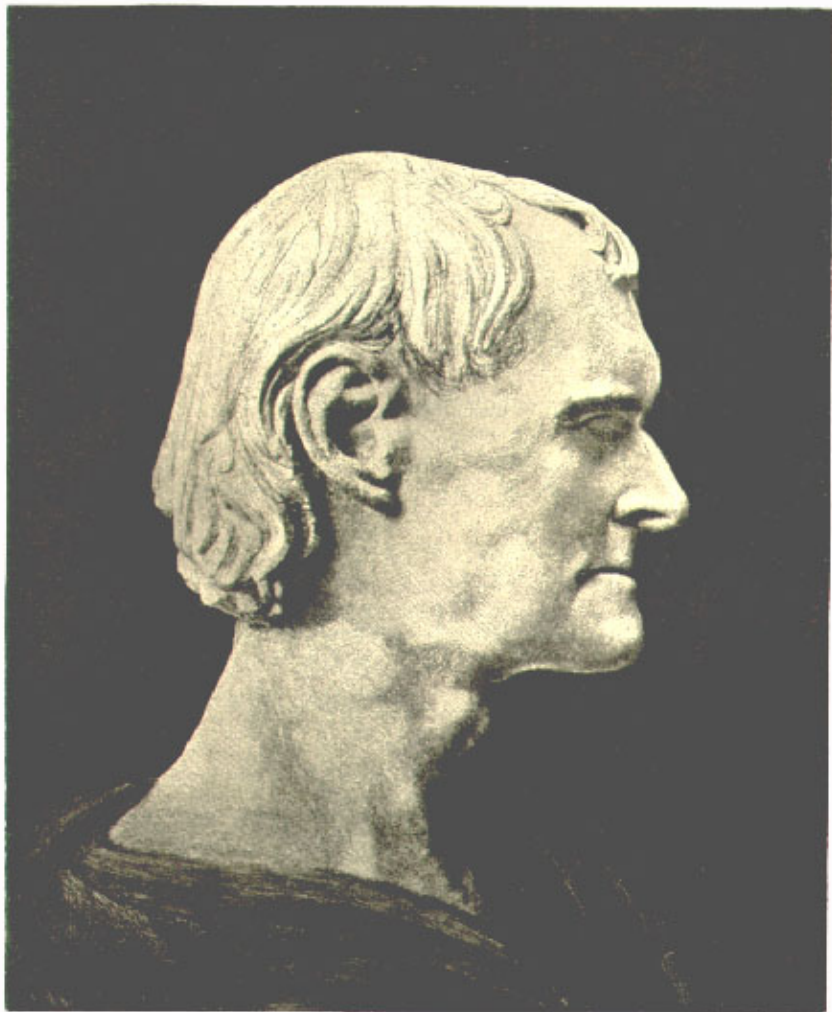




The Writings of
Thomas Jefferson





The Jefferson Life Mask

Photogravure of the Life Bust of Jefferson by the sculptor,
J. H. I. Browere.

On October 15th, 1825, nine months before the death of Thomas Jefferson, the sculptor, Browere, arrived at Monticello and obtained a plaster cast of his bust from life, employing a secret process since lost. The operation lasted ninety minutes with a frequent interval of rest. It had been thought up to a few years ago, that this life mask was destroyed at the time of its making. This report, no doubt, was founded on the assertion in Randall's "Life of Jefferson" (Vol. III, p. 540). According to this assertion the cast was shattered by the artist as he feared the anger of Jefferson's body-servant who had witnessed the experiment. In the same manner Browere secured the life masks of many other famous persons of the period—Adams, Madison, Monroe, Lafayette, etc. All these masks are safely preserved in the collection left by Browere to his descendants.

THE WRITINGS OF THOMAS JEFFERSON

Library Edition

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AUTOBIOGRAPHY, NOTES ON VIRGINIA, PARLIAM-
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WITH NUMEROUS ILLUSTRATIONS

AND

A COMPREHENSIVE ANALYTICAL INDEX

ANDREW A. LIPSCOMB, *Chairman Board of Governors*
EDITOR-IN-CHIEF

ALBERT ELLERY BERGH
MANAGING EDITOR

VOL. XX.

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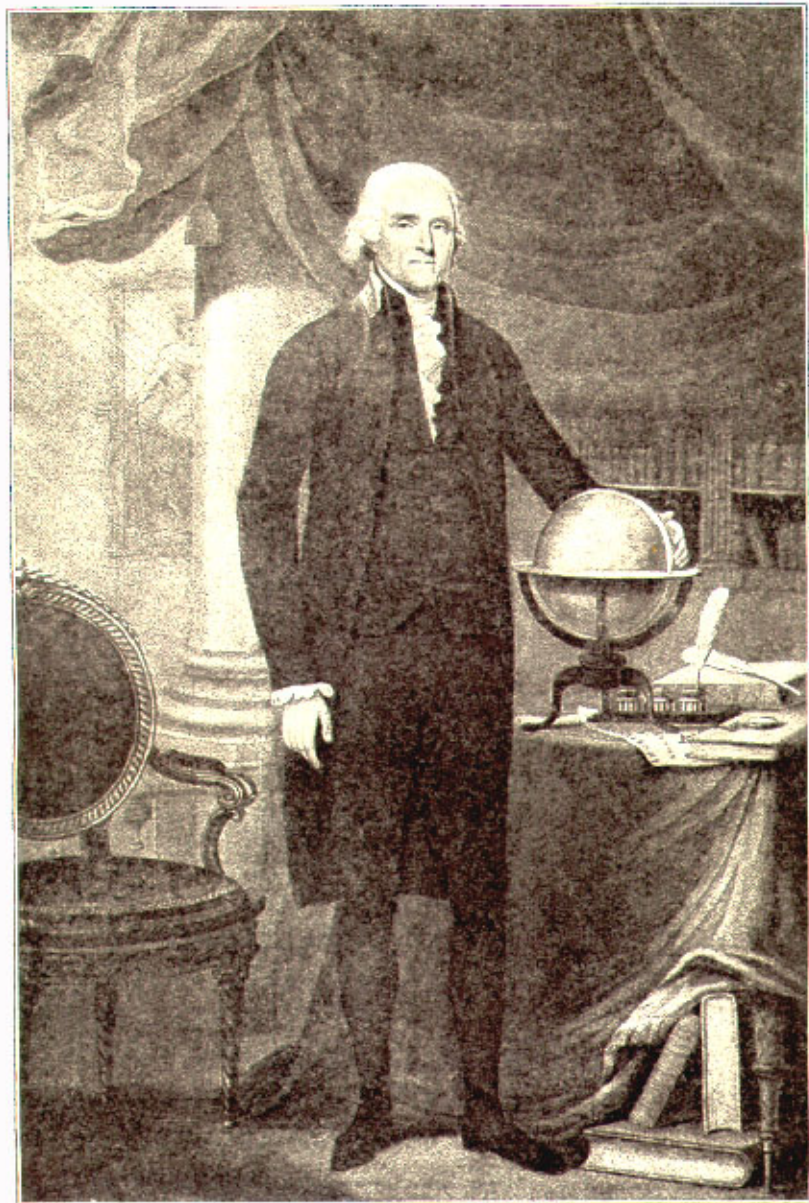
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Edwin Engraving of Jefferson

Reproduced from the Original Engraving by David Edwin.

A rare engraving evidently copied from the Rembrandt Peale full length portrait of Jefferson, which was a favorite model for Edwin's exquisite workmanship.



JEFFERSON'S QUEST OF KNOWLEDGE

To comprehend Jefferson in any literal sense seems well-nigh impossible. It would seem to require more than Jeffersonian grasp and span to confine within one mental concept the whole of this universal man. Approach him from any side and ever new manifestations of powers unfathomed, perhaps even unsuspected, reveal themselves. To-day no political platform or declaration of principles excludes him; none can entirely include him, for he looms larger than all of them. The history of education is incomplete without the story of his achievements; no theory of instruction can ignore his principles; no schedule of educational progress omit his unfulfilled plans and purposes. So accustomed have we become, in short, to reckoning with him whether in politics, religious liberty, education, or statesmanship, that we must further train ourselves to deal with him not as a whole but in smaller part. Such broken views, of necessity, are the brief introductions to these attractive volumes in which is collected in part the cumulative evidence of his varied greatness.

All this evidence points unerringly to one general conclusion, commonplace in its bare statement, that Jefferson's abiding interest was in the advance of

iv Jefferson's Quest of Knowledge

knowledge. He earnestly desired that his world should know more and *his* world was not limited to a class or a condition. His democratic enthusiasm was fired by his ardent belief in the people—but an educated people. In his definition of the people he avoided clearly two opposing errors, namely, that the people were either the untrained, unthinking, sluggish mass or those who by peculiar advantage of birth, wealth, or training constituted the ruling class. The people are all the people, rulers and ruled, until all became rulers, educated and uneducated, until all should have knowledge, wealthy and impoverished, until by the turn of fortune's wheel once each in three successive generations the poor should be wealthy and the wealthy poor. Everybody must in so unstable a social and political scheme prepare for the duties that may await him and those, too, in some sphere far other than that in which his parents labored.

Here is clearly the foundation of Jefferson's catholicity. If he insists that the common school education of all the people is of far more importance than the specialized learning of the few, it is in part because he knows that these few who have caught the vision of this wider learning will not prove disobedient to this call. If, on the other hand, the best equipment for the highest training of the elect absorbed an undue proportion of his later time, it was surely because he knew that a State's advancement in education depends not upon supply at the bottom

but upon the elevation at the source. Educational influences work downward leavening the mass below; therefore, a people's progress in education may be measured by two standards: first, the grade of its highest institution; second, by the compact completeness of the entire system from that high point down to the most elementary school in the most remote precinct. It was this ideal concatenation that concerned him. From the lowest school to the highest university the path should be defined and continuous with no impassable chasms, no obstacles insurmountable. If this scheme was not realized in his own day, and not yet in his own State, it has been fully developed in younger States working under the inspiration of his influence and in full harmony with his methods. Indeed, wise men to-day, busied with problems of education, do not see more clearly into the future than he did then, so penetrating was his foresight. It would not be difficult to establish that no enlarged and widening conception of what a common school education should aim to accomplish or a university aspire to achieve has surpassed his of nearly one hundred years ago; while in the century that has elapsed all educational progress has been towards his ideal, not beyond and away from it.

Thus, as a pioneer, he broke a path through an unexplored field and moved forward with step perhaps wavering, but always toward an ideal. A mere enumeration of some of his plans must suffice

to establish the pioneer character of his general educational labors. A bill for the more general diffusion of knowledge was introduced by him as early as 1779. In this bill he provided for common schools maintained and managed by local authorities. Upon this wholesome principle of local self-government he insisted. To-day our plea is that the local community should at least help itself and not leave all to be done by the State. In this same bill provision was made for admitting girls for whom Boston made no provision for yet another ten years. With increasing faith in common schools as conducive to local self-government and essential to university education, he did not relax his efforts to found the best seminary of the United States. Into this "seminary," the University of Virginia, he infused so much of his own progressive spirit that we can best trace his advanced ideas in her pioneer achievements. Of these the following enumerated without elaboration will prove sufficient:

I. GOVERNMENT.

1. Its totally democratic form, with no officer higher than a chairman with powers delegated by the Faculty or prescribed by the Visitors.
2. Self-government of the students and the development of the honor system, in very recent years engrafted upon some Eastern institutions.

II. STUDIES AND DEGREES.

1. The abolition of the fixed curriculum with the consequent introduction from the very beginning of the elective system.
2. Elimination of the time-element in the requirements for graduation, as degrees were made to depend upon the accomplishment of a certain amount of work without reference to the time required for its completion.
3. No entrance examinations. All tests were to be applied, not for the purpose of keeping young men from entering upon their studies, but at the end of their collegiate careers to determine their fitness to wear the University's honors.
4. Substitution of rigid written examinations for oral tests.
5. Making the degree of Master of Arts an earned degree and not a degree given in course or for the sake of honor.
6. The total abolition of all honorary degrees.

III. INSTRUCTION.

1. Requiring history and geography in connection with the study of the ancient languages.
2. Making modern languages coordinate from the first with ancient languages.

3. Providing for the study of Anglo-Saxon.
4. Projecting for undergraduates the laboratory method of studying physics.
5. Providing for the applications of mathematics.

IV. SPIRITUAL and PHYSICAL WELFARE of the STUDENTS.

1. Provisions for physical culture and military training.
2. Setting aside a choice room in the principal building for religious worship.
3. Making all religious exercises voluntary.

But the impression should not be left that Jefferson on his part worked without precedent or experience. His general interest in education and his persistent labors to the end that his land might be wiser are directly traceable to his own education and acquired wisdom. After good preliminary training he entered upon the courses offered at William and Mary College, to which, in spite of his reflection upon its colonial curriculum, he owed his first impulse to higher learning and scientific investigation. Perhaps it is not paradoxical to say that the very limitations of the William and Mary curriculum ministered to his mental independence and aspirations. Certainly to his Alma Mater and to the stirring debates of the old capital are due in large measure his zeal for the law and greater ardor in statesmanship. In Williamsburg and Paris he pecu-

liarily enjoyed the companionship of learned men. Unwittingly, in discussing the plan for the removal of the University of Geneva to Virginia, he reveals the personal motive that induced him later to urge the location of the University of Virginia at Charlottesville. "I should have seen with peculiar satisfaction," said he, "the establishment of such a mass of science in my country, and should probably have been tempted to approach myself to it by securing a residence in its neighborhood at those seasons of the year at least when the operations of agriculture are less active and interesting."

The most noteworthy result of all his education is the development of his love of liberty. On his coat of arms the legend bears testimony to this liberty and his own inscription for his tomb records again his struggle for the liberty of country, church, and school. There were for him no prescribed forms. The past delivered to him no binding traditions. His reverent knee bowed at no altars erected merely by custom. The hurrying changes of his day, when a new order was inaugurated, encouraged his freedom and independence. Untethered by the conditions of an age gone, he was exhilarated by the prospect of the age immediately before him. No mere practical man dealing dully with to-day's problems, he turned with keen and open mind to the future. The problems he foresaw interested him, and he turned with the joy of combat to warding off dangers, evading obstacles, meeting unavoidable

difficulties, and preparing for new triumphs. His face was futureward and aglow with the spirit of exploration and the enthusiasm of conquest. While his neighbors—the Clarks and Lewis—at his suggestion were exploring new territory adjacent to the established colonies, or Monroe and Livingston were executing his large plans to add much of this territory to his country, his mind was exploring undiscovered or unexploited realms of knowledge lying out beyond but near his well mapped fields. Across the tract where he was master innumerable paths led, beckoning him, as it were, to new provinces of learning. Without prejudice against any form of investigation and knowledge, apparently without partiality for any but with interest in all, he seems to have gone on many a quest for truth. It is this modern day knighthood of knowledge that seems the most attractive quality of this unexplained seer.

Jefferson's versatility is as surprising in its manifestations as it was successful in its achievements. Not a little about great things, but much about many things, both great and small, seems to have been his controlling principle. His attention was easily attracted—he had that wise curiosity that leads to knowledge—and held until he had added something of reasonable conjecture and pointed the way to more ample acquisition. It was to this unquenchable spirit of investigation and research that Jefferson was indebted for his unusual attainments. A bare suggestion of the extent and variety

of these attainments will hint the fullness of his mind without suggesting bounding limits.

With the conviction that every new language gave him the mastery of a new principality of lore, he turned with well-directed and persistent zeal to modern and ancient tongues. But he did not neglect his mother tongue. He never disparaged English. It was in his opinion mere affectation to use Latin where English would be far more serviceable, as, for instance, in all diplomas, certificates, etc., of the University of Virginia. At no time in the history of that institution have her honors been conferred in a dead language, too frequently misread by inept officials, heard without intelligence by a gaping audience, and hardly translatable by the fledgling graduate. Given at times to an over-amplified and elaborated prose, he could make himself clear as well in a robust, direct, and simple English—a plain language in which truth may be plainly spoken. But English was to him more than a vehicle of thought. Independence of England was not independence of English. Of this he spoke with historic pride. There was no break in the language and, therefore, none in its continuous history. This he was the first American to recognize when he declared Anglo-Saxon merely a stage in the growth of our mother tongue. He made his new discovery known and with this asseveration gave at once the proof in his unique "Essay on the Anglo-Saxon." With this significant conclusion he reached another—that

Anglo-Saxon should be studied in his University, thus anticipating all America in providing, in an institution of learning, for the study of Old English.

His services in France and his travel in Italy had made him acquainted with both French and Italian. The former he used with ease both in conversation and writing, the latter he wrote with reasonable accuracy and probably spoke with practical efficiency.

Nor was he misled into any trivial estimate of these modern tongues as mere courtly accomplishments or useful additions to a tourist's outfit. The literatures they unlocked were too important, the discipline they furnished too invigorating for this, and, therefore, in the University of Virginia modern languages, including German, French, Italian, and Spanish were given a place coordinate with that of the ancient languages. This place they have ever since held though Jefferson's plan of having at least one dining-hall where nothing but French should be spoken was never put into effect. In the study of these languages he desired not only the mastery of the language and some introduction into its literature, but also a helpful knowledge of the history and geography of those countries where the language was used, thus anticipating the attention now demanded for the culture-history of a nation. This was his chief addition to the study of ancient languages, for here, too, he insisted upon the teaching of history and geography parallel with the study of the language itself.

Jefferson acquired at college and maintained by exercise through a long life a scholarly familiarity with these ancient languages, and found, no doubt, that from their history he drew much experience for ready use in considering the problems of his own new land. So fixed was Latin in his educational scheme that familiarity with that language was to be made the chief study of his projected high schools and required of all aspirants for the University's honors. He introduced Hebrew, not for its direct or comparative linguistic value so much as preparatory for a first hand study of "a man's relation to his Maker," which was, in his opinion, the most important matter that could engage a man's attention.

This zealous student by no means exhausted his interests by this attention to languages. In pure mathematics his attainments may not have been large, but he did not withhold his homage from this "Queen of the Sciences," though he was on more familiar terms with her practical activities. From his father he had learned one application of this science, to surveying, and from this he advanced to other applications. Physico-Mathematics, or, as it afterwards came to be known at the University of Virginia, Mixed Mathematics, was provided for at the very beginning, and from it he promised much good to the University. In this, too, he evinced his interest in other sciences and more particularly in the arts to which these sciences ministered. In the midst of absorbing, administrative and diplomatic

duties he found time to manifest interest in half-dozen branches of research.

From France, for instance, he writes to one of his friends, enclosing some old almanacs in which are preserved, to use his own words, "some of the most precious things in Astronomy." After his return to America he caused to be constructed an observatory on the site now occupied by the excellent McCormick Observatory. This observatory erected by Jefferson was probably the first college observatory in America. Of Chemistry he writes that air and fire are the two principal fields of research; and later again he becomes so interested in air currents, pressure, and temperature that with two of his friends he begins to keep a record for comparison, and thus gives the hint for the present practical study of Meteorology. Botany pays him the compliment of designating by his name some species which he first reported. To Palæontology, a peculiarly attractive field to him, he drew the attention of many of his friends. But more than in experimental and descriptive sciences he was concerned with all kinds of mechanical devices and appliances. Space fails in which to describe his folding ladder, improved polygraph and household conveniences, but a curious interest attaches to such investigations of experiments as those made with screw propellers and with submarine explosives.

In no art, however, were his researches more fruitful in lasting results than in Architecture.

That the history of American architecture would not be complete without mention of his labors is by no means so significant as this fact, that no architect in America has left a group of buildings so harmonious or satisfying as the University of Virginia. His confidence in architectural environment as a force in education was so great that he did not hesitate to use all available moneys to provide fitting homes for his faculty and attractive surroundings for his students. To this end he spared no pains in the minutest details of artistic embellishment. Monticello has been pronounced by a competent authority the most beautiful colonial home in America; and in the neighborhood of Monticello are other homes, erected by his friends with his aid and advice, that almost rival his own. The Capitol in Richmond was copied by him from the Maison Carrée of Nîmes.

It is not surprising that Jefferson, who believed so unwaveringly in the educational influence of one art, should have desired music and other forms of art included in his University scheme. But it must not be forgotten that all this environment and this schedule of studies were a means to the high end of citizenship. To all pertaining to this, his mind turned naturally. In the law he strove for a reform of its barbarous terminology and for a sensible simplification of its mystifying convolutions. He wished the people to understand the form of government under which they lived, and to have all forms of court practice

and legislative procedure brought so far as possible within their comprehension. He particularly desired, therefore, the study of Ideology, a term he had borrowed to include grammar, rhetoric, ethics, and belles-lettres.

To his last days new enterprises and new discoveries entertained him. He never grew so old as to lose the desire to be abreast of his times. His spirit of inquiry was revived by every novelty, and gave to his declining years, the freshness and vivacity of youth. This perpetual rejuvenation gave him a mortal life beyond the grave, so that to-day we still wonder at his attainments, and praise him most when, painfully moving along some highway of thought, we pause to note that here, too, Jefferson was a pioneer.

Charles W. Kent

Declaration Signers From the Emmet Collection

(Southern Group representing Delaware, Virginia, North Carolina and Georgia.)

Reproduced from the original etchings and water-color drawings by H. B. Hall in the complete set of signers of the Declaration of Independence, collected by Dr. Thomas Addis Emmet, and deposited in the Lenox Library, New York. The portraits in this group are not included in the Independence Hall collection. It should be noted, however, that some of them, are derived from sources of questionable authenticity.

Cæsar Rodney (1730-1783) was born at Dover, Delaware. He inherited from his father, William Rodney, who came over with Penn, a large estate. He was appointed High Sheriff at the age of twenty-eight, and afterwards became a Justice of the Peace and Judge of the Lower Courts. In 1762 he represented his County in the Legislature, and in 1765 was sent to the Stamp Act Congress at New York. In 1769 he was elected Speaker of the House and was appointed Chairman of the Committee of Correspondence. In 1774 he was a delegate to the General Congress and the following year was made a brigadier-general. He was active in providing supplies for the State Troops at the commencement of the Revolutionary War, and was in active service in 1777 commanding the brigade of the Delaware line, near Princeton. In the fall of 1777 he was again elected to Congress, but being also elected President of the State of Delaware he chose to accept the latter office, holding it for four years (1778-1782). When his colleagues, McKean and Read, were divided upon the question of voting for the Declaration of Independence, Rodney brought Read around to his way of thinking, and secured his affirmative vote, thus securing that union among the colonies, so important to the cause of Independence.

Button Gwinnett (1731-1777) was born in England and emigrated to Charleston, South Carolina, in 1770. Two years later he bought a large plantation on St. Catherine's Island in Georgia and devoted himself to agriculture. In 1776 he was

elected to the General Congress. In 1777 he was appointed a member of the State Constitutional Convention. Subsequently, he was chosen President of the Provincial Council. In consequence of a quarrel about military matters, he had a duel with General McIntosh, in which he was mortally wounded, May 15th, 1777, and died twelve days later.

John Penn (1741-1788) born in Caroline County, Virginia. He read law with his relative, Edmund Randolph, and was admitted to the bar at the age of twenty-one. He settled in Greenville County, North Carolina, in 1774, and was a member of the Continental Congress from 1775 to 1776 and from 1778 to 1780. During the invasion of North Carolina by Cornwallis, he was placed in charge of public affairs, performing the duties of his office with great benefit to the Commonwealth. He was appointed Receiver of Taxes for the State of North Carolina in 1784, but resigned the office after holding it for a few weeks.

Lyman Hall (1724-1790) was born in Connecticut. He was graduated from Yale College in 1747. After studying medicine, he established himself as a physician in Sunbury, Ga. He was a member of Congress from Georgia from 1775 to 1780. He was elected Governor of Georgia in 1783. His property was confiscated by the British when they were in temporary possession of Georgia, in 1780.

Francis Lightfoot Lee (1734-1797) For biographical sketch see "The Virginia Signers," Vol. VIII.



CAESAR RODNEY



FRANCIS LIGHTFOOT LEE



JOHN PENN



BUTTON GWINNETT



LYMAN HALL

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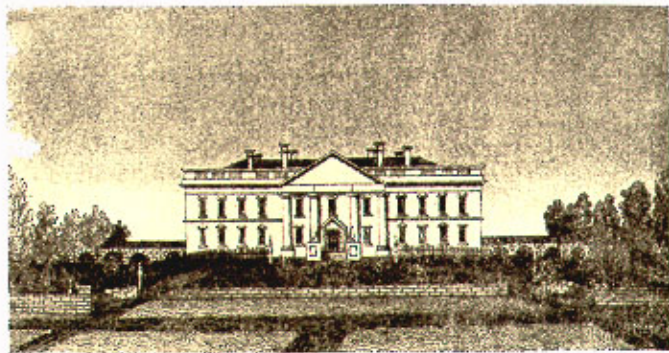
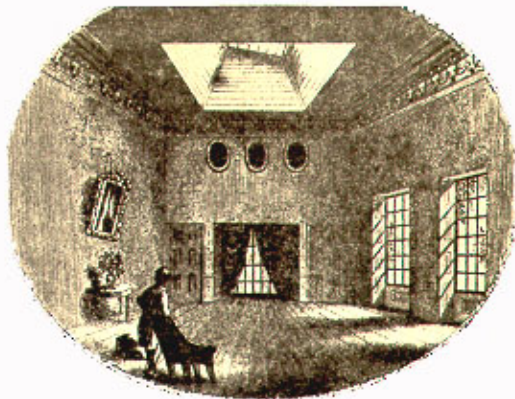
Jefferson's Mementoes

Reproduced from the Jefferson Medal and Original Engravings.

With the exception of the medal, which was produced from a cast of the coin struck in 1802, these illustrations are taken from quaint old engravings, illustrating places of interest in Jefferson's life.

The neighborhood of his birth and scene of his early years, the old mill at Shadwell, Va., is given beside the room at Monticello in which he died July 4th, 1826.

The curious representations of the Executive mansion during Jefferson's administration recalls the period of his highest triumphs as head of the newly united nation.



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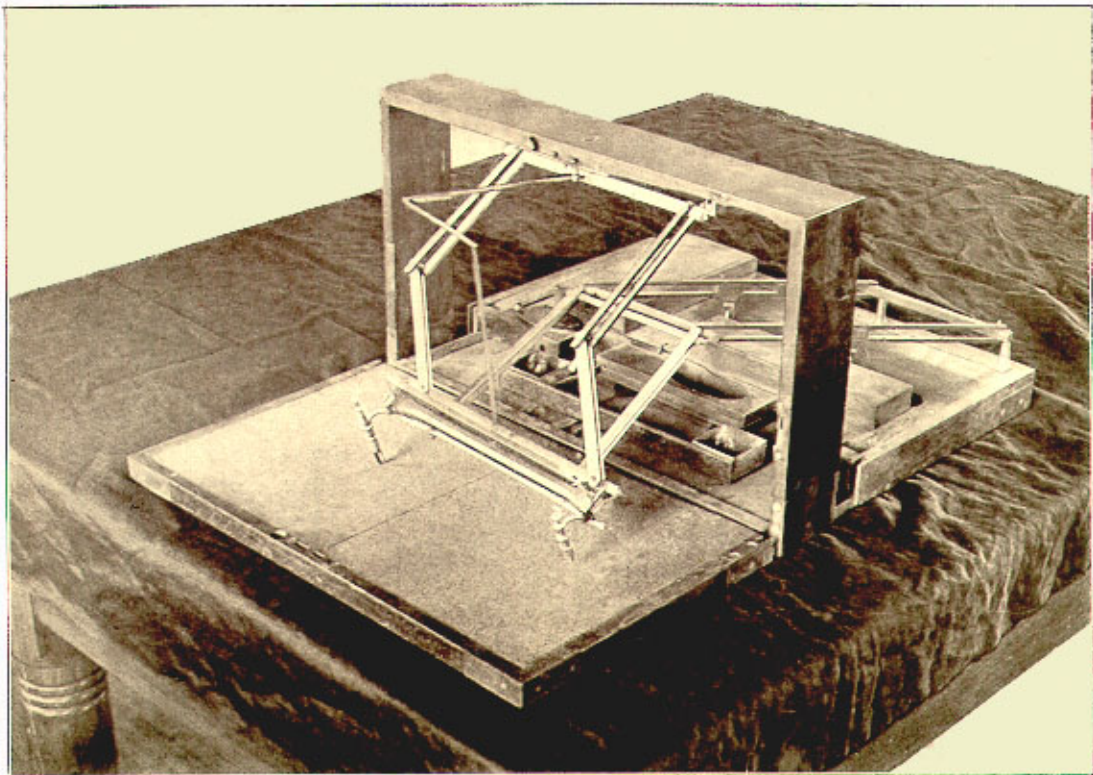
The Polygraph

Reproduction from one of the two Contrivances used by Jefferson in his lifetime, and now in the Rouss Laboratory, University of Virginia.

To this ingenious little machine historians and biographers of Jefferson are much indebted for the preservation of his voluminous manuscripts. During the last twenty years of his life Jefferson used it constantly to duplicate his letters, papers and other miscellaneous writings. This polygraph, or stylograph as Jefferson sometimes called it, is a cleverly contrived writing desk with duplicate tables, pens and inkstands. The pens are connected at a fixed distance by a system of jointed parallelograms, a linkwork which causes them to make simultaneous impressions.

Thus, two identical pages are produced at the same time with no extra fatigue on the part of the writer. The weight of the pens and connecting linkwork is supported by delicate spring wires from a silver arm extending from the frame of the box above, which is so planned that it is not in the way of the writer. (See description of the Polygraph, Vol. XVIII, pages 176-177.)

The two polygraphs used by Jefferson are owned respectively by the University of Virginia and the American Philosophical Society of Philadelphia.



Earliest Known Letter of Jefferson

This letter was written by Thomas Jefferson to John Harvey under date of January 14th, 1760. It was originally in the possession of George Wythe Randolph, of Richmond, Va. Written in the seventeenth year of his life this letter is of greatest interest to the student and reader alike of Jefferson. At the time it was indited John Harvey was Jefferson's guardian. The original letter seems to have disappeared. Application to libraries, private collectors, antiquaries has availed nothing. Even his descendants can give no clue to the original manuscript of this earliest known letter of Jefferson.

To John Harvey at Bellemont.

Shadwell, January 14, 1760.

Sir:—I was at Colo. Peter Randolph's about a Fortnight ago, and my schooling falling into Discourse, he said he thought it would be to my Advantage to go to the College, and was desirous I should go, as indeed I am myself for several Reasons. In the first place, as long as I stay at the Mountain, the loss of one-fourth of my Time is inevitable, by Company's coming here and detaining me from School. And likewise my Absence will in a great measure, put a Stop to so much Company, and by that Means lessen the Expenses of the Estate in Housekeeping. And on the other Hand by going to the College, I shall get a more universal Acquaintance, which may hereafter be serviceable to me: and I suppose I can pursue my Studies in the Greek and Latin as well there as here, and likewise learn something of the Mathematics. I shall be glad of your opinion, And remain, Sir, your most humble servant,

Thomas Jefferson, Jr.

A CONTRIBUTION
TO A
BIBLIOGRAPHY
OF
THOMAS JEFFERSON

COMPILED BY
RICHARD HOLLAND JOHNSTON

PREFACE.

The accompanying work is an attempt, in the main, to indicate the books and articles in periodicals in the Library of Congress relating to Thomas Jefferson. Entries of similar matter from other sources are made in several instances, these being indicated by an asterisk. The compilation is liable to all the criticisms that can be urged against the best work of its kind, as to scope, arrangement and form of entry, but may have, in addition, faults of its own which may be partly explained by a degree of haste in its preparation which was rendered necessary by circumstances.

The subject has been followed along the highways of literature, though the compiler is conscious that in the byways, especially in the pamphlet literature of Jefferson's day, important material can be found. The following sources, however, have been examined with some care: Sabin, "Bibliotheca Americana"; Winsor's "Narrative and Critical History of America", and his "Reader's Handbook of the American Revolution"; Larned's "Literature of American History"; Channing and Hart's "Guide to the Study of American History"; the works of John Fiske; Foster's "References to the History of Presidential Administrations"; Sparks' "Topical Reference Lists"; Richardson's "Writings on American History", 1902; Oettinger's "Bibliographie Biographique Universelle"; Tompkins's "Bibliotheca Jeffersoniana"; Griffin's "Bibliography of American Historical Societies"; the catalogues of the British Museum, John Carter Brown, Peabody Institute, and Astor libraries; the catalogues of the Biblioteca della Camera dei Deputati, Italy; as well as those of the American Antiquarian, New York, Pennsylvania, and Massachusetts historical societies; Ford's "Bibliography of the Continental Congress"; Greely's "Public Documents of the First Fourteen Congresses"; and Poole's, the Cumulative, and Jones' indexes to periodical literature.

While letters to and from Jefferson, his messages of transmission, materials to be found in histories of the period, biographies and writings of contemporaries, in biographical dictionaries, and writings

Preface

of Jefferson which were greatly altered by others before appearing in print, are not included, as leading too far afield, exceptions will be noted where their relative importance seems to demand them.

The arrangement is chronological, entries being made for all editions under the date of the first appearance of the work in print. A brief index will furnish a clue to any given work.

R. H. J.

Library of Congress,
WASHINGTON, D. C., May 6th, 1905.

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PART I.—JEFFERSON'S WRITINGS

Collected Works

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Memoirs, Correspondence, and Private Papers of Thomas Jefferson, Late President of the United States. Now First Published from the Original Manuscripts. Edited by Thomas Jefferson Randolph. London: Henry Colburn & Richard Bentley, 1829. 4 vols. 8vo.

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Mélanges Politiques et Philosophiques. Extraits des Mémoires et de la Correspondance de Thomas Jefferson, Précédés d'un Essai sur les Principes de l'École Américaine, et d'une Traduction de la Constitution des États-Unis, avec un Commentaire tiré, pour la plus grande partie, de

l'Ouvrage Publié, sur cette Constitution, par William Rawle, LL.D. Par L. P. Conseil. Paris: Paulin, 1833. 2 vols 8vo.

An abridged French translation of the Randolph edition.

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Part of a proposed German translation of the Randolph edition. Contains the Memoir; Summary View; Letter to Wells, May 12, 1819; Bill Abolishing Capital Punishment in Certain Cases; Jefferson's Summary of His Services to Humanity; and letters of Washington to Jefferson, October 13, 1789, and November 30, 1789.—translated from the first 146 pages of the Randolph edition. The Appendices to the Memoir are not always printed in editions of his works.

1854

The Writings of Thomas Jefferson: Being His Autobiography, Correspondence, Reports, Messages, Addresses, and Other Writings, Official and Private. Published by the Order of the Joint Committee of Congress on the Library, from the Original Manuscripts Deposited in the Department of State. With Explanatory Notes, etc., by the Editor, H. A. Washington. Washington, D. C.: Taylor & Maury, 1853-54. 9 vols. 8vo.

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In Virginia. House of Burgesses. Journal of the House of Burgesses, General Assembly, Begun and Held at the Capitol, in the City of Williamsburg, on Monday, the Eighth Day of May, in the Ninth Year of the Reign of Our Lord George the Third, by the Grace of God, of Great Britain, France, and Ireland, King, Defender of the Faith, etc., Annoque Domini 1769. [Williamsburg: Printed by William Rind, 1769]. 42 pages 4to (p. 4).

The first public paper drawn by Jefferson. See letter to Wirt, August 15, 1815. Resolutions as adopted were modified by Nicholas.

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The Report consisted of the resolutions appointing a Committee of Correspondence and Inquiry for Virginia. For the circumstances of their writing, see "Writings of Jefferson" (Jeff. Mem. Assoc. ed.), 1: 7, 8. The resolutions are reprinted in Wirt's "Life of Patrick Henry" (Philadelphia 1818), pp. 87, 88.

1774

A Summary View of the Rights of British America Set Forth in Some Resolutions Intended for the Inspection of the Present Delegates of the People of Virginia Now in Convention. By a Native and Member of the House of Burgesses. Williamsburg, Va.: Printed by Clementina Rind, 1774. 23 pages 12mo.

The Library of Congress has Jefferson's copy with his name on the title-page, and manuscript notes in the body of the pamphlet. Concerning this copy see letter to Meriwether Lewis, October 19, 1804.

The Same. Williamsburg: Printed: Philadelphia: Reprinted by John Dunlap, 1774. 23 pages 12mo.

The Same. Williamsburg: Printed by Clementina Rind. London: Reprinted for G. Kearsly, 1774, xvi, 5-44 pages 8vo.

The Same. Second edition. Williamsburg: Printed by Clementina Rind. London: Reprinted for G. Kearsly, 1774. xvi, 5-44 pages 8vo.

In the Virginia State Library. These two editions have Preface by Arthur Lee, "To the King," signed "Tribunus," Compare Summary View with Resolutions of Albemarle County, July 26, 1774, found in Force's Archives, 4th Series, 1: 638. The Summary View is reprinted in Randolph's edition, Rapp's translation, and in subsequent editions, and in American Historical Leaflets, No. 11. See "Writings of Thomas Jefferson" (Jeff. Mem. Assoc. ed.), 1: 11-13.

A Dialogue Between a Southern Delegate and His Spouse on His Return

Home from the Grand Continental Congress. A Fragment Inscribed to the Married Ladies of America by Their Most Sincere and Affectionate Friend and Servant, Mary V. V. Printed in the year 1774. 14 pages 8vo.

"This tract, which is in verse, is supposed to have been written by Jefferson." Manuscript note in J. B. Chandler's copy. See M. Rev. LI: 263. Sabin, 19,933.

1775

Virginia. House of Burgesses. To his Excellency the Right Honourable John, Earl of Dunmore, His Majesty's Lieutenant, Governor-General, and Commander-in-Chief of the Colony and Dominion of Virginia, and Vice-Admiral of the Same: The Address of the House of Burgesses. In Virginia. House of Burgesses. The Proceedings of the House of Burgesses of Virginia, Convened in General Assembly, on Thursday the First Day of June, 1775. Will Fully Appear in Their Journals, Printed at Large; but as It Was Judged Necessary that the Most Material Transactions Should Be Seen in One Connected and Distinct Point of View, the House Ordered that These Should Be Published in a Pamphlet, and They Are Contained in the Following Sheets. Williamsburg: Printed by Alexander Purdie, 1775. 48 pages 8vo (pp. 5-8).

Jefferson claims the authorship. See "Writings of Thomas Jefferson" (Jeff. Mem. Assoc. ed.), I: 14. Printed also in Force's Archives, 4th Series, II: 1,204.

* U. S. Continental Congress. The Several Assemblies of New Jersey, Pennsylvania, and Virginia, Having Referred to the Congress a Resolution of the House of Commons of Great Britain, Which Resolution Is in These Words: . . . [Philadelphia: W. & T. Bradford, 1775.] 8 pages 8vo.

Observations on Lord North's motion. See "Writings of Thomas Jefferson" (Jeff. Mem. Assoc. ed.), I: 17. The draft of this paper, in his own handwriting, is in the Jefferson manuscripts in the Library of Congress.—Ford, Bibliography of the Continental Congress.

* United States. Continental Congress. A Declaration by the Representatives of the United Colonies of

North America, Now Met in General Congress at Philadelphia, Setting [!] Forth the Causes and Necessity of Their Taking Up Arms. Philadelphia: Printed by William and Thomas Bradford, 1775. 15 pages 8vo.

Ford, Bibliography of the Continental Congress.

For Jefferson's statement regarding the drafting of this paper, see "Writings of Thomas Jefferson" (Jeff. Mem. Assoc. ed.), I: 15. The paper differs from Jefferson's draft, as Jefferson's work was recast by Dickinson.

The Same. [Reprinted for Richard W. Roche by J. Munsell. Albany, 1865.] 4to.

The Library of Congress has copies: Philadelphia: Printed; Watertown: Reprinted and Sold by Benjamin Edes, 1775 15 pages 8vo.—Philadelphia: Printed by Wm. & Tho. Bradford; Bristol: Reprinted by W. Pine, 1775. 18 pages 16mo.—London: Printed in the Year 1775. 32 pages 8vo.

1776

Virginia. Constitutional Convention, 1776. The Constitution, or Form of Government, Agreed to and Resolved Upon by the Delegates and Representatives of the Several Counties and Corporations of Virginia. In Virginia. Constitutional Convention 1776. Ordinances Passed at a General Convention of Delegates and Representatives, from the Several Counties and Corporations of Virginia, Held at the Capitol, in the City of Williamsburg, on Monday, the 6th of May, Anno Dom., 1776. Williamsburg: Printed by Alexander Purdie, Printer to the Commonwealth, [1776]. 44 pages square 8vo (pp. 5-15).

The preamble (pp. 5-7) is by Jefferson. See letter to Augustus B. Woodward, April 3, 1825; and article by W. C. Ford, in *The Nation*, LI: 107.

Declaration of Independence. In Congress, July 4, 1776. A Declaration by the Representatives of the United States of America, in Congress Assembled. Philadelphia: Printed by John Dunlap. Broadside.

Three copies are in the Library of Congress. One was attached to the Manuscript Journals. The copy in the Wash-

Jefferson's Works

ington Papers was enclosed in a letter from John Hancock, dated July 6. Thus the paper must have been printed on the 5th or 6th, and is, in all probability, the original issue.—From Ford's bibliographical notes to Ford's Bibliography of the Continental Congress.

For Jefferson's statement of his part in the writing of the Declaration, see "Writings of Thomas Jefferson" (Jeff. Mem. Assoc. ed.), I: 27 et seq., where a facsimile of Jefferson's rough draft from the original document in the Department of State is given. Facsimiles of the Declaration as adopted are to be found in Force's Archives, 5th Series, Vol. I, and in "The Declaration of Independence of the United States of America; and Washington's Farewell Address to the People of the United States, 1796." Boston: Printed by Order of the City Council, 1876. 57 pages 4to. The facsimile is from the original draft, with the corrections as made by John Adams and Benjamin Franklin, from the Patent Office, Washington, D. C.

A manuscript copy made by Jefferson for R. H. Lee (see letter to Lee, Philadelphia, July 8, 1776) is in possession of the American Philosophical Society.

The Declaration was immediately published in all the Colonies. It was also published in the Gentleman's Magazine, (London), XLVI: 361, 362, and in the London Annual Register for 1776, p. 261. A draft by Jefferson, from the papers of George Wythe, with the adopted document in parallel columns, was printed in Niles's Register (1813), IV: 281-284. No attempt can be made here to follow the work bibliographically.

For facts relating to the adoption, see Winsor's Narrative and Critical History of America, VI: 262-269; Proceedings of the Massachusetts Historical Society, 2d Series (1885), I: 273; Scribner's Monthly (1876), XII: 289-301; Potter's American Monthly (1876), VI: 341-344.

An Act Declaring Tenants of Lands or Slaves in Taille to Hold the Same in Fee Simple. 1st Virginia. General Assembly. At a General Assembly, Begun and Held at the Capitol, in the City of Williamsburg, on Monday the Seventh Day of October, in the Year of Our Lord One Thousand Seven Hundred and Seventy-Six, and in the First Year of the Commonwealth. Williamsburg: Printed by Alexander Purdie, Printer to the Commonwealth [1776]. 56 pages folio (p. 37).

Printed also in Collections of the Public Acts of Virginia, Richmond, 1785. 235 pages folio (p. 45); and in Hening's Statutes at Large from 1619. 13 vols.

printed in various places, 1819-1823. IX: 226. For Jefferson's draft as amended, see "Writings of Thomas Jefferson" (Jeff. Mem. Assoc. ed.), I: 53-55.

An Act for Raising Six Additional Battalions of Infantry on the Continental Establishment. 1st Virginia. General Assembly. At a General Assembly, Begun and Held at the Capitol, in the City of Williamsburg [Monday, October 7, 1776] . . . Williamsburg: Alexander Purdie [1776]. 56 pages folio (pp. 14-16).

Reported by Jefferson, October 28, and passed November 2. As printed, some clauses dropped from Jefferson's draft. See also Hening's Statutes at Large. IX: 179.

The Committee Appointed to Digest and Methodize the Resolutions Entered into by the Committee of the Whole, Having Performed That Service, Brought in Their Report: [On Canadian Affairs]. 1st United States. Continental Congress. Journals of Congress. Containing their Proceedings from January 1, 1776, to January 1, 1777. Published by Order of Congress. York-Town [Pa.]: Printed by John Dunlap, 1777. 520 pages 8vo (II: 216-220).

The Committee, of which Jefferson was chairman, was appointed June 15, 1776. See "Journals," II: 215. The report as printed varies somewhat from Jefferson's draft.

Resolution [to Encourage Desertions of Hessian Officers.] 1st United States. Continental Congress Journals . . . York-Town [Pa.]: Printed by John Dunlap, 1777. 520 pages 8vo (II: 329, 330).

Jefferson, as chairman, reported this resolution August 27, 1776.

An Act for Providing Against Invasions and Insurrections. 1st Virginia. General Assembly. At a General Assembly, Begun and Held at the Capitol, in the City of Williamsburg, on Monday the Fifth Day of May, in the Year of Our Lord One Thousand Seven Hundred and Seventy-Seven, and in the First Year of the Commonwealth. Williamsburg: Printed by Alexander Purdie, Printer to the Commonwealth [1777]. 34 pages folio (pp. 13-16).

The Library of Congress has Jefferson's copy.

Jefferson was appointed chairman of the Committee to bring in such a bill, May 9, 1777. See *Virginia Journals, 1777*, p. 6. Reprinted in the Report of the Committee of Revisers, p. 6 (see *post*, p. 10); Collection of the Public Acts of Virginia, 1785, pp. 52, 53; Hening's Statutes at Large, x: 294. Mr. Jefferson presented to the House (May 10), according to order, a bill, etc. See *Virginia Journals, 1777*, p. 8.

An Act Limiting the Time for Continuing the Delegates to General Congress in Office, and Making Provision for Their Support and for Other Purposes. *In Virginia. General Assembly.* At a General Assembly Begun and Held at the Capitol, in the City of Williamsburg [Monday, May 5, 1777]. . . . Williamsburg: Alexander Purdie, [1777]. 34 pages folio (p. 17).

Jefferson was appointed sole member of a committee to bring in this bill, May 12, 1777. See *Virginia Journals, 1777*, p. 9. Amended October 20, 1777, and the bill, with some further changes, is reprinted in the Report of the Revisers, pp. 9, 10.

1778

Mr. Jefferson Reported from the Committee Appointed to Draw up What Is Proper to Be Offered at the Conference Proposed with the Senate, on the Subject Matter of Their Amendments to the Resolution of This House for Paying Thomas Johnson the Sum of £15 5s. 6d. [December 4, 1777]. *In Virginia. House of Delegates. Journal of the House of Delegates of Virginia. Anno Domini, 1778. Williamsburg: Printed by Alexander Purdie, Printer to the Commonwealth [1778].* 193 pages 8vo (pp. 56, 57).

Reasons to Be Offered at the Conference to Be Desired of the Senate in Answer to Their Reasons Delivered at the Last Conference. *In Virginia. House of Delegates. Journal (1778).* . . . Williamsburg [1778]. 193 pages 8vo (pp. 114-117).

An Act Appointing the Place for Holding the High Court of Chancery and General Court, and Empowering the Said High Court of Chancery to Appoint Their Own Serjeant at Arms. [January 20, 1778]. *In Virginia. General Assembly.* At a General

Assembly, Begun and Held at the Capitol, in the City of Williamsburg, on Monday the Twentieth Day of October, in the Year of Our Lord One Thousand Seven Hundred and Seventy-Seven, and in the Second Year of the Commonwealth. Williamsburg: Alexander Purdie, Printer to the Commonwealth [1778]. 40 pages folio (p. 27).

The Library of Congress has Jefferson's own copy of the Acts.

"Mr. Jefferson presented to the House according to order" this bill on January 20, 1778. See *Virginia, House of Delegates. Journal, 1778*, p. 129.

An Act for Giving Certain Powers to the Governor and Council [Passed January 22, 1778]. *In Virginia. General Assembly.* At a General Assembly, Begun and Held at the Capitol, in the City of Williamsburg [October 10, 1777]. . . . Williamsburg: Alexander Purdie [1778]. 40 pages folio (pp. 35, 36).

See also Report of Revisers, chap. 7, p. 8.

An Act Giving Speedy Remedy to the United States against Defaulters [May 19, 1778]. *In Virginia. General Assembly.* At a General Meeting Begun and Held at the Capitol, in the City of Williamsburg, on Monday the Fourth Day of May, in the Year of Our Lord One Thousand Seven Hundred and Seventy-Seven. Williamsburg: Alexander Purdie, Printer to the Commonwealth [1778]. 15 pages folio (p. 11). See *Virginia. House of Delegates Journal, 1778*, p. 14.

The Library of Congress has Jefferson's copy.

An Act to Attaint Josiah Philips and Others unless They render Themselves to Justice within a Certain Time. [May 28, 1778]. *In Virginia. General Assembly.* At a General Meeting Begun and Held at the Capitol, in the City of Williamsburg [May 4, 1778]. . . . Williamsburg [1778]. 15 pages folio (p. 12).

Jefferson, Smith, and Tyler were the committee appointed May 4, 1778, to bring in this bill. See *Journals*, p. 33.

On this bill see letters to Wirt, Monticello, August 14, 1814, May 12, 1815; to

Girardin, March 12, 1815; Elliot's Debates, III: 66.

1779

An Act Concerning Escheats and Forfeitures from British Subjects, [May 27, 1779]. In Virginia. General Assembly. Acts Passed at a General Assembly Begun and Held at the Capitol, in the City of Williamsburg, on Monday, the Third Day of May, in the Year of Our Lord One Thousand Seven Hundred and Seventy-Nine. Williamsburg: Printed by John Dixon and Thomas Nicolson [1779]. 57 pages 4to (pp. 28-31).

The Library of Congress has Jefferson's copy.

Jefferson was appointed to prepare the bill, May 27, 1779, and reported the same day. See "Journal," 1779, pp. 30, 32. Some amendments were made by the committee. The bill in the "Report of the Revisers" on this subject, p. 22, is not this bill.

Answer to Notification of Appointment as Governor. In Virginia. House of Burgesses. Journal of the House of Burgesses of Virginia, Anno Domini, 1779. Williamsburg: Printed by John Clarkson and Augustine Davis, Printers to the Commonwealth [1779]. 78 pages 8vo (p. 37).

An Act for the Removal of the Seat of Government. In Virginia. General Assembly. Acts Passed at a General Assembly Begun and Held at the Capitol, in the City of Williamsburg [May 3, 1779]. Williamsburg: John Dixon and Thomas Nicolson [1779]. 57 pages 8vo (pp. 38, 39).

See also "A Collection of the Public Acts of Virginia." Richmond: Thomas Nicholson and William Prentis, 1785. 235 pages folio.

This bill was proposed by Jefferson in 1776 (see "Journals," p. 51), and passed in 1779 with some amendments. See "Writings of Thomas Jefferson" (Jeff. Mem. Assoc. ed.) I: 60.

1781

* By His Excellency Thomas Jefferson, Esq., Governor of the Commonwealth of Virginia: A Proclamation [on Paroles]. Richmond, 1781.

The original document is in the Virginia State Archives at Richmond and is "accompanied by a copy of the same, dated

at Richmond, but printed at Charlottesville, the government printing-press and other valuable property having been removed to that place for safety." Calendar of State Papers of Virginia, I: 445. Jefferson's original draft, on the back of a letter from Archibald Cary, Esq., is also in the Virginia collection.

1782

Notes on the State of Virginia; Written in the Year 1781, Somewhat Corrected and Enlarged in the Winter of 1782, for the Use of a Foreigner of Distinction, in Answer to Certain Queries Proposed by Him Respecting: 1, Its Boundaries; 2, Rivers; 3, Seaports; 4, Mountains; 5, Cascades and Caverns; 6, Productions, Mineral, Vegetable, and Animal; 7, Climate; 8, Population; 9, Military Force; 10, Marine Force; 11, Aborigines; 12, Counties and Towns; 13, Constitution; 14, Laws; 15, Colleges, Buildings, and Roads; 16, Proceedings as to Tories; 17, Religion; 18, Manners; 19, Manufactures; 20, Subjects of Commerce; 21, Weights, Measures, and Money; 22, Public Revenue and Expenses; 23, Histories, Memorials, and State Papers. [Anonymous.] Paris, 1782. 423 pages 8vo. With map.

First edition, privately printed.

Notes on the State of Virginia. . . Illustrated with a Map, Including the States of Virginia, Maryland, Delaware, and Pennsylvania. London: J. Stockdale, 1787. 382 pages 8vo.

This is the first English edition.

Notes on the State of Virginia Philadelphia: Prichard & Hall, 1788 244 pages 8vo.

First American edition.

Notes on the State of Virginia. Second American edition. Philadelphia: M. Carey, 1794. 336 pages 8vo.

Jefferson's Notes on the State of Virginia; with the Appendixes, Complete. To Which is Subjoined a Sublime and Argumentative Dissertation on Mr. Jefferson's Religious Principles. Baltimore: W. Pechin, 1800. 194, 53, and 21 pages 8vo.

For the first publication of the Appendix see *post*, p. 15.

Notes on the State of Virginia. With an Appendix. Third American edition. New York: M. L. & W. A. Davis, 1801. 392 pages 8vo.

Notes on the State of Virginia. With an Appendix. By Thomas Jefferson. Third American edition. Newark: Pennington & Gould, 1801. 392 pages 8vo.

Notes on the State of Virginia. First hot-pressed edition. Philadelphia: R. T. Rawle, June, 1801. 436 and 56 pages 8vo.

Contains the Appendix relative to the murder of Logan's family, a map, a portrait of Jefferson, and a view of the Natural Bridge.

Notes on the State of Virginia. With an Appendix. Eighth American edition. Boston: For Thomas & Andrews, 1801. 364 pages 8vo.

Notes on the State of Virginia. With an Appendix. Ninth American edition. Boston: H. Sprague, 1802. 368 pages 16mo.

Notes on the State of Virginia. With an Appendix Relative to the Murder of Logan's Family. Trenton: Wilson & Blackwell; Philadelphia: M. Carey, 1803. 365 pages 12mo.

The title of the Appendix comes out on the title-page for the first time in this edition.

* Notes on . . . Virginia. New York, 1804. 392 pages 8vo.

See Historical Magazine, 1: 52, where O'Callaghan states that this is the best edition. Not seen by Sabin, 35,906, and not in the Library of Congress.

* Notes on the State of Virginia. With an Appendix. Philadelphia, 1812. 12mo.

Sabin, 35,907.

* Notes on the State of Virginia. Trenton, 1812. 12mo.

Sabin, 35,907.

* Notes on the State of Virginia. Philadelphia: Hogan & Thompson, 1815. 12mo.

Sabin, 35,907.

Notes on the State of Virginia. Philadelphia: H. C. Carey and I. Lea; New York: E. Bliss, 1825. 344 pages 12mo.

* Notes on the State of Virginia. Boston: Wells & Lilly, 1829. 280 pages 12mo.

Sabin, 35,907. Brinley, 3,772.

Notes on the State of Virginia. By Thomas Jefferson. Boston: Lilly & Wait, 1832. 280 pages 12mo.

Notes on the State of Virginia. By Thomas Jefferson. Illustrated with a Map Including the States of Virginia, Maryland, Delaware, and Pennsylvania. A new edition, prepared by the author, containing notes and plates never before published. Richmond, Va.: J. W. Randolph, 1853. 275 pages 8vo.

"Printed from President Jefferson's own copy of Stockdale's edition (1787), containing many additions and corrections."—SABIN.

* Notes on the State of Virginia. Edited by Paul Leicester Ford. Brooklyn, 1894.

In the New Hampshire State Library.

IN TRANSLATION

Observations sur la Virginie, par M. J———. Traduites de l'Anglois. Paris: Barrois, 1786. 390 pages 12mo.

Translated by Morellet.

* Beschreibung von Virginien. Leipzig, 1789.

Sabin, 35,909.

A review of Jefferson's Notes, with a criticism of his comparison on the Hudson and Potomac rivers as outlets for the Western commerce, will be found (pp. 14-37) in "A Letter to the Inhabitants of the City and State of New York on the Subject of the Commerce of the Western Waters. By Agricola. (pseud.)." New York: Printed by S. Gould, 1807. 40 pages 12mo.

See also Moore, Clement Clark. Observations upon Certain Passages in Mr. Jefferson's Notes on Virginia, Which Appear to Have a Tendency to Subvert Religion, and Establish a False Philosophy. New York, 1804. 8vo, 32 pages.

Concerning the Notes, see letter to Chastellux, Paris, June 7, 1785. On the French translation see letter to Dumas, Paris, February 2, 1786, and to Ed. Bancroft, Paris, February 26, 1786. Concerning the first English edition see letters to Stockdale, Paris, February 1 and 27, 1787.

1784

Virginia. General Assembly. Committee of Revisors. Report of the Committee of Revisors Appointed by the General Assembly of Virginia in MDCCLXXVI. Published by Order of the General Assembly, and Printed by Dixon & Holt, in the City of Richmond, November, 1784. 90 pages folio.

The Library of Congress has Jefferson's annotated copy.

The Report was presented June 18, 1779, by Thomas Jefferson and George Wythe. Five hundred copies were ordered to be printed June 1, 1784. On the verso of title-page is the following statement:

"N. B. George Mason, Esq., one of the Committee of Revisors, declined to act; Thomas Ludwell Lee, Esq., another of the same committee, died without having taken part in the business; and the three remaining gentlemen, to wit: Thomas Jefferson, Edmund Pendleton, and George Wythe, esquires, performed the present work."

See "Writings of Thomas Jefferson" (Jeff. Mem. Assoc. ed.), I: 62-67, and his letters to Madison, February 20 and April 25, 1784.

Jefferson's work in the revision included the following bills:

Chap. 36. A Bill for Withholding British Property to Indemnify Citizens Who May Suffer by Confiscation and to Prevent Succour to the Enemy thereby. (Pp. 29, 30.)

Jefferson himself suffered considerable loss by the operation of this law.

Chap. 51. A Bill Concerning Slaves. (P. 40.)

Chap. 64. A Bill for Proportioning Crimes and Punishments in Cases Herebefore Capital. (Pp. 46, 47.)

The bill as printed differs considerably from the manuscript copy. It was printed in the Randolph edition and in translation in Rapp's "Selbstbiographie." See Jefferson's letter to George Wythe, November 1, 1778.

Chap. 79. A Bill for the More General Diffusion of Knowledge. (Pp. 53-55.)

Chap. 80. A Bill for Amending the Constitution of the College of William and Mary. (Pp. 55-58.)

Chap. 81. A Bill for Establishing a Public Library. (P. 58.)

Chap. 82. A Bill for Establishing Religious Freedom. (Pp. 58, 59.) See *post*, p. 11.

On the Report of a Committee Consisting of Mr. Jefferson, Mr. Lee, and Mr. Williams, to Whom was Referred a Petition of Zebulon Butler and Others [January 23, 1784]. In United States. Continental Congress. Journal of the United States in Congress Assembled: . . . Containing the Proceedings from the Third Day of November, 1783, to the Third Day of June, 1784. Vol. ix. Published by Order of Congress. Philadelphia: John Dunlap, 1784. 317 pages 8vo (pp. 41, 42).

[Report on Committee of the States] [April 26, 1784]. In United States. Continental Congress. Journal, ix. Philadelphia: John Dunlap, 1784. 317 pages 8vo (pp. 159, 160).

The committee consisted of Jefferson, Osgood, and Sherman. See Journal, ix: 159. The paper as adopted differs slightly from Jefferson's manuscript. A similar bill was introduced by Jefferson May 29, 1778, but did not pass.

United States Congress. The Committee Appointed to Prepare a Plan for the Temporary Government of the Western Territory Have Agreed to the Following Resolutions. Folio, 1 leaf.

Reported by Jefferson, Chase, and Howell. The draft is in Jefferson's handwriting. On March 17 recommitted. Adopted March 22. The broadside in the Library of Congress has many additions in Jefferson's handwriting. The Ordinance of 1784 as adopted will be found in the Journals of the United States in Congress Assembled; Containing the Proceedings from the Third Day of November, 1783, to the Third Day of June, 1784. Vol. IX: Published by Order of Congress. Philadelphia: Printed by John Dunlap, 1784, pp. 153-155. See also Old South Leaflets. No. 127; Peter Force's History of the Ordinance of 1787 and its history. Jefferson's draft is printed in the St. Clair Papers (Cincinnati, 1882, II: 603-606), and copied from this in Manasseh Cutler's Life and Correspondence (Cincinnati, 1882, II: 407-410. Also in Proceedings of the American Antiquarian Society, N. S., Vol. V, 1888, pp. 308-310.

* United States. Congress. The

Grand Committee . . . Appointed to Prepare and Report to Congress the Arrears of Interest on the National Debt, Together With the Interest and Expenses for the Year 1784, from the First to the Last Day Thereof Inclusive, and a Requisition of Money on the States for Discharging the Same, Have Agreed to the Following Report. Folio, broadside.

(Title from colophon.)

The committee consisted of Jefferson, Blanchard, Gerry, etc. The draft is in Jefferson's handwriting. The report as adopted was published as "The United States in Congress Assembled, April 27, 1784." Folio, broadside, and "The United States in Congress Assembled, April 27, 1784." Congress resumed the consideration of the report of the Grand Committee, etc." Boston: Printed by Adams & Nourse, 1784. 12 pages 8vo.

* **United States Congress. The Grand Committee to Whom Was Referred a Letter of the Governor of Massachusetts, of the 28th of October, 1783, Relative to the Continental Bills of Credit of the Old Emissions Submit the Following.** 4to, broadside.

Laid before Congress May 17, 1784. Draft in Jefferson's handwriting.

* **United States Congress. Report on Southern Indians.** The Committee, Consisting of Mr. Beresford, Mr. Jefferson, Mr. Chase, Mr. Spaight, and Mr. Read, Appointed to Take into Consideration the State of Indian Affairs in the Southern Department, Beg Leave to Report: 3 pages folio.

Drafted by Jefferson.

Notes on the Establishment [!] of a Money Unit, and of a Coinage for the United States. [Anonymous.] 14 pages 8vo.

At end: Annapolis, May 9, 1784. See *Autobiography, Writings of Thomas Jefferson* (Jeff. Mem. Assoc. edition), 1: 78, 79. Bound in with his *Notes on Virginia*, Paris, 1782. Printed also in *Propositions Respecting the Coinage of Gold, Silver and Copper*. [1785.] Folio, 12 pages. (FORD.)

1786

Draught of a Fundamental Constitution for the Commonwealth of Virginia. [Anonymous.] Paris, 1786 14 pages 8vo.

Bound in with his *Notes on Virginia*, Paris, 1782.

See letter to Madison, May 7, 1783, and June 17, 1783.

An Act for Establishing Religious Freedom, Passed in the Assembly of Virginia in the Beginning of the Year 1786. [Anonymous.] Paris, 1786. 4 pages 8vo.

See Report of Revisors, 1784.

* **Acte de la République de Virginie, qui Établit la Liberté de Religion.** [Paris: Ph. D. Pierres, 1786.] 4 pages 8vo.

Acte pour Établir la Liberté Religieuse, Passé dans l'Assemblée de la Virginie au Commencement de l'Année 1786. In Clavière, Etienne et Brissot. De la France et des États Unis; ou, l'Importance de la Révolution de l'Amérique pour le Bonheur de la France. Londres, 1787. 8vo (pp. 336-339). An English edition of this work, London, 1788. 8vo (pp. 316-319).

Printed also in Jefferson's *Republican Notes on Religion*, 1803, see below.

This act was adversely criticised by John Swanwick in his *Considerations on an Act of the Legislature of Virginia*, 1786. See *post*, Part II, p. 26.

1788

* **Observations on the Whale Fisheries (1788).** 18 pages 8vo.

See postscript to letter to Washington, Paris, December 4, 1788: "The observations enclosed, tho' printed, have been put into confidential hands only."

1790

The Secretary of State, to Whom Was Referred, by the House of Representatives, the Letter of John H. Mitchell Reciting Certain Proposals for Supplying the United States with Copper Coinage, Has Had the Same under Consideration According to Instructions, and Began Leave to Report thereon as follows: [April 14, 1790]. 2 pages folio, n. t. p. (Caption title).

Report of the Secretary of State on the Subject of Establishing a Uniformity in the Weights, Measures, and Coins of the United States. New

York: Printed by Francis Childs and John Swaine, 1790. 21 pages folio.

The Same. New York: Printed by Francis Childs and John Swaine, 1790. 49 pages 8vo.

A Report to the United States House of Representatives on Measures, Weights, and Coins, by Thomas Jefferson, Secretary of State, July 4, 1790. *In* International Institute for Preserving and Perfecting Weights and Measures, Ohio Auxiliary Society (Cleveland), Proceedings (1880), Part I, December, 1879, to July, 1880, pp. 141-166.

Jefferson rendered a supplementary report, January 10, 1791, rectifying an error, which was printed as p. 22 of the House document.

1791

Report of the Secretary of State on the Subject of the Cod and Whale Fisheries, Made Conformably to an Order of the House of Representatives, Referring to Him the Representation of the General Court of the Commonwealth of Massachusetts on Those Subjects, February 1, 1791. Printed by Order of the Senate of the United States. Philadelphia: Printed by John Fenno . . . 1791. 34 pages folio.

The Same. (House Document). Philadelphia: Printed by Francis Childs and John Swaine, 1791. 28 pages folio.

The Same. (House Document). Philadelphia: Printed by Francis Childs and John Swaine, 1792. 45 pages 8vo.

Report made to House, communicated by message to Senate. Senate ordered 200 copies printed.

Report of the Secretary of State, to the President of the United States, on the Quantity and Situation of the Lands Not Claimed by the Indians, Nor Granted to, Nor Claimed by Any Citizens, within the Territory of the United States. Read in the House of Representatives, November 10, 1791. N. p., n. d. 8 pages folio.

* Report of the Secretary of State, to Whom Was Referred, by the House

of Representatives of the United States, the Petition of Joseph Isaacks, of Newport, in Rhode Island. [Signed Thomas Jefferson, and dated Philadelphia, November 21, 1791.] 1 leaf.

A review of the process of distilling fresh water from salt, showing that Isaacks' method possessed no special advantage and that he was not entitled to any reward.

Smith, William. Eulogium on Benjamin Franklin . . . Delivered March 1, 1791, . . . before the American Philosophical Society. Philadelphia: Benjamin Bache, 1792. 40 pages 8vo.

In the preface, acknowledgment is given to Jefferson for pages 32-34. These pages consist of his letter to Smith, Philadelphia, February 19, 1791, the arrangement of the paragraphs being changed and one new one introduced. Another edition, London: T. Cadell, 1792. 29 pages.

1793

Report of the Secretary of State on the Privileges and Restrictions on the Commerce of the United States in Foreign Countries. Published by Order of the House of Representatives, Philadelphia: Printed by Childs & Swaine, 1793. 20 pages 8vo. [December 16, 1793.]

* Report to Congress on the Nature of the Privileges of the Commercial Intercourse of the United States with Foreign Nations. London, 1794.

In the library of the Boston Athenæum.

Report to the Congress of the United States of America on the Nature and Extent of the Privileges and Restrictions of the Commercial Intercourse of the United States with Foreign Nations, and the Measures Proper to Be Adopted for the Improvement of the Commerce and Navigation of the Same. *In* United States. Treasury Department. American Budget, 1794. London: J. Debrett, 1794. 42 pages 8vo (pp. 29-42).

A State of the Commercial Intercourse between the United States of America and Foreign Nations. Written in the Month of June, 1792. By Thomas Jefferson, Esq., Secretary of State to the Said United States. *In*

Brissot de Warville, Jean Pierre. The Commerce of America with Europe; Particularly with France and Great Britain. London: J. S. Jordan, 1794. 348 pages 8vo (pp. 316-341).

In another edition, New York: T. & J. Swords, 1795, 12mo (pp. 209-228).

Report of the American Secretary of State, to Congress, Concerning the Privileges and Restrictions of the Commercial Intercourse of the United States with Foreign Nations. *In* Cobbett's Annual Register, 1802, 1: cols. 801-811.

Report of the Secretary of State on the Privileges and Restrictions on the Commerce of the United States in Foreign Countries, December 16, 1793. Published by Order of the House of Representatives. City of Washington: A. & G. Way, Printers, 1806. 21 pages 8vo.

Report by the Secretary of State, on the 16th December, 1793, Relative to the Privileges and Restrictions of the Commerce of the United States. Printed by Order of the Senate of the United States, January 26th, 1803. N. p. [1803]. 24 pages 8vo.

200 copies printed, January 26, 1803.

United States. President. Washington. A Message of the President of the United States to Congress Relative to France and Great Britain, Delivered December 5, 1793. With the Papers therein Referred to. To Which Are Added the French Originals. Published by Order of the House of Representatives. Philadelphia: Printed by Childs & Swaine, 1793. 103, 116, 32 pages.

The New York Public Library has an edition, Philadelphia: M. Carey, 1795.

The papers consist for the most part of letters of Jefferson to and from Genet, Ternant, Morris, Hammond, Van Berckel, and Hamilton. The papers relative to Great Britain (116 pages) were separately printed in England as.

Authentic Copies of the Correspondence of Thomas Jefferson, Esq., Secretary of State to the United States of America, and George Hammond, Esq., Minister Plenipotentiary of Great Britain, on the Non-Execu-

tion of Existing Treaties, the Delivering the Frontier Posts, and on the Propriety of a Commercial Intercourse between Great Britain and the United States. Philadelphia: Printed; London: Reprinted for J. Debrett, 1794, 2 Parts, 8vo. 88 & 59 pages.

The Carter Brown and British Museum libraries and the Library of Congress have the two Parts. The title-page of Part I would seem to indicate that the work was complete in 88 pages. The two Parts in one continuous paging are indicated by Sabin, 35,011, as "Papers Relative to Great Britain," 159 pages 8vo.

Part II contains the correspondence between Citizen Genet and the officers of the Federal government, which is also published separately as:

Genet, Edmond C. The Correspondence between Citizen Genet, Minister of the French Republic, to the United States of America and the Officers of the Federal Government; to Which Are Prefixed the Instructions from the Constituted Authorities of France to the Said Minister. Philadelphia: Printed by Benjamin Franklin Bache, 1793. (3), 9 pages 4to. Charleston, S. C., 1794. 19 pages 8vo.

The copy in the Library of Congress is incomplete, lacking title-page, and containing the instructions only.

1794

A Report of the Secretary of State of Such Laws, Decrees, and Ordinances Respecting Commerce in the Countries with Which the United States Have Commercial Intercourse [December 30, 1793]. *In* United States. President. Washington. A Message of the President of the United States Transmitting a Report of the Secretary of State . . . Published by Order of the House of Representatives. Philadelphia: Printed by Childs & Swaine, 1794. 12 pages 8vo (pp. 5-12).

Supplementary to Jefferson's report of December 16, 1793.

1797

A Memoir on the Discovery of Certain Bones of a Quadrumed of the Clawed Kind in the Western Parts of Virginia. [Read March 10, 1797.] *In* American Philosophical Society Trans-

actions, 1799, IV: 246-260. Reprinted in Nicholson's Journal, IV: 42, 43, 66-73 (1801).

Nachricht von Fossilen Colossalen Knochen eines Raubthieres in Virginien Gefunden. In Hoff's Magazin für der Gesammte Mineralogie, I: 441-448 (1801).

This is a *résumé* from Nicholson's Journal.

A description of these bones, deposited by Jefferson in the Museum of the American Philosophical Society, by Caspar Wistar, will be found in its Transactions, 1799, IV: 526-531. Wistar also furnishes a description of two heads found by Jefferson in the Big Bone Lick morass and presented to the Society, in its Transactions, N. S. I: 375-380 (1818).

The Buffalo Historical Society has in manuscript by Van der Kemp, in about 300 closely written pages, "Researches on Buffon's and Jefferson's Theories in Natural History."

See also an account of the bones deposited with the American Philosophical Society by Joseph Leidy, in his "Memoir of the Extinct Sloth Tribe of North America," *Megalonyx Jefferson*, in Smithsonian Contributions to Knowledge, VII: 3-45 (1855).

* Letter to Governor Henry, of Maryland. Philadelphia, 1797. 4 pages 8vo.

From Henkel's Catalogue, No. 931.

Letter of December 31, 1797, on the authenticity of the Logan speech to Lord Dunmore.

1798

Description of a Mould-Board of the Least Resistance and of the Easiest and Most Certain Construction, Taken from a Letter to Sir John Sinclair, President of the Board of Agriculture at London, March 23, 1798. [Read May 4, 1798.] In American Philosophical Society Transactions, 1799, IV: 313-322.

Reprinted in Philosophical Magazine (Tillich) XXII: 79-85 (1805). Embodied in article "Plough," Domestic Encyclopædia (Mease), Philadelphia, 1803, pp. 288-292; reprinted from this in American Farmer, II: 185, 186 (1820).

* Description d'une Oreille de Charrue, Offrant le Moins de Résistance Possible, et dont l'Exécution est

aussi Facile que Certaine, par M. Jefferson, President des États Unis. In Muséum d'Histoire Naturelle de Paris. Annales, I: 322 (1802).

At end of article (A. T.), André Thouin? In the Peabody Library.

Description of a Mould-Board. Description d'une Oreille de Charrue, par le Président des États-Unis. Lettre Addressée à Sir John Sinclair. In Bibliothèque Universelle Britannique. Agriculture Anglaise, (Genève) XI: 345-360 (1806).

* Kentucky. Legislature. In the House of Representatives, November 10th, 1798. The House According to the Standing Order of the Day, Resolved Itself into a Committee of the Whole on the State of the Commonwealth, Mr. Caldwell in the Chair, and after Some Time Spent therein the Speaker Resumed the Chair, and Mr. Caldwell Reported, that the Committee Had According to Order Had under Consideration the Governor's Address, and Had Come to the Following Resolutions thereupon, Which He Delivered in at the Clerk's Table, where They Were Twice Read and Agreed to by the House. [Frankfort: Hunter & Beaumont, Printers to the Commonwealth, 1798.] 4 pages folio, double columns. (Caption.)

The Kentucky Resolutions were first published in the *Kentucky "Journal H. R. 1798," pp. 12-16, being adopted November 10. They were printed in the *Frankfurt Palladium, November 13, and the Kentucky Gazette, November 14, adopted by the Senate, November 13, and approved by Governor Garrard November 16. On November 24, 1798, it was resolved "that Hunter & Beaumont be directed, without loss of time, to print one thousand copies of the resolutions passed at the present session of Assembly respecting certain unconstitutional acts of Congress; fifty copies of which they shall deliver to the Governor, and the remainder to be equally divided among the members of the General Assembly for the use of their constituents." See Kentucky Acts passed at the first session of the seventh General Assembly, 1798. Frankfort: Printed by Hunter & Beaumont, Printers to the Commonwealth, 1799. 182 pages 8vo (p. 170). The entry is from one of these copies in the possession of Col. R. T. Durrett; for a history of the copy and a facsimile see his article in Southern Bivouac, N. S. I: 557-588, 658-664, 760-770

(1886), facsimile at pp. 585-588. The Resolutions as printed by Shaler, in his "Kentucky" (Boston, 1885, pp. 408-416), are from one of these copies sent by the Governor to the State of Massachusetts, though with some errors in transcription.

The Resolutions were first credited to Jefferson in John Taylor's "Inquiries into the Principles and Policy of the Government of the United States." Fredericksburg: Green & Cady, 1814. 656 pages (p. 174). In response to an inquiry from John Cabell Breckenridge, Jefferson gave a history of the writing of the Resolutions, under date Monticello, December 11, 1821. The first seven Resolutions as adopted are identical, save for slight verbal changes, with those contained in the Jefferson draft. The eighth and ninth, in which the nullification sentences occur in Jefferson's draft, are radically different. On the question of the authorship see Ethelbert Dudley Warfield's "The Kentucky Resolutions of 1798." New York, 1887, Chap. VI, and Collins's "Kentucky," 1: 401, 415.

In addition to the above, the Resolutions were also printed as follows:

* The Resolutions of Virginia and Kentucky, Penned by Madison and Jefferson, in Relation to the Alien and Sedition Laws. Richmond, 1826. 71 pages 8vo.

Sabin, 43,720.

The Virginia and Kentucky Resolutions of 1798 and '99; with Jefferson's Original Draught thereof. Also Madison's Report, Calhoun's Address, Resolutions of the Several States in Relation to State Rights. With Other Documents in Support of the Jeffersonian Doctrines of '98. Washington: Published by Jonathan Elliot, 1832. 82 pages 8vo. (From copy in possession of Mr. Lawrence Washington.

In this copy, and in the Resolutions as printed in Elliot's Debates, Vol. I, the words "its co-states forming as to itself the other party" are omitted from the wording of the first Resolution.

Resolutions of the Legislature of Kentucky Relating to the Alien and Sedition Laws. In New York. State. Senate Doc. 41, 56th Session. Albany: E. Crosswell, 1833 (pp. 7-13).

Resolutions of Virginia and Kentucky, Penned by Madison and Jefferson, in Relation to the Alien and Sedition Laws; and the Debates and Proceedings in the House of Delegates of Virginia, in December, 1798

Richmond: Robert I. Smith, 1835. 228 pages 8vo.

Kentucky Resolutions of 1798 and 1799. (The Original Draught Prepared by Jefferson) In Niles's Register, XLIII: Supplement, pp. 5-7, 22-24 (1836).

* The Virginia and Kentucky Resolutions of 1798-'99 on the Acts of Congress Called the Alien and Sedition Laws; with "Madison's Report" in Explanation and Defence of the Virginia Resolutions. Montgomery, Ala., 1856. 8vo.

Also in Horace Greeley's "Political Text-Book for 1860." New York, 1860; Orville J. Victor's "History of American Conspiracies," New York [1863] (pp. 547-550); Howard W. Preston's Documents Illustrative of American History, New York, 1886 (pp. 287-294). Edward Payson Powell's "Nullification and Secession in the United States," New York, 1897; and William Macdonald's "Select Documents Illustrative of the History of the United States, 1776-1861," New York, 1898 (pp. 149-155).

On the Resolutions see, in addition to Warfield, Johnston's article in Lator's Cyclopædia, II: 672-677, and Von Holst's "United States," I: chap. 4.

1800

An Appendix to the Notes on Virginia Relative to the Murder of Logan's Family. . . . Philadelphia: S. H. Smith, 1800. 51 pages 8vo.

The Same. Philadelphia: S. H. Smith, 1800. 58 pages 8vo.

Contains matter received after the publication of the first edition. For later editions see "Notes on Virginia," ante, pp. 8, 9.

* A Manual of Parliamentary Practice, for the Use of the Senate of the United States. Washington City, 1800. 12mo.

Sabin, 35,887.

A Manual of Parliamentary Practice. For the Use of the Senate of the the United States. Washington City: S. H. Smith, 1801. 100, l. 16mo.

The Same. Second edition, with the Last Additions of the Author. Washington: W. Cooper, 1812. Two Parts in one volume, 24mo.

* The Same. Third edition. Lancaster, Pennsylvania: William Dickson, 1813. 12mo.

A Manual of Parliamentary Practice, for the Use of the Senate of the United States . . . to Which Is Added the Rules and Orders of the Senate and House of Representatives of the United States, and Joint Rules of the Two Houses. Washington City: Davis & Force, 1820. 220 pages 16mo.

* The Same. Washington: Gales & Seaton, 1822. 224 pages 12mo.

* The Same. Concord: G. Hough & J. B. Moore, 1823. 188 pages 16mo.

The Manual was also published, Washington, 1828, 16mo; Philadelphia: Hogan & Thompson, 1834 *1837, *1840, *1850; Columbus, O.: J. Phillips, *1842, 1848; New York, 1856, *1858. As the procedure of the House of Representatives is still conducted under the principles of the Manual which do not conflict with the rules adopted by the House under the authority of the Constitution, Jefferson's Manual is being constantly reprinted.

The following translations have been made.

* Manuel du Droit Parlementaire, ou Précis des Règles Suivies dans le Parlement d'Angleterre et dans le Congrès des États-Unis pour l'Introduction, la Discussion, et la Décision des Affaires, Compilé à l'Usage du Sénat des États Unis . . . Traduis de l'Anglais par L. A. Pichon. Paris: Nicolle, 1814. 8vo.

Bibliographie de France

* Handbuch des Parlamentarrechts, oder Darstellung der Verhandlungsweise und des Geschäftsganges beim Englischen Parliament und beim Congress der Vereinigten Staaten von Nordamerika. Aus de Englische übers. mit Unmerk. von L. von Henning. Berlin, 1819. 8vo.

* Manual del Derecho Parlamentario, ó Resumen de las Reglas que se Observan en el Parlamento de Inglaterra y en el Congreso de los Estados Unidos para la Proposición, Discussion, y Decision de los Negocios; Recopilado; . . . con Notas por L. A. Pichon, Traducido de la Última Edición

por Don Joaquin Ortéga, Professor de Jurisprudencia. Paris: Imp. de David [October, 1826], 12mo.

Bibliographie de la France, 1826.

Another edition: Paris, 1827; Madrid: Lib. de Burgos. 12mo. [Bibliog. Española.]

Test of the Religious Principles of Thomas Jefferson. Extracted from His Writings. Easton (Pa.): T. P. Smith, 1800. 6 pages 8vo.

The Same. Philadelphia: R. T. Rawle, 1800. 8vo.

Contains Jefferson's draft of an "Act for Establishing Religious Freedom."

1801

Speech of Thomas Jefferson, President of the United States, Delivered at His Instalation, March 4, 1801, at the City of Washington. To Which Is Prefixed His Farewell Address to the Senate, and a Brief Account of the Proceedings at the Instalment. Philadelphia: Mathew Carey, 1801. 24 pages 16mo.

The Library of Congress has Jefferson's own copy.

The Address of Thomas Jefferson to the Senate, the Members of the House of Representatives, the Public Officers, and a Large Concurrence of Citizens, Delivered in the Senate Chamber on the 4th of March, 1801, on His Taking the Oath of Office as President of the United States of America. Baltimore: Printed and sold by W. Pechin, 1801. 8 pages 8vo.

Speech of Thomas Jefferson, President of the United States, Delivered in the Senate Chamber of the Capitol, the 4th of March, at 12 o'clock. New York: Printed by William Durell, 1801. 16 pages 8vo.

* Inaugural Address of Thomas Jefferson, Third President of the United States, Delivered March 4, 1801. Philadelphia: B. Franklin Jackson, 1801. 8 pages 8vo.

Sabin, 35,885.

* Speech of Thomas Jefferson, the Newly Elected President, to the Sen-

ate of the United States. With a Few Remarks by an Englishman. London 1801. 8vo.

Sabin, 35,917.

*[Inaugural.] *In* A Concise Account of the Life of Thomas Jefferson. To Which Is Annexed the Speech He Delivered at His Inaugural on the 4th of March, 1801. Philadelphia: G. H. Hembold, Jr., 1801. 40 pages 12mo.

Sabin, 35,925.

Speech of Thomas Jefferson, President of the United States, Delivered at His Instalment, March 4, 1801, at the City of Washington. *In* Coleman, William. An Examination of the President's Reply to the New Haven Remonstrance. New York: G. F. Hopkins, 1801. 69 pages 8vo (pp. 55-59).

*[Inaugural.] *In* Correspondence of Thomas Jefferson, with His Address in the Senate Chamber, 1801, on Taking the Oath of Office as President. Baltimore, 1801. 8vo.

Sabin, 35,884.

[Inaugural.] *In* Bishop, Abraham. Oration Delivered in Wallingford, on the 11th of March, 1801 . . . [on] the Election of Thomas Jefferson. New Haven: W. W. Morse, 1801. 111 pages 8vo.

Inaugural in Appendix.

Inaugural Speeches of Washington, Adams, and Jefferson. [N. p.] Printed by H. Sprague, 1802. 40 pages 12mo.

* Address to the People with [His] Public Life. Second edition. Worcester, 1802. 8vo.

In the library of the Boston Athenæum. Jefferson's First Inaugural is printed in "The American's Own Book," New York, 1855 (pp. 166-171); Johnston's "Representative American Orations," New York, 1881. 1: 108-116; McKee's "Presidential Inaugurations," Washington, 1893 (pp. 18-20); Hart's "American History Told by Contemporaries," III: 344, 347 (1898); "Old South Leaflets," No. 104, Boston, 1900, as well as in all the collections of his messages. It is in the following translations:

Speech of Thomas Jefferson, Presi-

dent of the United States, Delivered at His Instalment, March 4, 1801, at the City of Washington.

Discours de T. Jefferson, Président des États-Unis. Prononcé, à Son Installation, 4 Mars, 1801, dans la Ville de Washington.

Discours di Tommaso Jefferson, Presidente degli Stati Uniti, Recitato nella Occasione del Suo Istallamento, il 4 Marzo, 1801, nella Citta di Washington.

Rede des Praesidenten der Vereinigten Staaten Thomas Jefferson, Gehalten bey seiner Amtsantretung den 4ten Marz, 1801, in der Stadt Washington.

[N. t. p.] 16 pages 8vo. Each section 4 pages each, caption titles.

The Library of Congress has Jefferson's copy.

Discorso del Signor Tommaso Jefferson, Pronunziato il 4 Marzo, 1801, nella Camera del Senato, in Presenza del Medesimo, dei Membri della Camera dei Rappresentanti, dei Principali Impiegati, e di un Numeroso Concorso di Concittadini, Prima di Assumere la Carica di Presidente degli Stati Uniti Americana. [N. p., n. d.] 8 pages 16mo.

Discorso del Signor Tommaso Jefferson. [N. p., n. d.] 12 pages 16mo.

The Library of Congress has Jefferson's copy, on title-page of which is added in Jefferson's handwriting: "Translated by Philip Mazzei."

The President's Reply [to the New Haven Remonstrance], Washington, July 12, 1801, to Elias Shipman et alia. *In* Coleman, William. An Examination of the President's Reply to the New Haven Remonstrance. New York: G. F. Hopkins, 1801. 69 pages 8vo (pp. 63-66).

Message and Communication from the President of the United States to the Senate and House of Representatives; Delivered on the Commencement of the Session of the Seventh Congress, the Eighth of December, 1801. With the Accompanying Documents. Same Day Read, and Committed to the Committee of the Whole House on the State of the Union.

Published by Order of the House of Representatives. Washington: Printed by Samuel Harrison Smith. 15 pages 8vo.

Accompanying this message is the letter to the Speaker, December 8, 1801, explaining Jefferson's method of delivering his messages in writing. In translation as follows:

Discours de Thomas Jefferson, Président des États-Unis, pour l'Ouverture de la Dernière Session du Congrès. (Traduction Littérale.) Paris: Imprimerie Librairie du Cercle-Social, An. X. [1802.] 36 pages 8vo.

With the English on left-hand side of page.

See Alexander Hamilton's "The Examination of the President's Message, at the Opening of Congress, December 7, 1801." New York, 1802. 127 pages 8vo. Text of message is given on pp. 120-127.

To the Illustrious and Honored Bey of Tripoli of Barbary, Whom God Preserve. Washington, 21 May, 1801. *In Documents Respecting Barbary, Accompanying the President's Communication to Congress of the 8th December, 1801.* Washington: Printed by William Duane, 1801. 48 pages 8vo (pp. 5, 6).

1802

Message from the President of the United States to Both Houses of Congress, 15th December, 1802. Read and Ordered to be Committed to the Committee of the Whole House on the State of the Union. Washington City: Printed at the Appollo Press, by William Duane & Son, 1802. 10 pages 8vo.

Messaggio del Presidente al Senato, ed alla Camera dei Rappresentanti degli Stati Uniti di America [15 December, 1802]. *In Discorsi del Signore Tommaso Jefferson, Presidente delli Stati Uniti di America, Fatti Tradurre e Pubblicare dall' Illustrissimo Signore Giacomo Leandro Cathcart.* Livorno: Presso Pietro Meucci, 1804. 34 pages 16mo (pp. 3-17).

The Library of Congress has Jefferson's own copy.

1803

Republican Notes on Religion; and an Act Establishing Religious Freedom, Passed in the Assembly of Virginia in the Year 1786. By Thomas Jefferson, Esquire, President of the United States. Danbury: Printed by Thomas Rowe, 1803. 11 pages 16mo.

Message from the President of the United States, to Both Houses of Congress, at the Commencement of the Session. 17th October, 1803. Referred to the Committee of the Whole House on the State of the Union. [N. p., 1803.] 10 pages 8vo.

The Same. Printed by Order of the Senate. [N. p., 1803.] 10 pages 8vo.

Message from the President of the United States of America to Both Houses of Congress, at the Commencement of an Extraordinary Session held at the City of Washington on the 17th October, 1803. *In Cobbett's Annual Register*, IV: columns 887-891 (1803).

Discorsi del Signore Tommaso Jefferson, Presidente delli Stati Uniti di America. Washington, 17 Ottobre, 1803. *In Discorsi del Signore Tommaso Jefferson, Presidente delli Stati Uniti di America, Fatti Tradurre e Pubblicare dall' Illustrissimo Signore Giacomo Leandro Cathcart.* Livorno: Presso Pietro Meucci, 1804. 34 pages 16mo (pp. 18-34).

1804

Message from the President of the United States, Accompanying Sundry Documents Relative to a Delivery of Possession, on the 20th ultimo, by the Commissary of the French Republic, to the Commissioners of the United States of America, of the Territory of Louisiana. 16th January, 1804. Read and Ordered to Lie on the Table. [N. p., 1804.] 12 pages 8vo.

Message from the President of the United States to Both Houses of Congress, 8th November, 1804. Read and Ordered to Be Referred to the Committee of the Whole House on

the State of the Union. Washington City: Printed by William Duane & Son, 1804. 8 pages 8vo.

1805

Message from the President of the United States, Communicating Information in Part on the Subject of a Post Road from the City of Washington to New Orleans. In Pursuance of a Resolution of the House of the 31st December Last. 1st February, 1805, Referred to the Committee of the Whole House . . . Washington: Printed by William Duane & Son, 1805. 10 pages 8vo (Message, pp. 2, 3).

President's Speech [on his second inauguration]. Washington, 1805. 8 pages 8vo.

Reprinted in Thomas H. McKee's "Presidential Inaugurations." Washington, 1893. 166 pages 8vo (pp. 21-24).

Message from the President of the United States, Containing His Communication to Both Houses of Congress, at the Commencement of the First Session of the Ninth Congress. 3d December, 1805. Referred to a Committee of the Whole House on the State of the Union. Washington: A. & G. Way, Printers, 1805. 11 pages 8vo.

1806

Message from the President of the United States Respecting the Application of Hamet Caramalli, ex-Bashaw of Tripoli. January 13, 1806. Referred to Mr. Joseph Clay . . . City of Washington: A. & G. Way, Printers, 1806. 56 pages 8vo (Message, pp. 3-6).

Message from the President of the United States, Respecting the Violation of Neutral Rights, the Depredations on the Colonial Trade, and Impressments of American Seamen. January 17th, 1806 . . . City of Washington, 1806. 118 pages 8vo (Message, pp. 3, 4).

Message from the President of the United States, Communicating Discoveries Made in Exploring the Missouri, Red River, and Washita,

by Captains Lewis and Clark, Doctor Sibley, and Mr. Dunbar; with a Statistical Account of the Countries Adjacent. February 19, 1806. Read, and Ordered to Lie on the Table. City of Washington: A. & G. Way, Printers, 1806. 171, 7 pages 8vo (Message, pp. 3, 4).

* The Same. Read in Congress, February 19, 1806. New York: Printed by Hopkins & Seymour, and sold by G. F. Hopkins, 1806. 128 pages 8vo.

Travels in the Interior Parts of America; Communicating Discoveries Made in Exploring the Missouri, Red River, and Washita, by Captains Lewis and Clark, Dr. Sibley, and Mr. Dunbar; with a Statistical Account of the Countries Adjacent. As Laid before the Senate, by the President of the United States, in February, 1806, and Never Before Published in Great Britain. London: R. Phillips, 1807. 24, 17-116 pages 8vo.

The Same. In Phillips, Sir Richard. A Collection of Modern and Contemporary Voyages and Travels. London, 1807. 8vo (Vol. VI, No. 4).

Lewis and Clarke's Expedition. In American State Papers. Indian Affairs. Washington, 1832. Folio (pp. 705-743).

Jefferson's Message occurs also in: Discoveries Made in Exploring the Missouri, etc. Natchez: Andrew Marschalk, 1806. 177 pages 8vo (pp. 3, 4); Monthly Anthology and Boston Review, 1806, III: p. 39 of Appendix: American State Papers, Boston: Munroe, Francis, & Parker, 1808 (pp. 29-40).

The message also occurs in the counterfeited publications of the travels of Lewis and Clark, of the following dates: Philadelphia: H. Lester, 1809; London: Longman, Hurst, Rees, and Orme, 1809, 309 pages 8vo; Baltimore: A. Mittenberger, 1812. 326 pages 12mo (Fisher); Philadelphia: J. Sharan, J. Maxwell, 1812, 300 pages 12mo (Fisher); Baltimore: P. Mauro, 1813, 262 pages 12mo (Fisher); Te Dordrecht: A. Blussé & Zoon, etc., 1806-1818, 3 vols. 8vo (III: 327) (Van Kampen); Dayton, O.: B. F. Ellis, 1840, 240 pages 16mo (p. 2) (extracts only). The message will also be found in the collections cited above, p. 2 (except Ford) and in True American, by Joseph Coe, Concord, 1841.

Message from the President of the United States, Stating a Requisition Made by the Bey of Tunis on the Government of the United States. April 14, 1806. Read, and Referred to the Committee of Ways and Means. City of Washington: A. & G. Way, 1806. 4 pages 8vo.

Message from the President of the United States, Containing His Communication to Both Houses of Congress, at the Commencement of the Second Session of the Ninth Congress. 2d December, 1806. Printed by Order of the Senate. Washington City: Printed by William Duane, 1806. 12 pages 8vo.

The Same. Referred to a Committee of the Whole House on the State of the Union. City of Washington: A. & G. Way, Printers, 1806. 11 pages 8vo (Accompanying Docs., pp. 12-28).

Message from the President of the United States, Recommending the Suspension of the Act Passed at the Last Session of Congress, Intituled, "An Act to Prohibit the Importation of Certain Goods, Wares, and Merchandize." December 3, 1806. . . . City of Washington: A. & G. Way, Printers, 1806. 3 pages 8vo.

Secret Message Communicated to Congress on the Sixth of December, 1806. *In* An Inquiry into the Present State of the Foreign Relations of the Union, as Affected by the Late Measures of Administration. [Anonymous.] Philadelphia: Samuel F. Bradford, etc., 1806. 183 pages 8vo (pp. 181-183).

Dedication signed "Independent American."

1807

Message from the President of the United States, Transmitting Information Touching an Illegal Combination of Private Individuals Against the Peace and Safety of the Union, and a Military Expedition Planned by Them Against the Territories of a Power in Amity with the United States; with the Measures Pursued for Suppressing the Same; in Pur-

suance of a Resolution of the House of the Sixteenth Instant. Jan. 22, 1807. Referred to Mr. John Randolph, Mr. Boyle [et alia]. . . . [Washington, 1807.] 16 pages 8vo.

Message on the Burr conspiracy. The Senate also printed 800 copies. A supplemental message was read in the Senate, January 26, 1807, and printed by A. & G. Way, 1807, 8 pages 8vo; and a second read January 28, also printed by Way, 1807, 4 pages 8vo. A third supplementary message was read February 10, 1807, and on November 23, 1807, a message transmitting a copy of the proceedings in the arraignment of Burr was delivered and printed by A. & G. Way, 1807, 554 pages 8vo.

Message from the President of the United States, Communicating Information of the Effect of Gunboats in the Protection and Defence of Harbours; of the Number Thought Necessary, and of the Proposed Distribution of Them among the Ports and Harbours of the United States, in Compliance with a Resolution of the House of the 5th Instant. February 10, 1807. Ordered to Lie on the Table. City of Washington: A. & G. Way, Printers, 1807. 11 pages 8vo (Message, pp. 1-6).

Message from the President of the United States, to Both Houses of Congress, at the Opening of the First Session of the Tenth Congress, on the Twenty-Seventh Day of October, One Thousand and Seven. Printed for the Senate. Washington City. Printed by R. C. Weightman, 1807. 10 pages 8vo.

The Same. October 27, 1807. Referred to a Committee of the Whole House on the State of the Union. City of Washington: A. & G. Way, Printers, 1807. 15 pages 8vo.

[Message, October 27, 1807.] *In* Cheetham, James. Peace or War? New York, 1807. 44 pages 8vo (pp. 34-40).

Message from the President of the United States, Transmitting a Copy of his Proclamation Interdicting the Harbours and Waters of the United States to British Armed Vessels, and Forbidding Intercourse with the Same: in Pursuance of a Resolution of the House of the 18th Instant. November

19, 1807. Read, and Ordered to Lie on the Table. City of Washington: A. & G. Way, Printers, 1807. 8 pages 8vo (Proclamation of July 2, 1807, pp. 5-8).

1808

Message from the President of the United States, Communicating Documents and Information Touching the Official Conduct of Brigadier-General James Wilkinson, in Pursuance of a Resolution of the House of Representatives of the Thirteenth Instant. January 20 1808 . . . City of Washington: A. & G. Way, Printers, 1808. 30 pages 8vo.

The message, without the accompanying documents, is printed in Colvin's Weekly Register, 1808, 1: 37-39.

Message from the President of the United States, Communicating Information of the Situation of Sundry Parcels of Ground in and Adjacent to the City of New Orleans. March 7, 1808. City of Washington: A. & G. Way, Printers, 1808. 4 pages 8vo.

The tract of land called the Batture.

Message from the President of the United States, Transmitting a Letter from the Secretary of State to Mr. Monroe on the Subject of the Attack on the Chesapeake; the Correspondence of Mr. Monroe with the British Government; and also Mr. Madison's Correspondence with Mr. Rose on the Same Subject. Printed by Order of the House of Representatives. City of Washington: A. & G. Way, Printers, 1808. 88 pages 8vo (Message, pp. 3-5).

Message from the President of the United States, Respecting the Execution of the Act for Fortifying the Ports and Harbours of the United States. March 25, 1808 . . . City of Washington: A. & G. Way, Printers, 1808. 4 pages 8vo.

Message from the President of the United States to Both Houses of Congress, at the Opening of the Second Session of the Tenth Congress, on the Eighth Day of November, 1808. Printed by Order of the

Senate. Washington: Printed by R. C. Weightman, 1808. 12 pages 8vo [1,000 copies printed].

Message from the President of the United States to Both Houses of Congress, at the Commencement of the Second Session of the Tenth Congress. November 8, 1808. Received and in Part Read. City of Washington, D. C.: A. & G. Way, 1808. 11 pages 8vo [5,000 copies printed].

Message from the President of the United States, Communicating a Copy of His Proclamation Issued in Consequence of the Opposition in the Neighborhood of Lake Champlain to the Laws Laying an Embargo. November 30, 1808. Read, and Ordered to Lie on the Table. City of Washington: A. & G. Way, Printers, 1808. 7 pages 8vo.

Proclamation of April 19, 1808.

Correspondence between His Excellency Thomas Jefferson, President of the United States, and James Monroe, Esq., late American Ambassador to the Court of St. James. Boston: Printed and Sold by B. Parks, 1808. 8 pages 8vo.

1809

Message from the President of the United States, Communicating Certain Letters Which Passed between the British Sec. of State, Mr. Canning, and Mr. Pinkney. January 17, 1809. Printed by Order of the Senate. Washington City: Printed by R. C. Weightman, 1809. 32 pages 8vo (Message, pp. 3, 4).

The Same. Message from the President of the United States, Communicating Further Information in Relation to the Affairs of the United States with Great Britain. January 17, 1809. Ordered to Lie on the Table, and that 5,000 copies of the Message and Accompanying Documents be Printed for the Use of the Members. City of Washington: A. & G. Way, Printers, 1809. 28 pages 8vo (Message, p. 3).

Some supplementary correspondence was transmitted with a message of January 30.

1812

The Proceedings of the Government of the United States in Maintaining the Public Right to the Beach of the Mississippi [1], Adjacent to New Orleans, Against the Intrusion of Edward Livingston. Prepared for the Use of Counsel by Thomas Jefferson. New York: Published by Ezra Sargeant, 1812. 80 pages 12mo.

The Library of Congress has Jefferson's own copy, with manuscript notes in margins.

1814

Life of Captain Lewis. In Lewis, Meriwether, and Clark, William. History of the Expedition under the Command of Captains Lewis and Clark, to the Sources of the Missouri, thence across the Rocky Mountains and down the River Columbia to the Pacific Ocean. Performed during the Years 1804-5-6. By Order of the Government of the United States. Prepared for the Press by Paul Allen, Esquire. Philadelphia and New York. Bradford & Inskip, etc., 1814. 2 vols. 8vo (1: vii-xxiii).

The life of Lewis was communicated to Paul Allen in a letter dated Monticello, August 18, 1813, and occurs first in this first authentic account of the expedition, written by Nicholas Biddle, and in the following reprints of the history: Dublin: J. Christie, 1817. 2 vols. 8vo (1: vii-xxvii); New York. F. P. Harper, 1803. 4 vols. 8vo (1: xv-xliii) (Elliott Coues); Chicago: A. C. McClurg & Co., 1902. 2 vols. 8vo. (1: xli-lvi) (Hosmer); New York: New Amsterdam Book Co., 1902. 3 vols. 12mo; New York: A. S. Barnes & Co., 1904. 3 vols. 12mo (1: xxvii-xlv), (McMaster); and reprinted separately by the Directors of the Old South Work, as Old South Leaflet No. 44, 1893. 16 pages 12mo.

1815

United States. Library of Congress. Catalogue of the Library of the United States. To Which Is Annexed a Copious Index Alphabetically Arranged. Washington: J. Elliot, 1815. 170, xxxii pages 4to.

This is the catalogue of the collection of about 7,000 volumes purchased from Jefferson, who compiled the catalogue, for \$23,950, in 1815, after the destruction of the old library in 1814.

Sabin notes No. 15,565: "Catalogue of the library purchased by Congress from Thomas Jefferson, late President of the United States." No record of such a copy has been found in the Library of Congress.

1816

* Syllabus of an Estimate of the Merit of the Doctrines of Jesus, Compared with Those of Others. In Monthly Repository of Theology and General Literature, October, 1816.

