderant eum nec poterant ei quicquam pacificum loqui

37:5. Now it fell out also that he told his brethren a dream, that he had dreamed: which occasioned them to hate him the more.

Accidit quoque ut visum somnium referret fratribus quae causa maioris odii seminarium fuit

SHAPE * MERGEFORMAT A dream... These dreams of Joseph were prophetic, and sent from God; as were also those which he interpreted, Genesis 40 and 41; otherwise generally speaking, the observing of dreams is condemned in the Scripture, as superstitious and sinful. See Deuteronomy 18:10; Ecclesiasticus 34:2-3.

37:6. And he said to them: Hear my dream which I dreamed. Dixitque ad eos audite somnium meum quod vidi

37:7. I thought we were binding sheaves in the field: and my sheaf arose as it were, and stood, and your sheaves standing about bowed down before my sheaf. Putabam ligare nos manipulos in agro et quasi consurgere manipulum meum et stare vestrosque manipulos circumstantes adorare manipulum meum

37:8. His brethren answered: Shalt thou be our king? or shall we be subject to thy dominion? Therefore this matter of his dreams and words ministered nourishment to their envy and hatred.

Responderunt fratres eius numquid rex noster eris aut subiciemur dicioni tuae haec ergo causa somniorum atque sermonum invidiae et odii fomitem ministravit

37:9. He dreamed also another dream, which he told his brethren, saying: I saw in a dream, as it were the sun, and the moon, and eleven stars worshipping me. Aliud quoque vidit somnium quod narrans fratribus ait vidi per somnium quasi solem et lunam et stellas undecim adorare me

37:10. And when he had told this to his father, and brethren, his father rebuked him and said: What meaneth this dream that thou hast dreamed? shall I and thy mother, and thy brethren worship thee upon the earth?

Quod cum patri suo et fratribus rettulisset increpavit eum pater et dixit quid sibi vult hoc somnium quod vidisti num ego et mater tua et fratres adorabimus te super terram

SHAPE * MERGEFORMAT

SHAPE * MERGEFORMAT Worship... This word is not used here to signify divine worship, but an inferior veneration, expressed by the bowing of the body, and that, according to the manner of the eastern nations, down to the ground.

37:11. His brethren therefore envied him: but his father considered the thing with himself. Invidebant igitur ei fratres sui pater vero rem tacitus considerabat

37:12. And when his brethren abode in Sechem, feeding their father's flocks, Cumque fratres illius in pascendis gregibus patris morarentur in Sychem

37:13. Israel said to him: Thy brethren feed the sheep in Sicheim: come, I will send thee to them. And when he answered:

Dixit ad eum Israhel fratres tui pascunt oves in Sycimis veni mittam te ad eos quo respondente

37:14. I am ready: he said to him: Go, and see if all things be well with thy brethren, and the cattle: and bring me word again what is doing. So being sent from the vale of Hebron, he came to Sichem:
Praesto sum ait vade et vide si cuncta prospera sint erga fratres tuos et pecora et renuntia mihi quid agatur missus de valle Hebron venit in Sychem

37:15. And a man found him there wandering in the field, and asked what he sought. Invenitque eum vir errantem in agro et interrogavit quid quaereret

37:16. But he answered: I seek my brethren, tell me where they feed the flocks. At ille respondit fratres meos quaero indica mihi ubi pascant greges

37:17. And the man said to him: They are departed from this place: for I heard them say: Let us go to Dothain. And Joseph went forward after his brethren, and found them in Dothain.
Dixitque ei vir recesserunt de loco isto audivi autem eos dicentes eamus in Dothain perrexit ergo Ioseph post fratres suos et invenit eos in Dothain

37:18. And when they saw him afar off, before he came nigh them, they thought to kill him: Qui cum vidissent eum procul antequam accederet ad eos cogitaverunt illum occidere

37:19. And said one to another: Behold the dreamer cometh. Et mutuo loquebantur ecce somniator venit

37:20. Come, let us kill him, and cast him into some old pit: and we will say: Some evil beast hath devoured him: and then it shall appear what his dreams avail him:
Venite occidamus eum et mittamus in cisternam veterem dicemusque fera pessima devoravit eum et tunc apparebit quid illi prosint somnia sua

37:21. And Ruben hearing this, endeavoured to deliver him out of their hands, and said: Audiens hoc Ruben nitebatur liberare eum de manibus eorum et dicebat

37:22. Do not take away his life, nor shed his blood: but cast him into this pit, that is in the wilderness, and keep your hands harmless: now he said this, being desirous to deliver him out of their hands and to restore him to his father.
Non interficiamus animam eius nec effundatis sanguinem sed proicite eum in cisternam hanc quae est in solitudine manusque vestras servate innoxias hoc autem dicebat volens eripere eum de manibus eorum et reddere patri suo

37:23. And as soon as he came to his brethren, they forthwith stript him of his outside coat, that was of divers colours:
Confestim igitur ut pervenit ad fratres nudaverunt eum tunica talari et polymita

37:24. And cast him into an old pit where there was not water. Miseruntque in cisternam quae non habebat aquam

37:25. And sitting down to eat bread, they saw some Ismaelites on their way coming from Galaad, with their camels, carrying spices, and balm, and myrrh to Egypt.
Et sedentes ut comederent panem viderunt viatores Ismahelitas venire de Galaad et camelos eorum portare aromata et resinam et stacten in Aegyptum

37:26. And Juda said to his brethren: What will it profit us to kill our brother, and conceal his blood?
Dixit ergo Iudas fratribus suis quid nobis prodest si occiderimus fratrem nostrum et celaverimus sanguinem

ipsius

37:27. It is better that he be sold to the Ismaelites, and that our hands be not defiled: for he is our brother and our flesh. His brethren agreed to his words. Melius est ut vendatur Ismahelitis et manus nostrae non polluantur frater enim et caro nostra est adquieverunt fratres sermonibus eius

37:28. And when the Madianite merchants passed by, they drew him out of the pit, and sold him to the Ismaelites, for twenty pieces of silver: and they led him into Egypt.

Et praetereuntibus Madianitis negotiatoribus extrahentes eum de cisterna vendiderunt Ismahelitis viginti argenteis qui duxerunt eum in Aegyptum

37:29. And Ruben returning to the pit, found not the boy: Reversusque Ruben ad cisternam non invenit puerum

37:30. And rending his garments he went to his brethren, and said: The boy doth not appear, and whither shall I go?

Et scissis vestibus pergens ad fratres ait puer non conparet et ego quo ibo

37:31. And they took his coat, and dipped it in the blood of a kid, which they had killed: Tulerunt autem tunicam eius et in sanguinem hedi quem occiderant tinxerunt

37:32. Sending some to carry it to their father, and to say: This we have found: see whether it be thy son's coat, or not.

Mittentes qui ferrent ad patrem et dicerent hanc invenimus vide utrum tunica filii tui sit an non

37:33. And the father acknowledging it, said: It is my son's coat, an evil wild beast hath eaten him, a beast hath devoured Joseph.

Quam cum agnovisset pater ait tunica filii mei est fera pessima comedit eum bestia devoravit Ioseph

37:34. And tearing his garments, he put on sackcloth, mourning for his son a long time. Scissisque vestibus indutus est cilicio lugens filium multo tempore

37:35. And all his children being gathered together to comfort their father in his sorrow, he would not receive comfort, but said: I will go down to my son into hell, mourning. And whilst he continued weeping, Congregatis autem cunctis liberis eius ut lenirent dolorem patris noluit consolationem recipere et ait descendam ad filium meum lugens in infernum et illo perseverante in fletu Into hell... That is, into limbo, the place where the souls of the just were received before the death of our Redeemer. For allowing that the word hell sometimes is taken for the grave, it cannot be so taken in this place; since Jacob did not believe his son to be in the grave, (whom he supposed to be devoured by a wild beast), and therefore could not mean to go down to him thither: but certainly meant the place of rest where he believed his soul to be.

37:36. The Madianites sold Joseph in Egypt to Putiphar, an eunuch of Pharaoh, captain of the soldiers. Madianei vendiderunt Ioseph in Aegypto Putiphar eunucho Pharaonis magistro militiae

SHAPE * MERGEFORMAT An eunuch... This word sometimes signifies a chamberlain, courtier, or officer of the king: and so it is taken in this place.

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by Bishop Richard Challoner

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Genesis Chapter 38

The sons of Juda: the death of Her and Onan: the birth of Phares and Zara.

SHAPE * MERGEFORMAT

38:1. At that time Juda went down from his brethren, and turned in to a certain Odollamite, named Hiras. *Eo tempore descendens Iudas a fratribus suis divertit ad virum odollamitem nomine Hiram*

38:2. And he saw there the daughter of a man of Chanaan, called Sue: and taking her to wife, he went in unto her.
Viditque ibi filiam hominis chananei vocabulo Suae et uxore accepta ingressus est ad eam

38:3. And she conceived, and bore a son, and called his name Her. Quae concepit et peperit filium vocavitque nomen eius Her

38:4. And conceiving again, she bore a son, and called him Onan. Rursum concepto fetu natum filium nominavit Onam

38:5. She bore also a third: whom she called Sela. After whose birth, she ceased to bear any more. Tertium quoque peperit quem appellavit Sela quo nato parere ultra cessavit

38:6. And Juda took a wife for Her, his first born, whose name was Thamar. Dedit autem Iudas uxorem primogenito suo Her nomine Thamar

38:7. And Her, the first born of Juda, was wicked in the sight of the Lord: and was slain by him. Fuitque Her primogenitus Iudae nequam in conspectu Domini et ab eo occisus est

38:8. Juda, therefore, said to Onan his son: Go into thy brother's wife and marry her, that thou mayst raise seed to thy brother.
Dixit ergo Iudas ad Onam filium suum ingredi ad uxorem fratris tui et sociare illi ut suscites semen fratri tuo

38:9. He knowing that the children should not be his, when he went in to his brother's wife, he spilled his seed upon the ground, lest children should be born in his brother's name.
Ille sciens non sibi nasci filios introiens ad uxorem fratris sui semen fundebat in terram ne liberi fratris nomine nascerentur

38:10. And therefore the Lord slew him, because he did a detestable thing: Et idcirco percussit eum Dominus quod rem detestabilem faceret

38:11. Wherefore Juda said to Thamar his daughter-in-law: Remain a widow in thy father's house, till Sela my son grow up: for he was afraid lest he also might die, as his brethren did. She went her way, and dwelt in her father's house.
Quam ob rem dixit Iudas Thamar nurui suae esto vidua in domo patris tui donec crescat Sela filius meus timebat enim ne et ipse moreretur sicut fratres eius quae abiit et habitavit in domo patris sui

38:12. And after many days were past: the daughter of Sue the wife of Juda died: and when he had taken comfort after his mourning, he went up to Thamnas, to the shearers of his sheep, he and Hiras the Odollamite, the shepherd of his flock.
Evolutis autem multis diebus mortua est filia Suae uxor Iudae qui post luctum consolatione suscepta ascendebat ad tonsores ovium suarum ipse et Hiras opilio gregis Odollamita in Thamnas

38:13. And it was told Thamar that her father-in-law was come up to Thamnas to shear his sheep. Nuntiatumque est Thamar quod socer illius ascenderet in Thamnas ad tondendas oves

38:14. And she put off the garments of her widowhood, and took a veil: and changing her dress, sat in the cross way, that leadeth to Thamnas: because Sela was grown up, and she had not been married to him.
Quae depositis viduitatis vestibibus adsumpsit theristrum et mutato habitu sedit in bivio itineris quod ducit Thamnam eo quod crevisset Sela et non eum

accepisset maritum

38:15. When Juda saw her, he thought she was a harlot: for she had covered her face, lest she should be known.

Quam cum vidisset Iudas suspicatus est esse meretricem operuerat enim vultum suum ne cognosceretur

38:16. And going to her, he said: Suffer me to lie with thee: for he knew her not to be his daughter-in-law. And she answered: What wilt thou give me to enjoy my company?

Ingrediensque ad eam ait dimitte me ut coeam tecum nesciebat enim quod nurus sua esset qua respondente quid mihi dabis ut fruaris concubitu meo

38:17. He said: I will send thee a kid out of the flock. And when she said again: I will suffer what thou wilt, if thou give me a pledge, till thou send what thou promisest.

Dixit mittam tibi hedum de gregibus rursum illa dicente patiar quod vis si dederis mihi arrabonem donec mittas quod polliceris

38:18. Juda said: What wilt thou have for a pledge? She answered: Thy ring and bracelet, and the staff which thou holdest in thy hand. The woman therefore at one copulation conceived.

Ait Iudas quid vis tibi pro arrabone dari respondit anulum tuum et armillam et baculum quem manu tenes ad unum igitur coitum concepit mulier

38:19. And she arose and went her way: and putting off the apparel which she had taken, put on the garments of her widowhood.

Et surgens abiit depositoque habitu quem adsumpserat induta est viduitatis vestibus

38:20. And Juda sent a kid by his shepherd, the Odollamite, that he might receive the pledge again, which he had given to the woman: but he, not finding her,

Misit autem Iudas hedum per pastorem suum Odollamitem ut reciperet pignus quod dederat mulieri qui cum non invenisset eam

38:21. Asked the men of that place: Where is the woman that sat in the cross way? And when they all made answer: There was no harlot in this place,

Interrogavit homines loci illius ubi est mulier quae sedebat in bivio respondentibus cunctis non fuit in loco isto meretrix

38:22. He returned to Juda, and said to him: I have not found her; moreover, the men of that place said to me, that there never sat a harlot there.

Reversus est ad Iudam et dixit ei non inveni eam sed et homines loci illius dixerunt mihi numquam ibi sedisse scortum

38:23. Juda said: Let her take it to herself, surely she cannot charge us with a lie, I sent the kid which I promised: and thou didst not find her.

Ait Iudas habeat sibi certe mendacii nos arguere non poterit ego misi hedum quem promiseram et tu non invenisti eam

38:24. And behold, after three months, they told Juda, saying: Tamar, thy daughter-in-law, hath played the harlot, and she appeareth to have a big belly. And Juda said: Bring her out that she may be burnt.

Ecce autem post tres menses nuntiaverunt Iudae dicentes fornicata est Tamar nurus tua et videtur uterus illius intumescere dixit Iudas producite eam ut conburatur

38:25. But when she was led to execution, she sent to her father in law, saying: By the man, to whom these things belong, I am with child. See whose ring, and bracelet, and staff this is.

