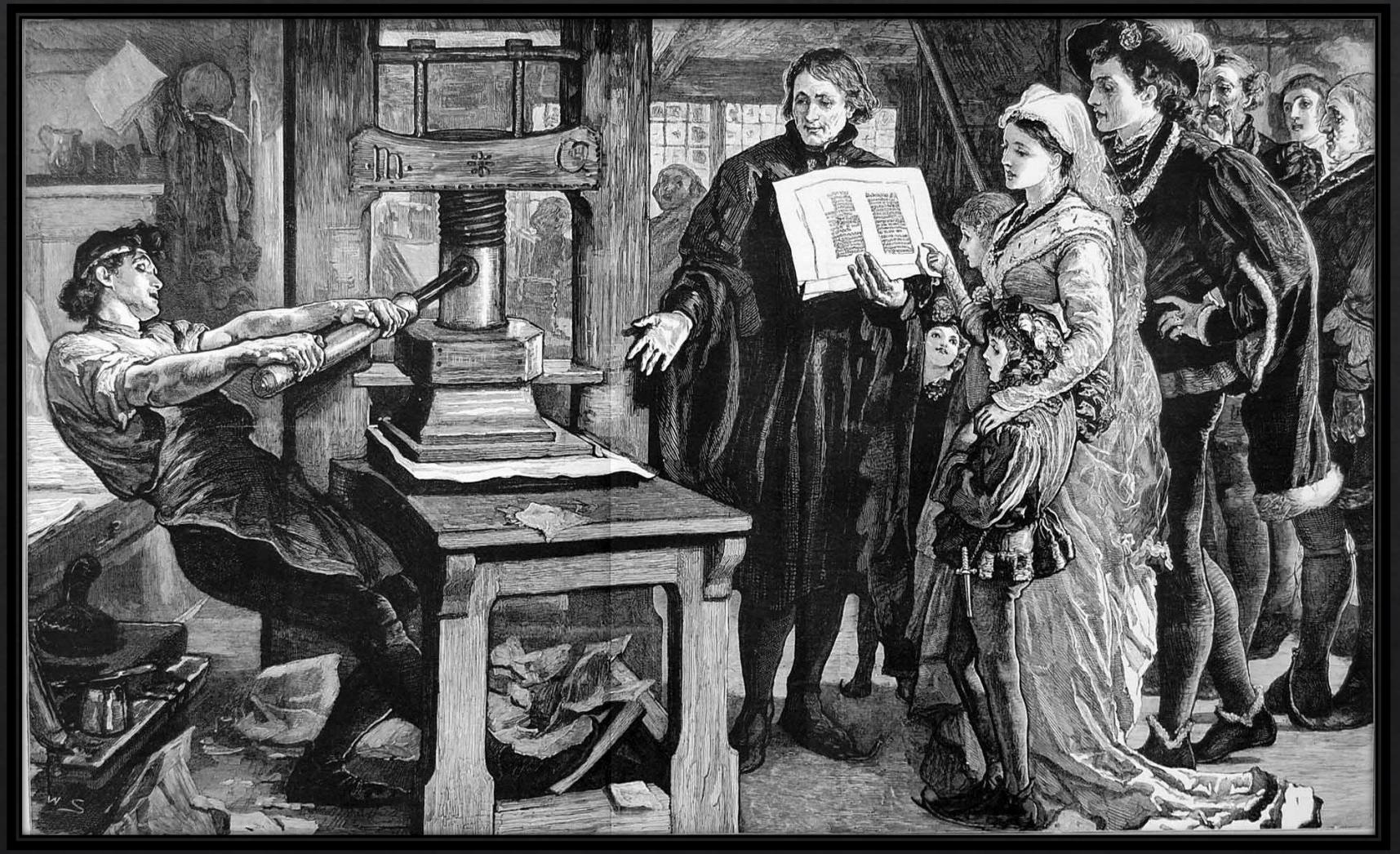
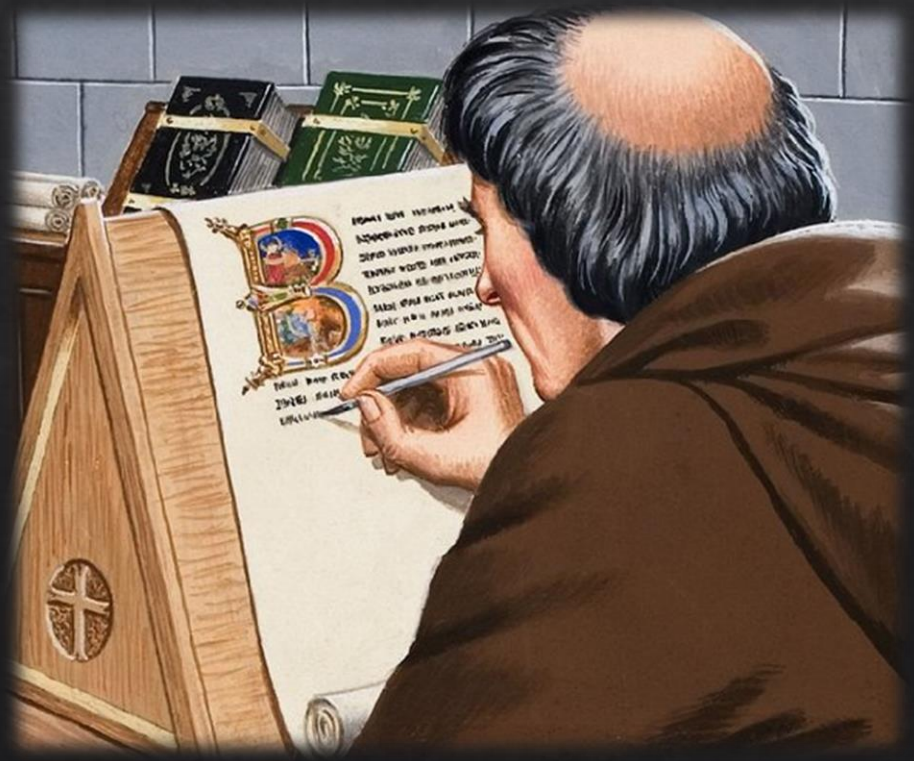
Bibla në anglisht

Historia e dy burrave

Ndërsa perdja ngrihet për Reformimin e shekullit të 16
Një shpikje që do të ndryshojë historinë

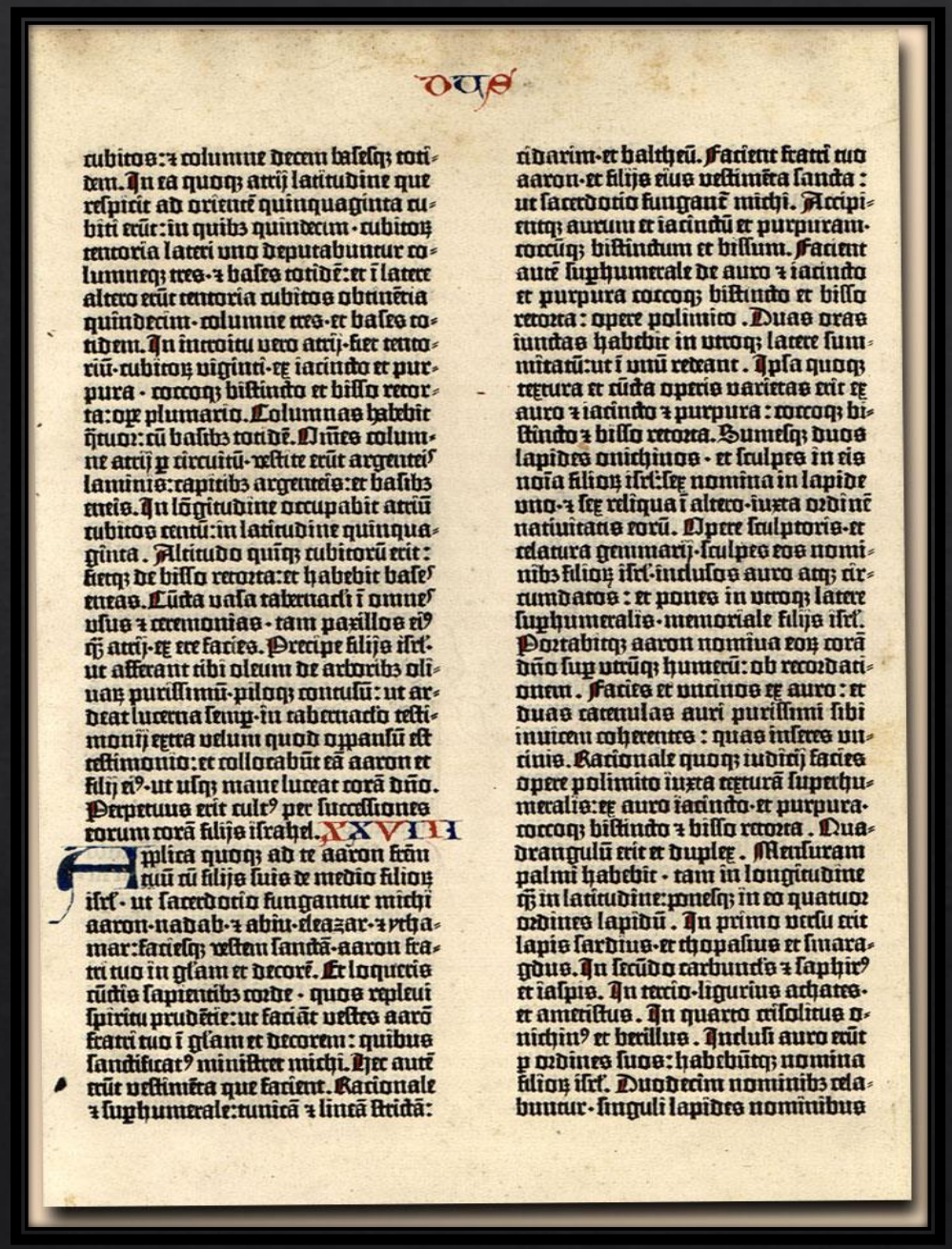


Nuk riprodhohej më me dorë– duheshin muaj për të prodhuar një libër



Shtypi i Gutenbergut

Faqe nga Bibla e Gutenbergut



cubitos:⁊ columne decem baselq; totidem. In ea quoq; atrij latitudine que respicit ad orientē quinquaginta cubiti erūt: in quibs quindecim · cubitoq; tentoria lateri uno deputabuntur columneq; tres·⁊ bases totidē: et ī latere altero erūt tentoria cubitos obtinēria quīndecim · columne tres·et bases totidem. In introitu uero atrij·fient tentoriū·rubitoq; viginti·ex iacindo et purpura · torcoq; biſſindo et biſſo retorta: opꝰ plumarij. Columnas habebit ſiquor: cū basibs totidē. Oēs columne atrij p circuitū·vestite erūt argenteis laminis:capitibs argenteis:et basibs eneis. In lōgitudine occupabit atriū cubitos centū:in latitudine quinquaginta. Altitudo quīq; cubitorū erit: fietq; de biſſo retorta:et habebit bases eneas. Cūcta vasa tabernacli ī omnes usus ⁊ cerimonias · tam paxillos eiꝰ q̄m atrij·ex ere facies. Precipe filijs iſrl· ut afferant tibi oleum de arboribs olivaꝝ purissimū·piloq; contusū: ut ardeat lucerna semp·in tabernaculo testimonij extra velum quod oppansū est testimonio:et collocabūt eā aaron et filij eiꝰ·ut usq; mane luceat corā dño. Perpetuus erit cultꝰ per successiones eorum corā filijs iſrahel. XXVIII