See letter to Rush, April 21, 1803. The manuscript had been placed by Jefferson in the hands of Van der Kemp, who sent it to the Repository. Jefferson's fear that the authorship should become known was expressed in his letters to Van der Kemp of March 16 and May 1, 1817.

1817

Destutt de Tracy, Antoine Louis Claude, Comte de. A Treatise on Political Economy; to Which Is Prefixed a Supplement to a Preceding Work on the Understanding, or Elements of Ideology; with an Analytical Table, and an Introduction on the Faculty of the Will . . . Translated from the Unpublished French Original. Georgetown, D. C.: J. Milligan, 1817. 254 pages 12mo.

This work of Destutt de Tracy, whom Jefferson greatly admired, was revised and corrected by Jefferson and transmitted to Milligan for publication with a letter which is printed in the work.

The Soundness of the Policy of Protecting Domestic Manufactures; Fully Established by Alexander Hamilton, in His Report to Congress on the Subject, and by Thomas Jefferson in His Letter to Benjamin Austin. . . Philadelphia: Printed by J. R. A. Skerrett for the Philadelphia Society for the Promotion of American Manufactures, 1817. 24 pages 8vo.

Jefferson's letter, Monticello, January 9, 1816, appears on pp. 22-24 and also in Frederick List's "Outlines of American Political Economy." Philadelphia: Samuel Parker, 1827. 40 pages 8vo (37-39).

1818

Wirt, William. Sketches of the Life and Character of Patrick Henry. Philadelphia: James Webster, 1818. 427 pages 8vo.

"Mr. Jefferson, too, has exercised his well-known kindness and candour on this occasion; having not only favoured the author with a very full communication in the first instance; but assisted him, subsequently and repeatedly, with his able council in reconciling apparent contradictions and clearing away difficulties of fact." Preface, pp. ix, x. See Jefferson's letters to Wirt, especially those of September 4 and 29, October 3, and November 12, 1816.

1820

Maine. Constitutional Convention, 1819. Article VIII. Literature. *In* The Debates, Resolutions, and Other Proceedings of the Convention of Delegates Assembled at Portland on the 11th, and Continued until the 29th Day of October, 1819, for the Purpose of Forming a Constitution for the State of Maine To Which Is Prefixed the Constitution Taken in Convention. By Jeremiah Perley. Portland: A. Shirley, Printer, 1820. 301 pages 12mo (Article VIII, p. 21).

Jefferson was the author of this article. See Maine Historical Society Collections VII: 239-242 (1876). See also statement of Senator Frye, then a member of the House of Representatives, in Congressional Record, 45th Cong., 2d Sess. April 13, 1878.

1822

Sanderson, John. George Wythe. *In his* Biography of the Signers, II: 155-180 (1822).

Jefferson's contribution to this biography is acknowledged on page 179. Compare "Writings of Thomas Jefferson" (Jeff. Mem. Assoc. ed.), I: 61, and letter to Sanderson, August 31, 1820, I: 165-170.

1829

Reports of Cases Determined in the General Court of Virginia from 1730 to 1740, and from 1768 to 1772. By Thomas Jefferson. Charlottesville: F. Carr & Co., 1829. 145 pages 8vo.

A volume of legal reports, edited by him, but issued after his death. In addition to his work of editing, the following are his writings "Howell v. Netherland, pp. 90-96; "Godwin et al. v. Lunan, pp. 96-108; "Whether Christianity Is a Part of the Common Law," pp. 137-142.

President Jefferson's Library. A Catalogue of the Extensive and

Valuable Library of the Late President Jefferson (Copied from the Original Ms., in His Handwriting, as Arranged by Himself), to Be Sold at Auction, at the Long Room, Pennsylvania Avenue, Washington City, by Nathaniel P. Poor, on the [27th] February, 1829. 14 pages 8vo.

931 titles. The sale continued several days.

1832

Mr. Jefferson's Opinion, April 4, 1792 [Respecting the Representation Bill, Negated by the President, April, 1792]. *In* United States House of Representatives. Representative Bill, 1792. Opinions of the Secretaries of State, Treasury, and War, and Attorney-General. [Washington, 1832] 13 pages 8vo (pp. 1-6). Caption title. 22d Cong., 1st Sess., H. of R. Ex. Doc. 234.)

Opinion of Thomas Jefferson, Secretary of State, on the Bank of the United States. *In* Clarke, M. St. Clair, & Hall, D. A. [compilers]. Legislative and Documentary History of the Bank of the United States: Including the Original Bank of North America. Washington: Gales & Seaton, 1832. 808 pages 8vo (pp. 41-44).

Printed also in William Macdonald's "Select Documents Illustrative of the History of the United States, 1776-1861." New York: Macmillan, 1898. 465 pages 8vo (pp. 76-81).

1838

* An Exposition of the Course and Principles of the National Administration in Relation to the Custody of the Public Moneys. . . . Philadelphia, 1838.

242, Anderson Sale, November 17 & 18, 1903.

1843

* Story, Joseph. Commentaire sur la Constitution Fédérale des États-Unis. . . . Traduit du Commentaire Abrégé de Joseph Story, et Augmenté des Observations de MM. Jefferson, Rawle, De Tocqueville, etc., et des Notes sur la Jurisprudence et l'Organisation Judiciaire, par P. Odent. Paris, 1843. 2 vols. 8vo.

In the British Museum Catalogue.

* Statistical Tables and Remarks . . . on the Economy and Management of Farms in the United States. *In* Washington, George. Letters on Agriculture, etc., 1847. 8vo.

In the library of the British Museum.

1851

An Essay towards Facilitating Instruction in the Anglo-Saxon and Modern Dialects of the English Language. For the Use of the University of Virginia. Printed by Order of the Board of Trustees for the University of Virginia. New York. John F. Trow, 1851. 43 pages 4to.

Construction of the Powers of the Senate, with Respect to their Agency in Appointing Ambassadors, etc., and Fixing the Grades. April 24, 1790. *In* Adams, John. Works. Boston, 1851, III: 575, 576.

1856

Early History of the University of Virginia, as Contained in the Letters of Thomas Jefferson and Joseph C. Cabell. Hitherto Unpublished; with an Appendix, Consisting of Mr. Jefferson's Bill for a Complete System of Education, and Other Illustrative Documents; and an Introduction, Comprising a Brief Historical Sketch of Joseph Cabell. Richmond: John William Randolph, 1856. xxxvi, 528 pages 8vo. (Bill for Establishing a System of Public Education [1817], pp. 413-427).

1875

Gov. Jefferson to the Governor of Detroit. July 22, 1779. *In* Virginia. Calendar of Virginia State Papers and Other Manuscripts, 1652-1781, Preserved in the Capitol at Richmond. Arranged and Edited by William P. Palmer. . . . Richmond: R. F. Walker, 1875. Vol. I. 613 pages 4to (pp. 321-324).

1886

Canons of Etiquette to Be Observed by the Executive. *In* Madison, Dorothy Payne. Memoirs and Letters of Dolly Madison. Boston: Houghton, Mifflin, & Co., 1886. 210 pages 12mo (pp. 30-32).

1890

Opinion of the Secretary of State. August 28, 1790 [in Reply to Washington's note of August 27, 1790, referring to conduct of the United States in the event of war between Great Britain and Spain].

Heads of Consideration on the Navigation of the Mississippi for Mr. Carmichael, 22 August, 1790.

Heads of Consideration on the Conduct We Are to Observe in the War between Spain and Great Britain, and particularly Should the Latter Attempt the Conquest of Louisiana and the Floridas. [12 July, 1790].

In The United States and Spain in 1790. An Episode in Diplomacy Described from Hitherto Unpublished Sources. With an Introduction by Worthington Chauncey Ford. Brooklyn: Historical Printing Club, 1890. 109 pages 8vo (pp. 56-67).

1902

The Jefferson Bible: the Life and Morals of Jesus of Nazareth Extracted Textually from the Gospels, together with a Comparison of His Doctrines with Those of Others. By Thomas Jefferson. . . . St Louis, etc.: N. D. Thomson Publishing Co [1902]. 168 pages 12mo.

This edition contains only the English text.

The Life and Morals of Jesus of Nazareth, Extracted Textually from the Gospels in Greek, Latin, French, and English, by Thomas Jefferson. With an Introduction [by Cyrus Adler]. Washington: Government Printing Office, 1904.

Facsimile. 9,000 copies printed as 58th Cong., 2d Sess., H. of R. Doc. No. 755.

The Thomas Jefferson Bible, Being, as Entitled by Him, "The Life and Morals of Jesus of Nazareth, Extracted Textually from the Gospels of Matthew, Mark, Luke, and John." With a Valuable Appendix of Biblical Facts. Chicago: George W. Ogilvie & Co. [1904].

The original contains Greek, Latin, French, and English. This contains only English text.

1903

The Complete Anas of Thomas Jefferson; Edited by Franklin B. Sawvel, Ph. D., New York: The Round Table Press, 1903. 283 pages 8vo.

1904

Documents Relating to the Purchase and Exploration of Louisiana. I. The Limits and Bounds of Louis-

iana. By Thomas Jefferson. II. The Exploration of the Red, the Black, and the Washita Rivers. By William Dunbar. Printed from the Original Manuscripts in the Library of the American Philosophical Society and by Direction of the Society's Committee on Historic Documents. Boston: Houghton, Mifflin, & Co., 1904. Var. pag. 8vo.

Reviewed in *The Dial*, xxxvii: 205-207 (1904); in *The Reader*, iv: 472 (1904).

PART II.—BOOKS AND ARTICLES IN MAGAZINES RELATING TO THOMAS JEFFERSON

1786

Swanwick, John. Considerations on an Act of the Legislature of Virginia Entitled An Act for the Establishment of Religious Freedom. [Anonymous.] Philadelphia: Robert Aitkin, 1786. 26 pages 12mo.

Gives text of Jefferson's Act and condemns it as subversive of all religion.

1787

Calonne, Charles Alexander de. Lettre Addressée à M. Jefferson, Ministre Plénipotentiaire des États-Unis de l'Amérique. Fontainebleau, October 22, 1786. In Clavière, Étienne & Brissot. De la France et des États Unis, ou l'Importance de la Révolution de l'Amérique pour le Bonheur de la France. Londres: 1787. 8vo (pp. 330-336).

In translation. London, Longmans, 1788 (pp. 310-315).

1792

*Hamilton, Alexander The Politics and Views of a Certain Party Displayed. Printed in the Year 1792. 36 pages 8vo.

The "Certain Party" is Jefferson. Ford, (Bibliographia Hamiltoniana. p. 39) attributes the authorship to W. L. Smith.

Massachusettensis [pseudonym]. Strictures and Observations upon the Three Executive Departments of the Government of the United States: Calculated to Shew the Necessity of Some Change Therein, that the Public May Derive That Able and Impartial Execution of the Powers Delegated, upon Which Alone Their Happiness at Home, and Their Respectability Abroad, Must Materially Depend. Printed in the United States of America, 1792. 32 pages 8vo.

Anti-Jefferson.

1796

The Federalist, Containing Some Strictures upon a Pamphlet Entitled "The Pretensions of Thomas Jefferson to the Presidency Examined, and the Charges against John Adams Refuted," Which Pamphlet Was First Published in the Gazette of the United States, in a Series of Essays under the Signature of "Phocion." Part I. Philadelphia, 1796. 48 pages 12mo.

The Same. Part II. Republished from the Gazette of the United States and the New York World, by Mathew Carey. Philadelphia, 1796. 27 pages 12mo.

See the following entry.

Smith, William Loughton. The Pretensions of Thomas Jefferson to the Presidency Examined; and the Charges against John Adams Refuted. Addressed to the Citizens of America in General; and Particularly to the Electors of the President. [Part I, Anonymous.] United States, 1796. 64 pages 8vo.

The Same. Part II. United States, November, 1796. 42 pages 8vo.

A reply to an article signed "Hampden," in a Richmond paper, proposing Jefferson for the Presidency.

"Ascanius" [pseudonym]. The Pseudo Patriot. In The Antigallican; or, the Lover of His Own Country. Philadelphia: William Cobbett, 1797. 82 pages 8vo (pp. 45-55).

Jefferson from a Federal point of view. The Antigallican is attributed to both Lowell and William Cobbett.

1800

An Address of the Democratic Republican Corresponding Committee of New Castle County, Delaware, to the People of That County. N. p., 1800. 24 pages 8vo. Signed "George Read et al."

A pro-Jefferson election tract.

"Americanus" [pseudonym]. Address to the People of the United States, with an Epitome and Vindication of the Public Life and Character of Thomas Jefferson. Philadelphia: James Carey, 1800. 32 pages 8vo.

Signed "Americanus" and attributed, with some ground, to John Beckley, clerk to the Virginia Assembly, clerk to Congress in Philadelphia for eight years, friend of Jefferson, and appointed by him first Librarian of Congress in 1801. Beckley had the only copy in America of Paine's "Rights of Man," which he loaned to Jefferson, requesting him to send it to J. B. Smith, whose brother, S. H. Smith printed Jefferson's letter of transmission with his edition of Part I. See Jefferson to Washington, Philadelphia, May 8, 1791, and Conway's "Life of Paine," 1892, 1: 201.

Bishop, Abraham. Connecticut Republicanism. An Oration on the Extent and Power of Political Delusion, Delivered in New Haven on the Evening Preceding the Public Commencement, September, 1800. New Haven, 1800. 64 pages app.

General defence of Jefferson, including a vindication against the charge of atheism. The Library of Congress has Jefferson's own copy.

Black, John. Address to the Federal Republicans of Burlington County, Recommending to Them to Support the Present Members in the Legislature from That County, at the Ensuing Election, as Friendly to the Re-Election of President Adams and Governor Howell. [Anonymous.] Trenton: Sherman, Mershon, & Thomas, 1800.

Turns opinions of Adams expressed by Jefferson against Jefferson's election.

Callender, James Thompson. The Prospect Before Us. Richmond: M. Jones, 1800. 2 volumes in 3 parts, 8vo.

A severe attack on the Federalists. Young and Minns charged that Jefferson paid Callender \$50 for writing the work. See Jefferson's letters to Callender, September 6 and October 6, 1799.

"The Prospect Before Us" was one of the works specifically mentioned in the Debates in Congress as a reason for not purchasing Jefferson's library.

Clinton, De Witt. A Vindication of Thomas Jefferson against the Charges Contained in a Pamphlet Entitled, "Serious Considerations, etc." By "Grotius" [pseudonym]. New York: David Denniston, 1800. 47 pages 8vo.

The Library of Congress has Jefferson's copy, in which the author's name is inserted in Jefferson's hand.

For reply to the pamphlet by Linn, see below.

Coxe Tench. Strictures upon the Letter Imputed to Mr. Jefferson, Addressed to Mr. Mazzei. N. p. Printed June, 1800. 12 pages 12mo.

The Library of Congress has Jefferson's copy, in which the author's name is supplied in Jefferson's hand.

Coxe, Tench. To the Republican Citizens of the State of Pennsylvania. Lancaster, 1800. 16 pages 12mo N. t. p.

The Library of Congress has Jefferson's copy.

A pro-Jefferson election tract.

De Saussure, Henry W. Address to the Citizens of South Carolina, on the Approaching Election of President and Vice-President of the United States, by "A Federal Republican." Charleston, 1800. 34 pages 8vo.

The Library of Congress has Jefferson's copy, in which the author's name is inserted in Jefferson's hand.

De Saussure, Henry W. Answer to a Dialogue Between a Federalist and a Republican: First Inserted in the Newspapers in Charleston, and Now Republished at the Desire of a Number of Citizens. Charleston: W. P. Young, 1800. 36 pages 8vo.

To demonstrate "the impropriety of electing Mr. Jefferson to the office of President."

Dickins, Asbury. The Claims of Thomas Jefferson to the Presidency Examined at the Bar of Christianity. By a Layman. Philadelphia: A. Dickins, 1800. 54 pages 8vo.

Attributed also to William Brown, Sabin, 8,573.

Hamilton, Alexander. Letter from Alexander Hamilton Concerning the

Public Conduct and Character of John Adams, Esq., President of the United States. New York: J. Lang, 1800. 54 pages 8vo.

The Library of Congress has Jefferson's own copy.

Hamilton explains the method adopted to accomplish the primary object of the Federalists, the defeat of Jefferson, in attempting to give Pinckney an equal chance with Adams for the Presidency. Comments on the narrow margin by which the Republicans lost the Presidency. Pinckney replied in "A Few Remarks on Mr. Hamilton's Late Letter." Baltimore, 1800.

Linn, William. Serious Considerations on the Election of a President: Addressed to the Citizens of the United States. New York: John Furman. 36 pages 8vo.

The Library of Congress has Jefferson's own copy, in which the author's name is supplied in Jefferson's handwriting.

"Marcus Brutus" [pseudonym]. Serious Facts Opposed to "Serious Considerations"; or, The Voice of Warning to Religious Republicans. New York [?]: October, 1800. 16 pages 8vo.

Mason, John Mitchell. The Voice of Warning to Christians on the Ensuing Election of a President of the United States. New York: G. F. Hopkins, 1800. 40 pages 8vo.

On the Election of the President of the United States. XII. To the Citizens of the United States, and Particularly to Those Who Were Not Born Therein. [Anonymous.] Signed "Republican." N. p., 1800. 8 pages 8vo.

The alien laws as an argument for Jefferson's election.

A Test of the Religious Principles of Mr. Jefferson; Extracted (Verbatim) from His Writings. Easton: Reprinted by Perrin Smith, 1800. 6 pages 8vo. Originally, Philadelphia: Robert T. Rawle, 1800. 10 pages 8vo.

To the Citizens of the United States, and Particularly to the Citizens of New York, New Jersey, Delaware and Pennsylvania, Maryland and North Carolina, on the Propriety of

Choosing Republican Members to Their State Legislatures, at the Ensuing Elections, in Order to Secure the Election of Electors of a President at the Approaching Election for That Important Office. State of New York: March 8, 1800. 4 pages 8vo.

Signed, "Republican Farmer."

To the Republican Citizens of the State of Pennsylvania. Lancaster, 1800. 16 pages 12mo. No title-page.

Signed, "Tench Coxe et al."

* Vindication of the Public Life and Character of Thomas Jefferson. Richmond, Va., 1800.

In the library of the American Antiquarian Society.

A Vindication of the Religion of Mr. Jefferson, and a Statement of His Services in the Cause of Religious Liberty. By a Friend to Real Religion. Baltimore: W. Pechin, 1800. 21 pages 8vo. In Jefferson, Thomas. Notes on the State of Virginia. Baltimore, 1800.

* Wortman, Tunis. A Solemn Address to the Christians and Patriots upon the Approaching Election of a President of the United States, in Answer to a Pamphlet Entitled "Serious Considerations, etc." New York: Printed by David Denniston, 1800 [?]. 36 pages 8vo.

In the libraries of the New York Historical Society and of the Boston Athenæum.

1801

Address to the Well-Disposed, Reflecting and Unprejudiced Freeholders of West-Chester County, Recommending the Support of Stephen Van Rensselaer as Governor, and of James Watson as Lieutenant-Governor, at the Ensuing Election. [Anonymous.] New York: New York Gazette, 1801. 32 pages 8vo.

The Library of Congress has Jefferson's own copy.

While written for the local cause, for the most part an attack on Jefferson and his policy.

Bishop, Abraham. Oration Delivered in Wallingford, on the 11th of

March, 1801, before the Republicans of the State of Connecticut, at Their General Thanksgiving for the Election of Thomas Jefferson to the Presidency, and of Aaron Burr to the Vice-Presidency, of the United States of America. New Haven: William W. Morse, 1801. 111 pages 8vo.

The Library of Congress has Jefferson's own copy.

An Appendix contains Jefferson's inaugural.

Bushnell, D. General Principles and Construction of a Sub-Marine Vessel, Communicated by D. Bushnell, of Connecticut, the Inventor, in a Letter of October, 1787, to Thomas Jefferson, then Minister Plenipotentiary of the United States at Paris. *In* Nicholson's Journal, IV: 229-235 (1801).

Cobbett, William. Porcupine's Works Containing Various Writings and Selections Exhibiting a Faithful Picture of the United States of America; of Their Government, Laws, Politics, and Resources; of the Characters of Their Presidents, etc. London: Cobbett & Morgan, 1801. 12 vols. 8vo.

Volume XII particularly contains extracts from the American papers concerning Jefferson's election. An article on Jefferson's character consists of extracts from William L. Smith's "Pretensions of Thomas Jefferson to the Presidency."

Coleman, William. An Examination of the President's Reply to the New Haven Remonstrance. With an Appendix Containing the President's Inaugural Speech, the Remonstrance and Reply; Together with a List of Removals from Office, and New Appointments Made Since the Fourth of March, 1801. New York: George F. Hopkins, 1801. 68 pages 8vo.

Examination signed "Lucius Junius Brutus" [William Cranch?].

* A Concise Account of the Life of Thomas Jefferson. To Which is Annexed the Speech He Delivered at His Inauguration, 4th March, 1801. Philadelphia: G. Helmbold, Jr., 1801. 40 pages 12mo.

In the libraries of the American Antiquarian Society and of the British Museum.

* *Cursory Reflections on the Consequences Which May Ensure, Should Mr. Jefferson and Mr. Burr Have Equal Votes both from the Electors and States.* New York: Furman & Loudon, 1801. 25 pages 12mo.

In the library of Harvard University.

* "Democraticus" [pseudonym]. *The Jeffersoniad; or, An Echo to the Groans of an Expiring Faction.* [N. p.], March 4, 1801. 12mo.

In the library of the New York Historical Society.

Dwight, Theodore. *An Oration, Delivered at New Haven on the 7th of July, A. D. 1801, before the Society of the Cincinnati, for the State of Connecticut, Assembled to Celebrate the Anniversary of American Independence.* Hartford: Hudson & Goodwin, 1801. 43 pages 8vo.

A criticism of Jefferson's inaugural address, the pro-French tendencies, and reply to Republican slanders on the State of Connecticut.

"Epaminondas"; originally published in numbers in the *New York Gazette.* New York: John Lang, 1801. 17 pages 8vo.

An address to the Federal members of the House, severe in criticism of Jefferson, and urging the election of Burr.

Griswold, Stanley. *Overcoming Evil with Good. A Sermon Delivered at Wallingford, Connecticut, March 11, 1801, before a Numerous Collection of the Friends of the Constitution, of Thomas Jefferson, President, and of Aaron Burr, Vice-President of the United States.* Hartford: Elisha Babcock, 1801. 36 pages 8vo.

The Library of Congress has Jefferson's copy.

Leland, John. *A Storke* [read "stroke"] at the Branch. Containing Remarks on Times and Things. Hartford: Elisha Babcock, 1801. 24 pages 12mo.

Expressing satisfaction at the election of Jefferson, comment on Adams's absence from the inauguration, and an epitome of the advantages expected through Jefferson's administration. Leland was prominently associated with the presentation of the Great Cheese to Jefferson.

"Leonidas" [pseudonym]. A Reply to Lucius Junius Brutus's Examination of the President's Answer to the New Haven Remonstrance, with an Appendix Containing the Number of Collectors, Naval Officers, Surveyors, Supervisors, District Attorneys and Marshals in the United States, Showing How Many Incumbents Are Republicans and How Many Are Federalists. New York: Denniston & Cheetham, 1801. 65 pages 8vo.

The Library of Congress has Jefferson's own copy.

* Mr. Jefferson, Vice-President of the United States of America. *In* Public Characters of 1800-1801. London: Richard Phillips, 1801 (pp. 200-225).

Pagination from Library of Congress copy. London, 1807.

Cheetham refers to this article for facts relating to Jefferson in his "Narrative." The article is published, with Jefferson's first inaugural address, in "Public Characters; or, Contemporary Biography." Baltimore: Bonsal & Niles, 1803. 496 pages 8vo (pp. 195-224). The Baltimore edition consists of a selection from the first four volumes of the English "Public Characters."

* Nichols [William of Massachusetts?]. Jefferson and Liberty; or, Celebration of the Fourth of March. A Patriotic Tragedy: A Picture of Perfidy of Corrupt Administration. In Five Acts. Boston: 1801. 28 pages 8vo.

Sabin, 55,187.

Political Intolerance; or, The Violence of Party Spirit; Exemplified in a Recent Removal from Office: With a Comment upon Executive Conduct, and an Ample Refutation of Calumny; in a Sketch of the Services and Sacrifices of a Dismissed Officer. By One of the American People. Boston: B. Russell, 1801. 36 pages 12mo.

"A Dismissed Officer": Winthrop Sargent, Governor of Mississippi.

"Tullius Americanus" [pseudonym]. Strictures on a Pamphlet Entitled "An Examination of the President's Answer to the New Haven Remonstrance." Signed "Lucius Junius Brutus,"

with Appendix, Containing Number of Collectors, Naval Officers, Surveyors, Supervisors, District Attorneys, Marshals in the United States, Showing How Many Incumbents Are Republicans and How Many Are Federalists. By "Leonidas." Albany, 1801. 58 pages 8vo.

Attributed to Abraham Bishop.

* Wortman, Tunis. An Address to the Republican Citizens of New York on the Inauguration of Thomas Jefferson, President of the United States. Delivered on the 4th of March, 1801. New York, 1801.

Brinley.

1802

"Ajax" [pseudonym]. Address of Ajax to James A. Bayard, Esq., dated March 25, 1802. N. p. 1802. 7 pages 8vo.

From the American Literary Advertiser. Defending Jefferson against Bayard's speech in the House of Representatives, February, 1802.

Bailey, Theodorus. Authentic Information Relative to the Conduct of the Present and Last Administrations of the United States; Earnestly Recommended to the Attentive Perusal of Every Thinking Man in the Community. Wilmington: Bonsal & Niles, 1802. 32 pages 12mo.

Signed "A Friend to Liberty." A pro-Jefferson tract.

Callender, James Thompson. Letters to Alexander Hamilton, King of the Feds., Ci-devant Secretary of the Treasury of the United States of America, Inspector-General of the Standing Armies Thereof, Councillor at Law, etc. Being Intended as a Reply to a Scandalous Pamphlet Lately Published under the Sanction, It Is Presumed, of Mr. Hamilton, and Signed with the Signature of "Junius Philæus." New York: Richar. Reynolds, 1802. 64 pages 8vo.

See Ford's Bibliographia Hamiltoniana, p. 67.

Cheetham, James. An Antidote to John Wood's Poison. By "Warren" [pseudonym]. New York: Den-

niston & Cheetham, 1802. 63 pages 8vo.

Reply to "Wood's Narrative." A strong defence of Jefferson.

Cheetham, James. A Narrative of the Suppression by Colonel Burr, of the History of the Administration of John Adams, Late President of the United States, Written by John Wood. . . . To Which Is Added a Biography of Thomas Jefferson . . . and of General Hamilton: With Strictures on the Conduct of John Adams, and on the Character of General C. C. Pinckney. Extracted Verbatim from the Suppressed History. By a Citizen of New York. New York: Denniston & Cheetham, 1802. 72 pages 12mo.

Biography of Jefferson, pp. 46-52.

Cheetham, James. A View of the Political Conduct of Aaron Burr, Esq., Vice-President of the United States. By the Author of the "Narrative." New York: Denniston & Cheetham, 1802. 120 pages 8vo.

Pertains to Jefferson's election, and exhibits Burr's letter to Gen. S. Smith, of Maryland, December 16, 1800, in which Burr affects to decline a competition with Jefferson.

Colvin, John B. Republican Economy; or, Evidences of the Superiority of the Present Administration Over That of John Adams. Together with a Correct View of the Late Sale of Bank Stock. Fredericktown, Md., 1802. 12 pages 12mo.

The Library of Congress has Jefferson's copy.

Colvin, John B. Republican Policy; or, the Superiority of the Principles of the Present Administration Over Those of Its Enemies, Who Call Themselves Federalists; Exemplified in the Late Cession of Louisiana. Fredericktown, Md., 1802. 23 pages 8vo.

Evans, Thomas. A Series of Letters, Addressed to Thomas Jefferson, Esq., President of the United States, Concerning His Official Conduct and Principles. With an Appendix of Important Documents, and Illustrations. By "Tacitus." Philadel-

phia: E. Bronson, 1802. 127, 45 pages 12mo.

A Federalist tract.

Foster, John. An Oration, Delivered in the White Meeting-House, Stonington Borough, on the Fifth Day of July, 1802 (the Fourth Being Sunday.) Stonington: S. Trumbull, 1802. 16 pages 12mo.

Lauds Jefferson as "that son of liberty."

Hamilton, Alexander. An Examination of the President's Message at the Opening of Congress, December 7, 1801. Revised and Corrected by the Author. New York: New York Evening Post, 1802. 127 pages 8vo.

Appeared in the "Evening Post," signed "Lucius Crassus." Reprinted with the message.

Henderson, George. A Short View of the Administrations in the Government of America under the Former Presidents, the Late General Washington and John Adams; and of the Present Administration under Thomas Jefferson: With Cursory Observations on the Present State of the Revenue, Agriculture, Commerce, Manufactures, and Population of the United States. London: J. Hatchard, 1802. 72 pages 8vo.

Johnson, ———. A Letter to Thomas Jefferson, President of the United States. By "Junius Philænus" [pseudonym]. New York: P. R. Johnson, 1802. 64 pages 8vo.

Lincoln, Levi. A Farmer's Letters to the People. Philadelphia: Robert Johnson, 1802. 95 pages 8vo.

A general defence of Jefferson, by the Attorney-General, against the pamphleteers.

Smith, William. Character of Mr. Jefferson, Extracted from the Letters of "Phocion," Written by William Smith, Esq., of South Carolina, Long a Member of Congress, and Lately American Minister to the Court of Portugal. In Cobbett's Annual Register, 1: 961-972 (1802).

Webster, Noah. An Address to the President of the United States on the Subject of His Address. In his

Miscellaneous Papers on Political and Commercial Subjects. New York: E. Belden & Co., 1802. 227, 48 pages 8vo (pp. 1-76).

Wood, John. A Correct Statement of the Various Sources from Which the History of the Administration of John Adams Was Compiled, and the Motives for Its Suppression by Colonel Burr: With Some Observations on a Narrative, by a Citizen of New York. New York: For the Author, G. F. Hopkins, 1802. 49 pages 8vo.

A reply to Cheetham.

Wood, John. The History of the Administration of John Adams, Esq., Late President of the United States. By John Wood, Author of the "History of Switzerland, and Swiss Revolution." New York: Printed 1802. 500 pages 8vo.

A virulent party attack for use in the Presidential campaign of 1800. Suppressed until 1802. Most copies destroyed. Reprinted as "The Suppressed History," etc., with notes by John Henry Sherburne, Philadelphia, 1846. For particulars see New York Evening Post, June 2, 1802.

1803

Austin, Benjamin, Jr. Constitutional Republicanism in Opposition to Fallacious Federalism, as Published Occasionally in the Independent Chronicle under the Signature of "Old-South;" To Which Is Added a Prefatory Address to the Citizens of the United States, Never Before Published. Boston: Adams & Rhoades, Editors of the Independent Chronicle, 1803. 327 pages 8vo.

Brown, Charles Brockden. Monroe's Embassy; or, The Conduct of the Government in Relation to Our Claims to the Navigation of the Mississippi, Considered. Philadelphia and Washington: John Conrad & Co., 1803. 57 pages 8vo.

Signed "Poplicola."

Burk, John Daly. An Oration Delivered on the Fourth of March, 1803, at the Court House in Petersburg, to Celebrate the Election of Thomas Jefferson and the Triumph

of Republicanism. Printed at the Request of the Committee. 18 pages 12mo.

The Library of Congress has Jefferson's copy.

Cheetham, James. Nine Letters on the Subject of Aaron Burr's Political Defection, with an Appendix. New York: Dennison & Cheetham, 1803. 139 pages 8vo.

An examination of Burr's conduct in the matter of the election of Jefferson in Congress.

Granger, Gideon. A Vindication of the Measures of the Present Administration. By Algernon Sidney [pseudonym]. Taken from the National Intelligencer. Washington: Samuel H. Smith, 1803. 20 pages 8vo.

The Library of Congress has Jefferson's copy. (Other editions, 1803, Hartford and Trenton.)

Grymes, Philip. [Letter] to Gabriel Jones [July 20, 1803] on His Attempt to Impeach the Honesty of Jefferson. [N. p., 1803?] One leaf, folio.

The Library of Congress has Jefferson's copy.

Signed "Veritas." Jones published a * "Refutation." Winchester, [1803?] In the Boston Athenæum Library.

Thacher, Stephen. An Oration, Pronounced at Kennebunk, District of Maine, on the Anniversary of American Independence, July 4, 1803. Boston: David Carlisle, 1803. 24 pages 8vo.

The Library of Congress has Jefferson's own copy.

Lauds Jefferson as author of the Declaration, commends the wisdom of his measures, and defends him from censure for placing a foreigner (Gallatin) at the head of the Treasury.

Van Ness William P. An Examination of the Various Charges Exhibited against Aaron Burr, Esq., Vice-President of the United States; and a Development of the Character and Views of His Political Opponents. By "Aristides" [pseudonym]. New York: Ward & Gould, 1803. 118 pages 8vo.

Defends the transfer of the Van Ness vote to Burr in the election of 1801.

1804

An Address to the People of Massachusetts on the Choice of Electors for President and Vice-President. [Anonymous.] [N. p.] 1804. 16 pages 8vo.

Favoring the re-election of Jefferson.

An Appendix to Aristides' Vindication of the Vice-President of the United States, by a Gentleman of North Carolina, Proving that General Hamilton at the Last Presidential Election Exerted All His Influence to Support Mr. Jefferson in Opposition to Mr. Burr. Virginia: Printed and for Sale by the Booksellers in This State, 1804. 20 pages 8vo.

Bache, Benjamin Franklin. To the Democratic Republican Electors of the State of Pennsylvania. [N. p.] 1804. Folded sheet.

In favor of the re-election of Jefferson.

Bishop, Abraham. Oration in Honour of the Election of President Jefferson and the Peaceable Acquisition of Louisiana, Delivered at the National Festival in Hartford on the 11th of May, 1804. Hartford: General Committee of Republicans, 1804. 24 pages 8vo.

Cheetham, James. Letters on Our Affairs with Spain. New York: The Author, 1804. 59 pages 8vo.

The Library of Congress has the author's presentation copy to Jefferson.

On Jefferson's attempts, through Pinckney, to vindicate the rights of American citizens to property condemned by Spain, the interdiction of the right of deposit at New Orleans, and the conduct of Yrujo.

Cheetham, James. A Reply to Aristides. New York: The Author, 1804. 134 pages 8vo.

That is a reply to Van Ness's Examination of the Charges against Aaron Burr," and a defence of Jefferson in the matter of the election of 1801.

Colvin, John B. A Candid View of Facts, in a Letter from John B. Colvin to a Federal Friend. Frederick-Town (Md.): Republican Advocate, 1804. 48 pages 16mo.

The Library of Congress has Jefferson's copy.

Comparison of administration of Adams with that of Jefferson, defence of Jefferson on score of removals, remission of Callender's fine, Paine warship episode, sale of bank stock, etc.

"Curtius" [pseudonym]. A Defence of the Measures of the Administration of Thomas Jefferson. By "Curtius." Taken from the National Intelligencer. Washington: Samuel H. Smith, 1804. 136 pages 8vo.

Sabine, 18,070, credits this to John Taylor.

Dennie's Portfolio, IV, 1804.

This volume, particularly, contains a bitter Federal view of Jefferson in "Memorabilia Democratica" running through the volume, and a mock "Fragment of a Journal" of Jefferson (p. 262).

Fairplay, Oliver [pseudonym]. Proposals by Oliver Fairplay [pseudonym] for Publishing the Private and Public Life of the First Consul. Philadelphia, 1804. 1 leaf, folded 8vo.

This pamphlet is entered by Jefferson in a collection of his pamphlets as "Bache's Proposals for Publishing the Life of the First Consul (Lieb)." Sabin, 35,913, enters it among the Jefferson titles.

* Jefferson and Burr against the Clinton and Livingston Combination (Handbill by "The Voice of Truth," March [?], 1804, Asserting by Means of a Letter of David Thomas, that President Jefferson Regarded Burr and Lewis, the Candidates for Governor, as Equal in Republicanism and Integrity). Albany [?], 1804. 1 folded leaf.

In the New York Public Library. New York Election Broad-sides, 22.

Moore, Clement Clarke. Observations upon Certain Passages in Mr. Jefferson's "Notes on Virginia," Which Appear to Have a Tendency to Subvert Religion and Establish a False Philosophy. New York, 1804. 32 pages 8vo.

The reference is to the 3d American edition of the "Notes." See also *Dennie's Portfolio*, IV: 244, 245, 250-252, 268, 269 (1804):

République, Uriac Faber [pseudonym]. The Federal Catechism Meta-

morphosed; or, *The Natural Spirit of Federalism Exposed, from the Works of Their Federal Holiness. Calculated for the Meridian of Grafton; but Will Serve for the Whole of New Hampshire, and Any Other of the Federal States, without Any Material Alteration. For the Use of Schools.* [N. p.] Printed for the Purchaser, 1804. 24 pages 12mo.

The Speeches at Full Length of Mr. Van Ness, Mr. Caines, the Attorney-General, Mr. Harrison, and General Hamilton, in the Great Cause of the People against Harry Crosswell, on an Indictment for a Libel on Thomas Jefferson, President of the United States. New York: G. & R. Waite, 1804. 78 pages 8vo.

Williams, John. *The Hamiltoniad; or, An Extinguisher for the Royal Faction of New England. With Copious Notes, Illustrative, Biographical, Philosophical, Critical, Admonitory, and Political; Being Intended as a High-Heeled Shoe for All Limping Republicans.* By Anthony Pasquin, Esq. [pseudonym]. Boston, 1804. 104 pages 8vo.

Wolcott, Oliver. *British Influence on the Affairs of the United States Proved and Explained.* Boston: Young & Minns, 1804. 23 pages 8vo.

Signed "Marcus."

The catalogue of the Boston Athenæum Library credits this to Wolcott.

A criticism of Jefferson's letter to Hammond.

1805

* Dodge, Nehemiah. *A Discourse at Lebanon, 4th March, 1805, in Honour of the Election of Thomas Jefferson.* Norwich, Conn., 1805. 8vo.

Elwyn, Thomas. *A Letter to a Federalist, in Reply to Some of the Popular Objections to the Motives and Tendency of the Measures of the Present Administration.* February, 1805. [Portsmouth, N. H.], 1805. 31 pages 8vo.

The Library of Congress has the author's presentation copy to Jefferson. The author's name and the place of publication supplied in Jefferson's hand.

Fessenden, Thomas Green. *The Jeffersoniad. In his Democracy Unveiled; or, Tyranny Stripped of the Garb of Patriotism.* By Christopher Caustic [pseudonym]. Boston: David Carlisle, 1805. 220 pages 12mo.

* The Library of Congress has the third edition. New York: I. Riley & Co., 1806. 12mo, 2 vols. in one. The reference in this edition is to Vol. II, 1-82.

Young, Alexander, and Minns, Thomas. *Defence of Young & Minns, Printers to the State, before the Committee of the House of Representatives. With an Appendix, Containing the Debate, etc.* Boston: Gilbert & Dean, 1805. 68 pages 4to.

Young & Minns attacked Jefferson in their "New England Palladium."

1806

An Inquiry into the Present State of the Foreign Relations of the Union, as Affected by the Late Measures of Administration. [Anonymous.] Philadelphia: Samuel F. Bradford, 1806. 183 pages 8vo.

Dedication to the American people, signed "Independent American."

Barton, Benjamin Smith. *Remarks on the Speech Attributed by Mr. Jefferson to an Indian Chief of the Name of Logan.* Philadelphia, 1806. 24 pages 12mo.

Doubts the Logan speech, and defends Cresap from Jefferson's charge.

1807

Allston, Joseph. *A Short Review of the Late Proceedings at New Orleans; and Some Remarks upon the Bill Suspending the Privilege of the Writ of Habeas Corpus Which Passed the Senate of the United States during the Last Session of Congress. In Two Letters to the Printer.* By Agrestis [pseudonym]. South Carolina, 1807. 42 pages 8vo.

"By Jos. Allston, son-in-law of Burr. It is a savage attack on Jefferson and Wilkinson, and a defence of Burr, and is one of the scarcest of the pamphlets relating to Burr's conspiracy."—P. L. FORD, in Sabin, 80,684.

"Americanus" [pseudonym]. *Notice sur la Vie et la Caractère de M. de*

Jefferson, Président des États-Unis de l'Amérique du Nord. Traduit de l'Anglais par M. Croze Magnan. 1^{re} Bibliothèque Américaine. Paris: H. Caritat et Barrois Fils, 1807. 6 parts in 3 vols. 8vo. Pt. I, 1-21.

* Brazer, Samuel, Jr. Address Pronounced at Hatfield on the 4th of March, 1807, in Commemoration of the Inauguration of Thomas Jefferson as President of the United States. Published at the Unanimous Request of the Company Engaged in the Celebration. Northampton: Horace Graves, 1807. 15 pages 8vo.

Cheetham, James. Peace or War? or, Thoughts on Our Affairs with England. New York: Matthias Ward, 1807. 44 pages 8vo.

Review of Jefferson's message, October 27, 1807. Message, pp. 34-40.

Daviess, J. H. View of the President's Conduct Concerning the Conspiracy of 1806. Frankfort, Ky., 1807. 64 pages 8vo.

Severely Federal.

Duane, William. Politics for American Farmers; Being a Series of Tracts Exhibiting the Blessings of Free Government as It Is Administered in the United States, Compared with the Stupendous Fabric of British Monarchy. Originally Written for, and Published in the Aurora of Philadelphia, in the Beginning of . . . 1807. Washington: W. Duane, 1807. 96 pages 8vo.

A friendly review of Jefferson's administration.

Lowell, John. Peace without Dishonor—War without Hope. Being a Calm and Dispassionate Enquiry into the Question of the Chesapeake, and the Necessity and Expediency of War. By a Yankee Farmer. Boston: Greenough & Stebbins, 1807. 43 pages 8vo.

Censuring Jefferson.

Wilson, Jasper, Jr. The Lie Direct!!! A Refutation of the Charges in the Proclamation of President Jefferson. London: Jordan & Maxwell, 1807. 31 pages 8vo.

1808

An Address to the Citizens of Massachusetts on the Causes and Remedy of Our National Distresses. By a Fellow Sufferer. Boston: Repertory Office, 1808. 13 pages 8vo.

Represents Jefferson as the cause.

Bryant, William Cullen. The Embargo; or, Sketches of the Times. A Satire. Boston, 1808. 30 pages 12mo.

Prevalent New England anti-Jeffersonian Federalism.

Danvers, John Thierry. A Picture of a Republican Magistrate of the New School; Being a Full-Length Likeness of His Excellency Thomas Jefferson, President of the United States. To Which Is Added a Short Criticism on the Characters and Pretensions of Mr. Madison, Mr. Clinton, and Mr. Pinckney. New York: E. Sargeant, 1808. 96 pages 8vo.

Essex Resolutions. Newburyport: E. W. Allen. 15 pages 8vo.

Calling on Jefferson for removal of the embargo.

Granger, Gideon. An Address to the People of New England by Algeron Sidney [pseudonym], December 15, 1808. Washington: Dinmore & Cooper, 1808. 38 pages 8vo.

The Library of Congress copy was presented to Jefferson, and on page 18 has a note, in Jefferson's hand, on the increase of the national debt under Washington. The pamphlet is a comparison of the administrations of Washington, Adams, and Jefferson by Jefferson's Postmaster-General.

"Hampden" [pseudonym]. A Letter to the President of the United States Touching the Prosecutions [for Sedition] under His Patronage before the Circuit Court in the District of Connecticut, Containing a Faithful Narrative of the Extraordinary Measures Pursued, and of the Incidents, Both Serious and Laughable, That Occurred during the Pendency of These Abortive Prosecutions. New Haven: Oliver Steele & Co., 1808. 28 pages 8vo.

Concerns chiefly the trial of Rev. Azel Backus for "heavy and calumnious charges against the private and public character of the President."

Jenks, William. *Memoirs of the Northern Kingdom*, Written A. D. 1872, by the Late Rev. Williamson Jahnsenykes, LL.D. [pseudonym] . . . in Six Letters to His Son . . . Quebec, A. D. 1901. Boston, 1808. 48 pages 8vo.

"Written during the party heats which attended the close of Mr. Jefferson's Presidency, and was designed to portray the danger of a dissolution of the Union."—Massachusetts Historical Society Collections, ix: 372 (1806-67).

Livingston, Edward. *Address to the People of the United States on the Measures Pursued by the Executive with Respect to the Batture at New Orleans: To Which Are Annexed a Full Report of the Cause Tried in the Superior Court of the Territory of Orleans; the Memoire of Mr. Derbigny; an Examination of the Title of the United States; the Opinion of Counsel thereon; and a Number of Other Documents*. New Orleans: Bradford & Anderson, 1808. Irr. pag. 12mo.

The Library of Congress has Jefferson's copy, which contains several notes, contradictory to the text, in Jefferson's handwriting.

Lowell, John. *Thoughts upon the Conduct of Our Administration in Relation both to Great Britain and France, More Especially in Reference to the Late Negotiation Concerning the Attack on the Chesapeake*. By a Friend of Peace. Boston: Repertry Office, 1808. 28 pages 8vo.

Martin, Luther. *The Honest Politician. Part I, Containing the First Eight Numbers: With a Publication, under the Signature of "Vindex," Relative to the Same Subject*. Addressed to the President, and Published in the District of Columbia about the Middle of February Last. Baltimore: The Author, 1808. 69 pages 8vo.

A severe arraignment of the President for conduct in the "Chesapeake" affair.

Pickering, Timothy. *A Letter from the Hon. Timothy Pickering, a Senator of the United States from the State of Massachusetts, Exhibiting to His Constituents a View of the*

Imminent Danger of an Unnecessary and Ruinous War. Addressed to His Excellency James Sullivan, Governor of the Said State. Boston: Greenough & Stebbins, 1808. 16 pages 8vo.

The Library of Congress copy contains a manuscript letter to Jefferson, attacking him personally, signed "A Citizen Among Ten Thousand."

A Federal view of Jefferson's conduct in the embargo and "Chesapeake" matters.

A Review of Political Affairs during the Last Half Year. By a Republican of Massachusetts. Boston: Adams & Rhoades, 1808. 12 pages 8vo.

The Library of Congress has Jefferson's copy.

A reply to Pickering's attack on Jefferson in a letter to Sullivan.

Russell, Jonathan. *The Whole Truth. To the Freemen of New England*. [Signed "Hancock."] [Boston?] November 1, 1808. 35 pages 16mo.

Reprinted with title "The Whole Truth; or, the Essex Junto Exposed. Addressed to the Freemen of New England. By Hancock." New York, 1809. 19 pages 8vo.

A favorable review of Jefferson's administration, attack on Federalism in general, and a plea for Madison's election.

Some Remarks and Extracts, in Reply to Mr. Pickering's Letter, on the Subject of the Embargo. New Haven, 1808. 23 pages 8vo.

The Library of Congress has Jefferson's copy.

A reply to Sullivan letter in defence of Jefferson.

The State of the Nation. In Colvin's Weekly Register. (Washington), 1: 33-37 (1808).

A eulogistic account of Jefferson's first term and the confidence prevailing at the commencement of the second.

A Political Sketch of America. Edinburgh: S. Cheyne & J. Anderson, 1808. 87 pages 8vo.

A general survey of Jefferson's administration, with a severe arraignment of his conduct in the "Chesapeake" affair and in the Burr conspiracy.

Webster, Daniel. Considerations on the Embargo Laws. [Boston, 1808.] 16 pages 8vo.

Charges that the real motive with Jefferson, in laying the embargo, was a wish to favor France and take her side in the war against England.

1809

Carpenter, Stephen Cullen. Memoirs of the Hon. Thomas Jefferson, Secretary of State, Vice-President, and President of the United States of America, Containing a Concise History of Those States from the Acknowledgment of Their Independence. With a View of the Rise and Progress of French Influence and French Principles in That Country. [Anonymous.] New York: Printed for the Purchasers, 1809. 2 vols. 8vo.

Clark, Daniel. Proofs of the Corruption of Gen. James Wilkinson, and of His Connection with Aaron Burr, with a Full Refutation of His Slandering Allegations in Relation to the Character of the Principal Witness against Him. Philadelphia: W. Hall, Jr. & G. W. Pierie, 1809. Irr. pag. 8vo.

Clark was Jefferson's appointee as consul at New Orleans. This work is valuable for the documents contained in the Appendix, which throw light on Jefferson's administration of the West, and by which Clark endeavors to vindicate himself in view of the executive clemency shown Wilkinson, and as against Jefferson's message of January 20, 1808. It has especial interest since the discovery, in the Spanish archives, of Wilkinson's oath of allegiance to Spain.

Constitutionality of the Embargo Established by Precedent. [Anonymous.] Philadelphia: John Binns, 1809. 7 pages small 4to.

The Library of Congress has Jefferson's own presented copy.

"An appeal to the administrations of Washington and Adams, to vindicate the administration of Jefferson."

Hammond, Jabez D. An Oration, Delivered on the Glorious Tenth of June, 1809, in the Court House in the Village of Otsego (N. Y.); at a Celebration of the British Orders in Council, and Offers of Ample Repa-

ration for British Aggressions and Insults; and, in Consequence thereof, the Repeal of the Non-Intercourse Law, as it Respected Great Britain. Otsego: E. Phinney, 1809. 24 pages 16mo.

The Library of Congress copy bears the inscription: "His Ex. Th. Jefferson, Late President United States, from an Humble Admirer of his Greatness. The Author." Closes with a panegyric on Jefferson.

Irving, Washington. A History of New York, from the Beginning of the World to the End of the Dutch Dynasty. Containing, among Many Surprising and Curious Matters, the Unutterable Ponderings of Walter the Doubter, the Disastrous Projects of William the Testy, the Chivalric Achievements of Peter the Headstrong, the Three Dutch Governors of New Amsterdam: Being the Only Authentic History of the Times That Ever Hath Been, or Ever Will be Published. By Diedrich Knickerbocker. . . New York: Inskeep & Bradford; Philadelphia: Bradford & Inskeep, 1809. 2 vols. 8vo.

Book IV, The Chronicles of the Reign of William the Testy (pp. 191-268), is a satire on the administration of Jefferson from the point of view of the Burr wing of the Democratic Republican party.

Lee, Henry. Cursory Sketch of the Motives and Proceedings of the Party Which Sways the Affairs of the Union, together with Some Remarks upon the Nature of the Present Crisis. Philadelphia, 1809. 38 pages 8vo.

An arraignment of Jefferson.

Niles, Hezekiah. Things as They Are; or, Federalism Turned Inside Out: Being a Collection of Extracts from Federal Papers, etc., and Remarks upon Them, Originally Written for and Published in the Evening Post, by the Editor. Baltimore: Evening Post, 1809. 75 pages 8vo.

The Library of Congress has Jefferson's copy.

United States. Congress. Laws Relative to the Embargo. [N. p. 1809?]. 19 pages 8vo.

The Library of Congress copy has "An Act to Enforce and Make More Effectual an Act Entitled 'An Act Laying an Em-

bargo, etc., Approved January 9, 1800," with notes in the margin in Jefferson's handwriting. 2 folded sheets.

1810

A Letter Containing Some Candid Observations on Mankind, and the Republican Administration of Jefferson & Madison. By a Farmer. Morris-town: H. P. Russell, 1810. 57 pages 12mo.

Lowell, John. The New England Patriot: Being a Candid Comparison of the Principles and Conduct of the Washington and Jefferson Administrations. The Whole Founded upon Indisputable Facts and Public Documents, to Which Reference is Made in the Text and Notes. [Anonymous.] Boston: Russell & Cutler, 1810. 148 pages 8vo.

Osgood, David. A Discourse Delivered at Cambridge in the Hearing of the University, April 8, 1810. Cambridge: William Hilliard, 1810. 40 pages 8vo.

An unfavorable view of Jefferson and his administration.

1811

*The Three Patriots [Jefferson, Madison, Monroe]; or, The Cause and Cure of Present Evils. Addressed to the Voters of Maryland. Baltimore: The Author, 1811. 55 pages 8vo.

1812

Jefferson against Madison's War, Being an Exhibition of the Late President Jefferson's Opinions of the Impolicy and Folly of *All Wars*, Especially for the United States; Together with Some Remarks on the *Present War*, and the Propriety of Choosing Electors Who Will Vote for a *Peace President*. By a True Republican. [N. p. 1812?] 20 pages 8vo.

MacCormack, Samuel. View of the State of Parties in the United States of America; Being an Attempt to Account for the Present Ascendency of the French, or Democratic Party, in That Country, in Two Letters to a Friend. By a Gentleman Who Has Recently Visited the

United States. Edinburgh: John Ballantyne & Co., 1812. 110 pages 8vo.

Jefferson's residence in France, and his antipathy to the Federal, or English, party are urged in explanation.

Pickering, Timothy. Political Essays. A Series of Letters Addressed to the People of the United States. Canandaigua, N. Y.: J. D. Bemis, 1812. 215 pages 16mo.

The embargo and the pro-French policy of Jefferson.

1813

Livingston, Edward. An Answer to Mr. Jefferson's Justification of His Conduct in the Case of the New Orleans Batture. Philadelphia: W. Fry, 1813. 187 pages 8vo.

1814

Carey, Mathew. The Olive Branch; or, Faults on Both Sides, Federal and Democratic. A Serious Appeal on the Necessity of Mutual Forgiveness and Harmony, to Save our Common Country from Ruin. Philadelphia: M. Carey, 1814. 252 pages 12mo.

"Defends the alien and sedition laws and abuses Jefferson for his mistakes."—WINSOR.

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* Strahan. John (Archbishop of York). Letter to Thomas Jefferson [Relating to the Burning of the Capitol and Library, and the Proposed Sale of Mr. Jefferson's Library to Congress]. York, [Toronto, Ont.], January 30, 1815. *In* Loyal and Patriotic Society of Upper Canada, Report, 1817, Appendix, pp. 398-413.

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Strahan was bitter in all his controversies, but this letter is particularly severe on Jefferson.

1818

Peters, Richard. Hill-Side Plough. American Ploughs. *In* Philadelphia Society for Promoting Agriculture. Philadelphia. IV: 13-18 (1818).

Gives an account of Jefferson's success with gypsum, and quotes Jefferson's letter, Monticello, March 6, 1816, which describes Randolph's plough.

1823

* Falsehood and Forgery Detected and Exposed; or, the Conduct of Thomas Jefferson, James Madison, James Monroe, Albert Gallatin, Levi Lincoln, John Galliard, William H. Crawford, Samuel McClay, General S. Smith, Andrew Gregg, and Other Distinguished Democrats, in Relation to the Right of Suffrage in Mississippi, Vindicated against the Slanders and Misrepresentations of John Binns, Stephen Simpson, and John Norvel. Philadelphia: People's Advocate office, 1823. 16 pages 8vo.

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Pickering, Timothy. A Review of the Correspondence between the Hon. John Adams, Late President of the United States, and the Late William Cunningham, Esq., Beginning in 1803, and Ending in 1812. Salem: Cushing & Appleton, 1824. 197 pages 8vo.

'Mr. Pickering's elaborate philippic against Mr. Adams, Gerry, Smith, and Myself.'—Jefferson to Martin Van Buren, Monticello, June 29, 1824.

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Barry, William T. Speech of William T. Barry, Esq., on the Death of Adams, Jefferson, and Shelby. Delivered in Lexington on Tuesday, August 15, 1826. Lexington, Ky.: John Bradford, 1826. 24 pages 8vo.

Brackenridge, Henry M. Eulogy on the Lives and Characters of John Adams and Thomas Jefferson. By the Hon. H. M. Brackenridge. Delivered at the Court House in Pensacola, on Tuesday, 15th August, 1826, in Compliance with a Request from the Citizens in Town-Meeting Assembled. Pensacola, Florida: W. Hasell Hunt, 1826. 18 pages 8vo.

Bryan, John H. Orations on the Death of Thomas Jefferson and John Adams, Delivered at the Request of the Citizens of Newbern, on the 17th and 24th of July, 1826. By the Hon. John H. Bryan and the Hon. John Stanley. Newbern [N. C.]: Watson & Machen, 1826. 31 pages 8vo.

The Bryan oration, On Jefferson, July 17, pp. 3-10.

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* Columbus, Ohio. Proceedings of the United States Court, Gentlemen of the Bar, and Citizens of Columbus, in Testimony of Respect for the Late Thomas Jefferson and John Adams; also the Discourse Delivered on the Occasion by the Rev. James Hoge. Published by Order of the Bar. Columbus: George Hashee & Co., 1826. 20 pages 12mo.

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* De Witt, William R. Sermon on the Death of the Patriots and Statesmen, Thomas Jefferson and John Adams, Delivered by the Rev. W. R. De Witt, Pastor of the Presbyterian Congregation, Harrisburg, in the German Reformed Church, on Friday, the 22d July, 1826, in Compliance with a Request of the Citizens of Harrisburg. Harrisburg: Cameron & Krause, 1826. 16 pages 8vo.

Duer, William Alexander. An Eulogy on John Adams and Thomas Jefferson, Pronounced by Request of the Common Council of Albany, at the Public Commemoration of Their Deaths, Held in That City on Monday the 31st of July, 1826. Albany: National Observer, 1826. 20 pages 8vo.

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Everett, Edward. An Address Delivered at Charlestown, August 1, 1826, in Commemoration of John Adams and Thomas Jefferson. Boston: William L. Lewis, 1826. 36 pages 8vo.

* The First Jubilee of American Independence, and Tribute to John Adams and Thomas Jefferson. Newark, N. J., 1826.

* Forsyth, John. Eulogium on Adams and Jefferson, Delivered at the Request of the Citizens of Augusta. Augusta: Brantly & Clarke, 1826. 8vo.

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Grundy, Felix. Eulogy Pronounced at Nashville, Tenn., August 3, 1826. In A Selection of Eulogies, Pronounced in the Several States, in Honor of Those Illustrious Patriots and Statesmen, John Adams and Thomas Jefferson. Hartford: D. F. Robinson & Co., 1826. 426 pages 8vo (pp. 287-297).

* James, John W. Eulogy on

Thomas Jefferson, Delivered at the Columbian College, D. C., on the Fourth of October, 1826. By John W. James, a Member of the Senior Class. Washington, 1826. 6 pages 8vo.

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* Johnson, Alfred, Jr. Eulogy Delivered at Belfast, Me., August 10, 1826, on John Adams and Thomas Jefferson, at the Request of the Citizens of Belfast. Belfast: E. Fellows, 1826. 28 pages 8vo.

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Little, Robert. A Funeral Sermon on the Death of John Adams and Thomas Jefferson, Ex-Presidents of the United States, Preached on Sunday Evening, July 16, 1826, in the First Unitarian Church, Washington City. Washington: Bartow & Brannan, 1826. 22 pages 8vo.

* Lyman, T. P. H. The Life of Thomas Jefferson, LL.D., Late Ex-President of the United States. Arranged and Compiled from Original Documents. Philadelphia: D. & S. Nealle 1826. 111 pages 8vo.

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Sergeant, John. An Oration Delivered in Independence Square, in the City of Philadelphia, on the 24th of July, 1826, in Commemoration of Thomas Jefferson and John Adams. Philadelphia: Carey & Lea, 1826. 44 pages 8vo.

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Sprague, Joseph E. Eulogy on John Adams and Thomas Jefferson, Pronounced August 10, 1826, at Salem. Salem: W. Palfray, 1826. 48 pages 8vo.

Sprague, Peleg. Eulogy on John Adams and Thomas Jefferson, Pronounced in Hallowell, July, 1826, at

the Request of the Committees of the Towns of Hallowell, Augusta, and Gardiner. Hallowell: Glazier & Co. 22 pages 8vo.

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Staughton, William. Sermon Delivered in the Capitol of the United States, on Lord's Day, July 16, 1826; at the Request of the Citizens of Washington, on the Death of Mr. Jefferson and Mr. Adams. Washington: Columbian Office, 1826. 32 pages 8vo.

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Tyler, John. Eulogy, Pronounced at Richmond, Virginia, July 11, 1826. 12 pages. In A Selection of Eulogies Pronounced in the Several States, in Honor of Those Illustrious Patriots and Statesmen, John Adams and

Thomas Jefferson. Hartford: D. F. Robinson & Co., 1826. 426 pages (pp. 5-17).

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Reprinted in Williston, E. B., "Eloquence of the United States." Middletown, Conn.: E. & H. Clark, 1827. 5 vols 8vo (v: 374-414).

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Wilkins, William. Eulogium, Pronounced at Pittsburg, Pennsylvania, August 24, 1826. Pittsburg: Johnston & Stockton, 1826. 36 pages 8vo.

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Wirt, William. A Discourse on the Lives and Characters of Thomas Jefferson and John Adams, Who Both Died on the Fourth of July, 1826. Delivered at the Request of the Citizens of Washington, in the Hall of Representatives of the United States, on the Nineteenth of October, 1826. Washington: Gales & Seaton, 1826. 69 pages 8vo.

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See Madison's letter to Gilpin, "Writings," III: 593-595.

Lemesle, Charles. Éloge de Thomas

Jefferson, Ancien Président des États-Unis de l'Amérique du Nord, Membre Honoraire de la Société Linnéenne de Paris. In Société Linnéenne de Paris. Mémoires, v: 609-617 (1827).

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1829

Adams, John Quincy. Correspondence between John Quincy Adams, Esquire, President of the United States, and Several Citizens of Massachusetts, Concerning the Charge of a Design to Dissolve the Union Alleged to Have Existed in That State. Boston: Daily Advertiser, 1829. 80 pages 8vo.

This correspondence concerned information afforded Mr. Jefferson by Adams concerning sentiment on the embargo in Massachusetts in 1807, and was occasioned by the publication in 1828, in the "National Intelligencer," of a letter from Jefferson to Mr. Giles, of December 25, 1825. See Adams, Documents Relating to New England Federalism, Boston, 1877. (pp. 331-381).

Goodrich, Charles A. Thomas Jefferson. In his Lives of the Signers to the Declaration of Independence. New York: William Reed & Co., 1829. 240 pages 12mo (pp. 380-405).

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Dwight, Nathaniel. Thomas Jefferson. In his Sketches of the Lives of the Signers of the Declaration of Independence. Intended Principally for the Use of Schools. New York: J. & J. Harper, 1830. 373 pages 12mo (pp. 287-297).

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Bayard, Richard H. Documents Relating to the Presidential Election in the Year 1801, Containing a Refu-

tation of Two Passages in the Writings of Thomas Jefferson, Aspersing the Character of the Late James A. Bayard, of Delaware. Philadelphia: Mifflin & Parry, 1831. 14 pages 8vo.

Imaginary Conversation between President Jackson and the Ghost of Jefferson. Columbia, S. C.: Telescope Office, 1831. 22 pages 12mo.

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Lee, Henry. Observations on the Writings of Thomas Jefferson, with Particular Reference to the Attack They Contain on the Memory of the Late Gen. Henry Lee. In a Series of Letters. New York: Charles de Behr, 1832. 238 pages 8vo.

* Rayner, B. L. Sketches of the Life, Writings, and Opinions of Thomas Jefferson, with Selections of the Most Valuable Portions of His Voluminous and Unrivalled Private Correspondence. New York: A. Francis & W. Boardman, 1832. 556 pages 8vo.

In the libraries of the Massachusetts and the Long Island Historical societies.

U. S. President. Washington. Message from the President of the United States, Transmitting a Letter from the King of France (September 11, 1790), Communicated to the Senate January 17, 1791. In American State Papers. Foreign Relations, 1: 109. Washington: Gales & Seaton, 1832. Folio. 1st Sess., Sen. Ex. Doc.

Letter of Louis expressing regret at Jefferson's leaving the Court of France. Printed also in Richardson's "Compilation of the Messages and Papers of the Presidents." 1: 88, 89 (translation only).

1833

* Catalogue of Valuable Oil Paintings, Many of Them by the Old Masters, and All Choice Pictures, Being the Collection of the Late President Jefferson. To be Sold at Auction on Friday, July 19th, at Mr. Harding's Gallery, School St. . . . [1833]. 8 pages 8vo.

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Conseil, L. P. Essai sur les Mémoires et la Correspondance de Jefferson, Considérés comme l'Expression la Plus Complète et la Plus Pure des Principes de l'École Américaine. In Jefferson, Thomas. Mélanges Politiques et Philosophiques. Paris, 1833. 2 vols. 8vo (1: 1-126).

Dwight, Theodore. History of the Hartford Convention: With a Review of the Policy of the United States Government Which Led to the War of 1812. New York: N. & J. White, 1833. 447 pages 16mo.

The review of the policy of the United States consists of a severe arraignment of Jefferson, exhibits the Mazzei and many others of Jefferson's letters.

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Kirkland, John Thornton. A Discourse in Commemoration of John Adams and Thomas Jefferson; Delivered before the American Academy of Arts and Sciences, October 30, 1826. In American Academy of Arts and Sciences, Memoirs, New Series, 1: iii-xxxii (1833).

* Semmes, Thomas, Jr. Oration, Delivered at the Request of the Jefferson Society of the University of Virginia, on the Anniversary of the Birthday of Thomas Jefferson, April 13, 1833, in . . . Charlottesville, Va. Charlottesville: Virginia Advocate Office, 1833. 15 pages 8vo.

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1834

Everett, Alexander Hill. Origin and Character of the Old Parties. In North American Review, xxxix: 208-268 (1834).

Review of Dwight's "Hartford Convention" (*supra*) and Sullivan's "Familiar Letters" (*post*, p. 44), and is concerned with the defence of Jefferson. The article was answered by "Remarks on Article IX in the Eighty-fourth Number

of the North American Review, entitled "Origin and Character of the Old Parties" [Anonymous—Sullivan?]. Boston: Perkins, Marvin & Co., 1834. 39 pages 8vo.

Jones, Joseph Seawell. A Defence of the Revolutionary History of the State of North Carolina from the Aspersions of Mr. Jefferson. . . . Boston: C. Bowen . . . 1834. 343 pages 12mo.

Levy, Uriah P. Statue of Jefferson. Letters from Lieutenant Levy, of the United States Navy, Presenting to Congress a Statue of Thomas Jefferson. Washington: Gales & Seaton [March 25, 1834]. 1 page 8vo. 23d Cong. 1st Sess., H. of R. Ex. Doc. 240.

* Lincoln, Robert W. Lives of the Presidents of the United States, and of the Signers of the Declaration of Independence. New York: A. K. White & Co., 1834. 8vo.

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Linn, William. The Life of Thomas Jefferson, Author of the Declaration of Independence, and Third President of the United States. Ithaca [N. Y.]: Mack & Andrus, 1834.

Rayner, B. L. Life of Thomas Jefferson; With Selections from the Most Valuable Portions of His Voluminous and Unrivalled Correspondence. Boston: Lilly, Wait, Colman, & Holden, 1834. 431 pages 12mo.

Sullivan, William. Familiar Letters on Public Characters and Public Events from the Peace of 1783 to the Peace of 1815. Boston, 1834. 12mo.

William Sullivan was an irreconcilable Federalist, and these letters are avowedly published in answer to Jefferson's memoirs. He is particularly hostile and unfair to Jefferson.

1835

Everett, Alexander Hill. Character of Jefferson. *In* North American Review, XL: 170-232 (1835).

A review of Rayner's "Life of Jefferson," and an answer to the criticism of his former article, "Origin and Character of the Old Parties," *ante*, p. 43.

Jefferson Papers. *In* Knickerbocker Magazine, VI: 394-400, 537-540 (1835.)

1836

Everett, Alexander Hill. A Defence of the Character and Principles of Mr. Jefferson, Being an Address Delivered at Weymouth, Mass., at the Request of the Anti-Masonic and Democratic Citizens of That Place, on the 4th of July, 1836. Boston: Beales & Greene, 1836. 76 pages 8vo.

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Malkin, Arthur Thomas. Jefferson. *In his* The Gallery of Portraits, with Memoirs, VII: 153-161. London: Charles Knight, 1837. 8vo.

Tucker, George. The Life of Thomas Jefferson, Third President of the United States, with Parts of His Correspondence Never Before Published, and Notices of His Opinions on Questions of Civil Government, National Policy, and Constitutional Law. Philadelphia: Lee & Blanchard, 1837. 2 vols. 8vo.

Reviewed by Francis Lister Hawks, "Character of Jefferson," in New York Review, I: 1-58 (1837); (published separately as "A Criticism on Tucker's 'Life of Jefferson,'" New York, 1837, 58 pages 8vo); by Lord Brougham in Edinburgh Review, LXVI: 156-186 (1838) (reprinted in Museum of Foreign Literature, Science, and Art, XXXII: 289-301-1838); in Eclectic Review, LXIX: 249-271 (1839); in Southern Literary Messenger, IV: 209-214-1838 (a review of Hawks's article), and VI: 642-650 (1840).

Thomas Jefferson, Troisième Président des États Unis. *In* Revue Britannique, 4th Series, XI: 52-72 (1837).

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Tucker, George. Defence of the Character of Thomas Jefferson against a Writer in the New York Review and Quarterly Church Journal. By a Virginian. New York: William Osborn, 1838. 46 pages 8vo.

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Dwight Theodore. The Character of Thomas Jefferson as Exhibited in His Own Writings. Boston: Weeks, Jordan, & Co., 1839. 371 pages 12mo.

Judson, L. Carroll. Thomas Jefferson. In his A Biography of the Signers of the Declaration of Independence, and of Washington and Patrick Henry; With an Appendix Containing the Constitution of the United States and Other Documents. Philadelphia: J. Dobson . . . 1839. 354 pages 8vo (pp. 13-24).

Reprinted in his "The Sages and Heroes of the American Revolution," 1851.

Lee, Henry. Observations on the Writings of Thomas Jefferson, with Particular Reference to the Attack They Contain on the Memory of the Late Gen. Henry Lee. In a Series of Letters. Philadelphia: J. Dobson, 1839. 262 pages 8vo.

1841

Parisot, Jacques Theodore. Jefferson. In Biographie Universelle, Ancienne et Moderne, LXVIII: 145-159 (1841).

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Hammond, Jabez D. The History of Political Parties in the State of New York. Albany: C. Van Benthuisen, 1842. 2 vols. 8vo.

This work is included for the light it throws on the conduct of Burr and Hamilton in the Presidential election of 1801. See Vol. I, pp. 137-161.

1843

Brougham, Henry Peter, Lord Brougham and Vaux. Thomas Jefferson. In his Historical Sketches of Statesmen Who Flourished in the Time of George III. 3d Series. London: Richard Griffin & Co., 1843. 8vo (pp. 280-290).

Dallas, George Mifflin. Oration on the Centennial Anniversary of the Birth of Thomas Jefferson, Delivered at the County Court House, Philadelphia, April 13, 1843. By George M. Dallas. Published by Request of the Meeting. Philadelphia: Mifflin & Parry, 1843. 8 pages 8vo.

1844

* The Life of Thomas Jefferson. With a Portrait and a Parallel (Washington and Jefferson Compared). Philadelphia: J. G. Russell, 1844. 12mo.

Moore, Justus E. The Warning of Thomas Jefferson; or, a Brief Exposition of Dangers To Be Apprehended to Our Civil and Religious Liberties from Presbyterianism. Philadelphia, 1844. 35 pages 8vo

1845

Mercer, Charles Fenton. An Exposition of the Weakness and Inefficiency of the Government of the United States of North America. [N. p.] Printed for the Author, 1845. 380 pages 12mo.

The author, a Virginia Federalist, lays the blame for the weakness and inefficiency at the door of "that man [Jefferson] and his notions."

1846

Wood, John. The Suppressed History of the Administration of John Adams (from 1797 to 1801) as Printed and Suppressed in 1802. By John Wood. . . . Now Republished with Notes, and an Appendix, by John Henry Sherburne. . . . Philadelphia: Walker & Gillis, 1846. 391 pages 8vo.

See entry "Wood," *supra*, p. 32.

1847

Mr. Rives's Address [on Jefferson]. In Southern Literary Messenger, XIII: 574-576 (1847).

Signed J. T. C.

Hammond, Jabez D. Life and Opinions of Julius Melbourn; with Sketches of the Lives and Characters of Thomas Jefferson, John Quincy Adams, John Randolph, and Several

Other Eminent American Statesmen. Edited by a Late Member of Congress. Syracuse: Hall & Dickson, 1847. 12mo.

Melbourn was a mulatto, and his visit and his dining with Jefferson at Monticello are herein described.

Logan's Speech. *In Olden Time Magazine*, II: 49-67 (1847).

Contains, in addition to extracts from the Notes on Virginia, letters addressed to General Gibson concerning Logan.

Lossing, Benson John. Thomas Jefferson, the Third President of the United States. *In his Lives of the Presidents of the United States*. New York: H. Phelps & Co., 1847. 8vo, 128 pages (pp. 39-48).

Similar matter to be found in his "Biographical Sketches," "Eminent Americans," "Our Countrymen," and "Lives of Celebrated Americans."

U. S. House of Representatives. Committee on the Library. Papers of Thomas Jefferson. To Accompany Bill H. R., No. 627 (a Bill Authorizing the Purchase and Publication of the Papers and Manuscripts of the Late Thomas Jefferson. Washington: Ritchie & Heiss, Printers, 1847). 2 pages 8vo. Caption title: Papers of Thomas Jefferson, January 20, 1847. Mr. Brodhead, from the Committee on the Library, Made the Following Report. 29th Cong. 2d Sess., H. of R. Report No. 39.

1848

Randolph, Thomas Jefferson. Jefferson Papers. Memorial of Thomas Jefferson Randolph, of Virginia, in Regard to the Purchase and Publication by Congress of the Manuscripts of Mr. Jefferson. December 30, 1847. Read and Laid on the Table. Washington: Tiffin & Streeper, 1848. 3 pages 8vo. 30th Cong. 1st Sess. House Misc. No. 7.

The collection was purchased by the United States in 1848, and is now in the Library of Congress.

U. S. Congress. Joint Committee on the Library. (Report to Accompany Bill S. No. 278, "A Bill Author-

izing the Purchase and Publication of the Papers and Manuscripts of the Late Thomas Jefferson." Washington: Government Printing Office, 1848). 3 pages 8vo. [N. t. p.] Caption: In Senate of the United States. June 8, 1848. Submitted, and Ordered To Be Printed. Mr. Mason Made the Following Report. 30th Cong. 1st Sess., Sen. Rep. Com. 167.

1849

Williams, Edwin. Biographical Sketch . . . and Administration of Jefferson. *In his The Presidents of the United States, Their Memoirs and Administrations*. New York: E. Walker, 1849. 680 pages 8vo (pp. 107-164).

See also his "The Twelve Stars of the Republic." New York, 1850. 346 pages 8vo (pp. 99-108).

1850

Thomas Jefferson. Longwood, Miss. *In American Whig Review*, XII: 33-46, 182-188, 290-299 (1850).

Signed J. B. C.
A review of Jefferson's Memoir, Randolph's edition.

Jefferson and Fox. *In Democratic Review*, XXVII: 193-202 (1850).

Garland, Hugh A. Life of John Randolph. New York: D. Appleton & Co., 1850. 2 vols. 8vo.

Allibone mentions "A Life of Jefferson" by Garland. The work cannot be traced, but Vol. I, pp. 45-52, of the life of Randolph, contains a chapter (X) entitled "Thomas Jefferson."

1851

Mayer, Brantz. Tah-gah-jute; or, Logan and Captain Michael Cresap; a Discourse . . . before the Maryland Historical Society . . . 9 May, 1851. Baltimore: J. Murphy & Co., 1851. 86 pages 8vo.

Vindication of Captain Cresap against the charge of murdering Logan's family: severe on Jefferson.

1852

Frost, John. The Presidents of the United States: from Washington

to Fillmore. Comprising Their Personal and Political History. Boston: Phillips, Sampson, & Co., 1852. 444 pages 12mo.

Thomas Jefferson, pp. 77-102.
Other editions, 1855, 1888, etc.

Tator, Henry H. An Oration Commemorative of the Character of Thomas Jefferson. Albany: Joel Munsell, 1872. 22 pages 8vo.

1853

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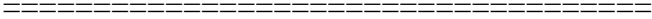
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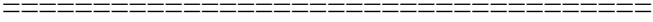
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Introduction

THE so-called Jefferson Bible, more accurately "The Life and Morals of Jesus of Nazareth," is now the property of the United States National Museum at Washington, having been obtained by purchase in 1895. The following is a description of the volume:

Measurements: Height, $8\frac{1}{4}$ inches; width, $4\frac{1}{8}$ inches; thickness at back, $1\frac{1}{4}$ inches; in middle, $1\frac{5}{8}$ inches; at edge points, 1 inch.

Binding: Full red leather with gilt tooling. The back divided in five (5) panels; in second (2d) panel from top title in gold: "Morals of Jesus."

The margin of the covers of all four sides on the outside, and on the three outer ones on the inside, as well as on the edges, are tooled in gold. Inside of the upper cover is on the left side top a label containing the words: "Bound by Fred A. Mayo, Richmond, Va."

The cover inside as well as the fly-leaves are covered with gray paper in marble designs.

Order: Upper cover; two (2) manuscript leaves in the handwriting of Jefferson, containing on the first two and a half pages the table of texts; the rest is blank; fly-leaf; three (3) blank leaves; title

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page in manuscript in Jefferson's handwriting, reading:

“THE
LIFE AND MORALS
OF
JESUS OF NAZARETH
EXTRACTED TEXTUALLY
FROM THE GOSPELS
IN
GREEK, LATIN
FRENCH & ENGLISH;”

folded printed maps of Palestine and Asia Minor, taken out from a book; that of Palestine has on top in print: “page 1,” and that of Asia Minor “page 414;” blank page excepting for a black line in its middle, running from top to bottom. Then come, on numbered leaves, beginning on the left side of the first (the reverse of the page just described), and closing on the right side of the last, the extracts arranged in two columns, separated by a black line, on each page, in the following order: On the left hand page Greek and Latin, on the right, French and English. The sources are indicated in the margin in Jefferson's handwriting. The numbers of the leaves, which run from 1 to 83, are on the left side top of the left hand pages. Leaf 83 has extracts on the right hand page, the left hand page has only the black line; it is followed by three (3) other blank leaves, the first of which has the black line on both sides; then come the fly-leaf and the cover. Between each of the

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leaves, with the exception of the blank ones, there are alternately one and two narrow strips of paper bound in.

That Jefferson had in mind the preparation of such a book, and that he actually prepared it, has been known to students of his letters and writings, and especial attention was drawn to the fact in "The Life and Times of Thomas Jefferson," by Henry S. Randall, published in three volumes, New York, 1858.

It was, moreover, brought to the attention of the Government very definitely in the form of a report, Fifty-first Congress, First Session, Senate Report 1365, presented June 14, 1890, by Senator Evarts of the Committee on Library, and ordered printed. This report was with reference to a bill relative to the proposed purchase of the manuscript papers and correspondence of Thomas Jefferson, which does not appear to have been followed by favorable action. In it the following description is given of the book in question, which was written by Mr. Ainsworth R. Spofford, then Librarian of Congress:

"*The Morals and Life of Jesus of Nazareth,*' extracted textually from the Gospels in Greek, Latin, French and English. Title and very full index in his own hand. Texts were cut by him out of printed copies of Greek, Latin, French and English Testaments and pasted in this book of blank pages, which was handsomely bound in red morocco, ornamented in gilt, and titled on the back in gilt letters, 'The Morals of Jesus.' His original idea was to have the life and teachings of

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the Saviour, told in similar excerpts, prepared for the Indians, thinking this simple form would suit them best. But, abandoning this, the formal execution of his plan took the shape above described, which was for his individual use. He used the four languages that he might have the texts in them side by side, convenient for comparison. In the book he pasted a map of the ancient world and the Holy Land, with which he studied the New Testament."

In 1886 I was engaged, when a fellow at Johns Hopkins University, Baltimore, in cataloguing a small but very valuable Hebrew library gathered together by Dr. Joshua I. Cohen. Amongst the books were two copies of the New Testament mutilated, which contained on the inside of the cover a newspaper slip giving an account of what Jefferson had undertaken, and referring to a letter to John Adams, dated October 13, 1813, followed by the words here given:

"This and the corresponding vol. are the identical copies alluded to in the above article. They were purchased by me at the sale of Dr. Macaulay's *Medical Library*, by whom they had been bought at the sale of Mr. Jefferson's library.

"See letter to John Adams,

"Jefferson's Works, vol. VI, 217.

"JOSHUA I. COHEN."

INTRODUCTION

The following is the title page of each of these volumes:

THE
NEW TESTAMENT
OF OUR
LORD AND SAVIOUR
JESUS CHRIST,
TRANSLATED OUT OF THE
ORIGINAL GREEK:
AND WITH THE
FORMER TRANSLATIONS,
DILIGENTLY
COMPARED AND REVISED.

PHILADELPHIA,
PUBLISHED BY JACOB JOHNSON & CO.
NO. 147 HIGH STREET,
1804.

With the approval of the family I did not include these books, nor others of general interest, in the privately printed catalogue, which was intended to describe only the contents of a special department of the library. But I undertook to search for the volume, first through Miss Sarah N. Randolph, who, just as I was about to call on her on the subject, died, and, after a lapse of some years and with steps that it is not necessary to detail, obtained it from Miss Randolph, her sister, then living at Shadwell, Va. The latter, in a communication dated July 27, 1895, states of Jefferson that "the idea he had at first was to compile

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a book which would be valuable for the use of the Indians.”

This little book was one which occupied a great deal of Jefferson's attention, and the following statements and extracts from his letters directly bear upon its making.

On April 9, 1803, he wrote from Washington to Dr. Priestley, referring to Priestley's comparative view of Socrates and Jesus, that in a conversation with Dr. Rush in the years 1798 and 1799 he had promised some day to write a letter giving his view of the Christian system. This letter he had as yet only sketched out in his mind. It was evident that he considered the Gospels as having much extraneous matter and that by careful pruning there could be selected out those sayings which were absolutely the words of Jesus himself. After discussing the injustice done by these later additions, he says to Priestley, “you are the person who of all others would do it best and most promptly. You have all the materials at hand, and you put together with ease. I wish you could be induced to extend your late work to the whole subject.”

In a letter of ten days later, April 19, 1803, to Edward Dowse, he writes that he considers “the moral precepts of Jesus as more pure, correct and sublime than those of the ancient philosophers.”

Under date of April 21, 1803, Jefferson wrote to Dr. Benjamin Rush, sending him the syllabus of an estimate of the merits of the doctrines of Jesus compared with those of others. This is the communication to which he had referred

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in his letter to Dr. Priestley. In the letter accompanying the syllabus he tells Dr. Rush that he is sending this for his own eye, simply in performance of his promise, and indicates its confidential character in the following words: "And in confiding it to you, I know it will not be exposed to the malignant perversions of those who make every word from me a text for new misrepresentations and calumnies. I am, moreover, averse to the communication of my religious tenets to the public, because it would countenance the presumption of those who have endeavoured to draw them before that tribunal, and to seduce public opinion to erect itself into that inquest over the rights of conscience, which the laws have so justly proscribed. It behooves every man who values liberty of conscience for himself to resist invasions of it in the case of others, or their case may, by change of circumstances, become his own."

On January 29, 1804, Jefferson wrote to Priestley from Washington that he was rejoiced to hear that Priestley had undertaken to compare the moral doctrines of Jesus with those of the ancient philosophers. He writes: "I think you cannot avoid giving, as preliminary to the comparison, a digest of his moral doctrines, extracted in his own words from the Evangelists, and leaving out everything relative to his personal history and character. It would be short and precious. With a view to do this for my own satisfaction, I had sent to Philadelphia to get two testaments (Greek) of the same edition, and two English,

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with a design to cut out the morsels of morality, and paste them on the leaves of a book, in the manner you describe as having been pursued in forming your Harmony. But I shall now get the thing done by better hands."

This is the first definite statement of Jefferson's purpose to prepare such a book, which he apparently at the time abandoned in the hope that Priestley would take it up. In the year 1808 Jefferson was greatly interested in the translation of the Septuagint made by Charles Thomson, the Secretary of the first Continental Congress, and wrote several communications to Thomson on the subject. In 1813 John Adams began a voluminous correspondence with Jefferson on religious subjects, the letters following each other very closely. Adams had access to a number of Priestley's letters written to various persons and in a communication dated at Quincy, July 22, 1813, he reminds Jefferson of his intention of preparing the work which he (Jefferson) had handed over to Priestley. He writes: "I hope you will still perform your promise to Dr. Rush. If Priestley had lived, I should certainly have corresponded with him."

On August 9, John Adams again writes to Jefferson, sending further extracts of letters of Priestley and saying that he did so because "I wish it may stimulate you to pursue your own plan which you promised to Dr. Rush."

In a letter to Adams written from Monticello, October 12, 1813, Jefferson gives a description of the volume as follows: "We must reduce our vol-

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ume to the simple Evangelists, select, even from them, the very words only of Jesus, paring off the amphiboligisms into which they have been led, by forgetting often, or not understanding, what had fallen from him, by giving their own misconceptions as his dicta, and expressing unintelligibly for others what they had not understood themselves. There will be found remaining the most sublime and benevolent code of morals which has ever been offered to man. I have performed this operation for my own use, by cutting verse by verse out of the printed book, and arranging the matter which is evidently his and which is as easily distinguished as diamonds in a dung-hill. The result is an octavo of forty-six pages."

It would appear from this that Jefferson made two such books, one a volume of forty-six pages which he later enlarged to the book which is here given.

Under date of January 29, 1815, Jefferson wrote from Monticello to Charles Clay: "Probably you have heard me say I had taken the four Evangelists, had cut out from them every text they had recorded of the moral precepts of Jesus, and arranged them in a certain order, and although they appeared but as fragments, yet fragments of the most sublime edifice of morality which had ever been exhibited to man." In this letter however Jefferson disclaims any intention of publishing this little compilation, saying: "I not only write nothing on religion, but rarely permit myself to speak on it."

Again, in a letter to Charles Thomson, written

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from Monticello, under date of January 9, 1816, he says: "I, too, have made a wee little book from the same materials, which I call the Philosophy of Jesus; it is a paradigma of his doctrines, made by cutting the texts out of the book, and arranging them on the pages of a blank book, in a certain order of time or subject. A more beautiful or precious morsel of ethics I have never seen; it is a document in proof that *I* am a *real Christian*, that is to say, a disciple of the doctrines of Jesus."

Later in the letter Jefferson makes a statement which indicates that he is not describing the volume now in the National Museum, but the preliminary one of 46 pages, for he adds: "If I had time I would add to my little book the Greek, Latin and French texts, in columns side by side."

In a letter dated April 25, 1816, written from Poplar Forest, near Lynchburg, addressed to Mr. Fr. Adr. Vanderkemp, Jefferson gives further details as to how he made this preliminary volume. After telling his correspondent that he was very cautious about not having the syllabus, which he had prepared, get out in connection with his name, being unwilling to draw on himself "a swarm of insects, whose buzz is more disquieting than their bite," he writes: "I made, for my own satisfaction, an extract from the Evangelists of the text of His morals, selecting those only whose style and spirit proved them genuine, and his own. * * * It was too hastily done, however, being the work of one or two evenings only, while I lived at Washington, overwhelmed with other business,

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and it is my intention to go over it again at more leisure. This shall be the work of the ensuing winter. I gave it the title of 'The Philosophy of Jesus Extracted from the Text of the Evangelists.'

Vanderkemp was undertaking a publication and desired to use Jefferson's syllabus and extract, which Jefferson agrees to, with the following condition: "I ask only one condition, that no possibility shall be admitted of my name being even intimated with the publication."

October 31, 1819, he writes from Monticello to William Short, speaking of the extract from the Evangelists and his desire to see a proper one made: "The last I attempted too hastily some twelve or fifteen years ago. It was the work of two or three nights only, at Washington, after getting through the evening task of reading the letters and papers of the day."

This concludes the references in Jefferson's writings that bear directly upon the little volume in question. They are brief extracts from a collection made from all sources, published and manuscript.

Randall, in his life of Jefferson, already quoted, volume 3, page 451, says: "It was in the winter of 1816-17, it is believed, that Mr. Jefferson carried out the design last expressed. In a handsome morocco-bound volume, labeled on the back, 'Morals of Jesus,' he placed the parallel texts in four languages. The first collection of English texts, mentioned in the letter to Thomson, is not preserved in Mr. Jefferson's family, but his grandson, Mr. George Wythe Randolph, has

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obtained for us a list of its contents. That, in different languages, is in the possession of his oldest grandson, Colonel Thomas Jefferson Randolph." Randall gives a list of the passages of both volumes in his appendix, and adds, "It is remarkable that neither of these collections were known to Mr. Jefferson's grandchildren until after his death. They then learned from a letter addressed to a friend that he was in the habit of reading nightly from them before going to bed."

It would appear from the letter to Short that Randall's deduction as to the date of this larger compilation is not warranted and that it was actually made in 1819 or subsequent to that year, although it is true that in the letter to Vanderkemp (April 25, 1816) he speaks of the larger compilation as being the work of the ensuing winter.

In Appendix No. XXX to Randall's work, he gives the list of the contents of the first compilation of forty-six pages as well as the list of the contents of the present book. These are not exactly identical. It is interesting to note the title of the first compilation, which reads as follows:

"THE PHILOSOPHY OF JESUS OF NAZARETH"

"Extracted from the account of his life and doctrines as given by Matthew, Mark, Luke and John. Being an abridgment of the New Testament for the use of the Indians, unembarrassed with matters of fact or faith beyond the level of their comprehensions."

The National government had purchased Mr. Jefferson's papers and had published an edition

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of his writings. Considerable interest was expressed in the so-called Bible after it came into the possession of the United States National Museum, and it was in consequence of this interest that the present compilation is published.

It is printed in pursuance to the following concurrent resolution adopted by the Fifty-seventh Congress, first session :

“That there be printed and bound, by photolithographic process, with an introduction of not to exceed twenty-five pages, to be prepared by Dr. Cyrus Adler, Librarian of the Smithsonian Institution, for the use of Congress, 9,000 copies of Thomas Jefferson’s *Morals of Jesus of Nazareth*, as the same appears in the National Museum; 3,000 copies for the use of the Senate and 6,000 copies for the use of the House.”

CYRUS ADLER.

A Table
of the Texts of this ^{narrative} ~~last~~ ^{employed in this narrative} from the Evangelists, and of the order of their arrangement.

- | | |
|------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| page | <p>1. Luke. 2. 1-7. Joseph & Mary go to Bethlehem, where Jesus is born.
 2. 1. 39. he is circumcised & named & they return to Nazareth.
 4. 0. 42-48. 5. 1. 52. at 12 years of age he accompanies his
 parents to Jerusalem and returns.</p> <p>2. L. 3. 1. 2. Mk. 1. 4. Mt. 3. 4. 5. 6. John baptises in Jordan.
 Mt. 3. 13. Jesus is baptised. L. 3. 23. at 30 years of age.</p> <p>3. J. 2. 12-16. drives the traders out of the temple.
 J. 3. 22. Mt. 4. 12. Mk. 6. 17-28. he ^{baptises but retires} goes into Galilee on the death of John.</p> <p>4. Mt. 4. 21-22. he teaches in the Synagogue.</p> <p>5. Mt. 12. 4-5. 9-12. Mk. 2. 27. Mt. 12. 14. 15. explains the Sabbath.
 L. 6. 12-17. call of his disciples.</p> <p>6. Mt. 5. 1-12. L. 6. 24. 25. 26. Mt. 5. 13-27. L. 6. 24. 35. 36. Mt. 6. 1-34. 7. 1-10.
 L. 6. 20. Mt. 7. 3-20. 12. 35. 26. 37. 7. 24-29. the Sermon on the Mount.
 Mt. 8. 1. Mk. 6. 6. Mt. 11. 28. 29. 30. exhorts.</p> <p>16. L. 7. 36-46. a woman anointeth him.</p> <p>17. Mk. 9. 31-35. L. 12. 4-7. ¹³⁻¹⁵ precepts.</p> <p>18. L. 12. 16-21. parable of the rich man.
 L. 13. 1-5. ^{22-48. 54. 59.} precepts.</p> <p>21. L. 13. 6-9. parable of the fig tree.</p> <p>22. L. 11. 37-46. 52. 53. 54. precepts.</p> <p>23. Mt. 13. 1-9. Mk. 4. 10. Mt. 13. 18-23. parable of the Sower.</p> <p>24. 25. Mt. 4. 21. 22. 23. precepts. Mt. 13. 24-30. 36-52. parable of the Tares.</p> <p>27. Mt. 4. 26-34. L. 9. 57-62. L. 5. 27-29. Mk. 2. 15-17. precepts.
 L. 5. 36-39. parable of new wine in old bottles.</p> <p>28. Mt. 13. 53-57. a prophet hath no honor in his own country.</p> <p>29. Mt. 9. 36. Mk. 6. 7. Mt. 10. 5. 6. 9-10. 23. 26-31. Mk. 6. 12. 30. mission, instructions, return.</p> <p>30. 31. J. 7. 1. Mt. 7. 1-5. 14-24. Mt. 10. 1-4. 7. 9. 12-17. 21-23. precepts.</p> <p>33. Mt. 18. 23-35. parable of the wicked servant.</p> |
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4. L. 10. 1-8. 10-12. mission of the LXX.
 5. J. 7. 2-16. 19-26. 32. 43-53. the feast of the tabernacles.
 6. J. 8. 1-11. the woman taken in adultery.
 7. J. 9. 1. 2. 3. to be born blind no proof of sin.
 J. 10. 1-5. 11-14. 16. the good shepherd.
 8. L. 10. 25-37. love god & thy neighbor. parable of the Samaritan.
 9. L. 11. 1-13. form of prayer.
 10. L. 14. 1-6. the Sabbath.
 1. 7-24. the bidden to a feast.
 2. 28-32. precepts.
 3. L. 15. 1-32. parables of the lost sheep and Prodigal son.
 4. L. 16. 1-15. parable of the unjust steward.
 5. 18-31. parable of Lazarus.
 6. L. 17. 1-4. 7-10. 20. 26-36. precepts to be always ready.
 7. L. 18. 1-12. parables of the widow & judge, the Pharisee & Publican.
 8. L. 10. 30-42. Mt. 19. 1-26. precepts.
 9. Mt. 20. 1-16. parable of the laborers in the vineyard.
 10. L. 19. 1-28. Zaccheus, & the parable of the talents.
 11. Mt. 21. 1-3. 6-8. 10. J. 12. 19-24. Mt. 21. 17. goes to Jerusalem & Bethany.
 12. Mk. 11. 12. 15-19. the traders cast out from the temple.
 13. Mk. 11. 27. Mt. 21. 27-31. parable of the two sons.
 14. Mt. 21. 33. Mk. 12. 1-9. ^{Mt. 21. 45. 46.} parable of the vineyard & husbandmen.
 15. Mt. 22. 1-14. parable of the king and wedding.
 16. 15-33. tribute. marriage. resurrection.
 17. Mk. 12. 28-31. Mt. 22. 40. Mk. 12. 32. 33. the two commandments.
 18. Mt. 23. 1-33. precepts. pride. hypocrisy. swearing.
 19. Mk. 12. 41-44. the widow's mite.
 20. Mt. 24. 1. 2. 16-21. 32. 33. 36-39. 40-44. Jerusalem & the day of judgment.
 21. 45-51. the faithful and wise servant.
 22. Mt. 25. 1-13. parable of the ten virgins.
 23. 14-30. parable of the talents.
 24. L. 21. 34-36. Mt. 25. 31-46. the day of judgment.
 25. Mk. 14. 1-2. a woman anointeth him.

Mt. 26. 14-16. Judas undertakes to print out Jesus.

71. 17-20. L. 22. 24-27. J. 13. 2. 4-17. 21-26. 31. 32. 35. Mt. 26. 31. 33.
72. L. 22. 33-34. Mt. 26. 35-35. precepts to his disciples, ^{washes their feet} trou-
-ble of mind and prayer.

73. J. 18. 1-3. Mt. 26. 40-50. Judas conducts the officers to Jesus.

74. J. 18. 4-8. Mt. 26. 50-52. 55. 56. Mk. 14. 51. 52. Mt. 26. 57. J. 18. 15. 16. 18. 17

75. J. 18. 25. 26. 27. Mt. 26. 75. J. 18. 19-23. Mk. 14. 55-61.

L. 22. 67. 68. 70. Mk. 14. 63-65. he is arrested & carried
before Caiaphas the High priest & is condemned.

76. J. 18. 28-31. 33-38. L. 23. 5. Mt. 27. 13. is then carried to Pilate.

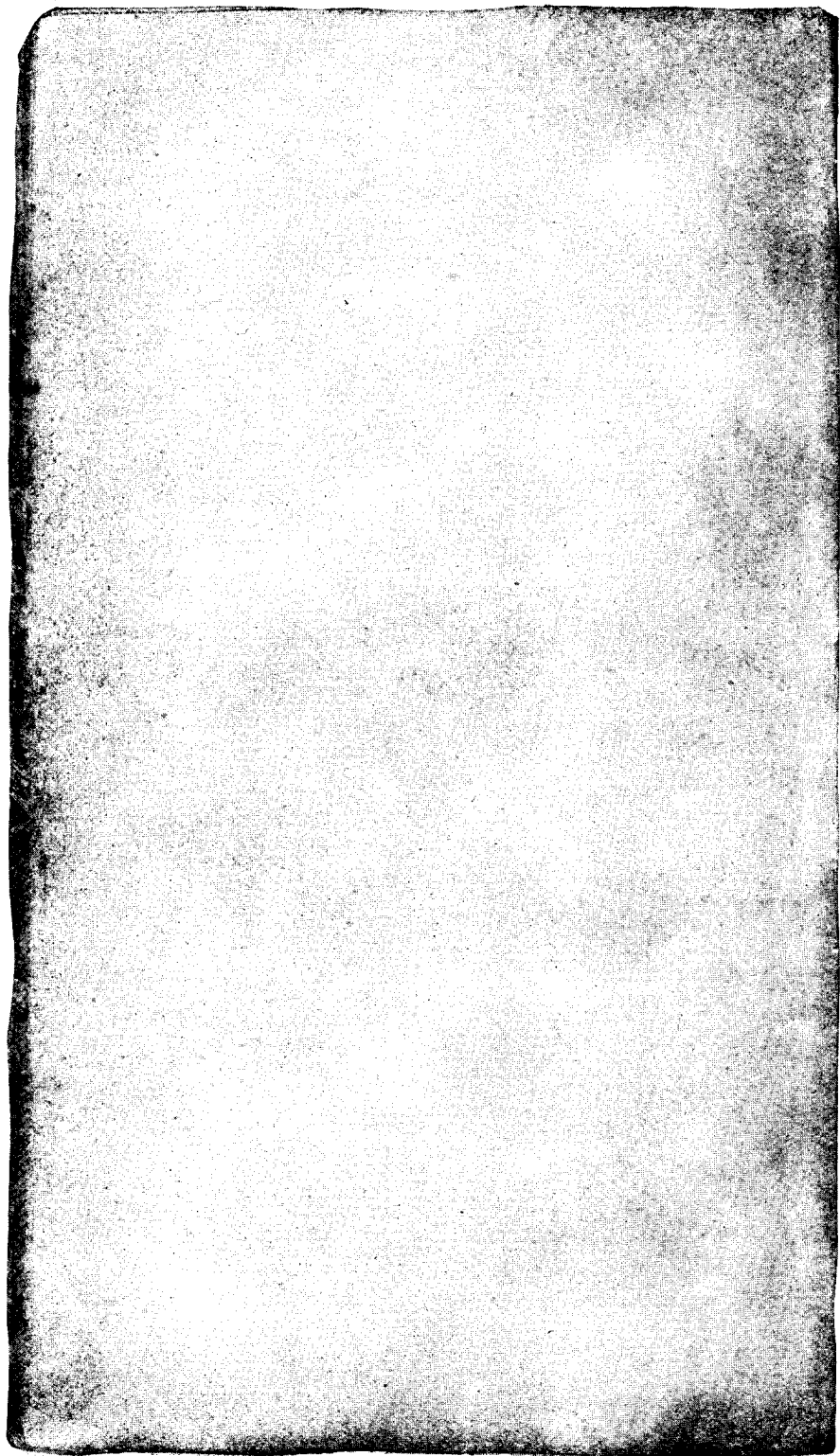
77. L. 23. 6-12. who sends him to Herod.