Quae cum educeretur ad poenam misit ad socerum suum dicens de viro cuius haec sunt concepi cognosce cuius sit anulus et armilla et baculus

38:26. But he acknowledging the gifts, said: She is juster than I: because I did not give her to Sela, my son. However he knew her no more.
Qui agnitis muneribus ait iustior me est quia non tradidi eam Sela filio meo attamen ultra non cognovit illam

38:27. And when she was ready to be brought to bed, there appeared twins in her womb: and in the very

delivery of the infants, one put forth a hand, whereon the midwife tied a scarlet thread, saying:

Instante autem partu apparuerunt gemini in utero atque in ipsa effusione infantum unus protulit manum in qua obsetrix ligavit coccinum dicens

38:28. This shall come forth the first. Iste egreditur prior

38:29. But he drawing back his hand, the other came forth: and the woman said: Why is the partition divided for thee? and therefore called his name Phares. Illo vero retrahente manum egressus est alter dixitque mulier quare divisa est propter te maceria et ob hanc causam vocavit nomen eius Phares
SHAPE * MERGEFORMAT Phares... That is, a breach or division.

38:30. Afterwards his brother came out, on whose hand was the scarlet thread: and she called his name Zara.
Postea egressus est frater in cuius manu erat coccinum quem appellavit Zara

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Genesis Chapter 39

Joseph hath charge of his master's house: rejecteth his mistress's solicitations: is falsely accused by her, and cast into prison, where he hath the charge of all the prisoners.

SHAPE * MERGEFORMAT

39:1. And Joseph was brought into Egypt, and Putiphar, an eunuch of Pharaoh, chief captain of the army, an Egyptian, bought him of the Ismaelites, by whom he was brought.

Igitur Ioseph ductus est in Aegyptum emitque eum Putiphar eunuchus Pharaonis princeps exercitus vir aegyptius de manu Ismahelitarum a quibus perductus erat

39:2. And the Lord was with him, and he was a prosperous man in all things: and he dwelt in his master's house:

Fuitque Dominus cum eo et erat vir in cunctis prospere agens habitabatque in domo domini sui

39:3. Who knew very well that the Lord was with him, and made all that he did to prosper in his hand. Qui optime noverat esse Dominum cum eo et omnia quae gereret ab eo dirigi in manu illius

39:4. And Joseph found favour in the sight of his master, and ministered to him: and being set over all by him, he governed the house committed to him, and all things that were delivered to him:

Invenitque Ioseph gratiam coram domino suo et ministrabat ei a quo praepositus omnibus gubernabat creditam sibi domum et universa quae tradita fuerant

39:5. And the Lord blessed the house of the Egyptian for Joseph's sake, and multiplied all his substance, both at home and in the fields.

Benedixitque Dominus domui Aegyptii propter Ioseph et multiplicavit tam in aedibus quam in agris cunctam eius substantiam

39:6. Neither knew he any other thing, but the bread which he ate. And Joseph was of a beautiful countenance, and comely to behold.

Nec quicquam aliud noverat nisi panem quo vescebatur erat autem Ioseph pulchra facie et decorus aspectu

39:7. And after many days, his mistress cast her eyes on Joseph, and said: Lie with me. Post multos itaque dies iecit domina oculos suos in Ioseph et ait dormi mecum

39:8. But he in no wise consenting to that wicked act said to her: Behold, my master hath delivered all things to me, and knoweth not what he hath in his own house:

Qui nequaquam adquiescens operi nefario dixit ad eam ecce dominus meus omnibus mihi traditis ignorat quid habeat in domo sua

39:9. Neither is there any thing which is not in my power, or that he hath not delivered to me, but thee, who art his wife; how then can I do this wicked thing, and sin against my God?

Nec quicquam est quod non in mea sit potestate vel non tradiderit mihi praeter te quae uxor eius es quomodo ergo possum malum hoc facere et peccare in Deum meum

39:10. With such words as these day by day, both the woman was importunate with the young man, and he refused the adultery.

Huiuscemodi verbis per singulos dies et mulier molesta erat adulescenti et ille recusabat stuprum

39:11. Now it happened on a certain day, that Joseph went into the house, and was doing some business, without any man with him:

Accidit autem ut quadam die intraret Ioseph domum et operis quippiam absque arbitris faceret

39:12. And she catching the skirt of his garment, said: Lie with me. But he leaving the garment in her

hand, fled, and went out.

Et illa adprehensa lacinia vestimenti eius diceret dormi mecum qui relicto in manu illius pallio fugit et egressus est foras

39:13. And when the woman saw the garment in her hands, and herself disregarded, Cumque vidisset mulier vestem in manibus suis et se esse contemptam

39:14. She called to her the men of her house, and said to them: See, he hath brought in a Hebrew, to abuse us: he came in to me, to lie with me; and when I cried out,

Vocavit homines domus suae et ait ad eos en introduxit virum hebraeum ut inluderet nobis ingressus est ad me ut coiret mecum cumque ego succlamassem

39:15. And he heard my voice, he left the garment that I held, and got him out. Et audisset vocem meam reliquit pallium quod tenebam et fugit foras

39:16. For a proof therefore of her fidelity, she kept the garment, and showed it to her husband when he returned home:

In argumentum ergo fidei retentum pallium ostendit marito revertenti domum
SHAPE * MERGEFORMAT A proof of her fidelity... or an argument to gain credit, argumentum fidei.

39:17. And said: The Hebrew servant, whom thou hast brought, came to me to abuse me. Et ait ingressus est ad me servus hebraeus quem adduxisti ut inluderet mihi

39:18. And when he heard me cry, he left the garment which I held, and fled out. Cumque vidisset me clamare reliquit pallium et fugit foras

39:19. His master hearing these things, and giving too much credit to his wife's words, was very angry, His auditis dominus et nimium credulus verbis coniugis iratus est valde

39:20. And cast Joseph into the prison, where the king's prisoners were kept, and he was there shut up. Tradiditque Ioseph in carcerem ubi vincti regis custodiebantur et erat ibi clausus

39:21. But the Lord was with Joseph, and having mercy upon him gave him favour in the sight of the chief keeper of the prison:
Fuit autem Dominus cum Ioseph et misertus illius dedit ei gratiam in conspectu principis carceris

39:22. Who delivered into his hand all the prisoners that were kept in custody: and whatsoever was done, was under him.
Qui tradidit in manu ipsius universos vinctos qui in custodia tenebantur et quicquid fiebat sub ipso erat

39:23. Neither did he himself know any thing, having committed all things to him: for the Lord was with him, and made all that he did to prosper.
Nec noverat aliquid cunctis ei creditis Dominus enim erat cum illo et omnia eius opera dirigebat

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Genesis Chapter 40

Joseph interpreteth the dreams of two of Pharaoh's servants in prison: the event declareth the interpretations to be true, but Joseph is forgotten.

SHAPE * MERGEFORMAT

40:1. After this, it came to pass, that two eunuchs, the butler and the baker of the king of Egypt, offended their lord.

His ita gestis accidit ut peccarent duo eunuchi pincerna regis Aegypti et pistor domino suo

40:2. And Pharaoh being angry with them, (now the one was chief butler, the other chief baker), Iratusque Pharaoh contra eos nam alter pincernis praeerat alter pistoribus

40:3. He sent them to the prison of the commander of the soldiers, in which Joseph also was prisoner. Misit eos in carcerem principis militum in quo erat vinctus et Ioseph

40:4. But the keeper of the prison delivered them to Joseph, and he served them. Some little time passed, and they were kept in custody.

At custos carceris tradidit eos Ioseph qui et ministrabat eis aliquantum temporis fluxerat et illi in custodia tenebantur

40:5. And they both dreamed a dream the same night, according to the interpretation agreeing to themselves:

Videruntque ambo somnium nocte una iuxta interpretationem congruam sibi

40:6. And when Joseph was come into them in the morning, and saw them sad, Ad quos cum introisset Ioseph mane et vidisset eos tristes

40:7. He asked them, saying: Why is your countenance sadder today than usual? Sciscitatus est dicens cur tristior est hodie solito facies vestra

40:8. They answered: We have dreamed a dream, and there is nobody to interpret it to us. And Joseph said to them: Doth not interpretation belong to God? Tell me what you have dreamed:

Qui responderunt somnium vidimus et non est qui interpretetur nobis dixitque ad eos Ioseph numquid non Dei est interpretatio referte mihi quid videritis

SHAPE * MERGEFORMAT Doth not interpretation belong to God?... When dreams are from God, as these were, the interpretation of them is a gift of God. But the generality of dreams are not of this sort; but either proceed from the natural complexions and dispositions of persons, or the roving of their imaginations in

the day on such objects as they are much affected with, or from their mind being disturbed with cares and troubles, and oppressed with bodily infirmities: or they are suggested by evil spirits, to flatter, or to terrify weak minds, in order to gain belief, and so draw them into error or superstition; or at least to trouble them in their sleep, whom they cannot move when they are awake: so that the general rule, with regard to dreams, is not to observe them, nor to give any credit to them.

40:9. The chief butler first told his dream: I saw before me a vine, Narravit prior praepositus pincernarum somnium videbam coram me vitem

40:10. On which were three branches, which by little and little sent out buds, and after the blossoms brought forth ripe grapes:
In qua erant tres propagines crescere paulatim gemmas et post flores uvas maturescere

40:11. And the cup of Pharao was in my hand: and I took the grapes, and pressed them into the cup which I held, and I gave the cup to Pharao.
Calicemque Pharaonis in manu mea tuli ergo uvas et expressi in calicem quem tenebam et tradidi poculum Pharaoni

40:12. Joseph answered: This is the interpretation of the dream: The three branches, are yet three days: Respondit Ioseph haec est interpretatio somnii tres propagines tres adhuc dies sunt

40:13. After which Pharao will remember thy service, and will restore thee to thy former place: and thou shalt present him the cup according to thy office, as before thou was wont to do.
Post quos recordabitur Pharao magisterii tui et restituet te in gradum pristinum dabisque ei calicem iuxta officium tuum sicut facere ante consueveras

40:14. Only remember me when it shall be well with thee, and do me this kindness: to put Pharao in mind to take me out of this prison:
Tantum memento mei cum tibi bene fuerit et facies mecum misericordiam ut suggeras Pharaoni et educat me de isto carcere

40:15. For I was stolen away out of the land of the Hebrews, and here without any fault was cast into the dungeon.
Quia furto sublatus sum de terra Hebraeorum et hic innocens in lacum missus sum

40:16. The chief baker seeing that he had wisely interpreted the dream, said: I also dreamed a dream, That I had three baskets of meal upon my head:
Videns pistorum magister quod prudenter somnium dissolvisset ait et ego vidi somnium quod haberem tria canistra farinae super caput meum

40:17. And that in one basket which was uppermost, I carried all meats that are made by the art of baking, and that the birds ate out of it.
Et in uno canistro quod erat excelsius portare me omnes cibos qui fiunt arte pistoria avesque comedere ex eo

40:18. Joseph answered: This is the interpretation of the dream: The three baskets, are yet three days: Respondit Ioseph haec est interpretatio somnii tria canistra tres adhuc dies sunt

40:19. After which Pharao will take thy head from thee, and hang thee on a cross, and the birds shall tear thy flesh.
Post quos auferet Pharao caput tuum ac suspendet te in cruce et lacerabunt volucres carnes tuas

40:20. The third day after this was the birthday of Pharaoh: and he made a great feast for his servants, and at the banquet remembered the chief butler, and the chief baker.

Exin dies tertius natalicius Pharaonis erat qui faciens grande convivium pueris suis recordatus est inter epulas magistri pincernarum et pistorum principis

40:21. And he restored the one to his place, to present him the cup:
Restituitque alterum in locum suum ut porrigeret regi poculum

40:22. The other he hanged on a gibbet, that the truth of the interpreter might be shown. *Alterum suspendit in patibulo ut coniectoris veritas probaretur*

40:23. But the chief butler, when things prospered with him, forgot his interpreter. *Et tamen succedentibus prosperis praepositus pincernarum oblitus est interpretis sui*

The Holy Bible

Old Testament First Published 1609 by the English College at Douay New Testament First Published 1582 by the English College at Rheims Revised and Annotated 1749 by Bishop Richard Challoner

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Genesis Chapter 41

Joseph interpreteth the two dreams of Pharao: he is made ruler over all Egypt.

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41:1. After two years Pharao had a dream. He thought he stood by the river, Post duos annos vidit Pharao somnium putabat se stare super fluvium

41:2. Out of which came up seven kine, very beautiful and fat: and they fed in marshy places. De quo ascendebant septem boves pulchrae et crassae nimis et pascebantur in locis palustribus

41:3. Other seven also came up out of the river, ill favoured, and lean fleshed: and they fed on the very bank of the river, in green places: Aliae quoque septem emergebant de flumine foedae confectaeque macie et pascebantur in ipsa amnis ripa in locis virentibus

41:4. And they devoured them, whose bodies were very beautiful and well conditioned. So Pharao awoke. Devoraveruntque eas quarum mira species et habitudo corporum erat expergefactus Pharao

41:5. He slept again, and dreamed another dream: Seven ears of corn came up upon one stalk full and fair: Rursum dormivit et vidit alterum somnium septem spicae pullulabant in culmo uno plenae atque formosae

41:6. Then seven other ears sprung up thin and blasted, Aliae quoque totidem spicae tenues et percussae uredine oriebantur

41:7. And devoured all the beauty of the former. Pharao awaked after his rest: Devorantes omnem priorum pulchritudinem evigilans post quietem

41:8. And when morning was come, being struck with fear, he sent to all the interpreters of Egypt, and to all the wise men: and they being called for, he told them his dream, and there was not any one that could interpret it. Et facto mane pavore perterritus misit ad coniectores Aegypti cunctosque sapientes et accersitis narravit somnium nec erat qui interpretaretur

41:9. Then at length the chief butler remembering, said: I confess my sin: Tunc demum reminiscens pincernarum magister ait confiteor peccatum meum

41:10. The king being angry with his servants, commanded me and the chief baker to be cast into the prison of the captain of the soldiers. Iratus rex servis suis me et magistrum pistorum retrudi iussit in carcerem principis militum

41:11. Where in one night both of us dreamed a dream foreboding things to come. Ubi una nocte uterque vidimus somnium praesagum futurorum

41:12. There was there a young man a Hebrew, servant to the same captain of the

soldiers: to whom we told our dreams,
Erat ibi puer hebraeus eiusdem ducis militum famulus cui narrantes somnia