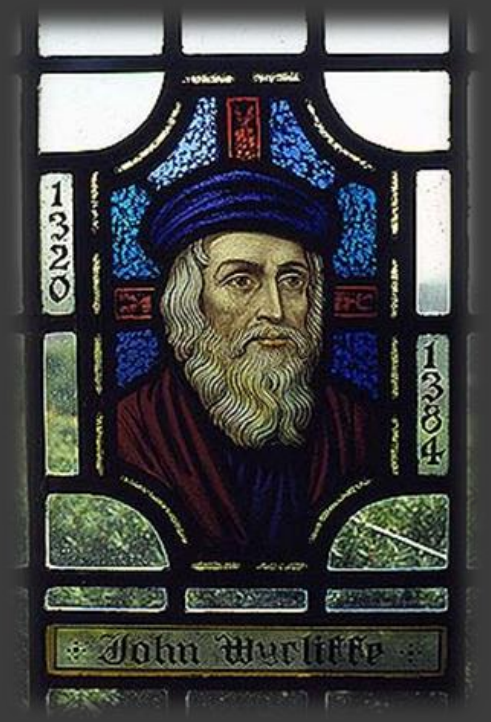
Applica quoq; ad te aaron frēm tuū cū filijs suis de medio filiorꝫ iſrl· ut sacerdotio fungantur michi aaron·nadab·⁊ abiu·eleazar·⁊ ythamar: faciesq; vestem sanctā·aaron fratri tuo in gl'am et decorē. Et loquereris cūctis sapientibs corde · quos repleui spiritu prudētie:ut faciāt vestes aarō fratri tuo ī gl'am et decorem: quibus sanctificatꝰ ministret michi. Hec autē erūt vestimēta que facient. Racionale ⁊ suphumerale:tunicā ⁊ lineā strictā: idarim·et balthei. Facient fratri tuo aaron·et filijs eius vestimēta sancta: ut sacerdotio fungant michi. Accipient aurum et iacindū et purpuram· torcūq; biſſindum et biſſum. Facient aute suphumerale de auro ⁊ iacindo et purpura torcoq; biſſindo et biſſo retorta: opere polimito. Duas oras iunctas habebit in utroq; latere summitatū:ut ī unū redeant. Ipsa quoq; textura et cūcta operis varietas erit ex auro ⁊ iacindo ⁊ purpura: torcoq; biſſindo ⁊ biſſo retorta. Sumesq; duos lapides onichinos · et sculpes in eis noīa filiorꝫ iſrl:sex nomina in lapide uno·⁊ sex reliqua ī altero·iuxta ordinē natiuitatis eorū. Opere sculptoris·et celatura gemmarij·sculpes eos nominibs filiorꝫ iſrl·inclusos auro atq; circumdatos: et pones in utroq; latere suphumeralis·memoriale filijs iſrl. Portabitq; aaron nomina eorꝫ corā dño sup utrūq; humerū: ob recordationem. Facies et uncinos ex auro: et duas catenulas auri purissimi sibi invicem cohērentes: quas inseres uncinis. Racionale quoq; iudicij facies opere polimito iuxta texturā suphumeralis:ex auro iacindo·et purpura· torcoq; biſſindo ⁊ biſſo retorta. Quadrangulū erit et duplex. Mensuram palmi habebit · tam in longitudine qm in latitudine:ponesq; in eo quatuor ordines lapidū. In primo versu erit lapis sardius·et thopazius et smaragdus. In secūdo carbunculus ⁊ saphirꝰ et iaspis. In tercio·ligurius achates· et amethistus. In quarto crisolitus onichinꝰ et beryllus. Inclusi auro erūt p ordines suos: habebūtq; nomina filiorꝫ iſrl. Duodecim nominibs relabuntur·singuli lapides nominibus

Në Angli
Ndalohej përkthimi, leximi ose mbajtja e
një përkthimi në anglisht të Biblës

Nën Kushtetutën e Oksfordit në vitin 1408, ishte rreptësisht e ndaluar të përkthehej Bibla në anglisht

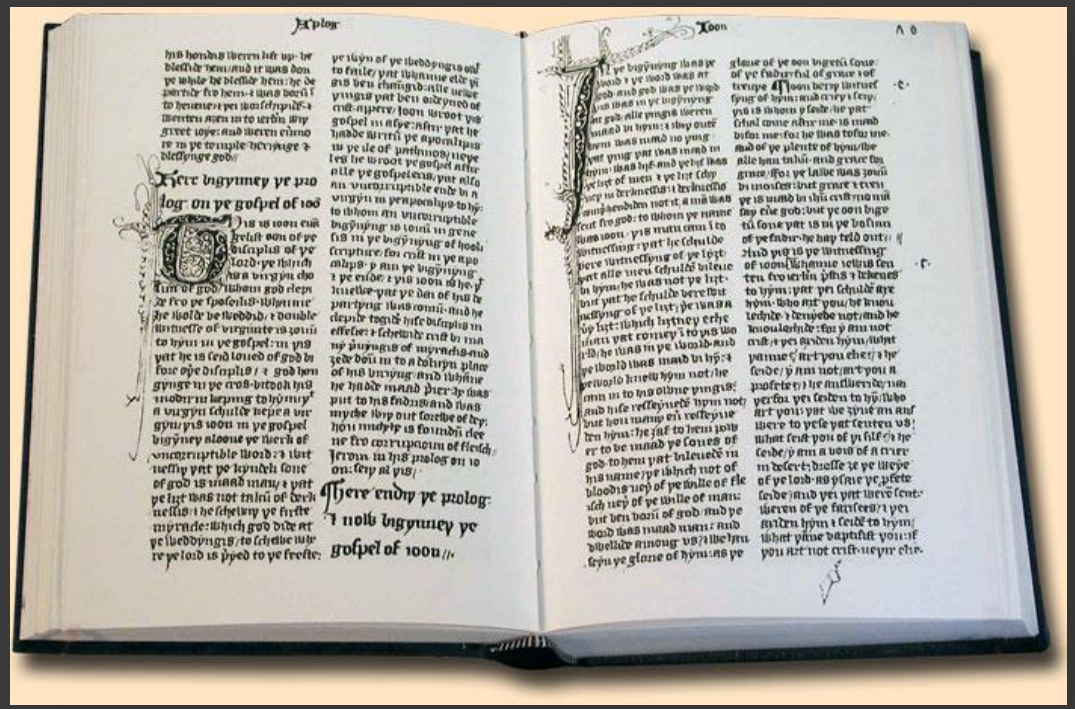
Bibla e Uajklifit

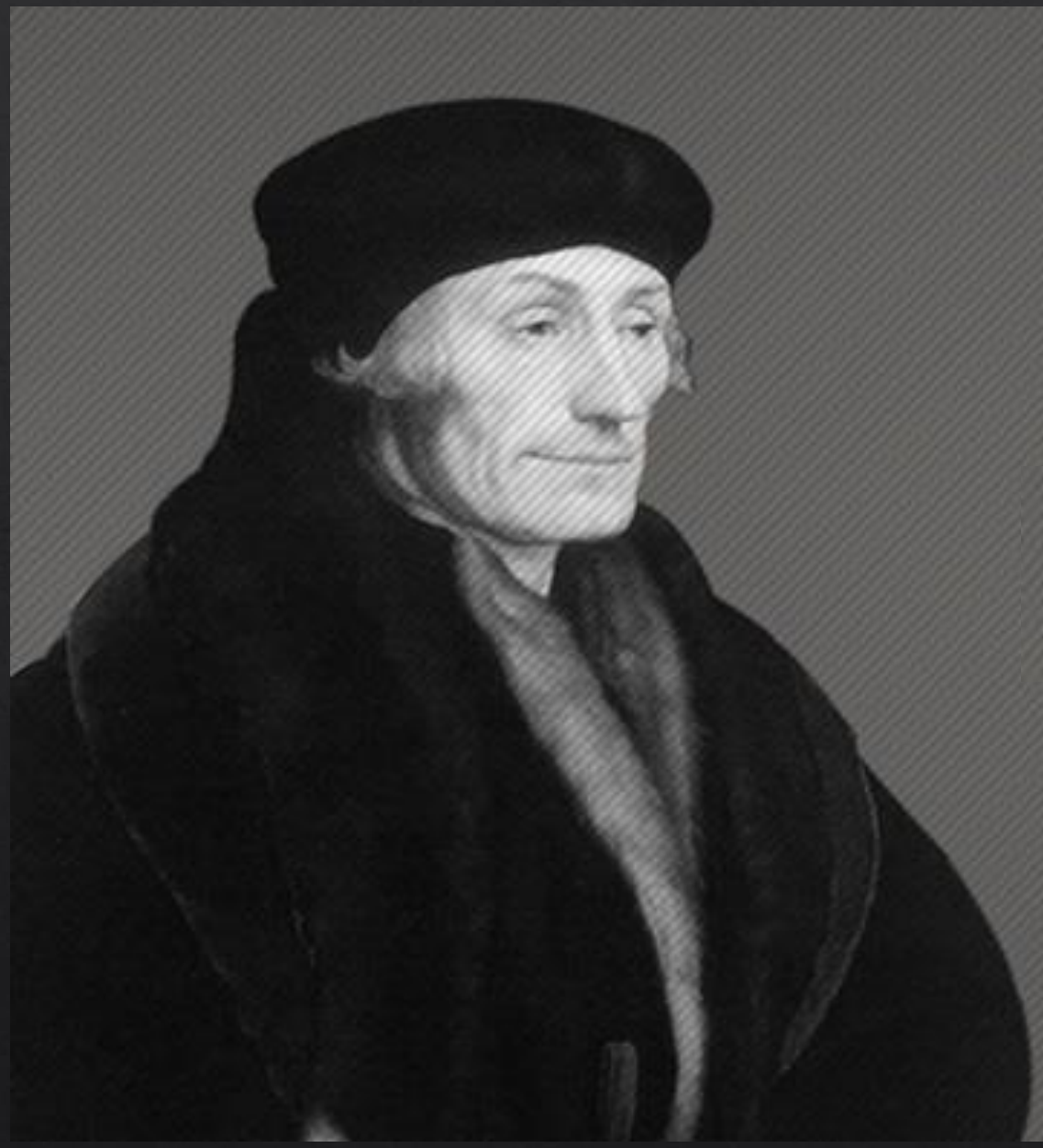
Përkthim nga latinishtja në anglisht



1. Erat autem homo ex Pharisaeis, Nicodemus nomine, princeps Iudaeorum.
2. Hic venit ad Iesum nocte, et dixit ei: Rabbi, scimus quia a Deo venisti magister, nemo enim potest haec signa facere, quae tu facis, nisi fuerit Deus cum eo.
3. Respondit Iesus, et dixit ei: Amen, amen dico tibi, nisi quis renatus fuerit denuo, non potest videre regnum Dei.
4. Dicit ad eum Nicodemus: Quomodo potest homo nasci, cum sit senex? numquid potest in ventrem matris suae iterato introire, et renasci?
5. Respondit Iesus: Amen, amen dico tibi, nisi quis renatus fuerit ex aqua, et Spiritu sancto, non