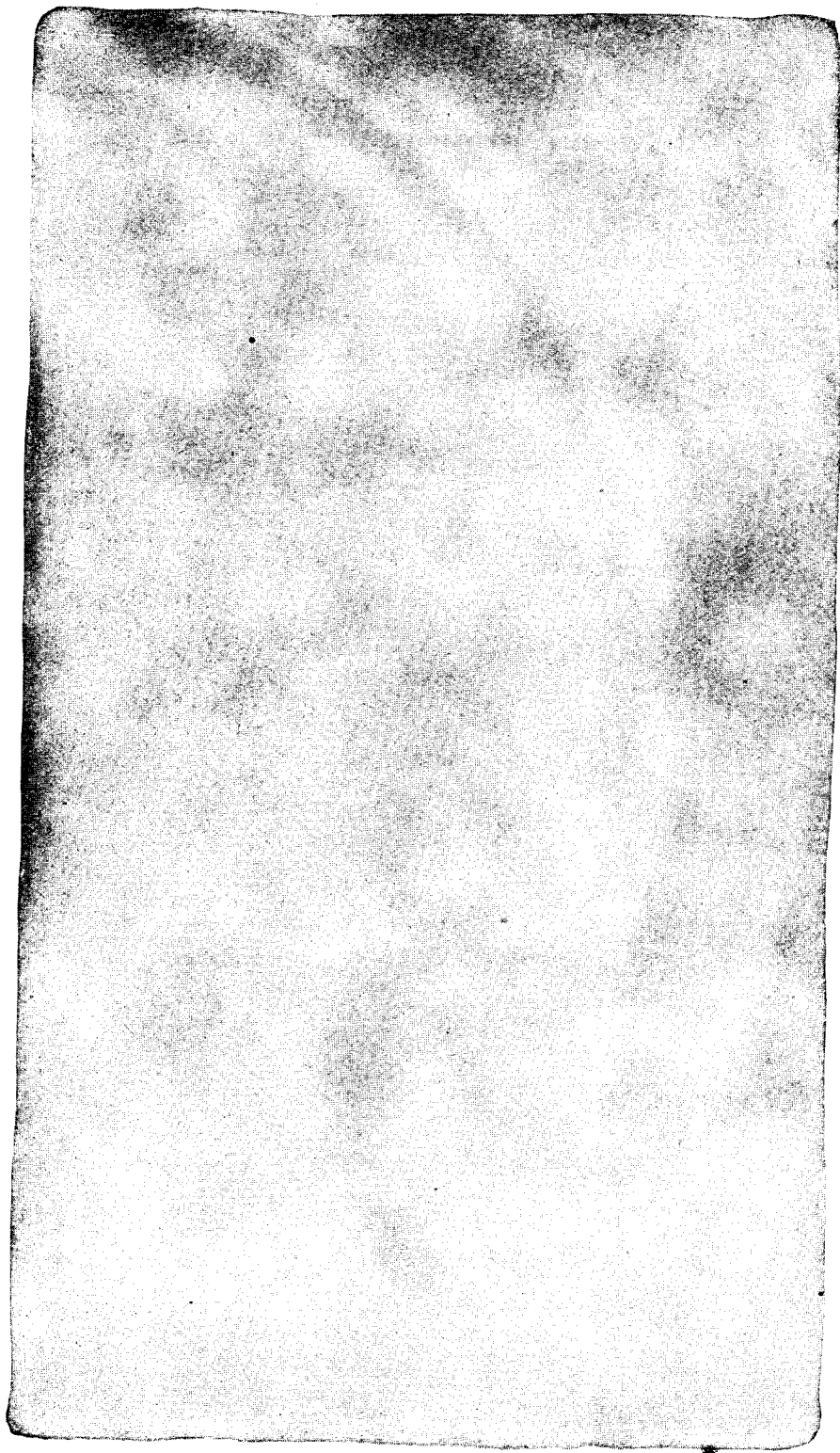
78. L. 23. 13-16. Mt. 27. 15-23. 26. receives him back, scourges and
delivers him to execution.

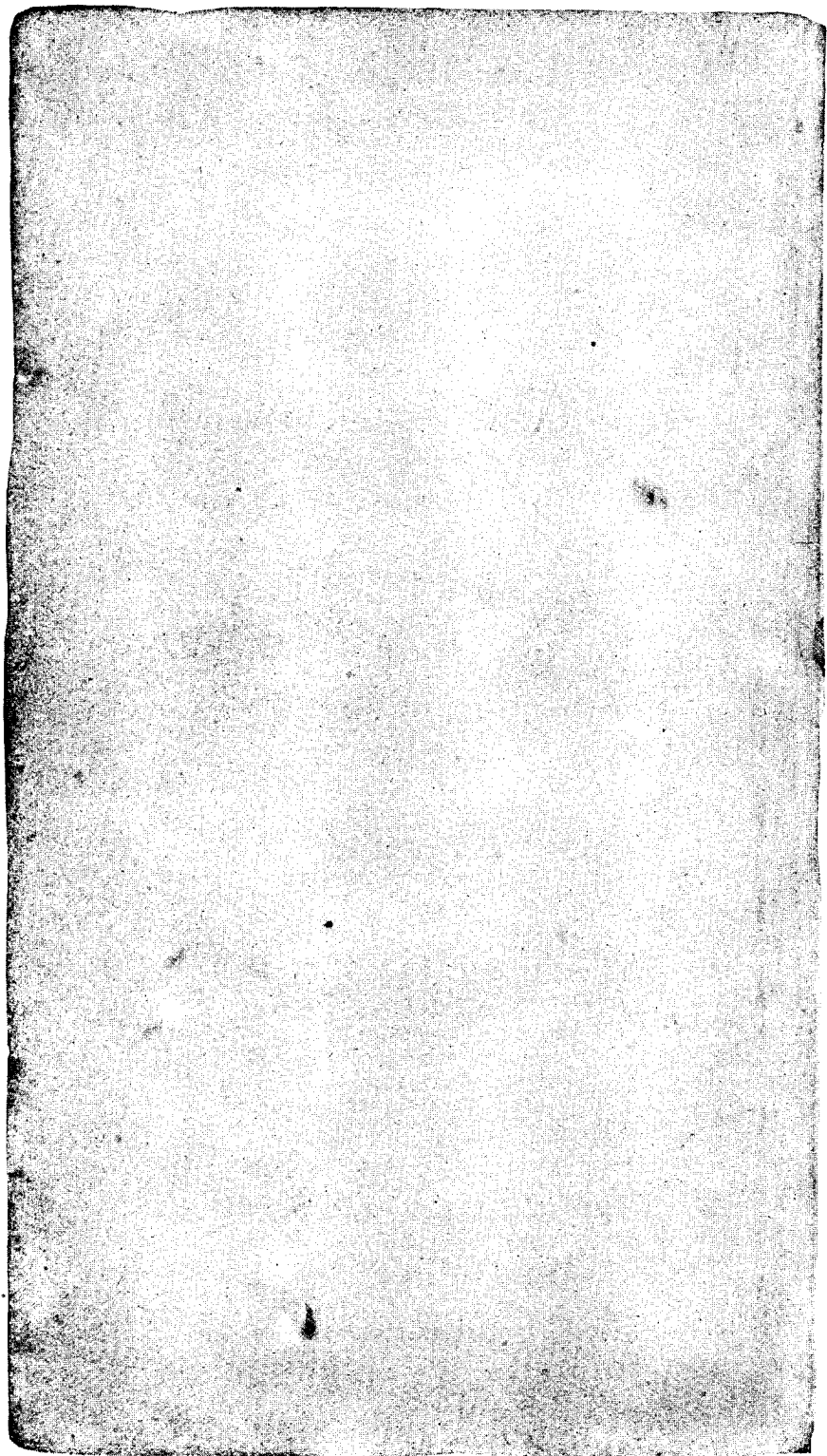
79. Mt. 27. 27. 29-31. 3-9. L. 23. 26-32. J. 19. 17-24. Mt. 27. 39-43.

80. L. 23. 39-41. 34. J. 19. 25-27. Mt. 27. 46-⁵³⁵⁶ his crucifixion,
death and burial.

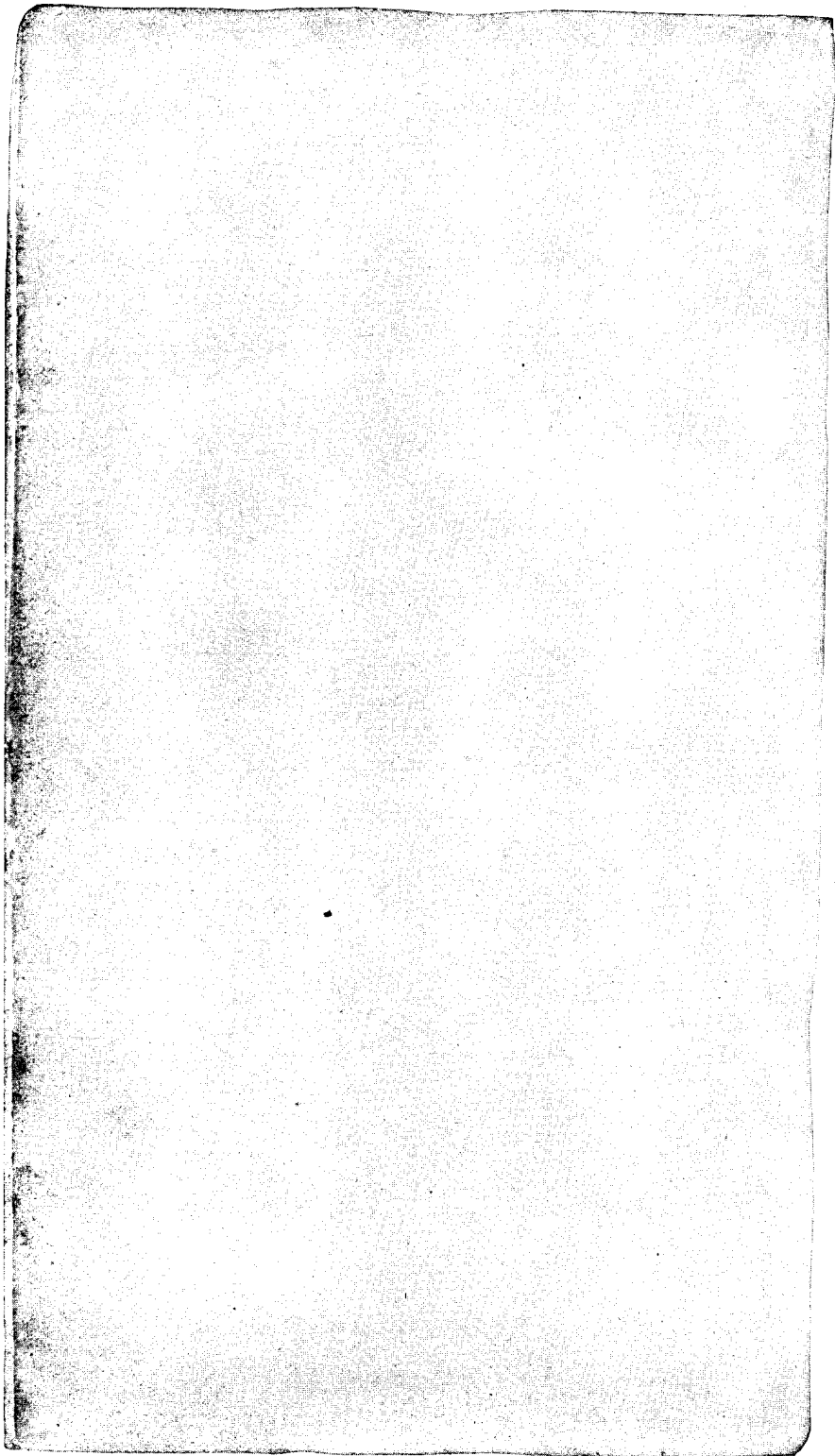
• J. 19. 31-34. 38-42. Mt. 27. 60. his burial.

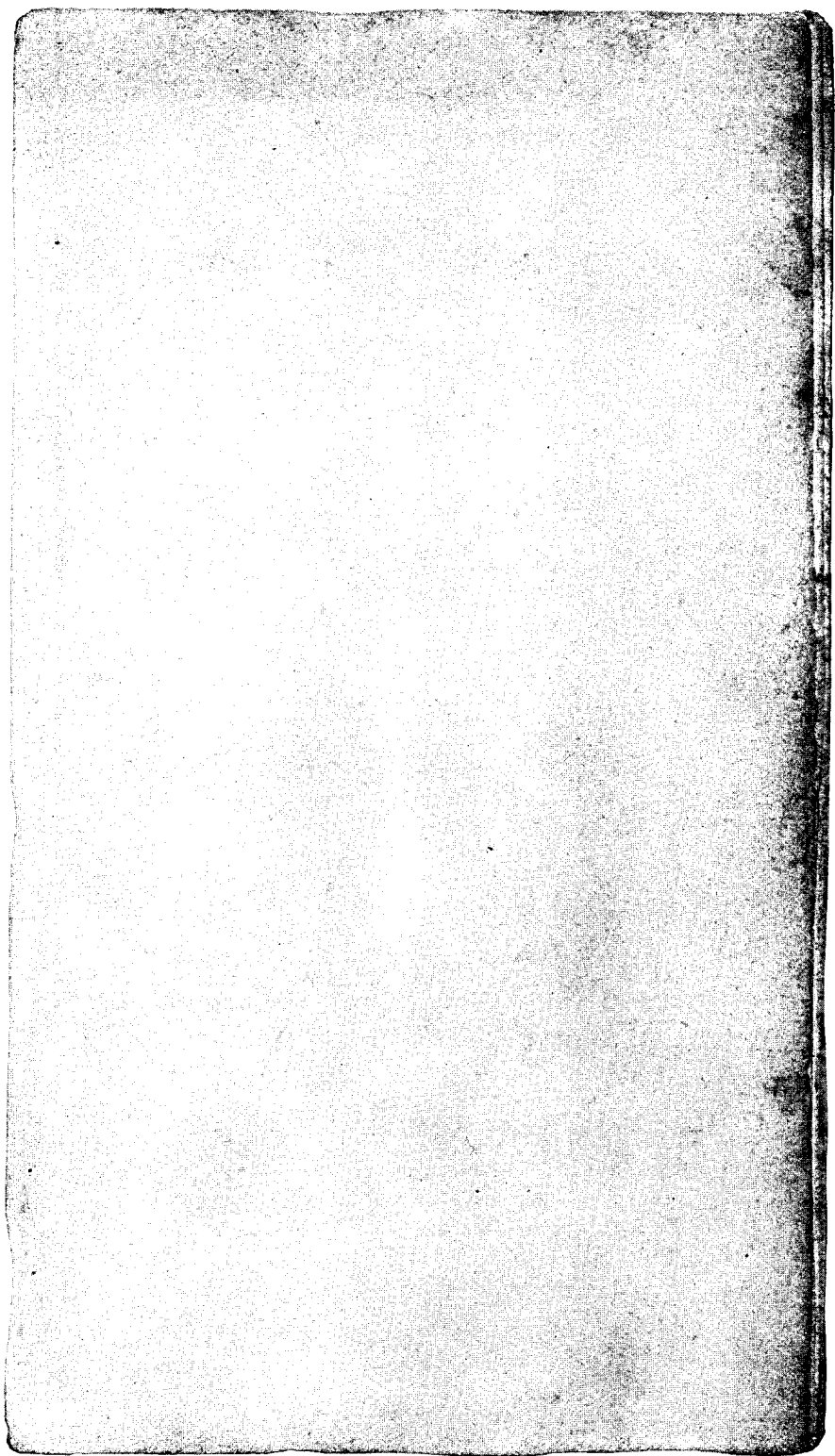












The Holy Scriptures

of

Jesus Christ

translated

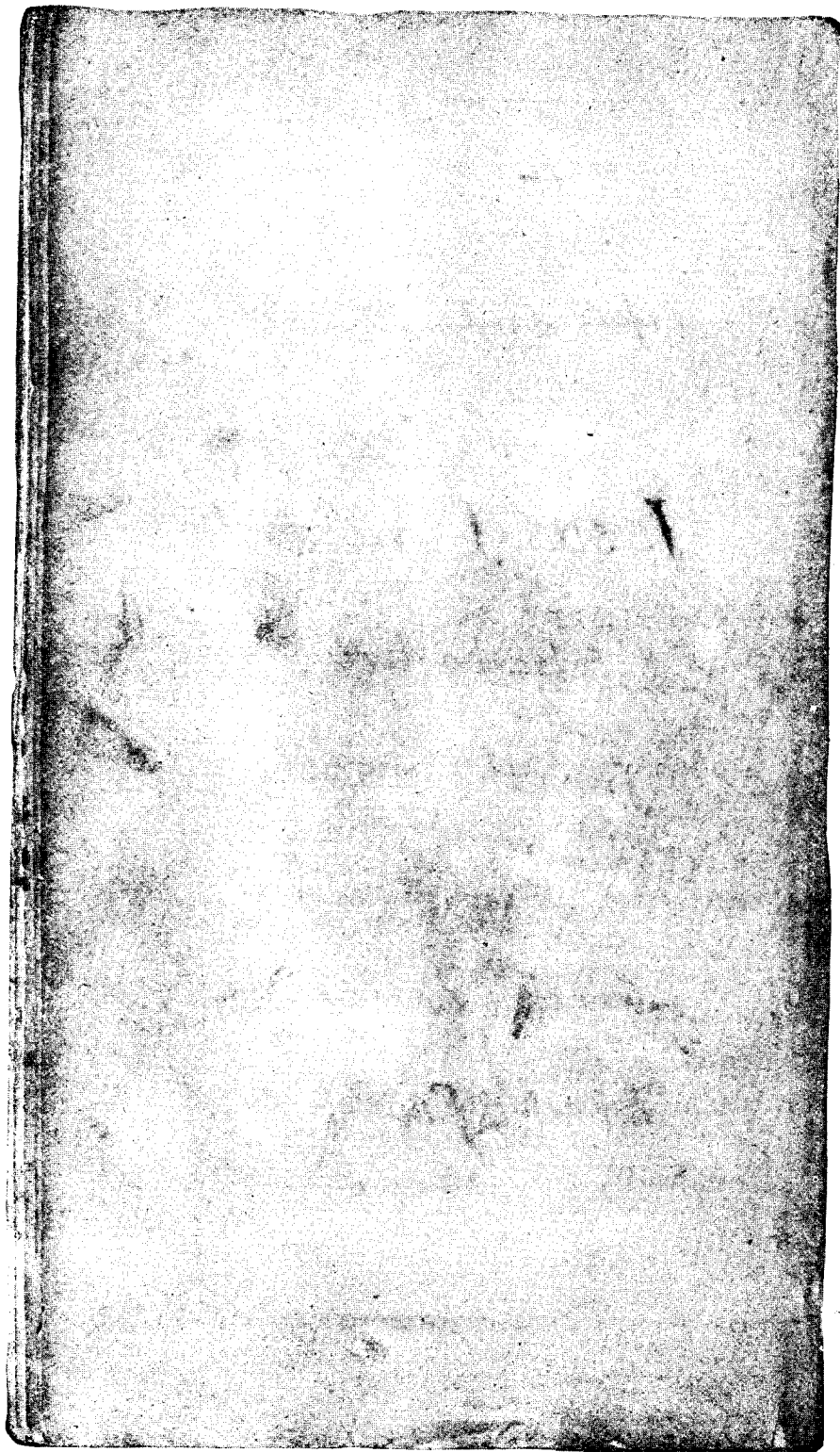
from the Greek

into

English

by W. Tyndale

The
Life and Morals
of
Jesus of Nazareth
Extracted textually
from the Gospels
in
Greek, Latin
French & English.



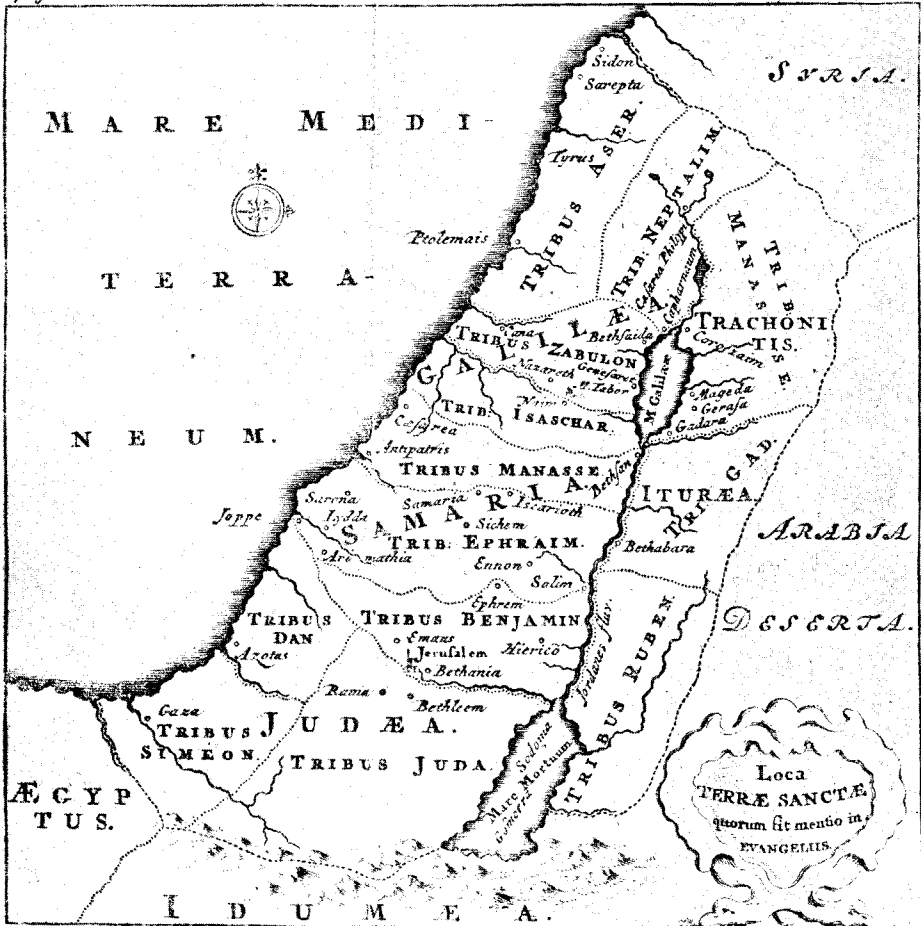
MARE MEDI-

S. V. R. I. A.



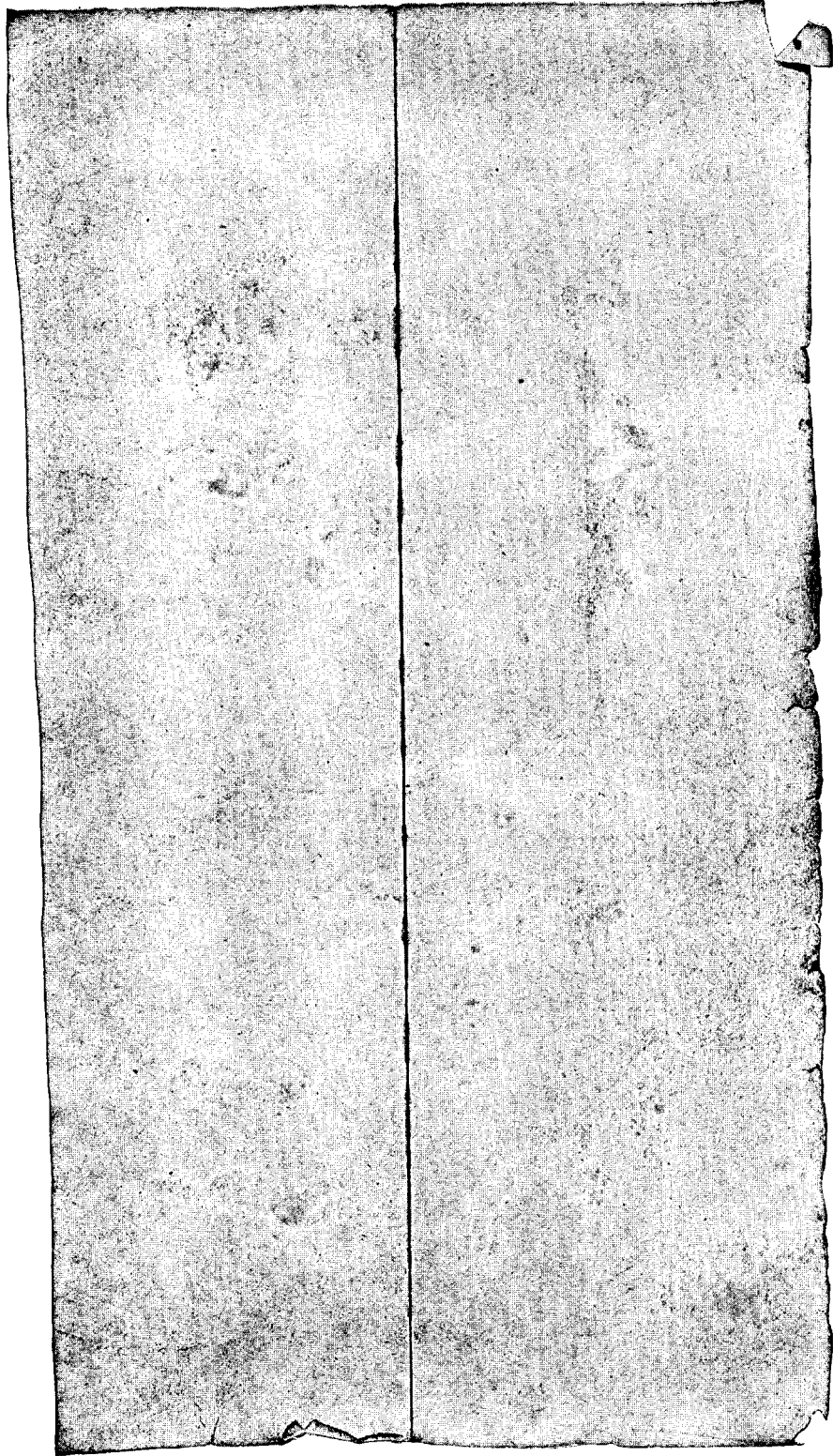
TERRA-

NEUM.



Loca
TERRE SANCTE
quorum fit mentio in
EVANGELIIS





Κεφ. Β. 2.

1 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις, ἐξῆλθε δόγμα ἀπὸ Καίσαρος Αὐγούστου, ἀπογραφέσθαι πάντας τὴν οἰκουμένην.

2 (Αὕτη ἡ ἀπογραφὴ πρώτη ἦγενετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου.)

3 Καὶ ἔπαρευον πάντες ἀπογραφέσθαι, ἕκαστος εἰς τὴν ἰδίαν πόλιν.

4 Ἀνέβη δὲ ἡ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας, ἐκ πόλεως Ναζαρέτ, εἰς τὴν Ἰουδαίαν, εἰς πόλιν Δαβὶδ, ὅπου κληθεῖται Βεθλεεμ, (ὅτι τὸ εἶναι αὐτὸν ἐξ οἴκου ἡ γενεῆς Δαβὶδ.)

5 Ἐπεγεγράφθη δὲ ἐν ταῖς ἀπογραφαῖς ἡ Ἰωσήφ μετὰ τὴν γυναῖκα αὐτοῦ, ἣν ἔσχετο.

6 Ἐγένετο δὲ ἐν τῷ εἶναι αὐτὸς ἐκεῖ, ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν.

7 Καὶ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, ἃς ἰσοπαρῆκεν αὐτὸν, ἃς ἠνάγκασεν αὐτὸν εἶναι ἐν τῇ πόλει, διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῇ κληρονομίᾳ.

8 Καὶ ὅτε ἐπλήσθησαν ἡμέραι οὕτως τοῦ περιεργασθῆναι τὸ παιδίον, ἃς ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς.

39 Καὶ ὡς ἐτέλεσαν πάντα ταῦτα κατὰ τὸν νόμον Κυρίου, ὑπέβησαν εἰς τὴν Γαλιλαίαν, εἰς τὴν πόλιν αὐτῶν Ναζαρέτ.

40 Τὸ δὲ παιδίον ἔβηκε, ἃς ἐκράσθητο ἀνεύματι, πλήρης σοφίας.

42 Καὶ ὅτε ἔγενετο ἑτῶν δύο, ἀναβάντων αὐτῶν εἰς Ἱερουσόλυμα κατὰ τὸ εἶθος τῆς ἐποχῆς.

43 Καὶ τελευτήσαντας τὰς ἡμέρας, ἐν ταῖς ὑπογεγραμμέναις, ὑπέβησαν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλὴμ, ἃς οὐκ ἔγνω Ἰωσήφ ἡ μήτηρ αὐτοῦ.

44 Ἰσοψεύδοντες δὲ αὐτὸν ἐν τῇ συνουσίᾳ εἶπαι, ἃς ἦν ἡμέρας δύο, ἃς ἀνήχθησαν αὐτὸν ἐν ταῖς συζητήσεσι ἃς ἐν ταῖς ἡμέραις.

45 Καὶ μὴ εὐρήσας αὐτὸν, ὑπέβησαν εἰς Ἱερουσόλυμα, ζητοῦντες αὐτόν.

CAPUT II.

1 Factum est autem in diebus illis, exiit edictum a Caesare Augusto, describi omnem habitatum.

2 Haec descriptio prima facta est praeside Syriae Cyrenio.)

3 Et ibant omnes describi, unusquisque in propriam civitatem.

4 Ascendit autem & Joseph a Galilaea, ex civitate Nazareth, in Judaeam, in civitatem David, quae vocatur Bethlehem, propter esse ipsum ex domo & familia David,

5 Describi cum Maria desponsata sibi uxore, exillente praegnante.

6 Factum est autem in esse eos ibi, impleti sunt dies parere ipsam.

7 Et peperit filium suum primogenitum, & fasciavit eum, & reclinavit eum in praesepi: quia non erat eis locus in dituro somno.

8 Et quando impleti sunt dies octo circumcidendi puerum, & vocatum est nomen eius JESUS,

39 Et ut perfecerunt omnia quae secundum legem Domini reversi sunt in Galilaeam in civitatem suam Nazaret.

40 At puer crescebat, & corroborabatur spiritu, plenus sapientia:

42 Et quum factus esset annorum duodecim, ascendentibus illis in Hierosolyma, secundum consuetudinem festi,

43 Et consummantibus dies, in reverti ipsos, remansit Jesus puer in Hierosolyma: & non cognovit Joseph & mater eius.

44 Existimantes autem illum in comitatu esse, venerunt diebus iter: & requirebant eum in cognatis, & in notis.

45 Et non invenientes eum, regressi sunt in Hierosolyma, quaerentes eum.

The Roman empire taxed.

EN ce tems-là, on publia un Edit de la part de César-Auguste, pour faire un dénombrement des habitans de toute la terre.

2. Ce dénombrement se fit, avant que Quirinus fût Gouverneur de Syrie.

3. Ainsi tous alloient pour être enregistrés, chacun dans sa ville.

4. Joseph aussi monta de Galilée en Judée, de la ville de Nazareth, à la ville de David, nommé Beth-lehem, parce qu'il étoit de la maison et de la famille de David;

5. Pour être enregistrés avec Marie son épouse, qui étoit enceinte.

6. Et pendant qu'ils étoient là, le tems auquel elle devoit accoucher arriva.

7. Et elle mit au monde son Fils premier-né, et elle l'emmaillotta, et le coucha dans une crèche, parce qu'il n'y avoit point de place pour eux dans l'hôtellerie.

21. Quand les huit jours furent accomplis pour circoncire l'enfant, il fut appelé JESUS,

59. Et après qu'ils eurent accomplis tout ce qui est ordonné par la Loi du Seigneur, ils retournèrent en Galilée, à Nazareth, qui étoit leur ville.

40. Cependant l'enfant croissoit et se fortifioit en esprit, étant rempli de sagesse.

42. Et quand il eut atteint l'âge de douze ans, ils montèrent à Jérusalem, selon la coutume de la fête.

43. Lorsque les jours de la fête furent achevés, comme ils s'en retournoient, l'enfant Jésus demeura dans Jérusalem; et Joseph et sa mère ne s'en aperçurent point.

44. Mais pensant qu'il étoit en la compagnie de ceux qui faisoient le voyage avec eux, ils marchèrent une journée, et ils le cherchèrent parmi leurs parens et ceux de leur connoissance;

45. Et ne le trouvant point, ils retournerent à Jérusalem, pour l'y chercher.

AND it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed.

2 (And this taxing was first made when Cyrenius was governor of Syria.)

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Beth-lehem (because he was of the house and lineage of David.)

5 To be taxed with Mary his espoused wife, being great with child.

6 And so it was, that, while they

were there, the days were accomplished that she should be delivered

7 And she brought forth her first-born son, and wrapped him in swaddling-clothes, and laid him in a manger; because there was no room for them in the inn.

21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS,

59 And when they had performed all things, according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong in spirit, filled with wisdom;

42 And when he was twelve years old, they went up to Jerusalem, after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

44 But they supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 Καὶ ἐγένετο, μετ' ἡμέρας
τρῆς εἶπον αὐτὸν ἐν τῷ ἱεροῦ κα-
θεζόμενον ἐν μέσῳ τῶν διδασκα-
λῶν, καὶ ἀκούσα αὐτῶν, καὶ ἐπα-
ρώτα αὐτοῦ.

47 Ἐξέταστο δὲ πάντες οἱ
ἀκούοντες αὐτὸν, ἐπὶ τῇ συνέσει καὶ
ταῖς ἀποκρίσεσιν αὐτοῦ.

48 Καὶ ἰδοὺς αὐτὸν ἐξεπλά-
γησαν. Καὶ πρὸς αὐτὸν ἡ μήτηρ
αὐτοῦ ἦτο· Τεκνον, τί ἐποίησας
ἡμῖν ὅτως; ἰδὲ ὁ πατήρ σου
καὶ ἐγὼ ἀκούοντες ἐζητοῦμεν σε.

49 Καὶ ἰησοῦς ἀπεκρίθη· Ἐ-
πίστα ἡ βασιλεία.

1 ἮΝ ἔτι δὲ ἡ πεντηκоста-
κῆτος τῆς ἡμερολογίας.
Τότε ἦν Καίσαρ, ἡ ἡγεμονία
Πόντου Πιλάτου τῆς Ἰουδαίας,
καὶ τῆς τετραρχίας τῆς Γαλιλαίας
Ἡρώδη, Φιλίππου δὲ τοῦ ἀδελφοῦ
αὐτοῦ τετραρχίας τῆς Ἰταλικῆς
καὶ Τραχωνιτικῆς χώρας, καὶ Λυσανίου
τῆς Ἀβιληνῆς τετραρχίας.

2 Ἐν Ἀρχιερέων Ἄνα καὶ
Καϊάφα.

4 Ἐγένετο Ἰωάννης Βαπτιστῆν
ἐν τῇ ἐρήμῳ.

4 Αὐτὸς δὲ ὁ Ἰωάννης εἶχε τὸ
ἔδυμα αὐτοῦ ἀπὸ τριχῶν καμή-
λου, καὶ ζώνην δερματίνην περὶ τὴν
ἰσφύην αὐτοῦ· ἡ δὲ τροφή αὐτοῦ
ἦν ἀκρίδες καὶ μέλι ἄγριον.

5 Τότε ἐξεπορεύετο πρὸς αὐτὸν
Ἰεροσόλυμα, καὶ πᾶσα ἡ Ἰουδαία,
καὶ πᾶσα ἡ περιχώρος τοῦ Ἰερδάνου.

6 Καὶ ἐβαπτίζοντο ἐν τῷ Ἰερ-
δάνῳ ἐπ' αὐτοῦ.

13 Τότε παραγίνεται ὁ Ἰησοῦς
ἀπὸ τῆς Γαλιλαίας ἐπὶ τὴν Ἰερδα-
νὴν πρὸς τὸν Ἰωάννην, τοῦ βαπτισ-
θῆναι ἐπ' αὐτόν.

23 Καὶ αὐτὸς ἐν ὁ Ἰησοῦς ὄν-
τι ἐπὶ τῶν τριάκοντα ἀρχόμενος.

12 Μετὰ τούτο κἀβήθη εἰς Κα-
περναθαί, αὐτὸς καὶ ἡ μήτηρ αὐτοῦ,
καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οἱ μαθηταὶ
αὐτοῦ· καὶ ἐκεῖ ἔμειναν ἕξ πολλὰ
ἡμέρας.

46 Et factum est, post dies
tres invenerunt illum in templo
sedentem in medio doctorum,
& audierunt illos, & interro-
gantem eos.

47 Stupabant autem omnes
audientes eum, super intelli-
gentia & responsis ejus.

48 Et videntes ipsum, atto-
nti fuerunt: Et ad illam ma-
ter ejus dixit: Fili, quid fecisti
nobis sic? ecce pater tuus &
ego quærentes quærebamus te.

49 Et Jesus respondit: Quæ-
rentia, & cetera.

1 In anno autem quinto quo-
cimo imperii Tiberii Cæ-
saris, præsidente Pontio Pilato
Judææ, & tetrarcha Galilææ
Herode, Philippo autem fratre
ejus tetrarcha Iturææ, & Tra-
chonitidis regionis, & Lyfania
Abilena: tetrarcha.

2 Sub principibus Sacerdo-
tum Anna & Caiapha.

4 Fuit Joannes baptizans in
deserto.

4 Ipse autem Joannes habe-
bat indumentum suum è pilis
cameli, & zonam pelliceam
circa lumbum suam: esca au-
tem ejus erat locustæ & mel
silvestre.

5 Tunc exibat ad eum Hie-
rosolyma, & omnis Judæa, &
omnis circum vicinia Jordanis.

6 Et baptizabatur in Jordane
ab eo.

13 Tunc accedit Jesus à Ga-
lilæa ad Jordanem ad Joannem
baptizari ab eo.

23 Et ipse erat Jesus quasi
annorum triginta incipiens.

12 Post hoc descendit in Ca-
pernaum, ipse & mater ejus, &
fratres ejus, & discipuli ejus,
& ibi manserunt non multis
diebus.

46. Et au bout de trois jours, ils le trouvèrent dans le Temple, assis au milieu des Docteurs, les écoutant et leur faisant des questions.

47. Et tous ceux qui l'entendoient étoient ravis de sa sagesse et de ses réponses.

48. Quand *Joseph et Marie* le virent, ils furent étonnés; et sa mère lui dit: *Mon enfant, pour quoi as-tu ainsi agi avec nous? Voilà ton père et moi qui te cherchions étant fort en peine.*

51. Il s'en alla ensuite avec eux, et vint à Nazareth, et il leur étoit soumis.

52. Et Jésus croissoit en sagesse, en stature, et en grace.

LA quinzième année de l'empire de Tibère César, Ponce Pilate étant Gouverneur de la Judée, Hérode étant Tétrarque de la Galilée, Philippe son frère, Tétrarque de l'Itarée et de la province de la Trachonite, et Lysanias, Tétrarque d'Abilène;

2. Anne et Caïphe étant Souverains Sacrificateurs,

4. Jean baptisoit dans le désert,

4. Ce Jean avoit un habit de poils de chameau, et une ceinture de cuir autour de ses reins, et sa nourriture étoit des sauterelles et du miel sauvage.

5. Alors ceux de Jérusalem, et de tout le pays des environs du Jourdain, venoient à lui.

6. Et ils étoient baptisés par lui dans le Jourdain,

13. Alors Jésus vint de Galilée au Jourdain vers Jean, pour être baptisé par lui.

23. Et Jésus étoit alors âgé d'environ trente ans.

12. Après cela, il descendit à Capernaüm, avec sa Mère, ses Frères, et ses Disciples; et ils n'y demeurèrent que peu de jours;

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

51 And he went down with them, and came to Nazareth, and was subject unto them:

52 And Jesus increased in wisdom and stature,

NOW in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene;

2 Annas and Caiaphas being the high priests,

4 John did baptize in the wilderness,

4 And the same John had his raiment of camels' hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

5 Then went out to him Jerusalem, and all Judea, and all the region round about Jordan.

6 And were baptized of him in Jordan,

13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

23 And Jesus himself began to be about thirty years of age.

12 After this he went down to Capernaüm, he, and his mother, and his brethren, and his disciples; and they continued there not many days.

13 Καὶ ἔγγυς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς.

* 14 Καὶ εἰσὲν ἐν τῷ ἱερῷ τὴν πωλῆσας τὰ βοῦς καὶ τὰ περὶβάλα καὶ τὰς περιστεράς, καὶ τὰς τρεῖς κερμαλιστὰς καθήμενας.

* 15 Καὶ ποιήσας τὸ φραγέλιον ἐκ τῶν σχοινίων, σπάρσας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τὰ τε περὶβάλα καὶ τὰς βοῦς, καὶ τῶν κολλυδοσῶν ἐέχευε τὸ κέρμα, καὶ τὰς τραπεζὰς ἀνέστρεψε.

* 16 Καὶ τὸς τὰς περιστερὰς πωλῶσιν εἶπεν· Ἄρα ἐ ταῦτα ἐντεύθεν μὴ ποιεῖτε τὸν οἶκον τοῦ πατρὸς μου οἶκον τῆς ἐμπορίας.

22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς, καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν, καὶ ἐκεῖ διέτριβε μετ' αὐτῶν καὶ ἐβάπτιζεν.

12 Ἀκούσας δὲ ὁ Ἰησοῦς ὅτι Ἰωάννης παρεδόθη, ἀνεχώρησεν εἰς τὴν Γαλιλαίαν.

17 Αὐτὸς γάρ ὁ Ἡρώδης ἀπορέϊλας ἐκράτησε τὸν Ἰωάννην, καὶ εἶπεν αὐτὸν ἐν τῇ φυλακῇ, διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν.

18 Ἐλεγε γάρ ὁ Ἰωάννης τῷ Ἡρώδῃ· Ὅτι ἐκ ἐξερῆ σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου.

19 Ἡ δὲ Ἡρωδιάς ἐνείχεν αὐτῷ, καὶ ἠθέληεν αὐτὸν ἀποκτείνειν, καὶ ἐκ ἠδύνατο.

20 Ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἀνθρώπου δικαίου καὶ ἁγίου, καὶ σκεπτόμενος αὐτόν, καὶ ἀκούσας αὐτοῦ, πολλὰ ἔποιει, καὶ ἠδύως αὐτοῦ ἤκουε.

21 Καὶ γενομένης ἡμέρας εὐκαιρῆς, ὅτε Ἡρώδης τοῖς γενεσίσι αὐτοῦ δεῖπνον ἐποίησε τοῖς μεγιστῶσιν αὐτοῦ, καὶ τοῖς χιλιάρχοις, καὶ τοῖς πρῶτοις τῆς Γαλιλαίας,

22 Καὶ εἰσελθούσης τῆς θυγατρὸς αὐτοῦ τῆς Ἡρωδιάδος, καὶ ὀρχησασμένης, καὶ ἀρεσάσης τῷ Ἡρώδῃ, καὶ τοῖς συνακακήμενοις, εἶπεν ὁ βασιλεὺς τῷ κορασίῳ Αἰττισοῦ μετ' ἐαυτοῦ Δέλης, καὶ δώσω σοί.

23 Καὶ ὤμωσεν αὐτῇ· Ὅτι ὁ ἐὰν με αἰτήσῃς, δώσω σοί, ἕως ἡμίτου τῆς βασιλείας μου.

13 Et prope erat Pascha Judaeorum, & ascendit Hierosolymanum Jesus.

14 Et invenit in templo vendentes boves, & oves, & columbas, & numularios sedentes.

15 Et faciens flagellum ex funiculis omnes ejecit ex templo, & oves & boves: & numulariorum effudit monetam, & mensas subvertit.

16 Et columbas vendentibus dixit: Auferte ista hinc: ne facite domum patris mei domum mercatus.

22 Post haec venit Jesus & discipuli ejus in Judaeam terram: & illic morabatur cum eis, & baptizabat.

12 Audiens autem Jesus quod Joannes traditus esset, secessit in Galilaeam:

17 Ipse enim Herodes mittensprehendit Joannem, & vinxit eum in custodia, propter Herodiadem uxorem Philippi fratris sui, quia eam duxerat.

18 Dicebat enim Joannes Herodi: Quod non licet tibi habere uxorem fratris tui.

19 At Herodias insidiabatur illi: & volebat eum occidere, & non poterat.

20 Nam Herodes metuebat Joannem, sciens eum virum justum & sanctum: & conservabat eum, & audiens eum, multa faciebat, & suaviter eum audiebat.

21 Et facta die opportuna, quum Herodes natalitii suis cenam faciebat principibus suis, & tribunis, & primis Galilaeae:

22 Et ingressa filia ipsius Herodiadis, & saltante, & placente Herodi & una recumbentibus ait rex puellae: Pete à me quicquid velis, & dabo tibi.

23 Et juravit illi: Quia quicquid petieris, dabo tibi, usque dimidium regni mei.

15. Car la Pâque des Juifs étoit proche ; et Jésus monta à Jérusalem.

14. Il trouva dans le Temple des gens qui vendoient des taureaux ; des brebis et des pigeons, avec des changeurs qui y étoient assis.

15. Et ayant fait un fouet de petites cordes, il les chassa tous du Temple, et les brebis et les taureaux ; il répandit la monnoie des changeurs, et renversa leurs tables ;

16. Et il dit à ceux qui vendoient les pigeons : Otez tout cela d'ici, et ne faites pas de la Maison de mon Père, une maison de marché.

22. Après cela, Jésus s'en alla en Judée avec ses Disciples, et il y demeura avec eux, et y baptisoit.

12. Or, Jésus ayant appris que Jean avoit été mis en prison, se retira dans la Galilée.

17. Car Hérode avoit envoyé prendre Jean, et l'avoit fait hier dans la prison, à cause d'Hérodiade, femme de Philippe son frère, parce qu'il l'avoit épousée.

18. Car Jean disoit à Hérode : Il ne t'est pas permis d'avoir la femme de ton frère.

19. C'est pourquoi Hérodiade lui en vouloit, et elle desiroit de le faire mourir ; mais elle ne pouvoit.

20. Parce qu'Hérode craignoit Jean, sachant que c'étoit un homme juste et saint ; il le considéroit, il faisoit même beaucoup de choses selon ses avis, et il l'écoutoit avec plaisir.

21. Mais un jour vint à propos, auquel Hérode faisoit le festin du jour de sa naissance, aux Grands de sa cour, aux officiers de ses troupes, et aux principaux de la Galilée.

22. La fille d'Hérodiade étant entrée, et ayant dansé, et ayant plu à Hérode et à ceux qui étoient à table avec lui, le Roi dit à la jeune fille : Demande-moi ce que tu voudras, et je te le donnerai.

25. Et il le lui jura, disant : Tout ce que tu me demanderas, je te le donnerai, jusqu'à la moitié de mon Royaume.

13 And the Jews' passover was at hand ; and Jesus went up to Jerusalem,

14 And found in the temple those that sold oxen, and sheep, and doves, and the changers of money, sitting :

15 And, when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen ; and poured out the changers' money, and overthrew the tables ;

16 And said unto them that sold doves, Take these things hence ; make not my Father's house an house of merchandise.

22 After these things came Jesus and his disciples into the land of Judea ; and there he tarried with them, and baptized.

12 Now, when Jesus had heard that John was cast into prison, he departed into Galilee :

17 For Herod himself had sent forth, and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife ; for he had married her.

18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

19 Therefore Herodias had a quarrel against him, and would have killed him ; but she could not.

20 For Herod feared John, knowing that he was a just man, and an holy, and observed him ; and when he heard him, he did many things, and heard him gladly.

21 And when a convenient day was come, that Herod, on his birthday, made a supper to his lords, high captains, and chief estates of Galilee ;

22 And when the daughter of the said Herodias came in and danced, and pleased Herod, and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

24 Ἡ δὲ ἐξελεύσασα, εἶπε τῇ μητρὶ αὐτῆς· Τί αἰτήσῃσαι; Ἡ δὲ εἶπε· Τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστῆ.

25 Καὶ εἰσελεύσασα εὐθείας μετὰ σπουδῆς πρὸς τὸν βασιλέα, ἤηθ' αὐτῷ, λέγουσα· Θέλω ἵνα μοι δῷς ἐξ αὐτῆς ἐπὶ σκίναμι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστῆ.

26 Καὶ περιλυτῶν γενόμενος ὁ βασιλεὺς, διὰ τοὺς ῥηκτοὺς καὶ τοὺς συνανακειμένους οὐκ ἠθέλησεν αὐτὴν ἀδεῦσαι.

* 27 Καὶ εὐθέως † ἀποτείλας ὁ † βασιλεὺς † σκευωτάτορας, † ἐπέταξεν † ἐνεχθῆναι τὴν κεφαλὴν αὐτοῦ.

* 28 Ὁ δὲ ἀπελθὼν † ἀπεκεφάλισεν αὐτὴν ἐν τῇ φυλακῇ· καὶ ἔνεγκε τὴν κεφαλὴν αὐτοῦ ἐπὶ σκίνακι, καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ· καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς.

21 Καὶ εἰσπορεύονται εἰς Καπερναεὺν· καὶ εὐθέως τοῖς σάββατον εἰσελθὼν εἰς τὴν συναγωγὴν, ἐδίδασκε.

22 Καὶ ἐξεκλήροσθη ἐπὶ τῇ διδασκῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ ἔχων ὡς ὁ γραμματεὺς.

24 Illa verò egressa, dixit matri suæ: Quid petam? Illa verò ait: Caput Joannis Baptistæ.

25 Et ingressa statim cum studio ad regem, petivit, dicens: Volo ut mihi des ex ipsa in disco caput Joannis Baptistæ.

26 Et contristatus factus rex, propter juramenta, & simul incumbentes, non voluit eam recedere.

27 Et statim mittens rex speculatorem, injunxit afferri caput ejus. Ille autem abiens decollavit eum in carcere:

28 Et attulit caput ejus in disco, & puella dedit illud matri suæ.

29 Et

21 Et ingreditur in Capernaum: & statim Sabbatis ingressus in synagogam, docebat.

22 Et percellerantur super doctrinam ejus: Erat enim docens eos quasi auctoritatem habens, & non sicut Scribæ.

Κεφ. ΙΒ'. 12.

1 ἘΝ ἡμεῖσι τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς Καῖσαρι δια τῶν σκαριμῶν· οἱ δὲ μαθηταὶ αὐτοῦ ἐπεινήσαν, καὶ ἤρξαντο τίλλειν κάρυα, καὶ ἐσθίειν.

2 Οἱ δὲ Φαρισαῖοι ἰδόντες, εἶπον αὐτῷ· Ἰδοὺ, οἱ μαθηταὶ σου ποιοῦν ἐν ἡμέρῃ κομίσῃ ἐν σαββάτῳ.

3 Ὁ δὲ εἶπεν αὐτοῖς· Οὐκ ἀνέγνωτε τί ἐποίησεν Δαβὶδ, ὅτε ἐπεινήσεν αὐτὸς, καὶ οἱ μετ' αὐτοῦ;

4 Πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ τὰς ἀρτας τῆς σκευῆς ἐφαγὼν, ἃς ἐκένθη ἡ αὐτοῦ φαεῖν, ἀλλὰ τοῖς μὲν αὐτῷ, οἱ μὲν τοῖς ἱεροῦσιν μόνοις;

5 Ἡ δὲ ἀπεκρίθη ἐν τῷ νόμῳ, ὅτι πῶς Καῖσαρι οἱ ἡμεῖς ἐν τῷ ἑσπέρῳ τὸ Καῖσατον βεβαιώσῃ, καὶ ἀνακτοῖσι ἐσθίει;

C A P U T XIII.

1 IN illo tempore abiit Jesus Sabbatis per feta: et discipuli ejus esurierunt, & coeperunt vellere spicas, & manducare.

2 Verum Pharisei videntes, dixerunt ei: Ecce discipuli tui faciunt quod non licet facere in Sabbato.

3 Ille verò dixit eis: Non legis quid fecerit David, quando esuriit ipse & qui cum eo?

4 Quomodo intravit in domum Dei, & panes propositionis comedit, quos non licitum erat ei edere, neque his qui cum eo, nisi Sacerdotibus solis?

5 Aut non legis in lege, quia Sabbatis Sacerdotes in sacro Sabbatum violant, & inculpato sunt?

24. Et étant sortie, elle dit à sa mère : Que demanderai-je ? Et sa mère lui dit : *Demande* la tête de Jean-Baptiste.

25. Et étant incontinent rentrée avec empressement vers le Roi, elle lui fit sa demande, et lui dit : Je voudrais que tout à l'heure tu me donnasses dans un bassin la tête de Jean-Baptiste.

26. Et le Roi en fut *triste* ; cependant, à cause du serment, et de ceux qui étoient à table avec lui, il ne voulut pas la refuser.

27. Et il envoya incontinent un de ses gardes, et lui commanda d'apporter la tête de Jean.

28. Le garde y alla, et lui coupa la tête dans la prison ; et l'ayant apportée dans un bassin, il la donna à la jeune fille, et la jeune fille la présenta à sa mère.

21. Ensuite ils entrèrent à Capernaüm ; et Jésus étant d'abord entré dans la Synagogue le jour du Sabbat, il y enseignoit,

22. Et ils étoient étonnés de sa doctrine, car il les enseignoit comme ayant autorité, et non pas comme les Scribes.

En ce tems-là, Jésus passoit par des blés un jour de Sabbat ; et ses Disciples ayant faim, se mirent à arracher des épis, et à en manger.

2. Les Phariséens voyant cela, lui dirent : Voilà tes Disciples qui font ce qu'il n'est pas permis de faire le jour du Sabbat.

3. Mais il leur dit : N'avez-vous pas lu ce que fit David ayant faim, tant lui que ceux qui étoient avec lui :

4. Comment il entra dans la maison de Dieu, et mangea les pains de proposition, dont il n'étoit pas permis de manger, ni à lui, ni à ceux qui étoient avec lui, mais aux seuls Sacrificateurs ?

5. Ou n'avez-vous pas lu dans la Loi, que les Sacrificateurs, au jour du Sabbat, violent le Sabbat dans le Temple, sans être coupables ?

24 And she went forth, and said unto her mother, What shall I ask? and she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me, by and by in a charger, the head of John the Baptist.

26 And the king was exceeding sorry ; yet for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent an executioner, and commanded his head to be brought : and he went and beheaded him in the prison ;

28 And brought his head in a charger, and gave it to the damsel : and the damsel gave it to her mother.

21 And they went into Capernaüm ; and straightway on the sabbath-day, he entered into the synagogue, and taught.

22 And they were astonished at his doctrine : for he taught them as one that had authority, and not as the scribes.

AT that time Jesus went on the sabbath-day through the corn ; and his disciples were an hungered, and began to pluck the ears of corn, and to eat.

2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath-day.

3 But he said unto them, Have ye not read what David did when he was an hungered, and they that were with him ;

4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests ?

5 Or, have ye not read in the law, how that on the sabbath-days, the priests in the temple profane the sabbath, and are blameless ?

Mk. 6

Mk. 1.

Mt. 12.

9 Καὶ μελαγχολῶν ἐκείθεν, ἔλθεν
ὡς τὴν συναγωγὴν αὐτῶν.

10 Καὶ ἰδὼν, ἀνθρώπων ἐν τῇ
χεῖρα ἔχει ξηράν, ἢ ἐπιφώτισαν
αὐτὴν, λέγοντες· Εἰ ἔχεις τοὺς σάβ-
βατος διαπραγμαίῃ; ἵνα κατηγορή-
σῃς αὐτῶν.

11 Ὁ δὲ εἶπεν αὐτοῖς· Τίς ἐστὶ
ἐξ ὑμῶν ἀνθρώπων, ὃς ἔχει πρόβα-
τον ἓν, ἢ ἴαν ἐμπόση τῷτο τοῖς
Σάββασι εἰς βόθυνον, ἢ χι κραι-
σσει αὐτὸ ἢ ἰγρεῖ;

12 Πῶρον οὖν διαφόροι ἀνθρώ-
πων ἀπελάττει; ὡς ἔχει τοῖς
Σάββασι καλοῦς ποιῆν.

27 Καὶ ἔλεγεν αὐτοῖς· Τὸ σάβ-
βαλον διὰ τὴν ἀνθρώπων ἐγένετο, ἢ
ὁ ἀνθρώπων διὰ τὸ σάββαλον.

14 Οἱ δὲ Φαρισαῖοι συνέδριον
ἔλαβον κατ' αὐτῶ ἐξελθόντες, ἵπαι
αὐτῶ ἀπολέσσωσιν.

15 Ὁ δὲ Ἰησοῦς γινῶς ἀνεχώρη-
σεν ἐκεῖθεν, ἢ ἠκολούθησαν αὐτῶ
ὄχλοι πολλοί, ἢ ἵβερᾶπυτεν αὐ-
τῶς πάνας.

* 12 Ὁ γένετο δὲ ἐν ταῖς ἡμέ-
ραις ταύταις, ἐξῆλθεν εἰς τὸ ἐξ-
ωραστῆν ἀσθεῖν, ἢ ἐν τ' διαμυκ-
τεύειν ἐν τῇ πνεύματι τοῦ Θεοῦ.

13 Καὶ ὅτε ἐγένετο ἐν ἐξ-ωραστῆ-
σει αὐτοῦ τοῦ μαθητῆς αὐτοῦ, ἢ
ἐκλεῖψεν ἀπ' αὐτῶν ὁ δόξα,
οἷς ἢ ἀπιστοῦντες ἀνέβησαν.

14 Σίμων, ἢ ἢ ἀδελφὸς
Πέτρον, ἢ Ἰωάννην τὸν ἀδελφὸν
αὐτοῦ, ἢ Ἰακώβον, ἢ Ἰωάννην, Φί-
λιππον ἢ Βαρθολομαῖον.

15 Ματθαῖον ἢ Θωμᾶν, Ἰα-
κώβον τὸν τοῦ Ἀλφραῖ, ἢ Σί-
μωνα τὸν καλούμενον Ζηλωτῆν.

16 Ἰουδαν Ἰακώβου, ἢ Ἰουδαν
Ἰσκαριώτην, ἢ ἢ ἐγένετο πνεύ-
ματις.)

* 17 Καὶ καλεῖσθε μετ' αὐ-
τῶν, ἔση ἐπὶ τ' τόπον τ' ἀσθενῶν
ἢ ὄχλου μαθητῶν αὐτοῦ, ἢ πλῆ-
θος πλοῦ τοῦ λαοῦ ἀπὸ πάσης
πῶς Ἰουδαίας ἢ Ἰερουσαλῆμ, ἢ
πῶς τ' παραλίαι Τύρου ἢ Σιδῶν,
οἱ ἔλθον ἀκούσαι αὐτοῦ, ἢ ἵαθῃται
ἀπὸ τῶν νοσούντων.

9 Et transiens iude, venit in
synagogam eorum.

10 Et ecce homo erat manum
habens aridam, & interrogabant
eum, dicentes, Si licet Sabbatis
curare? ut accusarent eum.

11 Ipse autem dixit illis, Quis
erit ex vobis homo qui habebit
ovem unam, & si ceciderit hæc
Sabbatis in foveam, nonne ap-
prehendet eam & exiget?

12 Quanto igitur præstat ho-
mo ove? Itaque licet Sabbatis
bona facere.

27 Et dicebat eis: Sabbatum
propter hominem factum est,
non homo propter Sabbatum.

14 At Pharisei consilium ceperunt
adversus eum, exeuntes,
et eum perderent.

15 At Jesus cognoscens, re-
cessit inde: & sequuntur eum
turbae multæ, & curavit eos
omnes:

12 Factum est autem in die-
bus illis, exiit in montem orare:
& erat pernoctans in oratione
Dei.

13 Et quum factus esset dies,
advocavit discipulos suos: &
eligen ex ipsis duodecim, quos
& Apostolos nominavit.

14 Simonem, quem & nomi-
navit Petrum, & Andream fra-
trem ejus, Jacobum & Joan-
nem, Philippum & Bartholoe-
mæum!

15 Matthæum & Thomam,
Jacobum Alphæi, & Simonem
vocatum Zelotem.

16 Judam Jacobî & Judam
Iscariotem, qui & fuit tradit-
or.

17 Et descendens cum illis,
stetit in loco campestri, & turba
discipulorum eju, & multitudo
copiosa plebis ab omni Judæa,
& Hierusalem, & maritima
Tyri & Sidonis, qui venerunt
audire eum, & sanari à lan-
guoribus suis:

9. Etant parti de-là, il vint dans leur synagogue.

10. Et il y trouva un homme qui avoit une main sèche; et ils lui demandèrent, pour avoir lieu de l'accuser: Est-il permis de guérir dans les jours de Sabbat?

11. Et il leur dit, Qui sera celui d'entre vous, qui ayant une brebis, si elle tombe au jour du Sabbat dans une fosse, ne la prenne et ne l'en retire?

12. Et combien un homme ne vaut-il pas mieux qu'une brebis? Il est donc permis de faire du bien dans les jours de Sabbat.

27. Puis il leur dit: Le Sabbat a été fait pour l'homme, et non pas l'homme pour le Sabbat.

14. Là-dessus les Pharisiens étant sortis, délibérèrent entr'eux comment ils le leroient périr.

15. Mais Jésus connoissant cela, partit de-là, et une grande multitude le suivit.

12. En ce tems-là, Jésus alla sur une montagne pour prier; et il passa toute la nuit à prier Dieu.

13. Et dès que le jour fut venu il appela ses Disciples, et il en choisit douze d'entr'eux qu'il nomma Apôtres.

14. Savoir, Simon, qu'il nomma aussi Pierre, et André son frère, Jacques et Jean, Philippe et Barthelemi;

15. Matthieu et Thomas, Jacques fils d'Alphée, et Simon appelé le Zélé;

16. Jude, frère de Jacques et Judas Iscariot, qui fut celui qui le trahit.

17. Etant ensuite descendu avec eux, il s'arrêta dans une plaine, avec la troupe de ses Disciples, et une grande multitude de peuple de toute la Judée et de Jérusalem, et de la contrée maritime de Tyr et de Sidon, qui étoient venus pour l'entendre.

9 And when he was departed thence, he went into their synagogue; Mt. 12.

10 And, behold, there was a man which had *his* hand withered. And they asked him, say-

ing, Is it lawful to heal on the sabbath-days? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold on it, and lift it out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath-days.

27 And he said unto them, The sabbath was made for man, and not man for the sabbath: Mt. 2.

14 Then the Pharisees went out, and held a council against him, how they might destroy him. Mt. 12.

15 But when Jesus knew it, he withdrew himself from thence; and great multitudes followed him.

12 And it came to pass in those days, that he went ^{up} into a mountain to pray, and continued all night in prayer to God. L. 6.

13 And when it was day, he called unto him his disciples; and of them he chose twelve, whom also he named Apostles;

14 Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the son of Alphæus, and Simon called Zelotes,

16 And Judas the brother of James, and Judas Iscariot, which also was the traitor.

17 And he came down with them, and stood in the plain; and the company of his disciples, and a great multitude of people out of all Judæa and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear him,

1 Δὸν δὲ τοὺς ὄχλους, ἀνέβη
εἰς τὸ ἕρως καὶ καθίστανται
αὐτοῦ προσέειπεν αὐτῷ οἱ μαθη-
ταὶ αὐτοῦ.

2 Καὶ ἀνοίξας τὸ στόμα αὐτοῦ,
ἐδίδασκεν αὐτούς, λέγων·

3 Μακάριοι οἱ πτωχοὶ τῷ πνεύ-
ματι ὅτι αὐτῶν ἐστὶ ἡ βασιλεία
τῶν οὐρανῶν.

4 Μακάριοι οἱ πενθῶντες ὅτι
αὐτοὶ παρακληθήσονται.

5 Μακάριοι οἱ πραεῖς ὅτι αὐ-
τοὶ κληρονομήσουσι τὴν γῆν.

6 Μακάριοι οἱ πεινῶντες καὶ δι-
ψῶντες τῆς δικαιοσύνης ὅτι αὐτοὶ
χορτασθήσονται.

7 Μακάριοι οἱ ἐλεηθῆντες ὅτι
αὐτοὶ ἐλεηθήσονται.

8 Μακάριοι οἱ καθαροὶ τῇ καρ-
δίᾳ ὅτι οἱ τοὶ τὸν Θεὸν ὄψονται.

9 καὶ Μακάριοι οἱ εἰρηνοποιοί·
ὅτι αὐτοὶ υἱοὶ Θεοῦ κληθήσονται.

10 Μακάριοι οἱ διεδραγμένοι
ἕνεκεν δικαιοσύνης ὅτι αὐτῶν ἐστὶν
ἡ βασιλεία τῶν οὐρανῶν.

11 Μακάριοι ἅρα ὅταν ὀνειδίω-
σιν ὑμᾶς καὶ διώξωσι, καὶ ἐπινοή-
σωσιν πᾶσα κατ' ἔλεος ψεύδομε-
νοι, ἕνεκεν ἡμῶν.

12 Χαίrete καὶ ἀγαλλιᾶσθε ὅτι
ἡ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρα-
νοῖς· οὕτω γάρ ἰδίωξαν τοὺς προ-
φῆτας τοὺς πρὸ ὑμῶν.

24 Πλὴν οὐαὶ ὑμῖν τοῖς πλου-
στοῖς ὅτι ἀπέχετε τὴν παρακλη-
σιν ὑμῶν.

25 καὶ οὐαὶ ὑμῖν οἱ ἐμπρο-
πληκτικοί· ὅτι πεινᾶτε. Οὐαὶ
ὑμῖν οἱ γελαῖες καὶ κύνες ὅτι
καθησέθετε καὶ κλαυθήσετε.

26 Οὐαὶ ὑμῖν ὅταν καλῶς ὑμᾶς
εὐλογῶσι ὡς οἱ ἄδικοι· κατὰ
ταῦτα γὰρ ἐποίησαν τοῖς ψευδο-
προφῆταις οἱ πατέρες αὐτῶν.

13 Ὑμεῖς ἐστε τὸ ἅλας τῆς
γῆς· ἐάν δὲ τὸ ἅλας μωρεθῇ, ἅ-
τιναι ἀλιθώσονται· εἰς οὐδὲν ἰσχύει
ἔτι, εἰ μὴ βληθῆναι ἔξω, καὶ κατα-
παύσθαι ὑπὸ τῶν ἀνθρώπων.

14 Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσ-
μου. Οὐ δύνασαι πόλις κρυβῆναι
ἐπὶ τῶν ὄρων κειμένη.

1 Videns autem turbas, af-
cendit in montem: &
sedente eo, advenerunt illi disci-
puli eius.

2 Et aperiens os suum, doce-
bat eos, dicens:

3 Beati pauperes spiritu, quoni-
am ipsorum est regnum caelorum.

4 Beati lugentes, quia ipsi
consolabuntur.

5 Beati mites, quoniam ipsi
haereditabunt terram.

6 Beati esurientes & sitien-
tes iustitiam, quoniam ipsi sa-
turabuntur.

7 Beati misericordes, quoniam
ipsi misericordiam afficientur.

8 Beati mundi corde, quo-
niam ipsi Deum videbunt.

9 Beati pacifici, quoniam
ipsi filii Dei vocabuntur.

10 Beati persecutione affecti
propter iustitiam, quoniam ip-
sorum est regnum caelorum.

11 Beati estis quum maledix-
erint vos, & persecuti fuerint,
& dixerint omne malum ver-
bum adversum vos, mentientes,
propter me.

12 Gaudete & exultate, quo-
niam merces vestra multa in
caelis, sic enim persecuti sunt
Prophetas qui ante vos.

24 Veruntamen vae vobis di-
vitibus, quia habetis consolati-
onem vestram.

25 Vae vobis impleti: quia
esurietis. Vae vobis ridentes
nunc: quia lugebitis & flebi-
tis.

26 Vae quum benedixerint
vobis homines: secundum haec
enim faciebant pseudoprophetae
patres eorum.

13 Vos estis sal terrae: si au-
tem sal infatumum sit, in quo
sal etur? ad nihilum valet ultra,
si non eici foras, & conculcari,
ab hominibus.

14 Vos estis lux mundi: non
potest civitas abscondi supra
montem posita.

CHAPITRE V.

Sermon sur la Montagne.

Jésus voyant tout ce peuple, monta sur une montagne ; et s'étant assis, ses Disciples s'approchèrent de lui.

2. Et ouvrant sa bouche, il les enseignoit, en disant :

3. Heureux les pauvres en esprit ; car le Royaume des cieus est à eux.

4. Heureux ceux qui pleurent ; car ils seront consolés.

5. Heureux les débonnaires ; car ils hériteront la terre.

6. Heureux ceux qui sont affamés et altérés de la justice ; car ils seront rassasiés.

7. Heureux les miséricordieux ; car ils obtiendront miséricorde.

8. Heureux ceux qui ont le cœur pur ; car ils verront Dieu.

9. Heureux ceux qui procurent la paix ; car ils seront appelés enfans de Dieu.

10. Heureux ceux qui sont persécutés pour la justice ; car le Royaume des cieus est à eux.

11. Vous serez heureux, lorsqu'à cause de moi on vous dira des injures, qu'on vous persécutera, et qu'on dira fausement contre vous toute sorte de mal.

12. Réjouissez-vous alors, et tressaillez de joie, parce que votre récompense sera grande dans les cieus ; car on a ainsi persécuté les Prophètes qui ont été avant vous.

24. Mais malheur à vous, riches ; parce que vous avez déjà reçu votre consolation.

25. Malheur à vous, qui êtes rassasiés ; parce que vous aurez faim. Malheur à vous, qui riez maintenant ; car vous vous lamenterez et vous pleurerez !

26. Malheur à vous, lorsque tous les hommes diront du bien de vous ; car leurs pères en faisoient de même des faux Prophètes !

13. Vous êtes le sel de la terre ; mais si le sel perd sa saveur, avec quoi le salera-t-on ? Il ne vaut plus rien qu'à être jeté dehors, et à être foulé aux pieds par les hommes.

14. Vous êtes la lumière du monde : Une ville située sur une montagne ne peut être cachée.

AND seeing the multitudes, he went up into a mountain : and when he was set, his disciples came unto him :

2 And he opened his mouth, and taught them, saying,

3 Blessed are the poor in spirit : for their's is the kingdom of heaven.

4 Blessed are they that mourn : for they shall be comforted.

5 Blessed are the meek : for they shall inherit the earth.

6 Blessed are they which do hunger and thirst after righteousness : for they shall be filled.

7 Blessed are the merciful : for they shall obtain mercy.

8 Blessed are the pure in heart : for they shall see God.

9 Blessed are the peace-makers : for they shall be called the children of God.

10 Blessed are they which are persecuted for righteousness' sake : for their's is the kingdom of heaven.

11 Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceedingly glad ; for great is your reward in heaven : for so persecuted they the prophets which were before you.

24 But woe unto you that are rich ! for ye have received your consolation.

25 Woe unto you that are full ! for ye shall hunger. Woe unto you that laugh now ! for ye shall mourn and weep.

26 Woe unto you when all men shall speak well of you ! for so did their fathers to the false prophets.

13 Ye are the salt of the earth : but if the salt have lost his savour, wherewith shall it be salted : it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world. A city that is set on an hill cannot be hid.

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15 Οὐδὲ καί σοι λυχνίον, ἢ τι θέμισιν αὐτὸν ὑπὸ τὸν μηδίων, ἀλλ' ἐπι τὴν λυχνίαν, ἢ λάμπει πᾶσι τοῖς ἐν τῇ κλιβῳ.

16 Οὕτως λαμψάτω τὸ φῶς ὑμῶν ἐμπροσθεν τῶν ἀδελφῶν ὑμῶν ἵδωσιν ἡμᾶς τὰ καλὰ ἔργα, ἢ δοξάσωσιν τὸν πατέρα ἡμῶν, τοῦ ἐν τοῖς οὐρανοῖς.

17 Μὴ νομίσητε ὅτι ἦλθον κατὰ λύσει τινέμον, ἢ τῆς προφητίας· ἀλλ' ἦλθον καταλύσαι, ἀλλὰ πληρῶσαι.

* 18 Ἄμην γὰρ λέγω ὑμῖν, ἕως ἂν παρελθῇ ὁ οὐρανὸς ἢ ἡ γῆ, † ἴσως † ἐν † ἡ μία † κεραία οὐ μὴ † παρελθῇ ἀπὸ τοῦ † νόμου, ἕως ἀπαντὰ γένηται.

19 Ὅς ἐάν τις λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων, ἢ διδάξῃ αὐτὸς τοὺς ἀδελφούς, ἐλαχίστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν ὅς δ' ἂν ποιῆσῃ ἢ διδάξῃ οὕτως μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

20 Λέγω γὰρ ὑμῖν, ὅτι ἐάν τις μὴ περισείσῃ ἢ δικαιώσῃ ἡμῶν πλείον τῶν γραμματέων ἢ φαρμακίων, οὐ μὴ εἰσέλθῃ εἰς τὴν βασιλείαν τῶν οὐρανῶν.

21 Ἠκούσατε ὅτι ἐπείθη τοῖς ἀρχαίοις· Οὐ φονεύσεις· ὅς δ' ἂν φονεύσῃ, ἐνοχὸς ἔσται τῇ κρίσει.

* 22 Ἔργα δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ † ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ † εἰπὼν, ἐνοχός ἐστι τῇ κρίσει· ὅς δ' ἂν † εἰπῇ τῷ ἀδελφῷ αὐτοῦ † ἴσως ἐνοχὸς ἔσται τῷ συνέδριῳ· ὅς δ' ἂν εἰπῇ † μορῆ, † ἐνοχὸς ἔσται εἰς τῆς † γέννας τοῦ † πυρός.

23 Εἰδόντες προσφέρει τὰ δαῖνά σου ἐπὶ τὸ θυσιαστήριον, κἀκεῖ μνησθήσῃ, ὅτι ὁ ἀδελφός σου ἔχει τι κλιβὰ σου.

* 24 Ἄφε· ἐκεῖ τὸ δαῖνό σου ἐμπροσθεν τοῦ θυσιαστηρίου, ἢ ἴπαγε, πρῶτον † διαλλάγηθι τῷ ἀδελφῷ σου, ἢ τότε ἐλθὼν προσφέρει τὸ † δαῖνό σου.

15 Neque accendant lucernam, & ponunt eam sub modio, sed super candelabrum, & lucet omnibus in domo.

16 Sic luceat lux vestra coram hominibus, ut videant vestra pulchra opera, & glorificent Patrem vestrum qui in caelis.

17 Ne putetis quod veni dissolvere legem, aut Prophetas; non veni dissolvere, sed adimplere.

18 Amen quippe dico vobis, donec praetereat caelum & terra, jora unum, aut unus apex non praeteribit a lege, donec omnia fiant.

19 Qui ergo solverit unum mandatorum istorum minimorum, & docuerit sic homines, minimus vocabitur in regno caelorum: qui autem fecerit & docuerit, hic magnus vocabitur in regno caelorum.

20 Dico enim vobis, quod si non abundaverit iustitia vestra plus Scribarum & Phariseorum, non intrabitis in regnum caelorum.

21 Audistis quia pronunciatum est antiquis: Non occides: qui autem occiderit, obnoxius erit iudicio.

22 Ego autem dico vobis, quia omnis irascens fratri suo immerito, obnoxius erit iudicio: qui autem dixerit fratri suo Raca, obnoxius erit confessui: qui autem dixerit fatue, obnoxius erit in gehennam ignis.

23 Si ergo offers munus tuum ad altare, & ibi recordatus fueris, quia frater tuus habet aliquid adversum te,

24 Relinque ibi munus tuum ante altare, & vade, prius reconciliare fratri tuo, & tunc veniens offer munus tuum.

15. Et on a allumé point une chandelle pour la mettre sous un boisseau, mais on la met sur un chandelier et elle éclaire tous ceux qui sont dans la maison.

16. Que votre lumière luise ainsi devant les hommes, afin qu'ils voient vos bonnes œuvres, et qu'ils glorifient votre Père qui est dans les cieux.

17. Ne penser point que je sois venu abolir la Loi ou les Prophètes; je suis venu, non pour les abolir, mais pour les accomplir.

18. Car je vous dis en vérité, que jusqu'à ce que le ciel et la terre passent, il n'y aura rien dans la Loi qui ne s'accomplisse, jusqu'à un seul iota, et à un seul trait de lettre.

19. Celui donc qui aura violé l'un de ces plus petits commandemens, et qui aura ainsi enseigné les hommes, sera estimé le plus petit dans le Royaume des cieux; mais celui qui les aura observés et enseignés, celui-là sera estimé grand dans le Royaume des cieux.

20. Car je vous dis, que si votre justice ne surpasse celle des Scribes et des Pharisiens, vous n'entrerez point dans le Royaume des cieux.

21. Vous avez entendu qu'il a été dit aux Anciens: Tu ne tueras point; et celui qui tuera sera punissable par les Juges.

22. Mais moi, je vous dis, que quiconque se met en colère contre son frère, sans cause, sera puni par les Juges; et celui qui dira à son frère, Racha, sera puni par le Conseil; et celui qui lui dira, Fou, sera punissable par la géhenne du feu.

23. Si donc tu apportes ton offrande à l'autel, et que là tu te souviennes que ton frère a quelque chose contre toi;

24. Laisse là ton offrande devant l'autel, et va-t-en premièrement te réconcilier avec ton frère; et après cela, viens et offre ton offrande.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house.

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16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do, and teach them, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 Ye have heard that it was said by them of old time, Thou shalt not kill; and, whosoever shall kill, shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23 Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee;

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Ἰσθι + εὐνοῶν τῶ + ἀντιδίσκου σου + ταχὺ. ἵνα ἴδῃς ἐν τῇ ὁδῷ σου αὐτῶ μὴ ποτέ σε παραδοῦ ἰ ἀντιδίσκῳ τῶ + κριτῆ. ἢ ἀκριθῶν σε παραδῶ τῶ ὑπερέτῃ, ἢ εἰς φυλάκην βλαβήσῃ.

26 Ἀμὲν λέγω σοι. αἰ μὴ ἐξέλθῃ· ἰκεῖθεν ἕως ἀν ἀποδοῦ τῶ ἰσχυρῶν κοδράντην.

27 Ἰκίνασατε ὅτι ἐρρήθη τοῖς ἀρχαίοις· Ὅ μαιχνοῦσιν.

28 Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτήν· ἤδη ἐμοίχευεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ.

29 Εἰ δὲ ὁ φθαλλὸς σου ὁ δεξιὸς σου βάλῃ σε, ἔξελθε αὐτήν. ἢ βάλῃ ἀπὸ σοῦ· συμφάσει γὰρ σοι, ἵνα ἀποπέσῃ ἐν τῶν μελῶν σου, ἢ μὴ ἴδῃς τὸ σῶμά σου βληθῆ εἰς γέενναν.

30 Καὶ εἰ ἡ δεξιὰ σου χεῖρ σκανδαλίζει σε, ἔκκοψον αὐτήν. ἢ βάλῃ ἀπὸ σοῦ· συμφάσει γὰρ σοι, ἵνα ἀποπέσῃ ἐν τῶν μελῶν σου, ἢ μὴ ἴδῃς τὸ σῶμά σου βληθῆ εἰς γέενναν.

31 Ἐρρήθη δὲ ὅτι ὅς ἐάν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποδοσίαν.

32 Ἐγὼ δὲ λέγω ὑμῖν, ὅτι ὅς ἐάν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, πᾶσα ἡ λέγουσιν πορνείας, κινεῖ αὐτὴν μοιχεύσασθαι ἢ εἰς ἄπολυμένην γυναῖκα μοιχεύεται.

* 33 Πάλιν ἠκούσατε ὅτι ἐρρήθη τοῖς ἀρχαίοις· Οὐκ ἐπιμορφώσετε. ἀποδοσίαν δὲ τῶ κυρίου τοῦ θεοῦ σου.

34 Ἐγὼ δὲ λέγω ὑμῖν, μὴ ὀρκίζεσθε ὅτι ἐν τῷ οὐρανῷ, ὅτι ἐν τῷ ἔδαφί.

35 Μὴτε ἐν τῷ γῆ. ὅτι ὑποσθῆξεν ἐστὶ τῶν ποδῶν αὐτοῦ· μὴτε εἰς

25 Esto beneficentis adversario tuo cito, dum es in via cum eo: ne forte te tradat adversarius judici: & iudex te tradat ministris: & in custodiam coniciaris.

26 Amen dico tibi, non exies inde, donec reddas novissimum quadranti.

27 Audistis quia pronunciatum est antiquis: Non moechaberis.

28 Ego autem dico vobis, quia omnis conspiciens mulierem ad concupiscendum eam, iam moechatus est eam in corde suo.

29 Si autem oculus tuus dexter scandalizat te, erue eum, & projice abs te: confert enim tibi ut pereat unum membrum tuorum, & non totum corpus tuum coniciatur in gehennam.

30 Et si dextera tua manus scandalizat te, abscinde eam, & projice abs te: confert enim tibi ut pereat unum membrorum tuorum, & non totum corpus tuum coniciatur in gehennam.

31 Pronunciatum est autem, quod quicumque absolverit uxorem suam, det ei repudium.

32 Ego autem dico vobis, quia quicumque absolverit uxorem suam, excepta ratione fornicationis, facit eam moechari: & qui absolutam duxerit, adulterat.

33 Iterum audistis quia pronunciatum est antiquis: Non perjurabis: reddas autem Domino iuramenta tua.

34 Ego autem dico vobis, nō iurare omnino, neque in caelo, quia thronus est Dei:

35 Neque in terra, quia scabellum est pedum eius: neque

25. Accorde-toi au plutôt avec ta partie adverse, pendant que tu es en chemin avec elle, de peur que ta partie adverse ne te livre au Juge, et que le Juge ne te livre au Sergent, et que tu ne sois mis en prison.

26. Je te dis en vérité, que tu ne sortiras pas de là, jusqu'à ce que tu aies payé le dernier quadrain.

27. Vous avez entendu qu'il a été dit aux Anciens: Tu ne commettras point adultère.

28. Mais moi, je vous dis, que quiconque regarde une femme pour la convoiter, il a déjà commis l'adultère avec elle dans son cœur.

29. Que si ton oeil droit te fait tomber dans le péché, arrache-le, et jette-le loin de toi; car il vaut

mieux pour toi qu'un de tes membres périsse, que si tout ton corps étoit jeté dans la géhenne.

30. Et si ta main droite te fait tomber dans le péché, coupe-la, et jette-la loin de toi; car il vaut mieux pour toi qu'un de tes membres périsse, que si tout ton corps étoit jeté dans la géhenne.

31. Il a été dit aussi: Si quelqu'un répudie sa femme, qu'il lui donne la lettre de divorce.

32. Mais moi, je vous dis, que quiconque répudiera sa femme, si ce n'est pour cause d'adultère, il l'expose à devenir adultère; et que quiconque se mariera à la femme qui aura été répudiée, commet un adultère.

33. Vous avez encore entendu qu'il a été dit aux Anciens: Tu ne te parjureras point; mais tu t'acquitteras envers le Seigneur de ce que tu auras promis avec serment.

34. Mais moi, je vous dis: Ne jurez point du tout; ni par le ciel, car c'est le trône de Dieu:

35. Ni par la terre, car c'est son

25 Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

28 But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee, that one of thy members should perish, and not that thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee, that one of thy members should perish, and not that thy whole body should be cast into hell.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery.

33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, Swear not at all: neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his

Ἱεροσόλυμα, ὅτι πάλιν ἐστὶ τοῦ μεγάλου βασιλέως·

36 Μὴτε ἐν τῇ κεφαλῇ σου ὀμώσῃς, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι.

37 Ἐσὺ δὲ ὁ λόγος ὑμῶν, καὶ ναι, οὐ οὐ· τὸ δὲ περισσὸν τούτων, ἐκ τοῦ ποικροῦ ἐστιν.

38 Ἰκούσατε ὅτι ἐρρήθη· Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ, ἔ & ὀδὸν ἀντὶ ὀδόντος.

39 Ἐγὼ δὲ λέγω ὑμῖν, μὴ ἀντισταῖς τῷ ποικρῷ· ἀλλ' ἔστι σε βλάβη· ἵνα τὴν δεξιὰν σου σιαγόνα, χτυπήσῃ αὐτὸν ἔτι ἄλλη.

40 Καὶ τὰ δεξιόν σου κείθειται, ἔ & τὸν χιτῶνά σου λαθεῖν· ὡς αὐτὸν ἔτι ἰμάτιον.

41 Καὶ ἡ δεξιὰ σε ἰσχυραῖσθαι· ἡ μὲν ἔτι ἐν, ἡ ἄλλη ἔτι ἀπὸ τοῦ ὄνου.

42 Τὸ ἀκούει σε δίδου, ἔ & τὸ ἐλπίσῃ ἀπὸ τοῦ δανίσασθαι μὴ ἀπογραφεῖς.

43 Ἰκούσατε ὅτι ἐρρήθη· Ἀγαπήσεις τὸν πλησίον σου, ἔ & μισήσεις τὸν ἐχθρὸν σου.

44 Ἐγὼ δὲ λέγω ὑμῖν, ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν, εὐλογεῖτε τοὺς καταστομένους ὑμῶν, καλῶς ψάλλετε τοὺς μισούντας ὑμᾶς, ἔ & προσεύχεσθε ὑπὲρ τῶν ἐπηρεάζοντων ὑμᾶς ἔ & ἰουκάντων ὑμᾶς.

45 Ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἴλιον αὐτοῦ ἀνατέλλει ἐπὶ ποικροὺς ἔ & ἀγαθοὺς, ἔ & βρέχει ἐπὶ δικαίους ἔ & ἀδίκους.

46 Ἐάν γὰρ ἀγαπήσῃτε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ ἔ & οἱ τελῶναι τὸ αὐτὸ ποιοῦσι;

47 Καὶ εἰν ἀσπάσθητε τοὺς ἀδικητοὺς ὑμῶν μόνον, τί περισσὸν ποιεῖτε; οὐχὶ ἔ & οἱ τελῶναι οὕτω ποιοῦσιν;

in Hierosolyma, quia civitas est magni regis:

36 Neque in capite tuo iuraveris, quia non potes unum capillum album aut nigrum facere.

37 Sit autem sermo vester, Etiam, etiam, Non, non: quod autem abundans his, a malo est.

38 Audistis quia pronunciatum est: Oculum pro oculo, & dentem pro dente.

39 Ego autem dico vobis, non obistere malo: sed quicumque te percusserit in dexteram tuam maxillam, verte illi & aliam.

40 Et volenti tibi iudicium parere, & tunicam tuam tollere, dimitte ei & pallium.

41 Et quicumque te angaria-verit milliare unum, vade cum illo duo.

42 Perenti te, da: & volentem a te mutuari, ne avertaris.

43 Audistis quia pronunciatum est, Diliges proximum tuum, & odio habebis inimicum tuum.

44 Ego autem dico vobis, Diligite inimicos vestros, benedicite maledicentibus vos: benedicite odientibus vos, & orate pro infestantibus vos, & insectantibus vos.

45 Ut sitis filii Patris vestri qui in caelis, quia solem suum producit super malos et bonos, & pluit super iustos & iniustos.

46 Si enim dilexeritis diligentes vos, quam mercedem habetis? nonne & publicani idem faciunt?

47 Et si salutaveritis fratres vestros tantum, quid abundans facitis? nonne & publicani sic faciunt?

marchepied, ni par Jérusalem, car c'est la ville du grand Roi.

36. Ne jure pas non plus par ta tête; car tu ne peux faire devenir un seul cheveu blanc ou noir.

37. Mais que votre parole soit, Oui, Oui; Non, Non; ce qu'on dit de plus vient du malin.

38. Vous avez entendu qu'il a été dit: œil pour œil, et dent pour dent.

39. Mais moi, je vous dis, de ne pas résister à celui qui vous fait du mal; mais si quelqu'un te frappe à la joue droite, présente-lui aussi l'autre.

40. Et si quelqu'un veut plaider contre toi, et t'ôter ta robe, laisse-lui encore l'habit.

41. Et si quelqu'un te veut contraindre d'aller une lieue avec lui, vas-en deux.

42. Donne à celui qui te demande, et ne te détourne point de celui qui veut emprunter de toi.

43. Vous avez entendu qu'il a été dit: Tu aimeras ton prochain, et tu haïras ton ennemi.

44. Mais moi, je vous dis: Aimez vos ennemis, bénissez ceux qui vous maudissent, faites du bien à ceux qui vous haïssent, et priez pour ceux qui vous outragent et qui vous persécutent;

45. Afin que vous soyez enfans de votre Père qui est dans les cieux; car il fait lever son soleil sur les méchans et sur les bons, et il fait pleuvoir sur les justes et sur les injustes.

46. Car si vous n'aimez que ceux qui vous aiment, quelle récompense en aurez-vous? Les péagers même n'en font-ils pas autant?

47. Et si vous ne faites accueil qu'à vos frères, que faites-vous d'extraordinaire? Les péagers même n'en font-ils pas autant?

footstool: neither by Jerusalem; *M. S.*
for it is the city of the great King:

36 Neither shalt thou swear by thy head; because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloak also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee; and from him that would borrow of thee, turn not thou away.

43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy:

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more *than others*? do not even the publicans so?

34 Καὶ ἐὰν δανήσῃτε παρ' ἑνὶ ἑλπίσει ἀπολαβεῖν, ποῦνα ὑμῶν χάρις ἐστὶ; ἢ γὰρ οἱ ἀμαρτωλοὶ ἀμαρτωλοῖς ἐπιείκουν, ἵνα ἀπολάβωσι πάντα.

35 Ἰ. Πῶν ἢ ἀγαπᾶτε τὸς ἢ ἐχθροὺς ὑμῶν. ἢ ἢ ἀγαθοποιεῖτε, ἢ ἢ δανήσῃτε ἢ μισθὸν ἢ ἀπελπίσῃτε. ἢ ἢ ἐστὶ ὁ μισθὸς ὑμῶν πάλιν, ἢ ἢ ἐσεσθ' ἢ τοὶ τῷ ἢ ἢ ἐστὶ αὐτοῖς; ἢ ἢ χερτὸς ἐστὶν ἐπὶ τῶς ἢ ἀχαρίστους ἢ ἢ ποικίλους.

36 Γίνεσθε ἢν οἰκτιρῆμοτες, καθὼς ἢ ὁ πατὴρ ὑμῶν οἰκτιρῆμων ἐστὶ.

Κεφ. 5'. 6.

1 ΠΡΟΣΕΧΕΤΕ τὴν ἐλεημοσύνην ὑμῶν μὴ ποιεῖν ἐμπροσθεν τῶν ἀνθρώπων, πρὸς τὸ θεοθῆναι αὐτοῖς· εἰ δὲ μήτε, μισθὸν οὐκ ἔχετε παρὰ τοῦ πατρὸς ὑμῶν τῷ ἐν τοῖς σέκροις.

2 Ὅταν οὖν ποιῆς ἐλεημοσύνην, μὴ σαλπίζῃς ἐμπροσθέν σου, ὡσπερ εἰ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς; ἢ ἐν ταῖς ῥυμαῖς, ὅπως διεκασθῶσιν ὑπὸ τῶν ἀνθρώπων. Ἀμήν λέγω ὑμῶν, ἀπέχου τὸν μισθὸν αὐτῶν.

3 Σὺ δὲ ποιῶν ἐλεημοσύνην, μὴ γνώσῃς ἀριστερά σου τί ποιεῖ ἢ δεξιὰ σου.

4 Ὅπως ἢ σου ἢ ἐλεημοσύνη ἐν τῷ κρυπτῷ; ἢ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ, αὐτὸς ἀποδώσει σοι ἐν τῷ φανερῷ.

5 Καὶ ὅταν προσεύχη, οὐκ ἔσθ' ὡσπερ οἱ ὑποκριταί· ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς ἢ ἐν ταῖς γωνίαις τῶν πλατειῶν ἐξώστε; προσκυνεῖσθαι, ὅπως ἀνφανῶσι ταῖς ἀνθρώποις. Ἀμήν λέγω ὑμῶν, ὅτι ἀπέχου τὸν μισθὸν αὐτῶν.

6 Σὺ δὲ ὅταν προσεύχη, εἰσελθε εἰς τὸ ταμιεῖον σου, ἢ κλείσας τὴν θύραν σου, πρόσευξαι τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ. ἢ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι ἐν τῷ φανερῷ.

* 7 ἢ Προσκυνηταὶ δὲ μὴ ἢ βαττολογῆσθαι, ὡσπερ οἱ ἢ ἐθνικοὶ ἢ δοκῶσι γὰρ ὅτι ἐν τῷ ἢ πολυλογία αὐτῶν ἢ εἰσακουσθήσονται.

8 Μὴ οὖν ὁμοιωθῆτε αὐτοῖς· εἶδε γὰρ ὁ πατὴρ ὑμῶν, ὃν χρεῖαν ἔχετε, πρὸ τοῦ ὑμῶν αἰτηθῆναι αὐτῶν.

34 Et si mutuum dederitis à quibus speratis recipere, quæ vobis gratia est? Etenim peccatores peccatoribus fecerantur, ut recipiant æqualia.

35 Veruntamen diligite inimicos vestros, & benefacite, & mutuum date nihil desperantes: & erit merces vestra multa, & eritis filii Altissimi: quia ipse benignus est super ingratos & malos.

36 Estote ergo misericordes, sicut & Pater vester misericors est.

CAPUT VI.

1 ATTENDITE misericordiam vestram non facere ante homines, ad spectari eis: si autem non, mercedem non habetis apud Patrem vestrum qui in cælis.

2 Cum ergo facis elemosynam, ne tuba clangens aute te, sicut hypocritæ faciunt in synagogis & in vicis, ut glorificentur ab hominibus: amen dico vobis, excipiunt mercedem suam.

3 Te autem faciente elemosynam, nesciat sinistra tua quid faciat dextera tua.

4 Ut sit tua elemosyna in secreto: & Pater tuus videns in secreto, ipse reddet tibi in manifesto.

5 Et quum ores, non eris sicut hypocritæ: quia amant in synagogis, & in angulis platearum stantos orare, ut appareant hominibus, amen dico vobis, quod excipiunt mercedem suam.

6 Tu autem cum ores, intra in cubiculum tuum, & claudens ostium tuum, ora Patrem tuum qui in secreto: & Pater tuus conficiens in secreto, reddet tibi in apparenti.

* 7 Orantes autem ne inania loquamini, sicut ethnici, arbitrantur enim quod in multiloquio suo exaudiantur.

8 Ne igitur affinemini eis: novit enim Pater vester quorum usum habetis, ante vos petere eum.

54. Et si vous ne prêtez qu'à ceux de qui vous espérez de recevoir, quel gré vous en saura-t-on? puis-que les gens de mauvaise vie prêtent aussi aux gens de mauvaise vie, afin d'en recevoir la pareille.

55. C'est pourquoi, aimez vos ennemis, faites du bien, et prêtez sans en rien espérer, et votre récompense sera grande, et vous serez les enfans du très-haut; parce qu'il est bon envers les ingrats et les méchans.

56. Soyez donc miséricordieux, comme aussi votre père est miséricordieux.

PRENEZ garde de ne pas faire votre aumône devant les hommes, afin d'en être vu; autrement vous n'en auez point de récompense de votre Père qui est aux cieus.

2. Quand donc tu feras l'aumône, ne fais pas sonner la trompette devant toi, comme font les hypocrites, dans les Synagogues et dans les rues, afin qu'ils en soient honorés des hommes. Je vous dis en vérité, qu'il reçoivent leur récompense.

3. Mais quand tu fais l'aumône, que ta main gauche ne sache pas ce que fait ta droite.

4. Afin que ton aumône se fasse en secret; et ton Père qui te voit

dans le secret, te le rendra publiquement.

5. Et quand tu prieras, ne fais pas comme les hypocrites; car ils aiment à prier en se tenant debout dans les Synagogues et aux coins des rues, afin d'être vus des hommes. Je vous dis en vérité, qu'ils reçoivent leur récompense.

6. Mais toi, quand tu pries, entre dans ton cabinet; et ayant fermé la porte, prie ton père qui est dans ce lieu secret; et ton père qui te voit dans le secret, te récompensera publiquement.

7. Or, quand vous priez, n'uscz pas des vaines redites comme les Païens; car ils croient qu'ils seront exaucés en parlant beaucoup.

8. Ne leur ressemblez donc pas; car votre Père sait de quoi vous avez besoin, avant que vous le lui demandiez.

34 And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. L. 6.

35 But love ye your enemies, and do good, and lend, hoping for nothing again: and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful, and to the evil.

36 Be ye, therefore, merciful, as your Father also is merciful.

TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. M. 6.

2 Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues, and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father, which seeth in secret, himself shall reward thee openly.

5 And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet; and, when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

8 Be not ye, therefore, like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 Οὕτως εὖν προσεύχεσθε ὑμῖν ΠΑΤΕΡ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς ἀγαθόν τὸ ὄνομά σου

10 Ἐλθέτω ἡ βασιλεία σου, γρηθῆτω τὸ θέλημά σου, ὡς ἐν οὐρανοῖς, ἔτσι τὸς γῆς.

11 Τὸν ἄσπον ἡμῶν τῶν ἐπιούριος δὲς ἡμῖν σήμερον.

12 Καὶ ἄφεες ἡμῖν τὰ σφαιλάτα ἡρῶν, ὡς ἡ ἡμεῖς ἀφίμεν τοῖς σφαιλάταις ἡμῶν.

13 Καὶ μὴ εἰσενέχης ἡμεῖς εἰς πειρασμῶν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πᾶσιπῶν ὅτι σου ἐστὶν ἡ βασιλεία, ἡ ἡ δύναμις, ἡ ἡ δόξα εἰς τοῖς αἰῶνας ἀμην.

14 Ἐάν γὰρ ἀφῆτε τοῖς ἀδελφῶταις τὰ παραπτώματα αὐτῶν, ἀφῆτε ἡ ἡμῖν ὁ πατήρ ἡμῶν ὁ οὐρανοῖς.

15 Ἐάν δὲ μὴ ἀφῆτε τοῖς ἀδελφῶταις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πατήρ ἡμῶν ἀφῆτε τὰ παραπτώματα ἡμῶν.

16 Ὅταν δὲ νηστεύετε, μὴ γρηθεῖτε, ὡς περὶ ὁ ἰσοκριτῆς, οὐδὲ ἡ ἀφανίζουσι γὰρ τὰ πρόσωπα αὐτῶν, ἔπος φαῖναι τοῖς ἀδελφῶταις νηστεύοντες· ἀμην λέγω ὑμῖν, ἔτσι ἀπύχουσι τὸν μῦθον αὐτῶν.

17 Ἐν δὲ νηστεύων ἀλείψαι σου τὸ κεφάλην, ἡ τὸ πρόσωπόν σου ὕδατι.

18 Ὅπως μὴ φαῖναι τοῖς ἀδελφῶταις νηστεύων, ἀλλὰ τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ ἡ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδοῖται σοὶ ἐν τῷ φανερῷ.

* 19 Μὴ ἱ θησαυρίζετε ἡμῖν ἱ θησαυροὺς ἐπὶ τῆς γῆς, ἔπος ἱ σὺς ἡ ἱ βρώσις ἱ ἀφανίζει, ἡ ἔπος ἱ κλέπται ἱ διορύσσουσι ἡ ἱ κλέπτουσι.

20 Ἡθσαυρίζετε δὲ ἡμῖν Ἡθσαυροὺς ἐν οὐρανοῖς, ἔπος οὐτε σὺς οὐτε βρώσις ἀφανίζει, ἡ ἔπος κλεπται οὐ διορύσσουσι οὐδὲ κλέπτουσι.

21 Ὅπου γὰρ ἐστὶν ὁ θησαυρός ἡμῶν, ἐκεῖ ἐστὶ ἡ καρδία ἡμῶν.

22 Ὁ λύχνος τοῦ σώματος ἐστὶν ὁ σφθαλιμός ἐάν εὖν ὁ σφθαλιμός σου ἀπλούς ἡ ὅλον τὸ σῶμα σου φατεῖν ἐστὶν.

9 Sic ergo orate vos : Pater noster qui in caelis, sanctificetur nomen tuum.

10 Adveniat regnum tuum : Fiat voluntas tua, sicut in caelo, & in terra.

11 Panem nostrum superstantialem da nobis hodie.

12 Et digne nobis debita nostra, sicut & nos dimittimus debitoribus nostris.

13 Et ne inferas nos in tentationem, sed libera nos a malo. Quoniam tuum est regnum, & potentia, & gloria in secula Amen.

14 Si enim dimiseritis hominibus lapsus eorum, dimittet & vobis Pater vester caecis.

15 Si autem non dimiseritis hominibus lapsus ipsorum, nec Pater vester dimittet lapsus vestros.

16 Quum autem jejunatis, ne fiat sicut hypocritae, obtristati, obscurant enim facies suas; ut appareant hominibus jejunantes, amen dico vobis, quid recipiant mercedem suam.

17 Tu autem jejunans, unge tuum caput, & faciem tuam lava.

18 Ut ne appareas hominibus jejunans, sed Patri tuo qui in secreto : & Pater tuus videns in secreto, reddet tibi in manifesto.

19 Ne thesaurizate vobis thesauros in terra, ubi zugo & timea exterminat, & ubi fures perfodiunt, & furantur.

20 Thesaurizate autem vobis thesauros in caelo, ubi neque zugo, neque timea exterminat, & ubi fures non effodiunt, nec furantur.

21 Ubi enim est thesaurus vester, ibi erit & cor vestrum.

22 Luceus corporis est oculus; si igitur oculus tuus simplex fuerit, totum corpus tuum lucidum erit.

9. Vous donc, priez ainsi : Notre Père qui es aux cieux, ton nom soit sanctifié ;

10. Ton règne vienne ; ta volonté soit faite sur la terre comme au ciel ;

11. Donne-nous aujourd'hui notre pain quotidien ;

12. Pardonne-nous nos péchés, comme aussi nous pardonnons à ceux qui nous ont offensés ;

13. Et ne nous abandonne point à la tentation, mais délivre-nous du malin. Car à toi appartient le règne, la puissance, et la gloire à jamais : Amen.

14. Si vous pardonnez aux hommes leurs offenses, votre Père céleste vous pardonnera aussi les vôtres ;

15. Mais si vous ne pardonnez pas aux hommes leurs offenses, votre Père ne vous pardonnera pas non plus les vôtres.

16. Et quand vous jeûnez, ne prenez pas un air triste comme les hypocrites ; car ils se rendent le visage tout défait, afin qu'il paroisse aux hommes qu'ils jeûnent.

17. Mais toi, quand tu jeûnes, oins ta tête et lave ton visage ;

18. Afin qu'il ne paroisse pas aux hommes que tu jeûnes, mais seulement à ton Père qui est en secret ; et ton Père qui te voit dans le secret, te récompensera publiquement.

19. Ne vous amassez pas des trésors sur la terre, où les vers et la rouille gâtent tout, et où les larrons percent et dérobent ;

20. Mais amassez-vous des trésors dans le ciel, où les vers ni la rouille ne gâtent rien, et où les larrons ne percent ni ne dérobent point ;

21. Car où est votre trésor, là sera aussi votre cœur.

22. L'œil est la lumière du corps. Si donc ton œil est sain, tout ton corps sera éclairé ;

9 After this manner, therefore, *Mat. 6.*
pray ye: Our Father which art in heaven; Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth, as it is in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation; but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 Moreover, when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

17 But thou, when thou fastest, anoint thine head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

22 The light of the body is the eye: if, therefore, thine eye be single, thy whole body shall be full of light.

23 Ἐὰν δὲ ὁ ὄφθαλμός σου πικρὸς ᾖ, ὅλον τὸ σῶμα σε σκοτεινὸν ἔσται. Εἰ οὖν τὸ φῶς τὸ ἐν σοί, πᾶς ὁ ἴσθι, τὸ σῶμα πύσσον;

23 Si autem oculus tuus malus fuerit, totum corpus tuum tenebrosum erit. si ergo lumen quod in te, tenebrae sunt, tenebrae quantae?