41:13. And we heard what afterwards the event of the thing proved to be so. For I was restored to my office: and he was hanged upon a gibbet.
Audivimus quicquid postea rei probavit eventus ego enim redditus sum officio meo et ille suspensus est in cruce

41:14. Forthwith at the king's command Joseph was brought out of the prison, and they shaved him: and

changing his apparel brought him in to him.
Protinus ad regis imperium eductum de carcere Ioseph totonderunt ac veste mutata obtulerunt ei

41:15. And he said to him: I have dreamed dreams, and there is no one that can expound them: Now I have heard that thou art very wise at interpreting them:
Cui ille ait vidi somnia nec est qui edisserat quae audivi te prudentissime conicere

41:16. Joseph answered: Without me, God shall give Pharaoh a prosperous answer.
Respondit Ioseph absque me Deus respondebit prospera Pharaoni

41:17. So Pharaoh told what he had dreamed: Methought I stood upon the bank of the river, Narravit ergo ille quod viderat putabam me stare super ripam fluminis

41:18. And seven kine came up out of the river, exceeding beautiful and full of flesh: and they grazed on green places in a marshy pasture.
Et septem boves de amne conscendere pulchras nimis et obesis carnibus quae in pastu paludis virecta carpebant

41:19. And behold, there followed these, other seven kine, so very ill favoured and lean, that I never saw the like in the land of Egypt:
Et ecce has sequebantur aliae septem boves in tantum deformes et macilentae ut numquam tales in terra Aegypti viderim

41:20. And they devoured and consumed the former, Quae devoratis et consumptis prioribus

41:21. And yet gave no mark of their being full: but were as lean and ill favoured as before. I awoke, and then fell asleep again,
Nullum saturitatis dedere vestigium sed simili macie et squalore torpebant evigilans rursum sopore depressus

41:22. And dreamed a dream: Seven ears of corn grew up upon one stalk, full and very fair. Vidi somnium septem spicae pullulabant in culmo uno plenae atque pulcherrimae

41:23. Other seven also thin and blasted, sprung of the stalk:
Aliae quoque septem tenues et percussae uredine oriebantur stipula

41:24. And they devoured the beauty of the former: I told this dream to the conjecturers, and there is no man that can expound it.
Quae priorum pulchritudinem devorarunt narravi coniectoris somnium et nemo est qui edisserat

41:25. Joseph answered: The king's dream is one: God hath shown to Pharaoh what he is about to do. Respondit Ioseph somnium regis unum est quae facturus est Deus ostendit Pharaoni

41:26. The seven beautiful kine, and the seven full ears, are seven years of plenty: and both contain the same meaning of the dream.

Septem boves pulchrae et septem spicae plenae septem ubertatis anni sunt eandemque vim somnii comprehendunt

41:27. And the seven lean and thin kine that came up after them, and the seven thin ears that were blasted with the burning wind, are seven years of famine to come:

Septem quoque boves tenues atque macilentae quae ascenderunt post eas et septem spicae tenues et vento urente percussae septem anni sunt venturae famis

41:28. Which shall be fulfilled in this order. *Qui hoc ordine complebuntur*

41:29. Behold, there shall come seven years of great plenty in the whole land of Egypt: *Ecce septem anni venient fertilitatis magnae in universa terra Aegypti*

41:30. After which shall follow other seven years of so great scarcity, that all the abundance before shall be forgotten: for the famine shall consume all the land,

Quos sequentur septem anni alii tantae sterilitatis ut oblivioni tradatur cuncta retro abundantia

consumptura est enim fames omnem terram

41:31. And the greatness of the scarcity shall destroy the greatness of the plenty. *Et ubertatis magnitudinem perditura inopiae magnitudo*

41:32. And for that thou didst see the second time a dream pertaining to the same thing: it is a token of the certainty, and that the word of God cometh to pass, and is fulfilled speedily.

Quod autem vidisti secundo ad eandem rem pertinens somnium firmitatis indicium est eo quod fiat sermo Dei et velocius impleatur

41:33. Now therefore let the king provide a wise and industrious man, and make him ruler over the land of Egypt:

Nunc ergo provideat rex virum sapientem et industrium et praeficiat eum terrae Aegypti

41:34. That he may appoint overseers over all the countries: and gather into barns the fifth part of the fruits, during the seven fruitful years,

Qui constituat praepositos per singulas regiones et quintam partem fructuum per septem annos fertilitatis

41:35. That shall now presently ensue: and let all the corn be laid up, under Pharaoh's hands, and be reserved in the cities.

Qui iam nunc futuri sunt congregent in horrea et omne frumentum sub Pharaonis potestate condatur serveturque in urbibus

41:36. And let it be in readiness, against the famine of seven years to come, which shall oppress Egypt, and the land shall not be consumed with scarcity.

Et pareatur futurae septem annorum fami quae pressura est Aegyptum et non consumetur terra inopia

41:37. The counsel pleased Pharaoh, and all his servants. *Placuit Pharaoni consilium et cunctis ministris eius*

41:38. And he said to them: Can we find such another man, that is full of the spirit of God? *Locutusque est ad eos num invenire poterimus talem virum qui spiritu Dei plenus sit*

41:39. He said therefore to Joseph: Seeing God hath shown thee all that thou hast said, can I find one wiser and one like unto thee?

Dixit ergo ad Ioseph quia ostendit Deus tibi omnia quae locutus es numquid sapientiozem et similem tui invenire potero

41:40. Thou shalt be over my house, and at the commandment of thy mouth all the people shall obey: only in the kingly throne will I be above thee.

Tu eris super domum meam et ad tui oris imperium cunctus populus oboediet uno tantum regni solio te praecedam

41:41. And again Pharao said to Joseph: Behold, I have appointed thee over the whole land of Egypt. Dicens quoque rursum Pharao ad Ioseph ecce constitui te super universam terram Aegypti

41:42. And he took his ring from his own hand, and gave it into his hand: and he put upon him a robe of silk, and put a chain of gold about his neck.

Tulit anulum de manu sua et dedit in manu eius vestivitque eum stola byssina et collo torquem auream circumposuit

41:43. And he made him go up into his second chariot, the crier proclaiming that all should bow their knee before him, and that they should know he was made governor over the whole land of Egypt.

Fecitque ascendere super currum suum secundum clamante praecone ut omnes coram eo genuflecterent et praepositum esse scirent universae terrae Aegypti

41:44. And the king said to Joseph: I am Pharao: without thy commandment no man shall move hand or foot in all the land of Egypt.

Dixit quoque rex ad Ioseph ego sum Pharao absque tuo imperio non movebit quisquam manum aut pedem in omni terra Aegypti

41:45. And he turned his name, and called him in the Egyptian tongue the saviour of the world. And he gave him to wife Aseneth, the daughter of Putiphare, priest of Heliopolis. Then Joseph went out to the land

of Egypt.

Vertitque nomen illius et vocavit eum lingua aegyptiaca Salvatorem mundi dedit quoque illi uxorem Aseneth filiam Putiphare sacerdotis Heliopoleos egressus itaque Ioseph ad terram Aegypti

SHAPE * MERGEFORMAT The saviour of the world... Zaphnah paaneah.

41:46. (Now he was thirty years old when he stood before king Pharao), and he went round all the countries of Egypt.

Triginta autem erat annorum quando stetit in conspectu regis Pharaonis circuivit omnes regiones Aegypti

41:47. And the fruitfulness of the seven years came: and the corn being bound up into sheaves, was gathered together into the barns of Egypt.

Venitque fertilitas septem annorum et in manipulos redactae segetes congregatae sunt in horrea Aegypti

41:48. And all the abundance of grain was laid up in every city. Omnis etiam frugum abundantia in singulis urbibus condita est

41:49. And there was so great abundance of wheat, that it was equal to the sand of the sea, and the plenty exceeded measure.

Tantaque fuit multitudo tritici ut harenae maris coaequaretur et copia mensuram excederet

41:50. And before the famine came, Joseph had two sons born: whom Aseneth, the daughter of Putiphare, priest of Heliopolis, bore unto him.
Nati sunt autem Ioseph filii duo antequam veniret fames quos ei peperit Aseneth filia Putiphare sacerdotis Heliopoleos

41:51. And he called the name of the firstborn Manasses, saying: God hath made me to forget all my labours, and my father's house.
Vocavitque nomen primogeniti Manasse dicens oblivisci me fecit Deus omnium laborum meorum et domum patris mei
SHAPE * MERGEFORMAT Manasses... That is, oblivion, or forgetting.

41:52. And he named the second Ephraim, saying: God hath made me to grow in the land of my poverty. Nomen quoque secundi appellavit Ephraim dicens crescere me fecit Deus in terra paupertatis meae
SHAPE * MERGEFORMAT Ephraim... That is, fruitful, or growing.

41:53. Now when the seven years of plenty that had been in Egypt were passed:
Igitur transactis septem annis ubertatis qui fuerant in Aegypto

41:54. The seven years of scarcity, which Joseph had foretold, began to come: and the famine prevailed in the whole world, but there was bread in all the land of Egypt.
Coeperunt venire septem anni inopiae quos praedixerat Ioseph et in universo orbe fames praevaluit in cuncta autem terra Aegypti erat panis

41:55. And when there also they began to be famished, the people cried to Pharaoh, for food. And he said to them: Go to Joseph: and do all that he shall say to you.
Qua esuriente clamavit populus ad Pharaonem alimenta petens quibus ille respondit ite ad Ioseph et quicquid vobis dixerit facite

41:56. And the famine increased daily in all the land: and Joseph opened all the barns, and sold to the Egyptians: for the famine had oppressed them also.
Crescebat autem cotidie fames in omni terra aperuitque Ioseph universa horrea et vendebat Aegyptiis nam et illos oppresserat fames

41:57. And all provinces came into Egypt, to buy food, and to seek some relief of their want. Omnesque provinciae veniebant in Aegyptum ut emerent escas et malum inopiae temperarent

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Genesis Chapter 42

Jacob sendeth his ten sons to buy corn in Egypt. Their treatment by Joseph.
SHAPE * MERGEFORMAT

42:1. And Jacob hearing that food was sold in Egypt, said to his sons: Why are ye careless? Audiens autem Iacob quod alimenta venderentur in Aegypto dixit filiis suis quare neglegitis

42:2. I have heard that wheat is sold in Egypt: Go ye down, and buy us necessaries, that we may live, and not be consumed with want. Audivi quod triticum venundetur in Aegypto descendite et emite nobis necessaria ut possimus vivere et non consumamur inopia

42:3. So the ten brethren of Joseph went down, to buy corn in Egypt: Descendentes igitur fratres Ioseph decem ut emerent frumenta in Aegypto

42:4. Whilst Benjamin was kept at home by Jacob, who said to his brethren: Lest perhaps he take any harm in the journey. Benjamin domi retento ab Iacob qui dixerat fratribus eius ne forte in itinere quicquam patiatur mali

42:5. And they entered into the land of Egypt with others that went to buy. For the famine was in the land of Chanaan.

Ingressi sunt terram Aegypti cum aliis qui pergebant ad emendum erat autem fames in terra Chanaan

42:6. And Joseph was governor in the land of Egypt, and corn was sold by his direction to the people. And when his brethren had bowed down to him, Et Ioseph princeps Aegypti atque ad illius nutum frumenta populis vendebantur cumque adorassent eum fratres sui

42:7. And he knew them, he spoke as it were to strangers, somewhat roughly, asking them: Whence came you? They answered: From the land of Chanaan, to buy necessaries of life. Et agnovisset eos quasi ad alienos durius loquebatur interrogans eos unde venistis qui responderunt de terra Chanaan ut emamus victui necessaria

42:8. And though he knew his brethren, he was not known by them. Et tamen fratres ipse cognoscens non est agnitus ab eis

42:9. And remembering the dreams, which formerly he had dreamed, he said to them: You are spies. You are come to view the weaker parts of the land. Recordatusque somniorum quae aliquando viderat ait exploratores estis ut videatis infirmiora terrae venistis

SHAPE * MERGEFORMAT You are spies... This he said by way of examining them, to see what they would answer.

42:10. But they said: It is not so, my lord; but thy servants are come to buy food. Qui dixerunt non est ita domine sed servi tui venerunt ut emerent cibos

42:11. We are all the sons of one man: we are come as peaceable men, neither do thy servants go about any evil. Omnes filii unius viri sumus pacifici venimus nec quicquam famuli tui machinantur mali

42:12. And he answered them: It is otherwise: you are come to consider the unfenced parts of this land. Quibus ille respondit aliter est inmunita terrae huius considerare venistis

42:13. But they said: We thy servants are twelve brethren, the sons of one man in the land of Chanaan: the youngest is with our father, the other is not living.

Et illi duodecim inquiunt servi tui fratres sumus filii viri unius in terra Chanaan minimus cum patre nostro est alius non est super

42:14. He saith, This is it that I said: You are spies. Hoc est ait quod locutus sum exploratores estis

42:15. I shall now presently try what you are: by the health of Pharao, you shall not depart hence, until your youngest brother come. Iam nunc experimentum vestri capiam per salutem Pharaonis non egrediemini hinc donec veniat frater vester minimus

42:16. Send one of you to fetch him: and you shall be in prison, till what you have said be proved, whether it be true or false: or else by the health of Pharao you are spies. Mittite e vobis unum et adducat eum vos autem eritis in vinculis donec probentur quae dixistis utrum falsa an vera sint alioquin per salutem Pharaonis exploratores estis Or else by the health of Pharao you are spies... That is, if these things you

say be proved false, you are to be held for spies for your lying, and shall be treated as such. Joseph dealt in this manner with his brethren, to bring them by the means of affliction to a sense of

their former sin, and a sincere repentance for it.

42:17. So he put them in prison three days. Tradidit ergo eos custodiae tribus diebus

42:18. And the third day he brought them out of prison, and said: Do as I have said, and you shall live: for I fear God.

Die autem tertio eductis de carcere ait facite quod dixi et vivetis Deum enim timeo

42:19. If you be peaceable men, let one of your brethren be bound in prison: and go ye your ways, and carry the corn that you have bought, unto your houses.

Si pacifici estis frater vester unus ligetur in carcere vos autem abite et ferte frumenta quae emistis in domos vestras

42:20. And bring your youngest brother to me, that I may find your words to be true, and you may not die. They did as he had said.

Et fratrem vestrum minimum ad me adducite ut possim vestros probare sermones et non moriamini fecerunt ut dixerat

42:21. And they talked one to another: We deserve to suffer these things, because we have sinned against our brother, seeing the anguish of his soul, when he besought us, and we would not hear: therefore is this affliction come upon us.