Riprodhim i Biblës së Uajklifit e vitit 1385





ERAZMUS

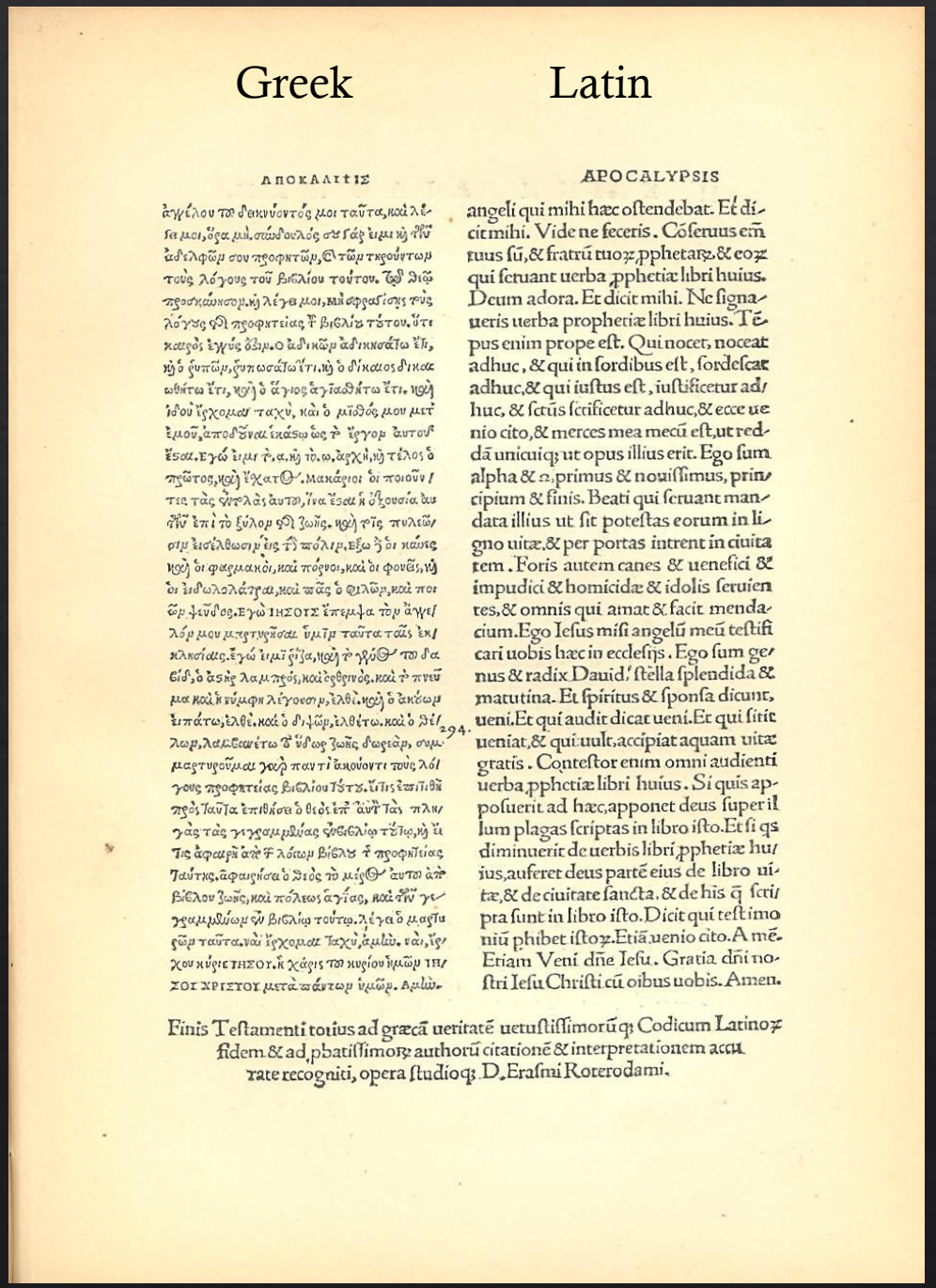
1466-1536

Desideri Erazmus
Erazmusi Rotërdamit

- I lindur në Rotërdam– i ati ishte prift dhe e ëma ishte vajza e një doktori
- U bë prift katolik në moshën 25 vjeçare
- Bëhet dijetari dhe teologu më i rëndësishëm i kishës, pavarësisht kritikës së tij të fortë ndaj kishës katolike.
- Jepte mësim tek Universiteti i Kembrixhit (Profesor i Hyjnisë)
- I njohur si Princi i shkencave humane (Epoka e Rilindjes)
- Kritik i hapur kundër kishës romake – jo në të njëjtën mënyrë si Luteri
- Edhe pse donte reforma në kishë (sjellja e murgjëve, priftërinjve dhe papëve), çështjet e tij nuk ishin doktrinale.

Kontributi Erazmusit në Reformim Dhjata e Re në Greqisht

Faqja e fundit e Testamentit të Ri erasmian (Zbulesa 22:8-21)



Greek Latin

ΑΠΟΚΑΛΥΨΙΣ

ἀγγέλου τοῦ δεικνύοντός μοι ταῦτα, καὶ λέ-
γει μοι, ὅρα μὴ σύνδουλός σου εἰμὶ καὶ τῶν
ἀδελφῶν σου τῶν προφητῶν, καὶ τῶν τηρούντων
τοὺς λόγους τοῦ βιβλίου τούτου. τῷ θεῷ
προσκύνησον. καὶ λέγει μοι, μὴ σφραγίσῃς τοὺς
λόγους τῆς προφητείας τοῦ βιβλίου τούτου. ὅτι
καιρὸς ἐγγύς ἐστιν. ὁ ἀδικῶν ἀδικησάτω ἔτι,
καὶ ὁ ῥυπῶν, ῥυπωσάτω ἔτι. καὶ ὁ δίκαιος δικαι-
ωθήτω ἔτι, καὶ ὁ ἅγιος ἁγιασθήτω ἔτι. καὶ
ἰδοὺ ἔρχομαι ταχύ, καὶ ὁ μισθός μου μετ'
ἐμοῦ, ἀποδοῦναι ἑκάστῳ ὡς τὸ ἔργον ἐστὶν
ἔσται. ἐγώ εἰμι τὸ α. καὶ τὸ ω. ἀρχὴ καὶ τέλος ὁ
πρῶτος, καὶ ἔσχατος. μακάριοι οἱ ποιοῦν-
τες τὰς ἐντολὰς αὐτοῦ, ἵνα ἔσται ἡ ἐξουσία αὐ-
τῶν ἐπὶ τὸ ξύλον τῆς ζωῆς. καὶ τοῖς πυλεῶ-
σιν εἰσέλθωσιν εἰς τὴν πόλιν. ἔξω οἱ κύνες
καὶ οἱ φαρμακοὶ, καὶ πόρνοι, καὶ οἱ φονεῖς, καὶ
οἱ εἰδωλολάτραι, καὶ πᾶς ὁ φιλῶν, καὶ ποι-
ῶν ψεῦδος. ἐγὼ ΙΗΣΟΥΣ ἔπεμψα τὸν ἄγγε-
λόν μου μαρτυρῆσαι ὑμῖν ταῦτα ταῖς ἐκ-
κλησίαις. ἐγώ εἰμι ῥίζα, καὶ γένος τοῦ Δα-
βίδ, ὁ ἀστὴρ λαμπρός, καὶ ὀρθρινός. καὶ τὸ πνεῦ-
μα καὶ ἡ νύμφη λέγουσιν, ἐλθέ. καὶ ὁ ἀκούων
εἰπάτω, ἐλθέ. καὶ ὁ διψῶν, ἐλθέτω. καὶ ὁ θέ-
λων, λαμβανέτω τὸ ὕδωρ ζωῆς δωρεάν. συμ-
μαρτυροῦμαι γὰρ παντὶ τῷ ἀκούοντι τοὺς λό-
γους προφητείας βιβλίου τούτου. ἴσις ἐπιτιθῇ
πρὸς ταῦτα ἐπιθήσει ὁ θεὸς ἐπ' αὐτὸν τὰς πλη-
γὰς τὰς γεγραμμένας ἐν βιβλίῳ τούτῳ, καὶ ἴσις
ἀφαιρῇ ἀπὸ τῶν λόγων βίβλου τῆς προφητείας
ταύτης, ἀφαιρήσει ὁ θεὸς τὸ μέρος αὐτοῦ ἀπὸ
βίβλου ζωῆς, καὶ πόλεως ἁγίας, καὶ τῶν γε-
γραμμένων ἐν βιβλίῳ τούτῳ. λέγει ὁ μαρτυ-
ρῶν ταῦτα. ναὶ ἔρχομαι ταχύ. ἀμήν. ναὶ, ἔρ-
χου κύριε ΙΗΣΟΥ. ἡ χάρις τοῦ κυρίου ἡμῶν ΙΗ-
ΣΟΥ ΧΡΙΣΤΟΥ μετὰ πάντων ὑμῶν. ἀμήν.