24 Οὐδεὶς δύναται ἑσσι κυρίου δουλεύειν. ἢ γὰρ τὸν ἓνα μισῆσαι, καὶ τὸν ἕτερον ἀγαπήσει; ἢ ἐνδὲ ἀντιβέβηται, καὶ τὸν ἕτερον καταφρονήσει; οὐ δύνασθε θεῷ δουλεύειν καὶ μαμμωνᾷ.

24 Nemo potest duobus dominis servire: aut enim unum odit, & alterum diligit: aut unum amplexabitur, & alterum despiciet. non potestis Deo servire & mammonae.

25 Διὰ ταῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε καὶ τί πίετε· μὴ δὲ τῷ σώματι ὑμῶν, τί ἐνδύσασθε· οὐχὶ ἡ ψυχὴ πλεῖον ἔστι τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος;

25 Propter hoc dico vobis, ne anxietimini animam vestram, quid manducetis, & quid bibatis: neque corpori vestro, quid induamini. nonne anima plus est escæ, & corpus indumento?

26 Ἐσπεύσατε εἰς τὰ πενήτη τῷ οὐρανῷ, ἐπὶ ἃ σπειροῦσιν, οὐδὲ διεφθίσουσιν, οὐδὲ συναχθῶσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐρανὸς τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν;

26 Inspicite in volatilia caeli, quoniam non seminant, neque metunt, neque congregant in horrea, & Pater vester caelestis pascit illa, nonne vos magis excellitis illis?

27 Τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἰσχυρίαν αὐτοῦ ἑῷ ἵνα;

27 Quis autem ex vobis anxietus potest adjicere ad fururam suam cubitum unum?

* 28 Καὶ περὶ τὸ ἐνδύματι· τί μεριμνᾶτε; καὶ καταμυθεῖτε τὰ ἱκεῖνα τῶν ἄγγυ· τί πῶς καὶ ἀλλάξουσιν; οὐ καὶ κριταί, καὶ οὐδὲ ἰσθμῆ;

28 Et circa vestimentum quid anxietimini? Observate liliam agri quomodo augetur: non fatigantur, neque nent.

29 Λέγω δὲ ὑμῖν, ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων.

29 Dico autem vobis, quoniam nec Salomon in omni gloria sua amicus est sicut unum istorum.

* 30 Εἰ δὲ τὸν ἰσχυρὸν τοῦ ἀγγυ, σήμερον ὄντα, καὶ ἰσχυρὸν εἰς τὸ κλίμανον βαλλόμενον, ὁ θεὸς ἰσχυρῶς ἰσχυρῶς ἀμφιπέμπουσιν, οὐ πολλὸν μᾶλλον ὑμεῖς, ὀλιγόπιστοι;

30 Si autem fenenum agri hodie existens, & cras in cibamum injectum, Deus sic circumornat, non multo magis vos, exiguae fidei?

31 Μὴ οὖν μεριμνήσατε, λέγοντες· Τί φάγημεν, ἢ τί πίωμεν, καὶ τί περιβαλώμεθα;

31 Ne igitur anxietimini, dicentes: Quid manducabimus, aut quid bibemus, aut quid circumamicemur?

32 Πάντα γὰρ ταῦτα τὰ ἴθνη ἐπιζητεῖ οὐδὲ γὰρ ὁ πατὴρ ὑμῶν ὁ οὐρανὸς ἔστι χηρῶν τούτων πάντων.

32 Omnia enim haec gentes inquirunt. Novit enim Pater vester caelestis quod opus habetis horum omnium.

33 Ζητεῖτε δὲ πρῶτον τὸν βασιλείαν τοῦ Θεοῦ, καὶ τῆς δικαιοσύνης αὐτοῦ, καὶ ταῦτα πάντα προσθήσεται ἑαῖν.

33 Quaerite autem primum regnum Dei, & iustitiam eius, & haec omnia adponentur vobis.

34 Μὴ οὖν μεριμνήσατε εἰς τὸν αἰερίον· ἢ γὰρ αἰερίον μεριμνήσει τὰ ἱκεῖνα· ἀρκυτοῦ τῆς ἡμέρας ἢ κακία αὐτοῦ· 29. † 3.

34 Ne igitur anxietimini in cras: nam cras curabit sua ipsa: sufficiens diei malitia sua.

25. Mais si ton oeil est mauvais, tout ton corps sera ténébreux. Si donc la lumière qui est en toi n'est que ténébres, combien seront grandes ces ténébres !

24. Nul ne peut servir deux maîtres ; car ou il haïra l'un, et aimera l'autre ; ou il s'attachera à l'un, et méprisera l'autre. Vous ne pouvez servir Dieu et Mammon.

25. C'est pourquoi je vous dis : Ne soyez point en souci de votre vie, de ce que vous mangerez, ou de ce que vous boirez ; ni pour votre corps, de quoi vous serez vêtus. La vie n'est-elle pas plus que la nourriture, et le corps plus que le vêtement ?

26. Regardez les oiseaux de l'air ; car ils ne sèment, ni ne moissonnent ; ni n'amassent rien dans des greniers, et votre Père céleste les nourrit. N'êtes-vous pas beaucoup plus excellens qu'eux ?

27. Et qui est-ce d'entre vous, qui, par son souci, puisse ajouter une coudée à sa taille ?

28. Et pour ce qui est du vêtement, pourquoi en êtes-vous en

souci ? Apprenez comment les lis de champs croissent ; ils ne travaillent ni ne filent.

29. Cependant, je vous dis, que Salomon même, dans toute sa gloire, n'a point été vêtu comme l'un d'eux.

30. Si donc Dieu revêt ainsi l'herbe des champs, qui est aujourd'hui, et qui demain sera jetée dans le four, ne vous revêtira-t-il pas beaucoup plutôt, ô gens de petite foi ?

31. Ne soyez donc point en souci, disant : Que mangerons-nous ? que boirons-nous ? Ou de quoi serons-nous vêtus ?

32. Car ce sont les Païens qui recherchent toutes ces choses ; et votre Père céleste sait que vous avez besoin de toutes ces choses-là.

33. Mais cherchez premièrement le Royaume de Dieu et sa justice, et toutes ces choses vous seront données par-dessus.

34. Ne soyez donc point en souci pour le lendemain ; car le lendemain aura soin de ce qui le regarde : A chaque jour suffit sa peine.

23 But if thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness ?

24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment ?

26 Behold the fowls of the air: or they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they ?

27 Which of you, by taking thought, can add one cubit unto his stature ?

28 And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin;

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you? O ye of little faith;

31 Therefore, take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

Κεφ. ζ'. 7.

1 ΜΗ κρίνετε, ἵνα μὴ κριθῆτε.

2 Ἦν ὃ γὰρ κριματι κρίνετε, κριθήσεσθε ἢ ἐν ᾧ μέτρον μετρήτε, ἀντιμετρηθήσεται ὑμῖν.

* 3 Διδῶς, ἢ δόθῃσαι ὑμῖν ἢ μέτρον καλόν, ἢ ἀπεισμένον ἢ ἢ σσαλυμαῖνον ἢ ἢ περιχυρόμενον δόσωσιν εἰς τὸ ἢ κώλον ὑμῶν.

3 Τί οὐ βλέπετε τὸ κάρφον τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ ἰδίῳ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς;

4 ἢ πᾶς ἐραῖς τῷ ἀδελφῷ σου ἄρε; ἐκβάλω τὸ κάρφον ἀπὸ τοῦ ὀφθαλμοῦ σου ἢ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου;

* 5 ἢ Ἰσραηλῆται, ἐκβαλε πρῶτον τὴν ἰδοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, ἢ τότε διαβλέψεις ἐκβαλεῖν τὸ ἰκάρφον ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.

6 Μὴ δάτε τὸ ἄγιον τοῖς κυσὶ, μὴδὲ βάλητε τοῖς μαργαρίτας ὑμῶν ἐμπροσθεν τῶν χοίρων· μήποτε καταπατήσωσιν αὐτοὺς ἐν τοῖς ποσίν αὐτῶν, ἢ σφραγίσαντες βύξωσιν ὑμᾶς.

7 Αἰτεῖτε, ἢ δοθήσεται ὑμῖν· ζητεῖτε, ἢ εὐρήσετε· κρούετε, ἢ ἀνοίγεται ὑμῖν.

8 Πᾶς γὰρ ὃ αἰτῶν λαμβάνει, ἢ ὃ ζητῶν εὐρίσκει, ἢ τῷ κρούοντι ἀνοίγεται.

9 ἢ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος, ὃν ἐὰν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ;

10 Καὶ ἐὰν ἰχθῖν αἰτήσῃ, μὴ ὄφιν ἐπιδώσει αὐτῷ;

* 11 Εἰ ὁ υἱὸς ὑμῶν ἐστίν, ποτὴρ ὄντας, ἢ ἰδοὺτε ἢ δέματα ἢ ἀγαθὰ δίδουσι τοῖς τέκνοις ὑμῶν, πῶσω μᾶλλον ὁ πατὴρ ὑμῶν ὃ ἐν τοῖς οὐρανοῖς, δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν;

12 Πάντα ὅν θέσα ἄν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, ὁ ἴστω ἢ ὑμεῖς ποιᾶτε αὐτοῖς· οὕτως γὰρ ἔστιν ὁ νόμος ἢ οἱ προφῆται.

CAPUT VII.

1 NE iudicate, ut non iudicemini.

2 In quo enim iudicio iudicaveritis, iudicabimini: & in qua mensura mensi fueritis, remerietur vobis.

3 Date, & dabitur vobis: Mensuram bonam, confertam, & cogitatam, & super fluentem dabunt in sinum vestrum:

3 Quid autem iudicatis festucam quam oculo fratris tui, at in tuo oculo trabem non animadvertis?

4 Aut quomodo dicis fratri tuo: Sine eijciam festucam de

oculo tuo, & ecce trabs in oculo tuo?

5 Hypocrita, eijce primūm trabem de oculo tuo, & tunc intueberis eijcere festucam de oculo fratris tui.

6 Ne detis sanctum canibus, neque mittatis margaritas vestras ante porcos, ne forte conculent eas in pedibus suis, & conversi dirumpant vos.

7 Petite, & dabitur vobis: quærite, & invenietis: pulsate, & aperietur vobis.

8 Omnis enim patens accipit: & querens invenit, & pulsanti aperietur.

9 Aut quis est ex vobis homo, quem si petierit filius suus panem, nunquid lapidem dabit ei?

10 Et si piscem petierit, nunquid serpentem dabit ei?

11 Si ergo vos mali existentes, nolitis data bona dare filiis vestris, quanto magis Pater vester qui in caelis, dabit bona petentibus se?

12 Omnia ergo quæcumque vultis ut faciant vobis homines, ita & vos facite illis. Hæc enim est Lex & Prophetæ.

CHAPITRE VII.

Fin du Sermon sur la Montagne.

Ne jugez point, afin que vous ne soyez point jugés.

2. Car on vous jugera du même jugement que vous aurez jugé; et on vous mesurera de la même mesure que vous aurez mesuré les autres.

38. Donnez, et on vous donnera; on vous donnera dans le sein une bonne mesure, pressée, et secouée, et qui se répandra par-dessus;

3. Et pourquoi regardes-tu une paille qui est dans l'œil de ton frère; tandis que tu ne vois pas une poutre qui est dans ton œil?

4. Ou comment dis-tu à ton frère, ne mets que j'ôte cette paille de ton œil, toi qui a une poutre dans le tien?

5. Hypocrite, ôte premièrement de ton œil la poutre, et alors tu penseras à ôter la paille hors de l'œil de ton frère.

6. Ne donnez point les choses saintes aux chiens, et ne jetez point vos perles devant les porceaux; de peur qu'ils ne les foulent à leurs pieds, et que se tournant ils ne vous déchirent.

7. Demandez, et on vous donnera; cherchez, et vous trouverez; heurtez, et on vous ouvrira.

8. Car quiconque demande, reçoit; et qui cherche, trouve; et l'on ouvre à celui qui heurte.

9. Et qui sera même l'homme d'entre vous qui donne une pierre à son fils, s'il lui demande du pain?

10. Et s'il lui demande du poisson, lui donnera-t-il un serpent?

11. Si donc, vous, qui êtes mauvais, savez bien donner à vos enfants des bonnes choses, combien plus votre Père qui est dans les cieux, donnera-t-il des biens à ceux qui les lui demandent.

12. Toutes les choses que vous voulez que les hommes vous fassent, faites-les-leur aussi de même; car c'est là la Loi et les Prophètes.

JUDGE not, that ye. be not judged. m. 7.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

5 Thou hypocrite! first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 Give not that which is holy unto the dogs; neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father, which is in heaven, give good things to them that ask him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

l. 6.

m. 7.

13 | Εἰσελάτε δια τῆς στενῆς
πόρτης· ἔτι πλατεία ἡ πόλις, ἔτι
εὐρύχωρος ἡ ὁδὸς ἢ ἀπα-
γυσα εἰς τὴν ἀπόλειαν, ἔτι πολ-
λοὶ εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς·

14 | Ὅτι στενὴ ἡ πόλις, ἔτι τεθλιμ-
μένη ἡ ὁδὸς ἢ ἀπαγυσα εἰς τὴν
ζωὴν, ἔτι ὀλίγοι εἰσὶν οἱ εἰσερχόμενοι
αὐτὴν.

15 | Προσεχετε δὲ ἀπὸ τῶν ψευ-
δοπροφητῶν, οἵτινες ἔρχονται πρὸς
ὑμᾶς ἐν ἐνδύμασι προβάτων, ἐσπι-
θεν δὲ εἰσι λύκοι ἀσπάργες.

16 | Ἀπὸ τῶν καρπῶν αὐτῶν
ἐπιγνώσθε αὐτούς. Μὴτε συλλέ-
γουσιν ἀπὸ ἀκαθῶν σακυλῶν, ἢ
ἀπὸ τριβύλων σίτου·

17 | Οὕτω πᾶν δένδρον ἀγαθὸν
καρπῶς καλοῦς ποιεῖ· τὸ δὲ σαπρὸν
δένδρον καρπῶς πονηροῦς ποιεῖ.

18 | Οὐ δύναται δένδρον ἀγαθὸν
καρπῶς πονηροῦς ποιεῖν, οὐδὲ δέ-
δρον σαπρὸν καρπῶς καλοῦς ποιεῖν.

19 | Πᾶν δένδρον μὴ ποιοῦν καρ-
πὸν καλόν, ἐκκίπτεται, ἔτι εἰς πῦρ
βάλλεται.

20 | Ἰταγε ἀπὸ τῶν καρπῶν
αὐτῶν ἐπιγνώσθε αὐτούς.

35 | Ὁ ἀγαθὸς ἀνθρώπος ἐκ τῆς
ἀγαθῆς θησαυρῆ τῆς καρδίας ἐκ-
βάλλει τὰ ἀγαθὰ· ἔτι ὁ πονηρὸς
ἀνθρώπος ἐκ τῆς πονηρῆς θησαυρῆ
ἐκβάλλει πονηρὰ.

36 | Λέγω δὲ ὑμῖν, ὅτι πᾶν ῥή-
μα ἀργόν, ὃ ἐὰν λαλήσωσιν οἱ ἄν-
θρωποι, ἀποδώσεται περὶ αὐτῶ λό-
γον ἐν ἡμέρᾳ κρίσεως.

37 | Ἐκ γὰρ τῶν λόγων σου δι-
καιωθήσῃ, ἔτι ἐκ τῶν ῥημάτων σου κα-
ταδικασθήσῃ.

24 | Πᾶσιν ἔτι· ἀκούετε μου τοὺς
λόγους τούτους, ἔτι ποιεῖτε αὐτούς, ὁ-
μιώσω αὐτῶν ἀνδρὶ φρονίμῳ, ὅστις
κεκοσμησέτην οἰκίαν αὐτῶ ἐπὶ
τὴν πέτραν·

25 | Καὶ κατέβη ἡ βροχὴ, ἔτι ἦλ-
θον οἱ ποταμοί, ἔτι ἐπνευσαν οἱ ἀνε-
μοί, ἔτι προσέπεσον τῆ οἰκίᾳ ἐκεί-
νῃ, ἔτι οὐκ ἐπέπεσε· θεμελιωτὸν γὰρ
ἐπὶ τὴν πέτραν.

13 | Intrate per angustam por-
tam, quia lata porta & Spa-
tiosa via ducens ad perditionem,
& multi sunt ingredientes per
eam.

14 | Quia angusta porta, &
stricta via ducens ad vitam, &
pauci sunt invenientes eam.

15 | Attendite verò à falsis
prophetis, quia veniunt ad vos
in indumentis ovium, intrin-
secus autem sunt lupi rapaces.

16 | A fructibus eorum agno-
scetis eos. Nunquid colligunt à
spinis uvam, aut de tribulis si-
cum?

17 | Sic omnis arbor bona fruc-
tus bonos facit: at cariosa ar-
bor fructus malos facit.

18 | Non potest arbor bona fruc-
tus malos facere, neque arbor
cariosa fructus pulchros facere.

19 | Omnis arbor non faciens
fructum pulchrum, excinditur,
& in ignem injicitur.

20 | Itaque ex fructibus eorum
agnoscetis eos.

35 | Bonus homo de bono the-
saurò cordis ejicit bona: & ma-
lus homo de malo thesauro ejicit
mala.

36 | Dico autem vobis, quòd
omne verbum otiosum, quòd lo-
quuti fuerint homines, reddent
de eo rationem in die judicii.

37 | Ex enim verbis tuis justi-
ficaberis, & ex verbis tuis con-
demnaberis.

24 | Omnis ergo qui cùnque
audit mea verba hæc, & facit
ea, assimilabo illum viro pru-
denti, qui ædificavit domum
suam super petram.

25 | Et descendit pluvia &
venerunt flumina & flaverunt
venti, & proceperunt domui
illi, & non cecidit: fundata
erat enim super petram.

13. Entrez par la porte étroite ; car la porte large et le chemin spacieux mènent à la perdition , et il y en a beaucoup qui y entrent.

14. Mais la porte étroite , et le chemin étroit mènent à la vie , et il y en a peu qui le trouvent.

15. Gardez-vous des faux Prophètes , qui viennent à vous en habits de brebis , mais qui au dedans sont des loups ravissans.

16. Vous les reconnoîtrez à leurs fruits : Cueille-t-on des raisins sur des épines , ou des figes sur des chardons ?

17. Ainsi tout arbre qui est bon porte de bons fruits ; mais un mauvais arbre porte de mauvais fruits.

18. Un bon arbre ne peut porter

de mauvais fruits , ni un mauvais arbre porter de bons fruits.

19. Tout arbre qui ne porte point de bons fruits , est coupé et jeté au feu.

20. Vous les connoîtrez donc à leurs fruits.

21. Ceux qui me disent : Seigneur , Seigneur , n'entreront pas tous au Royaume des cieus ; mais celui-là seulement qui fait la volonté de mon Père qui est dans les cieus.

22. Plusieurs me diront en ce jour-là : Seigneur , Seigneur , n'avons-nous pas prophétisé en ton nom ? N'avons-nous pas chassé les Démons en ton nom ? Et n'avons-nous pas fait plusieurs miracles en ton nom ?

23. Alors , je leur dirai ouvertement : Je ne vous ai jamais connus : Retirez-vous de moi , vous qui faites métier d'iniquité.

24. Quiconque donc entend ces paroles que je dis , et les met en pratique , je le comparerai à un homme prudent , qui a bâti sa maison sur le roc.

25. Et la pluie est tombée , les torrens se sont débordés , et les vents ont soufflé , et sont venus fondre sur cette maison-là ; elle n'est point tombée , car elle étoit fondée sur le roc.

13 Enter ye in at the strait gate ; for wide is the gate , and broad is the way , that leadeth to destruction , and many there be which go in thereat :

14 Because strait is the gate , and narrow is the way , which leadeth unto life , and few there be that find it.

15 Beware of false prophets , which come to you in sheep's clothing , but inwardly they are ravening wolves.

16 Ye shall know them by their fruits . Do men gather grapes of thorns , or figs of thistles ?

17 Even so , every good tree bringeth forth good fruit ; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit , neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down , and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 A good man , out of the good treasure of the heart , bringeth forth good things : and an evil man , out of the evil treasure , bringeth forth evil things.

22 But I say unto you , That every idle word that men shall speak , they shall give account thereof in the day of judgment.

23 For by thy words thou shalt be justified , and by thy words thou shalt be condemned.

24 Therefore whosoever heareth these sayings of mine , and doeth them , I will liken him unto a wise man , which built his house upon a rock :

25 And the rain descended , and the floods came , and the winds blew , and beat upon that house ; and it fell not : for it was founded upon a rock.

m. 7

m. 12.

m. 7

26 Καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους, ἢ μὴ ποιῶν αὐτῶν ὁμοιωθήσεται ἀνδρὶ μαρῶ, ὁ οὗτος φηροῦσθε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν ἀμμον.

* 27 Καὶ ἴ κατέβη ἡ ἄ βροχὴ, ἡ ἔβησαν οἱ ποταμοί, ἡ ἔπνευσαν οἱ ἀνεμοί, ἡ προσέκοβαν τῇ οἰκίᾳ ἐκείνῃ ἡ ἔπεσε, ἡ ἦν ἡ πτωχὸς αὐτῆς μεγάλη.

28 Καὶ ἐγένετο ἕως συντέλειαν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξελήθησαν οἱ ὄχλοι ἐπὶ τῇ διδασχῇ αὐτοῦ.

29 Ἦν γὰρ διδάσκων αὐτοὺς ὡς ἰξουσίαν ἔχων, ἡ οὐχ ὡς οἱ γραμματεῖς. 22. † 2.

Κεφ. η'. 8.

Καταβᾶντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους, ἐκολούθησαν αὐτῷ ὄχλοι πολλοί.

Καὶ περιήγῃ τὰς κομας κικλῶν, διδάσκων.

25 Διῶτε ὡς με πᾶντες οἱ κοπιῶντες ἡ σφραγισμένοι, κἀγὼ ἀνοπαύσω ὑμᾶς.

29 ἴ Ἀγιάτε τὸν ἴ ζυγὸν μου ἐφ' ὑμᾶς, ἡ ἴ μάθετε ἀπ' ἐμοῦ, ὅτι ἴ πραῖός εἰμι, ἡ ἴ ταπεινός τῇ καρδίᾳ ἡ ἐθέλω εἶ ἀνάπαυσιν ταῖς ἴ ψυχαῖς ὑμῶν.

30 Ὁ γὰρ ζυγὸς μου χρηστὸς, ἡ τὸ φορτίον μου ἑλαφέρῃσιν. 20. † 2.

36 Ἠρώτα δὲ τις αὐτὸν τῶν Φαρισαίων ἢνα φάγῃ μετ' αὐτοῦ ἡ εἰσελθὼν εἰς τὴν οἰκίαν τῶ Φαρισαίου, ἀνεκλίθη.

37 Καὶ ἰδὼ, γυνὴ ἐν τῇ πόδι, ἣτις ἦν ἀμαρτωλὸς, ἐπιγύσασα ἐπι ἀνάκειται ἐν τῇ οἰκίᾳ τῶ Φαρισαίου, κομίσασα ἀλάστρον μέγαν,

38 Καὶ εἴσα παρὰ τὸς πόδας αὐτοῦ ὄπισθεν, κλαίονσα, ἡ ἔξω βρέχειν τὸς πόδας αὐτοῦ τοῖς δάκρυσι ἡ ταῖς ψεφίδι τῆς κεφαλῆς αὐτῆς ἐξέμασσε, ἡ κατεψίλει τὸς πόδας αὐτοῦ, ἡ ἔλειψε τὸ μύρον.

26 Et omnis audiens mea verba haec, & non faciens ea, assimilabitur viro stulto, qui edificavit domum suam super arcenam :

27 Et descendit pluvia, & venerunt flumina, & flaverunt venti, & proruerant domus illi, & cecidit, & fuit curus illius magnus.

28 Et factum est, quum consummasset Jesus sermones hos, sequebant illum turbæ super doctrina ejus.

29 Erat enim docens eos ut auctoritatem habens, & non sicut Scribæ.

CAPUT VIII.

Descendente autem eo de monte, secutæ sunt eum turbæ multæ.

& circuitabat vicos in orbem, docens.

28 Venite ad me omnes laborantes, & onerati, & ego recreabo vos.

29 Tollite jugum meum super vos, & discite à me, quia mitis sum, & humilis corde : & invenietis requiem animabus vestris.

30 Nam jugum meum blandum, & onus meum leve est.

36 Rogabat autem quidam illum Pharisaorum, ut manducaret cum illo : Et ingressus in domum Pharisei, discubuit.

37 Et ecce mulier in civitate, quæ erat peccatrix, cognoscens quod accubuit in domo Pharisei, afferens alabastrum unguenti :

38 Et stans secus pedes ejus retro, flens, coepit rigare pedes ejus lachrymis, & capillis capitis sui extergebat. & osculabatur pedes ejus, & ungebat unguento.

26. Mais quiconque entend ces paroles que je dis, et ne les met pas en pratique, sera comparé à un homme insensé, qui a bâti sa maison sur le sable.

27. Et la pluie est tombée, les torrens se sont débordés, et les vents ont soufflé, et sont venus fondre sur cette maison-là; elle est tombée, et sa ruine a été grande.

28. Et quand JESUS eut achevé ces discours, le peuple fut étonné de sa doctrine.

29. Car il les enseignoit comme ayant autorité, et non pas comme les Scribes.

QUAND JESUS fut descendu de là montagne; une grande multitude de peuple le suivit,

et il parcourut les bourgades des environs, en enseignant.

23. Venez à moi, vous tous qui êtes travaillés et chargés, et je vous soulagerai.

29. Chargez-vous de mon joug, et apprenez de moi, que je suis doux et humble de cœur, et vous trouverez le repos de vos âmes;

30. Car mon joug est aisé, et mon fardeau est léger.

36. Un Pharisien ayant prié JESUS de manger chez lui, il entra dans la maison du Pharisien, et il se mit à table.

37. Et une femme de la ville, qui avoit été de mauvaise vie, ayant su qu'il étoit à table dans la maison du Pharisien, elle y apporta un vase d'albâtre plein d'une huile odoriférante.

38. Et se tenant derrière, aux pieds de JESUS, elle se mit à pleurer; elle lui arrosoit les pieds de ses larmes, et les essuyoit avec ses cheveux; elle lui baisoit les pieds, et elle les oignoit avec cette huile.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: Mt. 7.

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it.

28 And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine:

29 For he taught them as one having authority, and not as the scribes.

WHEN he was come down from the mountain, great multitudes followed him. Mt. 8

6. And he went round about the villages, teaching. Mt. 6.

28 Come unto me, all ye that labour and are heavy laden, and I will give you rest. Mt. 11.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke is easy, and my burden is light.

36 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. L. 7

37 And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment,

38 And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39 Ἰδὼν δὲ ὁ Φαρισαῖος ὁ κα-
λέσας αὐτὸν, εἶπεν ἐν ἑαυτῷ,
λέγων· Οὐκ ἔστιν ἢν προφήτης,
ἄγνωσκον ἀν τις ἢ πόλις ἢ γυνή
ἣτις ἀπέλει αὐτῷ ὅτι ἀμαβυ-
λὸς ἐστίν.

40 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς,
εἶπε πρὸς αὐτὸν Σίμων, ἔχω σοί
τι εἰπεῖν. Ὁ δὲ φησὶ· Διδά-
σκαλε, εἰπέ.

* 41 Δύο Ἰ. χρεωφειλέται ἦ-
σαν ἡ δανειστῆ τινὶ ὁ εἰς ἡ ἀφει-
λε δηρὰ ἡ πεντακόσια, ὁ δὲ
ἡ ἑτέρῳ ἡ σπειτήκοντα.

42 Μὴ ἐχθὴλον δὲ αὐτῶν ἀ-
παύσαι. ἀμφότεροις ἔχαριτάλο-
τις εἰν αὐτῶν, εἰπέ, πλεον αὐ-
τῶν ἀγαπήσει;

43 Ἀποκριθεὶς δὲ ὁ Σίμων,
εἶπεν· Ἰσοκαμβάω ὅτι ὡ τὸ
πλεον ἔχαριτάλο. Ὁ δὲ εἶπε
αὐτῷ· Ὁρθῶς ἐμοίνα.

44 Καὶ ἐ conversus πρὸς τὴν γυ-
ναῖκα, τῷ Σίμωνι εἶπεν· Βλέπει-
ταύτην τὴν γυναῖκα; εἰσῆλθόν
σε εἰς τὴν οἰκίαν, ὕδαρ ἐπὶ τοῖς
πόδας μου οὐκ ἴσκασ· αὐτὴ δὲ
τοῖς δακρυσιν ἔβρεξέ με τῶς πό-
δας, ἡ τὰς ἡρῆ τῆς κεφαλῆς
αὐτοῖς ἔξέμαξ.

* 45 ἡ Φιλημά μοι οὐκ ἔδω-
κας· αὐτὴ δὲ, ἀφ' ἧς εἰσῆλθον,
εἰ ἡ δέλιπτε ἡ καλαφιλύτῃ μου τῶς
ἡ πόδας.

46 Ἐλάω τὴν κεφαλὴν μου
οὐκ ἠλείψας· αὐτὴ δὲ μύρον ἡ-
λείψε με τοῖς πόδας.

31 Ἐρχῶμαι ἢν οἱ ἀδελφοὶ ἡ
ἡ μήτηρ αὐτῶν· ἡ ἔξω ἐγῶτες
ἀπέσειλαν πρὸς αὐτὸν, φωνοῦντες
αὐτόν.

32 Καὶ ἐκάθητο, ἐγλ. πρὸς
αὐτόν· εἶπον δὲ αὐτῷ· Ἰδὼ, ἡ
μήτηρ σε ἡ οἱ ἀδελφοὶ σε ἔξω
ζητοῦσί σε.

33 Καὶ ἀπεκρίθη αὐτοῖς, λέ-
γων· Τίς ἐστὶν ἡ μήτηρ μου, ἡ οἱ
ἀδελφοὶ μου;

34 Καὶ περιεβλεψάμενος κύ-
κλω τῶς ἀσθῶν αὐτὸν καθήμενος,
λέγει· Ἰδε ἡ μήτηρ μου ἡ οἱ ἀδελ-
φοὶ μου.

35 Ὁς γὰρ ἀν ποιήσῃ τὸ θέλη-
μα τῶ Θεοῦ, ἄτος ἀδελφός μου ἡ
ἀδελφὴ μου ἡ μήτηρ ἐστίν. 4. ἡ. 1.

39 Videns autem Phariseus
vocans eum, ait in seipso, di-
cens: Hic si esset Propheta,
sciret utique quae & qualis mul-
lier, quae tangit eum, quia pec-
catrix est.

40 Et respondens Jesus, dixit
ad illum: Simon, habeo tibi
aliquid dicere. Is vero ait:
Magister, dic.

41 Duo debitores erant for-
neratori cuidam: unus debebat
denarios quingentos, at alter
quingenta.

42 Non habentibus autem
illis reddere, ambobus donavit:
Quis ergo eorum, dic, plus eum
diliget?

43 Respondens autem Si-
mon, dixit: Subsumo quod cui
plus donavit. Ille autem dixit
ei: Recte judicasti.

44 Et conversus ad mulie-
rem, Simon dixit: Vides hanc
mulierem? Intravi tuam in-
domum, aquam ad pedes meos
non dedisti: haec autem lacry-
mis rigavit meos pedes, & ca-
pillis capitis sui exterxit.

45 Oculum mihi non dedi-
sti: haec autem, ex quo intravi,
non cessavit osculans meos pe-
des.

46 Olio caput meum non
unxisti: haec autem unguento
unxit meos pedes.

31 Veniunt igitur fratres &
mater ejus: & foris stantes,
miserunt ad eum, vocantes eum.

32 Et sedebat turba circum
eum: dicebant vero ei: Ecce
mater tua, & fratres tui, foris
quaerunt te.

33 Et respondit eis, dicens:
Quae est mater mea, aut fra-
tres mei?

34 Et circumspiciens circulo
circa se sedentes, ait: Ecce ma-
ter mea, & fratres mei,

35 Qui enim fecerit volun-
tatem Dei, hic frater meus, &
soror mea, & mater est.

39. Le Pharisien qui l'avoit convié, voyant cela, dit en lui-même: Si cet homme étoit Prophète, il sauroit sans doute qui est cette femme qui le touche, et qu'elle est de mauvaise vie.

40. Alors Jésus prenant la parole, lui dit: Simon, j'ai quelque chose à te dire: et il dit: Maître, dis-la.

41. Un créancier avoit deux débiteurs, dont l'un lui devoit cinq cents deniers, et l'autre cinquante.

42. Et comme ils n'avoient pas de quoi payer, il leur quitta à tous deux leur dette. Dis-moi donc lequel des deux l'aimera le plus?

43. Simon lui répondit: J'estime que c'est celui à qui il a le plus quitté. Jésus lui dit: Tu as fort bien jugé.

44. Alors se tournant vers la femme, il dit à Simon: Vois-tu cette femme? Je suis entré dans ta maison, et tu ne m'as point donné d'eau pour me laver les pieds; mais elle a arrosé mes pieds de larmes, et les a essuyés avec ses cheveux.

45. Tu ne m'as point donné de baiser; mais elle, depuis qu'elle est entrée, n'a cessé de me baiser les pieds.

46. Tu n'as point oint ma tête d'huile; mais elle a oint mes pieds d'une huile odoriférante.

31. Ses frères et sa mère arrivèrent donc; et se tenant dehors, ils l'envoyèrent appeler; et la multitude étoit assise autour de lui.

32. Et on lui dit: Voilà ta mère et tes frères sont là dehors qui te demandent.

33. Mais il répondit: Qui est ma mère, ou qui sont mes frères?

34. En jetant les yeux sur ceux qui étoient autour de lui, il dit: Voilà ma mère et mes frères.

35. Car, quiconque fera la volonté de Dieu, celui-là est mon frère, et ma sœur, et ma mère.

39 Now, when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him; for she is a sinner.

40 And Jesus, answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor, which had two debtors: the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most?

43 Simon answered, and said, I suppose that *he* to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

31 There came then his brethren and his mother, and, standing without, sent unto him, calling him.

32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

L. 7.

Mk. 2.

Κεφ. ιβ'. ιζ.

1 **Ε**Ν οἷς ἐπισυνεχθισάντων τῶν μεριάδων τῷ ὄχλῳ, ὡς καταπαλεῖν ἀλλήλους, ἤρξατο λέγων πρὸς τοὺς μαθητὰς αὐτοῦ· Πρῶτον προσέειπε ἑαυτοῖς ἀπὸ τῆς ζήμιος τῶν φαρισαίων, ἧτις ἐστὶν ὑποκρισις.

* 2 Οὐδὲν δὲ † συγκαλυμμένων ἐστὶν ὁ οὐκ ἀποκαλυφθῆσθαι, καὶ κρυπτόν, ἢ οὐ γνωσθῆσθαι.

3 Ἀνθ' ὧν ἔσα ἐν τῇ σκοτίᾳ εἶπατε, ἐν τῷ φωτὶ ἀκυσθήσεται, καὶ ὁ πρὸς τὸ θεὸν ἐλαλήσατε ἐν τοῖς ταμίαις, κηρυχθήσεται ἐπὶ τῶν δωματίων.

4 Λέγω δὲ ὑμῶν τοῖς φίλοις μου· Μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα, καὶ μετὰ ταῦτα μὴ ἔχοντων κριεστότερον τι ποιῆσαι.

* 5 † Ὑποδείξω δὲ ὑμῖν τίνα † φοβηθῆτε· φοβηθῆτε τὸν μετὰ τοῦ † ἀποκτείναι, † ἐξουσίαν ἔχοντα † ἐμβαλεῖν εἰς τὴν γέενναν· γὰρ λέγω ὑμῖν, τὸ τοῦ φοβηθῆτε.

6 Οἱ χίλιαι κότες σραβίου πωλεῖται ἀσσαρίων δύο, καὶ ἐν ἑξ αὐτῶν οὐκ ἐστὶν ἡμελητηριμὸν ἐνώπιον τοῦ Θεοῦ;

* 7 Ἀλλὰ καὶ αἱ † τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι † ἠριθμούνται· μὴ οὖν φοβηθῆτε πολλῶν σραβίων † διαβίβετε.

13 Εἶπε δὲ τῷ αὐτῷ ἐν τῷ ὄχλῳ· Διδάσκαλε, εἰπέ τῷ ἀδελφῷ μου μερισσῆσθαι μετ' ἐμοῦ τὴν κληρονομίαν.

* 14 Ὁ δὲ εἶπεν αὐτῷ· Ἄνθρωπε, τίς με † κατέσχε † διὰ κληρῶν ἢ † μεριστῶν ἐφ' ἡμᾶς;

15 Εἶπε δὲ πρὸς αὐτόν· Ὁρατὲ καὶ φυλάσσετε ἀπὸ τῆς πλεονεξίας· ὅτι οὐκ ἐν τῷ περισσεύειν τῆς ἡ ζωῆς αὐτοῦ ἐστὶν ἐν τῶν ὑπαρχόντων αὐτοῦ.

* 16 Εἶπε δὲ παραβολὴν πρὸς αὐτούς, λέγων· Ἀνθρώπου τινὸς πτωχοῦ † εὐφρόνησεν ἡ χώρα·

CAPUT XII.

1 **I**N quibus ad congregatis myriadibus turbæ, ut conculerent alii alios, cœpit dicere ad discipulos suos primum: Attendite vobis-ipsis à fermento Phariseorum, quod est hypocrisis.

2 Nihil enim coopertum est, quod non reveletur: & absconditum, quod non sciatur.

3 Propter quæ quæ in tenebris dixistis, in lumine audientur: & quod ad aurem loquuti estis in cubiculis, prædicabitur supra domos.

4 Dico autem vobis amicis meis: Ne timeatis ab occidentibus corpus, & post hæc non habentibus abundantius quid facere.

5 Ostendam autem vobis quem timeatis: timeete illum quem occidere, auctoritatem habentem, injicere in gehennam: ita dico vobis, hunc timeete.

6 Nonne quinque passeris vaneunt assariis duobus, & unus ex illis non est in oblivione coram Deo.

7 Sed & capilli capitis vestri omnes numerati sunt, ne ergo timeete: multis passeribus præstatis vos.

13 Ait autem fratri suo turbæ: Magister, dic fratri meo partiri cum me hæreditatem.

14 Ille autem dixit ei: Homo, Quis me constituit iudicem aut divisorem super vos?

15 Dixit autem ad illos: Videte & cavete ab avaritia: quia non in redundare cuiquam vitæ ejus est ex substantia ipsius.

16 Dixit autem similitudinena ad illos, dicens: Hominis cujusdam divitis bene tulit regio.

CHAPITRE XII.

Jésus-Christ instruit ses Disciples de se garder d'hypocrisie, de l'avarice; de veiller et d'être prêts à la réconciliation.

CEPENDANT le peuple s'étant assemble par milliers; en sorte qu'ils se pressoient les uns les autres, il se mit à dire à ses Disciples: Gardez-vous sur toutes choses du levain des Pharisiens, qui est l'hypocrisie.

2. Car il n'y a rien de caché qui ne doive être découvert; ni rien de secret qui ne doive être connu.

3. Les choses donc que vous aurez dites dans les ténèbres, seront entendues dans la lumière; et ce que vous aurez dit à l'oreille dans les chambres, sera prêché sur les maisons.

4. Je vous dis donc, à vous qui êtes mes amis: Ne craignez point ceux qui tuent le corps, et qui après cela ne peuvent rien faire de plus.

5. Mais je vous montrerai qui vous devez craindre; craignez celui qui, après avoir ôté la vie, a le pouvoir d'envoyer dans la géhenne; oui, je vous le dis; c'est

celui-là que vous devez craindre!

6. Ne vend-on pas cinq petits passeraux deux pites? Cependant Dieu n'en oublie pas un seul.

7. Et même tous les cheveux de votre tête sont comptés, ne craignez donc point, vous valez plus que beaucoup de passeraux.

15. Alors quelqu'un de la troupe lui dit: Maître, dis à mon frère qu'il partage avec moi notre héritage.

14. Mais *Jésus* lui répondit: O homme! qui est-ce qui m'a établi pour être votre Juge, ou pour faire vos partages?

15. Puis il leur dit: Gardez-vous avec soin de l'avarice; car quoi-que les biens abondent à quelqu'un, il n'a pas la vie par ses biens.

16. Il leur proposa là-dessus cette parabole: Les terres d'un homme riche avoient rapporté avec abondance;

IN the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3 Therefore whatsoever ye have spoken in darkness, shall be heard in the light; and that which ye have spoken in the ear in closets, shall be proclaimed upon the house-tops.

4 And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

5 But I will forewarn you whom ye shall fear: Fear him, which, after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him.

6 Are not five sparrows sold for two farthings? and not one of them is forgotten before God.

7 But even the very hairs of your head are all numbered. Fear not, therefore; ye are of more value than many sparrows.

13 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge, or a divider over you?

15 And he said unto them, Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parabole unto them, saying, The ground of a certain rich man brought forth plentifully.

17 Καὶ διελογίζετο ἐν ἑαυτῷ,
 λέγων· τί ποιήσω; ὅτι οὐκ ἔχω
 πῶς συνῶμαι τοῖς καρπῶν μου.

18 καὶ εἶπε· Τὸτο ποιήσω·
 καθελὼ μὴ τὰς ἀποθήκας, καὶ μαι-
 ζονας οἰκοδομήσω· καὶ συνῶμαι ἐκεί-
 νων πάντα τὰ γεννηθέντα μου, καὶ τὰ
 ἀγαθὰ μου.

19 καὶ ἐγὼ τῇ ψυχῇ μου·

Ψυχὴ, ἔχεις πολλὰ ἀγαθὰ κεί-
 μενα εἰς ἐν πολλὰ ἀναπαύει,
 φάγε, πίνε, εὐφραίνε.

* 20 Εἶπε δὲ αὐτῷ ὁ Θεός·
 † Ἄφρον· τί ἔργον τῷ κοιλί τῆς ψυ-
 χῆν σου † ἀπαρῆται ἀπὸ πῶ· ἀ δὲ
 ἠτοίμασας, τίνι ἔσται;

21 Οὐκ ἔσται ὁ θεοποιεῖς ἐαυτῷ,
 καὶ μὴ εἰς Θεὸν σωθῆναι.

22 εἶπε δὲ πρὸς τοὺς μαθητὰς
 αὐτῷ· Διὰ τὰτο θμεῖν λέγω, μὴ
 μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί
 φάγετε· μηδὲ τῷ σώματι, τί ἐν-
 δύσασθε.

23 Ἡ ψυχὴ πλείον ἐστι τῆς
 τροφῆς, καὶ τὸ σῶμα, τῷ ἐνδύμα-
 τῷ.

* 24 † Κατανοήσατε τοὺς † κό-
 ρακας, ὅτι οὐ † σπείρουσιν, οὐδὲ
 † θερίζουσιν· οἷς οὐκ ἐστὶ † ταμίον,
 οὐδὲ ἀπὸ θου, καὶ ὁ Θεὸς τρέφει αὐ-
 τοὺς· πόσῳ μάλλον ὑμεῖς; δια-
 φέρετε τῶν ἀστεινῶν;

25 Τίς δὲ ἐξ ὑμῶν μεριμνῶν
 δύναται προσεῖναι ἐπὶ τὸν ἡλι-
 κίαν αὐτοῦ σπῆχυν ἑνα;

26 Εἰ σὺν εὖτε ἐλάχιστον δύνα-
 σθε, τί κερὶ τῶν λοιπῶν μεριμ-
 νᾶτε;

27 Κατανοήσατε τὰ κρίνα, πῶς
 αὐξάνει· καὶ κοιλῶ, οὐδὲ νόθει· λέ-
 γω δὲ ὑμῖν, οὐδὲ Σολομῶν ἐν
 πάσῃ τῇ δόξῃ αὐτοῦ περιβάλλετο
 ὡς ἐν τούτῳ.

28 Εἰ δὲ τὴν χάριτον ἐν τῷ
 αἵματι σήμερον ὄντα, καὶ αἴριον εἰς
 κλιθεῖον βαλλόμενον, ὁ Θεὸς ἕως
 ἀμφιένυσσι, πόσῳ μάλλον ὑμᾶς,
 ὑλιγρόπιστοι;

* 29 καὶ ὑμεῖς μὴ ζητεῖτε τί
 φάγητε, ἢ τί πίετε, καὶ μὴ † με-
 τιωρίζεσθε.

30 Ταῦτα γὰρ πάντα, τὰ ἔθνη
 τῷ κόσμῳ ἐπιζητεῖ· ὑμῶν δὲ ὁ
 πατὴρ ὁ θεὸς ἐστὶ χρηστὸς τούτων.

17 Et ratiocinabatur in se-
 ipso, dicens: Quid faciam? quia
 non habeo quo congregabo fru-
 ctus meos?

18 Et dixit: Hoc faciam:
 Destruam mea horrea, & maiora
 aedificabo, & congregabo illuc
 omnia nata mea, & bona mea.

19 Et dicam animæ meæ:

Anima, habes multa bona pon-
 ta in anhos plurimos, requiesce,
 comede, bibe, oblectare.

20 Dixit autem illi Deus:
 Stulte, hæc nocte animam tuam
 repetunt a te: quæ autem pa-
 rasti, cui erunt?

21 Sic thesaurizans sibi ipsi,
 & non in Deum ditescens!

22 Dixit autem ad discipulos
 suos: Propter hoc vobis dico:
 Ne solliciti sitis animæ vestræ,
 quid manducetis, neque cor-
 pori, quid induamini.

23 Anima plus est alimento,
 & corpus, vestimento.

24 Considerate corvos, quia
 non seminant, neque metunt,
 quibus non est cellarium, ne-
 que horreum, & Deus alit illos:
 quanto magis vos prestatis vo-
 lucricibus?

25 Quis autem ex vobis cog-
 itans sollicitè potest apponere ad
 statem suam cubitum unum?

26 Si ergo neque minimum
 potestis, quid de cæteris solliciti
 estis.

27 Considerate lilia, quomodo
 crescunt: non laborant, neque
 nent: Dico autem vobis, Neque
 Solomon in omni gloria sua
 circumamiciebatur sicut unum
 illorum.

28 Si autem fœnum in agro
 hodie existens, & cras in cliban-
 o missum, Deus sic circumami-
 nicit, quanto magis vos exiguæ
 fidei?

29 Et vos ne querite quid
 manducetis, aut quid bibatis,
 & ne suspendamini ex sublimi.

* 30 Hæc enim omnia gentes
 mundi querunt: vester autem
 pater scit quoniam indigetis his.

17. Et il disoit en lui-même : Que ferai-je ? Car je n'ai pas assez de place pour serrer toute ma récolte.

18. Voici, dit-il, ce que je ferai ; j'abattrai mes greniers, et j'en bâtirai de plus grands, et j'y amasserai toute ma récolte et tous mes biens.

19. Puis je dirai à mon ame : Mon ame, tu as beaucoup de biens en réserve pour plusieurs années ; repose-toi, mange, bois, et te réjouis.

20. Mais Dieu lui dit : Insensé, cette même nuit ton ame te sera redemandée ; et ce que tu as amassé, pour qui sera-t-il ?

21. Il en est ainsi de celui qui amasse des biens pour soi-même, et qui n'est point riche en Dieu.

22. Alors il dit à ses Disciples : C'est pourquoi je vous dis, ne soyez point en souci pour votre vie, de ce que vous mangerez ; ni pour votre corps, de quoi vous serez vêtus.

23. La vie est plus que la nourriture, et le corps plus que le vêtement.

24. Considérez les corbeaux ; ils ne sèment ni ne moissonnent, et ils n'ont point de cellier ni de grenier, et *toutefois* Dieu les nourrit ; combien ne valez-vous pas plus que des oiseaux ?

25. Et qui de vous peut par ses inquiétudes ajouter une coudée à sa taille ?

26. Si donc vous ne pouvez pas même faire les plus petites choses, pourquoi vous inquiétez-vous du reste ?

27. Considérez comment les lis croissent ; ils ne travaillent ni ne filent ; cependant je vous dis, que Salomon même, dans toute sa gloire, n'a point été vêtu comme l'un d'eux.

28. Que si Dieu revêt ainsi une herbe qui est aujourd'hui dans les champs, et qui sera demain jetée dans le four, combien plus vous *revêtira-t-il*, gens de petite loi ?

29. Ne vous mettez donc point en peine de ce que vous mangerez,

ou de ce que vous boirez, et n'ayez point l'esprit inquiet.

30. Car ce sont les nations du monde qui recherchent toutes ces choses ; mais votre Père sait que vous en avez besoin.

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits ?

18 And he said, This will I do : I will pull down my barns, and build greater ; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years : take thine ease, eat, drink, and be merry.

20 But God said unto him, *Thou fool !* this night thy soul shall be required of thee ; then whose shall those things be, which thou hast provided ?

21 *So is he that layeth up treasure for himself, and is not rich toward God.*

22 And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat ; neither for the body, what ye shall put on.

23 The life is more than meat, and the body *is more* than raiment.

24 Consider the ravens : for they neither sow nor reap ; which neither have storehouse nor barn ; and God feedeth them : How much more are ye better than the fowls ?

25 And which of you, with taking thought, can add to his stature one cubit ?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest ?

27 Consider the lilies how they grow : they toil not, they spin not ; and yet I say unto you, That Solomon, in all his glory, was not arrayed like one of these.

28 If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven ; how much more *will he clothe* you ? O ye of little faith !

29 And seek not ye what ye shall eat, or what ye shall drink ; neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after : and your Father knoweth that ye have need of these things.

31 Πλὴν ζητεῖτε τὴν βασιλείαν τοῦ Θεοῦ, καὶ ταῦτα πάντα προσεθήσονται ὑμῖν.

32 Μὴ φοβῆ, τὸ μικρὸν κρίνει μίον· ὅτι εὐδόκησεν ὁ πατήρ ὑμῶν δῶσαι ὑμῖν τὴν βασιλείαν.

33 Πωλοῦτε τὰ ὑπάρχοντα ὑμῶν, καὶ δότε ἐλεημοσύνην. Πείρατε ταῖς ψυχαῖς ὑμῶν καὶ βαλεῖτε τὰς ψυχὰς ὑμῶν εἰς τὸν θησαυρὸν οὐρανῶν, ὅπου οὐ κίβηται οὐκ ἐγγίζει, οὐδὲ σὴς διαρθείσει.

34 Ὅπου γὰρ ἐστὶν ὁ θησαυρός ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται.

35 Ἐρωσαν ὑμῶν αἱ ὄσφρες· ὡς εἰσέλθωμεν, καὶ οἱ λέχνοι καθύμνοι.

36 Καὶ ὑμεῖς ἄνθρωποι προσδεχομένοι τὴν κληρονομίαν τοῦ οὐρανοῦ, ὡστε ἀναλῆσαι ἐκ τῶν γάμων ἢ ἀδελφῶν ἢ κρησάτων, εὐθέως ἀπολείπον αὐτὰ.

37 Μακάριοι οἱ ὄσφρες ἐκεῖνοι, ὅς ἐλθὼν ἡ κληρονομία εἰρήσῃ γρηγορήσας. ἀμὴν λέγω ὑμῖν, ὅτι περιεσώθησιν, καὶ ἀνακληθῆσονται αὐτοίς, καὶ ὡσεὶ θῶν διακρίσει αὐτοίς.

38 Καὶ ἰὰν ἔλθῃ ἐν τῇ δευτέρῃ φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ, καὶ εὐρηθῆτω μακάριοι εἶσιν οἱ ὄσφρες ἐκεῖνοι.

39 Ταῦτο δὲ γινώσκετε, ὅτι εἰ ῥῆθι ὁ οἰκοδεσπότης ποῖα ὧρα ὁ κληρονομία ἔρχεται, ἐγγυρόσεν ἂν, καὶ οὐκ ἀναφῆκε διαφυλάττει τὸν οἶκον αὐτοῦ.

40 Καὶ ὑμεῖς εὖ γινώσθε ἑτοιμον εἶναι τὸ ὧρα οὐ δεῖτε, ὁ υἱὸς τοῦ ἀθρώπου ἔρχεται.

41 Εἶπε δὲ αὐτῷ ὁ Πέτρος· Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις, ἢ καὶ πρὸς πάντας;

42 Εἶπε δὲ ὁ Κύριος· Τίς ὧρα ἐστὶν ὁ πῦρ; ὁ οἶκός μου καὶ ὁ φόνός μου, ὃν καταστήσει ὁ κύριος ἐπὶ τῆς γῆς καὶ καταστήσει αὐτὸν, ὡς δίδοι ἐν τῇ καιρῷ τῷ σιτομέτρῳ;

43 Μακάριος ὁ ὄσφρες ἐκεῖνος, ὅς ἐλθὼν ὁ κύριος αὐτὸν εὐρήσῃ ποῖα ἔτις.

31 Verumtamen querite regnum Dei, & haec omnia adjiciuntur vobis.

32 Ne time, pusillus grex, quia bene visum est Patri vestro dare vobis regnum.

33 Vendite substantias vestras, & date elemosinam, facite vobis crumenas non veterascetas, thesaurum non deficientem in caelis, quo fur non appropiat, neque tinea corrumpit.

34 Ubi enim est thesaurus vester, ibi & cor vestrum erit.

35 Erant vestri lumbi praeconii, & lucernae accensae.

36 Et vos similes hominibus expectantibus dominum suum, quando revertatur a nuptiis: ut veniente & pulsante, confestim aperiant ei.

37 Beati servi illi, quos veniens dominus invenerit vigilantes. Amen dico vobis, quod succingetur, & faciet discumbere illos, & prodiens ministrabit illis.

38 Et si venerit in secunda vigilia, & in tertia vigilia venerit, & invenerit ita, beati sunt servi illi.

39 Hoc autem scitote, quoniam si sciret paterfamilias quae hora fur veniret, vigilaret utique, & non utique ineret perfodi domum suam.

40 Et vos igitur estote parati: quia qua hora non putatis, filius hominis venit.

41 Ait autem ei Petrus: Domine, ad nos parabolam hanc dicis, an & ad omnes?

42 Dixit autem Dominus: Quisnam est fidelis dispensator & prudens, quem constituit dominus super famulitio suo, ad dandum in tempore tritici mensuram?

43 Beatus servus ille, quem veniens dominus ejus invenerit facientem ita.

31. Mais cherchez plutôt le royaume de Dieu, et toutes ces choses vous seront données par-dessus.

32. Ne crains point, petit troupeau; car il a plu à votre Père de vous donner le Royaume.

33. Vendez ce que vous avez, et le donnez en aumônes; faites-vous des bourses qui ne s'usent point, un trésor dans les cieus qui ne manque jamais, d'où les voleurs n'approchent point, et où la tigne ne gâte rien.

34. Car où est votre trésor, là aussi sera votre cœur.

35. Que vos reins soient ceints, et vos chandelles allumées;

36. Et soyez comme ceux qui attendent que leur maître revienne des noces; afin que quand il viendra et qu'il heurtera à la porte, ils lui ouvrent incontinent.

37. Heureux ces serviteurs, que le maître trouvera veillans quand il arrivera! Je vous dis en vérité, qu'il se ceindra, qu'il les fera mettre à table, et qu'il viendra les servir.

38. Que s'il arrive à la seconde, ou à la troisième veille, et qu'il les trouve dans cet état, heureux ces serviteurs-là!

39. Vous savez, que si un père de famille étoit averti à quelle heure un larron doit venir, il veillerait, et ne laisseroit pas percer sa maison.

40. Vous donc aussi soyez prêts; car le Fils de l'homme viendra à l'heure que vous ne penserez point.

41. Alors Pierre lui dit: Seigneur, est-ce seulement pour nous que tu dis cette parabole, ou est-ce aussi pour tous?

42. Et le Seigneur lui dit: Mais qui est le dispensateur fidèle et prudent, que le maître a établi sur ses domestiques, pour leur donner dans le tems la mesure ordinaire de bled?

43. Heureux est ce serviteur-là que son maître trouvera faisant ainsi son devoir, quand il arrivera!

L. 12
31 But rather seek ye the kingdom of God; and all these things shall be added unto you.

32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

35 Let your loins be girded about, and your lights burning:

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

37 Blessed are those servants, whom the lord, when he cometh, shall find watching: verily I say unto you, That he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

39 And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye, therefore, ready also: for the Son of Man cometh at an hour when ye think not.

41 Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?

43 Blessed is that servant, whom his lord, when he cometh, shall find so doing.

44. Je vous dis en vérité. qu'il s'établira sur tout ce qu'il a.

45. Mais si ce serviteur dit en lui-même : Mon maître ne viendra pas sitôt ; et qu'il se mette à battre les serviteurs et les servantes, à manger, à boire, et à s'enivrer ;

46. Le maître de ce serviteur viendra au jour qu'il ne s'y attend pas ; et à l'heure qu'il ne sait pas ; et il le séparera, et lui donnera sa portion avec les infidèles.

47. Le serviteur qui a connu la volonté de son maître, et qui ne se sera pas tenu prêt, et n'aura pas fait cette volonté, sera battu de plus de coups.

48. Mais celui qui ne l'a point connue, et qui a fait des choses dignes de châtement, sera battu de moins de coups. Et il sera beaucoup redemandé à quiconque il aura été beaucoup donné ; et on exigera plus de celui à qui on aura beaucoup confié.

51. Puis il disoit au peuple : Quand vous voyez une nuée qui se lève du côté d'Occident, vous dites d'abord, il va pleuvoir ; et cela arrive ainsi.

55. Et quand le vent de Midi souffle, vous dites qu'il sera chaud et cela arrive.

56. Hypocrites, vous savez bien discerner ce qui paroît au ciel et sur la terre ; et comment ne discerneriez-vous pas ce teins-ci ?

57. Et pourquoi ne discerneriez-vous pas aussi vous-mêmes ce qui est juste ?

58. Or quand tu vas devant le Magistrat, avec ton adverse partie, tâche en chemin de sortir d'affaire avec elle ; de peur qu'elle ne te tire devant le Juge, que le Juge ne te livre au Sergent, et que le Sergent ne te mette en prison.

59. Je te dis que tu ne sortiras point de là, que tu n'aies payé jusqu'à la dernière obole.

44 Of a truth I say unto you, L. 12.
That he will make him ruler over all that he hath.

45 But, and if that servant say in his heart, My lord delayeth his coming ; and shall begin to beat the men-servants, and maidens, and to eat and drink, and to be drunken ;

46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder,

47 And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required : and to whom men have committed much, of him they will ask the more.

54 And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower ; and so it is.

55 And when ye see the south wind blow, ye say, There will be heat ; and it cometh to pass.

56 Ye hypocrites ! ye can discern the face of the sky and of the earth ; but how is it, that ye do not discern this time ?

57 Yea, and why even of yourselves judge ye not what is right ?

58 When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him ; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

Κεφ. ιγ'. 13.

1 Παρῆσαν δὲ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων, ὃν τὸ αἷμα Πιλάτου ἔμιξε μετὰ τῶν θυσιῶν τῶν.

2 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἀμαρτωλοὶ παρὰ πάντας τὰς Γαλιλαίας ἐγένοντο, ὅτι τοιαῦτα πεπόθησαν;

3 Οὐχὶ, λέγω ὑμῖν· ἀλλ' ἐὰν μὴ μετανοήτε, πάντες ὡσαύτως ἀπολείσθε.

4 Ἡ ἐκεῖνοι οἱ δέκα καὶ ὀκτώ, ἐφ' ὧς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωάμ, καὶ ἀπέκλειεν αὐτούς, δοκίμῃ ὅτι οἱ τοὶ ὀφειλέται ἐγένοντο παρὰ πάντας ἀνθρώπους τοὺς κατοικοῦντας ἐν Ἱερουσαλὴμ;

5 Οὐχὶ, λέγω ὑμῖν· ἀλλ' ἐὰν μὴ μετανοήτε, πάντες ὁμοίως ἀπολείσθε.

6 Ἐλεγε δὲ ταύτην τὴν παραβολὴν· Συκὴν εἶχε τις ἐν τῷ ἀμπελώνῳ αὐτοῦ πεφύκειμένην· καὶ ἦλθε καρπὸν ζητῶν ἐν αὐτῇ, καὶ οὐχ εἶρεν.

7 εἶπε δὲ πρὸς τὸν ἀμπελουργόν· Ἰδοὺ, τρία ἔτη ἐρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ, καὶ οὐχ εὕρισκα· καὶ ἐκκοψον αὐτήν· καὶ ἵνατί καὶ τὴν γῆν καὶ κατοικήσῃ;

* 8 Ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ· Κύριε, ἄφες αὐτὴν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτὴν, καὶ βάλω καίριον.

9 Καὶ μὲν κοίτη καρπὸν· εἰ δὲ μήτι, εἰς τὸ μέλλον ἐκκόψεις αὐτήν.

37 Ἐν δὲ τῷ λαλῆσαι, πρῶτα αὐτὸν φαρισαῖος τις ὅπως ἀρτίστην πρὸς αὐτὸν εἰσελθὼν δὲ ἀπέκτισεν.

38 Ὁ δὲ φαρισαῖος ἰδὼν ἰδοὺ μασεῖν, ὅτι ἢ πρῶτον ἐπαπίσθη πρὸς τὸ εἶναι.

39 εἶπε δὲ ὁ Κύριος πρὸς αὐτόν· Νῦν ὑμεῖς οἱ φαρισαῖοι τὸ ἔξωθεν τῷ ποτηρίῳ καὶ τῷ σίνακι καθαρῶς ἐποιεῖτε· τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρτιότητος καὶ πονηρίας.

40 Ἀφροές, ἢ καὶ ὁ κοίτησας τὸ ἔξωθεν, καὶ τὸ ἔσωθεν ἐποιεῖτε;

* 41 Πλὴν τὰ καὶ ἐνώπιον δεῖτε καὶ ἐλεημοσύνην· καὶ ἰδοὺ, πάντα καθάρσας ὑμῶν εἶναι.

CAPUT XIII.

1 Adierant autem quidam in ipso tempore, nuntiantes illi de Galilæis, quorum sanguinem Pilatus miscuit cum sacrificiis eorum.

2 Et respondens Iesus dixit illis: Putatis quod Galilæi hi peccatores præ omnibus Galilæis fuerint, qui talia passi sunt?

3 Non, dico vobis, sed si non peniteamini, omnes similiter peribitis.

4 Vel illi decem & octo, supra quos cecidit turris in Siloam, & occidit eos: putatis quia ipsi debitores fuerint præter omnes homines habitantes in Hierusalem?

5 Non dico vobis, sed si non penitueritis, omnes similiter peribitis.

6 Dicebat autem hanc similitudinem: Ficam habebat quidam in vinea sua plantatam, & venit fructum querens: in illa, & non invenit.

7 Dixit autem ad vinitorem: Ecces tres annos venio querens fructum in ficulnea hac, & non invenio. Excide illam: ut quid etiam terram occupat?

* 8 Is autem respondens, dicit illi: Domine, relinque eam & hunc annum, usque dum fodiam circa illam, & mittam stercus.

9 Et si quidem fecerit fructum: si verò non, in futurum excindes eam.

37 In autem loqui, rogavit illum Phariseus quidam ut prahderet apud se: ingressus autem recubuit.

38 At Phariseus videns admiratus est, quod non prius ablutus esset ante prandium.

39 Ait autem Dominus ad illum: Nunc vos Pharisei quod deforis calicis & catini mundatis, quòd autem intus vestrum plenum est rapina & malitia.

40 Stulti, nonne faciens quod deforis, & quod deus fecit?

* 41 Verumtamen inexistencia date elemosynam, & ecce omnia munda vobis sunt.

CHAPITRE XIII.

Jésus-Christ exhorte à la repentance, et entrer par la porte étroite.

En ce même tems, quelques personnes, qui se trouvoient là, racontèrent à Jésus ce qui étoit arrivé à des Galiléens, dont Pilate avoit mêlé le sang avec celui de leurs sacrifices.

2. Et Jésus répondant, leur dit : Pensez-vous que ces Galiléens fussent plus grands pécheurs que tous les autres Galiléens, parce qu'ils ont souffert ces choses ?

3. Non, vous dis-je ; mais si vous ne vous amendez, vous périrez tous aussi bien qu'eux.

4. Ou, pensez-vous que ces dix-huit personnes sur qui la tour de Siloé est tombée, et qu'elle a tuées, fussent plus coupables que tous les habitans de Jérusalem ?

5. Non, vous dis-je ; mais si vous ne vous amendez, vous périrez-tous aussi bien qu'eux.

6. Il leur dit aussi cette similitude : Un homme avoit un figuier planté dans sa vigne, et il y vint chercher du fruit, et n'y en trouva point.

7. Et il dit au vigneron : Voici, il y a déjà trois ans que je viens chercher du fruit à ce figuier, et je n'y en trouve point ; coupe-le ; pourquoi occupe-t-il la terre inutilement ?

8. Le vigneron lui répondit : Seigneur, laisse-le encore cette année, jusqu'à-ce que je l'aie déchaussé, et que j'y aie mis du fumier.

9. S'il porte du fruit, à la bonne heure ; sinon, tu le couperas ci-après.

37. Comme il parloit, un Pharisien le pria à dîner chez lui ; et Jésus y entra, et se mit à table.

38. Mais le Pharisien s'étonna de ce qu'il vit qu'il ne s'étoit pas lavé avant le dîner.

39. Et le Seigneur lui dit : Vous autres Phariséens, vous nettoyez le dehors de la coupe et du plat ; mais au dedans, vous êtes pleins de rapine et de méchanceté.

40. Insensés ! celui qui a fait le dehors n'a-t-il pas aussi fait le dedans ?

41. Mais plutôt donnez en aumônes ce que vous avez, et toutes choses vous seront pures.

THERE were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. L. 13.

2 And Jesus, answering, said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things ?

3 I tell you, Nay ; but, except ye repent, ye shall all likewise perish.

4 Or those eighteen upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem ?

5 I tell you, Nay ; but except ye repent, ye shall all likewise perish.

6 He spake also this parable : A certain man had a fig-tree planted in his vineyard ; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none : cut it down ; why cumbereth it the ground ?

8 And he, answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it :

9 And if it bear fruit, well ; and if not, then after that thou shalt cut it down.

37 And as he spake, a certain Pharisee besought him to dine with him : and he went in, and sat down to meat. L. 11.

38 And when the Pharisee saw it, he marvelled that he had not first washed before dinner.

39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter ; but your inward part is full of ravening and wickedness.

40 Ye fools ! did not he that made that which is without, make that which is within also ?

41 But rather give alms of such things as ye have ; and, behold, all things are clean unto you.

* 42 Ἀλλ' οὐαὶ ὑμῖν τοῖς φαρισαίοις, ὅτι ἀποκαθαίρετε τὸ ἄδύοσμον ἢ τὸ † ἀλόγιον ἢ πᾶν † λάχρον, ἢ παρῆχθε τὴν κέρτιν ἢ τὴν ἀγάπην τῷ Θεῷ ταῦτα ἰδεὶ ποιῆσαι, κριεῖνα μὴ ἀφιέναι.

43 Οὐαὶ ὑμῖν τοῖς φαρισαίοις, ὅτι ἀγαπᾶτε τὴν περικαθεδρίαν ἐν ταῖς συναγωγαῖς, ἢ τὴν ἀσπαρμῶν, ἐν ταῖς ἀγοραῖς.

44 Οὐαὶ ὑμῖν, γραμματεῖς ἢ φαρισαῖται ὑποκριταί, ὅτι ἐγὼ ὡς τὰ μνημεῖα τὰ ἀθάλα, ἢ οἱ ἀνθηροὶ οἱ περιπατοῦντες ἐπάνω ἐκ οὐρανόθεν.

45 Ἀποκριθεὶς δὲ τις τῶν νομικῶν λέγει αὐτῷ· Διδάσκαλε, ταῦτα λέγων ἢ ἡμᾶς ὑβρίζεις.

* 46 Ὁ δὲ εἶπε· Καὶ ὑμῖν παῖς † νομικῶς οὐαὶ, ὅτι † φοβήθητε τὴν σθεναρῶς † φροῖνησάντων, ἢ μὴ τῶν δακτύλων ὑμῶν ἢ † προσψάτετε τοῖς φροῖνις.

52 Οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτῶν ἐκ ἐισόδου, ἢ τὴν εἰσερχομένους ἐκλύσατε.

* 53 Λέγοντες δὲ αὐτῷ ταῦτα πρὸς αὐτὸς, ἤρξαντο οἱ γραμματεῖς ἢ οἱ φαρισαῖται † δεινῶς † ἐλέχειν, ἢ † ἀπιστομαίσειν αὐτὸν † πρὸς † πλεόνων.

* 54 † ἐπιδροῦντες αὐτὸν, ἢ † ζητούντες † διεκῆσαι αὐτὸν ἐκ τῆς γῆρας αὐτῷ, ἵνα κατηγορήσωσιν αὐτῷ· 45. † 12.

Κεφ. γ'. 13.

1 ἘΝ δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τῆς οἰκίας, ἐκἀθήνησεν πρὸς τὴν θάλασσαν.

2 Καὶ συνέχθησαν πρὸς αὐτὸν ὄχλοι πολλοί, ὡς αὐτὸν εἰς τὸ πλοῖον ἐμβάντα καθίσθαι, ἢ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν ἐπέκει.

3 Καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς, λέγων ἰδοὺ ἐξῆλθεν ὁ Σατανᾶ τῆς σπειρῆς.

4 Καὶ ἐν τῷ σπείρειν αὐτὸν, αὐμὲν ἐπίσει σπᾶρα τῆς οὐραίνης ἢ ἡθῆ τα σπείνειν, ἢ ἀκαθάρτην αὐτῆ.

42 Sed vae vobis Phariseis, quia decimatis mentham, & rutum, & omne olus, & prateritis iudicium & charitatem Dei; haec oportebat facere, & illa non omittete.

43 Vae vobis Pharifais, quia diligitis primam fessionem in synagogis, & salutationes in foris.

44 Vae vobis, Scribae & Pharifaei hypocritae, quia estis ut monumenta non apparentia, & homines decambulantes supra non scient.

45 Respondens autem quidam Legisperitorum ait illi: Magister, haec dicens & nos notas.

46 Ille autem ait: Ex vobis Legisperitis vae, quia operatis homines operibus difficulter portabilibus, & ipsi uno digitorum vestrorum non attingitis opera.

52 Vae vobis Legisperitis, quia tulistis clavem scientiae: ipsi non introistis, & introcuentes prohibuistis.

53 Dicente autem illo haec ad illos, coeperunt Scribae & Pharisei graviter insistere, & interrogare ipsum de multis:

54 Insidiantes ei, & quærentes venari aliquid de ore ejus, ut accullarent eum.

C A P U T XIII.

1 IN vero die illo exiens Jesus de domo, sedebat secundum mare.

2 Et congregatae sunt ad eum turbae multae, ita ut ipse in naviculam ascendens federet: & omnis turba in littore stabat.

3 Et locutus est eis multa in parabolis, dicens, Ecce exiit feminator feminare.

4 Et in feminare ipsum, haec quidem ceciderunt secus viam, & venerunt volucres & comederunt ea.

42. Mais malheur à vous, Pharisiens, qui payez la dime de la menthe, de la rue, et de toutes sortes d'herbes, tandis que vous négligez la justice, et l'amour de Dieu ! Ce sont là les choses qu'il falloit faire sans néanmoins négliger les autres.

43. Malheur à vous, Pharisiens, qui aimez les premiers rangs dans les Synagogues, et à être sauiés dans les places publiques !

44. Malheur à vous, Scribes et Pharisiens hypocrites ; parce que vous ressemblez aux sépulcres qui ne paroissent point, et les hommes qui marchent dessus n'en savent rien !

45. Alors un des docteurs de la loi prit la parole et lui dit : Maître, en disant ces choses, tu nous outrages aussi.

46. Et Jésus dit : Malheur aussi à vous, docteurs de la loi ; parce que vous chargez les hommes de fardeaux qu'ils ne peuvent porter, et vous mêmes n'y touchez pas du bout du doigt !

52. Malheur à vous, docteurs de la loi ; parce qu'ayant pris la clef de la connoissance, vous n'y êtes point entrés vous-mêmes, et vous avez encore empêché d'y entrer ceux qui vouloient le faire !

55. Et comme il leur disoit cela, les Scribes et les Pharisiens se mirent à le presser fortement, en le faisant parler sur plusieurs choses ;

54. Lui tendant des pièges, et tâchant de tirer quelques choses de sa bouche, pour avoir de quoi l'accuser.

Ce même jour, Jésus étant sorti de la maison, s'assit au bord de la mer.

2. Et une grande foule de peuple s'assembla vers lui, en sorte qu'il monta dans une barque. Il s'y assit, et toute la multitude se tenoit sur le rivage.

5. Et il leur dit plusieurs choses par des similitudes, et il leur parla ainsi : Un semeur sortit pour semer.

4. Et comme il semoit, une partie de la semence tomba le long du chemin, et les oiseaux vinrent, et la mangèrent toute.

42 But woe unto you, Pharisees ! for ye tithe mint, and rue, and all manner of herbs, and pass over judgment and the love of God : these ought ye to have done, and not to leave the other undone.

43 Woe unto you, Pharisees ! for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 Woe unto you, scribes and Pharisees, hypocrites ! for ye are as graves which appear not, and the men that walk over them are not aware of them.

45 Then answered one of the lawyers, and said unto him, Master, thus saying, thou reproachest us also.

46 And he said, Woe unto you also, ye lawyers ! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

52 Woe unto you, lawyers ! for ye have taken away the key of knowledge : ye entered not in yourselves, and them that were entering in ye hindered.

53 And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things ; I 2

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

THE same day went Jesus out of the house, and sat by the sea side.

2 And great multitudes were gathered together unto him, so that he went into a ship and sat ; and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying ; Behold, a sower went forth to sow ;

4 And, when he sowed, some seeds fell by the way-side, and the fowls came and devoured them

L. 11

M. 13

5 Ἄλλα δὲ ἔπεσον ἐπὶ τὰ πετρώδη, ὅπου οὐκ εἶχε γῆν πολλήν· καὶ εὐθέως ἐξανήθη, διὰ τὸ μὴ ἔχειν ῥίζαν.

6 Ἡλίε δὲ ἀνατείλαντι ἐκαυμάθη, καὶ διὰ τὸ μὴ ἔχειν ῥίζαν, ἐξηράθη.

7 Ἄλλα δὲ ἔπεσον ἐπὶ τὰς ἀκρίθας, καὶ ἀνέβησαν αἱ ἀκαθαί, καὶ ἀπέπνιξαν αὐτά.

8 Ἄλλα δὲ ἔπεσον ἐπὶ τὴν γῆν τὴν καλήν, καὶ εἶδον καρπὸν, ὁ μὲν ἑκατὸν, ὁ δὲ ἑξήκοντα, ὁ δὲ τριάκοντα.

9 Ὁ ἔχων ὅτα ἀκούειν, ἀκούτω.

10 Ὅτι δὲ ἐγένετο καλαμίνας, ἐξήρασαν αὐτὸν εἰς τὸ ἐπὶ αὐτὸν σὺν τοῖς ῥιζαῖς τὴν παραβολὴν.

18 Ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τῆς Σπείρου.

19 Παντὸς ἀκούουσι τὸν λόγον τῆς βασιλείας, καὶ μὴ συνιέντι, ἔρχεται ὁ σπορέων, καὶ ἀσπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ· ὁ μὲν ἔστιν ὁ χωρὶς τῆς ὁδοῦ Σπαρείς.

20 Ὁ δὲ ἐπὶ τὰ πετρώδη Σπαρείς, οὗτος ἔστιν ὁ τὸν λόγον ἀκούων, καὶ εὐθέως μετὰ χαρᾶς λαμβάνων αὐτόν.

21 Οὐκ ἔχει δὲ ῥίζαν ἐν ἑαυτῷ, ἀλλὰ πρόσκαιρός ἐστι· γενομένης δὲ θλίψεως ἢ διωξέως διὰ τὸν λόγον, εὐθέως καταλείβεται.

22 Ὁ δὲ εἰς τὰς ἀκρίθας Σπαρείς, οὗτος ἔστιν ὁ τὸν λόγον ἀκούων, καὶ ἡμετέρινα τῷ αἰῶνι τῆτι, καὶ ἡ ἀπάτη τῷ πλούτῳ Συμπνίγει τὸν λόγον, καὶ ἀκαρπὸς γίνεται.

23 Ὁ δὲ ἐπὶ τὴν γῆν τὴν καλὴν Σπαρείς, οὗτος ἔστιν ὁ τὸν λόγον ἀκούων, καὶ συνιέντι ὅς ἐστι καρποφορῶν, καὶ ποιεῖ, ὁ μὲν ἑκατὸν, ὁ δὲ ἑξήκοντα, ὁ δὲ τριάκοντα.

5 Alia autem ceciderunt in petrosa, ubi non habebant terram multam: & continuo exorta sunt, propter non habere altitudinem terræ.

6 Sole autem orto, aestuaverunt, & propter non habere radicem, exaruerunt.

7 Alia autem ceciderunt in spinas, & insurrexerunt spinæ, & suffocaverunt ea.

8 Alia autem ceciderunt in terram bonam, & dabant fructum, hoc centum, hoc autem sexaginta, hoc autem triginta.

9 Habens aures audire, audiat.

10 Quum autem factus esset folus interrogaverunt eum qui circa eum cum duodecim parabolam.

18 Vos ergo audite parabolam feminantis.

19 Omnis audientis verbum regni, & non intelligentis, venit malus, & rapit feminatum in corde ejus: hic est qui fecus viam feminatus.

20 Qui autem super petrosa feminatus, hic est qui verbum audiens, & continuo cum gaudio sumens illud:

21 Non habet autem radicem in se ipso, sed temporalis est: facta autem tribulatione aut persecutione propter verbum, statim scandalizatur.

22 Qui autem in spinas feminatus, hic est qui verbum audiens, & anxietas seculi istius, & deceptio divitiarum suffocat verbum, & infructuosum fit.

23 Qui verò in terram pulchram feminatus, hic est qui verbum audiens & intelligens: quique fructum fert, & facit, hoc quidem centum, hoc autem sexaginta, hoc verò triginta.

5. L'autre partie tomba sur des endroits pierreux, où elle n'avoit que peu de terre, et elle leva aussitôt, parce qu'elle n'entroit pas profondément dans la terre;

6. Mais le soleil étant levé, elle fut brûlée; et parce qu'elle n'avoit point de racine, elle sécha.

7. L'autre partie tomba parmi des épines, et les épines crûrent, et l'étouffèrent.

8. Et l'autre partie tomba dans une bonne terre, et rapporta du fruit; un grain en rapporta cent, un autre soixante, et un autre trente.

9. Que celui qui a des oreilles pour ouïr, entende.

10. Et quand il fut en particulier, ceux qui étoient autour de lui, avec les douze Apôtres, l'interrogèrent touchant le sens de cette parabole.

11. Vous donc, écoutez la similitude du semeur.

12. Lorsqu'un homme entend la

parole du Royaume de Dieu, et qu'il ne la comprend point, le malin vient, et ravit ce qui est semé dans le cœur; c'est celui qui a reçu la semence le long du chemin.

13. Et celui qui a reçu la semence dans des endroits pierreux, c'est celui qui entend la parole, et qui la reçoit d'abord avec joie;

14. Mais il n'a point de racine en lui-même; c'est pourquoi il n'est que pour un tems; et lorsque l'affliction ou la persécution survient à cause de la parole, il se scandalise aussitôt.

15. Et celui qui a reçu la semence parmi les épines, c'est celui qui entend la parole; mais les soucis de ce monde et la séduction des richesses étouffent la parole, et elle devient infructueuse.

16. Mais celui qui a reçu la semence dans une bonne terre, c'est celui qui entend la parole et qui la comprend, et qui porte du fruit; en sorte qu'un grain en produit cent, un autre soixante, et un autre trente.

5. Some fell upon stony places, ^{Mr. 13.} where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

6. And when the sun was up, they were scorched: and, because they had not root, they withered away.

7. And some fell among thorns; and the thorns sprung up and choked them:

8. But other fell into good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold.

9. Who hath ears to hear, let him hear.

10. And when he was alone, they that were about him, with the ^{Mr. 4.} twelve, asked of him the parabole.

11. Hear ye, therefore, the ^{Mr. 13.} parabole of the sower.

12. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

13. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

14. Yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended.

15. He also that received seed among the thorns, is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

16. But he that received seed into the good ground, is he that heareth the word and understandeth it; which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty, some thirty.

21 Καὶ εἶπεν αὐτοῖς· Μήτις ὁ
 λυχνὸς ἔρχεται, ἵνα ὑπὸ τὸν μω-
 διον τειθῆ, ἢ ὑπὸ τὴν κλίβαν; ἢ
 ἵνα ἐπὶ τὴν λυχνίαν ἐπιπέσῃ;

22 Οὐ γὰρ ἐστὶ τι κρυπτόν ὃ
 ἐν μὴ φανερωθῆ. ἢ δὲ ἐγνώσθη ἢ
 ἀποκρυφόν, ἀλλ' ἵνα εἰς φανερόν
 ἔλθῃ.

23 Εἴ τις ἔχει ἄτα ἀκοῦν
 ἀκουέτω.

24 Ἄλλην παραβολὴν παρέ-

ἔθηκεν αὐτοῖς, λέγων· Ὁμοιωθῆ ἡ
 βασιλεία τῶν οὐρανῶν ἀνθρώπου
 σπείροντι καλὸν σπέρμα ἐν τῷ
 ἀγρῷ αὐτοῦ.

25 Ἐν δὲ τῷ καθεύδειν τὸς ἀ-
 θεώτους; ἦλθον αὐτῷ ὁ ἔχθρος, ἢ
 ἐσπείρε ζιζάνια ἀπὸ μέσου τοῦ
 σίτου ἢ ἀπὸ θύου.

26 Ὅτε δὲ ἐβλάστησεν ὁ χέρσις,
 ἢ καρπὸν ἐποίησε, τότε ἐφανῆ ἢ
 τὰ ζιζάνια.

27 Προσελθόντες δὲ οἱ δούλοι τῷ
 οἰκοδεσπότην, εἶπον αὐτῷ· Κύριε,
 ἢ καλὸν σπέρμα ἐσπείρας ἐν
 τῷ ἀγρῷ; πόθεν ἔν ἔχει τὰ
 ζιζάνια;

28 Ὁ δὲ ἔφη αὐτοῖς· Ἐχθρὸς
 αἰθροῦσθε τῷτο ἐποίησεν. Οἱ δὲ
 δούλοι εἶπον αὐτῷ· Θέλεις ἢ ἀ-
 πελθόντες συλλέξωμεν αὐτὰ;

29 Ὁ δὲ ἔφη· Οὐ· μήποτε συλ-
 λέγοντες τὰ ζιζάνια, ἐκρίζωσιν ἅμα
 αὐτοῖς τὸν σῖτον.

30 Ἄφετε ἢ συναινεσθαι
 ἀμφότερα ἢ μέχρι τῷ ἢ θερισμῷ,
 ἢ ἐν τῷ κοίρῳ τῷ θερισμῷ ἢ ἐν
 τοῖς ἢ θερισμαῖς ἢ συλλέξαι ἢ
 σπείρον τὰ ἢ ζιζάνια, ἢ ἢ θέσασθε
 αὐτὰ ἢ εἰς ἢ δεσμάς, ἢ πρὸς τὸ
 καίμαυσαι αὐτὰ· τὸν δὲ ἢ σῖτον
 ἢ συναγάγετε εἰς τὴν ἢ ἀποθήκην
 μου.

36 Τότε ἀφῆς τὸς δούλους, ἦλ-
 θεν εἰς τὴν οἰκίαν ὁ Ἰησοῦς ἢ προ-
 σήλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ,
 λέγοντες· Φεάσον ἡμῶν τὴν παρα-
 βολὴν τῶν ζιζανίων τῷ ἀγρῷ.

37 Ὁ δὲ ἀποκριθῆς, εἶπεν αὐ-
 τοῖς· Ὁ σπείρων τὸ καλὸν σπέρ-
 μα, ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου.

38 Ὁ δὲ ἄγρος, ἐστὶν, ὁ κόσμος·
 τὸ δὲ καλὸν σπέρμα, ἄγροι εἰσιν οἱ
 υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνια,
 εἰσιν οἱ υἱοὶ τοῦ πονηροῦ.

21 Et dicebat illis: Nunquid
 laccrna venit, ut sub modio ponatur,
 aut sub lecto? nonne ut
 supra candelabrum imponatur?

22 Non enim est aliquid absconditum,
 quod non manifestetur:
 nec factum est occultum,
 sed ut in palam veniat.

23 Si quis habet aures audire,
 audiat.

24 Aliam parabolam propo-

suit illis, dicens: Assintilatam est
 regnum celorum homini seminan-
 tanti pulchrum semen in agro
 suo.

25 In verò dormire homines,
 venit ejus inimicus, & seminavit
 zizania in medio tritici, & abiit.

26 Quum autem crevit herba,
 & fructum fecit, tunc apparuerunt
 & zizania?

27 Accedentes autem servi
 patris familias dixerunt ei: Domine,
 nonne pulchrum semen
 seminasti in tuo agro? Unde
 ergò habet zizania?

28 Ille verò ait illis: Inimicus
 homio hoc fecit. At servi dixerunt
 ei: Vis igitur abeuntes
 colligamus ea?

29 Ille verò ait: Non; ne
 forte colligentes zizania, eradicetis
 simul eis triticum.

30 Sinite crescere utraque usque
 ad messem: & in tempore
 messis dicam messoribus, Colligite
 primum zizania & alligate
 ea in fasciculos, ad comburendum
 ea: at triticum congregate
 in horreum meum.

36 Tunc dimittens turbas,
 venit in domum Iesus: & accesserunt
 ad eum discipuli ejus, dicentes:
 Explica nobis parabolam
 zizaniorum agri.

37 Ille verò respondens ait illis:
 Seminans pulchrum semen,
 est Filius hominis.

38 At ager est mundus. Verum
 pulchrum semen, hi sunt
 filii regni. At zizania, sunt filii
 mali.

21. Il leur disoit encore : Apporte-t-on une chandelle pour la mettre sous un boisseau, ou sous un lit? N'est ce pas pour la mettre sur un chandelier?

22. Car il n'y a rien de secret qui ne doive être manifesté, et il n'y a rien de caché qui ne doive venir en évidence.

23. Si quelqu'un a des oreilles pour entendre, qu'il entende.

24. Jésus leur proposa une autre similitude, en disant : Le Royaume des cieux est semblable à un homme qui avoit semé de bonne semence en son champ.

25. Mais pendant que les hommes dormoient, son ennemi vint, qui sema de l'yvraie parmi le blé, et s'en alla.

26. Et après que la semence eut poussé, et qu'elle eut produit du fruit, l'yvraie parut aussi.

27. Alors les serviteurs du père de famille lui vinrent dire : Seigneur, n'as-tu pas semé de bonne semence dans ton champ? D'où vient donc qu'il y a de l'yvraie?

28. Et il leur dit : C'est un ennemi qui a fait cela. Et les serviteurs lui répondirent : Veux-tu donc que nous allions la cueillir?

29. Et il leur dit : Non, de peur qu'il n'arrive qu'en cueillant l'y-

vraie vous n'arrachiez le froment en même tems.

30. Laissez-les croître tous deux ensemble, jusqu'à la moisson; et au tems de la moisson, je dirai aux moissonneurs : Cueillez premièrement l'yvraie, et liez-la en faisceaux pour la brûler, mais assemblez le froment dans mon grenier.

31. Alors Jésus ayant renvoyé le peuple, s'en alla à la maison, et ses Disciples étant venus vers lui, lui dirent : Explique-nous la similitude de l'yvraie du champ.

32. Il leur répondit et leur dit : Celui qui sème la bonne semence, c'est le Fils de l'homme.

33. Le champ, c'est le monde. La bonne semence, ce sont les enfans du Royaume. L'yvraie, ce sont les enfans du malin.

34. L'ennemi qui l'a semé, c'est le Diable. La moisson, c'est la fin du monde; et les moissonneurs, sont les Anges.

21 And he said unto them, Is a candle brought to be put under a bushel, or under a bed, and not to be set on a candlestick? Mt. 4.

22 For there is nothing hid which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

23 If any man have ears to hear, let him hear.

24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: Mt. 13

25 But, while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the household came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest, while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

32 He answered and said unto them, He that soweth the good seed is the Son of Man;

33 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

* 39 Ὁ δὲ ἐχθρὸς ὁ ὑπεύθυνος αὐτὰ, ἐστὶν ὁ διάβολος· ὁ δὲ θερισμὸς, ἡ ὑπεύθυνος τῶν αἰώνων ἐστὶν οἱ δὲ θερισταί, ἄγγελοι εἰσιν.

40 Ὡς περὶ ἐν τῇ συλλέξει τὰ ζιζάνια, ἢ πυρὶ κατακαίεται· οὕτως ἔσται ἐν τῇ συλλέξει τῶν αἰώνων ταῦτα.

41 Ἀποστέλει ὁ υἱὸς τῶν ἀγγέλων τὴν ἀγγελίαν αὐτῶν, ἢ συλλέξουσιν ἐκ τῆς βασιλείας αὐτῶν πάντα τὰ σκάνδαλα, ἢ τὴν πονηρίαν τὴν ἀνομίαν.

42 Καὶ βαλῶσιν αὐτοὺς εἰς τὴν κάμινον τῆς πυρὸς· ἐκεῖ ἔσται ὁ κλαυθμὸς ἢ ὁ βρυγμὸς τῶν ὀδόντων.

* 43 Τότε οἱ ἴδικοι ἢ ἐκλάμψουσιν· ἰσὺς ὁ ἢ ἡλιος, ἐν τῇ βασιλείᾳ τῆς πατρὸς αὐτῶν. Ὁ ἔχων ὅρα ἀκούει, ἀκούειτο.

44 Πάντα ὁμοία ἐστὶν ἡ βασιλεία τῶν ἁερῶν ἡσασαυῶν κενυμένη ἐν τῷ ἀγγέλι, ὃν ἐβλῶν ἀθεοπῶ· ἐκεῖσε, ἢ ἀπὸ τῆς χάριτος αὐτοῦ ὑπάγει, ἢ πάντα ὅσα ἔχει, πωλεῖ, ἢ ἀργάζει τὴν ἀγρὴν ἐκείνην.

45 Πάντα ὁμοία ἐστὶν ἡ βασιλεία τῶν ἁερῶν ἀνθρώπων ἐμπόρευ, ζητοῦν καλῶς μαργαρίτας.

46 Ὁς ἐβλῶν ἕνα πωλύτιμον μαργαρίταν, ἀπελθὼν, πωρεπεπώτα ὅσα ἔχει, ἢ ἤγρασεν αὐτὸν.

* 47 Ἦν δὲ ἡ βασιλεία ἐστὶν ἡ βασιλεία τῶν ἁερῶν ἢ σαρκῶν ἢ βληθῆσιν εἰς τὴν θάλασσαν, ἢ ἐκ παντὸς γένους ὑπεραγορῶν.

* 48 Ἦν, ἢ ὅτε ἐπληρώθη, ἢ ἀναβύβασαντες ἢ ἐπὶ τὸν ἢ αἰμαλὸν, ἢ καθίσαντες, ὑπεβύβαν τὰ καλά εἰς ἢ ἀγγέλους, τὰ δὲ ἢ ὑπεβύβαν ἐξ ἢ ἔβαλον.

49 Οὕτως ἔσται ἐν τῇ συλλέξει τῶν αἰώνων· ἐξελεῦσονται οἱ ἄγγελοι, ἢ ἀφορῶσι εὐς σωματὸς ἐκ μέσου τῶν δικαίων.

50 Καὶ βαλῶσιν αὐτοὺς εἰς τὴν κάμινον τῆς πυρὸς· ἐκεῖ ἔσται ὁ κλαυθμὸς ἢ ὁ βρυγμὸς τῶν ὀδόντων.

51 Λέγει αὐτοῖς ὁ Ἰησοῦς. Συνήκατε ταῦτα πάντα; Λέγουσιν αὐτῶν· Ναὶ Κύριε.

52 Ὁ δὲ εἶπεν αὐτοῖς· Διὰ τῶν πῶς γραμματέων· μαθητευθεὶς εἰς τὴν βασιλείαν τῶν ἁερῶν, ἢ μοις ἐστὶν ἀνθρώπων οὐκ ὁδοσπότης, ὅστις ἐκβάλλει ἐκ τῶν ἡσασαυῶν αὐτῶν καὶ ἢ παλαιά.

39 At inimicus feminans ea, est diabolus. At messis, consummatio seculi est. At messores, angeli sunt.

40 Sicut ergo colliguntur zizania, & igni comburantur: sic erit in consummatione seculi.

41 Mittet Filius hominis angelos suos, & colligent de regno ejus omnia scandala, & facientes iniquitatem:

42 Et mittent eos in caminum ignis, ibi erit fletus & fremitus dentium.

43 Tunc justi fulgebunt sicut Sol in regno Patris eorum. Habens aures audire, audiat.

44 Iterum simile est regnum caelorum thesauri absconditi in agro: quem inveniens homo abscondit, & pro gaudio illius vadit, & universa quae habet vendit, & emit agrum illum.

45 Iterum simile est regnum caelorum homini negotiatori, quarens ibi bonas margaritas:

46 Qui inveniens unam pretiosam margaritam, abiens vendidit omnia quae habuit, et emit eam.

47 Iterum simile est regnum caelorum saganæ jactæ in mare, & ex omni genere cogenti.

48 Quam, quam impleta esset, producentes super litus, & sedentes, collegerunt pulcra in receptacula, at vitiosa foras ejecerunt.

49 Sic erit in consummatione seculi: exhibent angeli, & segregabunt malos de medio iustorum:

50 Et projicient eos in caminum ignis: ibi erit fletus & fremitus dentium.

51 Dicit illis Jesus: Intellexistis hæc omnia? Dicunt ei, utique Domine.

52 Is autem dixit illis: Propter hoc omnis Scriba doctus in regnum caelorum, similis est homini patrifamilias, qui ejicit de thesauro suo nova & vetera.

39. L'ennemi qui Ta semée, c'est le Diable. La moisson, c'est la fin du monde; et les moissonneurs, sont les Anges.

40. Comme donc on amasse l'yvraie et qu'on la brûle dans le feu, il en sera de même à la fin du monde.

41. Le Fils de l'homme enverra ses Anges, qui ôteront de son Royaume tous les scandales, et ceux qui font l'iniquité.

42. Et ils les jeteront dans la fournaise ardente; c'est là qu'il y aura des pleurs et des grincemens de dents.

43. Alors les justes luiront comme le soleil, dans le Royaume de leur Père. Que celui qui a des oreilles pour ouïr, entende.

44. Le Royaume des cieus est encore semblable à un trésor caché dans un champ, qu'un homme a trouvé, et qu'il cache; et de la joie qu'il en a, il s'en va, et vend tout ce qu'il a, et achète ce champ-là.

45. Le Royaume des cieus est encore semblable à un marchand qui cherche de belles perles;

46. Et qui ayant trouvé une perle de grand prix, s'en va, et vend tout ce qu'il a, et l'achète.

47. Le Royaume des cieus est encore semblable à un filet, qui étant jeté dans la mer, ramasse toutes sortes de choses;

48. Quand il est rempli, les pêcheurs le tirent sur le rivage; et s'étant assis, ils mettent ce qu'il y a de bon à part dans leurs vaisseaux, et ils jettent ce qui ne vaut rien.

49. Il en sera de même à la fin du monde: Les Anges viendront, et sépareront les méchans du milieu des justes.

50. Et ils jeteront les méchans dans la fournaise ardente; c'est là qu'il y aura des pleurs et des grincemens de dents.

51. Et Jésus dit à ses Disciples

que tout Docteur qui est bien instruit dans ce qui regarde le Royaume des cieus, est semblable à un père de famille, qui tire de son trésor des choses nouvelles et des choses vieilles.

39 The enemy that sowed them is the devil; the harvest is the end of the world: and the reapers are the angels.

40 As, therefore, the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

44 Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found he hideth, and, for joy thereof, goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls:

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just.

50 And, shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

26 Καὶ ἔλεγεν· Οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, ὡς εἰάνθρωπος βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς.

* 27 Καὶ καθεύδῃ, ἢ ἐγειρῆσαι κλάρα ἢ ἡμέραν· ἢ ὁ ἴ σπόρον ἱ βλαστάνῃ, ἢ ἱ μικρύνῃαι, ὡς ἂν αὐθεν αὐτός.

* 28 ἱ Αὐτομάτῃ γὰρ ἡ γῆ ἱ καρποφορεῖ, ἠρώτον χόρσον, ἱ εἶτα ἱ σάχυν, εἶτα πλοῖον σίτον ἐν τῷ σάχυν.

29 Ὅταν δὲ παραδῶ ὁ καρπός, εὐθέως ἀποστέλλει τὸ θρέπαιον, ὅτι παρέρηκεν ὁ θέρματός.

30 Καὶ ἔλεγεν· Τίνι ὁμοιωσάμεν τὴν βασιλείαν τοῦ Θεοῦ; ἢ ἐν ποίᾳ παραβολῇ παραστήσωμεν αὐτήν;

31 Ὡς κόκκον σινάπεως, ὅς, ἔταν σπασῇ ἐπὶ τῆς γῆς, μικρότερος πάντων τῶν σπερμάτων ἐστὶ τῶν ἐπὶ τῆς γῆς.

32 Καὶ ἔταν σπασῇ, ἀναβαίνει, ἢ γίνεταί πάντων τῶν λαχάνων μέγιστος, ἢ ποιεῖ κλάδος μεγάλος, ὡς εἰ δυνατόν ὑπό τιν σκιάν αὐτῆ τὰ πτερινὰ τῶ ἀετῶν κάτασκηνῶν.

33 Καὶ ταύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον, καθὼς ἠδύνατο ἀκούειν.

34 Χωρὶς δὲ παραβολῆς ἂν ἐλάλει αὐτός· κατ' ἰδίαν δὲ τοῖς μαθηταῖς αὐτῶ ἐπέλυε πάντα.

57 Ἐγένετο δὲ πορευομένων αὐτῶν ἐν τῇ ὁδῷ, εἶπε τις πρὸς αὐτόν· Ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ, Κύριε.

* 58 Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς· Αἱ ἱ ἀλόγιστος ἱ φωλεῖς· ἐχυσί, ἢ τὰ ἱ πτερινὰ τῶ ἀετῶν ἱ καλασκηνώσεις· ὁ δὲ υἱός τῶ ἀνθρώπου ἂν ἔχει πῶ τὴν κεφαλὴν κλίση.

59 Εἶπε δὲ πρὸς ἕτερον· Ἀκολουθεῖ μοι. Ὁ δὲ εἶπε Κύριε, ἐπιτρέψου μοι ἀπελθεῖν πρῶτον θάλασαι τὸν πατέρα μου.

60 Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς· Ἄφες τὰς νεκρὰς θάλασαι τὰς ἑαυτῶν νεκρὰς· σὺ δὲ ἀπελθὼν διάγγρελλε τὴν βασιλείαν τοῦ Θεοῦ.

61 Εἶπε δὲ ἢ ἕτερος· Ἀκολουθήσω σοι, Κύριε· πρῶτον δὲ ἐπιτρέψου μοι ἀπυτάξασθαι τοῖς εἰς τὸν οἶκόν μου.

* 62 Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς· Οὐδεὶς ἱ ἐπιβαλὼν τὴν χεῖρα αὐτῶ ἐπ' ἱ ἀρόιστον, ἢ βλάπτον εἰς τὰ ὀπίσω, εὐθέως ἐστὶν εἰς τὴν βασιλείαν τοῦ Θεοῦ.

26 Et dicebat: Sic est regnum Dei: quemadmodum si homo jaciatur sementem in terram:

27 Et dormiat, & excitetur nocte & die: & semengerminet & augetur ut nascitur ille.

28 Spontanea enim terra fructum fert, primum herbam, deinde spicam, deinde plenum frumentum in spica.

29 Quum verò ediderit fractus, statim mittit facem, quoniam adest messis.

30 Et dicebat: Cui assimilabimus regnum Dei? aut in qua parabola comparabimus illud?

31 Sicut grano sinapis, quod, quum feminatum fuerit in terra, minus omnibus feminibus est quæ in terra:

32 Et quum feminatum fuerit, ascendit, & fit omnibus oleribus majus, & facit ramos magnos, ita ut possint sub umbra ejus volatilia cæli nidulari.

33 Et talibus parabolis multis loquebatur eis fermionem prout poterant audire.

34 Sine autem parabola non loquebatur eis: privatim autem discipulis suis solvebat omnia.

57 Factum est autem ambulantis illis in via, dixit quidam ad illum: Sequar te quocumque abieris, Domine.

58 Et dixit illi Jesus: Vulpes foveas habent, & volucres cæli nidos: verum filius hominis non habet ubi caput reclinet.

59 Ait autem ad alterum: Sequere me. Ille autem dixit: Domine, permittit mihi abeundi primum sepelire patrem meum.

60 Dixit autem ei Jesus: Sine mortuos sepelire suos mortuos: tu autem abiens annuncia regnum Dei.

61 Ait autem & alter: Sequar te, Domine: primum autem permittit mihi renuntiare his qui ad domum meam.

62 Ait autem ad illum Jesus: Nemo immittens manum suam ad aratrum, & respiciens in qua retro, aptus est ad regnum Dei.

26. Il dit encore : Il en est du Royaume de Dieu, comme si un

homme avoit jeté de la semence en terre ;

27. Soit qu'il dorme ou qu'il se lève, la nuit ou le jour, la semence germe et croît sans qu'il sache comment.

28. Car la terre produit d'elle-même, premièrement, l'herbe, ensuite l'épi, et puis le grain tout formé dans l'épi.

29. Et quand le fruit est dans sa maturité, on y met aussitôt la faucille, parce que la moisson est prête.

30. Il disoit encore : A quoi comparerons-nous le Royaume de Dieu, ou par quelle similitude le représenterons-nous ?

31. *Il en est comme du grain de moutarde, lequel, lorsqu'on le sème, est la plus petite de toutes les semences que l'on jette en terre.*

32. Mais après qu'on l'a semé, il monie et devient plus grand que tous les autres légumes, et pousse de grandes branches ; de sorte que les oiseaux du ciel peuvent demeurer sous son ombre.