Et locuti sunt invicem merito haec patimur quia peccavimus in fratrem nostrum videntes angustiam animae illius cum deprecaretur nos et non audivimus idcirco venit super nos ista tribulatio

42:22. And Ruben, one of them, said: Did not I say to you: Do not sin against the boy; and you would not hear me? Behold his blood is required.

E quibus unus Ruben ait numquid non dixi vobis nolite peccare in puerum et non audistis me en sanguis eius exquiritur

42:23. And they knew not that Joseph understood, because he spoke to them by an interpreter. Nesciebant autem quod intellegeret Ioseph eo quod per interpretem loquebatur ad eos

42:24. And he turned himself away a little while, and wept: and returning, he spoke to them. Avertitque se parumper et flevit et reversus locutus est ad eos

42:25. And taking Simeon, and binding him in their presence, he commanded his servants to fill their sacks with wheat, and to put every man's money again in their sacks, and to give them besides provisions for the way: and they did so.

Tollens Simeon et ligans illis praesentibus iussitque ministris ut implerent saccos eorum tritico et reponerent pecunias singulorum in sacculis suis datis supra cibariis in via qui fecerunt ita

42:26. But they having loaded their asses with the corn went their way. At illi portantes frumenta in asinis profecti sunt

42:27. And one of them opening his sack, to give his beast provender in the inn, saw the money in the sack's mouth,

Apertoque unus sacco ut daret iumento pabulum in diversorio contemplatus pecuniam in ore sacculi

42:28. And said to his brethren: My money is given me again; behold it is in the sack. And they were astonished, and troubled, and said to one another: What is this that God hath done unto us?

Dixit fratribus suis reddita est mihi pecunia en habetur in sacco et obstupefacti turbatique dixerunt mutuo quidnam est hoc quod fecit nobis Deus

42:29. And they came to Jacob their father in the land of Chanaan, and they told him all things that had befallen them, saying:

Veneruntque ad Iacob patrem suum in terra Chanaan et narraverunt ei omnia quae accidissent sibi dicentes

42:30. The lord of the land spoke roughly to us, and took us to be spies of the country. Locutus est nobis dominus terrae dure et putavit nos exploratores provinciae

42:31. And we answered him: We are peaceable men, and we mean no plot. Cui respondimus pacifici sumus nec ullas molimur insidias

42:32. We are twelve brethren born of one father: one is not living, the youngest is with our father in the land of Chanaan.

Duodecim fratres uno patre geniti sumus unus non est super minimus cum patre versatur in terra Chanaan

42:33. And he said to us: Hereby shall I know that you are peaceable men: Leave one of your brethren with me, and take ye necessary provision for your houses, and go your ways,

Qui ait nobis sic probabo quod pacifici sitis fratrem vestrum unum dimittite apud me et cibaria domibus vestris necessaria sumite et abite

42:34. And bring your youngest brother to me, that I may know you are not spies: and you may receive this man again, that is kept in prison: and afterwards may have leave to buy what you will.

Fratremque vestrum minimum adducite ad me ut sciam quod non sitis exploratores et istum qui tenetur in vinculis recipere possitis ac deinceps emendi quae vultis habeatis licentiam

42:35. When they had told this, they poured out their corn, and every man found his money tied in the mouth of his sack: and all being astonished together, His dictis cum frumenta effunderent singuli reppererunt in ore saccorum ligatas pecunias exterritisque simul omnibus

42:36. Their father Jacob said: You have made me to be without children: Joseph is not living, Simeon is kept in bonds, and Benjamin you will take away: all these evils are fallen upon me.

Dixit pater Iacob absque liberis me esse fecistis Ioseph non est super Symeon tenetur in vinculis Benjamin auferetis in me haec mala omnia reciderunt

42:37. And Ruben answered him: Kill my two sons, if I bring him not again to thee: deliver him into my hand, and I will restore him to thee.

Cui respondit Ruben duos filios meos interfice si non reduxero illum tibi trade in manu mea et ego eum restituum

42:38. But he said: My son shall not go down with you: his brother is dead, and he is left alone: if any mischief befall him in the land to which you go, you will bring down my grey hairs with sorrow to hell. At ille non descendet inquit filius meus vobiscum frater eius mortuus est ipse solus remansit si quid ei adversi acciderit in terra ad quam pergitis deducetis canos meos cum dolore ad inferos

*SHAPE * MERGEFORMAT To hell... That is, to that place, where the souls then remained, as Genesis 37:35.*

The Holy Bible

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by Bishop Richard Challoner*

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Genesis Chapter 43

The sons of Jacob go again into Egypt with Benjamin. They are entertained by Joseph.

43:1. In the mean time the famine was heavy upon all the land. Interim fames omnem terram vehementer premebat

43:2. And when they had eaten up all the corn, which they had brought out of Egypt, Jacob said to his sons: Go again, and buy us a little food. Consumptisque cibis quos ex Aegypto detulerant dixit Iacob ad filios suos revertimini et emite paxillum escarum

43:3. Juda answered: The man declared unto us with the attestation of an oath, saying: You shall not see my face, unless you bring your youngest brother with you. Respondit Iudas denunciavit nobis vir ille sub testificatione iurandi dicens non videbitis faciem meam nisi fratrem vestrum minimum adduxeritis vobiscum

43:4. If therefore thou wilt send him with us, we will set out together, and will buy necessaries for thee. Si ergo vis mittere eum nobiscum pergemus pariter et ememus tibi necessaria

43:5. But if thou wilt not, we will not go: for the man, as we have often said, declared unto us, saying: You shall not see my face without your youngest brother. Si autem non vis non ibimus vir enim ut saepe diximus denunciavit nobis dicens non videbitis faciem meam absque fratre vestro minimo

43:6. Israel said to them: You have done this for my misery, in that you told him you had also another brother. Dixit eis Israhel in meam hoc fecistis miseriam ut indicaretis ei et alium habere vos fratrem

43:7. But they answered: The man asked us in order concerning our kindred: if our father lived: if we had a brother: and we answered him regularly, according to what he demanded: could we know that he would say: Bring hither your brother with you? At illi responderunt interrogavit nos homo per ordinem nostram progeniem si pater viveret si haberemus fratrem et nos respondimus ei consequenter iuxta id quod fuerat sciscitatus numquid scire poteramus quod dicturus esset adducite vobiscum fratrem vestrum

43:8. And Juda said to his father: Send the boy with me, that we may set forward, and may live: lest both we and our children perish. Iudas quoque dixit patri suo mitte puerum mecum ut proficiscamur et possimus vivere ne moriamur nos et parvuli nostri

43:9. I take the boy upon me, require him at my hand: unless I bring him again, and restore him to thee, I will be guilty of sin against thee for ever. Ego suscipio puerum de manu mea require illum nisi reduxero et tradidero eum tibi ero peccati in te reus omni tempore

43:10. If delay had not been made, we had been here again the second time. Si non intercessisset dilatio iam vice altera venissemus

43:11. Then Israel said to them: If it must needs be so, do what you will: take of the best fruits of the land in your vessels, and carry down presents to the man, a little balm, and honey, and storax, myrrh, turpentine, and almonds. Igitur Israhel pater eorum dixit ad eos si sic necesse est facite quod vultis sumite de optimis terrae fructibus in vasis vestris et deferte viro munera modicum resinae et mellis et styracis et stactes et

terebinthi et amigdalarum

SHAPE * MERGEFORMAT Balm... Literally rosin, resinae; but here by that name is meant balm.

43:12. And take with you double money, and carry back what you found in your sacks, lest perhaps it was done by mistake.

Pecuniamque duplicem ferte vobiscum et illam quam invenistis in sacculis reportate ne forte errore factum sit

43:13. And take also your brother, and go to the man. Sed et fratrem vestrum tollite et ite ad virum

43:14. And may my almighty God make him favourable to you: and send back with you your brother, whom he keepeth, and this Benjamin: and as for me I shall be desolate without children.

Deus autem meus omnipotens faciat vobis eum placabilem et remittat vobiscum fratrem vestrum quem tenet et hunc Benjamin ego autem quasi orbatus absque liberis ero

43:15. So the men took the presents, and double money, and Benjamin: and went down into Egypt, and stood before Joseph.

Tulerunt ergo viri munera et pecuniam duplicem et Benjamin descenderuntque in Aegyptum et steterunt coram Ioseph

43:16. And when he had seen them, and Benjamin with them, he commanded the steward of his house, saying: Bring in the men into the house, and kill victims, and prepare a feast: because they shall eat with me at noon.

Quos cum ille vidisset et Benjamin simul praecepit dispensatori domus suae dicens introduc viros domum et occide victimas et instrue convivium quoniam mecum sunt comesuri meridie

43:17. He did as he was commanded, and brought the men into the house. Fecit ille sicut fuerat imperatum et introduxit viros domum

43:18. And they being much afraid, said there one to another: Because of the money, which we carried back the first time in our sacks, we are brought in: that he may bring upon us a false accusation, and by violence make slaves of us and our asses.

Ibique exterriti dixerunt mutuo propter pecuniam quam rettulimus prius in saccis nostris introducti sumus ut devolvat in nos calumniam et violenter subiciat servituti et nos et asinos nostros

43:19. Wherefore, going up to the steward of the house, at the door, Quam ob rem in ipsis foribus accedentes ad dispensatorem

43:20. They said: Sir, we desire thee to hear us. We came down once before to buy food: Locuti sunt oramus domine ut audias iam ante descendimus ut emeremus escas

43:21. And when we had bought, and were come to the inn, we opened our sacks, and found our money in the mouths of the sacks: which we have now brought again in the same weight.

Quibus emptis cum venissemus ad diversorium aperuimus sacculos nostros et invenimus pecuniam in ore saccorum quam nunc eodem pondere reportamus

43:22. And we have brought other money besides, to buy what we want: we cannot tell who put it in our bags.

Sed et aliud adtulimus argentum ut emamus quae necessaria sunt non est in nostra conscientia quis eam posuerit in marsuppiis nostris

43:23. But he answered: Peace be with you, fear not: your God, and the God of your father, hath given you treasure in your sacks. For the money, which you gave me, I have for good. And he brought Simeon out to them.
At ille respondit pax vobiscum nolite timere Deus vester et Deus patris vestri dedit vobis thesauros in sacculis vestris nam pecuniam quam dedistis mihi probatam ego habeo eduxitque ad eos Symeon

43:24. And having brought them into the house, he fetched water, and they washed their feet, and he gave provender to their asses.
Et introductis domum adtulit aquam et laverunt pedes suos deditque pabula asinis eorum

43:25. But they made ready the presents, against Joseph came at noon: for they had heard that they

should eat bread there.
Illi vero parabant munera donec ingrederetur Ioseph meridie audierant enim quod ibi comesuri essent panem

43:26. Then Joseph came in to his house, and they offered him the presents, holding them in their hands; and they bowed down with their face to the ground.
Igitur ingressus est Ioseph domum suam obtuleruntque ei munera tenentes in manibus et adoraverunt proni in terram

43:27. But he courteously saluting them again, asked them, saying: Is the old man your father in health, of whom you told me? Is he yet living?
At ille clementer resalutatis eis interrogavit dicens salvusne est pater vester senex de quo dixeratis mihi adhuc vivit

43:28. And they answered: Thy servant our father, is in health; he is yet living. And bowing themselves, they made obeisance to him.
Qui responderunt sospes est servus tuus pater noster adhuc vivit et incurvati adoraverunt eum

43:29. And Joseph lifting up his eyes, saw Benjamin, his brother by the same mother, and said: Is this your young brother, of whom you told me? And he said: God be gracious to thee, my son.
Adtollens autem oculos Ioseph vidit Benjamin fratrem suum uterinum et ait iste est frater vester parvulus de quo dixeratis mihi et rursus Deus inquit misereatur tui fili mi

43:30. And he made haste, because his heart was moved upon his brother, and tears gushed out: and going into his chamber, he wept.
Festinavitque quia commota fuerant viscera eius super fratre suo et erumpebant lacrimae et introiens cubiculum flevit

43:31. And when he had washed his face, coming out again, he refrained himself, and said: Set bread on the table.
Rursusque lota facie egressus continuit se et ait ponite panes

43:32. And when it was set on, for Joseph apart, and for his brethren apart, for the Egyptians also that ate with him apart, (for it is unlawful for the Egyptians to eat with the Hebrews, and they think such a feast profane):
Quibus adpositis seorsum Ioseph et seorsum fratribus Aegyptiis quoque qui vescebantur simul seorsum illicitum est enim Aegyptiis comedere cum Hebraeis et profanum putant huiuscemodi convivium

43:33. They sat before him, the firstborn according to his birthright, and the youngest according to his age. And they wondered very much;

Sederunt coram eo primogenitus iuxta primogenita sua et minimus iuxta aetatem suam et mirabantur nimis

43:34. Taking the messes which they received of him: and the greater mess came to Benjamin, so that it exceeded by five parts. And they drank, and were merry with him.

Sumptis partibus quas ab eo acceperant maiorque pars venit Benjamin ita ut quinque partibus excederet biberuntque et inebriati sunt cum eo

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Genesis Chapter 44

Joseph's contrivance to stop his brethren. The humble supplication of Juda.

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44:1. And Joseph commanded the steward of his house, saying: Fill their sacks with corn, as much as they can hold: and put the money of every one in the top of his sack.

Praecepit autem Ioseph dispensatori domus suae dicens imple saccos eorum frumento quantum possunt capere et pone pecuniam singulorum in summitate sacci

44:2. And in the mouth of the younger's sack put my silver cup, and the price which he gave for the wheat. And it was so done.

Scyphum autem meum argenteum et pretium quod dedit tritici pone in ore sacci iunioris factumque est ita

44:3. And when the morning arose, they were sent away with their asses. Et orto mane dimissi sunt cum asinis suis

44:4. And when they were now departed out of the city, and had gone forward a little way: Joseph sending for the steward of his house, said: Arise, and pursue after the men: and when thou hast overtaken them, say to them: Why have you returned evil for good?

Iamque urbem exierant et processerant paululum tum Ioseph arcessito dispensatore domus surge inquit perseguere viros et adprehensis dicito quare reddidistis malum pro bono

44:5. The cup which you have stolen, is that in which my lord drinketh, and in which he is wont to divine: you have done a very evil thing.