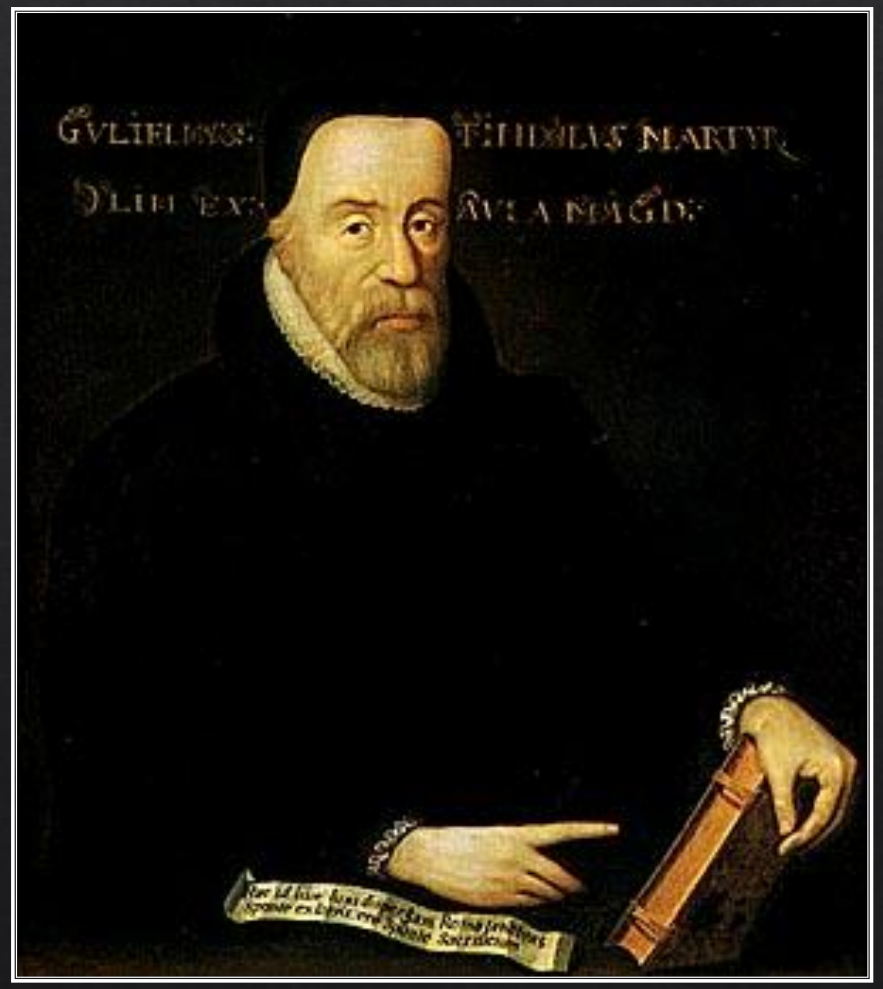
APOCALYPSIS

angeli qui mihi hæc ostendebat. Et dí-
cit mihi. Vide ne feceris. Cóseruus em̄
tuus sū, & fratrū tuo⁊ pphetar⁊. & eo⁊
qui seruant uerba ꝓphetiæ libri huius.
Deum adora. Et dicit mihi. Ne signa-
ueris uerba prophetiæ libri huius. Tē-
pus enim prope est. Qui nocet, noceat
adhuc, & qui in sordibus est, sordescat
adhuc, & qui iustus est, iustificetur ad-
huc, & sctūs scrificetur adhuc, & ecce ue
nio cito, & merces mea mecū est, ut red-
dā unicuiq; ut opus illius erit. Ego sum
alpha & ω, primus & nouissimus, prin-
cipium & finis. Beati qui seruant man-
data illius ut sit potestas eorum in li-
gno uitæ, & per portas intrent in ciuita
tem. Foris autem canes & uenefici &
impudici & homicidæ & idolis seruien
tes, & omnis qui amat & facit menda-
cium. Ego Iesus misi angelū meū testifi
cari uobis hæc in ecclesijs. Ego sum ge-
nus & radix Dauid, stella splendida &
matutina. Et spíritus & sponsa dicunt,
ueni. Et qui audit dicat ueni. Et qui sitit
ueniat, & qui uult, accipiat aquam uitæ
gratis. Contestor enim omni audienti
uerba ꝓphctiæ libri huius. Si quis ap-
posuerit ad hæc, apponet deus super il
lum plagas scriptas in libro isto. Et si qs
diminuerit de uerbis libri ꝓphetiæ hu-
ius, auferet deus partē eius de libro uí-
tæ, & de ciuitate sancta, & de his q̄ scri
pta sunt in libro isto. Dicit qui test imo
niū phibet isto⁊. Etiā uenio cito. A mē.
Etiam Veni dñe Iesu. Gratia dñi no-
stri Iesu Christi cū oibus uobis. Amen.

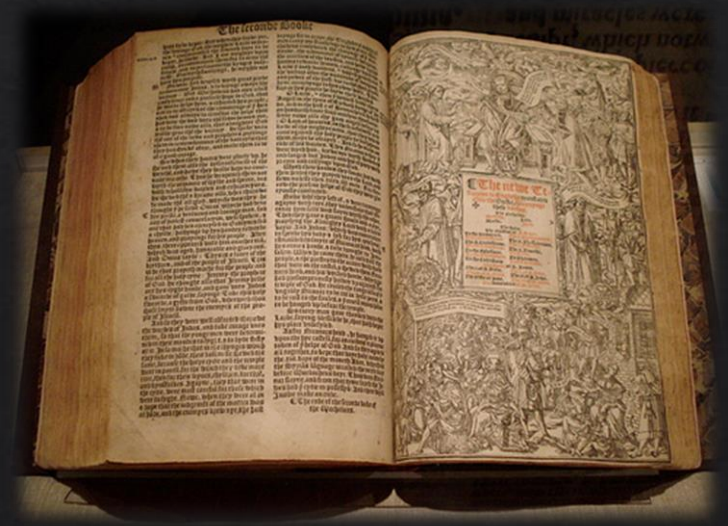
294.

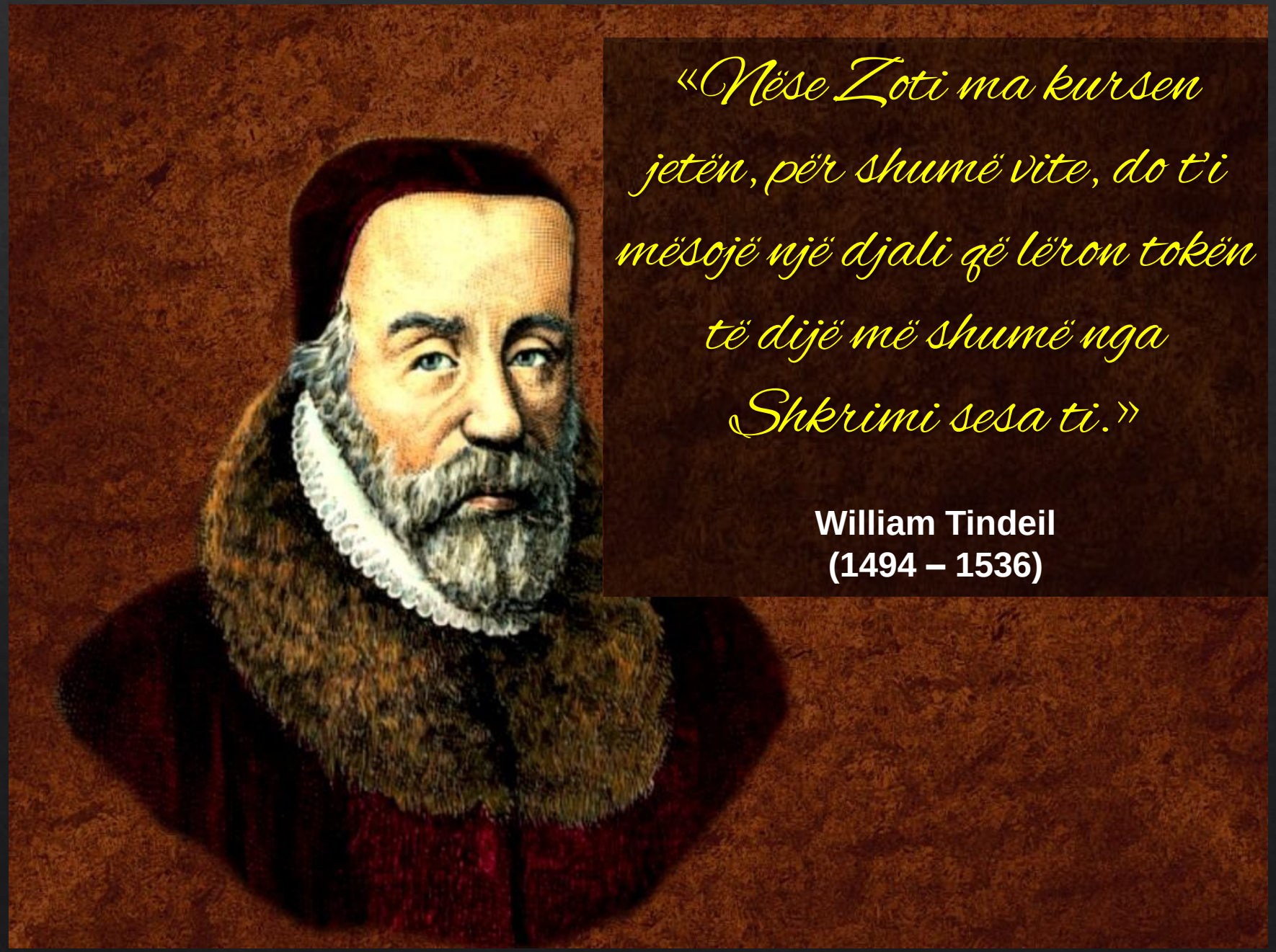
Finis Testamenti totius ad græcā ueritatē uetustissimorū q; Codicum Latino⁊
fidem. & ad ꝓbatissimo⁊ authorū citationē & interpretationem accu
rate recogniti, opera studioq; D. Erasmi Roterodami.