33. Il leur annonçoit ainsi la parole par plusieurs similitudes de cette sorte, selon qu'ils étoient capables de l'entendre.

34. Et il ne leur parloit point sans similitudes ; mais lorsqu'il étoit en particulier, il expliquoit tout à ses Disciples.

35. Et comme ils étoient en chemin, un homme lui dit : Je te suivrai, Seigneur, par-tout où tu iras.

36. Mais Jésus lui répondit : Les renards ont des tanières, et les oiseaux du ciel ont des nids ; mais le Fils de l'homme n'a pas où reposer sa tête.

37. Il dit à un autre : Suis-moi. Et il lui répondit : Seigneur, permets que j'aie auparavant enseveli mon père.

38. Jésus lui dit : Laisse les morts ensevelir leurs morts ; mais toi, va et annonce le Règne de Dieu.

39. Un autre lui dit : Je te suivrai, Seigneur ; mais permets-moi de prendre auparavant congé de ceux qui sont dans ma maison.

40. Mais Jésus lui répondit : Celui qui met la main à la charrue, et regarde derrière lui, n'est point propre pour le Royaume de Dieu,

26 And he said, So is the kingdom of God, as if a man should cast seed into the ground ;

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself ; first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30 And he said, Whereunto shall we liken the kingdom of God ? or with what comparison shall we compare it ?

31 *It is like a grain of mustard-seed, which, when it is sown in the earth, is less than all the seeds that be in the earth :*

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches ; so that the fowls of the air may lodge under the shadow of it.

33 And with many such parables spake he the word unto them, as they were able to hear it.

34 But without a parable spake he not unto them : and when they were alone, he expounded all things to his disciples.

35 And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

36 And Jesus said unto him, Foxes have holes, and birds of the air have nests ; but the Son of Man hath not where to lay his head.

37 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

38 Jesus said unto him, Let the dead bury their dead : but go thou and preach the kingdom of God.

39 And another also said, Lord, I will follow thee : but let me first go bid them farewell, which are at home at my house.

40 And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God.

Mk. Δ

L. 9

27 Καὶ μετὰ ταῦτα ἐξῆλθε, ἡ ἰθαράσα τελευτῶν ἰσραὴλ Λευὴν καθήμενον ἐπὶ τὸ τελευτῶν, ἡ εἶπεν αὐτῷ· Ἀκολουθε μοι.

28 Καὶ καταλιπὼν πάντα, ἀναστὰς ἠκολούθησεν αὐτῷ.

29 Καὶ ἐποίησε δευτὴν μεγάλην ἡ Λευὴ αὐτῷ ἐν τῇ οἰκίᾳ αὐτῷ· ἡ

πολλοὶ τελευτῶν ἡ ἀμαρτωλοὶ συνανέκωντο τῷ Ἰησοῦ ἡ τοῖς μαθηταῖς αὐτῷ· ἦσαν γὰρ πολλοὶ, ἡ ἠκολούθησαν αὐτῷ.

16 Καὶ οἱ γραμματεῖς ἡ οἱ φαρισαῖοι ἰδόντες αὐτὸν ἐσθίοντα μετὰ τῶν τελωνῶν ἡ ἀμαρτωλῶν, ἐλεγον τοῖς μαθηταῖς αὐτῷ· Τί ἐστὶ μετὰ τῶν τελωνῶν ἡ ἀμαρτωλῶν ἐσθίει ἡ πίνει;

17 Καὶ ἀποκρίσας ὁ Ἰησοῦς, λέγει αὐτοῖς· Οὐ χρεῖον ἔχουσιν οἱ ἰσχυρότεροι λατρεῖν, ἀλλ' οἱ κατωτέρωτες· οὐκ ἔχουσιν καλεῖσθαι δικαίους, ἀλλὰ ἀμαρτωλοὺς εἰς μετανοίαν.

36 Ἐλεγεν δὲ ἡ παραβολὴν πρὸς αὐτούς· Ὅτι ὅστις ἐπιβλημά ἱματίου καινῷ ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μῆγε, ἡ τὸ καινὸν σχίζει, ἡ, τῷ παλαιῷ ἢ συμφραῖν· ἐπιβλημά τὸ ἀπὸ τοῦ καινοῦ.

37 Καὶ ὅστις βάλλει οἶνον νέον εἰς ἀσκὸς παλαιῶς· εἰ δὲ μῆγε, ἡ ῥήξει ὁ ἀσκὸς· τὰς ἀσκάς, ἡ αὐτὸς ἐκχυθήσεται, ἡ οἱ ἀσκοὶ ἀπολείπεται.

38 Ἀλλὰ οἶνον νέον εἰς ἀσκὸς καινὸς βλητέον· ἡ ἀμφοτέρωτεροι συντηρεῖται.

53 Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετῆρπεν ἐκεῖθεν.

54 Καὶ ἐλθὼν εἰς τὴν πατριὰ αὐτοῦ, ἐδίδασκεν αὐτούς ἐν τῇ συναγωγῇ αὐτῶν· ὥστε ἐκπλήττησθαι αὐτούς, ἡ λέγειν· Πόθεν ταῦτα ἡ σοφία αὐτῆ, ἡ αἱ δυνάμεις;

55 Οὐχ ὅτις ἐστὶν ὁ τοῦ τέκτονος υἱός; ἢ ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ, ἡ οἱ ἀδελφοὶ αὐτοῦ Ἰακώβος, ἡ Ἰωσήφ, ἡ Σίμων, ἡ Ἰούδας;

56 Καὶ αἱ ἀδελφαὶ αὐτοῦ ἢ ἡ πόθεν ἐστὶν ἡμᾶς οὕτως; ὡς οὖν ἐν

27 Et post hæc exiit, & confluxit publicanum nomine, levinum, sedentem ad telonium, & ait illi: Sequere me.

28 Et relinquens omnia, surgens sequutus est eum.

29 Et fecit convivium magnum levis ei in domo sua: &

multi publicani & peccatores simul discumbebant Jesu, & discipulis ejus: erant enim multi, & sequebantur eum.

16 Et Scribæ & Pharisei videntes eum edentem cum publicanis & peccatoribus, dicebant discipulis ejus: Quid, quod cum publicanis & peccatoribus manducat & bibit?

17 Et audiens Jesus, ait illis: Non usum habent valentes medico. sed mali habentes, non veni vocare justos, sed peccatores ad penitentiam.

36 Dicebat autem & similitudinem ad illos: Quia nemo adjectionem vestimenti novi ad-jicit ad vestimentum vetus: si vero non, & novum s. indit, & veteri non convenit commissura à novo.

37 Et nemo conficit vinum novum in utres veteres: si autem non, rumpet novum vinum utres, & ipsum effundetur, & utres peribunt.

38 Sed vinum novum in utres novos injiciendum, & utraque conservantur.

53 Et factum est, quum consummasset Jesus parabolâs istas, transit inde.

54 Et veniens in patriam suam docebat eos in synagoga eorum, ita ut obstupescerent ipsos, & dicere: Unde huic sapientia hæc, & efficacitates?

55 Nonne hic est fabri filius? Nonne mater ejus dicitur Maria, & fratres ejus Jacobus, & Iosus, & Simon, & Judas?

56 Et sorores ejus, nonne omnes apud nos sunt? unde ergo

27. Après cela il sortit, et il vit un péager nommé Lévi, assis au bureau des impôts, et il lui dit : Suis-moi.

28. Et lui, quittant tout, se leva et le suivit.

29. Et Lévi lui fit un grand festin dans sa maison, où il se trouva

plusieurs péagers et gens de mauvaise vie se mirent aussi à table avec Jésus et ses Disciples; car il y en avoit beaucoup qui l'avoient suivi.

16. Et les Scribes et les Phariséens, voyant qu'il mangeoit avec des péagers et des gens de mauvaise vie, disoient à ses Disciples: Pourquoi votre Maître mange-t-il et boit-il avec les péagers, et les gens de mauvaise vie?

17. Et Jésus ayant ouï cela, leur dit: Ce ne sont pas ceux qui sont en santé qui ont besoin de Médecin, mais ce sont ceux qui se portent mal: Je suis venu appeler à la repentance, non les justes, mais les pécheurs.

36. Il leur dit aussi une similitude: Personne ne met une pièce d'un habit neuf à un vieux habit, autrement ce qui est neuf déchireroit, et la pièce du drap

neuf ne convient point au vieux.

37. Personne aussi ne met le vin nouveau dans de vieux vaisseaux; autrement le vin nouveau romproit les vaisseaux, et se répandroit, et les vaisseaux seroient perdus.

38. Mais le vin nouveau doit être mis dans des vaisseaux neufs, et ainsi tous les deux se conservent.

53. Et il arriva que quand Jésus eut achevé ces similitudes, il se retira de ce lieu-là.

54. Et étant venu en sa patrie, il les enseignoit dans leur synagogue; de sorte qu'ils étoient étonnés; et qu'ils disoient: D'où viennent à cet homme cette sagesse et ces miracles?

55. N'est-ce pas le fils du charpentier? sa mère ne s'appelle-t-elle pas Marie, et ses frères, Jaques, Josès, Simon et Jude?

56. Et ses sœurs ne sont-elles pas toutes parmi nous? D'où lui

27. And after these things, he went forth, and saw a publican named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

28 And he left all, rose up, and followed him.

29 And Levi made him a great feast in his own house: and

many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

36 And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.

37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles, and both are preserved.

53 And it came to pass, that when Jesus had finished these parables, he departed thence.

54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?

55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Josès, and Simon, and Judas?

56 And his sisters, are they not all with us? Whence then hath

L. 5.

Mr. 2.

L. 5.

Mr. 13.

ἐν ταῦτα πάντα,
57 Καὶ ἐσκandalίζοντο ἐν αὐ-
τῷ. Ὁ δὲ ἰσχυρῶς εἶπεν αὐτοῖς.
Οὐκ ἔστι περιφάνης ἀτιμῶ, εἰ μὴ
ἐν τῇ κατασκευῇ αὐτῆ, ἢ ἐν τῇ οἰκίᾳ
αὐτῆ.

26 Ἰδὼν δὲ τὰς ὄχλους, ἰ-
σχυραχρήσθη πρὸς αὐτοὺς, ὅτι ἦσαν
ἐκκελυμένοι ἢ ἐρριμμένοι ὡσεὶ πρό-
βατα μὴ ἔχοντα ποιμένα.

7 Καὶ ἀποκαλιπταὶ τοὺς δο-
δεκά, ἢ ἡρέσαν αὐτοὺς ἀποκα-
λιπνὺς δύο δύο· ἢ

παράγγειλας αὐτοῖς,
λέγον· Εἰς ὄδον ἑστέ μὴ ἀπελευ-
θεῖ, ἢ εἰς πόλιν Σαμαρειτῶν μὴ
εἰσελθῆτε.

6 Πορεύσαθε δὲ μακκλον πρὸς τὰ
πρόβατα τὰ ἀποβάλλοντα οἴκου
Ἰσραὴλ.

9 Μὴ κτήσασθε χρυσόν, μηδὲ
ἄργυρον, μηδὲ χαλκὸν εἰς τὰς ζυ-
γὰς ὑμῶν.

* 10 Μὴ ἴ πήραν εἰς ὄδον, μηδὲ
δύο χιτῶνας, μηδὲ ὑποδήματα,
μηδὲ ζυγὸν· ἀξιῶ γὰρ ἢ ἐργά-
της τῆς τοφῆς αὐτοῦ ἔσθιν.

11 Εἰς ἐν δ' ἀν σάββον ἢ κτήνη
εἰσελθόντε, ἔξετάσατε τίς ἐν αὐτῷ
ἀξιῶς ἔστι· καλεῖ μείνατε ἕως ἀν
ἔξελθῆτε.

12 Εἰσερχόμενοι δὲ εἰς τὴν οἰ-
κίαν, ἀσπάσασθαι αὐτήν.

13 Καὶ εἰάν τις ἢ οἰκία ἀξία,
ἔλθῃτω ἢ εἰς τὴν ἕρην ἐπ' αὐτήν·
εἰάν δὲ μὴ ἢ ἀξία, ἢ εἰς τὴν ἕρην
πρὸς ὑμᾶς ἐπιτραφῆτω.

14 Καὶ ὅς εἰάν μὴ δέξῃται ὑμᾶς,
μηδὲ ἀκούσῃ τοῦ λόγου ὑμῶν,
ἔξερχόμενοι τῆς οἰκίας ἢ τῆς πό-
λεως ἐκείνης, ἐκτινάσατε τὸν πο-
νῆρον τῶν ποδῶν ὑμῶν.

15 Ἀμήν λέγω ὑμῶν, ὁποῦντι-
σεν ἔσται ἡν Σοδομοῦν ἢ Γομορρῶν
ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐ-
μείνῃ.

16 Ἰδὼν, ἐγὼ ἀποπέμψω ὑμᾶς
ὡς πρόβατα ἐν μέσῳ λύκων· ἴ-
τεθε αὖν φρονεῖτε ὡς οἱ ὄφεις, ἢ
ἀήμενοι ὡς αἱ περὶτραί.

17 Προσεύχεσθε δὲ ἀπὸ πάντων
ἀνομιῶν παραδόσασαι γὰρ ὑμᾶς
εἰς συνέδριον, ἢ ἐν ταῖς συναγωγαῖς
αὐτῶν μαρτυρήσασθαι ὑμᾶς.

huic illa omnia?
57 Et scandalizabantur in eo.
At Jesus dixit eis: non est Pro-
pheta inhonoratus, si non in pa-
tria sua, & in domo sua.

26 Videns autem turbas, mi-
seratus est de eis, quia erant vex-
ati, & disperfi sicut oves non
habentes pastorem.

7 Et advocat duodecim: &
comit eos singulos duos duos, &

denuncians eis, dicens. In civi-
tatem ne abieritis, & in civi-
tatem Samaritanorum ne intra-
veritis.

6 Ite autem magis ad oves
perditas domus Israel.

9 Ne possidetis aurum, neque ar-
gentum, nequeque in zonis
vestris:

10 Non peram in viam, neque
duas tunicas, neque calcemen-
ta, neque virgam: dignus enim
operarius alimentum suum est.

11 In quamcumque civitatem ci-
vitatem aut castrum intra-
veritis, interrogate quis in ea dignus
sit: & ibi manete donec exeat.

12 Intrautes autem in do-
mum, salutate eam.

13 Et si quidem fuerit domus
digna, ingrediatur pax vestra
super eam: si autem non fuerit
digna, pax vestra ad vos conver-
tatur.

14 Et qui non receperit vos
neque audierit sermones vestros,
exsentes domo vel civitate illa,
excutite pulverem pedum ves-
trorum.

15 Amen dico vobis, Tolerabi-
bilis erit terra Sodomorum &
Gomorrhæorum in die iudicii,
quam civitati illi.

16 Ecce ego mitto vos sicut o-
ves in medio luporum. Estote
ergo prudentes sicut serpentes,
& simplices sicut columbae.

17 Cavete autem ab hominibus.
Tradent enim vos in conspectum,
& in synagogis suis flagellabunt vos.

viennent donc toutes ces choses ?
57. De sorte qu'ils se scandalisoient de lui. Mais Jesus leur dit: Un Prophète n'est méprisé que dans son pays et dans sa maison.
58. Et il ne fit là que peu de miracles, à cause de leur incredulité.

36. Et voyant la multitude de peuple, il fut enu de compassion envers eux, de ce qu'ils étoient dispersés et errans, comme des brebis qui n'ont point de berger.

7. Alors il appela les douze, et il commença à les envoyer deux à deux

et il leur donna ses ordres, en disant: N'allez point vers les Gentils; et n'entrez dans aucune ville des Samaritains.

6. Mais allez plutôt aux brebis de la Maison d'Israël, qui sont perdues.

9. Ne prenez ni or, ni argent, ni monnaie dans vos ceintures;

10. Ni sac pour le voyage, ni deux habits, ni souliers, ni bâton; car l'ouvrier est digne de sa nourriture.

11. Et dans quelque ville ou dans quelque bourgade que vous entriez, informez-vous qui est digne de vous recevoir; et demeurez-y, jusqu'à ce que vous partiez de ce lieu-là.

12. Et quand vous entrerez dans quelque maison, saluez-la.

13. Et si la maison en est digne, que votre paix vienne sur elle; mais si elle n'en est pas digne, que votre paix retourne à vous.

14. Et par-tout où l'on ne vous recevra pas, et où l'on n'écouterà pas vos paroles, en sortant de cette maison ou de cette ville, secouez la poussière de vos pieds.

15. Je vous dis en vérité, que Sodome et Gomorrehe seront traitées moins rigoureusement au jour du Jugement, que cette ville-là.

16. Voici, je vous envoie comme des brebis au milieu des loups; soyez donc prudens comme des serpens, et simples comme des colombes.

17. Mais donnez-vous garde des hommes; car ils vous livreront aux Tribunaux, et ils vous feront fouetter dans les synagogues;

this man all these things?

57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

7 And he calleth unto him the twelve, and began to send them forth by two and two;

and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

6 But go rather to the lost sheep of the house of Israel.

9 Provide neither gold, nor silver, nor brass in your purses;

10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

11 And into whatsoever city or town ye shall enter, enquire who

in it is worthy; and there abide till ye go thence.

12 And when ye come into any house, salute it.

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house, or city, shake off the dust of your feet.

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrhah, in the day of judgment, than for that city.

16 Behold, I send you forth as sheep in the midst of wolves: be ye, therefore, wise as serpents, and harmless as doves.

17 But beware of men: for they will deliver you up to the councils, and they will scourge you

Mt. 13.

Mt. 9.

Mt. 6.

Mt. 10.

18 και επι ημερας δε ε βασιλεις αποστασε εναντι μου, εις ακρωτιον αυτοις η τοις εθνεσιν.

23 Οταν δε διακουσω υμεις εν τη πολει ταυτη, φειγεται εις τας αλλων.

26 Μη ουν φοβηθητε αυτους ουδεν γαρ εστι κικαλυμμενον, ο ουκ αποκαλυφθησεται, η κρυπτον, ο ου γνωσθησεται.

27 Ο λεγων υμιν εν τη σκοτια, εσπατε εν τω φωτι η ε εις το φως ακουετε, κηρυξατε επι των domon.

28 και μη φοβηθητε απο των αποκτεινουντων το σωμα, την δε ψυχην μη δυναμενων αποκτειναι. φοβηθητε δε μαλλον τον δυναμενον η ψυχην η σωμα απολεσαι εν γεηνη.

29 ουχι δυο πεσσοι ασταρου ειναι παλειται, η εν εξ αυτων ου πεσειται επι την γην, η αλευ του πατρος υμων;

30 υμων δε η αι τριχες της κεφαλης πασαι αριθμημεναι εισι.

31 Μη ουν φοβηθητε πολλων τροβου διαφειγεται υμεις.

12 και εξελθοντες εκουρουν, να μελιανοθωσιν.

30 και συναγομαι οι φαρισαιοι προς τον ιησουν, η απεργουσαν αυτον αναηλα, η εσα ισπανουσαν, η οσα εδιδουσαν.

Κεφ. ε. 7.

1 και περιπατει ο ιησους μετα ταυτα εν τη γαλιλαια. ο γαρ ηθελεν εν τη ιουδαϊα περιπατειν, οτι εζητων αυτον οι ιουδαιοι αποκτειναι.

Κεφ. ε. 7.

1 και συναγομαι προς αυτον οι φαρισαιοι, και τινες των γραμματων, ελθοντες απο ιερουσολυμων.

2 και ιδοντες τινας των μαθητων αυτου η κονας χειρι (του εστιν η ανηλοισ) ισθιωτικας αβυς, η κριμασαντο.

3 (Οι γαρ φαρισαιοι η παντες οι ιουδαιοι, ησαν μη η συνομη η νησανται τας χειρας ομη εβουσι, κρατυντες την παραδοσιν των προσηυτερον.

18 Et ad praesides autem & reges agemini propter me, in testificationem illis, & gentibus.

23 Quum autem insequentur vos in civitate ista, fugite in aliam.

26 Ne ergo timueritis eos. Nihil enim est occultum, quod non revelabitur, & abditum, quod non scietur.

27 Quod dico vobis in tenebris, dicite in lumine: & quod in aures audistis, praedicate super domos.

28 Et ne timeatis ab occidentibus corpus, ad animam non valentibus occidere: timeate autem magis potentem & animam & corpus perdere in gehenna.

29 Nonne duo passeret affe varentur? & unus ex illis non cadet super terram, sine Patre vestro.

30 Vestri autem & capilli capitis omnes numerati sunt.

31 Ne ergo timeatis: multis passeribus praestatis vos.

12 Et exeuntes praedicabant ut penitentent.

30 Et coguntur Apostoli ad Jesum, & renuntiaverunt eionia, & quanta egerant & quanta docuerant.

CAPUT VII.

1 ET ambulabat Jesus post haec in Galilee: non enim volebat in Judaea ambulare, quia quaerebant eum Judaei interficere.

CAPUT VII.

1 ET conveniunt ad eum Pharisei, & quidam Scribes venientes ab Hierosolymis.

2 Et videntes quosdam discipulorum ejus communibus manibus (hoc est, illotis) edentes panes, incusarunt.

3 Nam Pharisei & omnes Judaei, si non pugillarum laverint manus, non manducant, tenentes traditionem seniorum:

18. Et vous serez menés devant les Gouverneurs, et devant les Rois, à cause de moi, pour me rendre témoignage devant eux et devant les nations.

23. Or, quand ils vous persécuteront dans une ville, fuyez dans une autre :

26. Ne les craignez donc point ; car il n'y a rien de caché qui ne doive être découvert ; ni rien de secret qui ne doive être connu.

27. Ce que je vous dis dans les ténèbres, dites-le dans la lumière ; et ce que je vous dis à l'oreille, prêchez-le sur le haut des maisons.

28. Et ne craignez point ceux qui ôtent la vie du corps, et qui ne peuvent faire mourir l'âme ; mais craignez plutôt celui qui peut perdre et l'âme et le corps dans la géhenne.

29. Deux passereaux ne se vendent-ils pas une pite ? Et néanmoins il n'en tombera pas un seul à terre sans la permission de votre Père.

30. Les cheveux même de votre tête sont tous comptés.

31. Ne craignez donc rien ; vous valez mieux que beaucoup de passereaux.

12. Etant donc partis, ils prêchèrent qu'on s'amendât.

30. Et les Apôtres se rassemblèrent auprès de Jésus, et lui racontèrent tout ce qu'ils avoient fait, et tout ce qu'ils avoient enseigné.

APRÈS ces choses, Jésus se tenoit en Galilée ; car il ne vouloit pas demeurer dans la Judée, parce que les Juifs cherchoient à le faire mourir.

ALors des Pharisiens et quelques Scribes, qui étoient venus de Jérusalem, s'assemblèrent vers Jésus.

2. Et voyant que quelques-uns de ses Disciples prenoient leur repas avec des mains souillées, c'est-à-dire, qui n'avoient pas été lavées, ils les en blâmoient.

3. Car les Pharisiens et tous les Juifs ne mangent point sans se laver les mains jusqu'au coude, gardant en cela la tradition des anciens ;

in their synagogues :

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

23 But when they persecute you in this city, flee ye into another :

26 Fear them not, therefore : for there is nothing covered, that shall not be revealed ; and hid, that shall not be known.

27 What I tell you in darkness, that speak ye in light : and what ye hear in the ear, that preach ye upon the housetops.

28 And fear not them which kill the body, but are not able to kill the soul : but rather fear him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a farthing ? and one of them shall not fall on the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear ye not, therefore, ye are of more value than many spar-

12 And they went out, and preached that men should repent. Mr. 6.

30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

AFTER these things Jesus walked in Galilee : for he would not walk in Jewry, because the Jews sought to kill him. 5. 7.

THEN came together unto him, the Pharisees, and certain of the scribes, which came from Jerusalem. Mr. 7.

2 And when they saw some of his disciples eat bread with defiled (that is to say, with unwashen) hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.

4. Et lorsqu'ils reviennent des places publiques, ils ne mangent point non plus sans s'être lavés. Il y a aussi beaucoup d'autres choses qu'ils ont reçues pour les observer, comme de laver les coupes, les pots, les vaisseaux d'airain, et les lits.

5. Là-dessus les Pharisiens et les Scribes lui demandèrent : D'où vient que, tes Disciples ne suivent pas la tradition des anciens, et qu'ils prennent leur repas sans se laver les mains ?

14. Alors ayant appelé toute la multitude, il leur dit : Ecoutez-moi tous, et comprenez ceci :

15. Rien de ce qui est hors de l'homme, et qui entre dans lui, ne le peut souiller ; mais ce qui sort de lui, voilà ce qui souille l'homme.

16. Si quelqu'un a des oreilles pour entendre, qu'il entende.

17. Quand il fut entré dans la maison, après s'être retiré d'avec la multitude, ses Disciples l'interrogèrent sur cette parabole.

18. Et il leur dit : Êtes-vous aussi sans intelligence ? Ne comprenez-vous pas, que rien de ce qui entre de dehors dans l'homme ne le peut souiller ?

19. Parce que cela n'entre pas dans son cœur, mais qu'il va au ventre ; et qu'il sort aux lieux secrets, avec tout ce que les aliments ont d'impur ?

20. Il leur disoit donc : Ce qui sort de l'homme, c'est ce qui souille l'homme.

21. Car du dedans du cœur des hommes, sortent les mauvaises pensées, les adultères, les fornications, les meurtres.

22. Les larcins, les mauvais moyens, pour avoir le bien d'autrui, les méchancetés, la fraude, l'impudicité, l'œil envieux, la médisance, la fierté, la folie.

23. Tous ces vices sortent du dedans, et souillent l'homme.

24. Puis étant parti de là, il s'en alla aux frontières de Tyr et de Sidon ; et étant entré dans une maison, il ne vouloit pas que personne le sût ; mais il ne put être caché.

4 And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, and of brassen vessels, and tables.

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

14 And, when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand :

15 There is nothing from without a man, that entering into him can defile him : but the things which come out of him, those are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And, when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also ? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him ;

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats ?

20 And he said, That which cometh out of the man, that defileth the man.

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness :

23 All these evil things come from within, and defile the man.

24 And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it : but he could not be hid.

Κεφ. ιν'. 18.

1 **Ε**Ν εκείνη τῇ ὥρᾳ προσήλθοι
 εἰς μαθηταὶ τῷ Ἰησοῦ, λέ-

γοντες· Τίς ἄρα μείζων ἐστὶν ἐν
 τῇ βασιλείᾳ τῶν οὐρανῶν;

2 Καὶ προσκαλεσάμενος ὁ Ἰη-
 σοῦς παιδίον, ἐγίστην αὐτὸ ἐν μέσῳ
 αὐτῶν·

3 Καὶ εἶπεν· Ἀμὲν λέγω ὑμῖν,
 εἰάν τις γράψῃ, καὶ γένηθῃ ὡς τὰ
 παιδία, καὶ μὴ εἰσέλθῃ εἰς τὴν
 βασιλείαν τῶν οὐρανῶν.

4 Ὅστις ἂν ταπεινώσῃ ἑαυτὸν ὡς
 τὸ παιδίον τούτο, ἕτοίμος ἐστὶν ὁ μεί-
 ζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

7 Οἶαι τῷ κόσμῳ ἀπὸ τῶν
 σκανδάλων ἀνάγκη γάρ ἐστιν ἐλα-
 θεῖν τὰ σκάνδαλα· πλὴν καὶ τῶν
 ἀνθρώπων ἐκείνη, δι' ἃ τὸ σκάνδα-
 λον ἔρχεται.

8 Εἰ δὲ ἡ χεὶρ σου, ἢ ὁ πούς σου
 σκανδαλίζει σε, ἐκκοψον αὐτά, καὶ
 βάλε ἀπὸ σὲ· καλὸν σοι ἐστὶν εἰ-
 σελθεῖν εἰς τὴν ζωὴν χωρὶς, ἢ
 κολλῆσαι, ἢ δύο χεῖρας ἢ δύο πόδας
 ἔχοντα, βληθῆναι εἰς τὸ πῦρ τὸ
 αἰώνιον.

9 Καὶ εἰ ὁ ὀφθαλμός σου σκαν-
 δαλίζει σε, ἔξελε αὐτόν, καὶ βάλε
 ἀπὸ σὲ· καλὸν σοι ἐστὶ μονόφθαλ-
 μιον εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο
 ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν
 γέενναν τῶν πυρῶν.

11 Ἢ ὑμῖν δοκεῖ· εἰάν γένη-

ται τινὶ ἀνθρώπῳ ἑκατὸν ἀρθρά, καὶ
 ἢ πλανηθῇ ἐν ἓξ αὐτῶν· ἔτι ἀ-
 φείσει τὰ ἑνενηκονταεννέα, ἐπὶ τὰ
 ὄρη πορευθεὶς, ζητῆ τὸ πλανώ-
 μενον;

12 Καὶ εἰάν γένηται εὐρεῖν αὐτό,
 αὐτὸν λέγω ὑμῖν, ὅτι χαίρει ἐπὶ
 αὐτῷ μᾶλλον, ἢ ἐπὶ τοῖς ἑνενη-
 κονταεννέα, τοῖς μὴ πλανηθεῖ-
 τοις.

14 Οὕτως ἂν ἐστὶ θέλημα ἡμ-
 ῶν πατρὸς ὑμῶν, τῷ ἐν
 οὐρανῷ, ἵνα ἀπόβληται εἰς τὴν μι-
 κρὰν τούτων.

15 Ἐάν τις ἀμαρτήσῃ εἰς σὲ ὁ
 ἀδελφεός σου, ἴπαγε, καὶ ἐλεγξον
 αὐτὸν μεταξύ σου καὶ αὐτοῦ μόνου·
 εἰάν σου ακούσῃ, ἐκέρδησας τὸν ἀ-
 δελφόν σου.

CAPUT XVIIII.

1 **Ε**Ν illa hora accesserunt dis-
 cipuli Jesu; dicentes: Quis-

nam major est in regno celo-
 rum?

2 Et advocans Jesus puerulum,
 statuit eum in medio eorum.

3 Et dixit: Amen dico vobis,
 si non conversi fueritis, & effici-
 amini sicut pueruli, nequaquam
 intrabitis in regnum caelorum.

4 Quicumque ergo humilia-
 verit seipsum ut puerulus iste,
 hic est major in regno caelorum.

7 Vae mundo à scandalis:
 Necessè enim est venire scan-
 dala: verumtamen vae homini
 illi, per quem scandalum venit.

8 Si autem manus tua, vel
 pes tuus scandalizat te, abscinde
 ea, & jace abs te: pulchrum
 tibi est ingredi ad vitam claudum
 vel mancum, quam duas manus
 vel duos pedes habentem, jaci in
 ignem æternum.

9 Et si oculus tuus scandalizat
 te, erue eum, & jace abs te;
 pulchrum tibi est unoculum in
 vitam intrare, quam duos ocu-
 los habentem jaci in gehennam
 ignis.

11 Quid vobis videtur?

fuerint alicui homini centum
 oves, & erraverit una ex eis:
 nonne relinquens nonaginta no-
 vem, in montes vadens quaerit
 errantem?

13 Et si fiat invenire eam,
 amen dico vobis, quia gaudet
 super ea magis, quam super
 nonaginta novem non aberran-
 tibus.

14 Sic non est voluntas ante-
 Patrem vestrum qui in caelis
 ut pereat unus parvulorum ho-
 rum.

15 Si autem peccaverit in te
 frater tuus, vade, & corripi
 eum inter te & ipsum solum:
 Si te audierit, lucratus es fru-
 trem tuum.

EN cette même heure-là, les Disciples vinrent à Jésus, et lui dirent : Qui est le plus grand dans le Royaume des cieus ?

2. Et Jésus ayant fait venir un enfant, le mit au milieu d'eux,

3. Et dit : Je vous le dis en vérité, que si vous n'êtes changés, et si vous ne devenez comme des enfans, vous n'entrerez point dans le Royaume des cieus.

4. C'est pourquoi, quiconque s'humiliera soi-même, comme cet enfant, celui-là est le plus grand dans le Royaume des cieus.

7. Malheur au monde à cause des scandales ; car il est nécessaire qu'il arrive des scandales ; mais malheur à l'homme par qui le scandale arrive !

8. Que si ta main ou ton pied te fait tomber *dans le péché*, coupeles, et jette-les loin de toi ; car il vaut mieux que tu entres boiteux ou manchot dans la vie, que d'avoir deux pieds ou deux mains, et d'être jeté dans le feu éternel.

9. Et si ton oeil te fait tomber *dans le péché*, arrache-le, et jette-le loin de toi ; car il vaut mieux que tu entres dans la vie n'ayant qu'un oeil, que d'avoir deux yeux, et d'être jeté dans la géhenne du feu.

12. Que vous en semble ? Si un homme a cent brebis, et qu'il y en ait une égarée, ne laisse-t-il pas les quatre-vingt-dix-neuf, pour s'en aller par les montagnes chercher celle qui s'est égarée ?

13. Et s'il arrive qu'il la trouve, je vous dis en vérité, qu'il en a plus de joie, que des quatre-vingt-dix-neuf qui ne sont point égarées.

14. Ainsi la volonté de votre Père qui est aux cieus, n'est pas qu'aucun de ces petits périsse.

15. Si ton frère a péché contre toi, va, et reprends-le entre toi et lui seul ; s'il t'écoute, tu auras gagné ton frère.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven ?

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven.

7 Woe unto the world because of offences ! for it must needs be that offences come ; but woe to that man by whom the offence cometh !

8 Wherefore, if thy hand or thy foot offend thee, cut them off, and cast them from thee : it is better for thee to enter into life halt or maimed, rather than having two hands, or two feet, to be cast into everlasting fire

9 And if thine eye offend thee, pluck it out, and cast it from thee : it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire.

12 How think ye ? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray ?

13 And if so be that he find it, verily I say unto you, He rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

15 Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone : if he shall hear thee,

16 Ἐάν δὲ μὴ ἀκούσῃ, παραλαβὴ μετὰ σὺ ἔτι ἓνα ἢ δύο· ἵνα ἐπὶ τῷ μαρτυροῦν ἢ τρεῖς ἄνθρωποι ᾖ ἵμα.

* 17 Ἐάν δὲ παρακούσῃ αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ· ἵαν δὲ ἢ τῆς ἑκκλησίας ἢ παρακούσῃ, ἔγω σοι ὡσπερ ὁ ἐθνικός ἢ ὁ τελώνης.

21 Τότε προσελθὼν αὐτῷ ὁ Πέτρος, εἶπε· Κύριε, πωσάκις ἀμαρτήσῃ εἰς ἐμέ ὁ ἀδελφός μου ἢ ἀφ' ἑσῶ αὐτῷ; ἕως ἑπτάκις;

* 22 Ἀγρεῖ αὐτῷ ὁ Ἰησοῦς· Οὐ λέγω σοι, ἕως ἑπτάκις, ἀλλ' ἕως ἑξήκοντάκις ἑπτὰ.

23 Διὰ τῆτο ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἰθὺλῃσε συναῖραι λόγον μετὰ τῶν δούλων αὐτοῦ.

* 24 Ἐξαιμένῳ δὲ αὐτῷ ἢ συναῖρειν, προσήρχθη αὐτῷ εἰς ἑφελήτης ἑ μύριον ἢ τάλάντων.

25 Μὴ ἔχοντα δὲ αὐτῷ ἀποδοῦναι, ἐκέλευσεν αὐτὸν ὁ κύριος αὐτῷ παραθῆναι, ἢ τὴν γυναῖκα αὐτοῦ, ἢ τὰ τέκνα, ἢ πάντα ὅσα εἶχε, ἢ ἀποδοθῆναι.

26 Πιστῶν ὄν ὁ δούλος προσέκυβει αὐτῷ, λέγων· Κύριε, μακροθύμουσον ἐπ' ἐμοῦ, ἢ πάντα σοι ἀποδώσω.

* 27 Σπλαγχνισθεὶς δὲ ὁ κύριος τῷ δούλῳ ἐκέλευ· ἀπέλυσεν αὐτὸν, ἢ τὸ ἴδιον ἀφῆκεν αὐτῷ.

28 Ἐξελθὼν δὲ ὁ δούλος ἐκεῖθεν, εἶρεν ἓνα τῶν συνδούλων αὐτοῦ, εἰς ὃν ὤφειλεν αὐτῷ ἑκατὸν δραχμῶν, ἢ κρατῆσας αὐτὸν ἐπιγὰς, λέγων· Ἀπίθου μοι, ἢ τι ὀφείλεις.

29 Πιστῶν ὄν ὁ σύνδουλος αὐτῷ εἰς τὰς πόδας αὐτοῦ, παρεκάλει αὐτὸν, λέγων· Μακροθύμουσον ἐπ' ἐμοῦ, ἢ πάντα ἀποδώσω σοι.

30 Ὁ δὲ ἔκλυεν· ἀλλ' ἀπελθὼν, ἔβαλεν αὐτὸν εἰς φυλάκιον, ἕως ἢ ἀποδώ τὸ ὀφειλόμενον.

16 Si autem non audierit, assume cum te adhuc unum vel duos: ut in ore duorum testimonium vel trium stet omne verbum.

17 Si autem neglexerit eos, dic ecclesie: si autem & ecclesiam neglexerit, sit tibi sicut ethnicus & publicanus.

21 Tunc accedens ad eum Petrus, dixit: Domine, quoties peccabit in me frater meus, & dimittam ei? usque septies?

22 Dicit illi Iesus: Non dico tibi, usque septies, sed usque septuagies septem.

23 Propter hoc assimilatum est regnum cælorum homini regi, qui voluit conferre rationem cum servis suis.

24 Incipiente verd ipso conferre, obatus est ei unus debitor decies mille talentorum.

25 Non habente autem illo reddere, iussit eum dominus ejus venundari, & uxorem ejus, & filios, & omnia quæ habebat, & reddi.

26 Procidens autem servus adorabat eum, dicens: Domine, longanimitis esto erga me, & omnia tibi reddam.

27 Commotus visceribus autem dominus servi illius, absolvit eum, & mutuum dimisit ei.

28 Egrediens autem servus ille, invenit unum conservorum suorum, qui debebat ei centum denarios: & apprehendens eum suffocabat, dicens: Redde mihi quod debes.

29 Procidens ergo conservus ejus ad pedes ejus, rogabat eum, dicens: Longanimitis esto in me, & omnia reddam tibi.

30 Ille autem noluit: sed abiens conjecit eum in custodiam, donec redderet debitum.

f 10. Mais s'il ne l'écoute pas, prends avec toi encore une ou deux personnes, afin que tout soit confirmé sur la parole de deux ou de trois témoins.

17. Que s'il ne daigne pas les écouter, dis-le à l'Eglise; et s'il ne daigne pas écouter l'Eglise, regarde-le comme un païen et un péager.

21. Alors Pierre s'étant approché, lui dit: Seigneur, combien de fois pardonnerai-je à mon frère, lorsqu'il m'aura offensé jusques à sept fois?

22. Jésus lui répondit: Je ne te dis pas jusques à sept fois, mais jusques à septante fois sept fois.

23. C'est pourquoi le Royaume des cieux est comparé à un Roi, qui voulut faire compte avec ses serviteurs.

24. Quand il eut commencé à compter, on lui en présenta un qui devoit dix mille talents;

25. Et parce qu'il n'avoit pas de quoi payer, son Maître commanda qu'il fût vendu, lui, sa femme et ses enfans, et tout ce qu'il avoit, afin que la dette fût payée.

26. Et ce serviteur se jetant à terre, le supplioit, en lui disant: Seigneur, aie patience envers moi, et je te paierai tout.

27. Alors le Maître de ce serviteur, ému de compassion, le laissa aller, et lui quitta la dette.

28. Mais ce serviteur étant sorti, rencontra un de ses compagnons de service qui lui devoit cent deniers; et l'ayant saisi, il l'étrangloit, en lui disant: Paie-moi ce que tu me dois.

29. Et son compagnon de service se jetant à ses pieds, le supplioit, en lui disant: Aie patience envers moi, et je te paierai tout.

30. Mais il n'en voulut rien faire, et s'en étant allé, il le fit mettre en prison, jusqu'à ce qu'il eût payé la dette.

thou hast gained thy brother.

16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.

23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant, therefore fell down, and worshipped him, saying, lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

M. 18

* 31 Ἰδόντες δὲ αἱ ἰσχυραὶ αὐτῶν τὰ γυναικία, ἐλυπήθησαν σφόδρα· ἔκλυθόντες τὸ βλασφημεῖν καὶ τὸ κρεῖον αὐτῶν πάντα τὰ γυναικία.

32 Τότε προσελθὼν αὐτῶν ὁ κύριος· λέγων· ἰδοὺ ἔδωκεν ὑμεῖς ἀφ' ἑαυτῶν τὸν ἄδικον ἰκάνον ἀφ' ἑαυτῶν σοὶ, καὶ παρεκάλεσάς με.

33 Οὐκ οἶδμι καὶ σὲ ἰδέσθαι τὸν κριτῆν σου, ὡς ἔγωγε σὲ ἠένησα.

* 34 Καὶ ἰργισθεὶς ὁ κύριος αὐτῶν· παραδίδωκεν αὐτὸν τοῖς βασανισταῖς, ἕως ἃ ἀποδώ πᾶν τὸ ἐπισημασμένον αὐτῷ.

35 Οὕτω ἔειπαθῆς μοι ἰσχυραῖ· ποιοῦντες ὑμῖν, ἕαν μὴ ἀφήτε ἑκαστὸν τῶ ἀδελφοῦ αὐτῶ ἀπὸ τῶν καρδιῶν ὑμῶν τὰ ψαλαπτάματα αὐτῶν. 19. † 5.

Κεφ. 10.

1 Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ κύριος ἕ ἑπίτροπος ἐδομηκῆναι, ἕ ἄπιστευεν αὐτὸς ἀπὸ δύο πνευμάτων αὐτῶ, εἰς ψάσαν ὄψιν ἕ τόπον ἕ ἡμελλεν αὐτὸς ἐρχέσθαι.

2 Ἐλεγειν ἕν πνεῦμα αὐταῖς· Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἰργασαὶ ὀλίγοι· δεήθητε ἕν τῷ κυρίῳ τῷ θερισμῷ, ὅπως ἐκβάλλῃ ἰργάτας εἰς τὸν θερισμὸν αὐτῶ.

* 3 Ἐπάγει· ἰδοὺ, ἔγωγε ἀποστέλλω ὑμᾶς ὡς τὸ ἀρας ἐν τῷ μέσῳ τῶ λύκων.

4 Μὴ βασάζετε βαλάντιον, μὴ σφήναι, μὴδὲ ἰσοδικαῖα· ἕ μηδένα κατὰ τὴν ὁδὸν ἀσπασθεῖς.

5 Εἰς ἕν δ' ἀν οἰκίαν εἰσέλθησθε, πρῶτον λέγετε· Εἰρήνη τῷ οἴκῳ τούτῳ.

6 Καὶ εἰ μὴ ἔκει ὁ υἱὸς εἰρήνης, ἐκπαταύσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μήτε, ἐπ' ὑμᾶς ἀνακάμψει.

7 Ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθίετε ἕ ἕπιπίνετε τὰ ψαρ' αὐτῶν· ἀλλ' ἕ γὰρ ὁ ἰργάτης τοῦ μισθοῦ αὐτῶ ἐστίν· μὴ μετακινήσῃτε ἐξ οἰκίας εἰς οἰκίαν.

8 Καὶ εἰς ἕν δ' ἀν πόλιν εἰσέλθησθε, ἕ δέχθητε ὑμᾶς, ἐσθίετε τὰ παρατίθεμενα ὑμῖν.

31 Videntes autem confervi ejus facta, contristati sunt valde: & venientes declaraverunt domino suo omnia facta.

32 Tunc advocans illum dominus suus dicit illi: Serve nequam, omne debitum illud dimisi tibi, quoniam advocasti me.

33 Nanne oportuit & te misereri confervi tui, sicut & ego tui misertus sum?

34 Et iratus dominus ejus tradidit eum tortoribus, quoad usque redderet univserum debitum ei.

35 Sic & Pater meus celestis faciet vobis, si non remiseritis unusquisque fratri suo de cordibus vestris lapsus eorum.

C A P U T X.

1 POST autem hæc designavit Dominus & alios septuaginta, & misit illos per binos ante faciem suam, in omnem civitatem & locum quib futurus erat ipse venire.

2 Dicebat igitur ad illos: Ipsa quidem messis multa, at operarii pauci: rogate ergo dominum messis, ut emittat operarios in messem suam.

3 Ite, ecce ego mitto vos sicut agnos in medio luporum.

4 Ne portate marsupium, non peram, neque calceamenta: & neminem per viam salutaveritis.

5 In quamcumque domum intraveritis, primum dicite: Pax domui huic.

6 Et si quidem fuerit ibi filius pacis, requiescet super illud pax vestra: si vero non, ad vos revertetur.

7 In eadem autem domo manete, edentes & bibentes quæ apud illos: dignus enim operarius mercede sua est, ne transite de domo in domum.

8 Et in quamcumque civitatem intraveritis, & hospiterint vos, manducate appropositis vobis.

31. Ses autres compagnons de service voyant ce qui s'étoit passé, en furent fort indignés, et ils vinrent rapporter à leur Maître tout ce qui étoit arrivé.

32. Alors son Maître le fit venir, et lui dit : Méchant serviteur, je t'avois quitté toute cette dette, parce que tu m'en avois prié ;

33. Ne te falloit-il pas aussi avoir pitié de ton compagnon de service, comme j'avois eu pitié de toi ?

34. Et son Maître étant irrité, le livra aux sergens, jusqu'à ce qu'il lui eût payé tout ce qu'il lui devoit.

35. C'est ainsi que vous fera mon Père céleste, si vous ne pardonnez pas chacun de vous, de tout son cœur, à son frère ses fautes.

APRÈS cela, le Seigneur établit encore soixante et dix autres *Disciples* ; et il les envoya deux à deux devant lui, dans toutes les villes et dans tous les lieux où lui-même devoit aller.

2. Et il leur disoit : La moisson est grande, mais *il y a peu d'ouvriers* ; priez donc le Maître de la moisson d'envoyer des ouvriers dans sa moisson.

3. Allez, je vous envoie comme des agneaux au milieu des loups.

4. Ne portez ni bourse, ni sac, ni souliers ; et ne saluez personne en chemin.

5. Et dans quelque maison que vous entriez, dites en entrant : La paix soit sur cette maison.

6. S'il y a là quelque enfant de paix ; votre paix reposera sur lui ; sinon elle retournera à vous.

7. Et demeurcz dans cette maison-là, mangeant et buvant de ce qu'on vous donnera, car l'ouvrier est digne de son salaire. Ne passez point d'une maison à une autre.

8. De même, dans quelque ville que vous entriez, si on vous y reçoit, mangez de ce qu'on vous présentera.

31 So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Mt. 12.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant ! I forgave thee all that debt, because thou desiredst me :

33 Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee ?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

AFTER these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. L. 10.

2 Therefore said he unto them, The harvest truly is great, but the labourers are few : pray ye therefore the lord of the harvest, that he would send forth labourers into his harvest.

3 Go your ways : behold, I send you forth as lambs among wolves.

4 Carry neither purse, nor scrip, nor shoes : and salute no man by the way.

5 And into whatsoever house ye enter, first say, Peace be to this house.

6 And if the Son of Peace be there, your peace shall rest upon it : if not, it shall turn to you again.

7 And in the same house remain, eating and drinking such things as they give : for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you ;

10 Εἰς ἣν δ' ἂν πόλιν εἰσέλθη-
σθε, ἢ μὴ δέχουσαι ὑμᾶς, ἐξελ-
θόντες εἰς τὰς γειτονίας αὐτῆς,
εἰσαίτε.

* 11 Καὶ τὸν † κωνίαζον τὸν
† κολληθέβα ἡμῶν ἐκ τῆς πόλεως
ἡμῶν, † ἀπομαρτυρήσθε ὑμῶν
πλὴν ταύτης γινώσκετε, ὅτι ἤρξαν
ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ.

· Τὸ Λέγω δὲ ὑμῶν, ὅτι Σαδδουκαῖοι
ἐν τῇ ἡμερᾷ ἐκείνῃ ἀνεκώτερον
ἔσται, ἢ τῆ πόλεως ἐσίν.

* 2 Ἦν δὲ ἐγγυς ἡ ἐορτὴ τῶν
Ἰουδαίων, ἢ † σκηνοπηγία.

3 Ἐἶπον ἦν πρὸς αὐτὸν οἱ ἀ-
δελφοὶ αὐτοῦ· Μετὰθεοῦ ἐνέβουθεν, ἢ
ὑπάγε εἰς τὴν Ἰουδαίαν, ἵνα ἢ οἱ
μαθηταὶ σου παραβῶσι τὰ ἔργα
σου ἀποιεῖς·

4 Οὐδεὶς γὰρ ἐν κρυπτῷ τι
ποιεῖ, ἢ ἤσκει αὐτὸς ἐν παρήρσις
εἶναι. εἰ φανερῶς ποιεῖς, φανερώ-
σονται σε αὐτῶν τῷ κόσμῳ.

5 Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτῷ
ἐπίκειον εἰς αὐτόν.

6 Λέγει ἦν αὐτοῖς ὁ Ἰησοῦς·
Ὁ καιρὸς, ὁ ἔμελλεν ἔσθαι παρῆς ἔστι·
ὁ δὲ καιρὸς ὁ ἔμελλεν εἶναι πάντοτε
ἔστιν ἔτοιμος·

7 Οὐ δύναται ὁ κόσμος μισεῖν
ὑμᾶς ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ
μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα
αὐτοῦ ποιεῖ ἔστιν.

8 Ὑμεῖς ἀσκέετε εἰς τὴν ἐορ-
τὴν ταύτην· ἐγὼ ἔγω ἀναβαίνω
εἰς τὴν ἐορτὴν ταύτην, ὅτι ὁ καιρὸς
ὁ ἔμελλεν ἔσθαι πεπληρώσεται.

9 Ταῦτα δὲ εἶπον αὐτοῖς, ἔ-
μελλεν ἐν τῇ Γαλιλαίᾳ.

10 Ὡς δὲ ἀπέβησαν οἱ ἀδελφοὶ
αὐτοῦ, τότε ἢ αὐτὸς ἀπέβη εἰς τὴν
ἐορτὴν, ἢ φανερῶς, ἀλλ' ὡς ἐν
κρυπτῷ.

11 Οἱ ἦν Ἰουδαῖοι ἐζήτησαν αὐ-
τὸν ἐν τῇ ἐορτῇ, ἢ ἔλεγον· Πῶς ἐστὶν
ἐκεῖνος;

12 Καὶ γογγυσμὸς πολλὸς περὶ
αὐτοῦ ἦν ἐν τοῖς ὄχλοις. ὁ μὲν
ἔλεγον, ὅτι ἀγαθὸς ἐστίν. ἄλλοι
δὲ ἔλεγον, Οὐ· ἀλλὰ πωλὰ τὸν
ἔχλον.

13 Οὐδεὶς μὲντοι παρήρσις ἐ-
λάλει περὶ αὐτοῦ, διὰ τὸν φόβον
τῶν Ἰουδαίων.

* 14 Ἦδη δὲ τῆς † ἐορτῆς † με-
σέως, ἀπέβη ὁ Ἰησοῦς εἰς τὸ ἱε-
ρόν, ἢ † ἐδίδασκεν.

15 Καὶ ἐθαύμαζον οἱ Ἰουδαῖοι,
λέγοντες· Πῶς οἶσθι γράμματα
εἶπε, μὴ μεμαθηκώς;

16 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς

10 In quantumque autem
civitatem intraveritis, & non
susceperint vos, exeuntes in
plateas eius, dicite:

11 Etiam pulverem adhaeren-
tem nobis de civitate vestra,
abtergiemus vobis: tamen hoc
scitote, quia appropinquavit su-
per vos regnum Dei.

12 Dico autem vobis, quia
Sodomas in die illa remissius
erit, quam civitati illi.

2 Erat autem prope festum
Judæorum, Scenopœgia,

3 Dixerunt igitur ad eum
fratres ejus: Transi hinc, &
vade in Judæam, ut & discipu-
li tui videant opera tua quæ
facis.

4 Nemo quippe in occulto
quid facit, & quærit ipse in ma-
nifesto esse. si hæc facis, mani-
festa te ipsum mundo.

5 Neque enim fratres eju^s
credebant in eum.

6 Dicit ergo eis Jesus: Tem-
pus meum nondum adest: at
tempus vestrum semper est pa-
ratum.

7 Non potest mundus odisse
vos, me autem odit, quia ego
testor de illo, quia opera ejus
mala sunt.

8 Vos ascendite ad festum.
hoc: ego nondum ascendo ad
festum istud, quia tempus me-
um nondum impletum est.

9 Hæc autem dicens eis, man-
sit in Galilæa.

10 Ut autem ascenderunt fra-
tres ejus, tunc & ipse ascendit
ad festum, non manifestè, sed
quasi in occulto.

11 Ipsi ergo Judæi quærebant
eum in festo, & dicebant: Ubi
est ille?

12 Et murmur multum de eo
erat in turbis. hi quidem dice-
bant, Quia bonus est. alii dice-
bant, Non: sed seducit turbam.

13 Nemo tamen palam Io-
quebatur de illo, propter metum
Judæorum.

14 Jam autem festo median-
te, ascendit Jesus in templum,
& docebat.

15 Et mirabantur Judæi, di-
centes: Quomodo hic literas
scit, non doctus?

16 Respondit ergo eis Jesus.

10. Mais dans quelque ville que vous entriez, si on ne vous y re-
çoit pas, sortez dans les rues, et
dites :

11. Nous secouons contre vous
la poussière qui s'est attachée à
nous dans votre ville ; sachez
pourtant que le Règne de Dieu
s'est approché de vous.

12. Je vous dis qu'en ce jour-là
ceux de Sodome seront traités
moins rigoureusement que cette
ville-là.

2. Or, la fête des Juifs, *appel-
lée* des Tabernacles, approchoit.

3. Et ses frères lui dirent : Pars
d'ici, et t'en va en Judée, afin
que tes Disciples voient aussi les
œuvres que tu fais.

4. Car personne ne fait rien en
cachette, quand il veut agir fran-
chement. Puisque tu lais ces
choses, montre-toi toi-même au
monde.

5. Car ses frères même ne croyoient
pas en lui.

6. Jésus leur dit : Mon tems
n'est pas encore venu ; mais le
tems est toujours propre pour
vous.

7. Le monde ne vous peut haïr ;
mais il me haït, parce que je
rends ce témoignage contre lui,
que ses œuvres sont mauvaises.

8. Pour vous, montez à cette
fête : Pour moi, je n'y monte pas
encore, parce que mon tems n'est
pas encore venu.

9. Et leur ayant dit cela, il de-
meura en Galilée.

10. Mais lorsque ses frères furent
partis, il monta aussi à la fête,
non pas publiquement, mais
comme en cachette.

11. Les Juifs donc le cherchoient
pendant la fête, et disoient : Où
est-il ?

12. Et on tenoit plusieurs dis-
cours de lui parmi le peuple.
Les uns disoient : C'est un homme
de bien ; et les autres disoient :
Non, mais il séduit le peuple.

13. Toutefois personne ne par-
loit librement de lui, à cause de
la crainte qu'on avoit des Juifs.

14. Comme on étoit déjà au mi-
lieu de la fête, Jésus monta au
Temple, et il y enseignoit.

15. Et les Juifs étoient étonnés,
et disoient : Comment cet homme
sait-il les Ecritures, ne les ayant
point apprises ?

16. Jésus leur répondit :

10 But into whatsoever city ye
enter, and they receive you not,
go your ways out into the streets
of the same, and say,

11 Even the very dust of your
city, which cleaveth on us, we do
wipe off against you : notwith-
standing, be ye sure of this, that
the kingdom of God is come nigh
unto you.

12 But I say unto you, That it
shall be more tolerable in that
day for Sodom, than for that city.

2 Now the Jews' feast of taber-
nacles was at hand.

3 His brethren, therefore, said
unto him, Depart hence, and go
into Judea, that thy disciples also
may see the works that thou doest.

4 For there is no man that doeth
any thing in secret, and he him-
self seeketh to be known openly.

If thou do these things, shew thy-
self to the world.

5 For neither did his brethren
believe in him.

6 Then Jesus said unto them,
My time is not yet come : but
your time is alway ready.

7 The world cannot hate you : but
me it hateth, because I testify of
it, that the works thereof are evil.

8 Go ye up unto this feast : I go
not up yet unto this feast ; for my
time is not yet full come.

9 When he had said these words
unto them, he abode still in Galilee.

10 But when his brethren were
gone up, then went he also up un-
to the feast, not openly, but as it
were in secret.

11 Then the Jews sought him at
the feast, and said, Where is he ?

12 And there was much mur-
muring among the people con-
cerning him : for some said, He
is a good man : others said, Nay ;
but he deceiveth the people.

13 Howbeit no man spake open-
ly of him for fear of the Jews.

14 Now, about the midst of the
feast, Jesus went up into the tem-
ple, and taught.

15 And the Jews marvelled, say-
ing, How knoweth this man let-
ters, having never learned ?

16 Jesus answered them, and
said,

19 Οὐ Μωσῆς δέδωκεν ἡμῖν τὸν νόμον· ἢ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον· τί με ζητεῖτε ἀποκτείνειν;

20 Ἀπεκρίθη ὁ ὄχλος· ἢ εἶπε· Δαίμονιον ἔχεις· τίς σε ζητεῖ ἀποκτείνειν;

21 Ἀπεκρίθη ὁ Ἰησοῦς· ἢ εἶπεν αὐτοῖς· Ἐν ἔργον ἐποίησα, ἢ πάντες θαυμάζετε.

22 Διὰ τοῦτο Μωσῆς δέδωκεν ἡμῖν τὴν περιτομὴν, (οὐχ ὅτι ἐκ τοῦ Μωσέως ἐστὶν ἀλλ' ἐκ τῶν πατέρων) ἢ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον.

* 23 Εἰ περιτομὴ λαμβάνεται ἄνθρωπος ἐν σαββάτῳ, ἵνα μὴ λαβῆ ὁ νόμος Μωσέως, ἡμεῖς ἄχαλατοι, ἐπὶ ὅλον ἄνθρωπον ὑγιὲς ἐποίησα ἐν σαββάτῳ;

24 Μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε.

25 Ἐλεγον οὖν τινες ἐκ τῶν ἱεροσολυμίτων· Οὐχ οὐτός ἐστιν, ὃν ζητοῦντες ἀποκτείναι;

26 Καὶ ἰδοὺ, παρήρθη λαλεῖν, ἢ οὐδὲν αὐτῷ λέγουσι· μήπως ἀληθῶς ἔγνωσαν οἱ ἀρχιερεῖς ὅτι οὗτός ἐστιν ἀληθῶς ὁ Χριστός;

31 Ἦκουσαν οἱ φαρισαῖοι τοῦ ὄχλου γογγυζῶντες περὶ αὐτοῦ ταῦτα· ἢ ἀπέστειλαν οἱ φαρισαῖοι ἢ οἱ ἀρχιερεῖς ὑπηρέτας, ἵνα πιάνουσιν αὐτόν.

43 Σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο δι' αὐτόν.

44 Τινὲς δὲ ὄβελον ἐξ αὐτῶν πιάνειν αὐτόν· ἀλλ' ἔδιδε ἐπιβάλεν ἐπ' αὐτόν τὰς χεῖρας.

45 Ἦλθον ἔν οι ὑπηρέται πρὸς τὰς ἀρχιερεῖς ἢ φαρισαίους· ἢ εἶπον αὐτοῖς ἐκεῖνοι· Διὰ τὴν ἡγάγετε αὐτόν;

46 Ἀπεκρίθησαν οἱ ὑπηρέται· Οὐδέποτε ἄνωγ' ἐλάλησεν ἄνθρωπος, ὡς ἔπ' αὐτῶν.

47 Ἀπεκρίθησαν ἔν οι αὐτοῖς οἱ φαρισαῖοι· Μὴ ἢ ἡμεῖς σκεπλάτισθε;

48 Μὴ τις ἐκ τῶν ἀρχόντων ἐπίστευεν εἰς αὐτόν, ἢ ἐκ τῶν φαρισαίων;

49 Ἀλλ' ὁ ὄχλος ἔπ' ὁ μὴ γνωσκῶν τὸν νόμον, ἐπικατάρατοί εἰσι.

19 Non Moyses dedit vobis legem, & nemo ex vobis facit legem? Quid me queritis interficere?

20 Respondit turba & dixit: Daemonium habes: quis te querit interficere?

21 Respondit Jesus, & dixit eis: Unum opus feci, & omnes miramini.

22 Propter hoc Moyses dedit vobis circumfisionem, (non quia ex Mose est, sed ex patribus) & in sabbato circumciditis hominem.

* 23 Si circumfisionem accipit homo in sabbato, ut non solvatur lex Mosi, Mihi indignamini quia totum hominem sanum feci in sabbato?

24 Ne judicate secundum speciem, sed iustum iudicium judicate.

25 Dicebant ergo quidam ex Hierosolymitanis: Nonne hic est quem querunt interficere?

26 Et ecce palam loquitur, & nihil ei dicunt: numquid verum cognoverunt principes, quia hic est vere Christus?

32 Audierunt Pharisei turbam murmurantem de illo hæc: & miserunt Pharisei & principes Sacerdotum ministros, ut apprehenderent eum.

43 Dissensio itaque in turba facta est propter eum.

44 Quidam autem volebant ex ipsis apprehendere eum: sed nemo immisit super eum manus.

45 Venerunt ergo ministri ad Pontifices & Phariseos: & dixerunt eis illi: Quare non adduxistis illum?

46 Responderunt ministri: Nunquam sic loquutus est homo, sicut hic homo.

47 Responderunt ergo eis Pharisei: Numquid & vos seducti estis?

48 Numquid aliquis ex principibus credidit in eum, aut ex Phariseis?

49 Sed turba hæc non novit legem, maledicti sunt.

19. Moÿse ne vous a-t-il pas donné la Loi ? et néanmoins aucun de vous n'observe la Loi. Pourquoi cherchez-vous à me faire mourir ?

20. Le peuple lui répondit : Tu es possédé du Démon : Qui est-ce qui cherche à te faire mourir ?

21. Jésus répondit, et leur dit : J'ai fait une œuvre, et vous en êtes tous étonnés.

22. Moÿse vous a ordonné la circoncision (non pas qu'elle vienne de Moÿse, mais elle vient des Pères), et vous circoncisez un homme au jour du Sabbat.

23. Si donc un homme reçoit la circoncision au jour du Sabbat, afin que la Loi de Moÿse ne soit pas violée, pourquoi vous irritez-vous contre moi, parce que j'ai guéri un homme dans tout son corps le jour du Sabbat ?

24. Ne jugez point selon l'apparence, mais jugez selon la justice.

25. Et quelques-uns de ceux de Jérusalem disoient : N'est-ce pas celui qu'ils cherchent à faire mourir ?

26. Et le voilà qui parle librement, et ils ne lui disent rien. Les Chefs auroient-ils en effet reconnu qu'il est véritablement le Christ ?

27. Les Pharisiens ayant appris que le peuple disoit sourdement de lui, ils envoyèrent, de concert avec les principaux Sacrificateurs, des Sergens pour se saisir de lui.

28. Le peuple étoit donc partagé sur son sujet.

29. Et quelques-uns d'entr'eux vouloient le saisir ; mais personne ne mit la main sur lui.

30. Les Sergens retournèrent donc vers les principaux Sacrificateurs et les Pharisiens, qui leur dirent : Pourquoi ne l'avez-vous pas amené ?

31. Les Sergens répondirent : Jamais homme n'a parlé comme cet homme.

32. Les Pharisiens leur dirent : Avez-vous aussi été séduits ?

33. Y a-t-il queques-uns des Chefs ou des Pharisiens qui aient cru en lui ?

34. Mais cette populace, qui n'entend point la Loi, est exécrationnable.

19. Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

20. The people answered, and said, Thou hast a devil: who goeth about to kill thee?

21. Jesus answered, and said unto them, I have done one work, and ye all marvel.

22. Moses, therefore, gave unto you circumcision, (not because it is of Moses, but of the fathers,) and ye on the sabbath-day circumcise a man.

23. If a man on the sabbath-day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath-day?

24. Judge not according to the appearance, but judge righteous judgment.

25. Then said some of them of Jerusalem, Is not this he whom they seek to kill?

26. But, lo, he speaketh boldly, and they say nothing unto him; do the rulers know indeed that this is the very Christ?

27. The Pharisees heard that the people murmured such things concerning him; and the Pharisees, and the chief priest sent officers to take him.

28. So there was a division among the people because of him.

29. And some of them would have taken him; but no man laid hands on him.

30. Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

31. The officers answered, Never man spake like this man.

32. Then answered them the Pharisees, Are ye also deceived?

33. Have any of the rulers, or of the Pharisees, believed on him?

34. But this people who knoweth not the law are cursed.

50 Αρει Νικodemus προς αυτου, ο ελθων νυκτιος προς αυτον, εις ου εξ αυτων

51 Μη ο νομος ημων κρινει την ανθρωπον, εαν μη αυθησιν παρ αυτου κριτηρον, η γινω τι ποιαι

52 Απεκριθυσαν, η ειπον αυτου Μη η ου εν της Γαλιλαιας ει; ερωτησεν η ιδε οτι προσφητις εκ της Γαλιλαιας ου ερχεσθαι

53 Και επορευθη εκαστος εις τον οικον αυτου. 9. 1. 5. κεφ. η. 8.

1 Ιησους δε επορευθη εις το ορος των Ιλουων.

2 Ορθου δε παλιν παρεγενετο εις το ιερον, η παρ ο λαου ηρχετο προς αυτον η καθιςαις εδιδασκειν αυτους.

3 Αγωσι δε οι γραμματεις η οι φαρισαις προς αυτον γυναικα εν μοιχεια κατελαμμενη η εθανεις αυτη εν μεσω.

4 Αρωτην αυτου Διδασκαλε, αυτη η γυνη η κατελειφθη 1 επαυλοσασω μοιγετουσιν

5 Ειδε δε των ημων ημετερω Μωσης ημιν εντελειω παρ τοιαντας λιθοβολεσθαι ου εν τι λεγεις

6 Τωτο δε ελεγον περιερωτες αυτον, ινα εχουσι κατακρισειν αυτου. Ο δε Ιησους κειτω κειφας, παρ θαλυλω εγραφεν εις την γην.

7 Ος δε επεμνον ιρωτωντες αυτον, ανακειφας εις προς αυτους. 1. Ο 1. αναματησεν αυτων, πρωτος τον λιθον επ αυτη βαλιτω.

8 Και παλιν κατα κειφας, εγραφεν εις την γην.

9 Οι δε, ακουσαις, η υπο της συνειδησως ελεγχόμενοι, εβηρχετο εις καθ εις, αεζαμνοι απο των περιεβλησαν εως των ερχιτων η κατελειφθη μονος ο Ιησους, η η γυνη εν μεσω εσασα.

10 Ανακειφας δε ο Ιησους, η μηδυνα δεασαμτοις παλη της γουακας, ειπαι αυτη Η γυνη, ουδ εισιν εκεινοι οι καταγωροι εν; εδιδε σε κατακριναν

11 Η δε Ιησους ουδεις, κειφαις. Ειπαι δε αυτη ο Ιησους Ουδεις εγω σε κατακρινω προςεις, η μηδυνα αιμαρταις.

50 Dicit Nicodemus ad eum, ille profectus nocte ad eum, unus ex illis :

51 Numquid lex nostra iudicat hominem, si non audierit ab ipso prius, & cognoverit quid faciat ?

52 Responderunt & dixerunt ei : Numquid & tu ex Galilaea es ? serutare, & vide, quia propheta in Galilaea non surrexit.

53 Et perrexit unusquisque in domum suam.

CAPUT VIII.

1 Iesus autem perrexit in montem olearum.

2 Diluculo autem iterum accessit in templum, & omnis populus venit ad eum, & sedens docebat eos.

3 Adducunt autem Scribae & Pharisei ad eum mulierem in adulterio deprehensam : & statuentes in medio.

4 Dicunt ei : Magister, hanc invenimus in ipso facto acultertantem.

5 In autem Lege nostra Moses mandavit huiusmodi lapidari : Tu ergo quid dicis ?

6 Hoc autem dicebant tentantes eum, ut haberent occasionem adversus eum. At Jesus deorsum inclinans, digito scribebat in terram.

7 Ut autem perseverabant interrogantes eum, erectus ait ad eos : Quis sine peccati est vestrum, primus lapidem in illam jaciat.

8 Et iterum deorsum inclinans scribebat in terram.

9 Ii autem audientes, & a conscientia redarguti, exhibant unus post unum, incipientes a senioribus usque extremos ; & relictus est solus Jesus, & mulier in medio existens.

10 Erectus autem Jesus, & neminem spectans praeter mulierem, dixit ei : Mulier, ubi sunt illi accusatores tui ? nemo te condemnavit ?

11 Illa autem dixit : Nemo, Domine, Dixit ei Jesus : Nec ego te condemno. Vade, & non amplius pecca.

50. Nicodème (celui qui étoit venu de nuit vers Jésus ; et qui étoit l'un d'eux) , leur dit :

51. Notre Loi condamne-t-elle un homme sans l'avoir ouï auparavant , et sans s'être informé de ce qu'il a fait ?

52. Ils lui répondirent : Es-tu aussi Galiléen ? Informe-toi , et tu verras qu'aucun Prophète n'a été suscité de la Galilée.

53. Et chacun s'en alla dans sa maison.

Jésus s'en alla ensuite sur la montagne des Oliviers,

2. Et à la pointe du jour, il retourna au Temple , et tout le peuple vint à lui ; et s'étant assis , il les enseignoit.

3. Alors les Scribes et les Pharisiens lui amenèrent une femme qui avoit été surprise en adultère , et l'ayant mise au milieu ,

4. Ils lui dirent : Maître , cette femme a été surprise sur le fait , commettant adultère.

5. Or , Moïse nous a ordonné dans la Loi , de lapider ces sortes de personnes ; toi donc , qu'en dis-tu ?

6. Ils disoient cela pour l'éprouver , afin de le pouvoir accuser. Mais Jésus s'étant baissé , écrivait avec le doigt sur la terre.

7. Et comme ils continuoient à l'interroger , s'étant redressé , il leur dit : Que celui de vous qui est sans péché , jette le premier la pierre contre elle ;

8. Et s'étant encore baissé , il écrivait sur la terre.

9. Quand ils entendirent cela , se sentant repris par leur conscience , ils sortirent l'un après l'autre , commençant depuis les plus vieux jusqu'aux derniers ;

et Jésus demeura seul avec la femme qui étoit là au milieu.

10. Alors Jésus s'étant redressé , et ne voyant personne que la femme , il lui dit : Femme , où sont ceux qui t'accusoient ? Personne ne t'a-t-il condamnée ?

11. Elle dit : Personne , Seigneur : Et Jésus lui dit : Je ne te condamne point non plus ; va-t-en , et ne pèche plus à l'avenir.

50 Nicodemus saith unto them, He that came to Jesus by night, being one of them,) 57.

51 Doth our law judge any man before it hear him, and know what he doeth ?

52 They answered, and said unto him, Art thou also of Galilee ? Search, and look : for out of Galilee ariseth no prophet.

53 And every man went unto his own house.

JESUS went unto the mount of Olives. 58.

2 And early in the morning he came again into the temple, and all the people came unto him : and he sat down, and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery ; and, when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 Now Moses in the law commanded us, That such should be stoned : but what sayest thou ?

6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.

7 So, when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

8 And again he stooped down, and wrote on the ground.

9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last ; and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers ? hath no man condemned thee ?

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee : go, and sin no more.

* 1 Καὶ παρήγων εἶδεν ἀνθρώπον τυφλὸν ἐν τῇ ὁδῷ.
 2 Καὶ ῥητήσαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες· Ῥαββί, τίς ἤμαρ ἐστὶν οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῆ;
 3 Ἀπεκρίθη ὁ Ἰησοῦς· Οὐτε οἷός ἐστιν ἤμαρ, οὔτε οἱ γονεῖς αὐτοῦ ἀλλ' οὐ φαίνεται τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ.

1 ET præteriens vidit hominem caecum ex natiuitate.
 2 Et interrogauerunt eum discipuli ejus, dicentes: Rabbi, quis tuus est, hic aut parentes ejus, ut caecus nasceretur?
 3 Respondit Jesus: Neque hic peccavit, neque parentes ejus: sed ut manifestentur opera Dei in illo:

* 1 Ἄμην, ἀμὲν, λέγω ὑμῖν, ἢ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων, ἀλλὰ ἀναβαῖον ἄλλοθεν, ἐκεῖ κλέψῃς ἐκεῖ καὶ ἔλθῃς.
 2 Ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας, ποιμὴν ἐστὶ τῶν προβάτων.
 3 Τότε ὁ θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει καὶ τὰ ἴδια πρόβατα καλεῖ καὶ ἄγει αὐτά.
 4 Καὶ ἔταν τὰ ἴδια πρόβατα ἐκείνη, ἐμπεροῦνται αὐτῶν προβαταῖς καὶ τὰ πρόβατα αὐτῶ ἀκολουθοῦσι, ὅτι οἶδασιν τὴν φωνὴν αὐτοῦ.
 5 Ἄλλοθι δὲ ἢ μὴ ἀκούουσιν, ἀλλὰ φεύγουσιν ἀπ' αὐτῶ ὅτι οὐκ οἶδασιν τὴν ἀλλοθίαν τῆς φωνῆς.

1 Amen, amen, dico vobis, non intrans per ostium in ovile ovium, sed ascendens aliunde, ille sup est & latro.
 2 Intrans verò per ostium, pastor est ovium.
 3 Huic ostiarius aperit, & oves vocem ejus audiunt, & proprias oves vocat juxta nomen, & educit eas.
 4 Et quum proprias oves commiserit, ante eas vadit: & oves illum sequuntur, quia sciunt vocem ejus.
 5 Alienum autem non sequentur, sed fugient ab eo: quia non noverunt alienorum vocem.

11 Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλὸς ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτῶ τίθειν ὑπὲρ τῶν προβάτων.
 * 12 Ὁ ἴμισθαὸς δὲ, ὃς ἢ ἢ ἢ ποιμὴν, ὃς ἢ ἢ ἢ τὰ πρόβατα ἴδῃ, θεωρεῖ τὸν λύκον ἐρχόμενον, καὶ ἀφίσει τὰ πρόβατα, καὶ φεύγει καὶ ὁ λύκος ἀρπάξει αὐτὰ, καὶ σκοπιεῖ τὰ πρόβατα.
 13 Ὁ δὲ μισθαὸς φεύγει, ὅτι μισθωτός ἐστι. καὶ ἢ μέλει αὐτῷ περὶ τῶν προβάτων.
 14 Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός, καὶ γινώσκω τὰ ἴδια, καὶ γινώσκονται ὑπὸ τῶν ἴμων.
 16 Καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ ἔστιν ἐν τῆς αὐλῆς ταύτης· καὶ κενὴν μὲν δεῖ ἀγαγεῖν καὶ τῆς φωνῆς μὲν ἀκούουσιν καὶ γινώσκονται μία ποιμὴν, εἰς ποιμὴν.

11 Ego sum pastor bonus: pastor bonus animam suam ponit pro ovibus.
 12 Mercenarius autem, & non existens pastor, cujus non sunt oves propriae, videt lupum venientem, & dimittit oves, & fugit: & lupus rapit eas, & dispergit oves.
 13 At mercenarius fugit, quia mercenarius est, & non curat ei de ovibus.
 14 Ego sum pastor bonus, & cognosco meas, & cognoscunt à meis.
 16 Et alias oves habeo, quæ non sunt ex causa hac: & illas me oportet adducere: & vocem meam audiunt: & fiet una ovile, unus pastor.

COMME *Jesus* passoit, il vit un homme aveugle dès sa naissance.

2. Et ses Disciples lui demandèrent : Maître, qui est-ce qui a péché ? Est-ce cet homme, ou son père, ou sa mère, qu'il soit ainsi né aveugle ?

3. *Jesus* répondit : Ce n'est point qu'il ait péché, ni son père, ou sa mère, mais c'est afin que les œuvres de Dieu soient manifestées en lui.

EN vérité, en vérité je vous dis, que celui qui n'entre pas par la porte dans la bergerie des brebis, mais qui y monte par un autre endroit, est un larron et un voleur.

2. Mais celui qui entre par la porte est le Berger des brebis.

3. Le portier lui ouvre, les brebis entendent sa voix, et il appelle ses propres brebis par leur nom, et les mène dehors.

4. Et quand il a mis dehors ses propres brebis ; il marche devant elles, et les brebis le suivent, parce qu'elles connoissent sa voix.

5. Mais elles ne suivront point un étranger ; au contraire, elles le fuiront ; parce qu'elles ne connoissent point la voix des étrangers.

11. Je suis le bon Berger : Le bon Berger donne sa vie pour ses brebis.

12. Mais le mercenaire, celui qui n'est point le berger, et à qui les brebis n'appartiennent pas, voit venir le loup, et il abandonne les brebis, et s'enfuit ; et le loup ravit les brebis et les disperse.

13. Le mercenaire s'enfuit, parce qu'il est mercenaire, et qu'il ne se soucie point des brebis.

14. Je suis le bon Berger, et je connois mes brebis, et mes brebis me connoissent.

16. J'ai encore d'autres brebis qui ne sont pas de cette bergerie ; il faut aussi que je les amène, et elles entendront ma voix, et il n'y aura qu'un seul troupeau et qu'un seul Berger.

AND as *Jesus* passed by, he saw a man which was blind from his birth. J. 9.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind ?

3 *Jesus* answered, Neither hath this man sinned, nor his parents : but that the works of God should be made manifest in him.

VERILY, verily, I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. J. 10.

2 But he that entereth in by the door, is the shepherd of the sheep.

3 To him the porter openeth ; and the sheep hear his voice : and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him : for they know his voice.

5 And a stranger will they not follow, but will flee from him : for they know not the voice of strangers.

11 I am the good shepherd : the good shepherd giveth his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth : and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and know my sheep, and am known of mine.

16 And other sheep I have, which are not of this fold : them also I must bring, and they shall hear my voice ; and there shall be one fold, and one shepherd.

25 Καὶ ἰδὼν νομικὸς τις ἀέγρη,
ἐπιπειρᾶζων αὐτὸν, καὶ λέγων· Δι-
δάσκαλε, τί ποιήσας ζωὴν αἰών-
ιον κληρονομήσω;

26 Ὁ δὲ εἶπε πρὸς αὐτόν· Ἐν
τῷ νόμῳ τί γέγραπται; πῶς ἀ-
γαπήσωσθε;

27 Ὁ δὲ ἀποκριθεὶς, εἶπεν·
Ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ

ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης
τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς ἰσ-
χυροσύνης σου, καὶ ἐξ ὅλης τῆς διανοίας
σου· καὶ τὸν πλησίον σου ὡς σεαυτὸν.

* καὶ εἶπε δὲ αὐτῷ· Ἔσθως
ἀπειρήθης· τοῦτο ποιεῖς, καὶ ζήσῃ·

29 Ὁ δὲ, θέλων δικαιοῦν ἑαυτὸν,
εἶπε πρὸς τὸν Ἰησοῦν· Καὶ τίς ἐστὶ
μου πλησίον;

* 30 Ἐπιπορευθεὶς δὲ ὁ Ἰησοῦς,
εἶπεν· Ἀιθερώπης τις κατέβαινεν
ἀπὸ Ἱερουσαλὲμ εἰς Ἱεριχὼν, καὶ
ἔλασεν καὶ ἐπιπέσειεν οἱ καὶ ἐκ-
δύσαντες αὐτὸν, καὶ πληγὰς ἐπι-
βέβηκεν, ἀπὸ θύων, ἀφέντες τὴν μι-
θροῦν καὶ τυχάνοντα.

* 31 Κατὰ τὴν Συκκυρίαν δὲ
ἔλασεν τις κατέβαινεν ἐν τῇ ὁδῷ
ἐκείνῃ· καὶ ἰδὼν αὐτὸν, ἐκλιπαρή-
θη.

32 Ὁμοίως δὲ καὶ Λευίτης, γε-
νόμενος κατὰ τὸν τόπον, ἐλθὼν καὶ
ἰδὼν, ἀνιπαρήθη.

* 33 Σαμαρείτης δὲ τις ἐξ ὁ-
δεύων, ἦλθε κατὰ αὐτὸν, καὶ ἰδὼν
αὐτὸν, ἐσπλαγχνίσθη.

* 34 Καὶ προσελθὼν κατέβησε
πρὸς αὐτὸν καὶ ἐπιπέσειεν αὐτῷ, καὶ
ἐλάσεν αὐτὸν καὶ ἐπέβηκεν ἐπὶ
αὐτὸν ἐπὶ τὸν ἵδιον καὶ κέντησεν,
ἤγαγεν αὐτὸν εἰς κεντρὸν, καὶ
ἐπαμείβετο αὐτῷ.

* 35 Καὶ ἐπὶ τὴν αὐρίαν ἐξελθὼν,
ἐκβαλὼν δύο δηνάρια ἔδωκε τῷ
καὶ κεντρῷ, καὶ εἶπεν αὐτῷ· Ἐπι-
μελήθητι αὐτῷ· καὶ ὅτι ἂν
προσδαπανήσῃς, ἐγὼ ἐν τῷ κεντρῷ
ἐπαμείβεσθαί με ἀποδώσω σοι.

36 Τίς ἐν τούτων τῶν τριῶν
δοκεῖ σοὶ πλησίον γεγονέναι τοῦ
ἐπιπέσειεν αὐτῷ;

37 Ὁ δὲ εἶπεν· Ὁ ποιήσας τὸ
ἔλεός μου αὐτῷ. Εἶπεν οὖν αὐτῷ
ὁ Ἰησοῦς· Πορεύεαι, καὶ σὺ ποιεῖ
ὁμοίως.

25 Et ecce Legisperitus qui-
dam surrexit, tentans illum, &
dicens : Magister, quid faciens
vitam aeternam possidebo ?

26 Ille autem dixit ad eum ;
in Lege quid scriptum est ? quo-
modo legis ?

27 Ille autem respondens dixit :
Diliges Dominum Deum
tuum ex toto corde tuo, & ex

tota anima tua, & ex tota forti-
tudine tua, & ex omni cogita-
tione tua, & proximum tuum
sicut teipsum.

28 Dixit autem illi : Recte
respondisti : hoc fac, & vives.

29 Ille autem volens iustifi-
care seipsum, dixit ad Jesum :
Et quis est meus proximus ?

30 Suscipiens autem Jesus,
dixit : Homo quidam descende-
bat ab Hierusalem in Jericho,
& in latrones incidit : qui etiam
exuentes eum, & plagas impos-
nentes, abierunt, relinquentes
sevivum existentem.

31 Secundum formem autem
sacerdos quidam descendit in via
illa, & videns illum, praeterivit.

32 Similiter autem & Levita,
factus secundum locum, veniens
& videns, pertransiit.

33 Samaritanus autem qui-
dam iter faciens, venit fecus
eum, & videns eum, visceribus
commotus est.

34 Et accedens alligavit vul-
nera ejus, infundens oleum &
vinum : ascendere faciens au-
tem illum in proprium jumentum,
duxit in diversorium, &
curam egit ejus.

35 Et in crastinum exiens,
ejiciens duos denarios dedit ta-
bernario, & ait illi : Curam
habe illius ; & quodcumque ad-
insumpseris, ego in redire me
reddam tibi.

36 Quis igitur horum trium
videtur tibi proximus fuisse in-
cidentis in latrones ?

37 Ille autem dixit : Faciens
misericordiam cum illo, ait ergo
illi Jesus : Vade, & tu fac simi-
liter.

25. Alors un Docteur de la loi se leva, et dit à *Jésus* pour l'éprouver: Maître, que faut-il que je fasse pour hériter la vie éternelle?

26. *Jésus* lui dit: Q'est-ce qui est écrit dans la loi; et qu'y lis-tu?

27. Il répondit: Tu aimeras le Seigneur ton Dieu de tout ton cœur, de toute ton ame, de toute ta force et de toute ta pensée; et ton prochain comme toi-même.

28. Et *Jésus* lui dit: Tu as bien répondu; fais cela, et tu vivras.

29. Mais cet homme voulant paraître juste, dit à *Jésus*: Et qui est mon prochain?

30. Et *Jésus* prenant la parole, lui dit: Un homme descendoit de Jérusalem à Jéricho, et tomba entre les mains des voleurs, qui le dépouillèrent; et après l'avoir blessé de plusieurs coups, ils s'en allèrent, le laissant à demi-mort.

31. Or, Il se rencontra qu'un Sacrificateur descendoit par ce chemin-là, et ayant vu cet homme, il passa outre.

32. Un Lévitte étant aussi venu dans le même endroit, et le voyant, passa outre.

33. Mais un Samaritain passant son chemin, vint vers cet homme, et le voyant; il fut touché de compassion.

34. Et s'approchant, il banda ses plaies, et il y versa de l'huile et du vin; puis il le mit sur sa monture, et le mena à une hôtellerie, et prit soin de lui.

35. Le lendemain, en partant, il tira deux deniers d'argent, et les donna à l'hôte, et lui dit: Aie soin de lui; et tout ce que tu dépenseras de plus, je te le rendrai à mon retour.

36. Lequel donc de ces trois te semble avoir été le prochain de celui qui étoit tombé entre les mains des voleurs?

37. Le Docteur dit: C'est celui qui a exercé la miséricorde envers lui. *Jésus* lui dit: Va, et fais la même chose.

38. Comme ils étoient en che-

25 And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus, answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31 And, by chance, there came down a certain priest that way; and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him.

34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou was neighbour unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

Κεφ. ια'. ιι.

1 **ΚΑΙ** ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσατο, εἶπε τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν· Κύριε, διδάξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδαξε τοὺς μαθητὰς αὐτοῦ.

2 Εἶπε δὲ αὐτοῖς· Ὅταν προσεύχησθε, λέγετε· ΠΑΤΕΡ ἡμῶν ὁ ἐν ταῖς ἡρανοῖς, ἀγιασθήτω τὸ ὄνομά σου· ἔλθέτω ἡ βασιλεία σου· γενθῆτω τὸ θέλημά σου, ὡς ἐν ἡρανῷ, καὶ ἐπὶ τῆς γῆς·

* 3 Τὸν ἄβρον ἡμῶν τὸν καὶ ἡμεῖς ἔσονται δίδου ἡμῖν τὸ καθ' ἡμέραν·

4 Καὶ ἀφεῖς ἡμῖν τὰς ἀμαρτίας ἡμῶν· καὶ γὰρ αὐτοὶ ἀφίεμεν παντὶ ὀφειλόντι ἡμῖν· καὶ μὴ εἰσενέγκῃς ἡμεῖς εἰς πειρασμὸν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

* 5 Καὶ εἶπε πρὸς αὐτούς· Τίς ἐξ ὑμῶν ἔχει φίλον, καὶ παρεύθεται πρὸς αὐτὸν μεσονυκτίον, καὶ εἶπη αὐτῷ· φίλε, ἴδου χρῆτόν μοι ἴ τρεῖς ἢ ἄρατος·

6 Ἐπεὶ δὲ φίλος μου παρεύθεται πρὸς με, καὶ ἐν ἔχῳ ὁ παραθήσει αὐτόν·

7 Κάκεινος ἔσθαι ἀποκριθεὶς εἶπεν· Μὴ μοι κόπος παρέχει ἴδου ἡ θύρα κέκλειται· καὶ τὰ παιδία μου μετ' ἐμοῦ εἰς τὴν κούβην εἰσίν· ἡ δύναμις ἀναγὰς δύναι σοι.

* 8 Λέγω ὑμῖν, εἰ καὶ ἂν δύσει αὐτῷ ἀναγὰς, διὰ τὸ εἶναι αὐτῷ φίλον· διὰ τὸ γὰρ τὴν ἀναίδειαν αὐτῷ ἐρεθίζει· ὁ δὲ αὐτῷ ὅσον χρῆσει.

9 Καὶ γὰρ ὑμῖν λέγω· Αἰτεῖτε, καὶ δαθήσεται ὑμῖν· ζητεῖτε, καὶ εὕρεσθε· κρούετε, καὶ ανοιγήσεται ὑμῖν.

10 Πᾶς γὰρ ὁ αἰτῶν λαμβάνει· καὶ ὁ ζητῶν εὕρισκει· καὶ τῷ κρούοντι ανοιγήσεται.

11 Τίνα δὲ ὑμῶν τὸν πατέρα, αἰτήσῃ ὁ υἱὸς ἄβρον, μὴ λίθον ἐπιδώσει αὐτῷ; εἰ καὶ ἰχθύν, μὴ ἄντι ἰχθύος ὄψιν ἐπιδώσει αὐτῷ;

* 12 Ἡ καὶ εἰν αἰτήσῃ ἴ ὄν, μὴ ἐπιδώσει αὐτῷ σκορπίον;

CAPUT XI.

1 **ET** factum est in esse ipsum in loco quodam orantem, ut cessavit, dixit quidam discipulorum ejus ad eum: Domine, doce nos orare, sicut et Joannes docuit discipulos suos.

2 Ait autem illis: Quum oratis, dicite: Pater nosse qui in caelis, sanctificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua, sicut in caelo, & in terra.

3 Panem nostrum quotidianum da nobis juxta diem.

4 Et dimitte nobis peccata nostra, & enim ipsi dimittimus omni debenti nobis: & ne inducas nos in tentationem, sed libera nos a malo.

5 Et ait ad illos: Quis ex vobis habebit amicum, & ibit ad illum media nocte, & dicet illi: Amice, commoda mihi tres panes:

6 Quoniam amicus meus venit de via ad me, & non habeo quod apponam ei.

7 Et ille deintus respondens dicit: Ne mihi molestias exhibe: jam ostium clausum est, & pueri mei mecum in cubili sunt: non possum surgens dare tibi.

8 Dico vobis, si & non dederit ei surgens propter esse illius amicum, propter improbitatem ejus excitatus dabit illi quotquot habet opus.

9 Et ego vobis dico: Petite, & dabitur vobis: quaerite, & invenietis: pulsate, & aperietur vobis.

10 Omnis enim petens accipit, & quaerens invenit, & pulsanti aperietur.

11 Quem autem vestrum patrem petet filius panem, num lapidem dabit illi? si & piscem, num pro pisce serpentem dabit illi?

12 Aut & si petierit ovum, num dabit illi scorpiorem?

UN jour que Jésus étoit en prière en un certain lieu, après qu'il eut achevé sa prière, un de ses Disciples lui dit : Seigneur ; enseigne-nous à prier, comme Jean l'a aussi enseigné à ses Disciples.

2. Et il leur dit : Quand vous priez, dites : Notre Père qui es aux cieux : Ton nom soit sanctifié. Ton règne vienne. Ta volonté soit faite sur la terre comme au ciel.

3. Donne-nous chaque jour notre pain quotidien.

4. Pardonne-nous nos péchés, car nous pardonnons aussi à tous ceux qui nous ont offensés. Et ne nous abandonne point à la tentation, mais délivre-nous du mal.

5. Puis il leur dit : Si quelqu'un de vous avoit un ami, qui vint le trouver à minuit, et qui lui dit : Mon ami, prête-moi trois pains.

6. Car un de mes amis est venu me voir en passant, et je n'ai rien à lui présenter.

7. Et que cet homme qui est dans sa maison lui répondit : Ne m'importune pas ; ma porte est fermée, et mes enfans sont avec moi au lit ; je ne saurois me lever pour t'en donner.

8. Je vous dis que quand même il ne se leveroit pas pour lui en donner, parce qu'il est son ami ; il se leveroit à cause de son importunité, et lui en donneroit autant qu'il en auroit besoin.

9. Et moi je vous dis : Demandez, et il vous sera donné ; cherchez, et vous trouverez ; heurtez, et il vous sera ouvert.

10. Car quiconque demande, reçoit ; et qui cherche, trouve ; et il sera ouvert à celui qui heurte.

11. Qui est le père d'entre vous, qui donne à son fils une pierre, lorsqu'il lui demande du pain ? Ou s'il lui demande du poisson, lui donnera-t-il un serpent au lieu d'un poisson ?

12. Ou s'il lui demande un œuf, lui donnera-t-il un scorpion ?

AND it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. L. 11.

2 And he said unto them, When ye pray, say, Our Father, which art in heaven : Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins ; for we also forgive every one that is indebted to us. And lead us not into temptation ; but deliver us from evil.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves ;

6 For a friend of mine in his journey is come to me, and I have nothing to set before him ?

7 And he from within shall answer, and say, Trouble me not : the door is now shut, and my children are with me in bed ; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his friend ; yet because of his importunity he will rise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you.

10 For every one that asketh, receiveth ; and he that seeketh, findeth ; and to him that knocketh, it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone ? or, if he ask a fish, will he for a fish give him a serpent ?

12 Or, if he shall ask an egg, will he offer him a scorpion ?

13 Εἰ ἂν ὑμεῖς πονηροὶ ὑπάρχετε, οὐδαμὴ ἀγαθὰ δώματα δώσετε τοῖς τέκνοις ὑμῶν, ἀπὸ οὐρανοῦ ὁ πατὴρ ὁ ἐξ οὐρανοῦ, δώσει παντὴμα ἄγιον τοῖς αἰτῆσαν αὐτῶν;

Κεφ. α'. 14.

1 ΚΑΙ ἔγενετο ἐν τῷ ἔλθειν αὐτὸν εἰς οἶκόν τι^ο τῶν ἀρχόντων τῶν φαρισαίων σαββάτω φερεῖν ἄρτον, ὃ αὐτοὶ ἴσαν παρατηρήσαντο αὐτῶν.

* 2 Καὶ ἰδὼς, ἀθεωπός τις ἦν † ὑδρωπικός ἐμπροσθεν αὐτοῦ.

3 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς τοὺς νομικοὺς καὶ φαρισαίους, λέγων· Εἰ ἐξέτε τῷ σαββάτῳ δεξαμένους;

* 4 Οἱ δὲ † ἰσχυράσαν.

Τὸ^ο ἰμῶν ὄν^ο ἢ βῆς εἰς φέλας ἐμπροσθέν, καὶ οὐκ εὐθέως † ἀναρπάσει αὐτὸν ἐν τῷ ἡμέτερον τοῦ σαββάτου;

6 Καὶ οὐκ ἴσχυον ἀναπεκρίβηναι αὐτῷ πρὸς ταῦτα.

7 Ἐλεγε δὲ πρὸς τοὺς κηλικμένους παραθελόν, ἐπέχον πῶς τις περιουκισίας ἐξελήροτο, λέγων πρὸς αὐτούς.

8 Ὅταν κληθῆς ὑπὸ τιν^ο εἰς γάμους, μὴ κἀκακλιθῆς εἰς τὴν περιουκισίαν μήποτε ἐνλημότερός σε ἢ κηλικμέν^ο ὑπ' αὐτοῦ.

9 Καὶ ἔλθων ὁ σὲ καὶ αὐτὸν κλητάς, ἐρεῖ σοὶ· Δός μοι τὸν τόπον· καὶ τότε ἀξή μετ' αἰσχύνης ἢ ἐν ἰσχυαίον τόπον κατέχειν.

* 10 Ἄλλ' ὅταν κληθῆς, πορευθεὶς ἀνάπεσον εἰς τὸν ἰσχυαίον τόπον· ἵνα ὅταν ἔλθῃ ὁ κηλικτικός σὲ, εἴπῃ σοὶ· Φίλε, † προσανάβηθι † ἀνώτερον· τότε ἔσαι σοὶ δόξα ἐνώπιον τῶν † συνακακλιμένων σοὶ.

11 Ὅτι πᾶς ὁ ἐλθὼν ἐαυτὸν ταπεινωθῆσθαι καὶ ὁ ταπεινῶν ἐαυτὸν, ὑψωθήσεται.

* 12 Ἐλεγε δὲ καὶ τῷ κηλικτικῷ αὐτὸν· Ὅταν ποιῆς ἄριστον ἢ δεῖπνον, μὴ † φάσῃ τοῖς † φίλοις σε, μηδὲ τοῖς ἀδελφοῖς σε, μηδὲ τῶν συγγενεῖς σε, μηδὲ † γείτονας † πλησίον· μήποτε καὶ αὐτοὶ σὲ † ἀνικαλίωσιν, καὶ γένῃσιν σοὶ † ἐνταπόμεναι.

13 Si ergo vos mali subistentes, nullis bona dona dare filiis vestris, quanto magis Pater de caelo dabit Spiritum sanctum petentibus se?

CAPUT XIV.

1 ET factum est in venire eum in domum quosdam principum Pharisaorum Sabbato manducare panem, & ipsi erat observantes eum.

2 Et ecce homo quidam erat hydroviticus ante illum.

3 Et respondens Jesus dixit ad Legisprecitos & Phariseos, dicens: Si licet Sabbato curare?

4 Illi autem tacerunt.

Cujus vestrum animus autem in puteum cadet, & continuo extrahet illum in die Sabbati?

6 Et non poterant respondere illi ad haec

7 Dicebat autem ad vocatos parabolam, attendens quomodo prius accubitus eligerent, dicens ad illos:

8 Quum vocatus fueris ab aliquo ad nuptias, ne discumbas in primo accubitu, ne quando honoratior te sit vocatus ab illo.

9 Et veniens te & illum vocans, dicat tibi: Da huic locum: & tunc incipias cum pudore ultimum locum obtinere.

10 Sed quum vocatus fueris, vadens recumbe in novissimum locum, ut quum venerit qui te vocavit, dicat tibi: Amice, ascende superius, tunc erit tibi gloria coram simul discumbentibus tibi.

11 Quia omnis extollens seipsum humiliabitur, & humilians seipsum exaltabitur.

12 Dicebat autem & vocanti ipsum: Quum facis prandium aut coenam, ne voca amicos tuos, neque fratres tuos, neque cognatos tuos, neque vicinos divites, ne quando et ipsi te vicissim vocent, & fiat tibi retributio.

13. Si donc vous, qui êtes mauvais, savez donner de bonnes choses à vos enfans, combien plus votre Père céleste, donnera-t-il le St. Esprit à ceux qui le lui demandent ?

Un jour de Sabbat, Jésus étant entré dans la maison d'un des principaux Pharisiens pour y manger, ceux qui étoient là l'observoient,

2. Et un homme hydropique se trouva devant lui.

3. Et Jésus prenant la parole, dit aux Docteurs de la loi et aux Pharisiens : Est-il permis de guérir au jour du Sabbat ?

4. Et ils demeurèrent dans le silence. Alors prenant le malade, il le guérit et le renvoya.

5. Puis il leur dit : Qui est celui d'entre vous qui, voyant son âne ou son bœuf tombé dans un puits, ne l'en retire aussitôt le jour du Sabbat ?

6. Et ils ne pouvoient rien répondre à cela.

7. Il proposoit aussi aux conviés une parabole ; remarquant qu'ils choisissoient les premières places ; et il leur disoit :

8. Quand quelqu'un t'invitera à des noces, ne te mets pas à la première place, de peur qu'il ne se trouve parmi les conviés une personne plus considérable que toi.

9. Et que celui qui vous aura invité, et toi et lui, ne vienne et ne te dise : Cède la place à celui-ci ; et qu'alors tu n'aies la honte d'être mis à la dernière place.

10. Mais quand tu seras invité, va te mettre à la dernière place, afin que quand celui qui t'a invité viendra, il te dise : *Mon ami*, monte plus haut. Alors cela te fera honneur devant ceux qui seront à table avec toi.

11. Car quiconque s'élève sera abaissé ; et quiconque s'abaisse sera élevé.

12. Il disoit aussi à celui qui l'avoit invité : Quand tu fais un dîner ou un souper, n'invite pas tes amis, ni tes frères, ni tes parens, ni tes voisins qui sont riches, de peur qu'ils ne t'invitent à leur tour, et qu'on ne te rende la pareille.

13 If ye then, being evil, know how to give good gifts unto your children ; how much more shall your heavenly Father give the Holy Spirit to them that ask him ?

AND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him.

2 And, behold, there was a certain man before him, which had the dropsy.

3 And Jesus, answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day ?

4 And they held their peace. Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day ?

6 And they could not answer him again to these things.

7 And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms ; saying unto them,

8 When thou art bidden of any man to a wedding, sit not down in the highest room ; lest a more honourable man than thou be bidden of him ;

9 And he that bade thee and him, come and say to thee, Give this man place ; and thou begin with shame to take the lowest room.

10 But when thou art bidden, go and sit down in the lowest room ; that when he that bade thee cometh, he may say unto thee, Friend, go up higher : then shalt thou have worship in the presence of them that sit at meat with thee.

11 For whosoever exalteth himself shall be abased ; and he that humbleth himself shall be exalted.

12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours ; lest they also bid thee again, and a recompense be made thee.

L. 11.

L. 14.

And he saith unto them,

* 13 Ἄλλ' ἔταν ποῖος ἡ δου-
λῆν, καλεῖ πτωχοῦς, ἡ ἀναπήρας,
χάλους, τυφλοῦς.

14 Καὶ καλεῖσθε ἔσθ' ὅτι οὐκ
ἔχουσιν ἀνταποδοῦναι σοὶ ἀντα-
ποδοθήσεται γὰρ σοὶ ἐν τῇ ἀναστά-
σει τῶν δικαίων.

16 Ὁ δὲ εἶπεν αὐτῷ Ἀδου-
κός· τίς ἐποίησέ δούτων μεγά, ἡ
ἐκάλεστέ πολλοὺς.

17 Καὶ ἀπεκρίθη τὸν δεῖνον αὐ-
τοῦ τῇ ὁμίᾳ τοῦ δεῖντος εἰπεῖν τοῖς
κεκλημένοις· Ἐρχεσθε, ἵτι ἡδὴ
ἕτοιμα ἐστὶ πᾶσι.