Scyphum quem furati estis ipse est in quo bibit dominus meus et in quo augurari solet pessimam rem fecistis

44:6. He did as he had commanded him. And having overtaken them, he spoke to them the same words. Fecit ille ut iusserat et adprehensis per ordinem locutus est

44:7. And they answered: Why doth our lord speak so, as though thy servants had committed so heinous a fact?

Qui responderunt quare sic loquitur dominus noster ut servi tui tantum flagitii commiserint

44:8. The money, that we found in the top of our sacks, we brought back to thee from the land of Chanaan: how then should it be that we should steal out of thy lord's house, gold or silver?

Pecuniam quam invenimus in summitate saccorum reportavimus ad te de terra Chanaan et quomodo consequens est ut furati simus de domo domini tui aurum vel argentum

44:9. With whomsoever of thy servants shall be found that which thou seekest, let him die, and we will be the bondmen of my lord.

Apud quemcumque fuerit inventum servorum tuorum quod quaeris moriatur et nos servi erimus domini nostri

44:10. And he said to them: Let it be according to your sentence: with whomsoever it shall be found, let him be my servant, and you shall be blameless.

Qui dixit fiat iuxta vestram sententiam apud quem fuerit inventum ipse sit servus meus vos autem eritis innoxii

44:11. Then they speedily took down their sacks to the ground, and every man opened his sack. Ita que festinato deponentes in terram saccos aperuerunt singuli

44:12. Which when he had searched, beginning at the eldest, and ending at the youngest, he found the cup in Benjamin's sack.

Quos scrutatus incipiens a maiore usque ad minimum invenit scyphum in sacco Benjamin

44:13. Then they rent their garments, and loading their asses again, returned into the town. At illi scissis vestibus oneratisque rursum asinis reversi sunt in oppidum

44:14. And Juda at the head of his brethren went in to Joseph (for he was not yet gone out of the place) and they all together fell down before him on the ground.

Primusque Iudas cum fratribus ingressus est ad Ioseph necdum enim de loco abierat omnesque ante eum in terra pariter corruerunt

44:15. And he said to them: Why would you do so? know you not that there is no one like me in the science of divining.

Quibus ille ait cur sic agere voluistis an ignoratis quod non sit similis mei in augurandi scientia

SHAPE * MERGEFORMAT The science of divining... He speaks of himself according to what he was esteemed in that kingdom. And indeed, he being truly a prophet, knew more without comparison than any of the Egyptian sorcerers.

44:16. And Juda said to him: What shall we answer my lord? or what shall we say, or be able justly to allege? God hath found out the iniquity of thy servants: behold, we are all bondmen to my lord, both we, and he with whom the cup was found.

Cui Iudas quid respondebimus inquit domino meo vel quid loquemur aut iusti poterimus obtendere Deus invenit iniquitatem servorum tuorum en omnes servi sumus domini mei et nos et apud quem inventus est scyphus

44:17. Joseph answered: God forbid that I should do so: he that stole the cup, he shall be my bondman: and go you away free to your father.

Respondit Ioseph absit a me ut sic agam qui furatus est scyphum ipse sit servus meus vos autem abite liberi ad patrem vestrum

44:18. Then Juda coming nearer, said boldly: I beseech thee, my lord, let thy servant speak a word in thy ears, and be not angry with thy servant: for after Pharao thou art.

Accedens propius Iudas confidenter ait oro domine mi loquatur servus tuus verbum in auribus tuis et ne irascaris famulo tuo tu es enim post Pharaonem

44:19. My lord. Thou didst ask thy servants the first time: Have you a father or a brother. Dominus meus interrogasti prius servos tuos habetis patrem aut fratrem

44:20. And we answered thee, my lord: We have a father an old man, and a young boy, that was born in his old age; whose brother by the mother is dead; and he alone is left of his mother, and his father loveth him tenderly.

Et nos respondimus tibi domino meo est nobis pater senex et puer parvulus qui in senecta illius natus est cuius uterinus frater est mortuus et ipsum solum habet mater sua pater vero tenere diligit eum

44:21. And thou saidst to thy servants: Bring him hither to me, and I will set

my eyes on him. Dixistique servis tuis adducite eum ad me et ponam oculos meos super illum

44:22. We suggested to my lord: The boy cannot leave his father: for if he leave him, he will die. Suggessimus domino meo non potest puer relinquere patrem suum si enim illum dimiserit morietur

44:23. And thou saidst to thy servants: Except your youngest brother come with you, you shall see my face no more. Et dixisti servis tuis nisi venerit frater vester minimus vobiscum non videbitis amplius faciem meam

44:24. Therefore when we were gone up to thy servant our father, we told him all that my lord had said. Cum ergo ascendissemus ad famulum tuum patrem nostrum narravimus ei omnia quae locutus est dominus meus

44:25. And our father said: Go again, and buy us a little wheat. Et dixit pater noster revertimini et emite nobis parum tritici

44:26. And we said to him: We cannot go: if our youngest brother go down with us, we will set out together: otherwise, without him we dare not see the man's face. Cui diximus ire non possumus si frater noster minimus descendet nobiscum proficiscemur simul alioquin illo absente non audemus videre faciem viri

44:27. Whereunto he answered: You know that my wife bore me two. Atque ille respondit vos scitis quod duos genuerit mihi uxor mea

44:28. One went out, and you said: A beast devoured him; and hitherto he appeareth not. Egressus est unus et dixistis bestia devoravit eum et hucusque non conparet

44:29. If you take this also, and any thing befall him in the way, you will bring down my grey hairs with sorrow unto hell. Si tuleritis et istum et aliquid ei in via contigerit deducetis canos meos cum maerore ad inferos

44:30. Therefore, if I shall go to thy servant, our father, and the boy be wanting, (whereas his life dependeth upon the life of him), Igitur si intravero ad servum tuum patrem nostrum et puer defuerit cum anima illius ex huius anima pendeat

44:31. And he shall see that he is not with us, he will die, and thy servants shall bring down his grey hairs with sorrow unto hell. Videritque eum non esse nobiscum morietur et deducet famuli tui canos eius cum dolore ad inferos

SHAPE * MERGEFORMAT His gray hairs... That is, his person, now far advanced in years. With sorrow unto hell... The Hebrew word for hell is here sheol, the Greek hades: it is not taken for the hell of the damned; but for that place of souls below where the servants of God were kept before the coming of Christ. Which place, both in the Scripture and in the creed, is named hell.

44:32. Let me be thy proper servant, who took him into my trust, and promised, saying: If I bring him not again, I will be guilty of sin against my father for ever. Ego proprie servus tuus qui in meam hunc recepi fidem et sponendi dicens nisi reduxero eum peccati reus ero in patrem meum omni tempore

44:33. Therefore I, thy servant, will stay instead of the boy in the service of

my lord, and let the boy go up with his brethren.

Manebo itaque servus tuus pro puero in ministerium domini mei et puer ascendat cum fratribus suis

44:34. For I cannot return to my father without the boy, lest I be a witness of the calamity that will oppress my father.

Non enim possum redire ad patrem absente puero ne calamitatis quae oppressura est patrem meum testis adsistam

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Genesis Chapter 45

Joseph maketh himself known to his brethren: and sendeth for his father.

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45:1. Joseph could no longer refrain himself before many that stood by: whereupon he commanded that all should go out, and no stranger be present at their knowing one another.

Non se poterat ultra cohibere Ioseph multis coram adstantibus unde praecepit ut egrederentur cuncti foras et nullus interesset alienus agnitioni mutuae

45:2. And he lifted up his voice with weeping, which the Egyptians, and all the house of Pharaoh heard. Elevavitque vocem cum fletu quam audierunt Aegyptii omnisque domus Pharaonis

45:3. And he said to his brethren: I am Joseph: Is my father yet living? His brethren could not answer him, being struck with exceeding great fear.

Et dixit fratribus suis ego sum Ioseph adhuc pater meus vivit nec poterant respondere fratres nimio timore perterriti

45:4. And he said mildly to them: Come nearer to me. And when they were come near him, he said: I am Joseph, your brother, whom you sold into Egypt.

Ad quos ille clementer accedite inquit ad me et cum accessissent prope ego sum ait Ioseph frater vester quem vendidistis in Aegypto

45:5. Be not afraid, and let it not seem to you a hard case that you sold me into these countries: for God sent me before you into Egypt for your preservation.

Nolite pavere nec vobis durum esse videatur quod vendidistis me in his regionibus pro salute enim vestra misit me Deus ante vos in Aegyptum

45:6. For it is two years since the famine began to be upon the land, and five years more remain, wherein there can be neither ploughing nor reaping.

Biennium est quod fames esse coepit in terra et adhuc quinque anni restant quibus nec arari poterit nec meti

45:7. And God sent me before, that you may be preserved upon the earth, and may have food to live. Praemisitque me Deus ut reservemini super terram et escas ad vivendum habere possitis

45:8. Not by your counsel was I sent hither, but by the will of God: who hath made me as it were a father to Pharaoh, and lord of his whole house, and governor in all the land of Egypt.

Non vestro consilio sed Dei huc voluntate missus sum qui fecit me quasi patrem Pharaonis et dominum universae domus eius ac principem in omni terra Aegypti

45:9. Make haste, and go ye up to my father, and say to him: Thus saith thy son Joseph: God hath made me lord of the whole land of Egypt; come down to me, linger not.

Festinate et ascendite ad patrem meum et dicetis ei haec mandat filius tuus Ioseph Deus me fecit dominum universae terrae Aegypti descende ad me ne moreris

45:10. And thou shalt dwell in the land of Gessen: and thou shalt be near me, thou and thy sons, and thy sons' sons, thy sheep, and thy herds, and all things that thou hast.

Et habita in terra Gessen erisque iuxta me tu et filii tui et filii filiorum tuorum oves tuae et armenta tua et universa quae possides

45:11. And there I will feed thee, (for there are yet five years of famine remaining) lest both thou perish, and thy house, and all things that thou hast. *Ibique te pascam adhuc enim quinque anni residui sunt famis ne et tu pereas et domus tua et omnia quae possides*

45:12. Behold, your eyes, and the eyes of my brother Benjamin, see that it is my mouth that speaketh to you. *En oculi vestri et oculi fratris mei Benjamin vident quod os meum loquatur ad vos*

45:13. You shall tell my father of all my glory, and all things that you have seen in Egypt: make haste and bring him to me. *Nuntiate patri meo universam gloriam meam et cuncta quae vidistis in Aegypto festinate et adducite eum ad me*

45:14. And falling upon the neck of his brother Benjamin, he embraced him and wept: and Benjamin in like manner wept also on his neck. *Cumque amplexatus recidisset in collum Benjamin fratris sui flevit illo quoque flente similiter super collum eius*

45:15. And Joseph kissed all his brethren, and wept upon every one of them: after which they were emboldened to speak to him. *Osculatusque est Ioseph omnes fratres suos et ploravit super singulos post quae ausi sunt loqui ad eum*

45:16. And it was heard, and the fame was spread abroad in the king's court: The brethren of Joseph are come; and Pharaoh with all his family was glad. *Auditumque est et celebri sermone vulgatum in aula regis venerunt fratres Ioseph et gavisus est Pharaos atque omnis familia eius*

45:17. And he spoke to Joseph that he should give orders to his brethren, saying: Load your beasts, and go into the land of Chanaan, *Dixitque ad Ioseph ut imperaret fratribus suis dicens onerantes iumenta ite in terram Chanaan*

45:18. And bring away from thence your father and kindred, and come to me; and I will give you all the good things of Egypt, that you may eat the marrow of the land. *Et tollite inde patrem vestrum et cognationem et venite ad me et ego dabo vobis omnia bona Aegypti ut comedatis medullam terrae*

45:19. Give orders also that they take wagons out of the land of Egypt, for the carriage of their children and their wives; and say: Take up your father, and make haste to come with all speed: *Praecipe etiam ut tollant plaustra de terra Aegypti ad subvectionem parvulorum suorum et coniugum ac dicito tollite patrem vestrum et properate quantocius venientes*

45:20. And leave nothing of your household stuff; for all the riches of Egypt shall be yours. *Ne dimittatis quicquam de supellectili vestra quia omnes opes Aegypti vestrae erunt*

45:21. And the sons of Israel did as they were bid. And Joseph gave them wagons according to Pharaoh's commandment: and provisions for the way. *Fecerunt filii Israhel ut eis mandatum fuerat quibus dedit Ioseph plaustra secundum Pharaonis imperium et cibaria in itinere*

45:22. He ordered also to be brought out for every one of them two robes: but to Benjamin he gave three hundred pieces of silver, with five robes of the best:

Singulisque proferri iussit binas stolas Benjamin vero dedit trecentos argenteos cum quinque stolis optimis

45:23. Sending to his father as much money and raiment; adding besides, ten he asses, to carry off all the riches of Egypt, and as many she asses, carrying wheat and bread for the journey.

Tantundem pecuniae et vestium mittens patri suo addens eis asinos decem qui subveherent ex omnibus divitiis Aegypti et totidem asinas triticum in itinere panesque portantes

45:24. So he sent away his brethren, and at their departing said to them: Be not angry in the way. *Dimisit ergo fratres suos et proficiscentibus ait ne irascamini in via*

45:25. And they went up out of Egypt, and came into the land of Chanaan, to their father Jacob. *Qui ascendentes ex Aegypto venerunt in terram Chanaan ad patrem suum Iacob*

45:26. And they told him, saying: Joseph, thy son, is living; and he is ruler in all the land of Egypt. Which when Jacob heard, he awaked as it were out of a deep sleep, yet did not believe them.

Et nuntiaverunt ei dicentes Ioseph vivit et ipse dominatur in omni terra Aegypti quo audito quasi de gravi somno evigilans tamen non credebat eis

45:27. They, on the other side, told the whole order of the thing. And when he saw the wagons, and all that he had sent, his spirit revived, *Illi contra referebant omnem ordinem rei cumque vidisset plaustra et universa quae miserat revixit spiritus eius*

45:28. And he said: It is enough for me if Joseph, my son, be yet living: I will go and see him before I die. *Et ait sufficit mihi si adhuc Ioseph filius meus vivit vadam et videbo illum antequam moriar*

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Genesis Chapter 46

Israel, warranted by a vision from God, goeth down into Egypt with all his family.

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46:1. And Israel taking his journey, with all that he had, came to the well of the oath, and killing victims there to the God of his father Isaac,
Profectusque Israhel cum omnibus quae habebat venit ad puteum Iuramenti et mactatis ibi victimis Deo patris sui Isaac

*SHAPE * MERGEFORMAT The well of the oath... Bersabee.*

46:2. He heard him, by a vision in the night, calling him, and saying to him: Jacob, Jacob. And he answered him: Lo, here I am.