Uilliam Tindeil



Kontributi i tij më i madh për kishën ishte përkthimi në anglisht i Biblës, si nga hebraishtja edhe nga greqishtja





I njëjti koment për *lëruesin* u bë edhe nga Erazmusi, i cili gjthashtu donte që Dhjata e Re të ishte në gjuhën amëtare – e disponueshme për të gjithë njerëzit

Jeta e Uilliam Tindeil

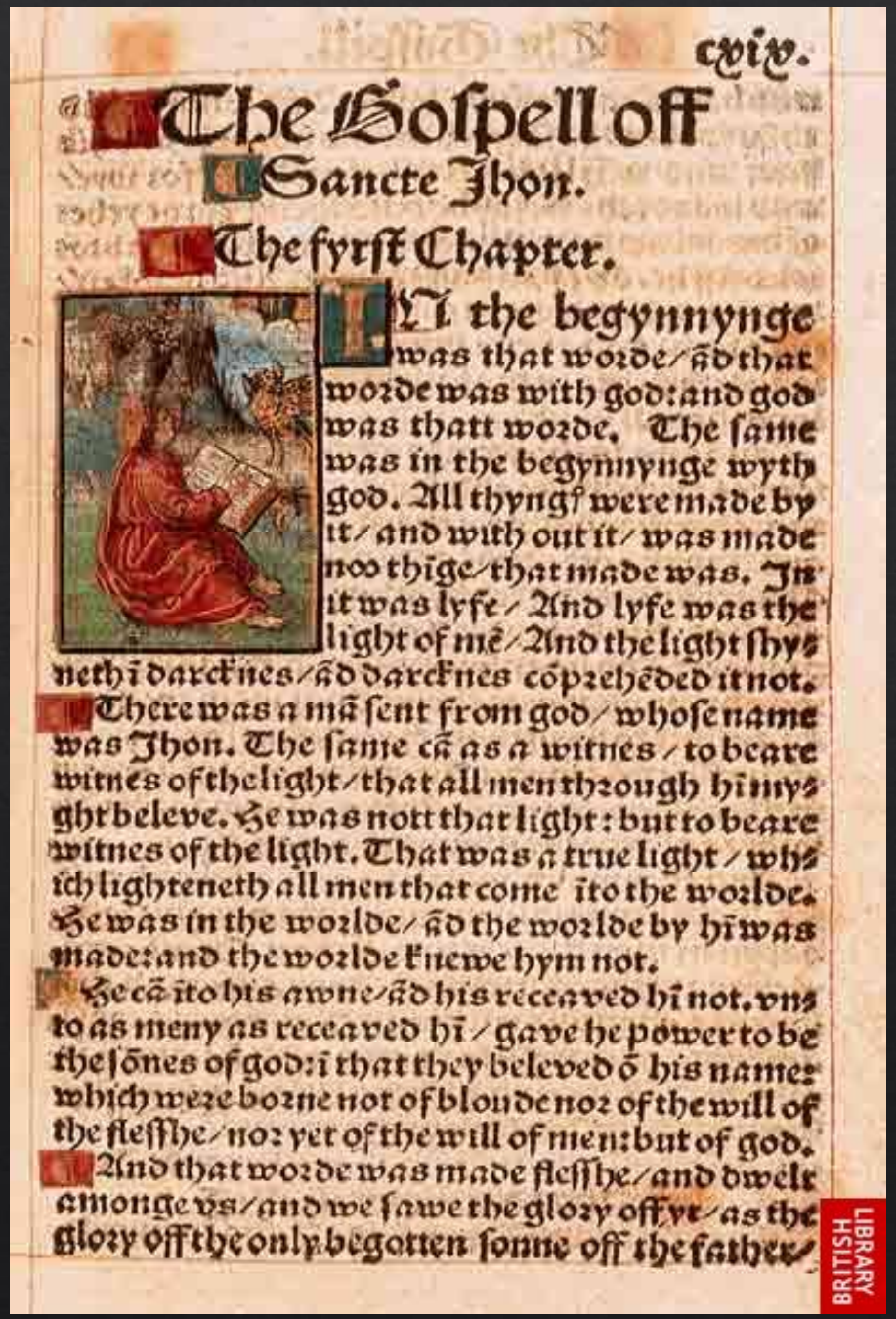
U lind më 1494 në Glostershajër, Angli

Vdiq më 1536 si Martir afër Brukselit, Belgjikë

Arriti shumë gjatë 42 viteve të jetës së tij.

Uilliam Tindeil

I ndaluar të punojë në Angli, Tindeil përktheu dhe printoi në anglisht Testamentin e Ri dhe gjysmën e Testamentit të Vjetër përgjatë viteve 1525 dhe 1535. Ai punoi me tekstet origjinale greke dhe hebraike, atëherë kur njohja e këtyre gjuhëve në Angli ishte e rrallë. Biblat e tij të vogla, u kontrabanduan në Angli, dhe më pas u kërkuan nga kisha, u konfiskuan dhe u shkatërruan. I dënuar si heretik, Tindeil u lidh e u dogj jashtë Brukselit në 1536.



cxix.

The Gospell off Sancte Jhon.

The fyrst Chapter.

IN the begynnynge was that worde/ & that worde was with god: and god was thatt worde. The same was in the begynnynge wyth god. All thyngs were made by it/ and with out it/ was made noo thige/ that made was. In it was lyfe/ And lyfe was the light of me/ And the light shyneth i darckenes/ & darckenes cõprehẽded it not.

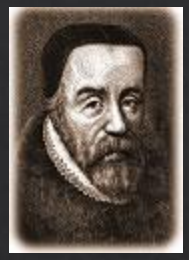
There was a mã sent from god/ whose name was Jhon. The same cã as a witnes/ to beare witnes of the light/ that all men through hi myght beleve. He was nott that light: but to beare witnes of the light. That was a true light/ which lighteneth all men that come ito the worlde. He was in the worlde/ & the worlde by hi was made: and the worlde knewe hym not.

He cã ito his awne/ & his receaved hi not. vnto as meny as receaved hi/ gave he power to be the sõnes of god: i that they beleved õ his names which weze borne not of blonde noz of the will of the flesshe/ noz yet of the will of men: but of god.

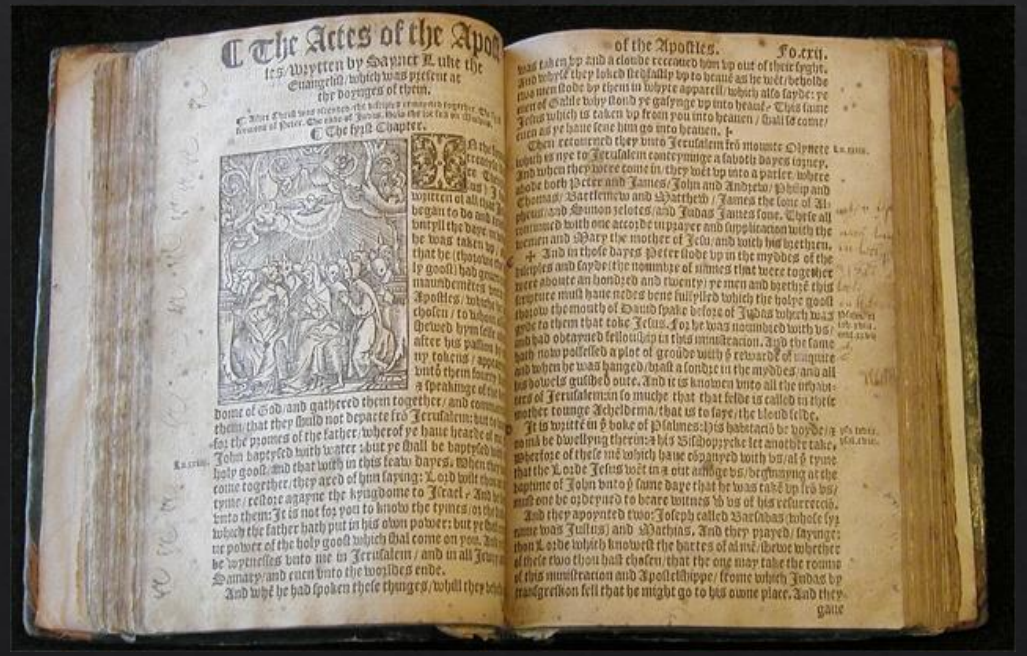
And that worde was made flesshe/ and dwelt amonge vs/ and we sawe the glozy off yt/ as the glozy off the only begotten sonne off the father/

BRITISH LIBRARY

Bibla e Tindeilit



Botimi i parë i Testamentit të Ri u publikua në vitin 1526 in Flander. Me mijëra u kontrabanduan në Angli.

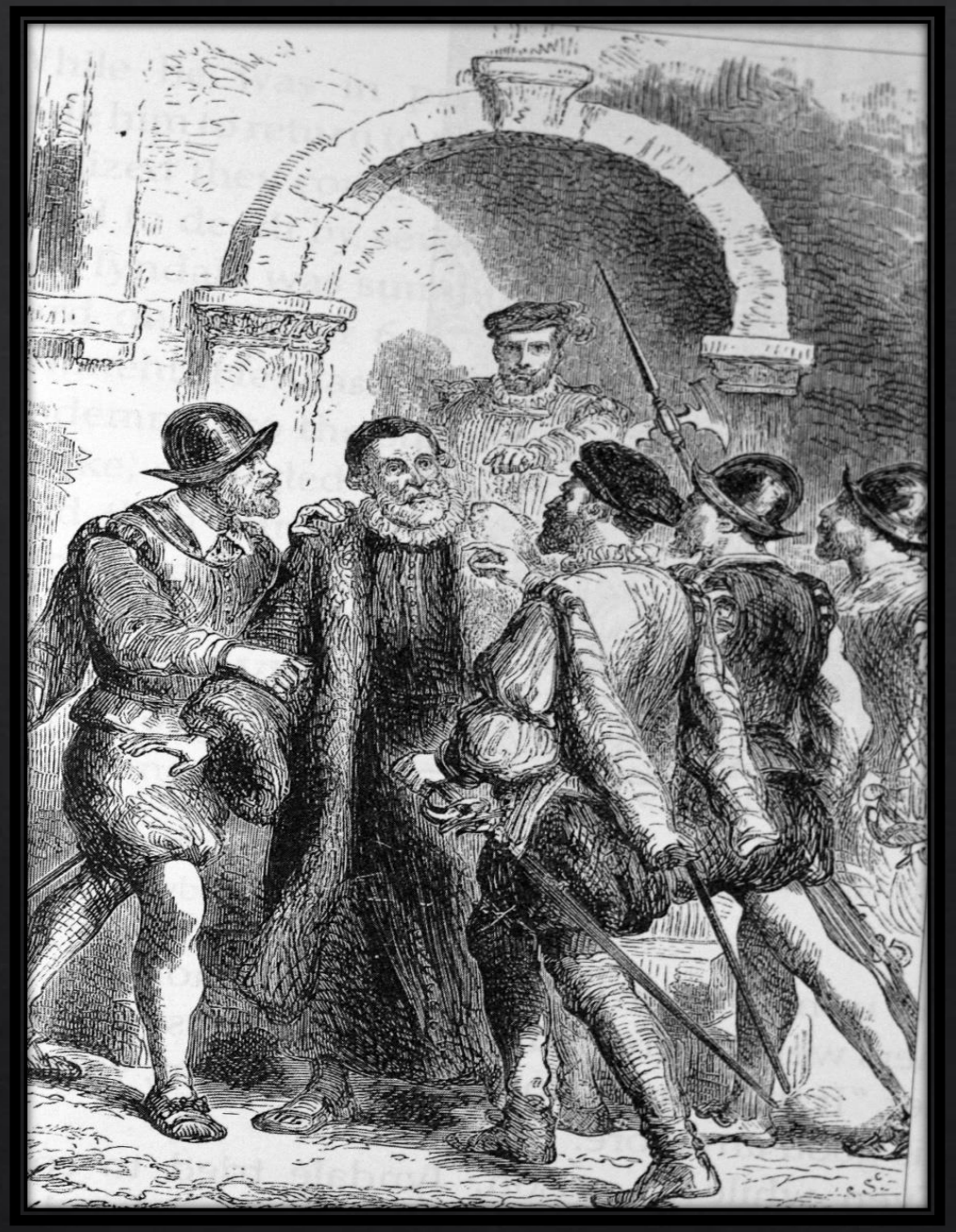


The Actes of the Apostles. Fo. xvii.

written by Sayncte Luke the Euangelist/ which was present at the doynges of them.