18 Καὶ ἤρξαντο ἀπὸ μιᾶς πα-
ραινέσεως πάντες· Ὁ πρῶτος
εἶπεν αὐτῷ Ἄγραμ ἡγάρασα, ἡ
ἔχω ἀνέγκαν ἐλθεῖν, ἡ ἰδοὺ
αὐτὴν ἐρώω σε, ἔχε με παρη-
τημένον.

19 Καὶ ἕτερος εἶπε· Ζεύρη
βοῶν ἡγάρασα ποῖσε, ἡ σπαρέμας
δοκιμάσει αὐτὰ ἐρωῶ σε, ἔχε
με παρητημένον.

20 Καὶ ἕτερος εἶπε· Πιστῆμα
ἔρχομαι, ἡ διὰ τοῦτο οὐ δύναμαι
ἔλθῃν.

21 Καὶ παρητημένους ὁ δεῖ-
νων ἐκείνους ἀπέκρινε τῷ κυρίῳ
αὐτὰ ταῦτα· Τότε ὀργισθεὶς ὁ
οἰκοδομησὴς εἶπε τῷ δεῖνῳ αὐτῷ·
Ἐξέλθε ταχέως εἰς τὰς πλατείας
ἡ ἴμιας τῆς πόλεως, ἡ τοὺς πτω-
χοῦς ἡ ἀναπήρας ἡ χάλους ἡ τυ-
φλοὺς εἰπάγετε αὐτοῖς.

22 Καὶ εἶπεν ὁ δεῖνων Κύριε,
γίγνοντες ἐπιτάξας, ἡ ἔτι τῶν
ἑστί.

23 Καὶ εἶπεν ὁ κύριος πρὸς τὸν
δεῖνον· Ἐξέλθε εἰς τὰς ἰσθμῶν ἡ
φάρμακας, ἡ εἰς καστὰν εἰσελθεῖν,
ἵνα γινώσκῃ ὁ οἰκὸς μου.

24 Ἀλλ' ὡ γὰρ εἶπεν, ὅτι οὐδεὶς
τῶν ἀνθρώπων ἐκείνων τῶν κεκλημέ-
νων γένοιτο εἰς αὐτὸν δεῖνον.

* 28 Τίς γὰρ ἐξ ὑμῶν, θέλων
σῆρανον οἰκοδομῆσαι, οὐχὶ πρῶτον
καθίσας ἡ ὑψηλῆς τὴν ἡ δαπάνην,
εἰ ἔχει τὰ πρὸς ἡ ἀπάρτισμόν;
29 Ἰνα μήποτε, θεῖνῳ αὐτοῦ
δεμελίον, ἡ μὴ ἰσχυροῦ ἑπι-
τελέσται, πάντες οἱ θεουρήνες ἀγ-
ξιώσαι ἐμπλαίξεν αὐτῷ.

13 Sed quum facis epulum,
vocas pauperes, mancos, claudos,
cecos.

14 Et beatus eris, quia non
habent retribuere tibi: retribu-
tur enim tibi in resurrectione
iustorum.

16 Ipse autem dixit eis Ho-
mo quidam fecit cenam ma-
gnam, & vocavit multos.

17 Et misit servum suum ho-
ra cene dicere vocatis: venite,
quia jam parata sunt omnia.

18 Et coeperunt ab una excu-
sare omnes. Primus dixit ei:
Agrum emi, & habeo necesse
exire, & videre illum: rogo te,
habe me excusatum.

19 Et alter dixit: Jura boum
emi quumque, & eo probare illa:
rogo te, habe me excusatum.

20 Et alius dixit: Uxorem
duxī, & propter hoc non possum
venire.

21 Et adveniens servus ille
nuntiavit domino suo hæc.
Tunc iratus paterfamilias dixit
servo suo: Exi cito in plateas &
vicos civitatis, & pauperes, &
maneos, & claudos, & cecos in-
troduc huc.

22 Et ait servus: Domine,
factum est ut imperasti, & ad-
huc locus est.

23 Et ait dominus ad ser-
vum: Exi in vias & sepes, &
coge intrare, ut impleatur domus
mea.

24 Dico enim vobis, quia
nemo vestrum illerum vocato-
rum gustabit cenam meam.

25 Quis enim ex vobis volens
turrim edificare, nonne prius
sedes computat sumptum, si
habeat ea quæ ad perfectionem?

29 Ut ne quando ponente ipso
fundamentum, & non potente
perficere, omnes videntes inci-
pant illudere ei,

13. Mais quand tu feras un festin, convie les pauvres, les impotens, les boiteux et les aveugles ;

14. Et tu seras heurenx, de ce qu'ils ne peuvent pas te le rendre ;

16. Mais Jesus lui dit : Un homme fit un grand souper, et il y convia beaucoup de gens ;

17. Et il envoya son serviteur, à l'heure du souper, dire aux convies : Venez, car tout est prêt.

18. Mais ils se mirent tous comme de concert, à s'excuser. Le premier lui dit : J'ai acheté une terre, et il me faut nécessairement partir pour aller la voir ; je te prie de m'excuser.

19. Un autre dit : J'ai acheté cinq couples de bœufs, et je m'en vais les éprouver ; je te prie de m'excuser.

20. Un autre dit : J'ai épousé une femme, ainsi je n'y puis aller.

21. Le serviteur étant donc de retour, rapporta cela à son maître. Alors le père de famille, en colère, dit à son serviteur : Va-t-en promptement par les places, et par les rues de la ville, et amène ici les pauvres, les impotens, les boiteux et les aveugles.

22. Ensuite le serviteur dit : Seigneur, ou a fait ce que tu as commandé, et il y a encore de la place.

23. Et le maître dit au serviteur : Va dans les chemins et le long des haies, et presse d'entrer ceux que tu trouveras, afin que ma maison soit remplie.

24. Car je vous dis, qu'aucun de ceux qui avoient été conviés, ne goûtera de mon souper.

28. Car qui est celui d'entre vous, qui, voulant bâtir une tour, ne s'assaye premièrement, et ne suppute la dépense, pour voir s'il a de quoi l'achever ?

29. De peur qu'après qu'il en aura posé les fondemens, et qu'il n'aura pu achever, tous ceux qui le verront ne viennent à se moquer de lui ;

13. But when thou makest a feast, call the poor, the maimed, the lame, the blind : L. 14.

14. And thou shalt be blessed ; for they cannot recompense thee : for thou shalt be recompensed at the resurrection of the just.

16. Then said he unto him, A certain man made a great supper, and bade many :

17. And sent his servant at supper-time to say to them that were bidden, Come, for all things are now ready.

18. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it : I pray thee have me excused.

19. And another said, I have bought five yoke of oxen, and I go to prove them : I pray thee have me excused.

20. And another said, I have married a wife ; and therefore I cannot come.

21. So that servant came, and shewed his lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22. And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.

24. For I say unto you, That none of these men which were bidden, shall taste of my supper.

28. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it ?

29. Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it, begin to mock him,

* 30 λέγοντες· Ὅτι οὐ τὸ εὐ-
άνθρωπον ἔρατο οικοδομῆν, ἢ
οὐκ ἴσχυεν ἰκετεῖσθαι.

31 Ἡ τίς βασιλεὺς περιούμε-
νος συμμάχῳ ἐπὶ τῶν βασιλεί-
ων, πόλεμον, οὐκί καθ' ἑαυτὸν πρῶ-
τον βουλευθείη εἰ δικαίος ἐστίν ἐν
δέκα χιλιάσιν ἀπαυθῆναι τῷ με-
τὰ εἰκοσὶ χιλιάδων ἐρχομένου ἐπὶ
αὐτόν;

32 Εἰ δὲ μήτε, ἐπὶ αὐτοῦ πύρ-
ρον θύει, πρεσβύσιον ἀπεσείλας,
ἐραστὴ τὰ πρὸς εἰρήνην.

Κεφ. 15. 15.

1 Ἦσαν δὲ ἰσραήλῃτες· εἰς αὐ-
τῶν πάντες οἱ τελῶναι ἢ οἱ ἁ-
μαρτωλοὶ ἀκούον αὐτοῦ

2 Καὶ διεγγύζον αὐτὸν φαρισαῖοι
ἢ ἰσχυρομαχίται, λέγοντες· Ὅτι
οὐκ ἁμαρτωλοὺς περιούμενος, ἢ
συμμάχῳ αὐτοῖς.

3 Ἦτε δὲ πρὸς αὐτὸν τὴν σα-
ταναστὴν πύρρον, λέγουσιν.

4 Τίς ἀνθρώπων ἐξ ἡμῶν ἔχων
ἐκατὸν πρόβατα, ἢ ἀπολέσας· ἐν
ἑξῆσιν αὐτῶν οὐ καταλείπει τὰ ἐν-
νεκροβασίαι ἐν τῇ ἐσθρῷ, ἢ

περιούμενος ἐπὶ τὸ ἀπολωλός, ἕως
εὕρη αὐτό;

* 5 Καὶ εὐρῶν ἐπιπέσειν ἐπὶ
τοῖς ἑσθρῶν αὐτοῦ χαίρειν;

6 Καὶ εἰθῶν εἰς τὸν οἶκον, συγ-
καλεῖ τοὺς φίλους ἢ τοὺς γείτονας,
λέγων αὐτοῖς· Συχχαρήτε μοι,
ἔτι εὐρον τὸ πρὸβῶτόν μου τὸ ἀ-
πολωλός.

7 λέγω ὑμῖν, ἔτι ἔτι χαρὰ
ἔσται ἐν τῷ θρανῷ ἐπὶ ἐνὶ ἁμαρτω-
λῷ μετανοήσῃ, ἢ ἐπὶ ἐννεκροβασίαι-
σιν δικαίοις, οἵτινες ἂν χρεῖαν ἔ-
χουσι μετανοίας.

* 8 Ἡ τίς γυνὴ δραχμᾶς
ἔχουσα δέκα, εἰαν ἀπολέσῃ ἢ δραχ-
μῶν μίαν, ἢ ἔχῃ ἢ ἄπτει ἢ λύχνον,
ἢ ἢ σαροῦ τὴν οἰκίαν, ἢ ζητεῖ
ἢ ἰσιμελῶς, ἕως ἢ εὕρη;

9 Καὶ εὐρῶσα συγκαλεῖται τὰς
φίλους ἢ τὰς γείτονας, λέγουσα·
Συχχαρήτε μοι, ὅτι εὐρον τὴν
δραχμῶν, ἢ ἀπώλεσα.

10 Οὕτω, λέγω ὑμῖν, χαρὰ
γίνεται ἐνώπιον τῶν ἀγγέλων τοῦ
Θεοῦ ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοήσῃ.

30 Dicentes: Quia hic homo
cepit edificare, & non potuit
consummare.

31 Aut quis rex iturus com-
mittere alteri regi in bellum,
non sedens prius consultat il-
li potens est in decem milibus oc-
currere cum viginti milibus ve-
nienti ad se?

32 Si autem non, adhuc lon-
gillo existente, legationem mit-
tens rogat quæ ad pacem.

C A P U T X V.

1 Erant autem appropin-
quantes ei omnes publi-
cani & peccatores audire illum.

2 Et murmurabant Pharisei
& Scribæ, dicentes: Quia hic
peccatores recipit, & manducat
cum illis.

3 Ait autem ad illos parabo-
lam illam, dicens:

4 Quis homo ex vobis habens
centum oves, & perdens unam
ex illis, nonne dimittit nona-
ginta novem in deserto, & va-

dit ad perditam, donec inveniat
eam?

5 Et inveniens imponit in
humeros suos gaudens.

6 Et veniens in domum, con-
vocat amicos & vicinos, dicens
illis: Congratulamini mihi,
quia inveni ovem meam perditam.

7 Dico vobis, quod ita gau-
dium erit in celo super uno
peccatore penitente, quam super
nonaginta novem iustis, qui non
opus habent penitentia.

8 Aut quæ mulier drachmas
habens decem, si perdidit
drachmam unam, nonne accen-
dit lucernam, & everrit domum,
& querit diligenter, usquequo
inveniat?

9 Et inveniens convocat ami-
cas & vicinas, dicens: Con-
gratulamini mihi, quia inveni
drachnam quam perdidideram.

10 Ita, dico vobis gaudium
fit coram angelis Dei super uno
peccatore penitente.

30. Et ne disent. Cet homme a commencé à bâtir, et n'a pu achever.

31. Ou, qui est le Roi, qui, marchant pour livrer bataille à un autre Roi, ne s'asseye premièrement, et ne consulte s'il pourra, avec dix mille hommes, aller à la rencontre de celui qui vient contre lui avec vingt mille ?

32. Autrement, pendant que celui-ci est encore loin, il lui envoie une ambassade pour lui demander la paix.

Tous les péagers et les gens de mauvaise vie s'approchoient de Jésus pour l'entendre.

2. Et les Pharisiens et les Scribes en murmuroient, et disoient : Cet homme reçoit les gens de mauvaise vie, et mange avec eux.

3. Mais il leur proposa cette parabole :

4. Qui est l'homme d'entre vous, qui, ayant cent brebis, s'il en perd une, ne laisse les quatre-vingt-neuf au désert, et n'aille après celle qui est perdue, jusqu'à ce qu'il l'ait trouvée ;

5. Et qui, l'ayant trouvée, ne la mette sur ses épaules avec joie ;

6. Et étant arrivé dans la maison, n'appelle ses amis et ses voisins, et ne leur dise : Réjouissez-vous avec moi, car j'ai trouvé ma brebis qui étoit perdue ?

7. Je vous dis, qu'il y aura de même plus de joie dans le ciel pour un seul pécheur qui s'amende, que pour quatre-vingt-dix-neuf justes, qui n'ont pas besoin de repentance.

8. Ou, qui est la femme qui, ayant dix drachmes, si elle en perd une, n'allume une chandelle, ne balaie la maison, et ne cherche avec soin, jusqu'à ce qu'elle ait trouvé sa drachme ;

9. Et qui, l'ayant trouvée, n'appelle ses amies et ses voisins, et ne leur dise : Réjouissez-vous avec moi, car j'ai trouvé la drachme que j'avois perdue ?

10. Je vous dis, qu'il y a de même de la joie devant les Anges de Dieu, pour un seul pécheur qui s'amende.

30 Saying, This man began to build, and was not able to finish.

31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand ?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

Then drew near unto him all the publicans and sinners for to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 And he spake this parable unto them, saying,

4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it ?

5 And when he hath found it, he layeth it on his shoulders, rejoicing.

6 And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7 I say unto you, That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

8 Either what woman, having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it ?

9 And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, There is joy in the presence of the angels of God, over one sinner that repenteth.

L. 14.

L. 15.

11 Εἶπε δὲ ἄνθρωπος τις εἰ-
χε δύο υἱούς.

12 Καὶ εἶπεν ὁ νεώτερος αὐ-
τῶν τῷ πατρὶ Πάτερ, δός μοι
τὸ ἐκτεταλὸν μέρος τῆς οὐσίας.
καὶ δαίκεν αὐτοῖς τὸν βίον.

* 13 Καὶ μετ' ἑσπέρης ἡμέ-
ρας συναγαγὼν ὅπαντα ὁ νεώτε-
ρος υἱός, † ἀπεδύκεν εἰς χεῖραν
† μακρὰν καὶ ἐκεῖ † διεκίριπτε
τὸν † βίον αὐτοῦ, † ἔβη † ἀ-
σάτως.

14 Διαπαντοῦ δὲ αὐτοῦ
πείνη, ἐγένετο λιμός τε καὶ
κατὰ τὴν χεῖραν ἐκείνην καὶ αὐτὸς
ἤρξατο ἵσχε εἶναι.

15 Καὶ περιεβόησεν ἐκκληθεὶς εἰς
τῶν πτωχῶν τῆς γῆρας ἐκείνης καὶ
ἐπεμφεν αὐτὸν εἰς τοὺς ἀγρούς αὐ-
τοῦ βοσκαίνε χοίρους.

* 16 Καὶ ἐπιβόησεν † γρυμύται
τῶν κελῶν αὐτῶ ἀπὸ τῶν † κε-
ρατίων, ὧν ἔσθιον οἱ † χοῖροι καὶ
ἠδὲ εἰς ἐδίδη αὐτῶ.

17 Εἰς ἑαυτὸν δὲ ἰδὼν, εἶπε·
Πόσοι μισοῖμαι τοῦ πατρὸς μου
περισσούσης ἄρτων, ἐγὼ δὲ λιμῶ
ἀπολλύμαι;

18 Ἀναστὰς ἦλθεν πρὸς
τὸν πατέρα μου, καὶ ἔβη αὐτῶ.
Πάτερ, ἡμαρτὸν εἰς τὸν οὐρανόν, καὶ
ἐνώπιόν σου.

* 19 Καὶ ἐκέρι εἰμὶ † ἄξι-
κληθῆναι υἱός σου, ποισόν με ὡς
ἐνα τῶν † μισθίων σου.

20 Καὶ ἀναστὰς ἦλθεν πρὸς τὸν
πατέρα ἑαυτοῦ. Ἐτι δὲ αὐτοῦ
μακρὰν ἀπέχοντος, εἶδεν αὐτὸν ὁ
πατήρ αὐτοῦ, καὶ ἐσπλαγχισθῆναι
καὶ δραμῶν ἐπέπεσεν ἐπὶ τὸν τρα-
χὺν αὐτοῦ, καὶ κατεφίλησεν αὐτόν,

21 Εἶπε δὲ αὐτῶ ὁ υἱός· Πά-
τερ, ἡμαρτὸν εἰς τὸν οὐρανόν καὶ ἐ-
νώπιόν σου, καὶ ἐκέρι εἰμὶ ἄξι-
κληθῆναι υἱός σου.

* 22 Εἶπε δὲ ὁ πατήρ πρὸς
τοὺς δούλους αὐτοῦ † Ἐξενέγκαστε
τῆν † σολῆν τῆν πρώτην, καὶ ἐνδύ-
σατε αὐτόν, καὶ δότε † δαυλίον εἰς
τὴν χεῖρα αὐτοῦ, καὶ ὑποδήματα εἰς
τοὺς πόδας.

* 23 Καὶ ἐνέγκαστε τὸν † μό-
σχον τὸν † σιτευτὸν δούλου καὶ
φαγῶντες εὐφρανθήμεν.

peccatore poenitente.

11 Ait autem: Homo qui-
dam habuit duos filios

12 Et dixit junior eorum pa-
tri: Pater, da mihi competen-
tem partem substantiarum, & di-
vitibus illis vitam.

13 Et post non multos dies
congregans omnia junior filius
peregrè profectus est in regio-
nem longinquam, & ibi dissipavit
substantiam suam vivens pro-
fusè.

14 Consumente autem ipsò
omnia, facta est fames valida
per regionem illam, & ipse cœpit
defici.

15 Et abiens adhaesit uni ci-
vium regionis illius: & misit
illum in agris suos pasceri por-
cos.

16 Et desiderabat implere
ventrem suum de filiquis quas

manducabant porci: & nemo
dabat illi.

17 In se autem veniens, di-
xit: Quot mercenarii patris mei
abundant panibus, ego autem
fame pereò?

18 Surgens ibo ad patrem
meum, & dicam ei: Pater, pec-
cavi in cælum, & coram te:

19 Et non amplius sum dignus
vocari filius tuus, fac me
sicut unum mercenariorum tuo-
rum.

20 Et surgens venit ad pa-
trem suum. Adhuc autem eo
longè absente, vidit illum pater
ipsum, & misericordia motus est,
& currens cecidit super collum
ejus, & osculatus est eum.

21 Dixit autem ei filius: Pa-
ter peccavi in cælum & coram
te, & non amplius sum dignus
vocari filius tuus.

22 Dixit autem pater ad ser-
vos suos: Asserte stolam pri-
mam, & induite illum, & date
annulum in manum ejus, &
calceamenta in pedes.

23 Et afferentes vitulum sa-
ginatum occidite, & comedentes
oblectemur.

11. Il leur dit encore: Un homme avoit deux fils;

12. Dont le plus jeune dit à son père: Mon père, donne-moi la part du bien qui me doit échéoir. Ainsi le pere leur partagea son bien.

13. Et peu de jours après, ce plus jeune fils ayant amassé, s'en alla dehors dans un pays éloigné, et il y dissipa son bien en vivant dans la débauche.

14. Après qu'il eut tout dépensé, il survint une grande famine en ce pays-là; et il commença à être dans l'indigence.

15. Alors il s'en alla, et se mit au service d'un des habitans de ce pays-là, qui l'envoya dans ses possessions, pour paître les porcs.

16. Et il eût bien voulu se rassasier des carrouges que les porcs mangeoient; mais personne ne lui en donnoit.

17. Etant donc rentré en lui-même, il dit: Combien y a-t-il de gens aux gages de mon père, qui ont du pain en abondance, et moi je meurs de faim?

18. Je me leverai, et m'en irai vers mon père, et je lui dirai: Mon père, j'ai péché contre le ciel, et contre toi;

19. Et je ne suis plus digne d'être appelé ton fils: Traite-moi comme l'un de tes domestiques.

20. Il partit donc, et vint vers son père. Et comme il étoit encore loin, son père le vit, et fut touché de compassion; et courant à lui, il se jeta à son cou et le baisa.

21. Et son fils lui dit: Mon père, j'ai péché contre le ciel et contre toi; et je ne suis plus digne d'être appelé ton fils.

22. Mais le père dit à ses serviteurs: Apportez la plus belle robe, et l'en revêtez, et mettez-lui un anneau au doigt, et des souliers aux pieds;

23. Et amenez un veau gras, et le tuez; mangeons, et réjouissons-nous;

11 And he said, A certain man had two sons: L. 15.

12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my father's have bread enough, and to spare, and I perish with hunger!

18 I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But, when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

23 And bring hither the fatted calf, and kill it; and let us eat, and be merry:

24 "Οτι υἱός σου ὁ υἱός μου νεκρός ἦν, ἢ ἀνέζησε ἢ ἀπολωλώς ἦν, ἢ ἐπέβη. Καὶ ἠέβητο εὐφραίνεσθαι.

* 25 Ἦν δὲ ὁ υἱός αὐτοῦ ὁ παροχύτερος ἐν ἀγρῷ ἢ ὡς ἐρχόμενος ἤγγισε τῆς οἰκίας, ἤκουσεν ἄσμα φωνῆς ἢ ἄχρον.

26 Καὶ προσκαλεσάμενος ἕνα τῶν παιδῶν ἐπιβάνετο τί εἶη ταῦτα.

27 Ὁ δὲ εἶπεν αὐτῷ "Ὅτι ὁ ἀδελφός σου ἦκε. ἢ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτόν, ἔτι ὑπαίθρια αὐτὸν ἀπέλασεν.

28 Περιέσθη δὲ, ἢ οὐκ ᾔδειν ἐλθεῖν. Ὁ οὖν πατήρ αὐτῶν ἐξέβητο παρεκάλει αὐτόν.

* 29 Ὁ δὲ ἀποκριθεὶς εἶπε τῷ πατρί. Ἰδοὺ, ποσάυτα ἔτη δουλεύω σοι, ἢ ἐδόξαίς ἐντολήν σου παρεῖλον, ἢ ἐμοὶ ἠδίκησας ἔδωκας ἄξιον, ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ.

30 "Ὅτε δὲ ὁ υἱός σου οὗτος, ὁ καταφαγὼν σου τὸν βίον μετὰ πνεύματος, ἔλθεν, ἔθυσας αὐτῷ τὸν μόσχον τὸν σιτευτόν.

31 Ὁ δὲ εἶπεν αὐτῷ. Τέκνον, σὺ πάντοτε μετ' ἐμῶ ἐῖ, ἢ πάντα τὰ ἐμάς, σάξιν.

32 Εὐφρανθῆναι δὲ ἢ χαρῆσαι. ἔδει, ὅτι ὁ ἀδελφός σου υἱός σου νεκρός ἦν, ἢ ἀνέζησε ἢ ἀπολωλώς ἦν, ἢ ἐπέβη. 27. ἢ 6.

Κεφ. ις'. 16.

* 1 Ἐλεγε δὲ ἢ πρὸς τοὺς μαθητὰς αὐτοῦ. Ἄνθρωπος τις ἦν πλούσιος, ὃς εἶχεν οἰκονόμον ἢ οὗτον ἢ διεβλήθη αὐτῷ ὡς δισκοπηζὼν τὰ ὑπάρχοντα αὐτοῦ.

* 2 Καὶ φωνήσας αὐτόν, εἶπεν αὐτῷ. Τί τοῦτο ἀκούω περὶ σοῦ; ἢ ἀποδοῦ τιν λόγον τῆς ἰοικονομίας σου; ἢ γὰρ δικαιοσύνη ἐστὶ ἰοικονομεῖν.

* 3 Εἶπε δὲ ἐν ἑαυτῷ ὁ οἰκονόμος. Τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; Ὡς αἰτεῖν οὐκ ἰσχύω, ἢ ἐπαλεῖν ἢ αἰσχύνεσθαι.

24 Quia hic filius meus mortuus erat, & revixit: & perditus fuerat, & inventus est: & ceperunt oblectari.

25 Erat autem filius ejus senior in agro: & ut veniens appropinquavit domui, audivit symphonias & choro.

26 Et advocans unum puerorum, interrogavit quid essent hæc.

27 Is autem dixit illi: Quia frater tuus venit: & occidit patrem tuum vitulum saginatum: quia valentem illum recepit.

28 Indignatus est autem, & non volebat introire, ergo pater illius egressus advocabat illum.

29 Is autem respondens dixit patri: Ecce tot annos servio tibi, & nunquam mandatum tuum præterivi, & mihi nunquam dedisti hædum, ut cum amicis meis oblectarer.

30 Quum autem filius tuus hic, devorans tuam vitam cum meretricibus, venit, occidisti illi vitulum saginatum.

31 Is autem dixit illi: Fili, tu semper cum me es, & omnia mea tua sunt.

32 Oblectari autem & gaudere oportebat, quia frater tuus hic mortuus erat, & revixit: & perditus erat, & inventus est.

CAPUT XVI.

1 Dicebat autem & ad discipulos suos: Homo quidam erat dives, qui habebat dispensatorem, & hic delatus est ei, ut dissipans substantias illius.

2 Et vocans illum, ait illi: Quid hoc audio de te? Redde rationem dispensationis tuæ, non enim poteris adhuc dispensare.

3 Ait autem in seipso dispensator: Quid faciam, quia dominus meus auferet dispensationem à me? fodere non valeo, mendicare erubescio.

24. Parce que mon fils, que voici étoit mort, et il est revenu à la vie; il étoit perdu, mais il est retrouvé. Et ils commencèrent à se réjouir.

25. Pendant son fils aîné, qui étoit à la campagne, revint; et comme il approchoit de la maison, il entendit les chants et les danses.

26. Et il appela un des serviteurs, à qui il demanda ce que c'étoit.

27. Et le serviteur lui dit: Ton frère est de retour, et ton père a tué un veau gras, parce qu'il l'a recouvré en bonne sante.

28. Mais il se mit en colere; et ne voulut point entrer. Son père donc sortit, et le pria d'entrer.

29. Mais il répondit à son père: Voici, il y a tant d'années que je te sers, sans avoir jamais contrevenu à ton commandement, et tu ne m'as jamais donné un chevreau pour me réjouir avec mes amis.

30. Mais quand ton fils que voilà, qui a mangé tout son bien avec des femmes débauchées, est revenu, tu as fait tuer un veau gras pour lui.

31. Et son père lui dit: Mon fils, tu es toujours avec moi, et tout ce que j'ai est à toi.

32. Mais il falloit bien faire un festin et se réjouir, parce que ton frère que voilà est mort, et il est revenu à la vie; il étoit perdu, et il est retrouvé.

CHAPITRE XVI.

Les paraboles de l'Econome injuste, du Riche et de Lazare.

JÉSUS disoit aussi à ses Disciples: Un homme riche avoit un econome qui fut accusé devant lui de dissiper son bien.

2. Et l'ayant fait venir, il lui dit: Qu'est-ce que j'entends dire de toi? Rends compte de ton administration; car tu ne pourras plus désormais administrer *mon bien*.

3. Alors cet econome dit en lui-même: Que ferai-je, puisque mon maître m'ôte l'administration de son bien? Je ne saurois travailler à la terre, et j'aurois honte de mendier.

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

25 Now, his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in: therefore came his father out, and entreated him.

29 And he, answering, said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

CHAP. XVI.

Of the unjust steward.

AND he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do, for my lord taketh away from me the stewardship? I cannot dig; to beg I am ashamed.

4 Ἐγὼν τί ποιήσω, ἵνα ὦταν μεταστῶν τῆς οἰκονομίας, δεξιηταί με εἰς τοὺς οἴκους αὐτῶν.

5 Καὶ προσκαλεσάμενος ἕνα ἑκάστου τῶν χρεωφειλῶν τῷ κυρίῳ αὐτοῦ, ἔλεγε τῷ πρώτῳ Ἰησοῦν ὀφείλεις τῷ κυρίῳ μου;

* 6 Ὁ δὲ εἶπεν Ἰ Ἐκατὸν ἄβαντος ἐλαίου. καὶ εἶπεν αὐτῷ Δέξαι σὺ τὸ γράμμα, καὶ καθίσας ταχέως γράψαι ὡς πενήνητα.

7 Ἐπισημασάμενος αὐτῷ ἔδωκεν αὐτῷ τὸ γράμμα. Σὺ δὲ

πόσον ὀφείλεις; Ὁ δὲ εἶπεν Ἐκατὸν ἄβαντος σίτου. καὶ λέγει αὐτῷ Δέξαι σὺ τὸ γράμμα, καὶ γράψον Ἰ ὀχθοκόνητα.

* 8 Καὶ ἔφησεν ὁ κύριος τὸν οἰκονομὸν τῆς ἁδικίας, ὅτι ἔφρονιμος ἐποίησεν, ὅτι εἰ υἱοὶ τοῦ αἰῶνος τοῦτοι φρονιμώτεροι ὑπερὶ τοὺς υἱοὺς τοῦ φωτός εἰς τὴν γενεάν τὴν αὐτῶν εἰσι.

9 Κατὰ ὑμῶν λέγω Πάισατε ἑαυτοῖς φίλους ἐν τοῦ μαμωνᾶ τῆς ἀδικίας ἵνα ὦταν ἐκλιπῆς, δεξιηταί ὑμᾶς εἰς τὰς αἰωνίους σκηνάς.

10 Ὁ πιστὸς ἐν ἐλαχίστῳ, καὶ ἐν πολλῷ πιστὸς ἐστίν· καὶ ὁ ἐν ἐλαχίστῳ ἀδικῶν, καὶ ἐν πολλῷ ἀδικῶς ἐστίν.

11 Εἰ ὢν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οἶκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῶν πιστεύσει;

12 Καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οἶκ ἐγένεσθε, τὸ ἑμέτερον τίς ὑμῶν δώσει;

* 13 Οὐδεὶς οἰκέτης δύναται δουρὶ κυρίῳ δουλεύειν· ἢ γὰρ τὸν ἕνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἑνὸς ἀνθήσει, καὶ τοῦ ἑτέρου καταφρονήσει· οὐ δύνασθε θεῷ ἰ δουλεύειν καὶ μαμωνᾷ.

14 Ἦκουον δὲ ταῦτα πάντα καὶ οἱ φαρισαῖοι, φιλόδοξοι ὑπερχολοὶ· καὶ ἐξεμυκτήριζον αὐτόν.

15 Καὶ εἶπεν αὐτοῖς Ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων· ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν ἔτι τὸ ἐν ἀνθρώποις ὑψηλόν, βδέλυγμα ἐνώπιον τοῦ θεοῦ ἐστίν.

4 Scio quid faciam, ut quum amotus fuero dispensatione, recipiant me in domos suas.

5 Et convocans unumquemque debitorum Domini sui, dicebat primo: Quantum debes domino meo?

6 Is autem dixit: Centum batos olei, & dixit illi: Accipe tuum scriptum, & sedens cito scribe quinquaginta.

7 Deinde alii dixit: Tu vero quantum debes? Is autem ait: Centum coros tritici, & ait illi: Accipe tuas literas, & scribe octoginta.

8 Et laudavit dominus dispensatorem iniquitatis, quia prudenter fecisset: quia filii seculi hujus prudentiores super filios lucis in generationem suam sunt.

9 Et ego vobis dico: Facite vobis ipsis amicos de mamona infidelitatis, ut quum defeceritis, recipiant vos in eterna tabernacula.

10 Fidelis in minimo, & in multo fidelis est: & in modico injustus, etiam in multo injustus est.

11 Si ergo in injusto mamona fideles non fuistis, verum quis vobis credet?

12 Et si in alieno fideles non fuistis, vestrum quis vobis dabit?

13 Nemo servus potest duobus dominis servire aut enim unum odiet, & alterum diligit: aut uni adhaerebit, & alterum contemnet; non potestis Deo servire & mamona.

14 Audiebant autem haec omnia & Pharisei avari subfistentes, & deridebant illum.

15 Et ait illis: Vos estis iustificantes vos ipsos coram hominibus: at Deus novit corda vestra, quia quod in hominibus altum, abominatio ante Deum est.

4. Je sais ce que je ferai, afin

que quand on m'aura ôté mon administration, il y ait des gens qui me reçoivent dans leurs maisons.

5. Alors il fit venir séparément chacun des débiteurs de son maître; et il dit au premier: Combien dois-tu à mon maître?

6. Il répondit: Cent mesures d'huile. Et l'économe lui dit: Reprends ton billet; assieds-toi là, et écris-en promptement un autre de cinquante.

7. Il dit ensuite à un autre: Et toi, Combien dois-tu? Il dit: Cent mesures de froment. Et l'économe lui dit: Reprends ton billet, et écris-en un autre de quatre-vingts.

8. Et le maître loua cet économe infidèle de ce qu'il avoit agi avec habileté; car les enfans de ce siècle sont plus prudents dans leur génération, que les enfans de lumière.

9. Et moi, je vous dis aussi: Faites-vous des amis avec les richesses injustes, afin que quand vous viendrez à manquer, ils vous reçoivent dans les tabernacles éternels.

10. Celui qui est fidèle dans les petites choses, sera aussi fidèle dans les grandes; et celui qui est injuste dans les petites choses, sera aussi injuste dans les grandes.

11. Si donc vous n'avez pas été fidèle dans les richesses injustes, qui vous confiera les véritables richesses?

12. Et si vous n'avez pas été fidèles dans ce qui est à autrui; qui vous donnera ce qui est à vous?

13. Nul serviteur ne peut servir deux maîtres; car ou il haïra l'un, et aimera l'autre; ou il s'attachera à l'un, et méprisera l'autre. Vous ne pouvez servir Dieu et Mammon.

14. Les Pharisiens, qui étoient avares, écoutoient tout cela, et se moquoient de lui.

15. Et il leur dit: Pour vous, vous voulez passer pour justes devant les hommes, mais Dieu connoît vos cœurs; car ce qui est élevé devant les hommes est une abomination devant Dieu.

L. 16.

4 I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

10 He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much.

11 If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14 And the Pharisees also, who were covetous, heard all these things: and they derided him.

15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

18 Πᾶς ὁ ἀπολύων τὴν γυναῖκα

αὐτῆ, ἢ γαμῶν ἑτέραν, μοιχεύει·
ἢ πᾶς ὁ ἀπολειψάμενος ἀπὸ ἀνδρός
γαμῶν, μοιχεύει.

* 19 Ἄνθρωπος δὲ τις ἦ πλῆ-
σιθ, ἢ ἰνεδιδύσκηλο ἰ πορφύ-
ρα· ἢ ἰ βύσσον, ἰ εὐφρανόμενος·
καθ' ἡμέραν ἰ λαμπρός.

* 20 Πτωχὸς δὲ τις ἦν ἰνό-
ματι Λάζαρος, ὅς ἐβέβηλο πρὸς
τὸν πυλῶνα αὐτῶ ἠλωκίμενος.

* 21 Καὶ ἰ ἐπιθυμῶν χορτα-
σθῆναι ἀπὸ τῶν ἰ ψυχῶν τῶν
πιπτόνων ἀπὸ τῆς τραπίδος τῆ
πλωσίω· ἀλλὰ ἢ οἱ ἰ κύνες ἐρ-
χόμενοι ἰ ἀπέλιχον τὰ ἰ ἔλκυσ-
αὐτῶ.

* 22 Ἐγένετο δὲ ἀποθνήναι τὸν
πτωχόν, ἢ ἰ ἀπνευχθῆναι αὐτὸν
ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον
τῆ Ἀβραάμ· ἀπέθανε δὲ ἢ ὁ
πλωσίθ, ἢ ἰ ἑτάφην.

23 Καὶ ἦν τῆ ἄδη ἑπάρας τοὺς
ὀφθαλμοὺς αὐτῶ, ἰπαρῶν ἐν βα-
σάνοις, ὅσῃ τὸν Ἀβραάμ ἀπὸ μα-
κρόθεν, ἢ Λάζαρον ἐν τοῖς κολ-
ποῖς αὐτῶ.

* 24 Καὶ αὐτὸς φωνήσας εἶπε·
Πάτερ Ἀβραάμ· ἐλέησόν με, ἢ
πέμψον Λάζαρον, ἵνα ἰ βάψῃ τὸ
ἰ ἄκρον τοῦ ἰ δακτύλου αὐτοῦ ἰ ὕ-
δαθ, ἢ ἰ καταψύξῃ τὴν γλῶσ-
σάν μου· ὅτι ἰ ὀδυῖμαι ἐν τῆ
ἰ φλογὶ ταύτη.

25 Εἶπε δὲ Ἀβραάμ· Τέκνον,
μνήσθητι ὅτι ἀπέλαβες σὺ τὰ ἀ-
γαθὰ σου ἐν τῆ ζωῆ σου, ἢ Λάζα-
ρος ὁμοίως τὰ κακὰ· νῦν δὲ ὄδε
παρακαλεῖται, σὺ δὲ ὀδυῖσαι.

* 26 Καὶ ἐπὶ πᾶσι τούτοις,
μεταξὺ ἡμῶν ἢ ἡμῶν ἰ χάσμα
μεγαλὸν ἰ ἐρηκίται, ἑποῖς οἱ ἰ δειλο-
τῆς ἰ διαδοῖναι ἰ ἐντῶθεν πρὸς
ἡμᾶς, μὴ δύνασθαι, μὲνδὲ οἱ ἐκεί-
θεν πρὸς ἡμᾶς διαπερῶσιν.

27 Εἶπε δὲ Ἐρωτῶ ὦν σε
πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν
εἶκος τῆ πατρὸς μου

28 Ἔχῃ γὰρ πέντε ἀδελφός,
ὅπως διαμαρτυρηθῶσιν αὐτοῖς, ἵνα
μὴ ἢ αὐτὰ ἑλθῶσιν εἰς τὸν τόπον
τούτον τῆς βασάνου.

29 Λέγει αὐτῷ Ἀβραάμ· Ἐ-
χῶσι Μωσῆς ἢ τοὺς προφῆτας·
ἀκουσάτωσαν αὐτῶν.

18 Omnis repudians uxorem

suam, & ducens alteram, mœ-
chatur: & omnis repudiatam a
viro ducens, mœchatur.

19 Homo autem quidam erat
dives, & induebatur purpuram
& byssum, oblectatus quotidie
splendide.

20 Pauper autem qui am-
erat nomine Lazarus, qui jectus
erat ad januam ejus ulcerosus.

21 Et cupiens saturari de
micis cadentibus de mensa divi-
tis: sed & canes venientes lin-
gebant ulcera ejus.

22 Factum est autem mori
pauperem, & asportari eum ab
angelis in sinum Abraham: Mor-
tuum est autem & dives, & se-
pultus est.

23 Et in inferno elevans oculos
suos, existens in tormentis,
vidit Abraham à longè, & La-
zarum in gremiis ejus.

24 Et ipse clamans dixit:
Pater Abraham miserere mei,
& mitte Lazarum, ut intingat
extremum digiti sui aqua, &
refrigeret linguam meam: quia
crucior in flamma hac.

25 Dixit autem Abraham:
Fili, recordare quia recepisti tu
bona tua in vita tua, & Lazarus
similiter mala: nunc autem hic
consolatur, tu vero cruciaris.

26 Et omnibus hæc, inter
nos & vos hiatus magnus fir-
matus est, ut volentes transire
hinc ad vos, non possint: neque
qui inde ad nos transmeant.

27 Ait autem: Rogo ergo te,
pater, ut mittas eum in domum
patris mei.

28 Habeo enim quinque fra-
tres: ut testetur illis, ut non
& ipsi veniant in locum hunc
tormenti.

29 Ait illi Abraham: Ha-
bent Moysen, & Prophetas: au-
diant illos.

18. Quiconque répudie sa femme et en épouse une autre, commet adultère; et quiconque épouse celle que son mari a répudiée, commet adultère.

19. Il y avoit un homme riche qui se vètoit de pourpre et de fin lin, et qui se traitoit bien et magnifiquement tous les jours.

20. Il y avoit aussi un pauvre, nommé Lazare, qui étoit couché à la porte de ce riche, et qui étoit couvert d'ulcères.

21. Il désiroit de se rassasier des miettes qui tomboient de la table du riche; et même les chiens venoient lécher ses ulcères.

22. Or, il arriva que le pauvre mourut, et il fut porté par les Anges dans le sein d'Abraham; le riche mourut aussi, et fut enseveli.

23. Et étant en enfer et dans les tourmens, il leva les yeux, et vit de loin Abraham, et Lazare dans son sein.

24. Et s'écriant, il dit: Père Abraham, aie pitié de moi, et envoie Lazare, afin qu'il trempe dans l'eau le bout de son doigt, pour me rafraîchir la langue; car je suis extrêmement tourmenté dans cette flainme.

25. Mais Abraham lui répondit: Mon fils; souviens-toi que tu as eu tes biens pendant ta vie, et Lazare y a eu des maux; et maintenant il est consolé, et tu es dans les tourmens.

26. Outre cela, il y a un grand abyme entre vous et nous; de sorte que ceux qui voudront passer d'ici vers vous ne le peuvent; non plus que ceux qui voudroient passer de là ici.

27. Et le riche dit: Je te prie donc, Père Abraham, d'envoyer Lazare dans la maison de mon Père;

28. Car j'ai cinq frères, afin qu'il les avertisse, de peur qu'ils ne viennent aussi eux-mêmes dans ce lieu de tourmens.

29. Abraham lui répondit: Ils ont Moÿse et les Prophètes; qu'ils les écoutent.

16. L. 16.
18. Whosoever putteth away his wife, and marieth another, committeth adultery: and whosoever marieth her that is put away from her husband, committeth adultery.

19. There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20. And there was a certain beggar, named Lazarus, which was laid at his gate full of sores,

21. And desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores.

22. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

23. And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24. And he cried, and said, Father Abraham, have mercy on me; and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25. But Abraham said, Son, remember that thou in thy life time receivest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26. And, besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

27. Then he said, I pray thee, therefore, father, that thou wouldest send him to my father's house:

28. For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29. Abraham saith unto him, They have Moses and the prophets; let them hear them.

30 Ὁ δὲ εἶπεν· Οὐχὶ, πατέρες
Abraham· ἀλλ' ἴαν τις ἀπὸ νε-
κρῶν πορευθῆ ἠδὲ αὐτῶν, μετα-
νοήσῃ.

31 Εἶπε δὲ αὐτῶν· Εἰ Μωσῆς
ἢ τῶν προφητῶν οὐκ ἀκούσῃ,
οὐδὲ ἴαν τις ἐκ νεκρῶν ἀναστῆ, σωτη-
θήσεται. 39. † 11.

κεφ. 17.

* 1 Εἶπε δὲ πρὸς τοὺς μαθη-
τάς· † ἀνεύκεν ἰς
μὴ ἐλθεῖν τὰ σκάνδαλα· οὐαὶ δὲ
δι' οὗ ἐρχείαι.

* 2 † Αυτοῦ αὐτῶν, εἰ † μύ-
λο· † ἰνκός· περιείλαι πρὸς τὸν
τραχήλον αὐτοῦ, ἢ ἐπιπίπτει εἰς
τὴν θάλασσαν, ἢ ἰνα σκandalισθῆ
ἴνα τῶν μικρῶν τούτων.

3 Πρὸς ἴτε ἑαυτοῖς· Ἐάν δὲ
ἀμάρτη εἰς σὲ ὁ ἀδελφός σου, ἐπι-
τιμήσον αὐτῷ ἢ ἴαν μετανοήσῃ,
ἀφεῖς αὐτόν.

4 Καὶ ἴαν ἑπτάκις τῆς ἡμέρας
ἀμάρτη εἰς σὲ, ἢ ἑπτάκις τῆς
ἡμέρας ἐπιτίμησον ἐπὶ σὲ, λέγων·
Μετανοῶ· ἀφῆσθε αὐτόν.

7 Τίς δὲ εἴ μὲν δούλον ἔχων
ἀροτριῶντα, ἢ ποιμαίνοντα, εἰς
εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ εὐ-
θέως· Παρελθὼν ἀνάστειται·

8 Ἄλλ' οὐχὶ ἐρεῖ αὐτῷ· Ἐ-
τιμήσον τί δευτέρῳ, ἢ περι-
ζωσάμεν· διακόνει μοι, ἕως φά-
γῳ ἢ πίνῳ· ἢ μετὰ ταῦτα φάγε-
σαι ἢ πίεται σύ·

9 Μὴ χάριν ἔχει τῷ δούλῳ
ἐκείνω ἔτι ἐποίησε τὰ διαταχθέντα
αὐτῷ· οὐ δοκῶ.

* 10 Οὕτω ἢ υἱεῖς, ἔταν
ποιήσῃτε πάντα τὰ διαταχθέντα
ὑμῖν, λέγετε· Ὅτι δούλοι ἢ ἀ-
χρεῖοί ἐσμεν· ὅτι ὁ ἀφείλομεν
ποιῆσαι, ποιούμεθα.

* 20 Ἐπ' ἰσηθείς δὲ ὑπὸ τῶν
Φαρισαίων πρὸς ἑστέρας ἢ βασι-
λεία τοῦ Θεοῦ, ἀκριβῆ αὐτοῖς,
ἢ εἶπεν· Οὐκ ἔρχεται ἡ βασιλεία
τοῦ Θεοῦ μετὰ † περιτήρησεως.

30 Is autem dixit· Non pater
Abraham· sed si quis ex
mortuis ierit ad eos, penite-
bunt.

31 Ait autem illi· Si Moyses
& Prophetas non audiunt, ne-
que si quis ex mortuis resurre-
xerit, credent.

CAPUT XVII.

1 AIT autem ad discipulos·
Impossibile est non ve-
nire scandala· vae autem per
quem veniunt.

2 Excedit illi, si mola asina-
ria circumponatur circa collum
eius, & projiciatur in mare,
quam ut scandalizet unum par-
vorum istorum.

3 Attendite vobis ipsis· si
verò peccaverit in te frater
tuus, increpa illum· Et si pa-
nituerit, dimitte illi·

4 Et si septies die peccaverit
in te, & septies die conversus
fuerit ad te, dicens· Pœniteo,
dimitte illi.

7 Quis autem ex vobis servum
habens arantem aut pascentem,
qui regresso de agro dicat sta-
tim· Adveniens recumbe·

8 Imo nonne dicit ei· Para-
quod cœnem, & circumcinctus
ministra mihi, donec manducem

& bibam, & post hæc manduca-
bis & bibes tu·

9 Num gratiam habet servo
illi, quia fecit præcepta ei· non
puto.

10 Sic & vos quam feceritis
omnia præcepta vobis, dicite,
quod servi inutilis sumus, quia
quod debuimus facere, fecimus.

20 Interrogatus autem à Pha-
riseis, quando venit regnum
Dei, respondit eis & dixit·
Non venit regnum Dei cum
observatione·

30. *Le riche* dit : Non, Père Abraham ; mais si quelqu'un des morts va vers eux, ils s'amenderont.

31. Et *Abraham* lui dit : S'ils n'écoutent pas Moïse et les Prophètes, ils ne seroient pas non plus persuadés, quand même quelan'un des morts ressusciteroit.

CHAPITRE XVII.

Jésus-Christ entretient du scandale, du pardon, des serviteurs inutiles ; guérit dix lépreux, et parle du jour au fils de l'homme.

Jésus dit aussi à ses Disciples : Il ne se peut faire qu'il n'arrive des scandales ; toutefois malheur à celui par qui ils arrivent !
2. Il vaudroit mieux pour lui qu'on lui mit au cou une meule de moulin, et qu'on le jetât dans la mer, que de scandaliser un de ces petits.

3. Prenez donc garde à vous. Si ton frère t'a offensé, reprends-le ; et s'il se répent, pardonne-lui.

4. Et s'il t'a offensé sept fois le jour, et que sept fois le jour il revienne vers toi, et te dise : Je me repens ; pardonne-lui.

7. Qui de vous ayant un serviteur qui laboure ou qui païsse les troupeaux, et le voyant revenir des champs, lui dise aussitôt : Avance-toi, et te mets à table ?

8. Ne lui dira-t-il pas plutôt : Prépare-moi à souper. et ceins-toi et me sers, jusqu'à ce que j'aie mangé et bu ; et après cela tu mangeras et tu boiras.

9. Sera-t-il redevable à ce serviteur, parce qu'il aura fait ce qui lui avoit été commandé ? Je ne le pense pas.

10. Vous aussi de même, quand vous aurez fait tout ce qui vous est commandé, dites : Nous sommes des serviteurs inutiles ; parce que nous n'avons fait que ce que nous étions obligés de faire.

20. Les Pharisiens lui ayant demandé quand le Règne de Dieu viendrait ; il leur répondit : Le Règne de Dieu ne viendra point avec éclat.

... et
... justice de

30 And he said, Nay, father Abraham : but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.

CHAP. XVII.

To avoid giving offence.

THEN said he unto the disciples, It is impossible but that offences will come : but woe unto him through whom they come ?

2 It were better for him that a mill-stone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3 Take heed to yourselves : If thy brother trespass against thee, rebuke him ; and if he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent ; thou shalt forgive him.

7 But which of you having a servant plowing, or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat ?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken ; and afterward thou shalt eat and drink ?

9 Doth he thank that servant because he did the things that were commanded him ? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants : we have done that which was our duty to do.

20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them, and said, The kingdom of God cometh not with observation.

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20 Καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις τοῦ Νῶε, ὕψως ἔσαι & ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου.

27 Ἦσθιον, ἔπινον, ἐγάμαν, ἔβημιζοντο, ἀχει ἥς ἡμέρας εἰ-ἤλυθ Νῶε εἰς τὴν κιβωτὸν· & ἦλθεν ὁ κατακλυσμός, & ἀπόλεσεν ἅπαντας.

28 Ὅμοιος & ὡς ἐγένετο ἐν ταῖς ἡμέραις Δαὺτ Ἦσθιον, ἔπινον, ἠχάρων, ἐπάλλαν, ἐγύτερον, ἀκρόδιον.

29 Ἡ δὲ ἡμέρα ἔβηθη Δαὺτ ἀπὸ Σιδόμαν, ἐρέζε πῦρ & θύρον ἄπ' ἡρανῶ, & ἀπόλεσεν ἅπαντας.

30 Κατὰ ταῦτα ἔσαι ἡ ἡμέρα ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται.

31 Ἐν ἡμέρῃ τῇ ἡμέρῃ, ἴς ἔσαι ἐπὶ τὰ δόματα, & τὰ σκεύη αὐτῆ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἀραι αὐτῶ· & ὁ ἐν τῷ ἀγρῷ, ὁμοίως μὴ ἐπιγεγάτω εἰς τὰ ὑπίσω.

32 Μνημονεύετε τῆς γυναῖκος Δαὺτ.

33 Ὃς ἐὼν ζῆλῆτῃ τὸν δόχον αὐτῆ σάται, ἀπολίσει αὐτὴν· & ὃς ἐὼν ἀπ' ἀγροῦ αὐτὴν, ζωογονήσει αὐτὴν.

34 Λέγω ὑμῖν, ταῦτα τῆ νυκ-

τὴ ἔσομαι δύο ἐπὶ κλίνης μίση· ὁ εἰς παραληφθήσεται, & ὁ ἕτερος ἀφεθήσεται.

35 Δύο ἔσονται ἀλήθυσαι ἐπὶ τὸ αὐτὸ· ἡ μία παραληφθήσεται, & ἡ ἕτέρα ἀφεθήσεται.

36 Δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἰς παραληφθήσεται, & ὁ ἕτερος ἀφεθήσεται.

Κεφ ιθ' 18.

1 Ἐλεγε δὲ & παραβολὰν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχασθαι, & μὴ ἐκκακεῖν.

2 Λέγων· Κριτὴς τις ἦν ἐν τινὶ πόλει· τὸν Θεὸν μὴ φοβούμενος, & ἀνθρώπων μὴ ἐντρέπουμενος.

3 Χίρα δὲ τις ἦν ἐν τῇ πόλει ἰσχυρῆ· & ἤχετο πρὸς αὐτὸν, λέγουσα· Ἐκδικησόν με ἀπὸ τοῦ ἀντιδικῶ μου.

26 Et sicut factum est in diebus Noë, ita & erit in diebus filii hominis.

27 Edebant, bibebant, uxores ducebant, nubebant, usque quæ die intravit Noë in arcam, & venit diluvium, & perdidit omnes.

28 Similiter & sicut factum est in diebus Lot: edebant, bibebant, emebant, vendebant, plantabant, ædificabant.

29 Quæ autem die exiit Lot à Sodomis, pluit ignem & sulphur de cælo, & perdidit omnes.

30 Secundum hæc erit quæ die filius hominis revelatur.

31 In illa die, qui fuerit super domum, & vasa ejus in domo, ne descendat tollere illa: & qui in agro, similiter non redeat in quæ retrò:

32 Memores estote uxoria Lot.

33 Quicumque quæserit animam suam servare, perdet illam: & quicumque perdidit illum, vivificabit eam.

34 Dico vobis, illi nocte erunt duo in lecto uno: unus assumetur, & alter relinquetur.

35 Duæ erunt molentes in idem: una assumetur, & altera relinquetur.

36 Duo erunt in agro, unus assumetur, & alter relinquetur.

1 Dicebat autem & parabolam illis, oportere semper orare, & non segnescere:

2 Dicens: Judex quidam erat in quadam civitate, Deum non timens, & hominem non reveritus.

3 Vidua autem erat in civitate illa, & veniebat ad eum, dicens: Vindica me de adversario meo.

26. Et ce qui arriva du tems de Noé, arrivera de même au tems du Fils de l'homme :

27. On mangeoit, on buvoit, on prenoit et on donnoit en mariage, jusqu'au jour que Noé entra dans l'arche ; et le Déluge vint qui les fit tous périr.

28. De même aussi, comme du tems de Lot, on mangeoit, on buvoit, on achetoit, on vendoit, on plantoit et on bâtissoit ;

29. Mais le jour que Lot sortit de Sodome, il plut du ciel du feu et du soufre, qui les fit tous périr.

30. Il en sera de même au jour que le Fils de l'homme paraîtra.

31. En ce jour-là, que celui qui sera au haut de la maison, et qui aura ses meubles dans la maison, ne descende pas pour les emporter ; et que celui qui sera aux champs ne revienne pas sur ses pas.

32. Souvenez-vous de la femme de Lot.

33. Quiconque cherchera à sauver sa vie la perdra ; et quiconque l'aura perdue la retrouvera.

34. Je vous dis qu'en cette nuit-là, de deux hommes qui seront dans un même lit, l'un sera pris, et l'autre laissé.

35. De deux femmes qui mourront ensemble, l'une sera prise, et l'autre laissée.

36. De deux hommes qui seront aux champs, l'un sera pris, et l'autre laissé.

CHAPITRE XVIII.

Notre Seigneur propose la parabole du Juge inique ; celle du Pharisien et du Péager ; et il impose les mains à de petits enfans qu'on lui présente.

Jésus leur dit aussi cette parabole ; pour montrer qu'il faut toujours prier, et ne se relâcher point :

2. Il y avoit dans une ville un Juge qui ne craignoit point Dieu, et qui n'avoit aucun égard pour personne.

3. Il y avoit aussi dans cette ville-là une veuve qui venoit souvent à lui, et qui lui disoit : Fais-moi justice de ma partie adverse.

26 And as it was in the days of Noe, so shall it be also in the days of the Son of Man :

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark ; and the flood came, and destroyed them all.

28 Likewise also, as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded :

29 But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all.

30 Even thus shall it be in the day when the Son of Man is revealed.

31 In that day, he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away : and he that is in the field, let him likewise not return back.

32 Remember Lot's wife.

33 Whosoever shall seek to save his life shall lose it ; and whosoever shall lose his life shall preserve it.

34 I tell you, in that night there shall be two men in one bed ; the one shall be taken, and the other shall be left.

35 Two women shall be grinding together ; the one shall be taken, and the other left.

36 Two men shall be in the field ; the one shall be taken, and the other left.

CHAP. XVIII.

The importunate widow.

AND he spake a parable unto them, to this end, that men ought always to pray, and not to faint ;

2 Saying, There was in a city a judge, which feared not God, neither regarded man :

3 And there was a widow in that city ; and she came unto him, saying, Avenge me of mine adversary.

4 Καὶ ἔκ θήλειον ἐπὶ χρόνον μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ· εἰ ἢ τὸν Θεὸν ἐφοβῆμαι, ἢ ἀθρώπων οὐκ ἐντρέπομαι.

5 Διὰ γὰρ τὸ παρεῖναι μοι κέποι τὴν χρεὴν ταύτην, ἐκδικήσω αὐτήν· ἵνα μὴ εἰς τέλος ἐρχομένη ὑποσπιάσῃ με.

6 Εἶπε δὲ ὁ Κύριος· Ἀνόσιος ἐστὶ ὁ κριτὴς τῆς ἀδικίας· λέγει·

7 Ὁ δὲ Θεὸς ἐμὴ ποιήσει τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βασιλῶν πρὸς αὐτὸν ἡμέρας ἢ νυκτῶς, ἢ μακροθυμῶν ἐπ' αὐταῖς·

8 Λέγω ὑμῖν, ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει· ὡλλήν ὁ υἱὸς τοῦ ἀνθρώπου ἔλθων ἄρα εὐρήσει τὴν πίσιν ἐπὶ τῆς γῆς·

9 Εἶπε δὲ ἢ πρὸς τινας τῶς περιουσίας ἐφ' ἑαυτοῖς ὅτι εἰσὶ δίκαιοι, ἢ ἑθετεῖν τὸς λοιποῦς, τὴν παραβολὴν ταύτην.

10 Ἀνθρώποι διὰ ἀνάστην εἰς τὸ ἱερὸν προσεύχασθαι· ὁ εἰς φαρισαῖος, ἢ ὁ ἕτερος τελώνης·

11 Ὁ φαρισαῖος σταθεῖς πρὸς ἑαυτὸν ταῦτα προσεὐχέτο· Ὁ Θεὸς, εὐχαριστῶ σοι, ὅτι οὐκ ἔμειν ὡσπερ οἱ λοιποὶ τῶν ἀθρώπων, ἄφραγξ, ἀδικος, μοιχρὸς, ἢ ἢ ὡς ἄλλοι οὗ τελώνης·

12 Νηστεύω δις τοῦ σαββάτου, ἀποδοκίμῳ πάντα ἕρα κτῶμαι.

13 Καὶ ὁ τελώνης μακροθεν ἕρας οὐκ ἤθελεν οὐδὲ τοῦς ὀφθαλμοῦς εἰς τὸν οὐρανὸν ἵπταται· ἀλλ' ἐτυπνεν εἰς τὸ στήθος αὐτοῦ, λέγων· Ὁ Θεὸς ἱλασθητί μοι τὰ ἁμαρτωλά·

14 Λέγω ὑμῖν, κατέβη οὗτος δικαιωμένος εἰς τὸν οἶκον αὐτοῦ, ἢ ἐκεῖνος· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν, ταπεινωθήσεται· ὁ δὲ ταπεινῶν ἑαυτὸν, ὑψωθήσεται·

38 Ἐβήθη δὲ ἐν τῷ χωρίῳ· σθαι αὐτῶς, ἢ αὐτὸς εἰσῆλθεν εἰς κώμην τινά· γυνὴ δὲ τῆς οὐμῆς

Μάρθα ὑπεδέξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς.

39 Καὶ ἰ τῆς ἐν ἀδελφῷ καλεμένη Μάρθα, ἢ ἢ παρακαθήσασα παρα τῶς πόδας τοῦ Ἰησοῦ, ἤκουε τὸν λόγον αὐτοῦ·

40 Ἡ δὲ Μάρθα ἔπεμπε πᾶ-

4 Et non volebat ad tempus: post autem hæc dixit in seipso: Si & Deum non timeo, & hominem non revereor:

5 Propter præbere mihi molestiam viduam hanc, vindicabam istam, ne in finem veniens fugillet me.

6 Ait autem Dominus: Audite quid iudex iniquus dicit:

7 At Deus non faciet vindictam electorum suorum clamantium ad se die & nocte, & longanimitis super illos?

8 Etiam dico vobis, quia faciet vindictam illorum in celebritate, veruntamen filius hominis veniens num inveniet fidem in terra?

9 Dixit autem ad quosdam perfusos in seipsis, quod essent iusti, & nihil facientes cæteros, parabolam istam:

10 Homines duo ascendebant in templum orare, unus Pharisæus, & alter publicanus.

11 Pharisæus stans apud se hæc orabat: Deus gratias ago tibi: quia non sum sicut cæteri hominum, raptores, iniusti, adulteri, aut & ut hic publicanus.

12 Jejuno bis sabbato, decimo omnia quæ possideo.

13 Et publicanus à longe stans non volebat nec oculos ad cælum levare, sed percutiebat in pectus suum, dicens: Deus propitius esto mihi peccatori.

14 Dico vobis, descendit hic iustificatus in domum suam, quam ille: quia omnis exaltans seipsum humiliabitur: at humilians seipsum, exaltabitur.

38 Factum est autem in irecos, & ipse intravit in vicum quendam: mulier autem quæ-

dam nomine Martha excepit illum in domum suam.

39 Et huic erat soror vocata Maria, quæ etiam sedens secus pedes Jesu, audiebat verbum illius.

40 At Martha distrahebatur

4. Pendant long - tems il n'en voulut rien faire. Cependant il dit enfin en lui-même : Quoique je ne craigne point Dieu, et que je n'aie nul égard pour aucun homme,

5. Néanmoins, parce que cette veuve m'importune, je lui ferai justice, afin qu'elle ne vienne pas toujours me rompre la tête.

6. Et le Seigneur dit : Ecoutez ce que dit ce Juge injuste.

7. Et Dieu ne vengera-t-il point ses élus, qui crient à lui jour et nuit, quoiqu'il diffère sa vengeance ?

8. Je vous dis qu'il les vengera bientôt. Mais quand le Fils de l'homme viendra, pensez-vous qu'il trouve de la foi sur la terre ?

9. Il dit aussi cette parabole, au sujet de quelques-uns, qui présuמוient d'eux-mêmes, comme s'ils étoient justes, et méprisoient les autres.

10. Deux hommes montèrent au Temple pour prier ; l'un étoit Pharisien, et l'autre Péager.

11. Le Pharisien se tenant debout, prioit ainsi en lui-même : O Dieu ! je te rends grâces de ce que je ne suis pas comme le reste des hommes, qui sont ravissours, injustes, adultères ; ni même aussi comme ce péager.

12. Je jeûne deux fois la semaine, je donne la dîme de tout ce que je possède.

13. Mais le péager se tenant éloigné, n'osoit pas même lever les yeux au ciel ; mais il se frappa la poitrine, en disant : O Dieu ! sois appaisé envers moi qui suis pécheur.

14. Je vous déclare que celui-ci s'en retournera justifié dans sa maison, préférablement à l'autre ; car quiconque s'élève sera abaissé ; et quiconque s'abaisse sera élevé.

min, il entra dans un bourg, et une femme nommée Marthe le reçut dans sa maison.

39. Elle avoit une sœur nommée Marie, qui se tenant assise aux pieds de Jésus, écoutoit sa parole.

40. Mais comme Marthe étoit

4 And he would not for a while : L. 18.
but afterward he said within himself, Though I fear not God, nor regard man ;

5 Yet, because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them ?

8 I tell you, that he will avenge them speedily. Nevertheless, when the Son of Man cometh, shall he find faith on the earth ?

9 And he spake this parable unto certain which trusted in themselves, that they were righteous, and despised others :

10 Two men went up into the temple to pray ; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you, this man went down to his house justified rather than the other : for every one that exalteth himself shall be abased ; and he that humbleth himself shall be exalted.

38 Now it came to pass, as they L. 10.
went, that he entered into a certain village : and a certain woman, named Martha, received him into her house.

39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

40 But Martha was cumbered

το περι πολλὴν ἰ διακονίαν. ἰ ἐπι-
 κάσα δὲ εἶπε· Κίε, ὃ ἰ μέλει
 σοι ὅτι ὃ ἰ ἀδελφὸν μου ἰ μέλι
 με ἰ καλέσῃτε ἰ διακονεῖν· εἰπέ
 ἔν αὐτῷ ἵνα μοι ἰ συνανιδάσθῃαι.

* 41 Ἀποκριθεὶς δὲ εἶπεν αὐ-
 τῷ ὁ ἰησοῦς· Μάρθα, Μάρθα,
 ἰ μεριμνᾷς ἡ ἰ τυρᾶζῃ περι
 πολλῶν.

42 Ἐὐδὸς δὲ ἐστὶ χερία. Μαρία
 δὲ τὴν ἀγαθὴν μερίδα ἐξελέξατο,
 ἡτις ἂν ἀφαιρεθῆσθαι ἀπ' αὐτῆς.

45. ἰ 14.

Κεφ. 18. 19.

* 1 **Κ**αὶ ἐγένετο, ὅτε ἐτίλεισεν
 ὁ ἰησοῦς τοὺς λόγους τού-
 τας, ἰ μετῆγεν ἀπὸ τῆς Γαλιλαίας,
 ἡ ἦλθεν εἰς τὰ ὅρια τῆς Ἰουδαίας,
 πέραν τῆ Ἰορδάνου.

2 Καὶ ἠκολούθησαν αὐτῷ ὄχλοι
 πολλοί.

3 Καὶ προσῆλθεν αὐτῷ οἱ Φα-
 ρισαῖοι, σπειράζοντες αὐτὸν, ἡ λέ-
 γοντες αὐτῷ· εἰ ἐξερῖν ἀνθρώπου
 ἀπολύσαι τὴν γυναῖκα αὐτοῦ κατὰ
 πᾶσαν αἰτίαν;

* 4 Ὁ δὲ ἀποκριθεὶς, εἶπεν αὐ-
 τοῖς· Οὐκ ἀνέγνωτε, ὅτι ὁ ποιή-
 σασ ἀπ' ἀρχῆς, ἰ ἄρσεν ἡ ἰ θῆλυ
 ἐποίησεν αὐτούς;

5 Καὶ εἶπεν· Ἔνεκεν τούτου κα-
 ταλείπει ἄνθρωπος τὸν πατέρα ἡ
 τὴν μητέρα, ἡ προσκολληθήσεται
 τῇ γυναίκα αὐτοῦ ἡ ἔσονται οἱ δύο
 εἰς σάρκα μίαν.

6 Ὡς ἂν ἔτι εἶσι δύο, ἀλλὰ
 σὰξ μία, ὃ ἂν ὁ Θεὸς συνέσειεν,
 ἄνθρωπος μὴ χωρίζεται.

7 Λέγουσιν αὐτῷ· Τί ἂν Μωσῆς
 ἐνετείλατο θῆναι βιβλίον ἀπορα-
 σίε, ἡ ἀπολύσαι αὐτήν;

* 8 Λέγει αὐτοῖς· Ὅτι Μωσῆς
 πρὸς τὴν ἰ σκληροκαρδίαν ἡμῶν
 ἰ ἐπέτρεψεν ἡμῖν ἀπολύσαι τὰς
 γυναῖκας ἡμῶν· ἀπ' ἀρχῆς δὲ ἔ-
 γέγονεν ἔτσι.

9 Λέγω δὲ ὑμῖν, ὅτι ὅς ἂν ἀ-
 πόλυσῃ τὴν γυναῖκα αὐτοῦ, εἰ μὴ
 ἐπὶ πορνεία, ἡ γαμήσιον ἄλλην,
 μοιχᾶται· ἡ ὁ ἀπολειμμένη γα-
 μήσιος, μοιχᾶται.

10 Λέγουσιν αὐτῷ οἱ μαθηταὶ
 αὐτοῦ· Εἰ ἔτσι ἐστὶν ἡ αἰτία τῆ
 ἀνθρώπου μετὰ τῆς γυναίκος, ἡ
 συμφέρει γαμήσιος.

circa multum ministerium :
 stans autem ait : Domine, non
 curae est tibi quod foror mea so-
 lam me reliquit ministrare : dic
 ergo illi mihi ut simul suscipiat.

41 Respondens autem dixit
 illi Jesus : Martha, Martha, so-
 licita es, & turbaris circa mul-
 ta.

42 Unius vero est usus. Ma-
 ria autem bonam partem elegit,
 quae non auferetur ab ea.

CAPUT XIX.

1 **E**T factum est quum con-
 summasset Jesus sermones
 istos, transiit se à Galilaea, &
 venit in fines Judææ trans Jor-
 danem.

2 Et sequente sunt eum turbæ
 multæ :

3 Et accesserunt ad eum Pha-
 risæi tentantes eum, & dicentes
 ei : Si licet homini abolvere
 uxorem suam juxta omnia
 causam ?

4 Qui vero respondens ait
 eis : Non legitis, quia faciens
 ab initio, masculum & femi-
 nam fecit eos ?

5 Et dixit : Propter hoc di-
 mittet homo patrem, & ma-
 trem, & adhærebit uxori suæ
 & erunt duo in carnem unam.

6 Itaque non amplius sunt duo,
 sed caro una. Quod ergo Deus
 conjunxit, homo non separet.

7 Dicunt illi : Quid ergo Mo-
 ses mandavit dare libellum dis-
 cessionis, & abolvere eam ?

8 Ait illis : Quòd Moses ad
 duritiam cordis vestri permisit
 vobis abolvere uxores vestras :
 ab initio autem non factum est
 ita.

9 Dico autem vobis, Quia
 quicumque abolverit uxorem
 suam, nisi super fornicatione, &
 duxerit aliam, moechatur : &
 dimissam ducens, moechatur.

10 Dicunt ei discipuli ejus :
 Si ita est causa hominis cum
 uxore, non confert nubere.

distraincte par divers soins, elle vint et dit à *Jésus*: Seigneur, ne considères-tu point que ma sœur me laisse servir toute seule? Dis-lui donc qu'elle m'aide aussi.

41. Et *Jésus* lui répondit: *Marthe*, *Marthe*, tu te mets en peine et tu t'embarrasses de plusieurs choses;

42. Mais une seule chose est nécessaire; or, *Marie* a choisi la bonne part qui ne lui sera point ôtée.

about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her, therefore, that she help me.

41 And *Jesus*, answered, and said unto her, *Martha*, *Martha*, thou art careful, and troubled about many things:

42 But one thing is needful: and *Mary* hath chosen that good part, which shall not be taken away from her.

L. 10.

CHAPITRE XIX.

Doctrinè de Jésus-Christ. Du Divorcé et des Richesses.

QUAND *Jésus* eut achevé ces discours, il partit de Galilée, et s'en alla dans les quartiers de la Judée, au-delà du Jourdain.

2. Et beaucoup de peuple l'y suivit,

3. Des Pharisiens y vinrent aussi pour le tenter, et ils lui dirent: Est-il permis à un homme de répudier sa femme, pour quelque sujet que ce soit?

4. Et il leur répondit: N'avez-vous pas lu que celui qui créa l'homme, au commencement, fit un homme et une femme;

5. Et qu'il est dit: C'est à cause de cela que l'homme quittera son père et sa mère, et qu'il s'attachera à sa femme, et les deux ne seront qu'une seule chair?

6. Ainsi ils ne sont plus deux, mais ils sont une seule chair. Que l'homme ne sépare donc point ce que Dieu a uni.

7. Ils lui dirent: Pourquoi donc Moïse a-t-il commandé de donner la lettre de divorce, quand on veut répudier sa femme?

8. Il leur dit: C'est à cause de la dureté de votre cœur, que Moïse vous a permis de répudier vos femmes; mais il n'en étoit pas ainsi au commencement.

9. Mais moi je vous dis, que quiconque répudiera sa femme, si ce n'est pour cause d'adultère, et en épousera une autre, commet un adultère; et celui qui épousera celle qui a été répudiée, commet aussi un adultère.

10. Ses Disciples lui dirent: Si telle est la condition de l'homme avec la femme, il ne convient pas de se marier.

AND it came to pass, that, when *Jesus* had finished these sayings, he departed from Galilee, and came into the coasts of Judea beyond Jordan:

2 And great multitudes followed him,

3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, Have ye not read, that he which made them at the beginning, made them male and female?

5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh.

6 Wherefore they are no more twain, but one flesh. What, therefore, God hath joined together, let no man put asunder.

7 They say unto him, Why did Moses then command to give a writing of divorce, and to put her away?

8 He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so.

9 And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

10 His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.

M. 19.

11. Ο δε ειπεν αυτοις. Ουκ αν

τες χειρας του λαου τατου, αλλ εις δεδωτας.

* 12. Εισι γαρ ευνυχοι, οτινες εκ καλιας μητρος εγεννησαν ειντω και εισιν ευνυχοι, οτινες εευνυχισθησαν υπο των ανθρωπων και εισιν ευνυχοι, οτινες ευνυχισαν εαυτους δια την βασιλειαν των ουρανων. Ο δυναμεν χωρειν, χωρειτω.

13. Τότε προσνεχθη αυτω παιδια, ινα τας χειρας επιθη αυτοις, και προσευχεται. οι δε μαθηται επιτιμισαν αυτοις.

14. Ο δε Ιησους ειπεν. Αφετε τα παιδια, και μη κωλυετε αυτα ελθειν προς με. των γαρ τωιστων εστιν η βασιλεια των ουρανων.

15. Και επιθεισ αυτοις τας χειρας, εισεβη ενωθεν.

16. Και ιδω, εις προσελθων, ειπεν αυτω. Διδασκαλε αγαθε, τι αγαθον ποιησω, ινα εχω ζωην αιωνιον;

17. Ο δε ειπεν αυτω. Τι με λεγεις αγαθον; ηδεις αγαθος, ει μη εις, ο θεος; ει δε θελεις εισελθειν εις την ζωην, τηρησον τας εντολας.

18. Λεγει αυτω. Ποιαι; Ο δε Ιησους ειπε. Το ου φοβουσαι. Ου μοιχευσαι. Ου κλεψαι. Ου ψευδομαρτυρησαι.

19. Τιμα τον πατερα σου, και την μητερα. και αγαπησεις τον πλησιον σου ως σεαυτον.

20. Λεγει αυτω ο ιουδαϊσκος. Παντα ταυτα εφυλαξαμην εκ νεότητος μου. τι ετι υστερω;

21. Εφη αυτω ο Ιησους. Ει θελεις τελειος ειναι, υπαγε, πωλησον σου τα υπάρχοντα, καιδος πτωχοις. και εβρι θησαυρον εν ουρανω. και δευρο, ακολουθει μοι.

22. Ακουσας δε ο ιουδαϊσκος τον λογον, απηλθε λυπημενος. εν γαρ εχεν κτηματα πολλα.

23. Ο δε Ιησους ειπε τοις μαθηταις αυτου. Αμην λεγω υμιν, οτι δυσκολος εστι εισελθειν εις την βασιλειαν των ουρανων.

* 24. Πάλιν δε λεγων υμιν, ι ευκοπωτερον εστι ι κερμηλον ι δια ι τρυπηματι ι βαριδι ι διελθειν, η πλωσιον εις την βασιλειαν του θεου εισελθειν.

25. Ακουσαντες δε οι μαθηται

11. Ille vero dixit illis: Non

omnes capiunt verbum istud, sed quibus datum est.

12. Sunt enim eunuchi, qui de utero matris nati sunt sic: & sunt eunuchi, qui castrati sunt ab hominibus: & sunt eunuchi, qui castraverunt seipso propter regnum caelorum, potens capere, capiat.

13. Tunc oblati sunt ei pueruli, ut manus imponeret eis, & oraret: At Discipuli increpabant eos.

14. At Iesus ait: Sinite puerulos, & ne prohibete eos venire ad me: nam talium est regnum caelorum.

15. Et imponens eis manus, abiit inde.

16. Et ecce unus accedens, ait illi: Magister bone, quid boni faciam, ut habeam vitam aeternam?

17. Ipse vero dixit ei: Quid me dicis bonum? nemo bonus si non unus, Deus. Si autem vis ingredi ad vitam, regna mandata.

18. Dicit illi: Quae? At Iesus dixit: hoc, Non occides: Non adulterabis: Non furaberis: Non falso testaberis:

19. Honora patrem tuum & matrem: & Diliges proximum tuum sicut teipsum.

20. Dicit illi adolescens: Omnia haec custodivi a juventute mea: quid adhuc deficio?

21. Ait illi Iesus: Si vis perfectus esse, vade, vende tuam substantiam, & da pauperibus: & habebis thesaurum in caelo: & veni, sequere me.

22. Audiens autem adolescens verbum, abiit tristis: erat enim habens possessiones multas.

* 23. At Iesus, dixit discipulis suis: Amen dico vobis, quia difficile dives intrabit in regnum caelorum.

24. Iterum autem dico vobis, facilius est camelum per foramen acus transire, quam divitem in regnum Dei intrare.

25. Audientes autem discipuli

11. Mais il leur dit : Tous ne sont pas capables de cela, mais ceux-là seulement à qui il a été donné.

12. Car il y a des eunuques, qui sont nés tels dès le ventre de leur mère ; il y en a qui ont été faits eunuques par les hommes ; et il y en a qui se sont faits eunuques eux-mêmes pour le Royaume des cieux. Que celui qui peut comprendre ceci, le comprenne.

13. Alors on lui présenta de petits enfans, afin qu'il leur imposât les mains, et qu'il priât pour eux ; mais les Disciples reprochèrent ceux qui les présentoient.

14. Mais Jésus leur dit : Laissez ces petits enfans, et ne les empêchez point de venir à moi ; car le Royaume des cieux est pour ceux qui leur ressemblent.

15. Et leur ayant imposé les mains, il partit de là.

16. Et voici, quelqu'un s'approchant, lui dit : Mon bon Maître, que dois-je faire pour avoir la Vie éternelle ?

17. Il lui répondit : Pourquoi m'appelles-tu bon ? Il n'y a qu'un seul bon ; c'est Dieu. Que si tu veux entrer dans la vie, garde les commandemens.

18. Il leur dit : Quels commandemens ? Et Jésus lui répondit : Tu ne tueras point ; Tu ne commettras point adultère ; Tu ne déroberas point ; Tu ne diras point de faux témoignage ;

19. Honore ton père et ta mère : Et tu aimeras ton prochain comme toi-même.

20. Le jeune homme lui dit : J'ai observé toutes ces choses-là des ma jeunesse ; que me manque-t-il encore ?

21. Jésus lui dit : Si tu veux être parfait, vends ce que tu as, et le donne aux pauvres ; et tu auras un trésor dans le ciel ; après cela, viens, et suis-moi.

22. Mais quand le jeune homme eut entendu cette parole, il s'en alla tout triste, car il possédoit de grands biens.

23. Alors Jésus dit à ses Disciples : Je vous dis en vérité, qu'un riche entrera difficilement dans le Royaume des cieux.

24. Et je vous dis encore : Il est plus aisé qu'un chameau passe par le trou d'une aiguille, qu'il ne l'est qu'un riche entre dans le Royaume de Dieu.

25. Ses Disciples ayant entendu

11 But he said unto them, All men cannot receive this saying, save they to whom it is given.

12 For there are some eunuchs, which were so born from their of heaven's sake. He that is able to receive it, let him receive it.

13 Then were there brought unto him little children, that he should put his hands on them and pray : and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not, to come unto me : for of such is the kingdom of heaven.

15 And he laid his hands on them, and departed thence.

16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life ?

17 And he said unto him, Why callest thou me good ? there is none good but one, that is, God : but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which ? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 Honour thy father and thy mother : and, Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, All these things have I kept from my youth up : what lack I yet ?

21 Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven ; and come and follow me.

22 But when the young man heard that saying, he went away sorrowful : for he had great possessions.

23 Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard it,

αὐτῶ, ἐξεπλήσσαντο σφόδρα, λέγοντες: Τίς ἄρα δύναται ταῦτα; 26 Ἐμβλέψας δὲ ὁ Ἰησοῦς, εἶπεν αὐτοῖς: Παρα ἀνθρώποις ταῦτο ἀδύνατον ἐστὶ· παρὰ δὲ θεοῦ πάντα δυνατά ἐστι.

Κεφ. κ'. 20.

* 1 Ὁμοία γὰρ ἔστιν ἡ βασιλεία τῶν οὐρανῶν ἀβραάμ· οἱ κωδεσπόται, ἕως ἵ ἐξῆλθεν ἄμα πρῶτῃ ἵ μισθώσασθαι ἵ ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ.

2 Συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηνάρει τὴν ἡμέραν, ἀπέστειλεν αὐτοῦς εἰς τὸν ἀμπελῶνα αὐτοῦ.

3 Καὶ ἐξελθὼν περὶ τὴν τρίτην

ὥραν, εἶδεν ἄλλος ἐσθλας ἐν τῇ ἀγορᾷ ἀργῶν:

4 Κακείνοις εἶπεν Ὑπάγετε ἡμεῖς εἰς τὸν ἀμπελῶνα· ἡ δὲ εἰάν ἢ δίκαιον, δάσω ὑμῖν.

5 Οἱ δὲ ἀπήλθον. Πάλιν ἐξελθὼν περὶ ἑκτὴν ἡ ἑνάτην ὥραν, ἐποίησεν ὡσαύτως.

6 Περὶ δὲ τὴν ἑνδεκάτην ὥραν ἐξελθὼν, εὔρεν ἄλλος ἐσθλας ἀργῶν, ἡ λέγει αὐτοῖς: Τί ὡδα ἐσθλας ἐλεν τὴν ἡμέραν ἀργῶν;

7 Λέγουσιν αὐτῷ: Ὅτι θῆεις ἡμῶς ἐμισθώτατο. Λέγει αὐτοῖς: Ὑπάγετε ἡμεῖς εἰς τὸν ἀμπελῶνα, ἡ ὅ εἰάν ἢ δίκαιον, λήψετε.

8 Ὁψίας δὲ γενομένης, λέγει ὁ κύριος τῷ ἀμπελῶνι τῷ ἐπιτρόπῳ αὐτοῦ: Κάλεσον τὰς ἐργάτας, ἡ ἀπόδος αὐτοῖς τὸν μισθόν, ἀρχάμενοι ἀπὸ τῶν ἐσχάτων, ἕως τῶν πρώτων.

9 Καὶ ἐλθόντες οἱ περὶ τὴν ἑνδεκάτην ὥραν, ἔλαβον αἰὰ δηνάριον.

10 Ἐλθόντες δὲ οἱ πρῶτοι, ἐνόμισαν ὅτι πλεῖονα λήψονται· ἡ ἔλαβον ἡ αὐτοὶ αἰὰ δηνάριον.

11 Λαβόντες δὲ ἡ ὄγγυρον κατὰ τῷ κωδεσπότῃ,

12 Λέγοντες: Ὅτι ἔτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, ἡ ἰσως ἡμῖν αὐτοῖς ἐποίησας, τοῖς βασάσαι τὸ βάρος τῆς ἡμέρας, ἡ τὸν κύσανα.

ejus, mirabantur valde, dicentes: Quis ergo potest fervari?

26 Aspiciens autem Jesus, dixit illis: Apud homines hoc impossibile est, apud autem Deum omnia possibilia sunt.

CAPUT. XX.

1 Simile enim est regnum caelorum homini patrifamilias, qui exiit cum diluculo conducere operarios in vineam suam.

2 Conveniens autem cum operariis ex denario diem, misit eos in vineam suam.

3 Et egrossus circa tertiam ho-

ram, vidit alios stantes in foro otiosos:

4 Et illis dixit: Abite & vos in vineam: & quod fuerit justum dabo vobis.

5 Illi autem abierunt. Iterum exiens circa sextam & nonam horam, fecit similiter.

6 Circa vero undecimam horam exiens, invenit alios stantes otiosos, & dicit illis: Quid hic statis totam diem otiosi?

7 Dicunt ei: Quia nemo nobis mercede conduxit. Dicit eis: Ite & vos in vineam, & quod fuerit justum, sumetis.

8 Vespere autem facto, dicit dominus vinee procurator suo: Voca operarios & redde illi mercedem, incipiens a novissimis usque ad primos.

9 Et venientes qui circa undecimam horam, acceperunt singuli denarium.

10 Venientes autem primi, arbitrati sunt quod plus essent accepturi: & acceperunt & ipsi singuli denarium.

11 Accipientes autem murmurabant adversus patremfamilias,

12 Dicentes: Quod hi novissimi unam horam fecerunt, & pares nobis illos fecisti, portantibus pondus diei, & aestum.

cela, furent fort étonnés, et ils disoient: Qui peut donc être sauvé?

26. Et Jésus les regardant, leur dit: Quant aux hommes, cela est impossible; mais quant à Dieu, toutes choses sont possibles.

CAR le Royaume des cieux est semblable à un père de famille, qui sortit dès la pointe du jour, afin de louer des ouvriers pour travailler à sa vigne.

2. Et ayant accordé avec les ouvriers à un denier par jour, il les envoya à sa vigne.

5. Il sortit encore environ la troisième heure du jour, et il en vit d'autres qui étoient dans la place sans rien faire;

4. Auxquels il dit: Allez-vous en aussi à ma vigne, et je vous donnerai ce qui sera raisonnable.

5. Et ils y allèrent. Il sortit encore environ la sixième et la neuvième heure, et il fit la même chose.

6. Et vers l'onzième heure, il sortit, et il en trouva d'autres qui étoient sans rien faire, auxquels

il dit: Pourquoi vous tenez-vous ici tout le jour sans rien faire?

7. Et ils lui répondirent: Parce que personne ne nous a loués. Et il leur dit: Allez-vous-en aussi à ma vigne, vous recevrez ce qui sera raisonnable.

8. Quand le soir fut venu, le Maître de la vigne dit à celui qui avoit le soin de ses affaires: Appelle les ouvriers, et leur paie leur salaire, en commençant depuis les derniers jusqu'aux premiers.

9. Et ceux qui avoient été loués sur l'onzième heure, étant venus, ils reçurent chacun un denier.

10. Or, quand les premiers furent venus, ils s'attendoient à recevoir davantage; mais ils reçurent aussi chacun un denier.

11. Et l'ayant reçu, ils murmuroient contre le père de famille.

12. Disant: Ces derniers n'ont travaillé qu'une heure, et tu les égales à nous, qui avons supporté la fatigue de tout le jour et la chaleur.

they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

CHAP. XX.

The labourers in the vineyard.

FOR the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the market-place,

4 And said unto them, Go ye also into the vineyard; and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first.

9 And when they came that were hired about the eleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11 And when they had received it, they murmured against the good man of the house,

12 Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

17. 19

17.

* 13 Ὁ δὲ ἀποκριθεὶς εἶπεν ἐπὶ αὐτῶν ἰ Ἐταίρε, ἂν ἰ ἀδικῶσαι ἔχῃ ἢ θνατὸν ἢ σὺνφάνησάς μοι;

14 Ἄρον τὸ σὸν, ἢ ὑπάγε' ἄλλω δὲ τούτῳ τῷ ἔσχατῷ δῶσαι ὡς καὶ σοι.

15 Ἡ δὲ εἶπε μοι ποιῆσαι ὃ θεῖον ἐν τοῖς ἡμέτεροις; ἢ ὁ φθαλλὸς σου ποτὸς ἐστίν, ὅτι ἐγὼ ἀγαθὸς εἶμι;

* 16 Οὕτως ἰσχυτοὶ οἱ ἔσχατοι, πρῶτοι. ἢ οἱ πρῶτοι, ἔσχατοι. πολλοὶ γὰρ εἰσι ἢ κλητοὶ, ὀλιγοὶ δὲ ἐκλεκτοί.

κεφ. ιδ'. 19.

1 ΚΑ' εἰσελθὼν διέρχετο τὴν Ἱεριχά.

* 2 Καὶ ἰδὼν αὐτὸν οὐρανοὶ καλέμενος Ζακχαῖος ἢ αὐτὸς ἦν ἢ ἀρχιελεῖς, ἢ ἕτερος ἢ φιλοσόφος.

3 καὶ ἐζήτησεν ἰδεῖν τὸν Ἰησοῦν τίς ἐστίν ἢ οὐκ ἰδὼν αὐτὸν ἀπὸ τοῦ ὄχλου, ὅτι τῆ ἡλικία μικρὸς ἦν.

* 4 καὶ ἢ προσδραμῶν ἱεροσθεν, ἀνέβη ἐπὶ τὴν Συκομορέαν, ἵνα ἰδῇ αὐτόν. ὅτι δὲ ἰσχυτοὶ ἢ μελλε διέχεσθαι.

5 καὶ ὡς ἰδεν ἐπὶ τὸν τόπον, ἀναβέβησεν ὁ Ἰησοῦς ἄνω αὐτόν, ἢ εἶπε πρὸς αὐτόν Ζακχαῖε, σπεύσας κατὰ τὴν οἰκίαν σου, ἵνα ἰδῇ σε καὶ ἢ μείναι.

6 καὶ σπεύσας κατήβη, ἢ ἰπεδύσατο αὐτόν χαίρων.

* 7 καὶ ἰδόντες ἅπαντες ἢ διαγόγγυζον, λέγοντες ἢ ὅτι παραφροναστὴς ἀνὴρ εἰσῆλθε καταλύσαι.

* 8 Σταθεὶς δὲ Ζακχαῖος εἶπε πρὸς τὸν κύριον ἰδὼν, τὰ ἢ ἡμίση τῶν ἢ ὑπαρχόντων μου, κῆρε, δίδωμι τοῖς πτωχοῖς ἢ εἰ ποῦς τίς ἐσυκοφάνησα, ἀποδίδωμι ἢ τετραπλῆν.

9 εἶπε δὲ πρὸς αὐτόν ὁ Ἰησοῦς ἢ ὅτι σημεῖον καταρτίου τῶν οἴκων τούτων ἐγένετο, καθ.τι ἢ αὐτὸς ἰδὼς ἢ ἄβρααμ ἐστίν.

10 Ἦλθε γὰρ ὁ υἱὸς τοῦ ἀθρώπου ζητῆσαι ἢ σῶσαι τὸ ἀπολλύς.

11 Ἀκούσαν δὲ αὐτῶν ταῦτα, πρὸς βίβησεν εἶπε παραβολὴν, διὰ τὸ ἔγγυς αὐτῶν εἶναι ἢ ἱεροσολέων, ἢ

13 Ille verò respondens dixit uni eorum: Amice, non facio injuriam tibi: nonne denario conve nisti mecum?

14 Tolle quod tuum, & abi, volo autem huic novissimo dare sciat & tibi.

15 Aut non licet mihi facere: quod volo in meis? an oculus tuus malus est, quia ego bonus sum?

16 Sic erunt novissimi, primi: & primi, novissimi. Multi enim sunt vocati, pauci verò electi.

CAPUT XIX.

1 ET ingressus pertransibat Jericho

2 Et ecce vir nomine vocatus Zachæus, & hic erat princeps publicanorum: & ipse erat dives

3 Et querebat videre Jesum quis esset, & non poterat pro urba: quia statura pusillus erat.

4 Et præcur. ens coram, ascendit in sycomorum, ut videret eum: quia illac erat transi turus.

5 Et ut venit ad locum, suspiciens Jesus vidit illum, &

dixit ad eum: Zachæe, festinans descende: hodie enim in domo tua oportet me manere.

6 Et festinans descendit, & excepit illum gaudens.

7 Et videntes omnes murmurabant, dicentes: quod ad peccatorem hominem introivit diversari.

8 Stans autem Zachæus dixit ad Dominum: Ecce dimidia substantiarum mearum, Domine, do pauperibus; & si aliqua quid defraudavi, reddo quadruplum.

9 Atque ait ad eum Jesus: Quia hodie salus domui huic facta est, eo quod & ipse filius Abraham sit.

10 Venit enim filius hominis querere & servare perditum.

11 Audientibus autem illis hæc, adjiciens dixit parabolam, prout prout eum esse Hieru-

13. Mais il répondit à l'un d'eux, et lui dit : Mon ami , je ne te fais point de tort ; n'as-tu pas accordé avec moi à un denier *par jour* ?

14. Prends ce qui est à toi , et t'en va ; mais je veux donner à ce dernier autant qu'à toi.

15. Ne n'est-il pas permis de faire ce que je veux de ce qui est à moi ? Ton œil est-il malin de ce que je suis bon ?

16. Ainsi les derniers seront les premiers , et les premiers seront les derniers ; car il y en a beaucoup d'appelés , mais peu d'élus.

CHAPITRE XIX.

La conversion de Zachée ; la parabole des dix marcs. Jésus fait son entrée à Jérusalem ; il répand des larmes sur elle , et purge le Temple.

JÉSUS étant entré dans Jérico , passoit par la ville.

2. Et un homme appelé Zachée , chef des péagers , qui étoit riche ,

3. Cherchoit à voir qui étoit Jésus ; mais il ne le pouvoit pas à cause de la foule , parce qu'il étoit de petite taille.

4. C'est pourquoi il courut devant , et monta sur un sycamore , pour le voir ; parce qu'il devoit passer par-là.

5. Jésus étant venu en cet endroit , et regardant en haut , le vit , et lui dit : Zachée , hâte-toi de descendre ; car il faut que je loge aujourd'hui dans ta maison.

6. Et il descendit promptement , et le reçut avec joie.

7. Et tous ceux qui visent cela , murmuroient , disant qu'il étoit entré chez un homme de mauvaise vie pour y loger.

8. Et Zachée se présentant devant le Seigneur , lui dit : Seigneur , je donne la moitié de mes biens aux pauvres , et si j'ai fait tort à quelqu'un en quelque chose , je lui en rends quatre fois autant.

9. Sur quoi Jésus lui dit : Le salut est entré aujourd'hui dans cette maison , parce que celui-ci est aussi enfant d'Abraham.

10. Car le Fils de l'homme est venu chercher et sauver ce qui étoit perdu.

11. Comme ils écoutoient ce discours , Jésus continuant , proposa une parabole , sur ce qu'il étoit près de Jérusalem , et qu'ils

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? 772. 20

14 Take *that thine is*, and go thy way: I will give unto this last, even as unto thee.

15 Is it not lawful for me to do what I will with mine own? is thine eye evil because I am good?

16 So the last shall be first, and the first last: for many be called, but few chosen.

CHAP. XIX.

The publican Zaccheus.

AND Jesus entered and passed through Jericho.

2 And, behold, *there was* a man named Zaccheus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore-tree to see him; for he was to pass that way.

5 And, when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down; for to-day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.

9 And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham.

10 For the Son of Man is come to seek and to save that which was lost.

11 And, as they heard these things, he added, and spake a parable, because he was nigh to Je-

L.

δορεῖν αὐτοῖς ὅτι παραχρημα
μέλλει ἡ βασιλεία τοῦ Θεοῦ ἀπα
φανῆσθαι.

12. Εἶπεν Ἰη̅. Ἀνθρώπος τις
εὐγενὴς ἐπορεύθη εἰς χώρα μα
κρὰν, λαβεῖν ἑαυτῷ βασιλείαν, ἣ
ἕως ἔφθαι.

* 13. Καλέσας δὲ δέκα δούλους
ἐκείνῃ, ἔδωκεν αὐτοῖς δέκα μιάς,
ἣ εἶπε πρὸς αὐτοῖς. † Πραγμα
τοποιήσατε ἕως ἔρχομαι.

* 14. Οἱ δὲ πολῖται αὐτοῦ
† ἤμισον αὐτὸν, ἣ ἀπέστειλαν
† στρατείαν † ἐπίσω αὐτῆ, λέ
γοντες. Οὐ θέλομεν τήντιν βασι
λεύσῃαι ἐφ' ἡμῶς.

* 15. Καὶ ἐγένετο ἐν τῷ ἔπιαν
ελθεῖν αὐτὸν λιτόνια τῆς βασι
λείας, ἣ εἶπε φωνῆσαι αὐτῷ
τῶν δούλων τῶν ὧν εἶς ἔδωκε τ
πρῶτον ἵνα γινῶ τίς † δι
πλοῦνται ἑαυτοῖς.

* 16. Πᾶρεγένετο δὲ ὁ πρῶτος,
λέγων Κύριε, ἡ μὴ σὺ † προ
σεύχασαι δέκα μιάς.

17. Καὶ εἶπεν αὐτῷ. Εὖ εἶπας
θὲ δὲ ἄλλ' ὅτι ἐν ἑλαχίστῳ κωςὸς
ἐγένετο, ἵσθαι ἐξουσίαν ἔχων ἐπάνω
δέκα πόλεων.

18. Καὶ ἦλθεν ὁ δεύτερος, λέ
γων Κύριε, ἡ μὴ σὺ ἐποίησα
πέντε μιάς.

19. Εἶπε δὲ ἣ τέτατος. Καὶ σὺ
γίνῃ ἐπάνω πέντε πόλεων.

20. Καὶ ἴτερος ἦλθε, λέγων
Κύριε, ἡ μὴ σὺ, ἢν εἶχον
ἀποκειμένην ἐν σιδάρεα.

21. Ἐφροθύμην γὰρ σὺ, ὅτι ἀν
θρώπος αἰσθητός εἰς αἰρεῖς ὃ ἐκ ἑ
θνης, ἣ διεξέλις ὃ ἐκ ἰσπείρας.

* 22. Λεγὼν δὲ αὐτῷ. Ἐκ τῷ
συναιδῶς σὺ κρινῶ σε, πωνὴ δὲ δὴ
λε' ἦλθεις ὅτι ἔγω † ἀνθρώπος
† αὐθρηγῶς εἰμι αἰρων ὃ ἐκ ἰθθακα,
ἣ διεξέλις ὃ ἐκ ἰσπείρας.

23. Καὶ διατί ἐκ ἔδοξας τῷ
ἀφροθύμῳ μὴ ἐπὶ τὴν τράπεζαν, ἣ
ἐπὶ τὸ ἐθῆν σὺν τόκῳ ἀν ἐπραξῶ
αὐτό;

falem, & videri eis quod confes
sim esset regnum Dei apparitu
rum.

12 Dixit ergo: Homo quidam
nobilis abiit in regionem lon
ginquam accipere sibi ipsi reg
num, & reverti.

13 Vocans autem decem ser
vos suos, dedit eis decem minas,
& ait ad illos: Negotiamini
dum venio.

14 At cives ejus oderant eum,
& miserunt legationem post il
lum, dicentes: Non volumus
hunc regnare super nos.

15 Et factum est in redire
ipsum accipientem regnum, ait
vocari sibi servos hos, quibus
dedit argentum, ut sciret quis
quid negotiatus esset.

16 Adfuit autem primus, di
cens: Domine, mina tua ac
quisivit decem minas.

17 Et ait illi: Euge bone
servus: quia in modico fidelis
fuiti, esto potestatem habens
super decem civitates.

18 Et venit secundus, dicens:
Domine, mina tua fecit quin
que minas.

19 Ait autem & huic: Et tu
esto super quinque civitates.

20 Et alter venit, dicens:
Domine, ecce mina tua, quam
habui repositam in sudario.

21 Timui enim te, quia homo
austerus es: tollis quod non
posuisti, & metis quod non semina
stisti.

22 Dicit autem ei: Ex ore
tuo iudico te, scelerate servus: scie
bas quod ego homo austerus
sum, tollens quod non posui, &
metens quod non seminavi.

23. Et quare non dedisti ar
gentum meum mensariis, & ven
issem ego cum uura utique ex
egissem illud?

croient que le règne de Dieu
alloit paroître bientôt.

12. Il dit donc : Un homme de
grande naissance s'en alla dans un
pays éloigné , pour prendre pos-
session d'un royaume , et s'en re-
veoir ensuite.

13. Et ayant appelé dix de ses
serviteurs, il leur donna dix marc-
s d'argent , et leur dit : Faites-les
valoir jusqu'à-ce que je revienne.

14. Mais les gens de son pays le
haissoient ; et ils envoyèrent une
ambassade après lui , pour dire :

Nous ne voulons point que celui-
ci règne sur nous.

15. Il arriva donc , lorsqu'il fut
de retour , après avoir pris pos-
session du royaume, qu'il com-
manda qu'on fit venir ces servi-
teurs auxquels il avoit donné l'ar-
gent, pour savoir combien chacun
l'avoit fait valoir.

16. Et le premier se présenta, et
dit : Seigneur, ton marc a produit
dix autres marcs.

17. Et il lui dit : Cela est bien ,
bon serviteur ; parce que tu as
été fidèle dans peu de chose , tu
auras le gouvernement de dix
villes.

18. Et le second vint , et dit :
Seigneur , ton marc a produit
cinq autres marcs.

19. Et il dit aussi à celui-ci : Et
toi , commande à cinq villes.

20. Et un autre vint , et dit :
Seigneur , voici ton marc que j'ai
gardé enveloppé dans un linge ;

21. Car je te craignois, parce que
tu es un homme sévère ; tu prends
où tu n'as rien mis , et tu mois-
sonnes où tu n'as point semé.

22. Et son maître lui dit : Mé-
chant serviteur , je te jugerai par
tes propres paroles : Tu savois
que je suis un homme sévère , qui
prends où je n'ai rien mis , et qui
moissonne où je n'ai point semé ;

23. Et pourquoi n'as-tu pas mis
mon argent à la banque ; et à mon
retour je l'eusse retiré avec les in-
térêts ?

Jerusalem, and because they thought
that the kingdom of God should
immediately appear.

12 He said, therefore, A certain
nobleman went into a far country
to receive for himself a kingdom,
and to return.

13 And he called his ten ser-
vants, and delivered them ten
pounds, and said unto them, Oc-
cupy till I come.

14 But his citizens hated him,
and sent a message after him, say-
ing, We will not have this man to
reign over us.

15 And it came to pass, that
when he was returned, having
received the Kingdom, then he
commanded these servants to be
called unto him, to whom he had
given the money, that he might
know how much every man had
gained by trading.