Audivit eum per visionem nocte vocantem se et dicentem sibi Iacob Iacob cui respondit ecce adsum

46:3. God said to him: I am the most mighty God of thy father; fear not, go down into Egypt, for I will make a great nation of thee there.

Ait illi Deus ego sum Fortissimus Deus patris tui noli timere et descende in Aegyptum quia in gentem magnam faciam te ibi

46:4. I will go down with thee thither, and will bring thee back again from thence: Joseph also shall put his hands upon thy eyes.

Ego descendam tecum illuc et ego inde adducam te revertentem Ioseph quoque ponet manum suam super oculos tuos

46:5. And Jacob rose up from the well of the oath: and his sons took him up, with their children and wives in the wagons, which Pharao had sent to carry the old man,

Surrexit Iacob a puteo Iuramenti tuleruntque eum filii cum parvulis et uxoribus

suis in plaustris quae miserat Pharao ad portandum senem

46:6. And all that he had in the land of Chanaan: and he came into Egypt with all his seed; Et omnia quae possederat in terra Chanaan venitque in Aegyptum cum omni semine suo

46:7. His sons, and grandsons, daughters, and all his offspring together. Filii eius et nepotes filiae et cuncta simul progenies

46:8. And these are the names of the children of Israel, that entered into Egypt, he and his children. His firstborn Ruben, Haec sunt autem nomina filiorum Israhel qui ingressi sunt in Aegyptum ipse cum liberis suis primogenitus Ruben

46:9. The sons of Ruben: Henoch and Phallu, and Hesron and Charmi. Filii Ruben Enoch et Phallu et Esrom et Charmi

46:10. The sons of Simeon: Jamuel and Jamin and Ahod, and Jachin and Sohar, and Saul, the son of a woman of Chanaan. Filii Symeon Iemuhel et Iamin et Ahod et Iachin et Saher et Saul filius Chananitidis

46:11. The sons of Levi: Gerson and Caath, and Merari. Filii Levi Gerson Caath et Merari

46:12. The sons of Juda: Her and Onan, and Sela, and Phares and Zara. And Her and Onan died in the land of Chanaan. And sons were born to Phares: Hesron and Hamul. Filii Iuda Her et Onan et Sela et Phares et Zara mortui sunt autem Her et Onan in terra Chanaan natique sunt filii Phares Esrom et Amul

46:13. The sons of Issachar: Thola and Phua, and Job and Semron. Filii Isachar Thola et Phua et Iob et Semron

46:14. The sons of Zabulon: Sared, and Elon, and Jahelel. Filii Zabulon Sared et Helon et Iahelel

46:15. These are the sons of Lia, whom she bore in Mesopotamia of Syria, with Dina, his daughter. All the souls of her sons and daughters, thirty-three. Hii filii Liae quos genuit in Mesopotamiam Syriae cum Dina filia sua omnes animae filiorum eius et filiarum triginta tres

46:16. The sons of Gad: Sephion and Haggi, and Suni and Esebon, and Heri and Arodi, and Areli. Filii Gad Sephion et Haggi Suni et Esebon Heri et Arodi et Areli

46:17. The sons of Aser: Jamne and Jesua, and Jessuri and Beria, and Sara their sister. The sons of Beria: Heber and Melchiel. Filii Aser Iamne et Iesua et Iesui et Beria Sara quoque soror eorum filii Beria Heber et Melchihel

46:18. These are the sons of Zelpha, whom Laban gave to Lia, his daughter. And these she bore to Jacob, sixteen souls. Hii filii Zelphae quam dedit Laban Liae filiae suae et hos genuit Iacob sedecim animas

46:19. The sons of Rachel, Jacob's wife: Joseph and Benjamin. Filii Rahel uxoris Iacob Ioseph et Beniamin

46:20. And sons were born to Joseph, in the land of Egypt, whom Aseneth, the daughter of Putiphare, priest of Heliopolis, bore him: Manasses and Ephraim. Natique sunt Ioseph filii in terra Aegypti quos genuit ei Aseneth filia Putiphare sacerdotis Heliopoleos Manasses et Ephraim

46:21. The sons of Benjamin: Bela and Bechor, and Asbel and Gera, and Naaman and Echi, and Ross and Mophim, and Ophim and Ared. Filii Beniamin Bela et Bechor et Asbel Gera et Naaman et Ehi et Ros Mophim et Opphim et Ared

46:22. These are the sons of Rachel, whom she bore to Jacob: all the souls, fourteen. Hii filii Rahel quos genuit Iacob omnes animae quattuordecim

46:23. The sons of Dan: Husim. Filii Dan Usim

46:24. The sons of Nephthali: Jaziel and Guni, and Jeser and Sallem. Filii Nephtalim Iasihel et Guni et Hieser et Sallem

46:25. These are the sons of Bala, whom Laban gave to Rachel, his daughter: and these she bore to Jacob: all the souls, seven. Hii filii Balae quam dedit Laban Raheli filiae suae et hos genuit Iacob omnes animae septem

46:26. All the souls that went with Jacob into Egypt, and that came out of his thigh, besides his sons' wives, sixty-six. Cunctae animae quae ingressae sunt cum Iacob in Aegyptum et egressae de femore illius absque uxoribus filiorum sexaginta sex

46:27. And the sons of Joseph, that were born to him in the land of Egypt, two souls. All the souls of the house of Jacob, that entered into Egypt, were seventy. Filii autem Ioseph qui nati sunt ei in terra Aegypti animae duae omnis anima domus Iacob quae ingressa est Aegyptum fuere septuaginta

46:28. And he sent Juda before him to Joseph, to tell him; and that he should meet him in Gessen. Misit autem Iudam ante se ad Ioseph ut nuntiaret ei et ille occurreret in Gessen

46:29. And when he was come thither, Joseph made ready his chariot, and went up to meet his father in the same place: and seeing him, he fell upon his neck, and embracing him, wept. Quo cum pervenisset iuncto Ioseph curru suo ascendit obviam patri ad eundem locum vidensque eum inruit

super collum eius et inter amplexus flevit

46:30. And the father said to Joseph: Now shall I die with joy, because I have seen thy face, and leave thee alive. Dixitque pater ad Ioseph iam laetus moriar quia vidi faciem tuam et superstitem te relinquo

46:31. And Joseph said to his brethren, and to all his father's house: I will go up, and will tell Pharao, and will say to him: My brethren, and my father's house, that were in the land of Chanaan, are come to me: Et ille locutus est ad fratres et ad omnem domum patris sui ascendam et nuntiabo Pharaoni dicamque ei fratres mei et domus patris mei qui erant in terra Chanaan venerunt ad me

46:32. And the men are shepherds, and their occupation is to feed cattle; their flocks, and herds, and all they have, they have brought with them. Et sunt viri pastores ovium curamque habent alendorum gregum pecora sua et

armenta et omnia quae habere potuerunt adduxerunt secum

46:33. And when he shall call you, and shall say: What is your occupation?
Cumque vocaverit vos et dixerit quod est opus vestrum

46:34. You shall answer: We, thy servants, are shepherds, from our infancy until now, both we and our fathers. And this you shall say, that you may dwell in the land of Gessen, because the Egyptians have all shepherds in abomination.
Respondebitis viri pastores sumus servi tui ab infantia nostra usque in praesens et nos et patres nostri haec autem dicetis ut habitare possitis in terra Gessen quia detestantur Aegyptii omnes pastores ovium

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Genesis Chapter 47

Jacob and his sons are presented before Pharaoh: he giveth them the land of Gessen. The famine forceth the Egyptians to sell all their possessions to the king.

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47:1. Then Joseph went in and told Pharaoh, saying: My father and brethren, their sheep and their herds, and all that they possess, are come out of the land of Chanaan: and behold they stay in the land of Gessen.

Ingressus ergo Ioseph nuntiavit Pharaoni dicens pater meus et fratres oves eorum et armenta et cuncta quae possident venerunt de terra Chanaan et ecce consistunt in terra Gessen

47:2. Five men also, the last of his brethren, he presented before the king: Extremos quoque fratrum suorum quinque viros statuit coram rege

SHAPE * MERGEFORMAT The last... Extremos. Some interpret this word of the chiefest, and most rightly: but Joseph seems rather to have chosen out such as had the meanest appearance, that Pharaoh might not think of employing them at court, with danger of their morals and religion.

47:3. And he asked them: What is your occupation? They answered: We, thy servants, are shepherds, both we and our fathers.

Quos ille interrogavit quid habetis operis responderunt pastores ovium sumus servi tui et nos et patres nostri

47:4. We are come to sojourn in thy land, because there is no grass for the flocks of thy servants, the famine being very grievous in the land of Chanaan: and we pray thee to give orders that we thy servants may be in the land of Gessen.

Ad peregrinandum in terra tua venimus quoniam non est herba gregibus servorum tuorum ingravescente fame in regione Chanaan petimusque ut esse nos iubeas servos tuos in terra Gessen

47:5. The king therefore said to Joseph: Thy father and thy brethren are come to thee. Dixit itaque rex ad Ioseph pater tuus et fratres tui venerunt ad te

47:6. The land of Egypt is before thee: and make them dwell in the best place, and give them the land of Gessen. And if thou knowest that there are industrious men among them, make them rulers over my cattle.

Terra Aegypti in conspectu tuo est in optimo loco fac habitare eos et trade eis terram Gessen quod si nosti esse in eis viros industrios constitue illos magistros pecorum meorum

47:7. After this Joseph brought in his father to the king, and presented him before him: and he blessed him.

Post haec introduxit Ioseph patrem suum ad regem et statuit eum coram eo qui benedicens illi

47:8. And being asked by him: How many are the days of the years of thy life? Et interrogatus ab eo quot sunt dies annorum vitae tuae

47:9. He answered: The days of my pilgrimage are a hundred and thirty years, few, and evil, and they are not come up to the days of the pilgrimage of my fathers.

Respondit dies peregrinationis vitae meae centum triginta annorum sunt parvi et mali et non pervenerunt usque ad dies patrum meorum quibus peregrinati sunt

47:10. And blessing the king, he went out. *Et benedicto rege egressus est foras*

47:11. But Joseph gave a possession to his father and his brethren in Egypt, in the best place of the land, in Ramesses, as Pharaoh had commanded.

Ioseph vero patri et fratribus suis dedit possessionem in Aegypto in optimo loco terrae solo Ramesses ut

praeceperat Pharaoh

47:12. And he nourished them, and all his father's house, allowing food to every one. *Et alebat eos omnemque domum patris sui praebens cibaria singulis*

47:13. For in the whole world there was want of bread, and a famine had oppressed the land, more especially of Egypt and Chanaan;

In toto enim orbe panis deerat et oppresserat fames terram maxime Aegypti et Chanaan

47:14. Out of which he gathered up all the money for the corn which they bought, and brought it in to the king's treasure.

E quibus omnem pecuniam congregavit pro venditione frumenti et intulit eam in aerarium regis

47:15. And when the buyers wanted money, all Egypt came to Joseph, saying: Give us bread: why should we die in thy presence, having now no money?

Cumque defecisset emptoris pretium venit cuncta Aegyptus ad Ioseph dicens da nobis panes quare morimur coram te deficiente pecunia

47:16. And he answered them: Bring me your cattle, and for them I will give you food, if you have no money.

Quibus ille respondit adducite pecora vestra et dabo vobis pro eis cibos si pretium non habetis

47:17. And when they had brought them, he gave them food in exchange for their horses, and sheep, and oxen, and asses: and he maintained them that year for the exchange of their cattle.

Quae cum adduxissent dedit eis alimenta pro equis et ovibus et bubus et asinis sustentavitque eos illo anno pro commutatione pecorum

47:18. And they came the second year, and said to him: We will not hide from our lord, how that our money is spent, and our cattle also are gone: neither art thou ignorant that we have nothing now left but our bodies and our lands.

Veneruntque anno secundo et dixerunt ei non celamus dominum nostrum quod deficiente pecunia pecora simul defecerint nec clam te est quod absque corporibus et terra nihil habeamus

47:19. Why therefore shall we die before thy eyes? we will be thine, both we and our lands: buy us to be the king's servants, and give us seed, lest for want of tillers the land be turned into a wilderness.

Cur ergo morimur te vidente et nos et terra nostra tui erimus eme nos in servitutem regiam et praebe semina ne pereunte cultore redigatur terra in solitudinem

47:20. So Joseph bought all the land of Egypt, every man selling his

possessions, because of the greatness of the famine. And he brought it into Pharaoh's hands:

Emit igitur Ioseph omnem terram Aegypti videntibus singulis possessiones suas prae magnitudine famis subiecitque eam Pharaoni

47:21. And all its people from one end of the borders of Egypt, even to the other end thereof, Et cunctos populos eius a novissimis terminis Aegypti usque ad extremos fines eius

47:22. Except the land of the priests, which had been given them by the king: to whom also a certain allowance of food was given out of the public stores, and therefore they were not forced to sell their possessions.

Praeter terram sacerdotum quae a rege tradita fuerat eis quibus et statuta cibaria ex horreis publicis praebebantur et idcirco non sunt compulsi vendere possessiones suas

47:23. Then Joseph said to the people: Behold, as you see, both you and your lands belong to Pharaoh; take seed and sow the fields, Dixit ergo Ioseph ad populos en ut cernitis et vos et terram vestram Pharaoh possidet accipite semina et serite agros

47:24. That you may have corn. The fifth part you shall give to the king; the other four you shall have for seed, and for food for your families and children. Ut fruges habere possitis quintam partem regi dabitur quattuor reliquas permitto vobis in sementem et in cibos famulis et liberis vestris

47:25. And they answered: our life is in thy hand; only let my lord look favourably upon us, and we will

gladly serve the king.

Qui responderunt salus nostra in manu tua est respiciat nos tantum dominus noster et laeti serviemus regi

47:26. From that time unto this day, in the whole land of Egypt, the fifth part is paid to the kings, and it is become as a law, except the land of the priests, which was free from this covenant.

Ex eo tempore usque in praesentem diem in universa terra Aegypti regibus quinta pars solvitur et factum est quasi in legem absque terra sacerdotali quae libera ab hac condicione fuit

47:27. So Israel dwelt in Egypt, that is, in the land of Gessen, and possessed it; and grew, and was multiplied exceedingly.