The fyrst Chapter.

Prej më shumë se një dekade, Tindeili ishte njeri në kërkim.
Tradhtia nga një «mik» e çon drejt arrestimit, burgimit dhe ekzekutimit të tij.



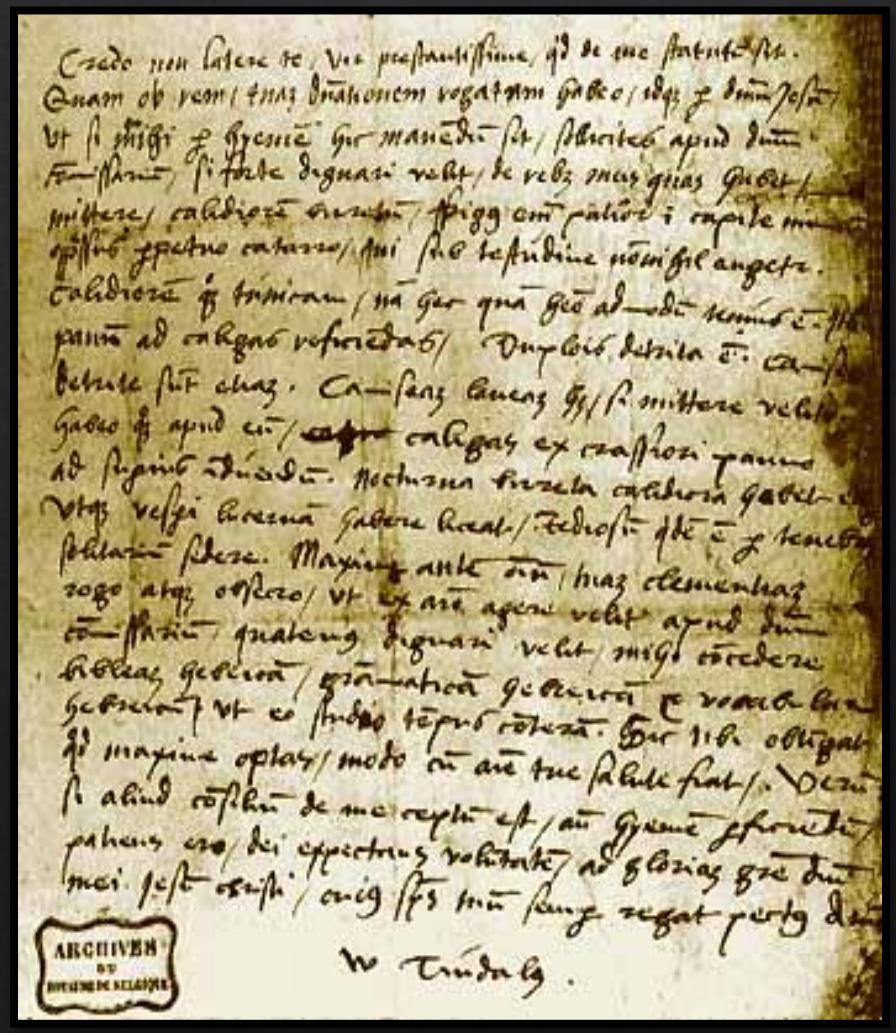
Letra e Tindeil nga Burgu Filford, Belgjikë

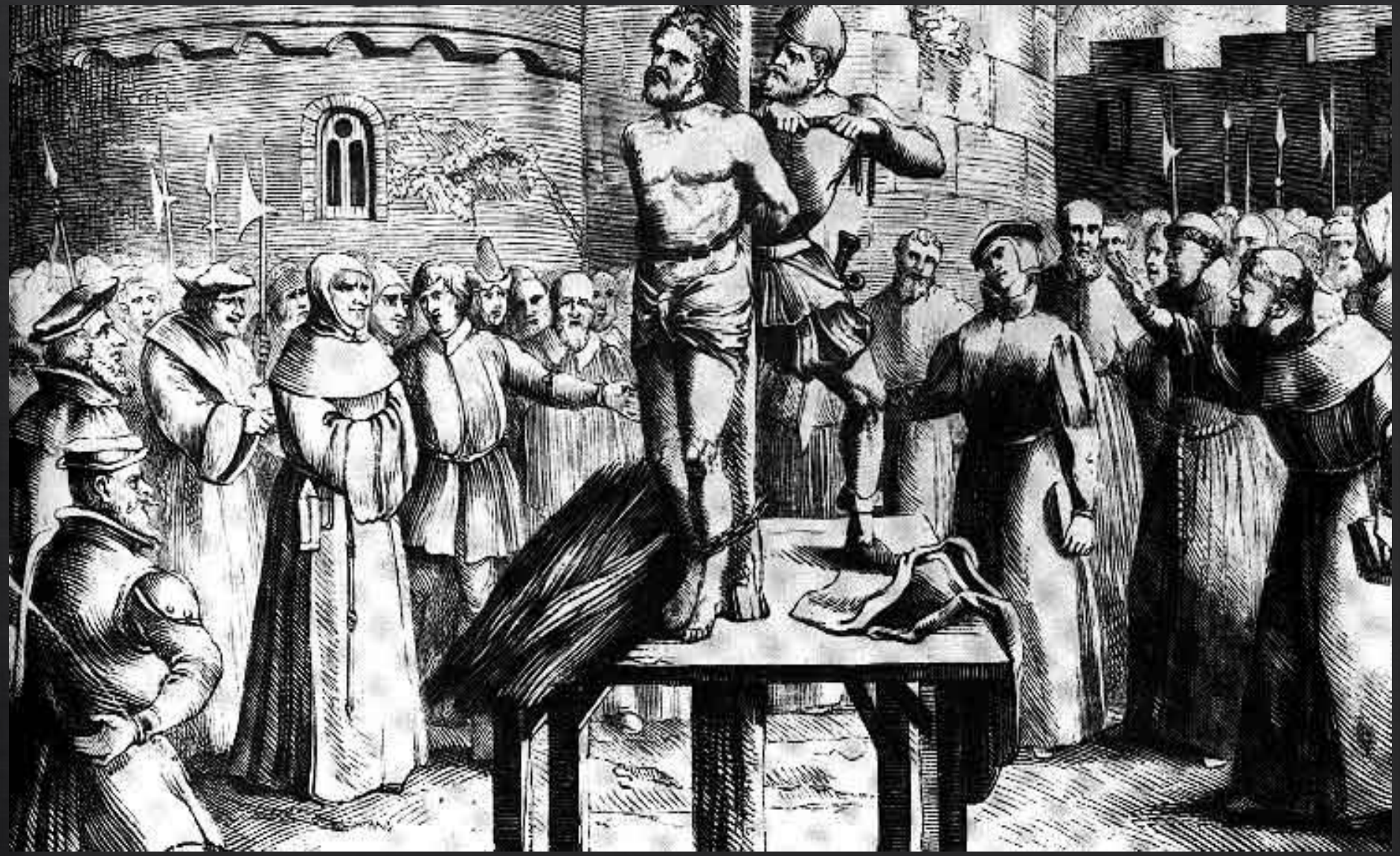
…Me këtë rast, ju kërkoj me anë të Zotit Jezus, nëse duhet të kaloj dimrin këtu, me leje të komisionerit, sipas vullnetit të tij, të më dërgoni një kapele të ngrohtë, pasi vuaj shumë nga të ftohtët në kokë, duke u shqetësuar vazhdimisht nga sinuset kronike, që përkeqësohen më shumë në këtë qeli burgu. Edhe një mbulesë më të ngrohtë pasi kjo që kam është shumë e hollë. Gjithashtu edhe copë për të arnuar pantallonat e mia. Tunika ime është grisur, edhe bluzat e mia. Një bluzë prej leshi timen, nëse mund të ma dërgoni, kam edhe pantallona më të trasha për t'u veshur sipër, edhe kapele të ngrohta gjatë natës.

Gjithashtu kërkoj leje për të përdorur një llampë pasditeve, pasi është e lodhshme të rri vetëm në errësirë.

Por mbi të gjitha, lutem dhe kërkoj mëshirën tuaj për të ndërmjetesuar me komisionerin, që ai të më lejojë të përdor Biblën time në hebraisht, gramatikën hebraike dhe fjalorin hebraik, që të mund ta shpenzoj kohën time me këto studime. Amen.

W. Tindeil





“Perëndi, hapi sytë Mbretit të Anglisë”

Influenca e shtrirë e Biblës së Tindeilit

THE HOLY BIBLE, CONTEINING THE OLD TESTAMENT AND THE NEW: Newly Translated out of the Originall Tongues: & with the former Translations diligently compared and revised, by his Majesties speciall commandement. Appointed to be read in Churches.

IMPRINTED AT LONDON BY ROBERT BARKER, Printer to the Kings most Excellent Majestie. ANNO 1613.