16 Then came the first, saying,
Lord, thy pound hath gained ten
pounds.

17 And he said unto him, Well,
thou good servant ; because thou
hast been faithful in a very little,
have thou authority over ten cities.

18 And the second came, saying,
Lord, thy pound hath gained five
pounds.

19 And he said likewise to him,
Be thou also over five cities.

20 And another came, saying,
Lord, behold, here is thy pound,
which I have kept laid up in a
napkin :

21 For I feared thee, because thou
art an austere man ; thou takest
up that thou layedst not down, and
reapest that thou didst not sow.

22 And he saith unto him, Out
of thine own mouth will I judge
thee, thou wicked servant. Thou
knewest that I was an austere man,
taking up that I laid not down, and
reaping that I did not sow: K2

23 Wherefore then gavest not
thou my money into the bank,
that at my coming I might have
required mine own with usury ?

24 Καὶ τὰς πάρεσσιν εἶπεν Ἄρα ἀπ' αὐτῶν τῶν μινῶν, ἢ δότε τῶν δέκα μινᾶς ἔχοντι.

25 Καὶ εἶπον αὐτῶν Κύριε, ἔχει δέκα μινᾶς.

26 Λέγω γὰρ ὑμῖν, ὅτι παντὶ τῷ ἔχοντι δεκάσειας ἀπὸ δὲ τοῦ μὴ ἔχοντος, ἢ ὁ ἔχει ἀρθρασίαι ἀπ' αὐτοῦ.

27 Πλὴν τῶν ἔχθρῶν μὴ ἐκείνους, τῶν μὴ δελοσάντας με βασιλεῦσαι ἐπ' αὐτῶν, ἀγορεύετε ὧδε, ἢ ἡ κατασφάλαξ ἐμπροσθέν μου.

28 Καὶ εἶπὼν ταῦτα, ἐπερθεύετο ἐνπροσθεν, ἀναβαίνων εἰς Ἱεροσόλυμα.

24 Et astantibus dixit: Auferre ab illo minam: & date decem minas habenti.

25 Et dixerunt ei: Domine, habet decem minas.

26 Dico enim vobis, quia omni habenti dabitur: ab autem non habente, & quod habet, auferetur ab eo.

27 Erunt autem inimicos meos illos, non volentes me regnare super se, adducite huc, & jugulate ante me.

28 Et dicens hæc, ibat ante ascendens in Hierosolyma.

Κεφ. κα' 27.

ΚΑΙ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα, ἢ ἦλθον εἰς Βηθφαγή πρὸς τὸ ἔρος τῶν ἐλαιῶν, τότε ὁ Ἰησοῦς ἀπέστειλε δύο μαθητᾶς, λέγων αὐτοῖς.

2 Πορεύθητε εἰς τὴν κώμην, τὴν ἀπέναντι ὑμῶν, ἢ εὐθὺς εἰρήσετε ὄνον δεδεμένον, ἢ πῶλον μετ' αὐτῆς: λύσαντες ἀγγεγέτω μου.

3 Καὶ εἰάν τις ὑμῖν εἴπῃ τι, εἰρεῖτε ὅτι ὁ Κύριος αὐτῶν χρεῖαν ἔχει. εὐθὺς δὲ ἀποστελεῖ αὐτὰς.

6 Πορευθέντες δὲ οἱ μαθηταί, ἢ

πρωίστατες καθὼς προσέταξεν αὐτοῖς ὁ Ἰησοῦς,

7 ἤγαγον τὸν ὄνον ἢ τὸν πῶλον, ἢ ἐπίθηκαν ἐπάνω αὐτῶν τὰ ἱμάτια αὐτῶν, ἢ ἡ ἐπικάβισαν ἐπάνω αὐτῶν.

8 Ὁ δὲ πλείους ὄχλος ἐβρασάνθων τὰ ἱμάτια ἐν τῇ ὁδῷ: ἄλλοι δὲ ἐκοπτεν κλάδους ἀπὸ τῶν δένδρων, ἢ ἐβράννον ἐν τῇ ὁδῷ.

10 Καὶ εἰσελθόντες αὐτῶν εἰς Ἱεροσόλυμα, ἐσείσθη πάντα ἡ πόλις, λέγουσα: Τίς ἐστὶν ἕτερος;

19 Οἱ ἢν Φαρισαῖοι εἶπὼν πρὸς ἐπιπέτο: Θεμελίετε ὅτι ἢν ὠφελεῖτε ἕτερον; ἴδε, ὁ κόσμος ἢν ἰσὺς αὐτῶν ἀπῆλθεν.

20 Ἦσαν δὲ τινες Ἕλληνας ἐκ τῶν ἀναβαινόντων ἐκ Ἱεροσολυμῶν ἐν τῇ εὐαγγελίᾳ.

ET quum appropinquassent in Hierosolyma, & venissent in Bethphage ad montem Olivaram, tunc Jesus misit duos discipulos, dicens eis:

2 Ite in viciniam quam adversum vos: & statim invenietis asinam alligatam, & pullum cum ea: solventes adducite mihi.

3 Et si quis vobis dixerit aliquid, dicite, quia Dominus eorum usum habet: statim autem dimittet eos.

6 Euntēs autem discipuli &

ficientes sicut mandavit illis Jesus,

7 Adduxerunt asinam, & pullum, & imposuerunt super eos vestimenta sua, & collocarunt eum defuper eos.

8 At plurima turba straverunt sua vestimenta in via: alii autem caedebant ramos de arboribus, & sternerbant in via.

10 Et intrante eo in Hierosolyma, commota est univerſa civitas, dicens: Quis est hic?

19 Ergo Pharisei dixerunt ad semetipſos: Videtis quia quomodo proficitis quicquam? ecce mundus post eum abiit.

20 Erant autem quidam Greci ex ascendentibus, ut adorarent in die festo.

24. Et il dit à ceux qui étoient présens : Otez-lui le marc , et le donnez à celui qui a les dix mares.

25. Et ils lui dirent : Seigneur , il a déjà dix mares.

26. Aussi vous dis-je , qu'on donne a à quiconque a déjà ; et que pour ce-*ui* qui n'a pas , cela même qu'il a lui sera ôté.

27. Quant à mes ennemis , qui n'ont pas voulu que je regnasse sur eux , amenez-les ici , et faites-les mourir en ma présence.

28. Et après avoir dit cela , il marchoit devant eux , montant à Jérusalem.

CHAPITRE XXI.

Jésus-Christ entre dans Jérusalem, chasse les marchands du Temple, et répond aux Pharisiens.

COMME ils approchoient de Jérusalem, et qu'ils étoient déjà à Bethphagé, près du mont des Oliviers, Jésus envoya deux Disciples ;

2. Leur disant : Allez à la bourgade qui est devant vous ; vous y trouverez d'abord une ânesse attachée, et son ânon avec elle ; détachez-les et amenez-les-moi.

3. Et si quelqu'un vous dit quelque chose, vous direz que le Seigneur en a besoin ; et aussitôt il les envoie.

6. Les Disciples s'en allèrent donc, et firent comme Jésus leur avoit ordonné.

7. Et ils amenèrent l'ânesse et l'ânon, et ayant mis leurs vêtements dessus, ils l'y firent asseoir.

8. Alors des gens en grand nombre étendoient leurs vêtements par le chemin ; et d'autres coupoient des branches d'arbres, et les étendoient par le chemin.

10. Et quand il fut entré dans Jérusalem, toute la ville fut émue, et on disoit : Qui est celui-ci ?

19. De sorte que les Pharisiens disoient entr'eux : Vous voyez que vous ne gagnez rien ; voilà que tout le monde va après lui.

20. Or quelques Grecs, de ceux qui étoient montés pour adorer pendant la fête,

24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, That unto every one which hath, shall be given; and from him that hath not, even that he hath, shall be taken away from him.

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

28 And when he had thus spoken, he went before, ascending up to Jerusalem.

AND when they drew nigh unto Jerusalem, and were come to Bethpage, unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.

3 And if any man say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

6 And the disciples went, and did as Jesus commanded them,

7 And brought the ass, and the colt, and put on them their clothes, and they set him thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

19 The Pharisees, therefore, said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

20 And there were certain Greeks among them, that came up to worship at the feast:

L. 19.

Mt. 21.

J. 12.

21 Οἱ τοὶ δὲ προσήλθοι Φίλιπ-
πον τῆ ἀπὸ Βηθσαϊδά τῆς Γαλι-
λαιας, ἡ ἤρταν αὐτὸν, λέγοντες·
Κύριε, θέλωμεν τὸν Ἰησοῦν ἰδεῖν.

22 Ἐρχεται Φίλιππος· ἡ λέ-
γει τῷ Ἀνδρέῳ· ἡ πάλιν Ἀνδρέας
ἡ Φίλιππος· λέγουσι τῷ Ἰησοῦ.

23 Ὁ δὲ Ἰησοῦς, ἀπεκρίθη αὐ-
τοῖς, λέγων· Ἴδού τις ἡ ὥρα ἡα
δεξασθῆναι οὓς· τὴ ἀνθρώπου.

24 Ἀμὲν, ἀμὲν, λέγουσιν, εἰν
μὴ ὁ κόκκος· τῆ ἰσθμῶν περὶ εἰς·
αὐτὴν γὰρ ἀποθήκη· αὐτὸς μὲν
μὲν· εἰν δε ἀποθήκη, πολλὴν
καρπὸν φέρει.

27 Καὶ καὶ ἀλιπῶν αὐτοῖς, ἔξ-
ἔλθεν ἔξω τῆς πόλεως εἰς Βηθα-
νίαν· ἡ ἠυλοῦσθ ἐκεῖ.

12 Καὶ τῆ ἑπαύριον ἔξελθόν-
των αὐτῶν ἀπὸ Βηθανίας,

εἰσελθὼν ὁ Ἰησοῦς εἰς
τὸ ἱερὸν, ἤρθετο ἐκβάλλειν τὰς
πολύθλας ἡ ἀγοράκολλας ἐν τῷ
ἱερῷ· ἡ τὰς τραπέζας τῶν κολλυ-
θιστῶν, ἡ τὰς καθέδρας τῶν
σπαλλῶν τὰς περιστερὰς κα-
τίερεφε.

16 Καὶ ἐν ἦσαν ἡα τις δι-
νήκη σκεῦος διὰ τῷ ἱερῷ.

17 Καὶ ἰδὼντες, λέγων αὐ-
τοῖς· Οὐ γέγραπται· Ὅτι ὁ οὐ-
κός μου, οὐκ ἔσονται κλη-
θῆσθαι παρὰ τὸς ἰθαῖνι· ἡμεῖς
δὲ ἐποίησατε αὐτὸν σπήλαιον
λατρῶν.

18 Καὶ ἤκουσαν οἱ γραμμα-
τεῖς ἡ οἱ ἀρχιερεῖς, ἡ ἔβησαν
πρὸς αὐτὸν ἀπολέτεσθιν· ἔφο-
βῶντο γὰρ αὐτὸν, ὅτι πῶς ὁ ἄχ-
λοῦ ἐσπλήτισσε ἐπὶ τῆ διδασκί-
αυτοῦ.

19 Καὶ ὅτε ἐφε ἔγένετο, ἔξ-
πορεύετο ἔξω τῆς πόλεως.

27 Καὶ ἔρχεται πάλιν εἰς
ἱεροσόλυμα· ἡ ἐν τῷ ἱερῷ πε-
ριπαύσιν αὐτῷ, ἔρχεται πρὸς
αὐτὸν οἱ ἀρχιερεῖς ἡ οἱ γραμμα-
τεῖς ἡ οἱ περιεβύτεροι.

Καὶ λέγει αὐτοῖς·

28 Τί δὲ ὑμῶν δοκεῖ; Ἄνθρω-
πος εἶχε τέκνα δύο, ἡ προσελ-
θὼν τῷ πρώτῳ, εἶπε· Τέκνον ὕ-
παγε, σήμερον ἐργάζου ἐν τῷ ἀμ-
πεδίῳ μου.

29 Ὁ δὲ ἀποκρίθεις, εἶπεν· Οὐ
θέλω. Ὑστερον δὲ μελαμελῆθεις,
ἀπήλθε.

30 Καὶ προσελθὼν τῷ δευτέρῳ,
εἶπεν ὡσαύτως. Ὁ δὲ ἀποκρίθεις,
εἶπεν· Ἐγὼ κύριε· ἡ ἐν ἀπῆλθε.

31 Τίς ἐκ τῶν δύο ἐποίησε τὸ
θέλημα τῷ πατρί; Λέγουσιν αὐ-
τῷ· Ὁ πρῶτος· λέγει αὐτοῖς ὁ
Ἰησοῦς· Ἀμὲν λέγου ὑμῶν, ὅτι οἱ
τελῶναι ἡ αἱ πόρνοι προοῦνσιν
ὑμῶν εἰς τὴν βασιλείαν τῷ Θεῷ.

21 Et ergo accesserunt Phi-
lippo à Bethsaida Galilæa :
& rogabant eum, dicentes : Do-
mine, volumus Jesum videre.

22 Venit Philippus, & dicit
Andreas : & rursum Andreas
& Philippus dicunt Jesu.

23 At Jesus respondit eis,
dicens : Venit hora ut glorificet-
ur filius hominis.

24 Amen, amen, dico vobis,
si non granum frumenti cadens
in terram mortuum fuerit, ip-
sum solum inaperet : si autem
mortuum fuerit, multum fruc-
tum afferet.

17 Et relinquens ipse, abiit
extra civitatem in Bethaniam,
& diversatus est ibi.

12 Et postera die exiitibus
illis de Bethania,

ingressus Jesus in tem-
plum, cepit ejicere vendentes &
ementes in templo : & mensas
nummulariorum, & cathedras
venduntium columbas evertit.

16 Et non sinebat ut quis-
quam transferret vas per tem-
plum.

17 Et docebat, dicens eis :
Nonne scriptum est, Quia do-
mus mea, domus orationis voca-
tur omnibus gentibus? vos
autem fecistis eam speluncam
latronum.

18 Et audierunt Scribæ, &
principes Sacerdotum, & qua-
rebant quomodo eum perde-
rent : timebant enim eum, quia
omnis turba admirabatur super
doctrina ejus.

19 Et quum vespera facta
esset, egrediebatur ex civitate.

27 Et venit rursus in Hiero-
solytam : Et in templo deambu-
lante ipso, accedunt ad eum
summi sacerdotum, & Scribæ,
& seniores.

Et dicit eis :

28 Quid autem vobis videtur?
Homo quidam habebat natos
duos : & accedens primo, dixit :
Fili, vade, hodie operare in vi-
nea mea.

29 Ille autem respondens,
ait : Nolo. Postea autem pen-
itentia affectus, abiit.

30 Et accedens alteri, dixit
similiter. Ille vero respondens,
ait : Ego Domine, & non abiit.

31 Quis ex duobus fecit vol-
untatem patris? Dicunt ei :
Primus. Dicit illis Jesus : A-
men dico vobis, quod publicani
& meretrices præcunt vobis in
regnum Dei.

21. Virent vers Philippe, qui étoit de Bethsaïde en Galilée, et ils lui dirent en le priant : Seigneur, nous voudrions bien voir Jésus.

22. Philippe vint et le dit à André, et André et Philippe le dirent à Jésus.

23. Et Jésus leur répondit : L'heure est venue que le Fils de l'homme doit être glorifié.

24. En vérité, en vérité je vous le dis : Si le grain de froment ne meurt après qu'on l'a jeté dans la terre, il demeure seul ; mais s'il meurt, il porte beaucoup de fruit.

25. Et les ayant laissés, il sortit de la ville, et s'en alla à Bethanie, où il passa la nuit.

26. Le lendemain, comme ils sortoient de Bethanie,

Jésus étant entré dans le Temple, se mit à chasser ceux qui vendoient et qui achetoient dans le Temple, et il renversa les tables des changeurs, et les sièges de ceux qui vendoient des pigeons.

27. Et il ne permettoit pas que personne portât aucun vaisseau par le Temple.

28. Et il les instruisoit, en leur disant : N'est-il pas écrit : Ma maison sera appelée, par toutes les nations, une maison de prières ; mais vous en avez fait une caverne de voleurs ?

29. Ce que les Scribes et les principaux Sacrificateurs ayant entendu, ils cherchoient les moyens de le faire périr ; car ils le craignoient, parce que tout le peuple étoit ravi de sa doctrine.

30. Le soir étant veu, Jésus sortit de la ville.

31. Puis ils revinrent à Jérusalem ; et comme il alloit par le Temple, les principaux Sacrificateurs, les Scribes, et les Sénateurs, s'approchèrent de lui ;

Et il leur dit

32. Mais que vous semble-t-il de ceci ? Un homme avoit deux fils ; et s'adressant au premier, il lui dit : Mon fils, va, et travaille aujourd'hui dans ma vigne.

33. Mais il répondit : Je n'y veux point aller ; cependant s'étant repenti ensuite, il y alla.

34. Puis il vint à l'autre, et lui dit la même chose. Celui-ci répondit : Ty rais, Seigneur ; mais il n'y alla pas.

35. Lequel des deux fit la volonté de son père ? Ils lui dirent : C'est le premier. Jésus leur dit : Je vous dis en vérité, que les peccateurs et les femmes de mauvaise vie, vous devançant au Royaume de Dieu,

21 The same came, therefore, to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. J. 12.

22 Philip cometh and telleth Andrew ; and again, Andrew and Philip tell Jesus.

23 And Jesus answered them, saying,

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone : but if it die, it bringeth forth much fruit.

25 And he left them, and went out of the city into Bethany ; and he lodged there. Mt. 21.

26 And on the morrow, when they were come from Bethany,

27 Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves ;

28 And would not suffer that any man should carry any vessel through the temple.

29 And he taught, saying them, Is it not written, My house shall be called of all nations house of prayer ? but ye have made it a den of thieves.

30 And the scribes and priests heard it, and sought to destroy him : for they feared him, because all the people was astonished at his doctrine.

31 And when even was come he went out of the city : 27

32 But what think ye ? A certain man had two sons ; and he came to the first, and said, Son, go work to-day in my vineyard. Mt. 21.

33 He answered and said, I will not : but afterward he repented, and went.

34 And he came to the second, and said likewise. And he answered and said, I go, sir : and went not.

35 Whether of them twain did the will of his father ? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

him, which is the first commandment of the law? Mark. 11. 27. is answered

And he said unto them

* 4 Πάλιν απέστειλεν άλλους δούλους, λέγων· Επιστά τις κελυμακίας· ἴδου, τὸ ἔργον μου ἡ ἔπιμαστα, καὶ τὰ ῥαβία μου καὶ τὰ ἔσθητα· ἰδοὺ μὲν, καὶ πάντα ἔτοιμα· ἔδωτε εἰς τοὺς ἕταίρους.

* 5 Οἱ δὲ ἄλλοι ἄποστολοι, ἀπελθόντες μὲν εἰς τὸν ἴδιον ἀγρὸν, ὁ δὲ εἰς τὴν ἐμπορίαν αὐτῶν.

6 Οἱ δὲ λοιποὶ, κρατῶντες τοὺς δούλους αὐτῶν, ἔσφαξαν καὶ ἀπέκτεμαν.

* 7 Ἀκούσας δὲ ὁ βασιλεὺς ἀπέστειλεν καὶ πρῶτος τὰ στρατεύματα αὐτῶν, ἀπάλασε τοὺς φονεῖς· ἐκείτους, καὶ τὴν πόλιν αὐτῶν ἐβύρηνσε.

8 Τότε λέγει τοῖς δούλοις αὐτῶν· Ὁ μὲν γὰρ ἔτοιμος ἐστίν, οἱ δὲ κελυμακίαι ἢ ἴσως ἀγροί.

* 9 Ἰ Περὶ ἐσοῦσης ἡμέρας τὰς ἡρώδης τὸν ἴδιον, καὶ ἔως αὐτοῦ ἐβύρηνσε, κατέβηκε εἰς τοὺς γάμους.

10 Καὶ ἔρχοντες οἱ δούλοι ἐκείνοι εἰς τὰς πόλεις, συνήγαγον πάντας τοὺς δούλους, πονηροὺς τε καὶ ἀγαθοὺς· καὶ ἐπέστη ἡ γὰρ ἀνακλιμαίω.

* 11 Εἰσελθὼν δὲ ὁ βασιλεὺς θέλει σφάσαι τοὺς ἀνεμίμους· εἰδὼν ἐκεῖ ἀθροῦσεν ἢ ἐδιδόμενον ἔδωκεν γάμον.

12 Καὶ λέγει αὐτῶν· Ἢταίροι, πῶς εἰσέλθετε ἄνευ ἢ ἔχον ἔδωκεν γάμον· Ὁ δὲ ἐμὲ μὴ βλάψῃ.

13 Τότε εἶπε ὁ βασιλεὺς τοῖς δικασταῖς· Διδοὺς αὐτῶν ὁδοὺς καὶ χεῖρας, ἔβαλε αὐτὸν, καὶ ἐπέστη ἑαυτῶν τὸ σκέτος· τὸ ἑσώτερον ἐκεῖ ἔκειτο ὁ κλαυθμὸς καὶ ὁ θρῆνησμός τῶν ἰδόντων.

14 Πολλοὶ γὰρ εἰσι κλητοί, λίγοι δὲ ἐκλεκτοί.

* 15 Τότε προσεβόησαν οἱ φαρισαῖοι, καὶ οὐνοὶ ἐλάλει ἕως αὐτῶν· καὶ ἠρῶντο ἐν λόγῳ.

16 Καὶ ἀποπέμπων αὐτοὺς τὰς μαθητάς αὐτῶν μετὰ τῶν ἱεροδωτῶν, λέγων· Διδάσκαλε, οὐδαμῶς ἐστὶ ἀλήθεια εἰ καὶ τὸ ἔδωκεν τῷ κυρίῳ ἢ ἀλλοτρίῳ διδάσκεις· καὶ ἢ μετὰ σοὶ περὶ ἀδελφῶν ἢ καὶ ἀδελφῶν εἰς ἀποστροφὴν ἀποστρέφεις.

17 Εἰπὼν ἢ αὐτοῖς, οἱ σοὶ ἢ καὶ· ἔχεις δόναξ κλητῶν Καίσαρος, ἢ οὐ;

18 Ἰδὼν ἢ ὁ Ἰησοῦς τὴν ψευ-

4 Iterum misit alios servos, dicens: Dicitis vocatis: Ecce prandium meum paravi, tauri mei & altitia occisa, & omnia expedita: venite ad nuptias.

5 Illi autem negligentis abierunt: ille quidem in proprium agrum, ille verò ad mercaturam suam.

6 At reliqui prehementes servos ejus, contumeliis affecerunt, & occiderunt.

7 Audiens autem rex ille, iratus est: & mittens exercitus suos, perdidit homicidas illos, & civitatem illorum incendit.

8 Tunc ait servis suis: Quidem nuptiae expeditae sunt qui autem vocati non fuerunt digni.

9 Ite ergo ad completa vinarum, & quaecumque invenistis, venite ad nuptias.

10 Et egredi servi illi in vias congregaverunt omnes quos invenerunt, malosque & bonos: & impletae sunt nuptiae discumbentium.

* 11 Ingressus autem rex spectare discumbentes, vidit ibi hominem non vestitum indumentum nuptiarum.

12 Et ait illi: Amice, quomodo intrasti huc, non habens vestem nuptialem? Ille verò ore occultus est.

13 Tunc dixit rex ministris: Ligantes ejus pedes & manus, tollite eum, & eicite ab tenebris exterioribus: ibi erit fletus & stridulus dentium.

14 Multi enim sunt vocati, pauci verò electi.

15 Tunc abeuntibus Pharisei, consilium sumpserunt ut eum illaquearent in sermone.

16 Et mittunt ei discipulos suos cum Herodiano, dicentes: Magister, scimus quia verax es, & viam Dei in veritate doces: & non est cura tibi de aliquo: non enim respicis in facies hominum.

17 Dic ergo nobis, quid tibi videtur? Licet dare censum Caesari, an non?

* 18 Cognoscens autem Jesus

33. Ecoutez une autre similitude.

Un homme, dit-il, planta une vigne; il l'environna d'une haie, il y fit un creux pour un pressoir, il y bâtit une tour, et il la loua à des vigneron, et s'en alla.

2. Et dans la saison, il envoya un de ses serviteurs vers les vigneron, afin de recevoir d'eux du fruit de la vigne.

3. Mais l'ayant pris, ils le battirent, et le renvoyèrent à vide.

4. Il leur envoya encore un autre serviteur; mais ils lui jetèrent des pierres, et lui meurtrirent toute la tête, et le renvoyèrent, après l'avoir traité outrageusement.

5. Et il en envoya encore un autre qu'ils tuèrent; et plusieurs autres, dont ils battirent les uns, et tuèrent les autres.

6. Enfin, ayant un fils qu'il chérissait, il le leur envoya encore le dernier, disant, ils auront du respect pour mon fils.

7. Mais ces vigneron dirent entre eux: C'est ici l'héritier; venez, tuons-le, et l'héritage sera à nous.

8. Et le prenant, ils le tuèrent, et le jetèrent hors de la vigne.

9. Que fera donc le maître de la vigne? Il viendra, et fera périr ces vigneron, et il donnera la vigne à d'autres.

10. Et quand les principaux Sacrificateurs et les Pharisiens eurent entendu ces similitudes, ils reconnurent qu'il parloit d'eux.

46. Et ils cherchoient à se saisir de lui; mais ils craignirent le peuple, parce qu'il regardoit Jésus comme un Prophète.

Jésus, prenant la parole, continua à leur parler en paraboles, et leur dit:

2. Le Royaume des cieux est semblable à un Roi, qui fit les noces de son Fils.

3. Et il envoya ses serviteurs pour appeler ceux qui avoient été invités aux noces; mais ils n'y voulurent point venir.

for the Gr. & Lat. text see next page. col. a. b.

33 Hear another parable; A certain *Mt. 21*
man planted a vineyard, and set *Mt. 12*
an hedge about it, and digged a
place for the wine-fat, and built a
tower, and let it out to husband-
men, and went into a far country.

2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught him, and beat him, and sent him away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.

5 And again he sent another; and him they killed, and many others; beating some, and killing some.

6 Having yet, therefore, one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed him, and cast him out of the vineyard.

9 What shall, therefore, the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

45 And when the chief priests *Mt. 21*
and Pharisees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

And Jesus answered, and *Mt. 22*
spake unto them again by parables, and said,

2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,

3 And sent forth his servants to call them that were bidden to the wedding; and they would not come

ἄλλο ἐφύτησεν ἀβραμῶν, ἢ ἀπε-
πέσει I φραγμῶν, ἢ ἰσπολίτων, ἢ ἰσπολίτων, ἢ ἰσπολίτων
ἰσπολίτων, ἢ ἰσπολίτων αὐτῶν ἰσπολίτων
ἰσπολίτων, ἢ ἰσπολίτων

Vincam plan-
tavit homo, & circumposuit
sepem, & fodit lacum, & edi-
ficavit turrim, & edificavit eam
agricolis, & peregre profectus
est.

2 Καὶ ἀπέσειλε πρὸς τὸν
γεωργὸν τῷ καιρῷ δέλον, ἵνα
παρε τῶν καρπῶν λαβῇ ἀπὸ τῶ
καρπῶ τῶ ἀμπελοῦ.

2 Et misit ad agricolas tem-
pore seruum, ut ab agricolis
acciperet de fructu vineæ.

3 Οἱ δὲ, λαβόντες αὐτῶν, ἠ-
πέσει, ἢ ἀπέσειλαν κείνῳ.

3 Illi autem lumentes eum
acciderunt, & dimiserunt va-
tuum.

4 Καὶ ἄλλο ἀπέσειλε πρὸς
αὐτὸν ἄλλον δέλον ἢ κλέϊνον
λιθοβολήσαντες ἢ κεφαλαίωσαν,
ἢ ἀπέσειλαν ἢ ἠτιώσαντες.

4 Et iterum misit ad illos
alium seruum : & illum lapi-
dantes in capite vulneraverunt,
& ablegaverunt inhonoratum.

5 Καὶ ἄλλο ἄλλον ἀπέσειλε
κλέϊνον ἀπέσειλαν ἢ ἄλλο
ἄλλο, τὸς μὲν δέροντες, τὸς δὲ
ἀποκλείοντες.

5 Et rursus alium misit : &
illum occiderunt, & plures alios,
hos quidem cædentes, hos verò
occidentes.

6 Ἐτι ἂν ἵνα υἱὸν ἔχον ἀγα-
πητὸν αὐτοῦ, ἀπέσειλε ἢ αὐτὸν
πρὸς αὐτοὺς ἰσχαλοῦ, λέγων ὅτι
ἰσχαλοῦ τὴν υἱὸν μου.

6 Adhuc ergo unum filium
hâbens dilectum suum, misit,
& illum ad eos novissimum, di-
cens : Quia reverebantur filium
meum.

7 Ἐκείνους δὲ οἱ γεωργοὶ εἶπον
πρὸς ἑαυτοὺς ὅτι ἄλλο ἔστιν ἢ
ἄλλο ἄλλο : δεῦτε, ἀποκλείω-
μεν αὐτὸν, ἢ ἡμῶν ἔσται ἡ κλη-
ρονομία.

7 Illi verò agricolæ dixerunt
apud seipfos : Quod hic est hæ-
res : venite occidamus eum, &
nostra erit hæreditas.

8 Καὶ λαβόντες αὐτοὺς, ἀπέ-
σειλαν, ἢ ἔββαλον ἔξω τῶ ἀμ-
πελοῦ.

8 Et apprehendentes eum,
occiderunt, & eiecerunt extra
vineam.

9 Τί ἂν ποιήσει ὁ κύριος τῶ
ἀμπελοῦ : ἐλεύσει ἢ ἀπο-
κείσει τὸν γεωργόν, ἢ δώσει τὸν
ἀμπελοῦ ἄλλῳ.

9 Quid ergo faciet dominus
vineæ ? Veniet, & perdet co-
lonos, & dabit vineam aliis.

45 Καὶ ἀκούσαντες οἱ ἀρχιερεῖς
ἢ οἱ φαρισαῖοι τὰς παραβολὰς
αὐτοῦ, ἐβόων ὅτι περὶ αὐτῶν
λέγει.

45 Et audientes principes Sa-
cerdotum & Pharisei parabolas
ejus, cognoverunt quod de ipsis
diceret.

46 Καὶ ζητοῦντες αὐτὸν κρατῆ-
σαι, ἐροῦντο τὸν ἄλλον, ἢ
πειθὸν ὡς προφητῶν αὐτὸν εἶχον.
24. ἢ 2.

46 Et querentes eum pre-
hendere, timentes turbas quo-
niam sicut Prophetam eum ha-
bebant.

Κεφ. κβ' 22.

CAPUT XXII.

ΚΑΙ ἀποκριθεὶς ὁ Ἰησοῦς, ἠ-
λιν εἶπεν αὐτοῖς ἐν παραβο-
λαῖς, λέγων

ET respondens Jesus, ite-
rum dixit eis in parabolo-
lis, dicens :

2 Ἐμοιόθη ἡ βασιλεία τῶν οὐ-
ρανῶν ἀβραμῶν βασιλεῖ, ὅστις ἐ-
ποίησε γάμον τῷ υἱῷ αὐτοῦ.

2 Simile factum est regnum
caelorum homini regi, qui fecit
nuptias filio suo :

3 Καὶ ἀπέσειλε τοὺς δούλους αὐ-
τοῦ καλεῖσαι τοὺς κεκλημένους εἰς
τοὺς γάμους, ἢ οἱ ἦσαν ἔξωθεν.

3 Et misit servos suos vocare
vocatos ad nuptias : & volebant
venire.

for the Gr. & Eng. text

see preceding page e.d.

4. Il envoya donc à d'autres ser-
viteurs, avec cet ordre : Dites à
ceux qui ont été invités : *Le festin*
est préparé, mais les vôtres
meubles et les bœufs sont tués, et
le festin est prêt; venez aux noces.

5. Mais eux n'en tenant compte,

ils en allèrent, l'un à sa métairie,
et l'autre à son trafic.

6. Et les autres prirent ses ser-
viteurs, et les outragèrent, et les
tuèrent.

7. Le Roi l'ayant appris, se mit
en colère, et y ayant envoyé ses
troupes, il fit périr ces meurtriers,
et brûla leur ville.

8. Alors il dit à ses serviteurs :
Le festin des noces est prêt, mais
ceux qui étoient invités n'en étoient
pas dignes.

9. Allez donc dans les carrefours
des chemins, et invitez aux noces
tous ceux que vous trouverez.

10. Et ses serviteurs étant allés
dans les chemins, rassemblèrent
tous ceux qu'ils trouvèrent, tant
mauvais que bons, en sorte que la
salle des noces fut remplie de gens
qui étoient à table.

11. Et le Roi étant entré pour
voir ceux qui étoient à table, aperçut un homme qui n'avoit pas
un habit de noces.

12. Et il lui dit : Mon ami,
comment es-tu entré ici sans avoir
un habit de noces ? Et il eut la
bouche fermée.

13. Alors le Roi dit aux servi-
teurs : Liez-le pieds et mains, em-
portez-le, et le jetez dans les té-
nébres de dehors ; c'est là qu'il y
aura des pleurs et des grincemens
de dents.

14. Car il y en a beaucoup d'ap-
pelés, mais peu d'élus.

15. Alors les Pharisiens s'étant
retirés, consultèrent pour le sur-
prendre dans ses discours.

16. Et ils lui envoyèrent de leurs
disciples, avec des Hérodiens, qui
lui dirent : Maître, nous savons
que tu es sincère, et que tu en-
seignes la voie de Dieu selon la
vérité, sans avoir égard à qui que
ce soit ; car tu ne regardes point
l'apparence des hommes.

17. Dis-nous donc ce qui te
semble de ceci : Est-il permis de
payer le tribut à César, ou non ?

18. Mais Jésus connoissant leur

4. Again, he sent forth other ser-
vants, saying, Tell them which are
bidden, Behold, I have prepared
my dinner : my oxen and my fat-
lings are killed, and all things are
ready : come unto the marriage.

5. But they made light of it, and
went their ways, one to his farm,
another to his merchandise :

6. And the remnant took his ser-
vants, and intreated them spiteful-
ly, and slew them.

7. But when the king heard thereof,
he was wroth : and he sent forth
his armies, and destroyed those
murderers, and burnt up their
city.

8. Then saith he to his servants,
The wedding is ready, but they
which were bidden were not wor-
thy.

9. Go ye therefore into the high-
ways, and, as many as ye shall
find, bid to the marriage.

10. So those servants went out
into the highways, and gathered
together all as many as they found,
both bad and good : and the wed-
ding was furnished with guests.

11. And when the king came in
to see the guests, he saw there a
man which had not on a wedding
garment :

12. And he saith unto him,
Friend, how camest thou in hi-
ther, not having a wedding gar-
ment ? And he was speechless.

13. Then saith the king to the
servants, Bind him hand and foot,
and take him away, and cast him
into outer darkness ; there shall
be weeping and gnashing of teeth.

14. For many are called, but few
are chosen.

15. Then went the Pharisees, and
took counsel how they might en-
gale him in his talk.

16. And they sent out unto him
their disciples, with the Herod-
ians, saying, Master, we know
that thou art true, and teachest
the way of God in truth, neither
carest thou for any man : for thou
regardest not the person of men.

17. Tell us, therefore, What think-
est thou ? Is it lawful to give tri-
bute unto Cesar, or not ?

18. But Jesus perceived their

for the Gr. & Lat. text see
pa. 57. col. a. b.

εἰσαν αὐτῶν, εἶπε· Ἴ με περὶ αὐτοῦ
ἔπαυσαι;

19 Ἴ ἐπίδειξις μοι τὸ ἴδιον
μισῶμα τῶ ἱεροῦ· Οἱ δὲ προσ-
εσεύχαν αὐτῷ ὀνόματιον.

20 Καὶ λέγει αὐτοῖς· Τίνος
ἡ εἰκὼν αὐτοῦ ἢ ἡ ἑπιγραφή;

21 Λέγουσιν αὐτῷ· Καίσαρος·
Τότε λέγει αὐτοῖς· Ἀποδοτε ἄν τὰ
Καίσαρος, Καίσαρι· ἢ τὰ τῷ Θεῷ,
τῷ Θεῷ.

22 Καὶ ἀκούσαντες ἠθαύμασαν· ἢ
ἐπίστευον αὐτῷ ἀπῆλθον.

23 Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσ-
εκύθη αὐτῷ Σαδδουκαῖος, οἱ λέγον-
τες μὴ εἶναι ἀνάστασις· ἢ ἐπιση-
τήσαν αὐτὸν.

24 Λέγουσιν· Διδάσκων, ἡ
Μωσῆς· εἶπεν· Πάν τις ἀποθνήσκων
ἔχων τέκνα, ἢ ἐπιγαμβροῦς ὁ ἢ
ἀδελφός· ἑτάθη τὴν γυναῖκα αὐτοῦ,
ἢ ἀναστήσει σπέρμα τῷ ἀδελφῷ
αὐτοῦ.

25 Ἦσαν δὲ παρ᾽ ἑμὲν ἐπὶ τὰ
ἀδελφοὶ ἢ ὁ πρῶτος, γαμβρός,
ἐπίθετος· ἢ μὴ ἔχων σπέρμα,
ἀφῆκε τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ
αὐτοῦ.

26 Ὁ μῆνις ἢ ὁ δευτέρος ἢ ὁ
ἰσχυρῶς, ἢ ὁ τρίτος ἐπὶ τὰ.

27 Τρεῖς δὲ πάντα ἀπέθανε
ἢ ἡ γυναῖκα.

28 Ἐν τῇ ἡμέρᾳ ἀναστῆσει, τίς
ἐστὶν ἐπὶ ἕσται γυνή; πάντες γὰρ
λέγουσιν αὐτῷ.

29 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶ-
πεν αὐτοῖς· Ἰλιανῶσθε, μὴ εἰδότες
ἰσχυρῶς γραφῶν, μηδὲ τὴν δύναμιν τοῦ
Θεοῦ.

30 Ἐν ἡμέρᾳ τῇ ἀναστάσεως ἢ
γυνή, ἢ ἐπιγαμβρὸς, ἢ ἀλλο-
ῦτος τῷ Θεῷ ἢ ἑστῶν· εἶπεν.

31 Περὶ δὲ τῆς ἀναστάσεως τῶν
νεκρῶν ἐκ ἀποστόλων τοῦ Ἰησοῦ
ἐπὶ τῷ Θεῷ, λέγουσιν.

32 Ἐγὼ εἰμι ὁ Θεὸς Ἀβραάμ,
ἢ ὁ Θεὸς Ἰσαὰκ, ἢ ὁ Θεὸς Ἰα-
κώβ; ἢ ἐστὶν ὁ Θεός, Θεός νεκρῶν,
ἀλλὰ ζώντων.

33 Καὶ ἀκούσαντες οἱ ὄχλοι, ἐξ-
επλήσθησαν ἐπὶ τῇ διδασκίᾳ αὐτοῦ.

nequitiam eorum, ait: Quid me
tentatis hypocritae?

9 Attendite mihi nimisima
centum. Illi vero obtulerunt ei
desinatium

20 Et ait illis: Cujus imago
est, & superscriptio?

21 Dicunt ei: Caesaris. Tunc
ait illis: Reddite ergo quae Ca-
esaris, Caesari: & quae Dei, Deo.

22 Et audientes mirati sunt:
& relinquentes eum abierunt.

23 In illo die accesserunt ad
eum Sadducaei, dicentes non esse
resurrectionem: & interroga-
verunt eum,

24 Dicentes: Magister, Mo-
ses dixit: Si quis mortuus fuerit
non habens genitos, ob asimita-
tem duces frater ejus uxorem
illius, & suscitabit semen fratri
suo.

25 Erant autem apud nos
septem fratres: & primus ux-
ore ducta, obiit: & non habens
semen, reliquit uxorem suam
fratri suo.

26 Similiter & secundus, &
tertius usque ad septimum.

27 Postremum autem om-
nium defuncta est & mulier.

28 In ergo resurrectione, cu-
jus septem erit uxor? omnes
enim habuerunt eam.

29 Respondens autem Jesus,
ait illis: Erratis, nescientes
Scripturas, neque efficaciam
Dei.

30 In enim resurrectione ne-
que nubent, neque dantur nup-
tiae, sed sicut angeli Dei in caelo
sunt.

31 De autem resurrectione
mortuorum, non legistis effatum
vobis à Deo, dicente:

32 Ego sum Deus Abraham,
& Deus Isaac, & Deus Jacob,
Non est Deus, Deus mortuo-
rum, sed viventium.

33 Et audientes turbæ, per-
cellabantur in doctrina ejus.

malice, leur dit : Hypocrites, pourquoi me tentez-vous ?

19. Montrez-moi la monnoie dont on paie le tribut. Et ils lui présentèrent un denier.

20. Et il leur dit : De qui est cette image et cette inscription ?

21. Ils lui dirent : De César. Alors il leur dit : Rendez donc à César ce qui appartient à César, et à Dieu ce qui appartient à Dieu.

22. Et ayant entendu cette réponse, ils l'admirent ; et le laissant, ils s'en allèrent.

23. Ce jour-là, les Sadduccéens, qui disent qu'il n'y a point de resurrection, vinrent à Jésus, et lui firent cette question :

24. Maître, Moïse a dit : Si quelqu'un meurt sans enfans, son frère épousera sa veuve, et suscitera lignée à son frère.

25. Or, il y avoit parmi nous sept frères, dont le premier s'étant marié mourut ; et n'ayant point eu d'enfans, il laissa sa femme à son frère.

26. De même aussi le second, puis le troisième, jusqu'au septième.

27. Or, après eux tous, la femme mourut aussi.

28. Duquel donc des sept sera-t-elle femme dans la resurrection ; car tous les sept l'ont eue ?

29. Mais Jésus répondant, leur dit : Vous êtes dans l'erreur, parce que vous n'entendez pas les Ecritures, ni quelle est la puissance de Dieu.

30. Car après la resurrection, les hommes ne prendront point de femmes, ni les femmes de maris ; mais ils seront comme les Anges de Dieu, qui sont dans le ciel.

31. Et quant à la resurrection des morts, n'avez-vous point lu ce que Dieu vous a dit :

32. Je suis le Dieu d'Abraham, le Dieu d'Isaac, et le Dieu de

Jacob. Dieu n'est pas le Dieu des morts, mais il est le Dieu des vivans.

33. Et le peuple entendant cela, admira sa doctrine.

wickedness, and said, Why temptest thou me, ye hypocrites ?

19. Show me the tribute-money. And they brought unto him a penny.

20. And he saith unto them, Whose is this image and superscription ?

21. They say unto him, Cesar's. Then saith he unto them, Render therefore, unto Cesar the things which are Cesar's ; and unto God the things that are God's.

22. When they had heard these words, they marvelled, and left him, and went their way.

23. The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

24. Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25. Now, there were with us seven brethren : and the first, when he had married a wife, deceased, and having no issue, left his wife unto his brother :

26. Likewise the second also, and the third, unto the seventh.

27. And last of all the woman died also.

28. Therefore, in the resurrection, whose wife shall she be of the seven ? for they all had her.

29. Jesus answered, and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

30. For in the resurrection they neither marry, nor are given in marriage ; but are as the angels of God in heaven.

31. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32. I am the God of Abraham, and the God of Isaac, and the God of Jacob ? God is not the God of the dead, but of the living.

33. And when the multitude heard this, they were astonished at his doctrine.

28. Alors un des Scribes, qui les avoit ouï disputer ensemble, voyant qu'il leur avoit bien répondu, s'approcha, et lui demanda : Quel est le premier de tous les commandemens ?

29. Jésus lui répondit : Le premier de tous les commandemens est celui-ci. Ecoute Israël, le Seigneur notre Dieu est le seul Seigneur.

30. Tu aimeras le Seigneur ton Dieu, de tout ton cœur, de toute ton ame, de toute ta pensée, et de toute ta force. C'est là le premier commandement.

31. Et voici le second, qui lui est semblable : Tu aimeras ton prochain comme toi-même. Il n'y a point d'autre commandement, plus grand que ceux-ci.

40. Toute la loi et les Prophètes se rapportent à ces deux commandemens.

52. Et le Scribe lui répondit : Maître, tu as bien dit, et selon la vérité, qu'il n'y a qu'un seul Dieu, et qu'il n'y en a point d'autre que lui ;

53. Et que l'aimer de tout son cœur, de toute son intelligence, de toute son ame, et de toute sa force, et aimer son prochain comme soi-même, c'est plus que tous les holocaustes et que tous les sacrifices.

ALORS Jésus parla au peuple, et à ses Disciples,

2. Et leur dit : Les Scribes et les Pharisiens sont assis sur la chaire de Moÿse.

3. Observez donc, et faites tout ce qu'ils vous diront d'observer ; mais ne faites pas comme ils font ; parce qu'ils disent et ne font pas.

4. Car ils lient des fardeaux pesans et insupportables, et les mettent sur les épaules des hommes ; mais ils ne voudroient pas les remuer du doigt.

5. Et ils font toutes leurs actions, afin que les hommes les voient ; car ils portent de larges phylactères, et ils ont de plus longues franges à leurs habits ;

6. Ils aiment à avoir les premières places dans les festins, et les premiers sièges dans les Synagogues ;

28. And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all ?

29. And Jesus answered him, The first of all the commandments is, Hear, O Israel : The Lord our God is one Lord :

30. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength : This is the first commandment :

31. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these :

40. On these two commandments hang all the law and the prophets.

52. And the scribe said unto him, Well, Master, thou hast said the truth : for there is one God ; and there is none other but he :

53. And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt-offerings and sacrifices.

CHAP. XXIII.

The Pharisees exposed, &c.

THEN spake Jesus to the multitude, and to his disciples, saying, The scribes and the Pharisees sit in Moses' seat :

3. All therefore whatsoever they bid you observe, that observe and do ; but do not ye after their works : for they say and do not.

4. For they bind heavy burdens, and grievous to be borne, and lay them on mens' shoulders ; but they themselves will not move them with one of their fingers.

5. But all their works they do for to be seen of men : they make broad their phylacteries, and enlarge the borders of their garments.

6. And love the uppermost rooms at feasts, and the chief seats in the synagogues.

Mk. 12.

Mt. 22

Mk. 12.

Mt.

7 Καὶ τοὺς ἀσπαρμῶδες ἐν ταῖς ἀρχαῖς, ἢ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων, ραββί, ραββί.

8 Ὑμεῖς δὲ μὴ κληθῆτε ραββί· εἰς γὰρ ἓστιν ὑμῶν ὁ καθηγητής, ὁ Χριστός· πάντες δὲ ὑμεῖς, ἀδελφοί ἓστε.

9 Καὶ πατέρα μὴ καλεῖσθαι ὑμῶν ἐπὶ τῆς γῆς· εἰς γὰρ ἓστιν ὁ πατὴρ ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς.

10 Μὴδὲ ἱ κληθῆτε ἱ καθηγηταί· εἰς γὰρ ὑμῶν ἓστιν ὁ καθηγητής, ὁ Χριστός.

11 Ὁ δὲ μείζων ὑμῶν, ἔσται ὑμῶν διάκονος.

12 Ὅστις δὲ ὑψώσει ἑαυτὸν, ταπεινωθήσεται· ἢ ἔστις ταπεινώσει ἑαυτὸν, ὑψοθήσεται.

13 Οὐαὶ δὲ ὑμῖν Γραμματεῖς ἢ Φαρισαῖοι ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐ εἰσέρχεσθε, ἀλλὰ τοὺς εἰσερχομένους ἀφ' ἑσῶν ἐκβάλετε.

14 Οὐαὶ ὑμῖν Γραμματεῖς ἢ Φαρισαῖοι ὑποκριταί, ὅτι καλεῖσθε

τε τὰς οἰκίας τῶν χερῶν, ἢ προσφάσκει μακρὰ προσευχόμενοι· διὰ τῆτα λήψαθε περισσώτερον κρίμα.

15 Οὐαὶ ὑμῖν Γραμματεῖς ἢ Φαρισαῖοι ὑποκριταί, ὅτι ἱ περιεργάζεσθε τὴν θάλασσαν ἢ τὴν ἱ ξηρὰν, ποιῆσαι ἓνα ἱ προσήλυτον· ἢ ἔταν γέννησι, ποιεῖτε αὐτὸν υἱὸν γεινῆτος διπλοτέρου ὑμῶν.

16 Οὐαὶ ὑμῖν ὀφθαλμοὶ τυφλοὶ, εἰ λέγοντες· Ὅς ἂν ὁμοση ἐν τῷ ναῷ, ἀδὲν ἓστιν ὅς δ' ἂν ὁμοση ἐν τῷ χερυσίν τῷ ναῷ, ὀφείλει.

17 Μωροὶ ἢ τυφλοὶ· τίς γὰρ μείζων ἓστιν, ὁ χερυσίν, ἢ ὁ ναὸς ὁ ἀγιάζων τὸν χερυσίν;

18 Καὶ Ὅς ἂν ὁμοση ἐν τῷ θυσιαστηρίῳ, ἀδὲν ἓστιν ὅς δ' ἂν ὁμοση ἐν τῷ δῶρῳ τῷ ἑπάνω αὐτῷ, ὀφείλει.

19 Μωροὶ ἢ τυφλοὶ, τί γὰρ μείζων; τὸ δῶρον, ἢ τὰ θυσιαστηρίον τὸ ἀγιάζων τὸ δῶρον;

7 Et salutationes in foris, & vocari ab hominibus, Rabbi, Rabbi.

8 Vos autem ne vocemini Rabbi: unus enim est vester doctor Christus: omnes autem vos fratres estis.

9 Et patrem ne vocetis vestrum super terram: unus enim est Pater vester qui in caelis.

10 Nec vocemini doctores: unus enim vester est doctor, Christus.

11 Qui vero major vestrum, erit vester minister.

12 Qui autem exaltaverit seipsum, humiliabitur: & qui humiliaverit seipsum, exaltabitur.

13 Vae autem vobis Scribae & Pharisei hypocritae, qui clauditis regnum caelorum ante homines: vos enim non intratis, nec introeuntes finitis intrare.

14 Vae vobis Scribae & Pharisei hypocritae, qui comeditis

domos viduatum, & praetextu proluxa orantes: propter hoc accipietis abundantius iudicium.

15 Vae vobis Scribae & Pharisei hypocritae, quia circuitis mare & aridam, facere unum profelytum: & quum fuerit factus, facitis eum filium gehennae, dupliciorem vobis.

16 Vae vobis duces caeci, dicentes: Quicumque iuraverit in templo, nihil est: qui autem iuraverit in auro templi, debet.

17 Stulti & caeci: quid enim majus est, aurum, an templum sanctificans aurum?

18 Et quicumque iuraverit in altari, nihil est: quicumque autem iuraverit in dono quod super illud, debet.

19 Stulti & caeci: quid enim majus, donum, an altare sanctificans donum?

7. Et à être salués dans les places publiques, et à être appelés par les hommes, Maître, Maître.

8. Mais vous, ne vous faites point appeler Maître; car vous n'avez qu'un Maître, qui est le Christ; et pour vous, vous êtes tous frères.

9. Et n'appeler personne sur la terre votre Père; car vous n'avez qu'un seul Père, *savoir*, celui qui est dans les cieux.

10. Et ne vous faites point appeler Docteur; car vous n'avez qu'un seul Docteur, qui est le Christ.

11. Mais que le plus grand d'entre vous soit votre serviteur.

12. Car quiconque s'élèvera sera abaissé, et quiconque s'abaissera sera élevé.

13. Mais malheur à vous, Scribes et Pharisiens hypocrites; parce que vous sermes aux hommes le Royaume des cieux; vous n'y entrez point, et vous n'y laissez pas entrer ceux qui voudroient y entrer.

14. Malheur à vous, Scribes et Pharisiens hypocrites; car vous ~~devoez~~ dévorez les maisons des veuves, en affectant de faire de longues prières; à cause de cela vous serez punis d'autant plus sévèrement.

15. Malheur à vous, Scribes et Pharisiens hypocrites; car vous courez la mer et la terre, pour faire un prosélyte; et quand il l'est devenu, vous le rendez digne de la géhenne deux fois plus que vous!

16. Malheur à vous, Conducteurs aveugles, qui dites: Si quel qu'un jure par le temple, cela n'est rien; mais celui qui aura juré par l'or du temple, est obligé de tenir son serment!

17. Insensés et aveugles! Car lequel est le plus considérable, ou l'or, ou le temple qui rend cet or sacré?

18. Et si quelqu'un, dites-vous, jure par l'autel, cela n'est rien; mais celui qui aura juré par le don qui est sur l'autel, est obligé de tenir son serment.

19. Insensés et aveugles! Car lequel est le plus grand, le don, ou l'autel qui rend ce don sacré?

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 But be not ye called Rabbi; for one is your Master, *even* Christ; and all ye are brethren.

9 And call no man your Father upon the earth; for one is your Father, which is in heaven.

10 Neither be ye called masters: for one is your master, *even* Christ.

11 But he that is greatest among you shall be your servant.

12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *your selves*, neither suffer ye them that are entering, to go in.

14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of hell than yourselves.

16 Woe unto you, ye blind guides! which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor.

17 Ye fools and blind! for whether *is* greater, the gold, or the temple that sanctifieth the gold?

18 And, whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

19 Ye fools, and blind! for whether *is* greater, the gift, or the altar that sanctifieth the gift?

20. Ο αν ομώσας εν τῷ ναῷ
γιαστῶν, ἢ ἐν αὐτῷ ἢ ἐν
κάστῳ τῶν ἱερῶν αὐτῶν.

21 Καὶ ὁ ομώσας ἐν τῷ ναῷ
ἱερῶν ἐν αὐτῷ ἢ ἐν τῷ κατοικῶντι
αὐτῶν.

22 Καὶ ὁ ομώσας ἐν τῷ ἔθρῳ,
ἱερῶν ἐν τῷ θρόνῳ τοῦ Θεοῦ ἢ ἐν
τῷ καθήμενῳ ἐπάνω αὐτοῦ.

23 Οὐαὶ ὑμῖν Γραμματεῖς ἔ
Φαρισαῖοι ὑποκριταί, ὅτι ἡ ἀπο
δοκαίετε τὰ ἡδυσμένον ἢ τὰ ἁ
γία ἢ τὰ ἡμίμαιν, ἢ ἀφαιρᾶτε
τὰ βαρύτερα τοῦ νόμου, τὴν ἠρι
σιν, ἢ τὴν ἀρετὴν ἢ τὴν σίκεν.
Ταῦτα ἴδετε ποιῆσαι, καὶ οὐκ ἔ
λείπειτε.

24 ἡ Οὐλοὶ τυφλοὶ, οὐ
ἡ δούλοὶ τοῦ ἡ κῶνα, τὴν
ἡ κῶνα ἡ κῶνα.

25 Οὐαὶ ὑμῖν Γραμματεῖς
ἢ Φαρισαῖοι ὑποκριταί, ὅτι καθ
ἡσθε τὰ ἡσθε τὰ ἡσθε ἢ

20. Ergo jurans in altari, jurat
in eo, & in nominibus quae super
illud.

21 Et jurans in templo, jurat
in illo, & in habitante illud.

22 Et jurans in caelo, jurat in
throno Dei, & in sedente super
eum.

23 Vae vobis Scribae, & Pha
risei hypocritae, quia decimatis
mentham, & anethum, & cym
minum, & reliquistis graviora
Legis, judicium, & misericor
diam, & fidem; haec oportuit
facere, & illa non omittere.

24 Duces caeci, excolantes cul
licem, at camelum glatientes.

25 Vae vobis Scribae & Pha
risei hypocritae, quia mundatis
quod deforis poculi & patinae,

ἡσθε τὰ ἡσθε τὰ ἡσθε ἢ
ἡσθε τὰ ἡσθε τὰ ἡσθε ἢ
ἡσθε τὰ ἡσθε τὰ ἡσθε ἢ
ἡσθε τὰ ἡσθε τὰ ἡσθε ἢ

26 Φαρισαῖοι τυφλοὶ, καθίρι
σαν ἁγίον τὸ ἐντὸς τοῦ αἰσίου
ἢ τῆς καρδίας, ἵνα γένηται ἢ
ἢ ἡσθε αὐτῶν καθίριον.

27 Οὐαὶ ὑμῖν Γραμματεῖς ἢ
Φαρισαῖοι ὑποκριταί, ὅτι ἡ ἀπο
δοκαίετε τὰ ἡδυσμένον ἢ τὰ ἁ
γία ἢ τὰ ἡμίμαιν, ἢ ἀφαιρᾶτε
τὰ βαρύτερα τοῦ νόμου, τὴν ἠρι
σιν, ἢ τὴν ἀρετὴν ἢ τὴν σίκεν.
Ταῦτα ἴδετε ποιῆσαι, καὶ οὐκ ἔ
λείπειτε.

28 Οὕτω ἢ ὑμεῖς ἔσθε μὲν
φίλοι τοῖς ἀνθρώποις δικαιοί,
ἔσθε δὲ μῆτροὶ ἐς τὸν ὑποκριτικὸν
ἢ ἀνομίαν.

29 Οὐαὶ ὑμῖν Γραμματεῖς ἢ
Φαρισαῖοι ὑποκριταί, ὅτι ἀποδο
καίετε τὰς τῶνας τῶν σφοδρῶν, ἢ
κοσμεῖτε τὰ μνημεῖα τῶν δι
δύλων.

30 Καὶ λέγει ἡ ἡσθε ἐν τῷ
ἡσθε ἐν τῷ ἡσθε ἐν τῷ ἡσθε
ἐν τῷ ἡσθε ἐν τῷ ἡσθε ἐν τῷ ἡσθε
ἐν τῷ ἡσθε ἐν τῷ ἡσθε ἐν τῷ ἡσθε

31 Ὡς μαρτυρεῖτε τοῖς
ἡσθε ἐν τῷ ἡσθε ἐν τῷ ἡσθε ἐν τῷ ἡσθε
ἐν τῷ ἡσθε ἐν τῷ ἡσθε ἐν τῷ ἡσθε

32 Καὶ ὑμεῖς ἀλλοθῶστε τὸ
ἡσθε ἐν τῷ ἡσθε ἐν τῷ ἡσθε ἐν τῷ ἡσθε
ἐν τῷ ἡσθε ἐν τῷ ἡσθε ἐν τῷ ἡσθε

33 Ὡς, ἡσθε ἐν τῷ ἡσθε ἐν τῷ ἡσθε
ἐν τῷ ἡσθε ἐν τῷ ἡσθε ἐν τῷ ἡσθε
ἐν τῷ ἡσθε ἐν τῷ ἡσθε ἐν τῷ ἡσθε

intus autem plena sunt ex rap
pina & intemperantia.

26 Phariseae caeci, munda
prius quod intus poculi, & pa
tinae, ut fiat & quod deforis
ipforum mundum.

27 Vae vobis Scribae & Pha
risei hypocritae, quia adfuma
mini sepulchris dealbatis, quae a
foris quidem apparent speciosa,
intus vero plena sunt offibus
mortuorum, & omni immundit
ia.

28 Sic & vos a foris quidem
paretis hominibus justis: intus
autem pleni estis hypocriti &
iniquitate.

29 Vae vobis Scribae & Pha
risei hypocritae, quia aedificatis
sepulchra Prophetarum, & or
natis monumenta justorum:

30 Et dicitis: quod si fuisset
mus in diebus patrum nostror
um, non essemus communica
tores eorum in sanguine Pro
phetarum.

31 Itaque testamini vobismet
ipsis, quia filii estis occiden
tium Prophetas.

32 Et vos implete mensuram
patrum vestrorum.

33 Serpentes, gemina vider
arum, quomodo fugietis a ju
dicio gehennae?

20. Celui donc qui jure par l'autel, jure par l'autel, et par ce qui est dessus.

21. Et celui qui jure par le temple, jure par le temple et par celui qui y habite.

22. Et celui qui jure par le ciel, jure par le trône de Dieu et par celui qui est assis dessus.

23. Malheur à vous, Scribes et Pharisiens hypocrites; car vous payez la dime de la menthe, de l'anet, et du cummin, et vous négligez les choses les plus importantes de la loi, la justice, la miséricorde, et la fidélité. Ce sont là les choses qu'il falloit faire, sans néanmoins omettre les autres.

24. Conducteurs aveugles, qui collez un moucheron, et qui avez un chameau.

25. Malheur à vous, Scribes et Pharisiens hypocrites; car vous nettoyez le dehors de la coupe et du plat, pendant qu'au-dedans vous êtes pleins de rapines et d'impertérence.

26. Pharisien aveugle, nettoie premièrement le dedans de la coupe et du plat, afin que ce qui est dehors devienne aussi net.

27. Malheur à vous, Scribes et Pharisiens hypocrites; car vous ressemblez à des sépulchres blanchis, qui paroissent beaux par dehors; mais qui, au-dedans, sont pleins d'ossements de morts, et de toute sorte de pourriture.

28. De même aussi au-dedans, vous paroissez justes aux hommes, mais au-dedans, vous êtes remplis d'hypocrisie et d'injustice.

29. Malheur à vous, Scribes et Pharisiens hypocrites; car vous bâtissez les tombeaux des Prophètes, et vous ornez les sépulchres des justes;

30. Et vous dites: Si nous eussions été du temps de nos pères, nous ne nous serions pas joints à eux pour répandre le sang des Prophètes.

31. Ainsi vous êtes témoins contre vous-mêmes, que vous êtes les enfans de ceux qui ont tué les Prophètes.

32. Vous donc aussi, vous achevez de combler la mesure de vos pères.

33. Serpens, race de vipères, comment éviterez-vous le jugement de la géhenne?

20 Whoso, therefore, shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon:

23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 Ye blind guides! which strain at a gnat, and swallow a camel.

25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup, and of the platter, but within they are full of extortion and excess.

26 Thou blind Pharisee, cleanse first that which is within the cup, and platter, that the outside of them may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whitened sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 Ye serpents, ye generation of vipers! how can ye escape the damnation of hell?

41 Καὶ καθίσας ὁ Ἰησοῦς
καθίσαντι τῷ ἱεροφυλάκιῳ,
ἐθεώρει· ὡς δὲ ὄχλος βόλλαι
χρᾶκον εἰς τὸ καθίσαι αὐτὸν· ὅ
πολλοὶ πωλοῦσι ἑαυτὸν πολλὰ.

42 Καὶ ἰδύσα μία ἰχθῆρα
πρωτὴ ἑώρα ἰεσπτά δυο, ὃ εἶς
ἰ κοδράντης.

43 Καὶ προσκαλεσάμενος τῶν
μαθητῶν αὐτοῦ, λέγει αὐτοῖς·
ἀμὲν λέγω ὑμῖν, ὅτι ἡ χῆρα
αὐτῆ ἡ πτωχὴ πλείον πᾶντων
βέβαια τῶν βαλόντων εἰς τὸ γα-
ροφυλάκιον.

44 Πάντες γὰρ ἐκ τῆ περισ-
σευῆς αὐτοῖς ἑβάλον· αὐτὴ δὲ
ἐκ τῆς ὑστερήσεως αὐτῆς πᾶντα
ἔσχεν ἑβάλειν, ὅλον τὸν βίον
αὐτῆς, 25. † 6.

Κιθ. κβ' 24.

1 Καὶ ἐξελθὼν ὁ Ἰησοῦς ἔπαυ-
σεν τὸ ἀπὸ τῆ ἱερῆς ἢ πρεσ-
βυτον οἱ μαθηταὶ αὐτῷ ἐπιδείξαι
αὐτῶν τὰς οἰκοδομὰς τῆ ἱερῆς.

2 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Ὁ
βλήπετε πᾶντα ταῦτα· ἀμὲν λέ-
γω ὑμῖν, ὃ μὴ ἀφίθη ὡς λίθος
ἐπὶ λίθον, ὃ· ἢ μὴ καταλυθή-
σεται.

16 Τότε οἱ ἐν τῇ Ἰουδαίᾳ φη-
σάντων ἐπὶ τὰ ὄρη.

17 Ὁ ἐπὶ τῆ δαμασκῶν, μὴ
καταβαινέτω ἔρει τι ἐκ τῆς οἰκίας
αὐτοῦ.

18 Καὶ ὁ ἐν τῷ ἀγρῷ, μὴ ἐπι-
σσεβάτω ὀπίσω ἔρει τὰ ἱμάτια
αὐτοῦ.

19 Οἶμαι δὲ ταῖς ἐν γαστρὶ ἐχθῆ-
σαις ἢ ταῖς θηλαζούσαις ἐν ἐπι-
νοῖς ταῖς ἡμέραις.

20 Προσευχέσθε δὲ ἵνα μὴ γέ-
νηται ἡ φυγὴ ὑμῶν χειμῶν,
μηδὲ ἐν σαββάτω.

21 Ἐρεῖ γὰρ τότε θλίψις με-
γάλη, ἣ α ἢ γέρονται ἀπ' ἐσχῆς
κόσμου ἕως τῆ ἰν, ἢ· ἢ μὴ γίνε-
ται.

29 Εὐθέως δὲ μετὰ τὴν θλίψιν
τῶν ἡμερῶν ἐκείνων ὁ ἥλιος σκο-
πιθήσεται, ἢ ἡ σελήνη ἢ δώσει τὸ
φάγος αὐτῆς, ἢ οἱ ἀστέρες πε-
σῶνται ἀπὸ τῶ ἡρανοῦ, ἢ αἱ θυ-
νάμεις τῶν ἡρατῶν καταβήσονται,

41 Et sedens Jesus contra
gazoophylacium, aspiciobat quo-
modo turba jaclaret aes in ga-
zophylacium: & multi divites
jaclabant multa.

42 Et veniens una vidua
pauper, iniecit minuta duo,
quod est quadrans.

43 Et advocans discipulos
suos, ait illis: Amen dico vo-
bis, quoniam vidua hæc pau-
per plus omnibus iniecit inji-
cientibus in gazophylacium.

44 Omnes enim ex redun-
dante sibi iniecerunt: hæc
verò ex penuria sua omnia quæ
habuit jecit, totum victurum
suum.

1 ET egressus Jesus ibat de
templo: & accesserunt
discipuli ejus ostendere ei ædifi-
cationes templi.

2 At Jesus dixit illis: Non
intuemini hæc omnia? Amen
dico vobis, non relinquetur hic
lapis super lapidem, qui non
dissolvetur.

16 Tunc qui in Judæa su-
giant ad montes.

17 Qui super domum, non
descendat tollere quid de æde
sua.

18 Et qui in agro, non re-
vertatur retrò tollere ventem
suam.

19 Væ autem in utero ha-
bentibus, & lactantibus in illis
diebus.

20 Orate autem ut non fiat
fuga vestra hyeme, neque in
Sabbato.

21 Erit enim tunc tribulatio
magna, qualis non fuit ab initio
mundi, usque modo, neque non
fiet.

29 Statim autem post tribu-
lationem dierum illorum Sol
obscurabitur, & Luna non dabit
lumen suum, & stellæ cadent
de cælo, & efficaciz colorum
concutientur.

41. Et Jésus étant assis vis-à-vis du tronc, regardoit comment le peuple mettoit de l'argent dans le tronc.

42. Et plusieurs *personnes* riches y mettoient beaucoup; et une pauvre veuve vint, qui y mit deux petites piéces, qui font un quadrin.

43. Alors ayant appelé ses Disciples, il leur dit: Je vous dis en vérité, que cette pauvre veuve a plus mis au tronc, que tous ceux qui y ont mis.

44. Car tous *les autres* y ont mis de leur superflu; mais celle-ci y a mis de son indigence, tout ce qu'elle avoit, tout ce qui lui restoit pour vivre.

COMME Jésus sortoit du Temple et qu'il s'en alloit, ses Disciples vinrent pour lui en faire considérer les édifices.

2. Et Jésus leur dit: Voyez-vous tous ces bâtimens? Je vous dis en vérité, qu'il ne restera ici pierre sur pierre qui ne soit renversée.

16. Alors, que ceux qui seront dans la Judée, s'enfuient aux montagnes;

17. Que celui qui sera au haut de la maison, ne descende point pour s'arrêter à emporter quoi que ce soit de sa maison;

18. Et que celui qui est aux champs, ne retourne point en arrière, pour emporter ses habits.

19. Malheur aux femmes qui seront enceintes, et à celles qui allaiteront en ces jours-là.

20. Priez que votre fuite n'arrive pas en hiver, ni en un jour de Sabbat.

21. Car il y aura une grande affliction, telle que, depuis le commencement du monde jusqu'à

présent, il n'y en a point eu, et qu'il n'y en aura jamais de semblable.

29. Et aussitôt après l'affliction de ces jours-là, le soleil s'obscurcira, la lune ne donnera point sa lumière, les étoiles tomberont du ciel, et les puissances des cieux seront ébranlées.

40. And Jesus sat over against the treasury, and beheld how the people cast money into the treasury; and many that were rich cast in much.

43. And there came a certain poor widow, and she threw in two mites, which make a farthing.

44. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in than all they which have cast into the treasury:

44. For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

CHAP. XXIV.

Jerusalem's destruction foretold.

AND Jesus went out, and departed from the temple; and his disciples came to him, for to shew him the buildings of the temple.

2. And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

16. Then let them which be in Judea flee into the mountains:

17. Let him which is on the house-top not come down to take any thing out of his house:

18. Neither let him which is in the field return back to take his clothes:

19. And woe unto them that are with child, and to them that give suck in those days!

20. But pray ye that your flight be not in the winter, neither on the sabbath-day:

21. For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

29. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

32 Ἀπὸ δὲ τῆς Φικίας μάθετε τὴν παραβολὴν ὅταν ἴδῃ ὁ κλέψων αὐτῆς γίνεσθαι ἀκλῆδος, & τὰ φύλλα ἐκφυῖν, γινώσκετε ὅτι ἐγγύς τὸ τέλος.

33 Οὕτως & ὑμεῖς, ὅταν ἴδῃτε πάντα ταῦτα, γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύρας.

36 Περὶ δὲ τῆς ἡμέρας ἐκεῖνης & τῆς ὥρας οὐδεὶς οἶδεν, ἀλλὰ οἱ ἄγγελοι τῶν ἑταίρων, εἰ μὴ ὁ πατὴρ μου μόνος.

37 Ὡσπερ δὲ αἱ ἡμέραι τοῦ Νωε, ὅπως ἔσται & ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

38 Ὡσπερ γάρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατακλιτισμοῦ τρώγλεις & κτηνοῦς, γαμῶνες & ἐγκαμιζοῦντες, ἄχρη ἡς ἡμέρας εἰσῆλθε Νωε εἰς τὴν κιβωτὴν.

39 Καὶ ἔτι ἔγνωσαν, ἔως ἔλθῃ ὁ κατακλιτισμὸς, & ἦρῃ ἀπ᾿ ἅπασας ὥτως ἔσται & ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

40 Τότε δύο ἑσονται ἐν τῷ ἀγρῷ ὁ εἰς παραλαμβάνεσθαι & ὁ εἰς ἀφίεσθαι.

41 Δύο & ἀληθεῖσαι ἐν τῇ πόλει μία παραλαμβάνεσθαι, & μία ἀφίεσθαι.

42 Γενησθήσεται ἔτι, ὅτι ἕκαστος οἴσεται εἰς ὁ κὺριος ὑμῶν ἐρχεσθαι.

43 Ἐκεῖνος δὲ γινώσκει, ὅτι εἰ ἴδῃ ὁ εἰκοδομητοῦς οἰκία φυλακῆ ὁ κλέπτης ἐρχομένου, ἐρηνοποιεῖ αὐτὴν, & ἕκαστος οἴσεται διαρρηγνῆναι τὴν οἰκίαν αὐτῆς.

44 Διὰ ταῦτα & ὑμεῖς γίνεσθε ἵετοιμοι.

45 Τίς ἀρα ἐστὶν ὁ πιστὸς δούλος & φρόνιμος, ὃν κατέσχευεν ὁ κύριος αὐτῷ ἐπὶ τῆς διακομιχῆς αὐτοῦ, τῆ δόξῃς αὐτοῖς τὴν τροφὴν ἐν καιρῷ.

46 Μακάριος ὁ δούλος ἐκεῖνος, ὃν ἔλθῃ ὁ κύριος αὐτῷ εὐρήσει ποιεῖν αὐτοῦ.

47 Ἄμην λέγω ὑμῖν, ὅτι ἐπὶ πάντων τοῖς ὑπακούουσιν αὐτῷ καταστήσει αὐτόν.

48 Ἐάν τις εἴπῃ ὁ κλέψων δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ ἕρπυξ ὁ κύριός μου ἔλθειν.

49 Καὶ ἔρχεται τύπτειν τοὺς στυλοὺς, ἐσθίειν δὲ & πίνειν μετὰ τῶν μεθύοντων.

32 A vero ficu discite parabolam: quum iam ramus ejus fuerit tener, & folia germinaverint, scitis quia prope aetas.

33 Ita & vos, quum videritis haec omnia, scitote quia prope est in januis.

36 De autem die illa & hora nemo scit, neque angeli caelorum, si non Pater meus solus.

37 Sicut autem dies Noe ita erit & adventus Filii hominis.

38 Sicut enim erant in diebus ante diluivium, comedentes & bibentes, nubentes & nuptui tradentes, usque quo die intravit Noe in arcam:

39 Et non cognoverunt donec venit diluivium, & tulit omnes ita erit & praesentia Filii hominis.

40 Tunc duo erunt in agro: unus assumitur, & unus relinquitur.

41 Duae moles in mola una assumetur, & una relinquetur.

42 Vigilate ergo, quia nescitis qua hora Dominus vester veniat.

43 Illud autem scitote, quoniam si sciret paterfamilias quae custodia fur venit, vigilaret utique, & non finiret perfodi domum suam.

44 Propter hoc & vos estote parati.

45 Quis putas est fidelis servus & prudens, quem constituit dominus suus super familiam suam, ad dandum illis cibum in tempore?

46 Beatus servus ille, quem veniens dominus ejus, inveniret facientem sic.

47 Amen dico vobis, quoniam super omnibus substantiis suis constituet eum.

48 Si autem dixerit malus servus ille in corde suo: Far-dat dominus meus venire.

49 Et coeperit percutere con-servos, edere autem & bibere cum ebriosis.

32. Apprenez ceci par la similitude du figuier : Quand ses branches commencent à être tendres, et qu'il pousse des feuilles, vous connoissez que l'été est proche.

33. Vous aussi de même, quand vous verrez toutes ces choses, sachez que le Fils de l'homme est proche, et à la porte.

36. Pour ce qui est du jour et de l'heure, personne ne le sait, non pas même les Anges du ciel, mais mon Père seul.

37. Mais comme il en étoit dans les jours de Noé, il en sera de même à l'avènement du Fils de l'homme ;

38. Car comme, dans les jours avant le Déluge, les hommes mangeoient et buvoient, se marioient et donnoient en mariage, jusqu'au jour que Noé entra dans l'arche :

39. Et qu'ils ne pensèrent au Déluge, que lorsqu'il vint et qu'il les emporta tous ; il en sera aussi de même à l'avènement du Fils de l'homme.

40. Alors de deux hommes qui seront dans un champ, l'un sera pris, et l'autre laissé.

41. De deux femmes qui moudront au moulin, l'une sera prise, et l'autre laissée.

42. Veillez donc ; car vous ne savez pas à quelle heure votre Seigneur doit venir.

43. Vous savez que si un père de famille étoit averti à quelle veille de la nuit un larron doit venir, il veilleroit, et ne laisseroit pas percer sa maison.

44. C'est pourquoi, vous aussi tenez-vous prêts ;

45. Qui est donc le serviteur fidèle et prudent que son Maître a établi sur ses domestiques, pour leur donner la nourriture dans le temps qu'il faut ?

46. Heureux ce serviteur que son Maître trouvera faisant ainsi quand il arrivera !

47. Je vous dis en vérité, qu'il l'établira sur tous ses biens.

48. Mais si c'est un méchant serviteur, qui dise en lui-même, Mon Maître tarde à venir ;

49. Et qu'il se mette à battre ses compagnons de service, et à manger et à boire avec des ivrognes ;

32 Now learn a parable of the fig-tree ; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh :

33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

36 But of that day and hour knoweth no man ; no, not the angels of heaven, but my Father only.

37 But as the days of Noe were, so shall also the coming of the Son of Man be.

38 For in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not until the flood came, and took them all away ;

40 Then shall two be in the field ; the one shall be taken, and the other left.

41 Two women shall be grinding at the mill ; the one shall be taken, and the other left.

42 Watch, therefore ; for ye know not what hour your Lord doth come.

43 But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready :

45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season ?

46 Blessed is that servant, whom his lord, when he cometh, shall find so doing.

47 Verily I say unto you, That he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My lord delayeth his coming ;

49 And shall begin to smite his fellow-servants, and to eat and drink with the drunken ;

50 ἦξει ἡ κυρία τοῦ δούλου
ἐκταύτην ἐν ἡμέρᾳ ἢ ἐν ἡσπέρῳ,
ἢ ἐν ὥρᾳ ἢ αὐτὴν ἡμέραν.

51 Καὶ ἀποδοθήσεται αὐτῷ, ἢ
τὰ μέτρα αὐτοῦ μέτρα τῶν ὑποκρι-
τῶν ἴσους αὐτῷ ἕως ὁ κλαυθμῶς
ἢ ὁ θρήνησεν τῶν ὀφθαλμῶν. 14.

Κεφ. κβ'. 25.

1 Τὸ πνεῦμα ἀποδοθήσεται ἡ βασι-
λεία τῶν οὐρανῶν τοῖς
παρθένοις, αἵτινες λαβύσασαι τὰς
λαμπάδας αὐτῶν, ἐξῆλθον εἰς ἀ-
γοράν τοῦ νυμφίου.

2 Πέντε δὲ ἦσαν ἐξ αὐτῶν φρά-
γμαί, ἢ πέντε μοραί.

3 Αἱ τινὲς μοραί, λαβύσασαι
τὰς λαμπάδας ταύτων, οὐκ ἔλα-
βον μετ' ἑαυτῶν ἔλαιον.

4 Αἱ δὲ φρονίμοι ἔλαβον ἔ-
λαιον ἐν τοῖς ἀγγείοις αὐτῶν μέτρα
τῶν λαμπάδων αὐτῶν.

5 Κραυγὴ δὲ τοῦ νυμφίου
ἐκράζειν πᾶσαι, ἢ ἐκἀβουδον.

6 Αἰσὴς δὲ νυκτὸς κραυγὴ γέ-
γονεν· Ἰδοὺ, ὁ νυμφίος· ἔρχεται,
ἔξέρχεται εἰς ἀπάντησιν αὐτοῦ.

7 Τότε ἐπέβησαν πᾶσαι αἱ
παρθένοι ἐπιθῆσαι, ἢ ἐκδομῶσαν
τὰς λαμπάδας αὐτῶν.

8 Αἱ δὲ μοραὶ ταῖς φρονίμοις
εἶπον· Δότε ἡμῖν ἐκ τοῦ ἔλαιου
ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν
σβέννυσται.

9 Ἀπεκρίθησαν δὲ αἱ φρονί-
μοι, λέγουσαι· Μηδέποτε οὐκ ἄρ-
κείτω ἡμῖν ἢ ἰμῖν πορεύεσθε δὲ
μᾶλλον πρὸς τοὺς πωλοῦντας, ἢ
ἀγοράσατε ἑαυταῖς.

10 Ἀπεχρημένων δὲ αὐτῶν ἀγα-
ράσαι, ἔλθεν ὁ νυμφίος, ἢ αἱ
ἐταίμοι εἰσῆλθον μετ' αὐτοῦ εἰς τὸν
γάμον, ἢ ἐκλείσθη ἡ θύρα.

11 Ὑστερον δὲ ἔρχονται, ἢ αἱ
λοιπαὶ παρθένοι, λέγουσαι· Κύριε,
κύριε, ἀνοίξον ἡμῖν.

12 Ὁ δὲ ἀποκριθεὶς, εἶπεν·
Ἄμην λέγω ὑμῖν, οὐκ οἶδ' ἡμᾶς.

13 Γρηγορεῖτε οὖν,

14 ὡσπερ γὰρ ἀνθρώπος ἀπο-
δημῶν ἐκάλεσε τοὺς ἰδίους δού-
λους, ἢ παρεδωκεν αὐτοῖς τὰ
ὑπαρχόντια αὐτοῦ.

15 Καὶ ὁ μὲν ἔδωκε πέντε τα-
λάντα, ὁ δὲ δύο, ὁ δὲ ἐν' ἑκάστῳ

50 Veniet dominus servi il-
lius in die quā non expectat, &
in hora quā non scit.

51 Et dividet eum, & par-
tem ejus cum hypocritis ponet :
illic erit satius, & fridor den-
tium.

CAPUT XXXV.

1 Tunc similitabitur regnum
caelorum decem virgini-
bus, quae accipientes lam-
padas suas, exierunt in occursum
sponsi.

2 Quinque autem erant ex
eis prudentes, & quinque fatuae.

3 Quae fatuae fumantes lam-
padas suas, non sumplerunt fo-
cum oleum.

4 Verum prudentes accep-
erunt oleum in vasibus suis cum
lampadibus suis.

5 Tardante autem sponso
dormitaverunt omnes, & dor-
miverunt.

6 Media autem nocte clamor
factus est : Ecce sponsus venit :
exite in occursum ejus.

7 Tunc surrexerunt omnes
virgines illae : & ornaverunt
lampadas suas.

8 At fatuae sapientibus dice-
runt : Date nobis de oleo vestro,
quia lampades nostrae extin-
guuntur.

9 Responderunt autem pru-
dentes, dicentes : Ne forte non
sufficiat nobis, & vobis : ite au-
tem potius ad vendentes, &
emite vobis ipsas.

10 Absentibus autem illae
mercari, venit sponsus : & ex-
peditae intraverunt cum eo ad
nuptias, & clausa est janua.

11 Posteriori vero veniunt &
reliquae virgines, dicentes : Do-
mine, Domine, aperi nobis.

12 Ille vero respondens, ait :
Amen dico vobis, non novi vos.

13 Vigilate itaque,

14 Sicut enim homo peregrus
proficiens, vocavit proprios
servos, & tradidit illis substan-
tias suas :

15 Et huic quidem dedit quin-
que talenta, illi autem duo, illi

50. Le Maître de ce serviteur-la viendra le jour qu'il ne l'attend pas, et à l'heure qu'il ne sait pas : 51. Et il le séparera, et il lui donnera sa portion avec les hypocrites; c'est là qu'il y aura des pleurs et des grincemens de dents.

CHAPITRE XXV.

La Parole des Vierges et des Talens. La description du Jugement dernier.

ALORS le Royaume des cieus sera semblable à dix vierges, qui ayaat pris leurs lampes, allèrent au-devant de l'Époux.

2. Or, il y en avoit cinq d'entre elles qui étoient sages, et cinq qui étoient folles.

3. Celles qui étoient folles, en prenant leurs lampes, n'avoient point pris d'huile avec elles.

4. Mais les sages avoient pris de l'huile dans leurs vaisseaux avec leurs lampes.

5. Et comme l'époux tarδοit à venir, elles s'assoupirent toutes et s'endormirent.

6. Et sur le minuit, on entendit crier : Voici l'époux qui vient, sortez au-devant de lui.

7. Alors ces vierges se levèrent toutes, et préparèrent leurs lampes.

8. Et les folles dirent aux sages : Donnez-nous de votre huile ; car nos lampes s'éteignent.

9. Mais les sages répondirent : Nous ne le pouvons, de peur que nous n'en ayons pas assez pour

nous et pour vous ; allez plutôt vers ceux qui en vendent, et en achetez pour vous.

10. Mais pendant qu'elles en alloient acheter, l'Époux vint ; et celles qui étoient prêtes entrèrent avec lui aux noces, et la porte fut fermée.

11. Après cela les autres vierges vinrent aussi, et dirent : Seigneur, Seigneur, ouvre-nous.

12. Mais il leur répondit : Je vous dis en vérité, que je ne vous connais point.

13. Veillez donc ;

14 Car il en est comme d'un homme, qui, s'en allant en voyage, appela ses serviteurs et leur remit ses biens.

15. Et il donna cinq talens à l'un, à l'autre deux, et à l'autre

50 The lord of that servant shall come in a day when he looketh not for him, and in an hour when he is not aware of.

51 And shall cut him asunder and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

CHAP. XXV.

Parable of the ten virgins.

THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five were foolish.

3 They that were foolish took their lamps, and took no oil with them :

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

9 But the wise answered, saying, Not so: lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.

13 Watch, therefore,

14 For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

15 And unto one he gave five talents, to another two, and to

κατὰ τὴν ἰδίαν δύναμιν ἢ ἀπεδί-
μασεν εὐθέως.

16 Πορεύσεις δὲ ὁ τὰ πέντε
τάλαντα λαβὼν, ἐργάσασθαι ἐν
αὐτοῖς, ἢ ἐποίησεν ἄλλα πέντε
τάλαντα.

17 Ὁμοίως ἢ ὁ τὰ δύο,
ἐπέδρασε ἢ αὐτὸς ἄλλα δύο.

18 Ὁ δὲ τὸ ἐν λαβὼν, ἀπε-
λθὼν ὤρυξεν ἐν τῇ γῆ, ἢ ἀπέ-
κρυψε τὸ ἀργύριον τοῦ κυρίου αὐτοῦ.

19 Μία δὲ χρόνον πολὺν ἐρ-
χάται ὁ κύριος τῶν δούλων ἐπι-
λων, ἢ συναίρει μετ' αὐτῶν λό-
γον.

20 Καὶ προσελθὼν ὁ τὰ πέντε
τάλαντα λαβὼν, προσήνεγκεν ἄλ-
λα πέντε τάλαντα, λέγων· Κύριε,
πέντε τάλαντα μοι παραδώκας·
ἴδε, ἄλλα πέντε τάλαντα ἐπέ-
δρασα ἐν' αὐτοῖς.

21 Ἐφη δὲ αὐτῷ ὁ κύριος αὐ-
τοῦ· Ἐὖ, δοῦλε ἀγαθὲ ἢ πιστὲ·
ἐπὶ ὀλίγα ἔρπιστος, ἐπὶ πολλῶν
ὄτι καλὰ ἔσθαι· εἰσελθε εἰς τὴν
χαρὰν τοῦ κυρίου σου.

22 Προσελθὼν δὲ ἢ ὁ τὰ δύο
τάλαντα λαβὼν, εἶπε· Κύριε, δύο
τάλαντα μοι παραδώκας· ἴδε, ἄλ-
λα δύο τάλαντα ἐπέδρασα ἐν' αὐ-
τοῖς.

23 Ἐφη αὐτῷ ὁ κύριος αὐτοῦ·
Ἐὖ, δοῦλε ἀγαθὲ ἢ πιστὲ· ἐπὶ
ὀλίγα ἔρπιστος, ἐπὶ πολλῶν ὄτι
καλὰ ἔσθαι· εἰσελθε εἰς τὴν χα-
ρὰν τοῦ κυρίου σου.

24 Προσελθὼν δὲ ἢ ὁ τὸ ἐν τὰ
λαντα λαβὼν, εἶπε· Κύριε, ἐγὼ
νομῶ σε ὅτι σκληρὸς εἶ· ἐνδραπέδω,
διεξίεν ὅταν οὐκ ἐσπείρισ, ἢ συ-
νέγω ὅταν οὐκ ἐσπείρισ.

25 Καὶ φερόμενος, ἀπελθὼν ἐκ-
ρύψα τὸ τάλαντόν σου ἐν τῇ γῆ·
ἴδε ἔχου τὸ σόν.

26 Ἀποκριθεὶς δὲ ὁ κύριος αὐ-
τοῦ, εἶπεν αὐτῷ· Ποῦ εἶ δούλο
ἢ ἀπιστὲ, ἴδεις ὅτι διεξίεν ὅταν
οὐκ ἐσπείρισ, ἢ συνέγω ὅταν οὐ
δυσπείρισ.

verò unum : unicuique secun-
dum propriam facultatem : &
peregrè profectus est statim.

16 Profectus autem quinque
talentâ accipiens, operatus est in
cis, & fecit alia quinque talenta.

17 Similiter & qui duo, lu-
cratus est & ipse alia duo.

18 Verùm unum accipiens,
abiciens fodit in terra, & abscon-
dit pecuniam domini sui.

19 Post verò tempus multum
venit dominus fervorum illor-
um, & confert rationem cum
eis.

20 Et accedens quinque ta-
lenta accipiens, attulit alia quin-
que talenta, dicens : Domine,
quinque talenta mihi tradidisti :
ecce alia quinque talenta lucra-
tus sum super illis.

21 Ait verò illi dominus
ejus : Bene, serve bone & fide-
lis, super pauca fuisti fidelis :
super multa te constituam : in-
gredere in gaudium domini tui.

22 Accedens autem & qui duo
talenta accipiens, dixit : Do-
mine, duo talenta mihi tradi-
disti : ecce alia duo talenta lu-
cratus sum super illis.

23 Ait illi dominus ejus :
Bene, serve bone & fidelis : su-
per pauca fuisti fidelis, super
multa te constituam : ingredere
in gaudium domini tui.

24 Accedens autem & unum
talentum sumens, ait : Domine,
scio te quia durus es homo, in-
tens ubi non seminasti, & con-
gregans unde non sparsisti :

25 Et timore percussus, abi-
ens abscondi talentum suum in
terra : ecce habes eum.

26 Respondens autem domi-
nus ejus, dixit ei : Male serve
& piger, sciebas quia meta ubi
non seminavi, & congrego unde
non speravi.

un ; à chacun selon ses forces ; et il partit aussitôt.

16. Or celui qui avoit reçu cinq talens s'en alla et en trafiqua ; et il gagna cinq autres talens.

17. De même celui qui en avoit reçu deux, en gagna aussi deux autres.

18. Mais celui qui n'en avoit reçu qu'un, s'en alla et creusa dans la terre, et y cacha l'argent de son Maître.

19. Long-tems après, le Maître de ces serviteurs revint, et il leur fit rendre compte.

20. Alors celui qui avoit reçu cinq talens vint, et présenta cinq autres talens, et dit : Seigneur, tu m'avois remis cinq talens ; en voici cinq autres que j'ai gagnés de plus.

21. Et son Maître lui dit : Cela va bien, bon et fidèle serviteur ; tu as été fidèle en peu de chose ; je t'établirai sur beaucoup ; entre dans la joie de ton Seigneur.

22. Et celui qui avoit reçu deux talens, vint et dit : Seigneur, tu m'avois remis deux talens ; en

voici deux autres que j'ai gagnés de plus.

23. Et son Maître lui dit : Cela va bien, bon et fidèle serviteur ; tu as été fidèle en peu de chose ; je t'établirai sur beaucoup ; entre dans la joie de ton Seigneur.

24. Mais celui qui n'avoit reçu qu'un talent, vint et dit : Seigneur, je savois que tu étois un homme dur qui moissonnes où tu n'as pas semé, et qui recueilles où tu n'as pas répandu ;

25. C'est pourquoi te craignant, je suis allé, et j'ai caché ton talent dans la terre ; voici, tu as ce qui est à toi.

26. Et son Maître lui répondit : Méchant et paresseux serviteur, tu savois que je moissonnois où je n'ai pas semé, et que je recueillois où je n'ai pas répandu ;

another one ; to every man according to his several ability ; and straightway took his journey. Mt. 25

16 Then he that had received the five talents went and traded with the same, and made them other five talents.

17 And likewise he that had received two, he also gained other two.

18 But he that had received one, went and digged in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents came, and brought other five talents, saying, Lord, thou deliverdst unto me five talents : behold, I have gained beside them five talents more.

21 His lord said unto him, Well done, thou good and faithful servant : thou hast been faithful over a few things, I will make thee ruler over many things : enter thou into the joy of thy lord.

22 He also that had received two talents came, and said, Lord, thou deliverdst unto me two talents : behold, I have gained two other talents beside them.

23 His lord said unto him, Well done, good and faithful servant : thou hast been faithful over a few things, I will make thee ruler over many things : enter thou into the joy of thy lord.

24 Then he which had received the one talent came, and said, Lord, I knew thee, that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not sowed :

25 And I was afraid, and went and hid thy talent in the earth : lo, there thou hast that is thine.

26 His lord answered, and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not sowed :

27. Il te falloit donc donner mon argent aux banquiers; et à mon retour, j'aurois retiré ce qui est à moi avec l'intérêt.

28. Otez-lui donc le talent, et le donnez à celui qui a dix talens.

29. Car on donnera à celui qui a, et il aura encore davantage; mais à celui qui n'a pas, on lui ôtera même ce qu'il a.

30. Jetez donc le serviteur inutile dans les ténèbres de dehors; et là qu'il y aura des pleurs et grincemens de dents.

34. Prenez donc garde à vous-mêmes, de peur que vos cœurs ne soient appesantis par la gourmandise, par les excès du vin, et par les inquiétudes de cette vie; et que ce jour-là ne vous surprenne subitement.

35. Car il surprendra comme un filet tous ceux qui habitent sur la face de la terre.

36. Veillez donc, et priez en tout tems, afin que vous soyez trouvés dignes d'éviter toutes ces choses qui doivent arriver, et de subsister devant le Fils de l'homme.

31. Or, quand le Fils de l'homme viendra dans sa gloire, avec tous les saints Anges, alors il s'assiera sur le trône de sa gloire.

32. Et toutes les nations seront assemblées devant lui; et il séparera les uns d'avec les autres, comme un berger sépare les brebis d'avec les boucs.

33. Et il mettra les brebis à sa droite, et les boucs à sa gauche.

34. Alors le Roi dira à ceux qui seront à sa droite: Venez, vous qui êtes bénis de mon Père, possédez en heritage le Royaume qui vous a été préparé dès la création du monde.

35. Car j'ai eu faim, et vous m'avez donné à manger; j'ai eu soif, et vous m'avez donné à boire; j'étois étranger, et vous m'avez recueilli.

36. J'étois nud, et vous m'avez vêtu; j'étois malade, et vous m'avez visité; j'étois en prison, et vous m'êtes venu voir.

27 Thou oughtest, therefore, to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

Mr. 25.

28 Take, therefore, the talent from him, and give it unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, shall be taken away even that which he hath.

30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

L. 21.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.

31 When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

Mr. 25.

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35 For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Τότε ἀποκριθῆσιν αὐτῷ
οἱ δούλοι· λέγοντες· Κύριε, πότε
σε εἶδον πεινῶντα, ἢ ἐδίψα-
μεν; ἢ ἐψάλον, ἢ ἐκρύψαμεν;

38 Πότε δὲ σε εἶδον ζέοντα,
ἢ ἐπιμάχομεν; ἢ γυμνόν, ἢ πε-
νησίαν;

39 Πότε δὲ σε εἶδον ἀδελφῶν,
ἢ ἐν φυλακῇ, ἢ ἠθρομένον πρὸς σε;

40 Καὶ ἀποκριθεὶς ὁ βασιλεὺς,
εἶπεν αὐτοῖς· Ἄμην λέγω ὑμῖν,
ἐφ' ὅσον ἐποίησατε ἐν τούτοις τῶν
ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ
ἐποίησατε.

41 Τότε εἶπεν ἡ τοῖς ἑξ ἑκατο-
μησὶν Περσέβοσ ἀπ' ἐμοῦ ὁ μα-
θηρμαίνον εἰς τὸ αὐτὸ τὸ αἶμα,
τὸ πτομαρμάνον τῷ διαβόλῳ ἡ
τοῖς ἀγγέλοις αὐτοῦ.

42 Ἐποίησα γὰρ, ἢ οὐκ ἐποι-
εῖς μοι φαγεῖν ἐδίψασα, ἢ ἐν
ἐπιψάλῃ;

43 Πότε εἶδον πεινῶν, ἢ ἐν πεινῶ-
σῃ; ἢ ἐδίψον, ἢ ἐν ψύλλῳ; ἢ
ἐν ἐκρύψασι;

44 Τότε ἀποκριθῆσιν αὐτῷ
ἡ αὐτοῖς, λέγοντες· Κύριε, πότε
σε εἶδον, πεινῶντα, ἢ ἐδίψον,
ἢ ζέοντα, ἢ γυμνόν, ἢ ἀδελφῶν,
ἢ ἐν φυλακῇ, ἢ ἐν ἀδικησέσιν;

45 Τότε ἀποκριθῆσιν αὐτῷ,
λέγων· Ἄμην λέγω ὑμῖν, ἐφ'
ὅσον ἐκρύψατε ἐν τούτοις τῶν
ἐλαχίστων, οὐδὲ ἐμοὶ ἐποίησατε.

46 Καὶ ἀπελθούσιν αὐτοὶ εἰς
κόλασιν αἰώνιον· οἱ δὲ δούλοι εἰς
ζωήν αἰώνιον. 24 + 2.

Καθ. 18. 14.

1 **Ἦ**Ν δὲ τὸ πασχα ἢ τὰ
ἄζυμα μετὰ δύο ἡμέρας
ἢ ἵκανον οἱ ἀρχιερεῖς ἢ οἱ γραμμα-
τεῖς πρὸς αὐτὸν ἐν ὄλῳ κρη-
τῆσθαι ἀποκτείνωσιν.

2 Ἐλεγον δὲ αὐτῷ ἐν τῇ ἰορτῇ,
μήποτε θόροσ ἐστὶν τῷ λαῷ.

* 3 Καὶ ἐπ' αὐτῷ ἐν Βη-
θανίᾳ ἐν τῇ οἰκίᾳ Σίμωνος λεπροῦ.
1 λεπροῦ, κατακειμένῳ αὐτῷ, ἔλθε

37 Tunc respondebunt ei ju-
sti, dicentes: Domine, quando
te vidimus esurientem, & alui-
mus? vel sitientem, & potavi-
mus?

38 Quando autem te vidimus
hospitem, & collegimus? aut
nudum, & amplexivimus?

39 Quando vero te vidimus
infirmum, aut in carcere, &
venimus ad te?

40 Et respondens rex dicit il-
lis: Amen dico vobis, quatenus
fecistis uni horum fratrum meo-
rum minimorum, mihi fecistis.

41 Tunc dicit & his qui a
sinistris: Rex autem me dicitis in
iudicio eternum, propterea quod
diabolo & angelis ejus.

42 Et dicit etiam, & non de-
cisis mihi manducare: sitivi,
& non potastis me.

43 Et dicit etiam, & non col-
legi me: nudus, & non am-
plexivus me: infirmus, & in
carcere, & non visitastis me.

44 Tunc respondebunt ei &
ipsi, dicentes: Domine, quando
te vidimus esurientem, aut si-
tientem, aut hospitem, aut nu-
dum, aut infirmum, aut in car-
cere, & non ministravimus tibi?

45 Tunc respondet illis,
dicens: Amen dico vobis, qua-
tenus non fecistis uni horum
minimorum, nec mihi fecistis.

46 Et ibunt in sinistram in
eternam: at justi in vitam
eternam.

CAPUT XIV.

1 **E**RAT autem Pascha, & A-
zyrna post duos dies:
& quaerebant summi Sacerdotes
& Scribae quomodo eum dolo
prehendentes occiderent.

2 Dicebant autem: non in
festo, ne quando tumultus sit
populi.

3 Ex egressente eo in Betha-
nia, in domo Simonis leprosi,
accumbente eo, venit mulier

37. Alors, les justes lui répondront : Seigneur, quand est-ce que nous t'avons vu avoir faim, et que nous t'avons donné à manger ; ou avoir soif, et que nous t'avons donné à boire ?

38. Et quand est-ce que nous t'avons vu étranger, et que nous t'avons recueilli ; ou nud, et que nous t'avons vêtu.

39. Ou quand est-ce que nous t'avons vu malade, ou en prison, et que nous sommes venus te voir ?

40. Et le Roi répondant, leur dira : Je vous dis en vérité, qu'en tant que vous avez fait ces choses à l'un de ces plus petits de mes frères, vous me les avez faites.

41. Ensuite il dira à ceux qui seront à sa gauche : Retirez-vous de moi, maudits, et allez dans le feu éternel, qui est préparé au Diable et à ses Anges.

42. Car j'ai eu faim, et vous ne m'avez pas donné à manger ; j'ai eu soif, et vous ne m'avez pas donné à boire.

43. J'étois étranger, et vous ne m'avez pas recueilli ; j'étois nud, et vous ne m'avez pas vêtu ; j'étois malade et en prison, et vous ne m'avez pas visité.

44. Alors ceux-là lui répondront aussi : Seigneur, quand est-ce que nous t'avons vu avoir faim, ou soif, ou être étranger, ou nud, ou malade, ou en prison, et que nous ne t'avons point assisté ?

45. Et il leur répondra : Je vous dis en vérité, qu'en ce que vous ne l'avez pas fait à l'un de ces

plus petits, vous ne me l'avez pas fait non plus.

46. Et ceux-ci s'en iront aux peines éternelles ; mais les justes s'en iront à la vie éternelle.

CHAPITRE XIV.

Jésus-Christ oint d'une femme ; trahi par Judas ; institue la Sainte Cène ; se prépare à la mort par de très-ardentes prières. Il est saisi dans le jardin, amené au procès et renié de Pierre.

LA fête de Pâque et des pains sans levain étoit deux jours après ; et les Scribes cherchoient comment ils pourroient se saisir de Jésus par finesse, et le faire mourir.

1. Mais ils disoient : Il ne faut pas que ce soit durant la fête, de peur qu'il ne se fasse du tumulte parmi le peuple.

2. Et Jésus étant à Béthanie, dans la maison de Simon le lépreux,

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink?

117. 20

38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer, and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels;

42 For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

CHAP. XIV.

Conspiracy against Christ.

M. 12

AFTER two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death.

2 But they said, Not on the feast-day, lest there be an uproar of the people.

3 And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman.

ζητή ἔχουσα ἀλαβαστον μύρου, ἡ νάρθη ἡ αἰσῆς ἡ πολυβλή; ἡ συληφασα τὸ ἀλαβαστον, κατέχευεν αὐτὴ κατὰ τῆς κεφαλῆς.