Habitavit ergo Israhel in Aegypto id est in terra Gessen et possedit eam auctusque est et multiplicatus nimis

47:28. And he lived in it seventeen years: and all the days of his life came to a hundred and forty-seven years.

Et vixit in ea decem et septem annis factique sunt omnes dies vitae illius centum quadraginta septem annorum

47:29. And when he saw that the day of his death drew nigh, he called his son Joseph, and said to him: If I have found favour in thy sight, put thy hand under my thigh; and thou shalt show me this kindness and truth, not to bury me in Egypt.

Cumque adpropinquare cerneret mortis diem vocavit filium suum Ioseph et dixit ad eum si inveni gratiam in conspectu tuo pone manum sub femore meo et facies mihi misericordiam et veritatem ut non sepelias me in Aegypto

47:30. But I will sleep with my fathers, and thou shalt take me away out of this land, and bury me in the burying place of my ancestors. And Joseph answered him: I will do what thou hast commanded.

Sed dormiam cum patribus meis et auferas me de hac terra condasque in sepulchro maiorum cui respondit Ioseph ego faciam quod iussisti

47:31. And he said: Swear then to me. And as he was swearing, Israel adored God, turning to the bed's head.

Et ille iura ergo inquit mihi quo iurante adoravit Israhel Deum conversus ad lectuli caput

SHAPE * MERGEFORMAT To the bed's head... St. Paul, Hebrews 11:21, following the Greek translation of the Septuagint, reads adored the top of his rod. Where note, that the same word in the Hebrew, according to the different pointing of it, signifies both a bed and a rod. And to verify both these sentences, we must understand that Jacob leaning on Joseph's rod adored, turning towards the head of his bed: which adoration, inasmuch as it was referred to God, was an absolute and sovereign worship: but inasmuch as it was referred to the rod of Joseph, as a figure of the sceptre, that is, of the royal dignity of Christ, was only an inferior and relative honour.

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Genesis Chapter 48

Joseph visiteth his father in his sickness, who adopteth his two sons Manasses and Ephraim, and blesseth them, preferring the younger before the elder.

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48:1. After these things, it was told Joseph that his father was sick; and he set out to go to him, taking his two sons Manasses and Ephraim.
His ita transactis nuntiatum est Ioseph quod aegrotaret pater eius qui adsumptis duobus filiis Manasse et Ephraim ire perrexit

48:2. And it was told the old man: Behold thy son Joseph cometh to thee. And being strengthened, he sat on his bed.
Dictumque est seni ecce filius tuus Ioseph venit ad te qui confortatus sedit in lectulo

48:3. And when Joseph was come in to him, he said: God almighty appeared to me at Luza, which is in the land of Chanaan, and he blessed me,
Et ingresso ad se ait Deus omnipotens apparuit mihi in Luza quae est in terra Chanaan benedixitque mihi

48:4. And said: I will cause thee to increase and multiply, and I will make of thee a multitude of people: and I will give this land to thee, and to thy seed after thee for an everlasting possession.
Et ait ego te augebo et multiplicabo et faciam in turbas populorum daboque tibi terram hanc et semini tuo post te in possessionem sempiternam

48:5. So thy two sons, who were born to thee in the land of Egypt before I came hither to thee, shall be mine: Ephraim and Manasses shall be reputed to me as Ruben and Simeon.
Duo igitur filii tui qui nati sunt tibi in terra Aegypti antequam huc venirem ad te mei erunt Ephraim et Manasses sicut Ruben et Symeon reputabuntur mihi

48:6. But the rest whom thou shalt have after them, shall be thine, and shall be called by the name of their brethren in their possessions.
Reliquos autem quos genueris post eos tui erunt et nomine fratrum suorum vocabuntur in possessionibus suis

48:7. For, when I came out of Mesopotamia, Rachel died from me in the land of Chanaan in the very journey, and it was spring time: and I was going to Ephrata, and I buried her near the way of Ephrata, which by another name is called Bethlehem.
Mihi enim quando veniebam de Mesopotamiam mortua est Rahel in terra Chanaan in ipso itinere eratque vernum tempus et ingrediebar Ephratam et sepelivi eam iuxta viam Ephratae quae alio nomine appellatur Bethleem

48:8. Then seeing his sons, he said to him: Who are these? Videns autem filios eius dixit ad eum qui sunt isti

48:9. He answered: They are my sons, whom God hath given me in this place. And he said: Bring them to me, that I may bless them.
Respondit filii mei sunt quos dedit mihi Deus in hoc loco adduc inquit eos ad me ut benedicam illis

48:10. For Israel's eyes were dim by reason of his great age, and he could not see clearly. And when they were brought to him, he kissed and embraced them,
Oculi enim Israhel caligabant prae nimia senectute et clare videre non poterat adplicitosque ad se deosculatus et circumplexus

48:11. And said to his son: I am not deprived of seeing thee; moreover God hath shown me thy seed.

Dixit ad filium non sum fraudatus aspectu tuo insuper ostendit mihi Deus semen tuum

48:12. And when Joseph had taken them from his father's lap, he bowed down with his face to the ground. Cumque tulisset eos Ioseph de gremio patris adoravit pronus in terram

48:13. And he set Ephraim on his right hand, that is, towards the left hand of Israel; but Manasses on his left hand, to wit, towards his father's right hand, and brought them near to him.

Et posuit Ephraim ad dexteram suam id est ad sinistram Israhel Manassen vero in sinistra sua ad dexteram scilicet patris adplicuitque ambos ad eum

48:14. But he, stretching forth his right hand, put it upon the head of Ephraim, the younger brother; and the left upon the head of Manasses, who was the elder, changing his hands.

Qui extendens manum dextram posuit super caput Ephraim iunioris fratris sinistram autem super caput Manasse qui maior natu erat commutans manus

48:15. And Jacob blessed the sons of Joseph, and said: God, in whose sight my fathers Abraham and Isaac walked, God that feedeth me from my youth until this day:

Benedixitque Ioseph filio suo et ait Deus in cuius conspectu ambulaverunt patres mei Abraham et Isaac Deus qui pascit me ab adulescentia mea usque in praesentem diem

48:16. The angel that delivereth me from all evils, bless these boys: and let my name be called upon them, and the names of my fathers Abraham and Isaac; and may they grow into a multitude upon the earth.

Angelus qui eruit me de cunctis malis benedicat pueris et invocetur super eos nomen meum nomina quoque patrum meorum Abraham et Isaac et crescant in multitudinem super terram

48:17. And Joseph seeing that his father had put his right hand upon the head of Ephraim, was much displeased: and taking his father's hand, he tried to lift it from Ephraim's head, and to remove it to the head of Manasses.

Videns autem Ioseph quod posuisset pater suus dexteram manum super caput Ephraim graviter accepit et adprehensam patris manum levare conatus est de capite Ephraim et transferre super caput Manasse

48:18. And he said to his father: It should not be so, my father; for this is the firstborn, put thy right hand upon his head.

Dixitque ad patrem non ita convenit pater quia hic est primogenitus pone dexteram tuam super caput eius

48:19. But he refusing, said: I know, my son, I know: and this also shall become a people, and shall be multiplied; but his younger brother shall be greater than

he; and his seed shall grow into nations.

Qui rennuens ait scio fili mi scio et iste quidem erit in populos et multiplicabitur sed frater eius iunior maior illo erit et semen illius crescet in gentes

48:20. And he blessed them at that time, saying: In thee shall Israel be blessed, and it shall be said: God do to thee as to Ephraim, and as to Manasses. And he set Ephraim before Manasses.

Benedixitque eis in ipso tempore dicens in te benedicetur Israhel atque dicetur faciat tibi Deus sicut Ephraim et sicut Manasse constituitque Ephraim ante Manassen

48:21. And he said to Joseph, his son: Behold I die, and God will be with you, and will bring you back into the land of your fathers.

Et ait ad Ioseph filium suum en ego morior et erit Deus vobiscum reducetque vos ad terram patrum vestrorum

48:22. I give thee a portion above thy brethren, which I took out of the hand of the Amorrhite with my sword and bow.

Do tibi partem unam extra fratres tuos quam tuli de manu Amorrei in gladio et arcu meo

The Holy Bible

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Genesis Chapter 49

Jacob's prophetic blessings of his twelve sons: his death.

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49:1. And Jacob called his sons, and said to them: Gather yourselves together, that I may tell you the things that shall befall you in the last days.

Vocavit autem Iacob filios suos et ait eis congregamini ut adnuntiem quae ventura sunt vobis diebus novissimis

49:2. Gather yourselves together, and hear, O ye sons of Jacob, hearken to Israel, your father: Congregamini et audite filii Iacob audite Israhel patrem vestrum

49:3. Ruben, my firstborn, thou art my strength, and the beginning of my sorrow; excelling in gifts, greater in command.

Ruben primogenitus meus tu fortitudo mea et principium doloris mei prior in donis maior imperio

My strength, etc... He calls him his strength, as being born whilst his father was in his full strength and vigour: he calls him the beginning of his sorrow, because cares and sorrows usually come on with the birth of children. Excelling in gifts, etc., because the firstborn had a title

to a double portion, and to have the command over his brethren, which Ruben forfeited by his sin; being poured out as water, that is, spilt

and lost.

49:4. Thou art poured out as water, grow thou not; because thou wentest up to thy father's bed, and didst defile his couch.

Effusus es sicut aqua non crescasc quia ascendisti cubile patris tui et maculasti stratum eius

SHAPE * MERGEFORMAT Grow thou not... This was not meant by way of a curse or imprecation; but by way of a prophecy foretelling that the tribe of Ruben should not inherit the pre-eminences usually annexed to the first birthright, viz., the double portion, the being prince or lord over the other brethren, and the priesthood: of which the double portion was given to Joseph, the princely office to Juda, and the priesthood to Levi.

49:5. Simeon and Levi brethren: vessels of iniquity waging war. Symeon et Levi fratres vasa iniquitatis bellantia

49:6. Let not my soul go into their counsel, nor my glory be in their assembly: because in their fury they slew a man, and in their selfwill they undermined a wall.

In consilio eorum ne veniat anima mea et in coetu illorum non sit gloria mea quia in furore suo occiderunt virum et in voluntate sua suffoderunt murum

SHAPE * MERGEFORMAT Slew a man,... viz., Schem the son of Hemor, with all his people, Genesis 34; mystically and prophetically it alludes to Christ, whom their posterity, viz., the priests and the scribes, put to death.

49:7. Cursed be their fury, because it was stubborn: and their wrath, because it was cruel: I will divide them in Jacob, and will scatter them in Israel.

Maledictus furor eorum quia pertinax et indignatio illorum quia dura dividam eos in Iacob et dispergam illos in Israhel

49:8. Juda, thee shall thy brethren praise: thy hand shall be on the necks of thy enemies; the sons of thy father shall bow down to thee.

Iuda te laudabunt fratres tui manus tua in cervicibus inimicorum tuorum adorabunt te filii patris tui

49:9. Juda is a lion's whelp: to the prey, my son, thou art gone up: resting thou hast couched as a lion, and as a lioness, who shall rouse him?

Catulus leonis Iuda a praeda fili mi ascendisti requiescens accubuisti ut leo et quasi leaena quis suscitabit eum

SHAPE * MERGEFORMAT A lion's whelp, etc... This blessing of Juda foretelleth the strength of his tribe, the fertility of his inheritance; and principally that the sceptre and legislative power should not be utterly taken away from his race till about the time of the coming of Christ: as in effect it never was: which is a demonstration against the modern Jews, that the Messiah is long since come; for the sceptre has long since been utterly taken away from Juda.

49:10. The sceptre shall not be taken away from Juda, nor a ruler from his thigh, till he come that is to be sent, and he shall be the expectation of nations.

Non auferetur sceptrum de Iuda et dux de femoribus eius donec veniat qui mittendus est et ipse erit

expectatio gentium

49:11. Tying his foal to the vineyard, and his ass, O my son, to the vine. He shall wash his robe in wine, and his garment in the blood of the grape.

Ligans ad vineam pullum suum et ad vitem o fili mi asinam suam lavabit vino stolam suam et sanguine uvae pallium suum

49:12. His eyes are more beautiful than wine, and his teeth whiter than milk.

Pulchriores oculi eius vino et dentes lacte candidiores

49:13. Zabulon shall dwell on the seashore, and in the road of ships, reaching as far as Sidon. Zabulon in litore maris habitabit et in statione navium pertingens usque ad Sidonem

49:14. Issachar shall be a strong ass, lying down between the borders. Isachar asinus fortis accubans inter terminos

49:15. He saw rest that it was good: and the land that it was excellent: and he bowed his shoulder to carry, and became a servant under tribute.

Vidit requiem quod esset bona et terram quod optima et subposuit umerum suum ad portandum factusque est tributis serviens

49:16. Dan shall judge his people like another tribe in Israel. Dan iudicabit populum suum sicut et alia tribus Israhel

SHAPE * MERGEFORMAT Dan shall judge, etc... This was verified in Samson, who was of the tribe of Dan, and began to deliver Israel. Judges 13:5. But as this deliverance was but temporal and very imperfect, the holy patriarch (Genesis 49:18) aspires after another kind of deliverer, saying: I will look for thy salvation, O Lord.

49:17. Let Dan be a snake in the way, a serpent in the path, that biteth the horse's heels, that his rider may fall backward.

Fiat Dan coluber in via cerastes in semita mordens unguilas equi ut cadat ascensor eius retro

49:18. I will look for thy salvation, O Lord. Salutare tuum expectabo Domine

49:19. Gad, being girded, shall fight before him: and he himself shall be girded backward. Gad accinctus proeliabitur ante eum et ipse accingetur retrorsum

SHAPE * MERGEFORMAT Gad being girded, etc... It seems to allude to the tribe of Gad; when after they had received for their lot the land of Galaad, they marched in arms before the rest of the Israelites, to the conquest of the land of Chanaan: from whence they afterwards returned loaded with spoils. See Joshua 4 and 12.

49:20. Aser, his bread shall be fat, and he shall yield dainties to kings. Aser pinguis panis eius et praebebit delicias regibus

49:21. Nephthali, a hart let loose, and giving words of beauty. Nephthalim cervus emissus et dans eloquia pulchritudinis

49:22. Joseph is a growing son, a growing son and comely to behold: the daughters run to and fro upon the wall;

Filius ad crescens Ioseph filius ad crescens et decorus aspectu filiae discurrerunt super murum

SHAPE * MERGEFORMAT Run to and fro, etc... To behold his beauty; whilst his envious brethren turned their darts against him, etc.