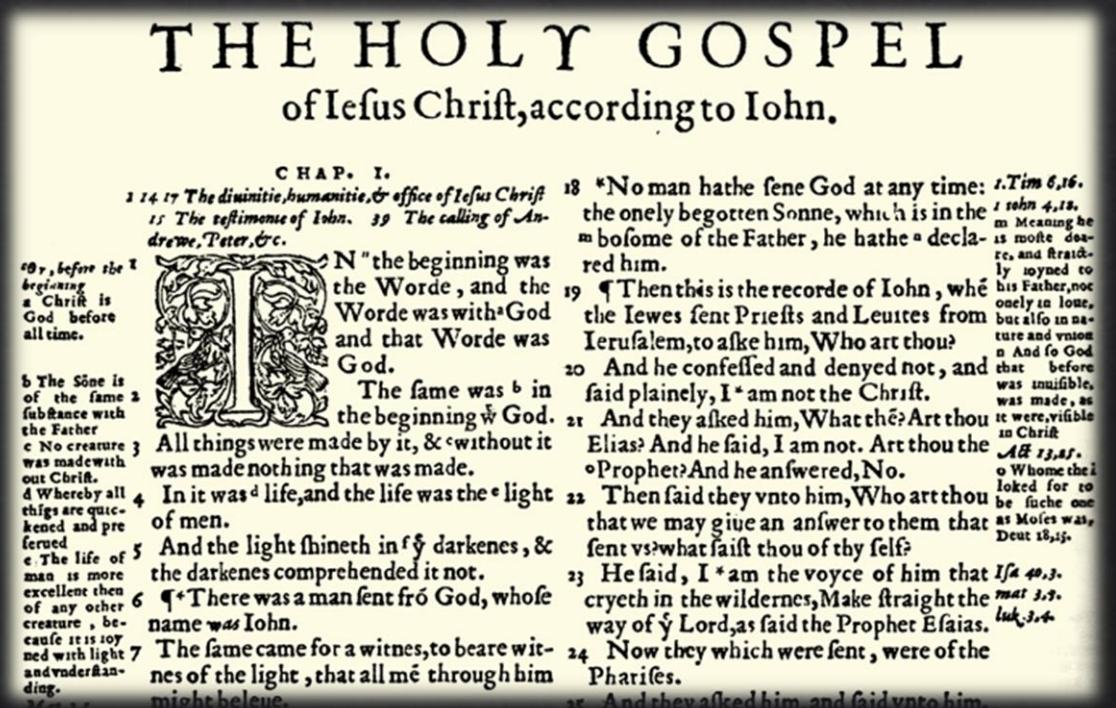
TO THE MOST HIGH AND MIGHTIE PRINCE, IAMES BY THE GRACE OF GOD KING OF GREAT BRITAINE, France and Ireland, Defender of the Faith, &c.

THE TRANSLATORS OF THE BIBLE, wish Grace, Mercie, and Peace, through IESVS CHRIST Our LORD.

GREAT and manifold were the blessings (most dread Soueraigne) which Almightie GOD, the Father of all Mercies, bestowed vpon vs the people of ENGLAND, when first he sent your Maiesties Royall person to rule and raigne ouer vs. For whereas it was the expectation of many, who wished not well vnto our SION, that vpon the setting of that bright Occidentall Starre Queene ELIZABETH of most happie memorie, some thicke and palpable clouds of darkenesse would so haue ouershadowed this Land, that men should haue been in doubt which way they were to walke, and that it should hardly be knowen, who was to direct the vnsetled State: the appearance of your MAIESTY, as of the Sunne in his strength, instantly dispelled those supposed and surmised mists, and gaue vnto all that were well affected, exceeding cause of comfort, especially when we beheld the gouernement established in your HIGHNESSE, and your hopefull Seed, by an vnlooked for Title, and this also accompanied with Peace and tranquillitie, at home and abroad.

But amongst all our Ioyes there was no one that more filled our hearts (from the first) than the blessed continuance of the Preaching of GODS sacred Word amongst vs, which is that inestimable treasure, which excelleth all the riches of the earth, because the fruite thereof extendeth it selfe, not only to the time spent in this transitorie world, but directeth and disposeth men vnto that Eternall happinesse which is aboue in Heauen.

A 2 Then



THE HOLY GOSPEL of Iesus Christ, according to Iohn.

CHAP. I.

1 14 17 The diuinitie, humanitie, & office of Iesus Christ 15 The testimonie of Iohn. 39 The calling of Andrewe, Peter, &c.

IN the beginning was the Worde, and the Worde was with God and that Worde was God.

The same was in the beginning with God.

All things were made by it, & without it was made nothing that was made.

In it was life, and the life was the light of men.

And the light shineth in the darkenes, & the darkenes comprehended it not.

There was a man sent fro God, whose name was Iohn.

The same came for a witnes, to beare witnes of the light, that all me through him might beleue.

18 No man hathe sene God at any time: the onely begotten Sonne, which is in the bosome of the Father, he hathe declared him.

19 Then this is the recorde of Iohn, whe the Iewes sent Priests and Leuites from Ierusalem, to aske him, Who art thou?

20 And he confessed and denyed not, and said plainely, I am not the Christ.

21 And they asked him, What the? Art thou Elias? And he said, I am not. Art thou the Prophet? And he answered, No.

22 Then said they vnto him, Who art thou that we may giue an answer to them that sent vs? what saist thou of thy self?

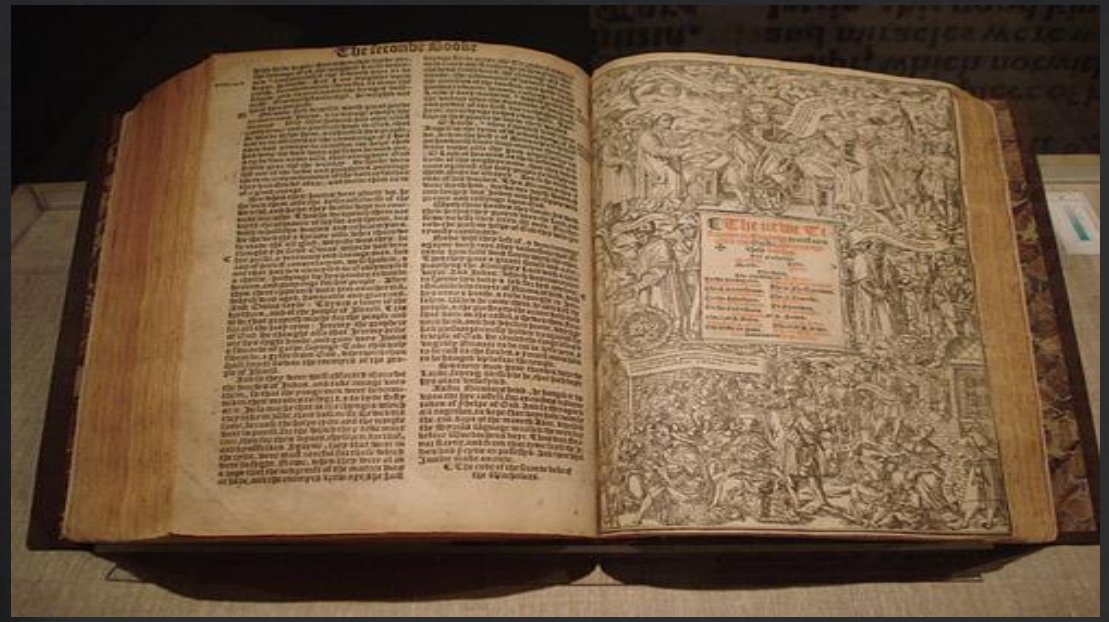
23 He said, I am the voyce of him that cryeth in the wildernes, Make straight the way of the Lord, as said the Prophet Esaias.

24 Now they which were sent, were of the Pharises.

25 And they asked him, and said vnto him,

Majëlls Koverdeil 1488-1568

Në 1535, Bibla e Koverdeilit u printua në anglisht dhe iu dedikua Henrit VIII. Shumica e përkthimit ishte punë e mikut të tij të dashur, Ulliam Tindeil.



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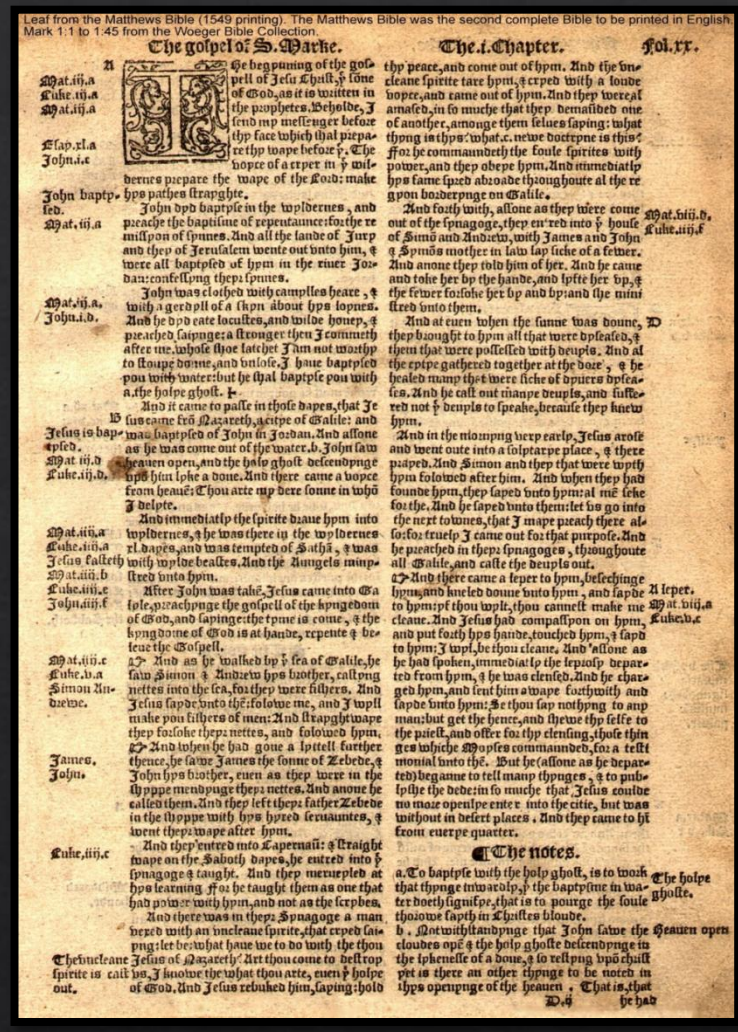

Leaf from the Matthews Bible (1549 printing). The Matthews Bible was the second complete Bible to be printed in English.
Mark 1:1 to 1:45 from the Woeger Bible Collection.

The gospel of S. Marke. The.i. Chapter. Fol. rr.

A He begynnyng of the gospell of Jesu Christ, ye sone of God, as it is written in the prophetes. Beholde, I send my messenger before thy face which shal prepare thy wape before ye. The voice of a cryer in ye wildernes prepare the wape of the Lord: make hys pathes straighte.

John baptysed. John dyd baptyse in the wyldernes, and preache the baptisme of repentaunce: for the remissyon of synnes. And all the lande of Jury and they of Jerusalem went out vnto him, & were all baptysed of hym in the ryuer Jordan: confessyng their synnes.

John was clothed with camylles heare, & with a gerdyll of a skyn about hys lopnes. And he dyd eate locustes, and wilde honey, & preached saynge: a stronger then I commeth after me, whose shoe latchet I am not worthy to stoupe downe, and vnlose. I haue baptysed you with water: but he shal baptyse you with the holye ghost.