4 Ἐραν δὲ τινες ἀνανακτῶντες πρὸς αὐτὰς; ἡ λέγουσες; Εἰς τί ἡ ἀπόβλησις αὐτῆ τῷ μύρω γίνονταν;

5 Ἰδὺνατο γὰρ τὸτο πρᾶθῆναι ἐπάνω τριακοσίων δηναρίων, ἡ δοθῆναι τοῖς πτωχοῖς. Καὶ ἐντεριμῶντο αὐτῆ.

6 Ὁ δὲ Ἰησοῦς εἶπεν Ἐφέλε αὐτῆν ἡ αὐτῆ κόπος πωρεχέλε; καλὸν ἔργον εἰργάσατο εἰς ἐμέ.

7 Πάντοτε γὰρ τις πτωχὸς ἔχει μεθ' ἑαυτῶν, ἡ ὅταν διήλη, δύνασθε αὐτὸς εὖ ποιῆσαι. ἐμε δὲ ἡ πάντοτε ἔχειλε.

8 Ὁ εἶχεν αὐτῆ, ἔποισσε ἡ προέλαβε ἡ μύρισαι με τὸ σῶμα εἰς τὸν ἡ ἐνταφιασμένον.

habens alabastrum unguenti, nardi probati multi pretii : & confringens alabastrum, effudit ei juxta caput.

4 Erant autem quidam indignati apud semetipsos, & dicentes? Ad quid perditio ista unguenti facta est?

5 Poterat enim istud venundari super trecentis denariis, & dari pauperibus. Et fremebant ei.

6 At Jesus dixit : Sinite eam : Quid illi molestias exhibetis? Pulchrum opus operata est in me.

7 Semper enim pauperes habetis cum vobis, & quum volueritis potestis illis benefacere : me autem non semper habetis.

8 Quod habuit hæc, fecit : præoccupavit ungere meuna corpus in sepulturam.

14 Τότε προεβλήθη εἰς τῶν δώδεκα,

ὁ λέγουμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς.

15 εἶπε Ἐμεθ' ἐμοὶ δοῦναι, κατὰ ἡμῶν παράδοσιν αὐτῶν; Οἱ δὲ ἐσχῶν αὐτὸν τριακῆντα ἀργύρια.

16 Καὶ ἀπὸ τότε ἔρχεται ἐν κείρῃ ἵνα αὐτὸν πωρᾶθῃ.

17 Τῆ δὲ πρῶτῃ τῶν ἀζύμων προσήλθοι οἱ μαθηταὶ τῷ Ἰησοῦ, λέγουσες αὐτῷ Πῶς θέλεις εἰτοιμάσωμέν σοι φάγειν τὸ πάσχα;

18 Ὁ δὲ εἶπεν ἡ ἡπάγεται εἰς τὴν πόλιν ἡ πρὸς τὸν ἡ δέσπονα, ἡ εἰπάτω αὐτῷ Ὁ διδάσκαλε λέγει Ὁ παῖρὸς μου ἐγγὺς ἐστίν, πρὸς σε ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου.

19 Καὶ ἐποίησαν οἱ μαθηταὶ εἰς συνέταξιν αὐτοῖς ὁ Ἰησοῦς ἡ ἡτοίμασαν τὸ πάσχα.

20 Ὁ ἰούδας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα.

24 Ἐγένετο δὲ ἡ ἡ φιλονεικία ἐν αὐτοῖς, τὰ τίς αὐτῶν δοκεῖ εἶναι ἡ μείζων.

25 Ὁ δὲ εἶπεν αὐτοῖς Οἱ βασιλεῖς τῶν ἰσθίων ἡ κυριεύουσιν αὐτῶν, ἡ ἡ ἐξουσιάζουσιν αὐτῶν, ἡ εὐσεβέται κληθῆναι.

14 Tunc vadens unus duodecim,

dictus Judas Iscariotes, au principis Sacerdotum,

15 ait : Quid vultis mihi dare, & ego vobis tradam eum? Illi vero constituerunt ei triginta argenteos.

16 Et exinde querebat opportunitatem ut eum traderet.

17 At prima Azymorum accesserunt discipuli Jesu, dicentes ei : Ubi vis paremus tibi comedere Pascha?

18 Ille autem dixit : Ite in civitatem ad quemdam, & dicitis ei : Magister dicit : Tempus meum prope est, apud te facio Pascha cum discipulis meis.

19 Et fecerunt discipuli sicut ordinaverat illis Jesus, & paraverunt Pascha.

20 Vespere autem facto, discumbebat cum duodecim.

24 facta est autem & contentio in eis, hoc quis eorum videretur esse major.

25 Is autem dixit eis : Reges gentium dominantur in eos : & potestatem habentes ipsorum, benefici vocantur.

une femme vint à lui, lorsque il étoit à table, avec un vase d'albâtre, plein d'une huile odoriférante et de grand prix, qu'elle lui répandit sur la tête, ayant rompu le vase.

4. Et quelques-uns en furent indignés en eux-mêmes, et dirent: Pourquoi perdre ainsi ce parfum?

5. Car on pouvoit le vendre plus de trois cents deniers, et les donner aux pauvres. Ainsi ils murmuroient contre elle.

6. Mais Jésus leur dit: Laissez-là; pourquoi lui faites-vous de la peine? Elle a fait une bonne action à mon égard.

7. Car vous aurez toujours des pauvres parmi vous; et toutes les fois que vous voudrez, vous pourrez leur faire du bien; mais vous ne m'aurez pas toujours.

8. Elle a fait tout ce qui étoit en son pouvoir; elle a embaumé par avance mon corps pour ma sépulture.

14. Alors l'un des douze, appelé Judas Iscariot, s'en alla vers les principaux Sacrificateurs,

15. Et leur dit: Que voulez-vous me donner, et je vous le livrerai? Et ils convinrent de lui donner trente pièces d'argent.

16. Et depuis ce tems-là, il cherchoit une occasion propre pour le livrer.

17. Or, le premier jour de la fête, des pains sans levain, les Disciples vinrent à Jésus et lui dirent: Où veux-tu que nous préparions pour manger la Pâque?

18. Et il répondit: Allez dans le village chez un tel, et lui dites: Le Maître dit: Mon tems est proche; je ferai la Pâque chez toi avec mes Disciples.

19. Et les Disciples firent comme Jésus leur avoit ordonné, et préparèrent la Pâque.

20. Quand le soir fut venu, il se mit à table avec les douze Apôtres.

24. Il arriva aussi une contestation entre eux, pour savoir lequel d'entre eux devoit être regardé comme le plus grand.

26. Mais il leur dit: Les Rois des nations les maîtrisent; et ceux qui usent d'autorité sur elles sont nommés bienfaiteurs.

having an alabaster-box of ointment of spikenard, very precious; and she brake the box, and poured it on his head. M. 14.

4. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5. For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

6. And Jesus said, Let her alone, why trouble ye her? she hath wrought a good work on me.

7. For ye have the poor with you always, and whensoever ye will ye may do them good; but me ye have not always.

8. She hath done what she could: she is come aforehand to anoint my body to the burying.

14. Then one of the twelve called Judas Iscariot, went unto the chief priests, Mt. 26.

15. And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

16. And from that time he sought opportunity to betray him.

17. Now, the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18. And he said, Go into the city

to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19. And the disciples did as Jesus had appointed them; and they made ready the passover.

20. Now, when the even was come, he sat down with the twelve.

24. And there was also a strife among them, which of them should be accounted the greatest. L. 22.

25. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

26 Ὑμεῖς δὲ ἄχ ἄχρ ἀλλ
ἔμικρον ἐν ἡμῖν, γρηγορεῖτε ὡς ὁ
πρωτος. ὁ δὲ ὑπομειν, ὡς ὁ
ἡμικρον.

27 Τὸς γὰρ μὲλλον, ὁ ἀνακείμε-
τος, ἢ ὁ ἀκακίον; ἢ ὁ ἀνακί-
μιτος; ἢ ὁ ἀκακίον ἐν μέσῳ ὑ-
μων ὡς ὁ ἀκακίον.

Και δεξιῶν προνομίαν

4 Ἐγχεῖται ἐν τῷ δεξιῶν, ἢ
τιβουί τὰ ἡμάτια, ἢ ἀκκῶν πέν-
των, διέξωσεν αὐτόν.

* 5 Εἶτα βάλλει ὕδωρ εἰς τὸν
† νεφέρα, ἢ ἔρχεται νίπεν τὸς
πόδας τῶν μαθητῶν, ἢ ἰεροσ-
ταῖν τῷ τῷ δεξιῶν ὁ ἐν δεξιῶν μί-
τος.

6 Ἐρχεται δὲ πρὸς Σίμωνα Πέ-
τρον ἢ λέγει αὐτῷ ἐπιόν. Κύ-
ριε, σὺ με νίπεις τὸς πόδας;

7 Ἀπεκρίθη Ἰησοῦς ἢ εἶπεν
εἰπὼ. Ὁ ὕδατος, σὺ ἂν οἶδας
ἔστι, γινώσκῃς μὲν ταῦτα.

8 Λέγει αὐτῷ Πέτρος. Ὁ μὴ
ἔχω τὸς πόδας μὲν εἰς τὸν αἰῶ-
να. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς. Ἐάν
μὴ νίψῃ σὲ, ἢ ἔχεις μέ-
μετ ἡμῶν.

9 Λέγει αὐτῷ Σίμων Πέτρος.
Κυριε, μὴ τὸς πόδας μὲν μόνον,
ἀλλὰ ἢ τὰς χεῖρας ἢ τὴν κεφαλὴν.

10 Λέγει αὐτῷ ὁ Ἰησοῦς. Ὁ
λαβόμενος ἢ χεῖρας ἔχει ἢ τὸς
πόδας νίψασθαι, ἀλλ' ἔστι καθα-
ρος ἅλ. ἢ ὑμεῖς καθαροὶ ἔστε,
ἀλλ' ἔχει πάντες.

11 Ἦδει γὰρ τὸν παραδιδότα
αὐτόν διὰ τῆτο ἰσταν. Οὐχί
πάντες καθαροὶ ἔστε.

12 Ὅτε ἂν νίψῃ τὸς πόδας
αὐτῶν, ἢ ἔλαβε τὰ ἡμάτια αὐ-
τῶν, ἀπατίσθων ὡς ἄλλοι, εἶπεν αὐ-
τοῖς. Γινώσκῃτε τί πεποιθήνα ἔμεν;

13 Ὑμεῖς φωνεῖτε ἐμοί. Ὁ δι-
δάσκαλος, ἢ ὁ κύριος, ἢ καλῶς
λέγεις. ἀμὲν γὰρ.

14 Εἰ ἂν ἔγω ἐν τῷ ἡμῶν τὸς
πόδας, ὁ κύριος, ἢ ὁ διδάσκαλος,
ἢ ὑμεῖς ἐφίλησθε ἀλλήλων νίπτεν
τὸς πόδας.

15 Ἐξέδειγμα γὰρ ἔδωκα ὑ-
μῖν, ἵνα καθὼς ἢ, ἀποιήσῃτε ὑμῖν,
ἢ ὑμεῖς ποιήτε.

16 Ἀμὲν, ἀμὲν, λέγω ὑμῖν, ἢ
ἔστι δὲ ἄλλο μείζον τῷ κυρίῳ αὐτῷ,
ἢ ὁ ἀπόστολος μείζον τῷ πρέ-
σβυτερό αὐτόν.

17 Εἰ ταῦτα οἶδατε, μακάριοι
ἔστε ἵαν ποιήτε αὐτά.

26 Vos autem non sic: sed
qui major in vobis, fiat sicut
junior: & qui praecessor, sicut
ministrat. r.

27 Quis enim major, recum-
bens, an ministrans? nonne re-
cumbens? ego autem sum in
medio vestrum sicut ministrans.

2 Et corna facta

4 Surgit à cena, & ponit ve-
stimenta: & accipiens linteum,
praecinxit seipsum.

5 Deinde injicit aquam in
pelvim, & coepit lavare pedes
discipulorum, & extergere lin-
teo quo erat praecinctus.

6 Venit ergo ad Simonem
Petrum: & dicit ei ille: Domi-
ne, tu meos lavas pedes?

7 Respondit Jesus & dixit ei
Quod ego facio, tu nescis modo,
scies autem post haec.

8 Dicit ei Petrus: Non la-
vabis pedes meos in aeternum.
Respondit ei Jesus: Si non lave-
ro te, non habes partem cum
me.

9 Dicit ei Simon Petrus: Do-
mine, non pedes meos tantum,
sed & manus & caput.

10 Dicit ei Jesus: Lotus non
opus habet quam pedes lavare,
sed est mundus totus: Et vos
mundi estis, sed non omnes.

11 Sciebat enim tradentem
se; propter hoc dixit: Non om-
nes mundi estis.

12 Postquam ergo lavit pedes
eorum, & accepit vestimenta sua,
recumbens iterum, dixit eis:
Scitis quid fecerim vobis?

13 Vos vocatis me: Magister
& Dominus: & pulchre dicitis:
sum etenim.

14 Si ergo ego lavi vestros
pedes, dominus & magister, &
vos debetis alii aliorum lavare
pedes.

15 Exemplum enim dedi vo-
bis ut quemadmodum ego feci,
vobis, & vos faciat.

16 Amen, amen, dico vobis,
non est servus major domino
suo, neque legatus major mit-
tente illum.

17 Si haec scitis, beati estis
si feceritis ea.

26. Il n'en doit pas être de même entre vous ; mais que celui qui est le plus grand parmi vous, soit comme le moindre ; et celui qui gouverne, comme celui qui sert.

27. Car qui est le plus grand, celui qui est à table, ou celui qui sert ? N'est-ce pas celui qui est à table ? Et cependant je suis au milieu de vous comme celui qui sert.

2. Et après le souper,

4. Se leva du souper, et ôta sa robe ; et ayant pris un linge, il s'en ceignit.

5. Ensuite il mit de l'eau dans un bassin, et se mit à laver les pieds de ses Disciples, et à les essuyer avec le linge dont il étoit ceint.

6. Il vint donc à Simon Pierre, qui lui dit, Toi, Seigneur, tu me laveras les pieds !

7. Jésus répondit, et lui dit : Tu ne sais pas maintenant ce que je fais ; mais tu le sauras dans la suite.

8. Pierre lui dit : Tu ne me laveras jamais les pieds. Jésus lui répondit : Si je ne te lave, tu n'auras point de part avec moi.

9. Simon Pierre lui dit : Seigneur, non-seulement les pieds, mais aussi les mains et la tête.

10. Jésus lui dit : Celui qui est lavé, n'a besoin sinon qu'on lui

lave les pieds, puis il est entièrement net. Or vous êtes nets, mais non pas tous.

11. Car il savoit qui étoit celui qui le trahiroit ; c'est pour cela qu'il dit : Vous n'êtes pas tous nets.

12. Après donc qu'il leur eut lavé les pieds, et qu'il eut repris sa robe, s'étant remis à table, il leur dit : Savez-vous ce que je vous ai fait ?

13. Vous m'appellez Maître et Seigneur, et vous dites vrai, car je le suis.

14. Si donc je vous ai lavé les pieds, moi qui suis le Seigneur et le Maître, vous devez aussi vous laver les pieds les uns aux autres.

15. Car je vous ai donné un exemple, afin que vous fassiez comme je vous ai fait.

16. En vérité, en vérité je vous dis : Que le Serviteur n'est pas plus que son Maître, ni l'Envoyé plus que celui qui l'a envoyé.

17. Si vous savez ces choses, vous êtes bienheureux, pourvu que vous les pratiquiez.

26 But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.

2 And supper being ended,

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

7 Jesus answered, and said unto him, What I do, thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

10 Jesus saith to him, He that is washed, needeth not, save to wash his feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who should betray him; therefore said he, Ye are not all clean.

12 So, after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master and Lord: and ye say well; for so I am.

14 If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent, greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

21 Ταυτα ειπων ο Ιησους ε-
παρεχθη το πνευματι & μαρτυ-
ρησε, & ειπεν Αμεν, αμεν, λεγω
υμιν, οτι εις εκ υμων παραδο-
σει με.

22 Εβλεπον αυτην εις αυτους
ει μαθηται, απορουμενος υπερ τα-
υτ λεγει.

23 Ην δε ανακειμενος εις των
μαθητων αυτων εν τω κρηβατι
Ιησους, εν ηρωπα ο Ιησους.

24 Νευει αυν τουτου ειπεν Πέ-
τρος αυθεσθαι τις αυ ειη περι
ου λεγει.

25 Βρισκεσθαι δε εκεινος εν
τη κρηβατι του Ιησους, λεγει αυτω
κυριε, ης εγω;

26 Αποκρισας ο Ιησους ε-
κινους εκειν ο Ιωαν βαβλας το λε-
γειν επιδωσω. Και επιβαλας το
Ιωαν, ειπεν Ιουδα διακονου
Ιουδαριου.

31 Οτι αυν εφραδε, λεγει ο
Ιησους.

34 Εβλεθη καινη διαταξη υμιν,
να αγαπατε αλληλους μαθεις η-
γαπησα υμιν, ισα & υμεις αγα-
πατε αλληλους.

35 Εν τουτου γινωσκουσι μαθη-
ται υμιν μαθηται εστε, εαν αγαπη-
τηχη εν αλληλοις.

31 Τότε λεγει αυτοις ο Ιησους
Παντες υμεις σκανδαλιζομεσθε εν
εμοι εν τη νυκτι αυτη.

33 Αποκρισας δε ο Πητρος
ειπεν αυτω Ει & παντες σκανδα-
λιζοσθαι εν σοι, εγω ουδεποτε
σκανδαλιζωσω.

34 Ο δε ειπεν Λεγω σοι,
Πητρος, ο μη φωνησει σημερον
επι σου, ωστι η τρις απαρτησιν
μη ειδοιαι με.

35 Λεγει αυτω ο Πητρος Καν
δη με αυν σοι καταβαιναι, & μη σε
απαρτησομαι. Ομνιος εστις οσπις
οι μαθηται ειπον.

36 Τότε ερχεται μετ αυτων
ο Ιησους εις χωριον λεγουμενον
Γεθσημανη & λεγει τοις μαθηταις
Καθισαι αυτω, ιως ε αποιδαν
αποδοθημαι εμοι.

21 Hæc dicens Iesus turba-
tus est spiritu, & protestatus est,
& dixit: Amen amen dico vo-
bis, unus ex vobis tradet me.

22 Alpeiebant ergo ad in-
vicem discipuli, hæciantes de
quo diceret.

23 Erat autem recumbens u-
nus discipulorum ejus in sinu
Iesu, quem diligebat Iesus.

24 Inuit ergo huic Simon
Petrus percitari quis esset de
quo dicit.

25 Incumbens autem ille sup-
ra pectus Iesu, dicit ei: Do-
mine, quis est?

26 Respondit Iesus: Ille est
cui ego intingens buccellam de-
dero. Et intingens buccellam,
dat Iudæ Simonis Iscariote.

31 Quam ergo exisset, dicit
Iesus:

34 Mandatum novum do vo-
bis, Ut diligatis invicem: sicut di-
lexi vos, ut & vos diligatis in-
vicem.

35 In hoc cognoscet omnes
quia mei discipuli estis, si dilec-
tionem habueritis ad invicem.

31 Tunc dicit illis Iesus
Omnes vos offendemini in me
in nocte ista.

33 Respondens autem Petrus,
ait illi: Si & omnes scandalizati
fuerint in te, ego nunquam
scandalizabor.

34 Tunc paratus sum & in
carcerem, & in mortem ire.

34 Ille autem dixit: Dico
tibi, Petre, non cantabis hodie
gallus, prius quam ter abnegas
nostrum nomen.

35 Ait illi Petrus, Eriam si
oportuerit pro te mori, non
te negabo. Similiter & omnes
discipuli dixerunt.

36 Tunc venit cum illis Ie-
sus in villam dictam Gethse-
mani, & dicit discipulis: Se-
dete hic, usquequo vadens orem
illuc.

21. Quand Jesus eut dit cela, il fut ému en son esprit, et il dit ouvertement: En vérité, en vérité je vous dis, que l'un de vous me trahira.

22. Et les Disciples se regardoient les uns les autres, étant en peise de qui il parloït.

23. Or il y avoit un des Disciples de Jesus, celui que Jesus aimoit, qui étoit couché vers son sein.

24. Simon Pierre lui fit signe de demander qui étoit celui de qui il parloït.

25. Lui donc s'étant penché sur le sein de Jesus, lui dit: Seigneur, qui est-ce?

26. Jesus répondit: C'est celui à qui je donnerai un morceau trempé. Et ayant trempé un morceau, il le donna à Judas Iscariot, fils de Simon.

27. Quand il fut sorti, Jesus dit:

28. Je vous donne un commandement nouveau, que vous vous aimiez les uns les autres; que comme je vous ai aimés, vous vous aimiez aussi les uns les autres.

29. C'est à cela que tous connoîtront que vous êtes mes Disciples, si vous avez de l'amour les uns pour les autres.

30. Alors Jesus leur dit: Je vous serai cette nuit à tous une occasion de chute.

31. Et Pierre prenant sa parole, lui dit: Quand même tous les autres se scandaliseroient en toi, je ne serai jamais scandalisé. Je suis tout prêt d'aller avec toi, et en prison et à la mort.

32. Mais Jesus lui dit: Pierre, je te dis que le coq ne chantera point aujourd'hui, que tu n'aies nié trois fois de me connoître.

33. Puis il leur dit: Lorsque je vous ai envoyés sans bourse, sans sac, et sans souliers, avez-vous manqué de quelque chose? Et ils répondirent: De rien.

34. Mais maintenant, leur dit-il, que celui qui a une bourse la prenne, et de même celui qui a un sac; et que celui qui n'a point d'épée vende sa robe, et en achète une.

21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

24 Simon Peter, therefore, beckoned to him, that he should ask who it should be of whom he spake.

25 He then, lying on Jesus' breast, saith unto him, Lord, who is it?

26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

27 Therefore, when he was gone out, Jesus said,

28 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

29 By this shall all men know that ye are my disciples, if ye have love one to another.

30 Then saith Jesus unto them, All ye shall be offended because of me this night;

31 Peter answered, and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

32 I am ready to go with thee, both into prison, and to death.

33 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

34 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

35 Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

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L. 22

Mt 26

37 Καὶ παραλαβὼν τὸν Πέτρον ἔτις δύο υἱὸς Ζεβεδαιο ἤρξατο λυπεῖσθαι ἢ ἰ ἀδημονεῖν.

38 Τότε λέγει αὐτοῖς· Περιλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὡς ἐγώ, ἢ γρηγορεῖτε μετ' ἐμοῦ.

39 Καὶ προσελθὼν μικρὸν, ἐπισκηνεῖ ἐπὶ προσώπων αὐτῶν, ὑποστραφισσάμενος, ἢ λέγων· Πάτερ μου, εἰ δυνατόν ἐστι, παρελθέτω ἀπ' ἐμοῦ τὸ πῶλον τῆτο. ὡλλὰ ἢ ἕως ἐγὼ θέλω, ἀλλ' ὡς σὺ.

40 Καὶ ἐρχεται πρὸς τοὺς μαθητάς, ἢ εὐρίσκει αὐτοὺς καθεύδοντας· ἢ λέγει αὐτοῖς· Οὕτως εἰν ἰσχυροὶ καὶ μέγαν ὄραν γρηγορεῖσθαι μετ' ἐμοῦ·

41 Γρηγορεῖτε ἢ προσεύχεσθε, ἵνα μὴ εἰσέλθῃ εἰς πειρασμόν· τὸ μὲν σπνῦμα πρὸβνυμον, ἡ δὲ σαρξ ἀσθενής.

42 Πάλιν ἐκ θυλοῦ ἀπαλθὼν προσελάλο, λέγων· Πάτερ μου, εἰ ἢ δυνατόν τῆτο τὸ πῶλον παρελθεῖν ἀπ' ἐμοῦ, ἐάν μὴ αὐτὸ θέλω, γρηθῆτω τὸ θέλημά σου.

43 Καὶ ἐλθὼν εὐρίσκει αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι.

44 Καὶ ἀφίς αὐτοὺς, ἀπελθὼν πάλιν, προσελάλο ἐκ τρίτου, τὸν αὐτὸν λόγον εἰπὼν.

45 Τότε ἐρχεται πρὸς τοὺς μαθητάς αὐτοῦ, ἢ λέγει αὐτοῖς· Καθεύδετε τὸ ἰσπνόν, ἢ ἀναπαύεσθαι.

Κεφ. ιη'. 78.

1 Ταῦτα εἰπὼν ὁ Ἰησοῦς, ἐβῆκε σὺν τοῖς μαθηταῖς αὐτοῦ ἰ σῆσαν τῷ ἰ χειμάρρῳ τῶν ἰ κιδων, ὅπου ἦν ἰ κῆπός, εἰς ὅν εἰσῆλθεν αὐτὸς ἢ οἱ μαθηταὶ αὐτοῦ.

2 Ἦδει δὲ ἢ ἰούδας, ὁ παράδοδος αὐτοῦ, τὸν τόπον ὅτι πολυλάκων· συνήχθη ὁ Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ.

3 Ὁ ἦν ἰούδας λαβὼν τὴν σπιγαν, ἢ ἐκ τῶν ἀρχιερέων ἢ φαρισαίων ἰσκηρέτας, ἐρχεται ἐκεῖ μετὰ ἰ φατῶν ἢ ἰ λαμπάδων ἢ ἰ κπῶν.

37 Et assumens Petrum, & duos filios Zebedaei, cepit contritari & gravissime angere.

38 Tunc ait illis, Undique tristis est anima mea usque ad mortem. Manete hic, & vigilate cum me.

39 Et progressus pusillam, procidit in faciem suam, ostrensus, & dicens: Pater mi, si possibile est, transeat a me calix iste, veruntamen non sicut ego volo, sed sicut tu.

40 Et venit ad discipulos, & invenit eos dormientes: & dicit Petris: Sic non potuitis una hora vigilare cum me?

41 Vigilate & orate, ut non intretis in tentationem: Quidem spiritus promptus, veram caro infirma.

42 Iterum ex secundo abiens oravit dicens: Pater mi, si non potest hic calix transire a me, si non illum bibam, fiat voluntas tua.

43 Et veniens invenit eos rursus dormientes: erant enim eorum oculi gravati.

44 Et relinquens illos, abiens iterum, oravit ex tertio, eundem sermonem dicens.

45 Tunc venit ad discipulos suos, & dicit illis: Dormite caeterum, & requiescite.

CAPUT XVIII.

1 HÆC dicens Jesus, egressus est cum discipulis suis, trans torrentem Cedron, ubi erat hortus, in quem introivit ipse, & discipuli ejus.

2 Sciebat autem & Judas, tradens eum, locum, quia frequenter convenerat Jesus illuc cum discipulis suis.

3 Ergo Judas accipiens cohortem, & ex principibus Sacerdotum & Phariseis ministros, venit illuc cum laternis & facibus, & armis.

37. Et ayant pris avec lui Pierre et les deux fils de Zébedée, il commença à être fort triste, et dans une amère douleur.

38. Et il leur dit : Mon ame est saisie de tristesse jusqu'à la mort; demeurez ici, et veillez avec moi.

39. Et étant allé un peu plus avant, il se jeta le visage contre terre, priant et disant : Mon Père, que cette coupe passe loin de moi, s'il est possible ! Toutefois, *qu'il en soit*, non comme je le voudrois, mais comme tu le veux.

40. Puis il vint vers ses Disciples, et les trouva endormis; et il dit à Pierre : Est-il possible que vous n'ayez pu veiller une heure avec moi ?

41. Veillez et priez, de peur que vous ne tombiez dans la tentation; car l'esprit est prompt, mais la chair est foible.

42. Il s'en alla encore pour la seconde fois, et pria, disant : Mon Père, s'il n'est pas possible que cette coupe passe loin de moi, sans que je la boive, que ta volonté soit faite !

43. Et revenant à eux, il les trouva encore endormis; car leurs yeux étoient appesantis.

44. Et les ayant laissés, il s'en alla encore, et pria pour la troisième fois, disant les mêmes paroles.

45. Alors il vint vers ses disciples, et leur dit : Vous dormez encore, et vous vous reposez !

Après que Jésus eut dit ces choses, il s'en alla avec ses Disciples au-delà du torrent de Cédron, où il y avoit un jardin dans lequel il entra avec ses Disciples.

2. Judas, qui le trahissoit, connoissoit aussi ce lieu-là, parce que Jésus s'y étoit souvent assemblé avec ses Disciples.

3. Judas ayant donc pris une compagnie de soldats et des sergens, de la part des principaux Sacrificateurs et des Phariséens, vint là avec des lanternes, des flambeaux et des armes.

37. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

38. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

39. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.

40. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What! could ye not watch with me one hour?

41. Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak.

42. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43. And he came and found them asleep again: for their eyes were heavy.

44. And he left them, and went away again, and prayed the third time, saying the same words.

45. Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest:

CHAP. XVIII.

Judas betrayeth Jesus.

WHEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

2. And Judas also, which betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples.

3. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns, and torches, and weapons.

48 Ο δὲ παραδίδως αὐτὸν, ἔθηκε αὐτοῖς σημεῖον λέγων· Ὁν ἀν φάληται, αὐτὸς ἐστὶ κατ' ἔσθαι αὐτῶν.

49 Καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ, εἶπε· Χαίρε ῥαββί. Καὶ κατεφίλησεν αὐτὸν.

50 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ἐταίρε, ἐφ' ᾧ σάβει; Τῷτε προσελθὼν ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν, ἡ ἐκράτησαν αὐτόν.

4 Ἰησοῦς ἄν. εἶδος πάντων τὰ ἐρχόμενα ἐπ' αὐτὸν, ἐξελθὼν εἶπεν αὐτοῖς· Τίνα ζητεῖτε;

5 Ἀπεκρίθησαν αὐτῷ Ἰησοῦν τὸν Ναζωραῖον. Ἀλεγει αὐτοῖς ὁ

Ἰησοῦς· Ἐγὼ εἶμι. Ἐβήκει δὲ ὁ Ἰούδας ὁ παραδίδως αὐτὸν μετ' αὐτῶν.

6 Ὡς ἄν εἶπεν αὐτοῖς· Ὅτι ἐγὼ εἶμι, ἀπῆλθον εἰς τὰ ὄρη, ἡ ἐκεῖθεν χεῖρας.

7 Πάλιν ἄν αὐτὸς ἐπηρώτησε· Τίνα ζητεῖτε; Οἱ δὲ εἶπαν Ἰησοῦν τὸν Ναζωραῖον.

8 Ἀπακρίθη ὁ Ἰησοῦς· Εἶπεν ἑμῶν ἐπὶ ἐγὼ εἶμι· εἰ ἄν ἔμει ζητεῖτε, ἀφετε τούτους ἀπάγειν.

51 Καὶ ἰδὼν, εἰς τῶν μετὰ Ἰησοῦ, ἐκτείνων τὴν χεῖρα, ἀπεσπασε τὴν μάχαιραν αὐτῷ ἡ πατάξας τὸν ὄρθλον τῆ ἀρχιερέως, ἀφείλεν αὐτῷ τὸ ἀκτίον.

52 Τότε λέγει αὐτῷ ὁ Ἰησοῦς· Ἀπίστευσόν σου τὴν μάχαιραν εἰς τὸν ἴσπον αὐτίς· πάντες γὰρ οἱ λαοὶ μαχαιραὶ, ἐν μαχαίρα ἀπελάθητε.

55 Ἐν ἐκείνῃ τῇ ᾠρῃ ἔπεν ὁ Ἰησοῦς τοῖς ὄχλοις· Ὡς ἐπὶ ληστῶν ἐβλήθητε μετὰ μαχαίρων ἡ ξίλων συλλαβεῖν με· καθ' ἡμέραν πρὸς ὑμᾶς ἐκαθεύεμην διδασκῶν ἐν τῷ ἱερῷ, ἡ οὐ ἐκράθησθε με.

Τότε οἱ μαθηταὶ πάντες, ἀφῆλθεν ἀπὸ τῶν ἄστρον.

51 Καὶ εἰς τις νεανίσκος ἐκολάθει αὐτῷ, περιβεβλημένος σινδῶνα ἐπὶ γυμνῷ ἡ κρατοῦσιν αὐτῷ οἱ νεανίσκος.

52 Ὁ δὲ καλαλιπὼν τὸν σινδῶνα, γυμνὸς ἔφυγεν ἀπ' αὐτῶν.

48 At tradens eum, dedit illi signum dicens· Qui si palparet eum, ipse estis eum.

49 Et confestim accedens ad Jesum, dixit· Gaude Rabbi. Et osculatus est eum.

50 At Jesus ait illi, Amice, in quo ades? Tunc accedentes iniecerunt manus in Jesum, & prehendunt eum.

4 Jesus itaque sciens omnia ventura super se, exiens dixit eis· Quem queritis?

5 Responderunt ei· Jesum Nazarenum. Dicit eis Jesus:

Ego sum. Stabat autem & Judas ille tradens eum cum ipsis.

6 Ut ergo dixit eis· Ego sum, abierunt in ea quae post, & ceciderunt humi.

7 Iterum ergo eos interroga-vit· Quem queritis? At dice-runt· Jesum Nazarenum.

8 Respondit Jesus· Dixi vobis, quia ego sum. si ergo me queritis, finite hos abire.

51 Et ecce unus eorum qui cum Jesu, extendens manum exemit gladium suum· & percutiens servum principis sacerdotum, amputavit ejus auficulam.

52 Tunc ait illi Jesus, Converterte tuum gladium in locum suum· omnes enim accipientes gladium, in gladio peribunt.

55 In illa hora dixit Jesus turbis· Tanquam ad latronem exiitis cum gladiis & lignis, comprehendere me· quotidie apud vos sedebam docens in templo, & non prehendistis me.

Tunc discipuli omnes relicto eo, fugerunt.

51 Et unus quidam juvenis sequerebatur eum amictus sindonem super nudo· & tenent eum juvenes.

52 Ille autem relinquens sindonem, nudus profugit ab eis.

48. Et celui qui le trahissoit, leur avoit donné ce signal : Celui que je baiseraï, c'est lui ; saisissez-le.

49. Et aussitôt s'approchant de Jésus, il lui dit : Maître, je te salue ; et il le baisa.

50. Et Jésus lui dit : Mon ami, pour quel sujet es-tu ici ?

4. Et Jésus qui savoit tout ce qui lui devoit arriver, s'avança, et leur dit : Qui cherchez-vous ?

5. Ils lui répondirent : Jésus de Nazareth. Jésus leur dit : C'est moi. Et Judas qui le trahissoit étoit aussi avec eux.

6. Et dès qu'il leur eut dit : C'est moi ; ils reculèrent, et tombèrent par terre.

7. Il leur demanda encore une fois : Qui cherchez-vous ? Et ils répondirent : Jésus de Nazareth.

8. Jésus répondit : Je vous ai dit que c'est moi ; si donc c'est moi que vous cherchez, laissez aller ceux-ci.

Alors

ils s'approchèrent, et jetèrent les mains sur Jésus, et le saisirent.

51. En même-tems, un de ceux qui étoient avec Jésus, portant la main à l'épée, la tira, et en frappa un serviteur du Souverain Sacrificateur, et lui emporta une oreille.

52. Alors Jésus lui dit : Remets ton épée dans le fourreau ; car tous ceux qui prendront l'épée, périront par l'épée.

55. En même-tems Jésus dit à cette troupe : Vous êtes sortis avec des épées et des bâtons, comme après un brigand, pour me prendre ; j'étois tous les jours assis parmi vous, enseignant dans le temple, et vous ne m'avez point saisi.

Alors tous les

Disciples l'abandonnèrent et s'enfuirent.

51. Et il y avoit un jeune homme qui le suivoit, ayant le corps ouvert seulement d'un linceul ; et quelques jeunes gens l'ayant pris,

52. Il leur laissa le linceul, et s'enfuit nud de leurs mains.

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

Mt. 26

49 And forthwith he came to Jesus, and said, Hail, Master, and kissed him.

50 And Jesus said unto him, Friend, wherefore art thou come?

4 Jesus, therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

J. 10.

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. (And Judas also, which betrayed him, stood with them.)

6 As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you, that I am he: if, therefore, ye seek me, let these go their way:

Then came they and laid hands on Jesus, and took him.

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51 And, behold, one of them, which were with Jesus, stretched out his hand, and drew his sword, and struck a servant of the high priest, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

55 In that same hour said Jesus to the multitudes, Are ye come

out, as against a thief, with swords, and staves for to take me? I sat daily with you, teaching in the temple, and ye laid no hold on me.

56. Then all the disciples forsook him and fled.

51 And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him:

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52 And he left the linen cloth, and fled from them naked.

57 Οὐ δὲ κραύησαντες τὸν Ἰησοῦν, ἀπήγαγον αὐτὸς Καίφῳ τὴν ἀρχιερεῖα, ἧσθε οἱ γραμματεῖς, ἃ οἱ πρεσβύτεροι τῆς ἑκκλησίας.

* 15 Ἦκολαθε δὲ τὸ Ἰησοῦ Σίμων Πέτρον, ἃ ὁ ἄλλος μαθητὴς. ὁ δὲ μαθητὴς ἐκεῖνος ἔν γινώσκος τῶ ἀρχιερεῖ, ἃ ἴσυνεῖσθῃσθε τῶ Ἰησοῦ εἰς τὴν αὐλὴν τῶ ἀρχιερέως.

16 Ὁ δὲ Πέτρος εἰσῆκει πρὸς τῆ θύρῃ ἐξῶ· ἐξῆλθεν ἔν ὁ μαθητὴς ὁ ἄλλος, ἃς ἔν γινώσκος τῶ ἀρχιερεῖ, ἃ εἶπε τῆ θυροφῶν, ἃ εἰπὼν γινώσκος τῶ Πέτρον.

18 Εἰσῆκεισαν δὲ οἱ δούλοι, ἃ οἱ ὑπρέταται ἀνθρώπων σκοποκίστες, ἃτι δὴχῶ ἔν, ἃ ἐβεβαίωσαν ἔν δὲ μετ' αὐτῶν ὁ Πέτρος εἰς ἃς θεμαίνόμενος.

17 Λέγει ἔν ἡ σκλαβικὴ θυροφῶ τῶ Πέτρον· Μὴ ἃ οὐ εἶσθῶν μαθητὴς εἶ τῶ ἀνθρώπου τῆτου; Λέγει ἐκεῖνος· Οὐκ εἶμι.

25 Ἦν δὲ Σίμων Πέτρος εἰς ἃς θεμαίνόμενος. εἶπὼν ἔν αὐτῶν· Μὴ ἃ οὐ ἐκ τῶν μαθητῶν αὐτοῦ εἰς ἡγεμόνα ἐκεῖνος, ἃ εἶπὼν· Οὐκ εἶμι.

26 Λέγει εἰς ἐκ τῶν δούλων τῶ ἀρχιερέως, συγγενὴς ἔν ὁ ἀπὸ τῆ Πέτρον· τὸ ἴσθῶν· Οὐκ εἶσθῶ σε, εἶδὼν ἔν τῶ κτην μετ' αὐτοῦ;

27 Πάλιν ἔν ἡγεμόνα ὁ Πέτρος, ἃ εἰθέως ἀλίκτωρ ἐβραῖσεν.

75 Καὶ ἐβλήσθη ὁ Πέτρος τὸν βῆμα τῶ Ἰησοῦ, εἰρηκῶτῶ αὐτοῦ· Ὅτι πρὶν ἀλίκτωρα φωνῆσαι, τρεῖς ἀπαρήσθη με. Καὶ ἐξελθὼν ἐξῶ, ἐβλαυσα σικκῶς, 26.

19 Ὁ ἔν ἀρχιερέως ἠρώτησε τὸν Ἰησοῦν πρὸς τῶν μαθητῶν αὐτοῦ, ἃ πρὸς τῆς διδασκῶν αὐτοῦ.

20 Ἀπεκρίθη αὐτῶ ὁ Ἰησοῦς· Ἐγὼ παρήσθῃσθῃ ἐβλάυσα τῶ κῶμα· ἐγὼ αὐτῶτε εἰδὼσα ἐν τῆ συναγωγῇ, ἃ ἐν τῶ ἱερῶ, ἔσθῃ σπῆσθῶν ὁ Ἰουδαῖοι σπῆσθῶναι, ἃ ἐν κρυπῶ ἐβλάυσα ἐδῶν.

57 Illi vero tenentes Jesum, adduxerunt ad Caiphain principem Sacerdotum, ubi Scribae, & seniores convenierant.

15 Sequebatur autem Jesum Simon Petrus, & alius discipulus. At discipulus ille erat notus principi Sacerdotum, & simul introiit Jesu in atrium principis Sacerdotum.

16 At Petrus stabat ad ostium foris: Exiit ergo discipulus alius, qui erat notus principi Sacerdotum, & dixit ostiarie, & introduxit Petrum.

18 Stabant autem servi & ministri prunam facientes, quia frigus erat, & calefaciebant se: erat autem cum eis Petrus stans & calefaciens se.

17 Dicit ergo ancilla ostiaria Petro: Nunquid & tu ex discipulis es hominis istius? Dicit ille: Non sum.

25 Erat autem Simon Petrus stans, & calefaciens se. Dixerunt ergo ei: Num & tu ex discipulis ejus es? Negavit ille, & ait: Non sum.

26 Dicit unus ex servis principis Sacerdotum, cognatus existens cujus absciderat Petrus auriculam: Non ego te vidi in hortu cum illo?

27 Iterum ergo negavit Petrus, & statim gallus cantavit.

75 Et recordatus est Petrus verbi Jesu, dicentis ei: Quod ante gallum vociferari, ter abnegabis me. Et egressus foras, flevit amare.

19 Ergo princeps Sacerdotum interrogavit Jesum de discipulis suis, & de doctrina ejus.

20 Respondit ei Jesus: Ego palam loquutus sum mundo: ego semper docui in synagoga & in templo, quo undique Judaei conveniunt, & in occulto loquutus sum nihil.

57. Mais ceux qui avoient saisi Jésus, l'emmenèrent chez Caïphe le Souverain Sacrificateur, où les Scribes et les Sénateurs étoient assemblés.

15. Or, Simon Pierre, avec un autre Disciple, avoit suivi Jésus; et ce Disciple étoit connu du Souverain Sacrificateur; et il entra avec Jésus dans la cour de la maison du Souverain Sacrificateur.

16. Mais Pierre étoit demeuré dehors à la porte. Et cet autre Disciple qui étoit connu du souverain Sacrificateur, sortit, et parla à la portière, qui fit entrer Pierre.

18. Et les serviteurs et les sergens étoient là, et ayant fait du feu, parce qu'il faisoit froid, ils se chauffoient. Pierre étoit aussi avec eux, et se chauffoit.

17. Et cette servante, qui étoit la portière, dit à Pierre: N'es-tu pas aussi des Disciples de cet homme? Il dit: Je n'en suis point.

25. Et Simon Pierre étoit là, et se chauffoit; et ils lui dirent:

N'es-tu pas aussi de ses Disciples? Il le nia, et dit: Je n'en suis point.

26. Et l'un des serviteurs du Souverain Sacrificateur, parent de celui à qui Pierre avoit coupé l'oreille, lui dit: Ne t'ai-je pas vu dans le jardin avec lui?

27. Pierre le nia encore une fois; et au même instant le coq chanta.

75. Alors Pierre se souvint de la parabole de Jésus, qui lui avoit dit: Avant que le coq ait chanté, tu me nieras trois fois. Et étant sorti, il pleura amèrement.

19. Et le souverain Sacrificateur interrogea Jésus touchant ses Disciples, et touchant sa doctrine.

20. Jésus lui répondit: J'ai parlé ouvertement à tout le monde, j'ai toujours enseigné dans la Synagogue et dans le Temple où les Juifs s'assemblent de toutes parts, et je n'ai rien dit en cachette.

57 And they that had laid hold on Jesus, led him away to Caiaphas the high priest, where the scribes and the elders were assembled.

15 And Simon Peter followed Jesus, and so did another disciple. That disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

18 And the servants and officers stood there, who had made a fire of coals, (for it was cold,) and they warmed themselves: and Peter stood with them, and warmed himself.

17 Then saith the damsel, that kept the door, unto Peter, Art not thou also one of this man's disciples? He saith, I am not.

25 And Simon Peter stood and warmed himself: they said, therefore, unto him, Art not thou also one of his disciples? He denied it, and said, I am not.

26 One of the servants of the high priest, (being his kinsman whose ear Peter cut off,) saith: Did not I see thee in the garden with him?

27 Peter then denied again; and immediately the cock crew.

75 And Peter remembered the words of Jesus, which said unto him, Before the cock crew, thou shalt deny me thrice. And he went out, and wept bitterly.

19 The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

Mt. 26

J. 18

Mt. 26

J. 18

21. τί με ἐπερωτᾷς; ἐπερωτῶσάν τοι ἀληθοῦς, τί ἐλάλησα ἀβουτοῖς; ἴδω, ὅτι οἴσασιν ἂ ἐῖπον ἔργα.

22 Ταῦτα δὲ αὐτῷ εἰπόντι, εἰς τὸν ὑπερῶν παρῆρτος ἔδοκε φάσιμα τῷ Ἰησοῦ, εἰπών· Οὕτως ἀποκρίθη τῷ ἀρχιερεῖ;

23 Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Ἐὶ κακῶς ἐλάλησα, μαρτύρουν περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με ἀερίσ;

55 Οἱ δὲ ἀρχιερεῖς ἔβλεον τὸ συνέδριον ἐζητῆσαι κατὰ τὸ Ἰησοῦ μαρτυρίαν, εἰς τὸ θανατῶσαι αὐτόν, ἃ ἔχοντες ἔκρινον.

56 Πολλοὶ γὰρ ἐψευδομαρτύρουν κατ' αὐτῷ· ἃ ἴσαί αἱ μαρτυρίαι ἐκ ἦσαν.

57 Καὶ τινες ἀναστάδες, ἐψευδομαρτύρουν κατ' αὐτῷ, λέγοντες·

58 Ὅτι ἡμεῖς ἠκούσαμεν αὐτῷ λέγοντι· Ὅτι ἐγὼ ἱεροδομοῦμαι τὸν ἱερὸν τῶν ἱεροποιῶν, ἃ διὰ τριῶν ἡμερῶν ἄλλον ἱεροποιῶν ἀικοδομήσω.

59 Καὶ ἐδὲ ἄνω Ἰση ἢ μαρτυρία αὐτῶν.

60 Καὶ ἀναστάς ὁ ἀρχιερεὺς εἰς τὸ μέσον, ἐπερωτῶσά τὸν Ἰησοῦν, λέγων· Οὐκ ἀποκρίθη ἀδελφὸς τί ἔσθαι σὺ κατὰ μαρτυρίας;

61 Ὁ δὲ ἐσιώπη, ἃ ἂν ἀποκρίσθαι· Πάλιν ὁ ἀρχιερεὺς ἐπερωτῶσά αὐτόν, ἃ λέγει αὐτῷ· Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ εὐδαγγεῖ;

ἔπειτα δὲ αὐτοῖς·

Ἐὰν οὐκ εἴπω, ἃ μὴ ἀποκρίσθαι·

68 Ἐὰν δὲ ἔφησω, ἃ μὴ ἀποκρίσθαι μοι, ἃ ἀπολύσθαι.

70 Εἶπον δὲ πάντες· Σὺ ἂν εἶ ὁ υἱὸς τοῦ Θεοῦ; Ὁ δὲ ἀπεκρίθη αὐτοῖς Ἰησοῦς· Ὅτι εἶπα, ἃ ἔργα ἐποίησα.

63 Ὁ δὲ ἀρχιερεὺς, διαρρήξας τοῦς χιτῶνας αὐτοῦ, λέγει· Ὅτι τί χεῖραν ἔχουμεν μαρτύρουν;

64 Ἡκούσας τῆς βλασφημίας· τί ἔργον φαίνεται; Οἱ δὲ

21. Quid me interrogas? Interrogas audientes, quid loquutus sum ipsis: ecce hi sciunt quae dixerim ego.

22 Haec autem eo dicente, unus ministrorum assistens dedit alapani Jesu, dicens: Sic respondes principi Sacerdotum?

23 Respondit ei Jesus: Simile loquutus sum, testare de malo: si autem bene, quid me caedis?

55 At summi Sacerdotes, & omnis confessus querebant adversus Jesum testimonium, ad morte afficiendum eum, & non inveniebant.

56 Multi enim testimonium fallum dicebant adversus eum, & paria testimonia non erant.

57 Et quidam surgentes fallum testimonium ferebant adversus eum, dicentes:

58 Quoniam nos audivimus eum dicentem: Quod ego dissolvam templum hoc manus factum, & per tres dies aliud non manufactum aedificabo.

59 Et nec sic par erat testimonium illorum.

60 Et exurgens summus Sacerdos in medium, interrogavit Jesum, dicens: Non respondes quicquam quid hi te adversum testantur?

61 Ille autem tacebat, & nihil respondit. Rursum summus Sacerdos interrogabat eum, & dicit ei: Tu es Christus filius benedicti?

Ait autem illis:

Si vobis dixero non credetis.

68 Si autem & interrogavero, non respondebitis mihi, aut dimittetis.

70 Dixerunt autem omnes: Tu ergo es filius Dei? Is autem ad eos ait: Vos dicitis, quia ego sum.

63 At summi Sacerdos dissipans vestimenta, ait: Quid vobis videri videtur testimonium?

64 Audias blasphemiam, quid vobis videtur? si autem

21. Pourquoi interrogés-tu ? Interroge ceux qui ont entendu ce que je leur ai dit : Ces gens-là savent ce que j'ai dit.

22. Lorsqu'il eut dit cela, un des sergens qui étoit présent donna un soufflet à Jésus, en lui disant : Est-ce ainsi que tu réponds au Souverain Sacrificateur ?

23. Jésus lui répondit : Si j'ai mal parlé, fais voir ce que j'ai dit de mal ; et si j'ai bien parlé, pourquoi me frappes-tu ?

55. Or les principaux Sacrificateurs et tout le Conseil cherchoient quelque témoignage contre Jésus pour le faire mourir ; et ils n'en trouvoient point.

56. Car plusieurs rendoient de faux témoignages contre lui ; mais leurs dépositions ne s'accordoient pas.

57. Alors quelques-uns se levèrent, qui portèrent un faux témoignage contre lui, disant :

58. Nous lui avons ouï dire : Je détruirai ce Temple, qui a été bâti par la main des hommes, et, dans trois jours, j'en rebâtirai un autre qui ne sera point fait de main d'homme.

59. Mais leur déposition ne s'accordoit pas non plus.

60. Alors le Souverain Sacrificateur se levant au milieu du Conseil, interrogea Jésus, et lui dit : Ne réponds-tu rien ? Qu'est-ce que ces gens déposent contre toi ?

61. Mais Jésus se tut et ne répondit rien. Le Souverain Sacrificateur l'interrogea encore, et lui dit : Es-tu le Christ, le Fils du Dieu béni ?

Et il leur répondit : Si je vous le dis, vous ne le croirez point :

68. Et si je vous interroge aussi, vous ne me répondrez point, ni ne me laisserez point aller.

70. Alors ils dirent tous : Es-tu donc le Fils de Dieu ? Et il leur dit : Vous le dites vous-mêmes : Je le suis.

63. Alors le Souverain Sacrificateur déchira ses vêtements, et dit : Qu'arons-nous plus à faire de témoignans ?

64. Vous avez entendu le blasphème ; que vous en semble ?

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And, when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?

53 And they led Jesus away to the high priest; and with him were assembled all the chief priests, and the elders, and the scribes.

55 And the chief priests, and all the council sought for witness against Jesus to put him to death; and found none:

56 For many bare false witness against him, but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?

61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

67 And he said unto them, If I tell you, ye will not believe:

68 And if I also ask you, ye will not answer me, nor let me go.

70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

63 Then the high priest rent his clothes, and saith, What need we any further witnesses?

64 Ye have heard the blasphemy: what think ye? And they

J. 19.

Mc. 14.

L. 22

Mc. 14.

καταδικασαν τον Ιησουν
προχορ βαβατα.

* 65 και ηθελησαν τινες + ερα-
πτειν αυτω, η περικαλυψαι
το προσωπον αυτου, η + κολα-
φισαι αυτον, η ληναι αυτην
προφητων η οι ιουδαιοι + βα-
πτισμασιν αυτου + ιταλλοι.

* 28 Αγαγον αυτον Ιησουν
αυτω και εφρα εις το παρεδωκον
εν δε + περιωη η αυτη εκ εισ-
ηλθεν εις το + κρατωριον, Ιτα-
μη + μαυδωσιν, αλλ' Ινα φηγοισι
το πασχα.

* 29 Εξελθεν ον ο Πιλατω
προς αυτους, η ειπε: + Τηνα
Ι καλησγιαν φηρετε κατὰ τω αν-
θρωπω τωτω.

30 Απεκρίθησαν η ειπον αυ-
τω: Ει μη εν ητω κακοποιος,
εν αν σοι παρεδωκαμεν αυτον.

31 Ειπεν ον αυτοις ο Πιλα-
τω. Λαβετε αυτον υμεις η κα-
τα τον νομον υμων κρινατε αυτον.
Ειπον ον αυτω οι Ιουδαιοι: Ημιν
εκ ης ου αποκειται αδινα.

33 Ειςελθεν ον εις το κρατω-
ριον ιταλλοι ο Πιλατω. η ε-
φωτισε τον Ιησουν η ειπεν αυ-
τω: Συ ει ο βασιλευς των Ιου-
δαιων;

34 Απεκριθη αυτω ο Ιησους:
Αφ' εαυτω ου τωτο λεγεις, η
αλλοι σοι ειπον περι ημου;

35 Απεκριθη ο Πιλατω Μυτι
εγω Ιουδαιος ειμι; το εβη εν
τον η οι αρχιερεις παρεδωκαν σε
ημοι; τι εποιησας;

36 Απεκριθη ο Ιησους: Η βα-
σιλεια η ημη εκ ερι εκ των κοσμων
τωτων ει εν των κοσμων τωτων η
η βασιλεια η ημη, οι ισηγοροι αν
ει ημοι ηρανηζοντο, Ινα μη παρα-
δωω τωτε Ιουδαιοις. ον δε η βα-
σιλεια η ημη εκ ερι εν εβηθεν.

* 37 Ειπεν ον αυτω ο Πιλα-
τω: + Οικων βασιλευς ει ου;
Απεκριθη ο Ιησους: Συ λεγεις
οτι βασιλευς ειμι ογω. Εγω εις
τωτο γεννηθημαι, η εις τωτο εβ-
ηθησα εις τον κοσμον, Ινα μαρ-
τυρισω τη αληθεια. Πας ο αν εκ
της αληθειας, ακουει μου της φωνης.

38 Λεγει αυτω ο Πιλατω:
Τι εστιν αληθεια; και τωτο ει-
πων, απαντη ηβηθη προς τω Ιου-
δαιου, η λεγει αυτοις: Εγω ουκ
ευρισκω εν αυτω.

Εγω ουκ ευρισκω εν αυτω.

omnes condemnauerunt eum
obnoxium esse mortis.

65 Et ceperunt quidam con-
spuere eum, & velare faciem
eius, & colaphizare eum, &
dicere ei: Prophetiza, & mini-
stri atipis eum impetebant.

28 Adducunt ergo Jesum ad
Cajapha in praetorium; erat au-
tem mane; & ipsi non introie-

runt in praetorium, ut non con-
taminarentur, sed ut manducen-
rent Pascha.

29 Exiuit ergo Pilatus ad eos,
& dixit: Quam accusationem ad-
fertis aduersus hominem hunc?

30 Responderunt & dixerunt ei:
Si non esset hic malefactor, non
utique tibi tradidissemus eum.

31 Dixit ergo eis Pilatus: Ac-
cipite eum vos, & secundum le-
gem vestram iudicate eum. Di-
xerunt ergo ei Iudaei: Nobis
non licet interficere quemquam.

33 Introiit ergo in praetorium
iterum Pilatus, & vocauit
Jesum, & dixit ei: Tu es rex
Iudaeorum?

34 Respondit ei Jesus: A te-
mipso tu hoc dicis, an alii tibi
dixerunt de me?

35 Respondit Pilatus: Num-
quid ego Iudaeus sum? Gens tua
& principes Sacerdotum tradi-
derunt te mihi: quid fecisti?

36 Respondit Jesus: Regnum
meum non est de mundo hoc: si
ex mundo hoc esset regnum me-
um, ministri utique mei deceter-
arent, ut non traderer Iudaeis:
nunc autem regnum meum non
est hinc.

37 Dixit itaque ei Pilatus:
Num ergo rex es tu? Respondit
Jesus: Tu dicis, quia rex sum
ego: Ego in hoc natus sum, &
ad hoc veni in mundum, ut tes-
tifer veritati: omnis existens ex
veritate, audit meam vocem.

38 Dicit ei Pilatus: Quid est
veritas? Et hoc dicens, iterum
exiuit ad Iudaeos, & dicit eis:

Εγω ουκ ευρισκω εν αυτω.

Alors tous le condamnèrent comme étant digne de mort.

65. Et quelques-uns se mirent à cracher contre lui, à lui couvrir le visage, et à lui donner des coups de poing, et ils lui disoient: Devine, qui t'a frappé. Et les Sergens lui donnoient des coups de leurs bâtons.

28. Ils menèrent ensuite Jésus, de Caïphe au Prétoire; c'étoit le matin; et ils n'entrèrent point dans le Prétoire, de peur de se souiller, et afin de pouvoir manger la Pâque.

29. Pilate donc sortit vers eux, et leur dit: Quelle accusation portez-vous contre cet homme?

30. Ils lui répondirent: Si cet homme n'étoit pas un malfaiteur, nous ne te l'aurions pas livré.

31. Sur quoi Pilate leur dit: Prenez-le vous-mêmes, et le jugez selon votre Loi. Les Juifs lui dirent: Nous n'avons pas le pouvoir de faire mourir personne.

35. Pilate rentra dans le Prétoire et ayant fait venir Jésus, il lui dit: Es-tu le Roi des Juifs?

34. Jésus lui répondit: Dis-tu ceci de ton propre mouvement, ou si d'autres te l'ont dit de moi?

35. Pilate répondit: Suis-je Juif? Ta nation et les principaux Sacrificateurs t'ont livré à moi; qu'as-tu fait?

36. Jésus répondit: Mon règne n'est pas de ce monde; si mon règne étoit de ce monde, mes gens combattraient, afin que je ne fusse pas livré aux Juifs; mais maintenant mon règne n'est point d'ici-bas.

37. Alors Pilate lui dit: tu es donc Roi? Jésus répondit: Tu le dis; je suis Roi, je suis né pour cela, et je suis venu dans le monde,

pour rendre témoignage à la vérité. Quiconque est pour la vérité écoute ma voix.

38. Pilate lui dit: Qu'est-ce que cette vérité? Et quand il eut dit cela, il sortit encore pour aller vers les Juifs, et leur dit: Je ne trouve aucun crime en lui.

all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands, and it was early; and they themselves went not into the judgment-hall, lest they should be defiled; but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered, and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews, therefore, said unto him, It is not lawful for us to put any man to death;

33 Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me. What hast thou done?

36 Jesus answered, My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate, therefore, said unto him, Art thou a King then? Jesus answered, thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

Mc. 14

J. 18. 28

28 Then led they Jesus from Caïphas unto the hall of judgment,

5 οἱ δὲ τὸ ἐπίσχυον, λέ-

γοντες· Ὅτι τὸ ἀγαθὸν τὸν λαόν, εὐδύνων κοβ' ὄντι τῆς Ἰουδαίας, ἀρξάντων ἀπὸ τῆς Γαλιλαίας ἰσὺς ὄντι.

13 Τότε λέγει αὐτῷ ὁ Πιλά- τος· Οὐκ ἀκούεις ὅσα σοι καταμαρτυροῦσι.

6 Πιλάτος δὲ ἀκούσας Γαλι- λαίαν, ἐπερωτήσεν, εἰ ὁ ἀνθρώ- πος Γαλιλαῖος ἐστὶ.

7 Καὶ ἐπιγνῶς ὅτι ἐκ τῆς Ἰουδαίας Ἡρώδης ἐστίν, ἀπέπεμψεν αὐτὸν πρὸς Ἡρώδην, ὅσα ἔχει αὐτὸν ἐν Ἱερουσόλυμοις ἐν ταύταις ταῖς ἡμέραις.

8 Ὁ δὲ Ἡρώδης, ἰδὼν τὸν Ἰη- σὺν, ἐχάρη καλῶς ἢ γὰρ θίλων ἐξ ἰκανῶ ἰδεῖν αὐτὸν, διὰ τὸ ἀ- κούειν πολλὰ περὶ αὐτοῦ· ἔ- ἤλπιε τι σημεῖον ἰδεῖν ἐκ αὐτοῦ γινόμενον.

9 Ἐπερωτᾷ δὲ αὐτὸν ἐν λό- γοις ἰκανοῖς· αὐτὸς δὲ ἀδὲν ἀ- πικριθεὶς αὐτοῦ.

10 Εἰστήκεισαν δὲ οἱ ἀρχιερεῖς, ἔ- οὶ γραμματεῖς εὐτόνως κατα- γρηθεῖς αὐτοῦ.

11 Ἐξουθενήσας δὲ αὐτὸν ὁ Ἡ- ρῶδης σὺν τοῖς στρατεύματιν αὐτοῦ, ἔ- ἤμαρξας, περιεπαλὼν αὐτὸν εὐθὺς λαμπρὰν ἀπέπεμψεν αὐτὸν τῷ Πιλάτῳ.

12 Ἐγένετο δὲ φίλοι ὁ, τὸ Πιλάτος, ἔ- οὶ Ἡρώδης ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων· προῦπρ- χον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς ἑαυ- τούς.

13 Πιλάτος δὲ, Συμμαχισά- μενος τοῖς ἀρχιερεῖς, ἔ- τὸν λαόν,

14 Εἶπε πρὸς αὐτούς· Προση- νύκαί μοι τὸν ἀνθρώπον τούτον, ὅς ἀπερὶφοῦλα τὸν λαόν· ἔ- ἰδὼς, ἰσχυρὸν ἵκανοῦ ἀνακρίνας, ὅδιν εἶπον ἐν τῷ ἀνθρώπῳ τούτῳ αἰτίαν, ὅς καταγρηθεῖτε μετ' αὐτοῦ.

15 Ἀλλ' ὅδιν Ἡρώδης ἀπέ- πεμψα γὰρ ἡμᾶς πρὸς αὐτόν, ἔ- ἰδὼς, ὅδιν ἀξίον θανάτου ἐστὶ πε- πηγαμένῳ αὐτῷ.

16 Παιδείσας οὖν αὐτὸν ἀπο- λύσω.

5 Illi autem invalescebant.

dicentes: Quia commovet populum, docens per universam Judæam, incipiens à Galilæa usque huc.

13 Tunc dicit illi Pilatus: Non audis quanta te contra testantur?

6 Pilatus autem audiens Galilæam, interrogavit si homo Galilæus esset.

7 Et cognoscens quod de potestate Herodis esset, remisit eum ad Herodem, existentem eum ad Herodem, existentem & ipsum in Hierosolymis, in illis diebus.

8 At Herodes videns Jesum, gavivus est valde: erat enim volens ex multo videre eum, propterea quod audiret multa de eo: & sperabat aliquid signum videre ab eo factum.

9 Interrogabat autem eum in sermonibus multis: ipse autem nihil respondebat illi.

10 Stabant autem principes Sacerdotum & Scribæ constanter accusantes eum.

11 Nihil faciens autem illum Herodes cum exercitibus suis, & illudens, amittens eum in splendendam, remisit eum Pilato.

12 Facti sunt autem amici hicque Pilatus & Herodes hac ipsa die cum invicem: præexistenter enim in inimicitia existentes ad seipsos.

13 Pilatus autem convocans principes sacerdotum, & magistratus & populum.

14 Dixit ad illos: Obtulistis mihi hominem hunc, quasi perturbentem populum, & ecce ego coram vobis interrogans, nullam inveniri in homine isto causam, quorum accusatis adversus eum.

15 Sed neque Herodes: remisi enim vos ad illum, & ecce nihil dignum morte est factum ei.

16 Castigans ergo illum dimittam.

5. Mais ils insistoient encore plus fortement, en disant : Il souleue le peuple, enseignant par toute la Judée, ayant commencé depuis la Galilée jusqu'ici.

15. Alors Pilate lui dit : N'entends-tu pas combien de choses ils déposent contre toi ?

6. Quand Pilate entendit parler de la Galilée, il demanda si Jésus étoit Galiléen.

7. Ayant appris qu'il étoit de la juridiction d'Hérode, il le renvoya à Hérode, qui étoit aussi alors à Jérusalem.

8. Quand Hérode vit Jésus, il en eut une grande joie ; car il y avoit long-tems qu'il souhaitoit de le voir, parce qu'il avoit ouï dire beaucoup de choses de lui ;

et il étoit qu'il lui verroit faire quelque miracle.

9. Il lui fit donc plusieurs questions, mais Jésus-Christ ne lui répondit rien.

10. Et les principaux Sacrificateurs et les Scribes étoient-là, qui l'accusoient avec la plus grande véhémence.

11. Mais Hérode, avec les gens de la garde, le traita avec mépris ; et pour se moquer de lui, il le fit venir d'un habit éclatant, et le renvoya à Pilate.

12. En ce même jour, Pilate et Hérode devinrent amis, car auparavant ils étoient ennemis.

13. Alors Pilate ayant assemblé les principaux Sacrificateurs, et les Magistrats, et le peuple, leur dit :

14. Vous m'avez présenté cet homme comme soulevant le peuple ; et cependant l'ayant interrogé en votre présence, je ne l'ai trouvé coupable d'aucun des crimes dont vous l'accusez ;

15. Ni Hérode non plus, car je vous ai renvoyés à lui, et on ne lui a rien fait qui marque qu'il soit digne de mort.

16. Ainsi, après l'avoir fait châtier, je le relâcherai.

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

13 Then said Pilate unto him, Hearest thou not how many things they witness against thee?

6 When Pilate heard of Galilee, he asked whether the man were a Galilean.

7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8 And when Herod saw Jesus, he was exceeding glad : for he was desirous to see him of a long season, because he had heard many things of him ; and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words ; but he answered him nothing.

10 And the chief priests and scribes stood, and vehemently accused him.

11 And Herod, with his men of war, set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 And the same day Pilate and Herod were made friends together : for before they were at enmity between themselves.

13 And Pilate, when he had called together the chief priests, and the rulers, and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people : and, behold, I, having examined him before you, have found no fault in this man, touching those things whereof ye accuse him :

15 Neither yet Herod : for I sent you to him ; and, lo, nothing worthy of death is done unto him :

16 I will, therefore, chastise him, and release him.

Under the Roman law de seditione in crucem tollendâ, Digest de poenis l. 48. tit. 19. b. 28. 2. capite p. 1. et ceteri cum saepius seditione et turbulenta se gesserint, et aliquoties adprehensi clamentibus in eisdem temeritate propositi perseveraverunt?

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15 Κατὰ δὲ ἑσπέρην εἰσελθεῖ ὁ ἡγεμὼν ἀπολύσει ἕνα τῶν ὀχλοῦ δεσμῶν ὃν ἠθέλησεν.

16 Ἐἶχον δὲ τότε δεσμῶν ἐπισημοὶ λεγόμενοι Βαραββᾶν.

17 Συνημέραν ἦν αὐτῶν· εἰπὼν αὐτοῖς ὁ Πιλάτος· Τίνα θέλετε ἀπολύσει ὑμῖν; Βαραββᾶν, ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν;

18 Ἦδει γὰρ ὅτι διὰ φόβου παρέδωκεν αὐτόν.

19 Καθήμενος δὲ αὐτῷ ἐπὶ τῷ βήματι, ἀπέσειλε πρὸς αὐτὸν ἢ γυνὴ αὐτοῦ, λέγουσα· Μὴδὲ σοὶ καὶ τῷ δικαίῳ ἐκείνῳ· πολλὰ γὰρ ἔπαθον σήμερον κατ' ὄναρ δι' αὐτούς.

20 Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἐπεισαν τὴν ὄχλον, ἵνα αἰτήσωσιν τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἀπολύσωσιν.

21 Ἀποκριθεὶς δὲ ὁ ἡγεμὼν, εἶπεν αὐτοῖς· Τίνα θέλετε ἀπολύσει ὑμῖν; Οἱ δὲ εἶπον, Βαραββᾶν.

22 Λέγει αὐτοῖς ὁ Πιλάτος· Τί ἐν ποιῶσιν Ἰησοῦν, τὸν λεγόμενον Χριστόν; Λέγουσιν αὐτῷ πάντες· Σταυρωθήτω.

23 Ὁ δὲ ἡγεμὼν ἔφη· Τί γὰρ κακὸν ἔποιησεν; Οἱ δὲ περισσῶς ἔκραζον, λέγοντες· Σταυρωθήτω.

26 Τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν· τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ.

27 Τότε οἱ στραῖτες τὸν Ἰησοῦν παρελαβόντες τὸν στήθος αὐτοῦ, ὡς τὸ πρῶτον, συνέλαγον ἐν αὐτῷ ὅλην τὴν σπείραν.

29 Καὶ τὰ ἀνθήματα καὶ τὰ σφαιρὰ καὶ τὰ κωνάρια, ἐπέθηκαν ἐπὶ τὸν κεφαλὴν αὐτοῦ· καὶ κάλαμον ἐπὶ τὴν δεξιὰν αὐτοῦ· καὶ τὸ γόνατον ἀντιπρὸς αὐτῷ, καὶ ἰσχυρίζοντο αὐτὸν λέγοντες· Χαίρε ὁ βασιλεὺς τῶν Ἰουδαίων.

30 Καὶ ἐπιβύσσαντες εἰς αὐτόν, ἔβαλον τὸν κάλαμον, καὶ ἐπέσπλον εἰς τὴν κεφαλὴν αὐτοῦ.

31 Καὶ ὅτε ἐνέπαινον αὐτόν, ἐβένδον αὐτὸν τὸν κάλαμον, καὶ ἔβουσαν αὐτόν τὰ ἱμάτια αὐτοῦ· καὶ ἀπηγάγον αὐτόν ἵνα σταυρωθῇ.

15 Per autem festum consueverat præfès absolvere unum vincuntur turbæ, quem voluissent.

16 Habebant autem tunc vincuntur signem, dictum Barabbam.

17 Coactis ergo illis, dixit illis Pilatus: Quem vultis absolvam vobis? Barabbam, an Jesum dictum Christum?

18 Sciebat enim quod per invidiam tradidissent eum.

19 Sedente autem illo super tribunali, misit ad eum uxorem ejus, dicens: Nihil tibi & justo illi: multa enim passa sum hodie per somnium propter eum.

20 At principes Sacerdotum & seniores persuaserunt turbis, ut peterent Barabbam, at Jesum perderent.

21 Respondens autem præfès, ait illis: Quem vultis de duobus absolvam vobis? Illi verò dixerunt: Barabbam.

22 Dicit ergo illis Pilatus: Quid igitur faciam Jesum dictum Christum? dicunt ei omnes: Crucifigatur.

23 At præfès ait: Quid enim mali fecit? Illi autem magis clamabant, dicens: Crucifigatur.

26 Tunc absolvit illis Barabbam: At Jesum flagellans, tradidit ut crucifigeretur.

27 Tunc milites præfidis asfumentes Jesum in prætorium, coegerunt ad eum universam cohortem.

29 Et plebentes coronam de spinis, imposuerunt super caput ejus, & arundinem in dextera ejus: & genua flectentes ante eum, illudebant ei, dicens: Gaude rex Judæorum.

30 Et insipientes in eum, acceperunt arundinem; & percutebant in caput ejus.

31 Et postquam illuserunt ei, exuerunt eum chlamydem, & induerunt eum vestimentis ejus: & abduxerunt eum ad crucifigendum.

15. Or le Gouverneur avoit accoutumé, à chaque fête de Pâques, de relâcher au peuple celui des prisonniers qu'ils vouloient.

16. Et il y avoit alors un prisonnier insigne, nommé Barabbas.

17. Comme ils étoient donc assemblés, Pilate leur dit: Lequel voulez-vous que je vous relâche; Barabbas, ou Jésus qu'on appelle Christ?

18. Car il savoit bien que c'étoit par envie qu'ils l'avoient livré.

19. Et pendant qu'il étoit assis sur le tribunal, sa femme lui envoya dire: N'aie rien à faire avec cet homme de bien; car j'ai beaucoup souffert aujourd'hui en songe à son sujet.

20. Alors les principaux Sacrificateurs et les Sénateurs persuadèrent au peuple de demander Barabbas, et de faire périr Jésus.

21. Et le Gouverneur prenant la parole, leur dit: Lequel des deux voulez-vous que je vous relâche? Et ils dirent: Barabbas.

22. Pilate leur dit: Que ferai-je donc de Jésus qu'on appelle Christ?

Tous lui dirent: Qu'il soit crucifié.

23. Et le Gouverneur leur dit: Mais quel mal a-t-il fait? Alors ils crièrent encore plus fort: Qu'il soit crucifié.

24. Alors il leur relâcha Barabbas, et après avoir fait sonnetter Jésus, il le leur livra pour être crucifié.

25. Et les soldats du Gouverneur amenèrent Jésus au Prétoire, et ils s'assemblèrent autour de lui toute la compagnie des soldats.

26. Puis ayant fait une couronne d'épines, ils la lui mirent sur la tête, et lui mirent un roseau à la main droite, et s'agenouillant devant lui, ils se moquoient de lui, en lui disant: Je te salue, Roi des Juifs.

27. Et crachant contre lui, ils prenoient le roseau, et ils lui en donnoient des coups sur la tête.

28. Après s'être ainsi moqués de lui, ils lui ôtèrent le manteau, et lui remirent ses habits, et ils l'emmenèrent pour le crucifier.

15 Now at that feast the governor was wont to release unto the people a prisoner, whom they would.

16 And they had then a notable prisoner, called Barabbas.

17 Therefore, when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus, which is called Christ?

18 For he knew that for envy they had delivered him.

19 When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21 The governor answered, and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified.

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 Then released he Barabbas, unto them; and when he had scourged Jesus, he delivered him to be crucified.

25 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers.

26 And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews!

27 And they spit upon him, and took the reed, and smote him on the head.

28 And after that they had mocked him, they took the robe off from him, and put his own garment on him, and led him away to crucify him.

3 Τότε ἰδὼν Ἰούδας ὁ παραδίδως αὐτὸν, ὅτι κατερίθη, μετὰ μεληθεῖς, ἀπέστρεψε τὰ τριακοντὰ ἀργύρια τοῖς ἀρχιερεῦσι, ἔχ τοῖς περσευέτοις,

4 Λέγων, Ἡμεῖς δὲ παραδοὺς αἷμα ἀθῶον. Οἱ δὲ εἶπον, Τί πρὸς ἡμᾶς; οὐδέν.

* 5 Καὶ ῥίψας τὰ ἀργύρια ἐν τοῦ ναοῦ, † ἀνεχώρησε ἔξ ἀπελθὼν, † ἀπὸ ἡζαλο.

6 Οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια, εἶπον, Οὐκ ἔξεσι βαλεῖν αὐτὰ εἰς τὸν κορβανῶν, ἐπεὶ τιμὴ αἱματός ἐστι.

* 7 Συμβῆλιν δὲ λαβόντες, † ἤρρασαν ἐξ αὐτῶν τὸν ἀργῶν τῶ † κεραμέως, εἰς † ταφὴν τοῖς † ἔθνοις.

8 Διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος, ἀγρὸς αἱματός, ἕως τῆς σήμερον.

26 Καὶ ὡς ἀπῆγαγον αὐτὸν, ἐπιλαβόμενοι Σιμωνὸς τοῦ Κυρηναίου τοῦ ἐρχομένου ἀπ' ἀγροῦ, ἐπιθήκαν αὐτῷ τὸν σταυρὸν, φέρειν ὀπισθεν τοῦ Ἰησοῦ.

27 Ἠκολούθει δὲ αὐτῷ πολλὴ πλῆθος τοῦ λαοῦ ἔχ γυναικῶν αἰ ἔχ ἐκόπιοντο ἔχ ἐθρήνον αὐτὸν.

28 Στραφείς δὲ πρὸς αὐτὰς ὁ Ἰησοῦς, εἶπε, Θυγατέρες Ἰερουσαλήμ, μὴ κλαίετε ἐπ' ἐμεῖ, πολλὴν ἐφ' ἐαυτὰς κλαίετε, ἔχ ἐπὶ τὰ τέκνα ὑμῶν.

29 Ὅτι ἰδοὺ, ἔρχονται ἡμέραι ἐν αἷς ἐβῶσι. Μακάριαι αἱ σείραι,

ἔχ καλῖαι αἰ ὅκ ἐγέννησαν, ἔχ μασαῖ αἰ ὅκ ἐθάλασαν.

30 τότε ἀρξοῦναι λέγειν τοῖς ἔθνοις, Πίστέτε ἐφ' ἡμᾶς; ἔχ τοῖς βασιλεῦσι. Καλῖαι ὡς ἡμεῖς.

* 31 Ὅτι εἰ ἐν τῷ † ἕρῳ ἔλυε ταῦτα ποιῶσιν, ἐν τῷ ἔρῳ τί ρήσεται;

32 Ἐργοὶ δὲ ἔχ ἕτεροι δύο κα- κῆργοι τῶν αὐτῶ ἀναιρεθῆναι.

3 Tunc videns Judas qui tradens [fuit] eum, quod damnatus esset, poenitens, retulit triginta argenteos principibus Sacerdotum, & senioribus;

4 Dicens, Peccavi, tradens agninem innoxium. Illi verò dixerunt, Quid ad nos? tu videris.

5 Et projiciens argenteos in templo, recessit: & abiens se strangulavit.

6 At principes Sacerdotum accipientes argenteos, dixerunt: Non licet injicere eos in corbanam: quia pretium sanguinis est.

7 Consilium autem fumentes mercati sunt ex illis agrum figuli in sepulturam peregrinis.

8 Quapropter vocatus est ager ille, Ager sanguinis, usque hodie.

26 Et quum abducerent eum, apprehendentes Simonem quendam Cyrenæum venientem ab agro, imposuerunt illi crucem, ut ferret post Jesum.

27 Sequebatur autem illum multa turba populi, & mulierum, quæ & plangebant, & lamentabantur eum.

28 Conversus autem ad illas Jesus, dixit: Filie Hierusalem, ne flete super me, sed super vos ipsas flete, & super filios vestros.

29 Quoniam ecce venient dies, in quibus dicent: Beatae steriles,

& ventres qui non genuerunt, & ubera quæ non lactaverunt.

30 Tunc incipient dicere montibus: Cadite super nos: & collibus: Operite nos.

31 Quia si in viridi ligno hæc faciunt, in arido quid fiet?

32 Ducebantur autem & alii duo malefici ut cum eo tollerentur.

Alors Judas, qui l'avoit trahi voyant qu'il étoit condamné, se repentit, et reporta les trente piéces d'argent aux principaux Sacrificateurs et aux Sénateurs ;
4. Disant : J'ai péché en trahissant le sang innocent. Mais ils dirent : Que nous importe ? tu y pourvoiras.

5. Alors après avoir jeté les piéces d'argent dans le temple, il se retira, et s'en alla, et s'étrangla.

6. Et les principaux Sacrificateurs ayant pris les piéces d'argent, dirent : Il n'est pas permis de les mettre dans le trésor sacré ; car c'est le prix du sang.

7. Et ayant délibéré, ils en achetèrent le champ d'un potier, pour sépulture des étrangers.

8. C'est pourquoi ce champ-là a été appelé jusqu'à aujourd'hui : Le champ du sang.

26. Et comme ils le menoit au supplice, ils prirent un homme de Cyréne, nommé Simon, qui revenoit des champs, et le chargèrent de la croix, pour la porter après Jésus.

27. Et une grande multitude de peuple et de femmes le suivoient, qui se frapportoient la poitrine, et se lamentoient.

28. Mais Jésus se tournant vers elles, leur dit : Filles de Jérusalem, ne pleurez point sur moi, mais pleurez sur vous-mêmes et sur vos enfans.

29. Car les jours viendront auxquels on dira : Heureuses les stériles, les femmes qui n'ont point enfanté, les mamelles qui n'ont point allaité !

30. Alors ils se mettront à dire aux montagnes : Tombez sur nous, et aux côteaues, couvrez-nous.

31. Car si l'on fait ces choses au bois vert, que fera-t-on au bois sec.

32. On menoit aussi deux autres hommes qui étoient des malfaitteurs, pour les faire mourir avec lui.

3 Then Judas which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called, The field of blood, unto this day.

26 And, as they led him away, they laid hold upon one Simon,

Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

27 And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus, turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.

30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 For if they do these things in a green tree; what shall be done in the dry?

32 And there were also two others, malefactors, led with him to be put to death.

17 Καὶ βασίζων τὸν σταυρὸν αὐτὸ ἐνήλασεν εἰς τὸν λεγόμενον κρανίῳ τόπον, ὃς λέγεται Ἑβραϊστὶ Γολγοθά.

18 Ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτὸ ἀλλὰς δύο, ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τῶν Ἰουδαίων.

19 Ἐγραψα δὲ καὶ τίτλον ὁ Πιλάτος, καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ ἢ δὲ γεγραμμένον ἸΗΣΟΥΣ Ὁ ΝΑΖΑΡΕΤΑΙΟΣ Ὁ ΒΑΣΙΛΕΥΣ ΤῶΝ ἸΟΥΔΑΙΩΝ.

20 Τάτων δὲ τῶν ἰτίλων πολλοὶ ἀνεγνωσαν τὸν Ἰουδαίων, ἐπεὶ ἕγγυς ἦν τῆς πόλεως ἡ τοῦ

σταυροῦ ἐστὶν ἡ πόλις ἡ Ἰερουσαλὴμ. Ἐβραϊστὶ, καὶ ἑλληνιστὶ, καὶ Ῥωμαϊστὶ.

21 Ἐλεγον ἂν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων. Μη γράψῃς Ὁ βασιλεὺς τῶν Ἰουδαίων, ἀλλ' ὅτι ἐπισημοῦσθε αὐτῷ Βασιλεὺς εἶμι τῶν Ἰουδαίων.

22 Ἀπεκρίθη ὁ Πιλάτος. Ὁ γράφα, γράφα.

23 Οἱ ἂν στρατιῶται, ὅτι ἐσταύρωσαν τὸν Ἰουδαίων, ἔλαβον τὰ ἱμάτια αὐτοῦ, (καὶ ἔποισαν τρισσάρα μέρη, ἐκάστην στρατιῶτῃ μίση) καὶ τὴν χιτῶνα ἢ δὲ ὁ ἰχιτανὸν ἰστίον, ἐκ τῶν ἰστίων ἡ ἀνοθεν ἰστίου δι' ὅλου.

24 Εἶπον ἂν πρὸς ἀλλήλους. Μὴ σχίσωμεν αὐτὸν, ἀλλὰ λάχομεν ἑκάστην αὐτοῦ.

39 Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν, κινῶντες τὰς κεφαλὰς αὐτῶν,

40 καὶ λέγοντες. Ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σωθὸν σεαυτὸν εἰ οὐδὲ εἰ τῷ Θεῷ, καταβῆθι ἀπὸ τοῦ σταυροῦ.

41 Ομοίως δὲ καὶ οἱ ἀρχιερεῖς, ἱερεῖς καὶ ἀρχιερεῖς μετὰ τῶν γραμματέων καὶ πρεσβυτέρων, ἔλεγον.

42 Ἄλλως ἔρωσιν, ἑαυτὸν εὐδυναίαι σώσει εἰ βασιλεὺς Ἰουδαίων ἐστὶν, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, καὶ πιστεύσωμεν αὐτῷ.

43 Πέποιθεν ἐπὶ τὸν Θεὸν ἠπιστάμενοι νῦν αὐτῷ, εἰ θέλει αὐτὸν εἶπε γὰρ. Ὅτι Θεὸς εἶμι υἱός.

17 Et portans crucem suam, caivit in dictum Calvariae locum, qui dicitur Hebraice Golgotha.

18 Ubi cum crucifixerunt, & cum eo alios duos, hinc & hinc, medium autem Iesum.

19 Scripsit autem & titulum Pilatus, & posuit super crucem. Erat autem scriptum: IESUS NAZARENUS REX IUDÆORUM.

20 Hunc ergo titulum multi legerunt Judæorum: quia propes erat locus vivitatem uoi crucifixus est Iesus. Et erat scriptum Hebraice, Græce, Romiane.

21 Dicebant ergo Pilato principes Sacerdotum Judæorum: Ne scribe: Rex Judæorum: sed quia ipse dixit: Rex sum Judæorum.

22 Respondit Pilatus: Quod scripsi, scripsi.

23 Ergo milites quum crucifixissent Iesum, acceperunt vestimenta eius, (& fecerunt quatuor partes, unicuique militi partem,) & tunicam: Erat autem tunica inconsutilis, ex iis quæ desuper contexta per totum.

24 Dixerunt ergo ad invicem: Non scindamus eam, sed fortiamur de illa, cuius erit.

39 At prætereuntes blasphemabant eum, moventes capita sua,

40 Et dicentes: Dissolvens templum, & in tribus diebus edificans, serva teipsum. Si filius es Dei, descende de cruce.

41 Similiter verò & principes Sacerdotum illudentes cum Scribis, & senioribus, dicebant:

42 Alios servavit, seipsum non potest servare: Si rex Israel est, descendat nunc de cruce, & credemus ei.

43 Pèpovθev ἐπὶ τὸν Θεὸν ἠπιστάμενοι νῦν αὐτῷ, εἰ θέλει αὐτὸν εἶπε γὰρ. Quia Dei sum filius.

17. Et Jésus, portant sa croix, vint au lieu appelé le Calvaire, qui se nomme en hébreu, Golgotha ;

18. Où ils le crucifièrent, et deux autres avec lui, *l'un* d'un côté, et *l'autre* de l'autre, et Jésus au milieu.

19. Pilate fit aussi faire un écriteau, et le fit mettre au-dessus de la croix ; et on y avoit écrit :

JESUS DE NAZARETH, ROI DES JUIFS.

20. Plusieurs donc des Juifs lurent cet écriteau, parce que le lieu où Jésus étoit crucifié étoit près de la ville, et il étoit écrit en Hébreu, en Grec, et en Latin.

21. Et les principaux Sacrificateurs des Juifs dirent à Pilate : N'écris pas, Le Roi des Juifs ; mais qu'il a dit : Je suis le Roi des Juifs.

22. Pilate répondit : Ce que j'ai écrit, je l'ai écrit.

23. Après que les soldats eurent crucifié Jésus, ils prirent ses habits, et ils en firent quatre parts, une part pour chaque soldat ; *ils prirent* aussi la robe ; mais la robe étoit sans couture, d'un seul tissu, depuis le haut jusqu'au bas.

24. Ils dirent donc entr'eux : Ne la mettons pas en pièces, mais tirons au sort à qui l'aura ;

25. Et ceux qui passoient par là, lui disoient des outrages, branlant la tête ;

26. Et disant : toi qui détruits le temple, et qui le rebâties en trois jours, sauve-toi toi-même ; si tu es le Fils de Dieu, descends de la croix.

27. De même aussi les principaux Sacrificateurs, avec les Scribes et les Sénateurs, disoient en se moquant :

28. Il a sauvé les autres et il ne se peut sauver lui-même : s'il est le Roi d'Israël, qu'il descende maintenant de la croix et nous croirons en lui.

29. Il se confie en Dieu ; que Dieu te délivre maintenant, s'il lui est agréable ; car il a dit : Je suis le Fils de Dieu.

17 And he, bearing his cross, went forth into a place called *the place* of a skull, which is called in the Hebrew, Golgotha ;

18 Where they crucified him, and two others with him, on either side one, and Jesus in the midst.

19 And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS.

20 This title then read many of the Jews : for the place where Jesus was crucified was nigh to the city : and it was written in Hebrew, and Greek, and Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews ; but that he said, I am King of the Jews.

22 Pilate answered, What I have written, I have written.

23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part, and also his coat : now the coat was without seam, woven from the top throughout.

24 They said, therefore, among themselves, Let us not rend it, but cast lots for it, whose it shall be :

25 And they that passed by reviled him, wagging their heads,

26 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

27 Likewise also the chief priests mocking him, with the scribes and elders, said,

28 He saved others ; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

29 He trusted in God ; let him deliver him now, if he will have him : for he said, I am the Son of God.

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39. Εἰς δὲ τῶν κρεμασθέντων
κακούργων ἐλάττωσθε αὐτὰς, λέ-
γων· εἰ σὺ εἶ ὁ Χριστός, σῶσον
ἑαυτὸν ἔτι καὶ.

40. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς
εἶπεν αὐτοῖς, λέγων· Ὁδοὶ φορῶν
σὺ καὶ θεὸς, ὅτι ἐν τῷ αὐτῷ
κρίματι εἶ;

41. Καὶ ἡμεῖς μὲν δικαίως
ἀξιοὶ γάρ εἰν ἐπαράξασμεν ἀπολαμ-

ῆναι τὸν ἄτον· δευτέρως δὲ ἄδὲν ἄτοπον
ἐπαράξασθε.

34. Ὁ δὲ Ἰησοῦς εἶπεν· Πάτερ,
ἴφρι αὐτοῖς· ἢ γὰρ οὐδαμῶς τί
ποιῶσιν;

25. Ἐστήκεισαν δὲ παρὰ τὸ
σταθρὸν τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ καὶ
ἡ ἀδελφὴ τῆς μητέρας αὐτοῦ, Μαρία
καὶ τῆ Κλωπᾶ, καὶ Μαρία ἡ Μαγδα-
ληνή.

26. Ἰησοῦς ὅν ἰδὼν τὴν μητέρα,
καὶ τὴν μαθῆτιν παρεστῶτα, ἐν ἑ-
ργάτῳ, λέγει τῇ μητρὶ αὐτοῦ· Τύ-
χαι, ἰδοὺ υἱός σου.

27. Ἰτα λέγει τῷ μαθητῷ· Ἰδοὺ
ἡ μήτηρ σου. Καὶ ἀπ' ἐκείνης
τῆς ὥρας ἔλαβεν αὐτὴ ὁ μαθητὴς
εἰς τὰ ἴδια.

46. Περὶ δὲ τὴν ἑνάτην ὥραν
ἀκούσας ὁ Ἰησοῦς φωνὴν μεγάλην,
λέγων· Ἥλι, Ἥλι, λαμὰ σαβαχ-
θαν; τί τ' ἔστι, θεὸς μου, θεὸς μου,
ἵνατί με ἐγκατέλιπες;

47. Τίς δὲ τῶν ἐκεῖ ἐσθίων
ἀκούσας, εἶπεν· Ὅτι Ἠλίας
φανεῖ ἢ·

48. Καὶ εὐθέως δραμὸν εἰς ἐξ
αὐτῶν, καὶ λατῶν ἰσχυρῶν, σλή-
σας τὸ ἕξος, καὶ ἰσπεριεὶς καθάρω,
ἰσπεριεὶς αὐτῶν.

49. Οἱ δὲ λοιποὶ εἶπεν· Ἄφες
ἰδομεν εἰ ἐρχέται Ἠλίας σῶσαι
αὐτόν.

50. Ὁ δὲ Ἰησοῦς, πάλιν κρᾶ-

ξας φωνὴν μεγάλην, ἀφῆκε τὸ
πνεῦμα.

51. Ἦσαν δὲ ἐκεῖ γυναῖκες
πολλαί, ἀπὸ μακρόθεν θεωροῦσαι
αὐτὰς ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ
τῆς Γαλιλαίας, διακρίνουσαι αὐτῶν.

56. Ἐν αἷς ἦν Μαρία ἡ Μαγ-
δαληνή, καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ
Ἰωσή μητέρας, καὶ ἡ μήτηρ τῶν υἱῶν
Ζηβοδαίου.

39. Unus autem pendentium
maledicorum blasphemabat e-
um, dicens: Si tu es Christus,
serva te ipsum & nos.

40. Respondens autem alter
increpabat eum, dicens: Neque
times tu Deum, quod in eadem
damnatione es?

41. Et nos quidem iuste: di-
gna enim eorum qua fecimus

recipimus: hic vero nihil in-
solens egit.

34. At Jesus dicebat: Pater,
dixiste illis: non enim sciunt
quid faciunt.

25. Stabant autem juxta cru-
cent Jesu, mater ejus & soror
matris ejus, Maria Cleopae, &
Maria Magdalene.

26. Jesus ergo videns matrem
& discipulum adstantem, quem
diligebat, dicit matri suae: Mu-
lier, ecce filius tuus.

27. Deinde dicit discipulo:
Ecce mater tua. Et ex illa hora
accepit eam discipulus ille in
propria.

46. Circa vero nonam horam
clamavit Jesus voce magna, di-
cens: Eli, Eli, lama sabachtha-
ni? hoc est, Deus meus, Deus
meus, ut quid me dereliquisti?

47. Quidam autem illic stan-
tium, audientes, dicebant, Quod
Eliam vocat iste.

48. Et continuo currens unus
ex eis, & accipiens spongiam,
implevitque aceti, & circumpon-
ens arundinis potabat eum.

49. Verum ceteri dicebant:
Sine, videamus an veniat Elias
liberaturus eum.

50. At Jesus iterum cla-
mans voce magna, emisit spiritum.

51. Erant autem ibi mulieres
multae à longè spectantes, quas
sequuntur erant Jesum à Galilæa,
ministrantur ei:

56. In quibus erat Maria
Magdalene, & Maria Jacobi &
Jose mater, & mater filiorum
Zebedæi.

39. L'un des malfaiteurs qui étoient crucifiés, l'outrageoit aussi, en disant : Si tu es le Christ, sauve-toi toi-même, et nous aussi.

40. Mais l'autre le prenant, lui dit : Ne crains-tu point Dieu, puisque tu es condamné au même supplice.

41. Et pour nous, nous le sommes avec justice; car nous souffrons ce que nos crimes méritent; mais celui-ci n'a fait aucun mal.

42. Mais Jésus disoit: Mon père, pardonne-leur: car ils ne savent ce qu'ils font.

25. Or, la Mère de Jésus, et la sœur de sa Mère, Marie, femme de Cléopas, et Marie Magdalaine, se tenoient près de sa croix.

26. Jésus donc voyant sa Mère, et près d'elle, le Disciple qu'il aimoit, dit à sa Mère: Femme, voilà ton Fils.

27. Puis il dit au Disciple: Voilà ta Mère: Et dès cette heure-là, ce Disciple la prit chez lui.

46. Et environ la neuvième heure, Jésus s'écria à haute voix, disant: Eli, Eli, lama sabachthani? C'est à-dire, mon Dieu, mon Dieu, pourquoi m'as-tu abandonné!

47. Et quelques-uns de ceux qui étoient présents, ayant ouï cela, disoient: il appelle Elie.

48. Et aussitôt quelqu'un d'eux courut et prit une éponge, et l'ayant remplie de vinaigre, il la mit au bout d'une canne, et lui en donna à boire.

49. Et les autres disoient: attendez, voyons si Elie viendra le déliyrer.

50. Et Jésus ayant encore crié à haute voix, rendit l'esprit.

55. Il y avoit aussi là plusieurs femmes, qui regardoient de loin, et qui avoient suivi Jésus, depuis la Galilée, en le servant;

56. Entre lesquelles étoient Marie-Magdalaine, et Marie, mère de Jacques et de Joses, et la mère des fils de Zébédée.

39 And one of the malfactors, L. 23.

which were hanged, raised on him, saying, If thou be Christ, save thyself and us.

40 But the other, answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

25 Then said Jesus, Father, forgive them; for they know not what they do.

26 Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. J. 19.

27 When Jesus, therefore, saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy Son!

28 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

46 And about the ninth hour, M. 27.
Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard that, said, This man calleth for Elias.

48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 Jesus, when he had cried again with a loud voice, yielded up the ghost.

55 And many women were there, beholding afar off, which followed Jesus from Galilee, ministering unto him:

56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

31 Οἱ ὃν Ἰουδαῖοι, ἵνα μὴ μείνῃ ἐπὶ τῷ σταυρῷ τὰ σώματα ἐν τῷ σαββάτῳ, ἐπεὶ παρασκευὴ ἔστι, (ἡ γὰρ μεγάλη ἡ ἡμέρα ἐκείνη τῷ σαββάτῳ) ἤρτησαν τὸν Πιλάτου ἵνα κατεργάζῃ αὐτῶν τὰ ἑσκέλη, καὶ ἀφθῶσιν.

32 Ἦλθον ἔν οἱ στρατιῶται, καὶ τὸ μὲν πρῶτον κατέσταν τὰ σκέλη, καὶ τὸ ἄλλο τῷ συσκαρῶσθαι αὐτῶν.

33 Ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον αὐτὸν ἤδη τεθνήκῃτα, καὶ κατέσταν αὐτῷ τὰ σκέλη.

34 Ἀλλ' εἰς τὸν ἱερατικῶν ἱερέων λόγγον αὐτῷ τὸν ἱερατικῶν ἱερέων, καὶ ἱερέων ἐξῆλθεν αἷμα καὶ ὕδατος.

38 Μετὰ δὲ ταῦτα ἤρτησε τὸν Πιλάτου ὁ Ἰουδαῖος ἀπὸ Ἀριμαθαίας, (ὃν μαθητὴς τῷ Ἰησοῦ, κρυπτομένῳ) δὲ διὰ τὸν φόβον τῶν Ἰουδαίων ἵνα ἄρῃ τὸ σῶμα τῷ Ἰησοῦ, καὶ ἐπέτρεψεν ὁ Πιλάτος ἵνα ἔλθῃ ἄρῃ τὸ σῶμα τῷ Ἰησοῦ.

39 Ἦλθε δὲ καὶ Νικόδημος (ὃ ἔλθων ἄριστος τὸν Ἰησοῦν νεκρὸς τὸ πρῶτον) φέρον ἱερόματι καὶ ἀρώματι, ὡς ἵνα λίθῃς ἐκεῖνον.

40 Ἐλαβον ὃν τὸ σῶμα τῷ Ἰησοῦ, καὶ ἔθηκαν αὐτὸ ἱερόματι μετὰ τῶν ἀρωμάτων, ἱερόματι καὶ ἀρώματι Ἰουδαῖοι, ἱερόματι ἐν ταφῇ αὐτοῦ.

41 Ἦν δὲ ἐν τῷ τόπῳ, ὅπου

ἔκειτο ἡ ταφὴ, καὶ ἐν τῷ τόπῳ ἔκειτο ἡ ταφὴ, ἐν τῷ αὐτῷ ἔκειτο ἡ ταφὴ.

42 Ἐκεῖ ὃν ἔκειτο τὸν Ἰησοῦν.

43 Ἐκεῖ ὃν ἔκειτο τὸν Ἰησοῦν, καὶ ἔκειτο τὸν Ἰησοῦν, καὶ ἔκειτο τὸν Ἰησοῦν.

31 Ergo Judaei, ut non remaneret in cruce corpora in Sabbato, quoniam Parasceve erat, (erat enim magnus dies ille Sabbati) rogaverunt Pilatum ut frangerentur eorum crura, & tollerentur.

32 Venerunt ergo milites, & quidem primi frangerunt crura, & alterius crucifixi ei.

33 Ad autem Jesum venientes, ut viderunt eum jam mortuum, non frangerunt ejus crura.

34 Sed unus militum lancea ejus latus fodit, & continuo exiit sanguis & aqua.

38 Post haec rogavit Pilatum Joseph ab Arimathaea (existens discipulus Jesu, occultus autem propter metum Judaeorum) ut tolleretur corpus Jesu: & permisit Pilatus: Venit ergo & tulit corpus Jesu.

39 Venit autem & Nicodemus (ille veniens ad Jesum nocte primum) ferens mixturam myrrinae & aloes, quasi libras centum.

40 Acceperunt ergo corpus Jesu, & ligaverunt illud linteis cum aromatis, sicut mos est Judaeis sepelire.

41 Erat autem in loco, ubi

crucifixus est, hortus, & in horto monumentum novum, in quo nondum quidquam positus erat.

42 Ibi ergo posuerunt Jesum, & ibi ἔκειτο τὸν Ἰησοῦν, καὶ ἔκειτο τὸν Ἰησοῦν, καὶ ἔκειτο τὸν Ἰησοῦν.

31. Or, les Juifs, de peur que les corps ne demeurassent sur la croix le jour du Sabbat (car c'en étoit la préparation, et ce Sabbat étoit un jour fort solennel), prièrent Pilate de leur faire rompre les jambes, et qu'on les ôtât.

32. Les soldats vinrent donc, et rompirent les jambes au premier, et ensuite à l'autre qui étoit crucifié avec lui.

33. Mais lorsqu'ils vinrent à Jésus, voyant qu'il étoit déjà mort, ils ne lui rompirent point les jambes.

34. Mais un des soldats lui perça le côté avec une lance, et aussitôt il en sortit du sang et de l'eau.

38. Après cela, Joseph d'Arimatée, qui étoit Disciple de Jésus, mais en secret, parce qu'il craignoit les Juifs, pria Pilate qu'il pût ôter le corps de Jésus; et Pilate *le lui* permit. Il vint donc et emporta le corps de Jésus.

39. Nicodème qui, au commencement, étoit venu de nuit vers Jésus, y vint aussi, apportant environ cent livres d'une composition de myrrhe et d'aloës.

40. Ils prirent donc le corps de Jésus, et l'enveloppèrent de linges, avec des drogues aromati-

ques, comme les Juifs ont accoutumé d'ensevelir.

41. Or, il y avoit un jardin au lieu où il avoit été crucifié, et dans ce jardin un sepulchre neuf, où personne n'avoit été mis.

42. Ils mirent donc là Jésus, et ayant roulé une grande pierre à l'entrée du sepulchre, ils s'en allèrent.

31 The Jews, therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs;

34 But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water.

38 And after this, Joseph of Arimathea, (being a disciple of Jesus, but secretly for fear of the Jews,) besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.

39 And there came also Nicodemus, (which at the first came to Jesus by night and brought a mixture of myrrh and aloes, about an hundred pound weight.)

40 Then took they the body of Jesus, and wound it in linen clothes with the spices: as the manner of the Jews is to bury.

41 Now, in the place where he was crucified, there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42 There laid they Jesus, and rolled a great stone to the door of the sepulchre, and departed.

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