49:23. But they that held darts, provoked him, and quarrelled with him, and envied him. Sed exasperaverunt eum et iurgati sunt invideruntque illi habentes iacula

49:24. His bow rested upon the strong, and the bands of his arms and his hands were loosed, by the hands of the mighty one of Jacob: thence he came forth a pastor, the stone of Israel.

Sedit in forti arcus eius et dissoluta sunt vincula brachiorum et manuum illius per manus potentis Iacob inde pastor egressus est lapis Israhel

SHAPE * MERGEFORMAT His bow rested upon the strong, etc... That is, upon God, who was his strength: who also loosed his bands, and brought him out of prison to be the pastor, that is, the feeder and ruler of Egypt, and the stone, that is, the rock and support of Israel.

49:25. The God of thy father shall be thy helper, and the Almighty shall bless thee with the blessings of heaven above, with the blessings of the deep that lieth beneath, with the blessings of the breasts and of the womb.

Deus patris tui erit adiutor tuus et Omnipotens benedicet tibi benedictionibus caeli desuper benedictionibus

abyssi iacentis deorsum benedictionibus uberum et vulvae

49:26. The blessings of thy father are strengthened with the blessings of his fathers: until the desire of the everlasting hills should come: may they be upon the head of Joseph, and upon the crown of the Nazarite among his brethren. *Benedictiones patris tui confortatae sunt benedictionibus patrum eius donec veniret desiderium collium aeternorum fiant in capite Ioseph et in vertice nazarei inter fratres suos*

SHAPE * MERGEFORMAT The blessings of thy father, etc... That is, thy father's blessings are made more prevalent and effectual in thy regard, by the additional strength they receive from his inheriting the blessings of his progenitors Abraham and Isaac. The desire of the everlasting hills, etc... These blessings all looked forward towards Christ, called the desire of the everlasting hills, as being longed for, as it were, by the whole creation. Mystically, the patriarchs and prophets are called the everlasting hills, by reason of the eminence of their wisdom and holiness. The Nazarite... This word signifies one separated; and agrees to Joseph, as being separated from, and more eminent than, his brethren. As the ancient Nazarites were so called from their being set aside for God, and vowed to him.

49:27. Benjamin a ravenous wolf, in the morning shall eat the prey, and in the evening shall divide the spoil.

Beniamin lupus rapax mane comedet praedam et vespere dividet spolia

49:28. All these are the twelve tribes of Israel: these things their father spoke to them, and he blessed every one with their proper blessings.

Omnes hii in tribubus Israhel duodecim haec locutus est eis pater suus benedixitque singulis benedictionibus propriis

49:29. And he charged them, saying: I am now going to be gathered to my people: bury me with my fathers in the double cave, which is in the field of Ephron the Hethite,

Et praecepit eis dicens ego congregor ad populum meum sepelire me cum patribus meis in spelunca duplici quae est in agro Ephron Hetthei

SHAPE * MERGEFORMAT To be gathered to my people... That is, I am going to die, and so to follow my ancestors that are gone before me, and to join their company in another world.

49:30. Over against Mambre, in the land of Chanaan, which Abraham bought together with the field, of Ephron the Hethite, for a possession to bury in. *Contra Mambre in terra Chanaan quam emit Abraham cum agro ab Ephron Hettheo in possessionem sepulchri*

49:31. There they buried him, and Sara his wife: there was Isaac buried with Rebecca, his wife: there also Lia doth lie buried.

Ibi sepelierunt eum et Sarram uxorem eius ibi sepultus est Isaac cum Rebecca coniuge ibi et Lia condita iacet

49:32. And when he had ended the commandments, wherewith he instructed his sons, he drew up his feet upon the bed, and died: and he was gathered to his people. *Finitisque mandatis quibus filios instruebat collegit pedes suos super lectulum et obiit adpositusque est ad populum suum*

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Genesis Chapter 50

The mourning for Jacob, and his interment. Joseph's kindness towards his brethren. His death.

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50:1. And when Joseph saw this, he fell upon his father's face, weeping and kissing him. Quod cernens Ioseph ruit super faciem patris flens et deosculans eum

50:2. And he commanded his servants, the physicians, to embalm his father.

Praecipitque servis suis medicis ut aromatibus condirent patrem

50:3. And while they were fulfilling his commands, there passed forty days: for this was the manner with bodies that were embalmed, and Egypt mourned for him seventy days.

Quibus iussa expleantibus transierunt quadraginta dies iste quippe mos erat cadaverum conditorum flevitque eum Aegyptus septuaginta diebus

50:4. And the time of the mourning being expired, Joseph spoke to the family of Pharaoh: If I have found favour in your sight, speak in the ears of Pharaoh:

Et expleto planctus tempore locutus est Ioseph ad familiam Pharaonis si inveni gratiam in conspectu vestro loquimini in auribus Pharaonis

50:5. For my father made me swear to him, saying: Behold I die; thou shalt bury me in my sepulchre which I have digged for myself in the land of Chanaan. So I will go up and bury my father, and return. Eo quod pater meus adiuraverit me dicens en morior in sepulchro meo quod fodi mihi in terra Chanaan sepelies me ascendam igitur et sepeliam patrem meum ac revertar

50:6. And Pharaoh said to him: Go up and bury thy father according as he made thee swear. Dixitque ei Pharaoh ascende et sepeli patrem tuum sicut adiuratus es

50:7. So he went up, and there went with him all the ancients of Pharaoh's house, and all the elders of the land of Egypt.

Quo ascendente ierunt cum eo omnes senes domus Pharaonis cunctique maiores natu terrae Aegypti

50:8. And the house of Joseph with his brethren, except their children, and their flocks and herds, which they left in the land of Gessen.

Domus Ioseph cum fratribus suis absque parvulis et gregibus atque armentis quae dereliquerant in terra Gessen

50:9. He had also in his train chariots and horsemen: and it was a great company. Habuit quoque in comitatu currus et equites et facta est turba non modica

50:10. And they came to the threshing floor of Atad, which is situated beyond the Jordan: where celebrating the exequies with a great and vehement lamentation, they spent full seven days.

Veneruntque ad aream Atad quae sita est trans Iordanem ubi celebrantes exequias planctu magno atque vehementi impleverunt septem dies

50:11. And when the inhabitants of Chanaan saw this, they said: This is a great mourning to the Egyptians. And therefore the name of that place was called, The mourning of Egypt.

Quod cum vidissent habitatores terrae Chanaan dixerunt planctus magnus est iste Aegyptiis et idcirco appellaverunt nomen loci illius Planctus Aegypti

50:12. So the sons of Jacob did as he had commanded them. Fecerunt ergo filii Iacob sicut praeceperat eis

50:13. And carrying him into the land of Chanaan, they buried him in the double cave, which Abraham had

bought together with the field for a possession of a burying place, of Ephron, the Hethite, over against Mambre.

Et portantes eum in terram Chanaan sepelierunt in spelunca duplici quam emerat Abraham cum agro in possessionem sepulchri ab Ephron Hethiteo contra faciem Mambre

50:14. And Joseph returned into Egypt with his brethren, and all that were in his company, after he had buried his father.
Reversusque est Ioseph in Aegyptum cum fratribus suis et omni comitatu sepulto patre

50:15. Now he being dead, his brethren were afraid, and talked one with another: Lest perhaps he should remember the wrong he suffered, and requite us all the evil that we did to him.
Quo mortuo timentes fratres eius et mutuo conloquentes ne forte memor sit iniuriae quam passus est et reddat nobis malum omne quod fecimus

50:16. And they sent a message to him, saying: Thy father commanded us before he died, Mandaverunt ei pater tuus praecepit nobis antequam moreretur

50:17. That we should say thus much to thee from him: I beseech thee to forget the wickedness of thy brethren, and the sin and malice they practised against thee: we also pray thee, to forgive the servants of the God of thy father this wickedness. And when Joseph heard this, he wept.
Ut haec tibi verbis illius diceremus obsecro ut obliviscaris sceleris fratrum tuorum et peccati atque malitiae quam exercuerunt in te nos quoque oramus ut servis Dei patris tui dimittas iniquitatem hanc quibus auditis flevit Ioseph

50:18. And his brethren came to him; and worshipping prostrate on the ground, they said: We are thy servants.
Veneruntque ad eum fratres sui et proni in terram dixerunt servi tui sumus

50:19. And he answered them: Fear not: can we resist the will of God? Quibus ille respondit nolite timere num Dei possumus rennuere voluntatem

50:20. You thought evil against me: but God turned it into good, that he might exalt me, as at present you see, and might save many people.
Vos cogitastis de me malum et Deus vertit illud in bonum ut exaltaret me sicut inpraesentiarum cernitis et salvos faceret multos populos

50:21. Fear not: I will feed you and your children. And he comforted them, and spoke gently and mildly. Nolite metuere ego pascam vos et parvulos vestros consolatusque est eos et blande ac leniter est locutus

50:22. And he dwelt in Egypt with all his father's house; and lived a hundred and ten years. And he saw the children of Ephraim to the third generation. The children also of Machir, the sons of Manasses, were born on Joseph's knees.
Et habitavit in Aegypto cum omni domo patris sui vixitque centum decem annis et vidit Ephraim filios usque ad tertiam generationem filii quoque Machir filii Manasse nati sunt in genibus Ioseph

50:23. After which he told his brethren: God will visit you after my death, and will make you go up out of this land, to the land which he swore to Abraham, Isaac, and Jacob.
Quibus transactis locutus est fratribus suis post mortem meam Deus visitabit vos et ascendere faciet de terra ista ad terram quam iuravit Abraham Isaac et Iacob

50:24. And he made them swear to him, saying: God will visit you, carry my bones with you out of this place:
Cumque adiurasset eos atque dixisset Deus visitabit vos asportate vobiscum ossa mea de loco isto

50:25. And he died, being a hundred and ten years old. And being embalmed, he was laid in a coffin in Egypt.
Mortuus est expletis centum decem vitae suae annis et conditus aromatibus repositus est in loculo in Aegypto

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Thomas Aquinas on Essence, Form, Matter, and Individuation

from *On Being and Essence* (~1256 AD)
translated by Joseph Bobik (1965)

14. In composed substances there are form and matter, for example, in man soul and body.

15. But we cannot say that either one of them alone may be said to be the essence. That matter alone is not the essence of a real thing is clear, since through its essence a real thing is knowable and assigned to a species or to a genus. But matter alone is neither a principle of knowledge, nor is it that by which something is assigned to a genus or to a species; rather a thing is so assigned by reason of its being something actual.

16. Neither can the form alone of a composed substance be said to be its essence, although some try to assert this. For it is evident from what has been said that essence is what is signified by the definition of a real thing. And the definition of natural substances contains not only form, but matter as well; otherwise natural definitions and mathematical ones would not differ.

17. Neither can it be said that matter is placed in the definition of a natural substance as something added to its essence or as something outside its essence, because this mode of definition is proper to accidents, which do not have a perfect essence. This is why accidents must include in their definition a subject which is outside their genus. It is clear therefore that essence includes matter and form.

18. Further, neither can it be said that essence signifies some relation between matter and form or something added to them, because this would of necessity be an accident or something extraneous to the real thing, and the real thing would not be known through it. And these are traits of essence. For through the form, which is the actuality of matter, matter becomes something actual and something individual. Whence what supervenes does not confer on matter actual existence simply, but such an actual existence; as accidents in fact do. Whiteness, for example, makes something actually white. Whence the acquisition of such a form is not

called generation simply, but generation in a certain respect. It remains, therefore, that the word "essence" in composed substances signifies that which is composed of matter and form.

19. Boethius is in agreement with this in his commentary on the *Predicaments*, where he says that *ousia* signifies the composite. For *ousia* in Greek is the same as *essentia* in Latin, as he himself says in his book *On the Two Natures*. Ibn-Sīnā [Avicenna], too, says that the quiddity of composed substances is the composition itself of form and matter. And the Commentator [Averroës], likewise, in his considerations on the seventh book of the *Metaphysics* says: "The nature which species have in generable things is something in between, i.e., composed of matter and form."

20. Reason, too, is in accord with this, because the existence of a composed substance is not the existence of the form alone nor of the matter alone, but of the composite itself; and essence is that according to which a real thing is said to be. Whence it is necessary that the essence, whereby a real thing is denominated a being, be neither the form alone nor the matter alone, but both, although the form alone in its own way is the cause of such existence. ...

22. But matter is the principle of individuation. From this it might perhaps appear to follow that an essence which includes in itself matter along with form is only particular and not universal. And from this it would follow that universals would not have a definition, if essence is that which is signified by a definition.

23. We should notice, therefore, that the principle of individuation is not matter taken in just any way whatever, but only designated matter. And I call that matter designated which is considered under determined dimensions. Such matter is not placed in the definition of man as man, but it would be placed in the definition of Socrates, if Socrates had a definition. Rather, it is non-designated matter which is placed in the definition of man; for this bone and this flesh are not placed in the definition of man, but bone and flesh absolutely. These latter are man's non-designated matter.

24. It is clear, therefore, that the essence of man and the essence of Socrates do not differ, except as the non-designated from the designated. ...

from *Summa Theologiae* I.3.3, Reply (~1274 AD)
translated by Brian J. Shanley (2006)

God is identical with his essence or nature. In order to grasp this, we must understand that, among things composed of matter and form, the nature or essence must be different from the individual subject. This is because the essence or nature comprises only those things that are included in the definition of the species. For example, humanity encompasses everything that belongs to the definition of human being; for through these a human being is a human being, and that is what 'humanity' signifies—that, namely, by which a human being is a human being. But individuated matter, along with all the accidents individuating it, is not included in the definition of the species, since the definition of humanity does not encompass this particular flesh, these particular bones, white, black, or anything like this. Hence this flesh and these bones, along with the accidental features that demarcate this matter, are not included in humanity. Yet they are included in any individual human. Thus an individual human contains something that humanity does not contain. And for this reason a human being is not entirely identical with humanity, but rather humanity is signified as the formal part of the human being, since the defining principle functions as the form with respect to the individuating matter. Accordingly, in the case of those things not composed of matter and form, whose individuation is not through individual matter (that is, through *this* matter), but rather the very forms are individuated through themselves, the forms themselves must be subsisting subjects. Hence there is no difference in them between subsisting subject and nature. And thus, since God is not composed of matter and form, as shown above, it is necessary that God be his divinity, his life, and whatever else is predicated of God in this way.