Jesus is baptysed. And it came to passe in those dayes, that Jesus came fro Nazareth, a cytye of Galile: and was baptysed of John in Jordan. And assone as he was come out of the water, b. John sawe heauen open, and the holy ghost descendynge vpo him lyke a doue. And there came a voice from heauē: Thou arte my dere sonne in whō I delyte.

Jesus fasteth. And immediatly the spirite draue hym into wyldernes, & he was there in the wyldernes .xl. dayes, and was tempted of Sathā, & was with wylde beastes. And the Aungels mynistred vnto hym.

After John was take, Jesus came into Galile, preachynge the gospell of the kyngedom of God, and saynge: the tyme is come, & the kyngdome of God is at hande, repente & beleue the Gospell.

James, John. And as he walked by ye sea of Galile, he sawe Symon & Andrew hys brother, castyng nettes into the sea, for they were fyshers. And Jesus sayde vnto the: folowe me, and I wyll make you fyshers of men: And straightwape they forsoke their nettes, and folowed hym.

And when he had goue a lytell further thence, he sawe James the sonne of Zebede, & John hys brother, euen as they were in the shyppe mendynge their nettes. And anone he called them. And they left their father Zebede in the shyppe with hys hyred seruauntes, & went their wape after hym.

And they entred into Capernaū: & straight wape on the Saboth dayes, he entred into ye synagoge & taught. And they merueyled at hys learning. For he taught them as one that had power with hym, and not as the scribes.

The vncleane spirite is cast out. And there was in their synagoge a man wexed with an vncleane spirite, that cryed sayyng: let be, what haue we to do with the thou Jesus of Nazareth? Art thou come to destroy vs. I knowe the what thou arte, euen ye holye of God. And Jesus rebuked him, saying: hold thy peace, and come out of hym. And the vncleane spirite tare hym, & cryed with a loude voyce, and came out of hym. And they were all amased, in so muche that they demaūded one of another, amonge them selues saying: what thyng is this? what a newe doctryne is this? for he commaundeth the foule spirites with power, and they obeye hym. And immediatly hys fame spred abroade throughoute all the regyon bouderynge on Galile.

Mat.viii.d, Luke.iiii.f And forthwith, assone as they were come out of the synagoge, they entred into ye house of Symō and Andrew, with James and John & Symōs mother in law lay sicke of a fewer. And anone they told him of her. And he came and toke her by the hande, and lyfte her vp, & the fewer forsoke her by and by: and she ministred vnto them.

And at euen when the sunne was downe, they brought to hym all that were dyseased, & them that were possessed with deuyls. And all the cytye gathered together at the dore, & he healed many that were sicke of dyuers diseases. And he cast out many deuyls, and suffered not ye deuyls to speake, because they knew hym.

And in the mornyng verye early, Jesus arose and went oute into a solytarye place, & there prayed. And Symon and they that were with hym folowed after him. And when they had founde hym, they sayed vnto hym: all men seke for the. And he sayed vnto them: let vs go into the next townes, that I maye preach there also: for truely I came out for that purpose. And he preached in their synagoges, throughoute all Galile, and caste the deuyls out.

A leper. Mat.viii.a Luke.v.c And there came a leper to hym, besechynge hym, and kneled downe vnto hym, and sayde to hym: yf thou wylt, thou canyest make me cleane. And Jesus had compassyon on hym, and put forth hys hande, touched hym, & sayd to hym: I wyl, be thou cleane. And assone as he had spoken, immediatly ye lepry departed from hym, & he was clensed. And he charged hym, and sent him awaye forthwith and sayde vnto hym: See thou say nothyng to any man: but get the hence, and shewe thy selfe to the preest, and offer for thy clensyng, those thinges whiche Moyses commaunded, for a testimonial vnto the. But he assone as he departed, began to tell many thynges, & to publyshe the dede: in so muche that Jesus coulde no more openlye enter into the citie, but was without in desert places. And they came to hi from euerye quarter.

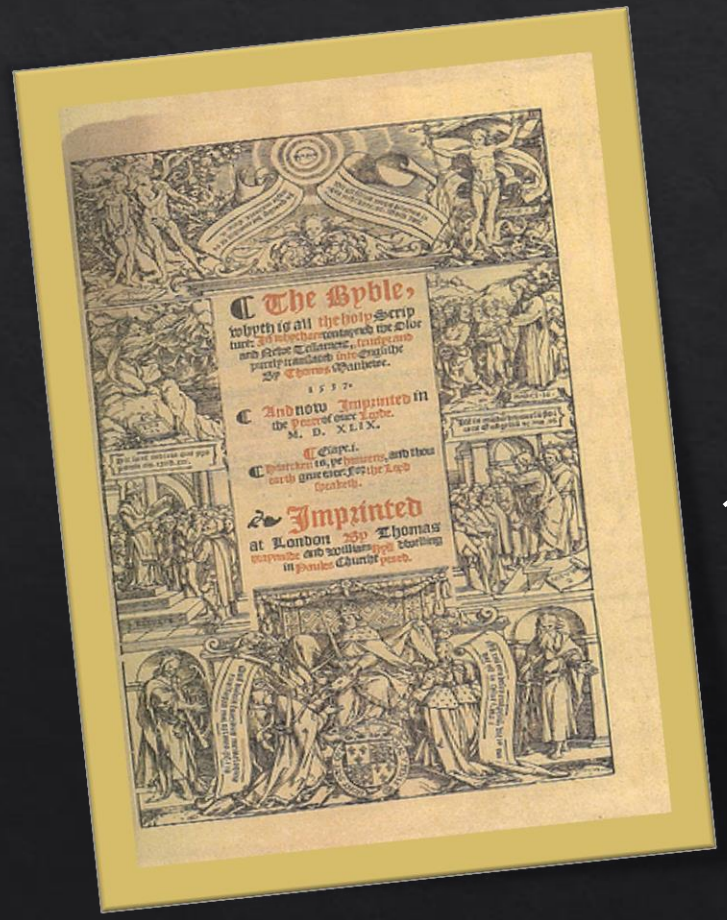
The notes.

The holye ghoste. a. To baptyse with the holy ghost, is to worke that thynge inwardly, yt the baptysme in water doeth signifye, that is to pourge the soule thorowe clapth in Christes bloude.

Heauen open b. Notwithstandynge that John sawe the cloudes open & the holy ghoste descendynge in the lykenesse of a doue, & so restyng vpō christ yet is there an other thynge to be noted in hys openynge of the heauen. That is, that

D.ij he had

Xhon Roxhërs e pëfundoi punën e Tindeilit



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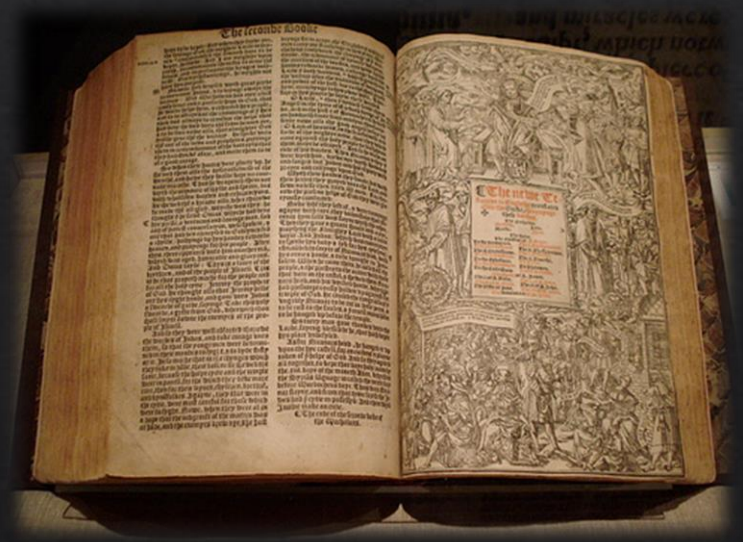

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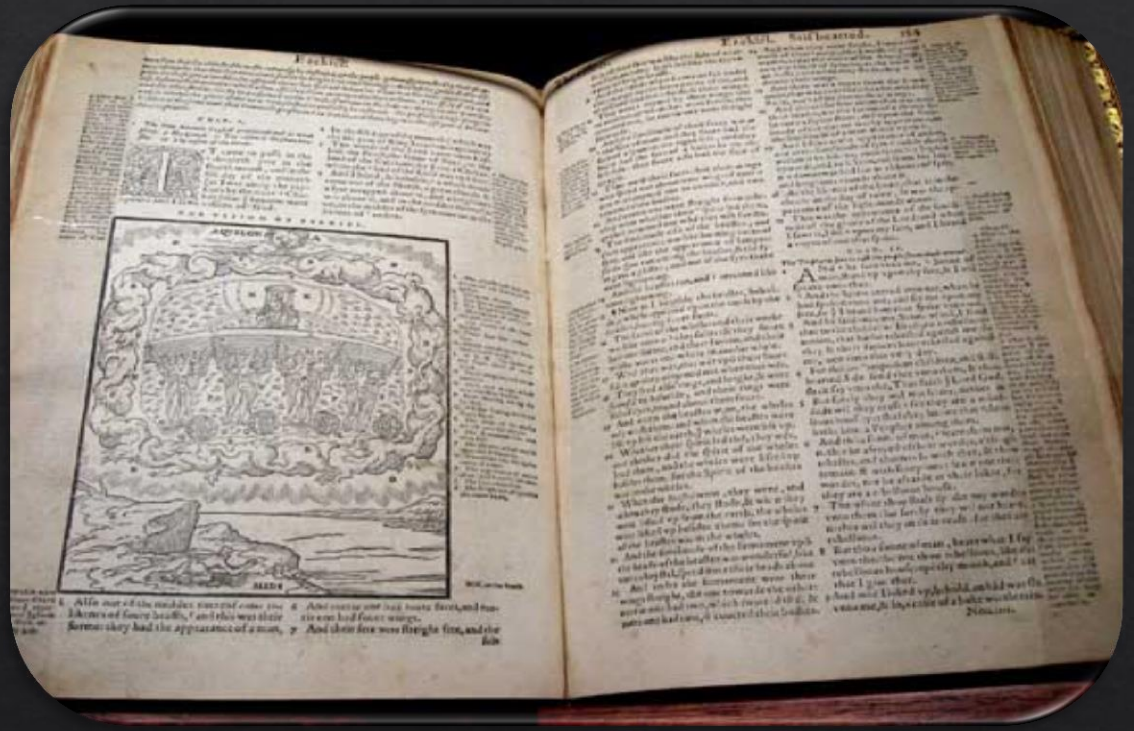
Bibla e Gjenevës



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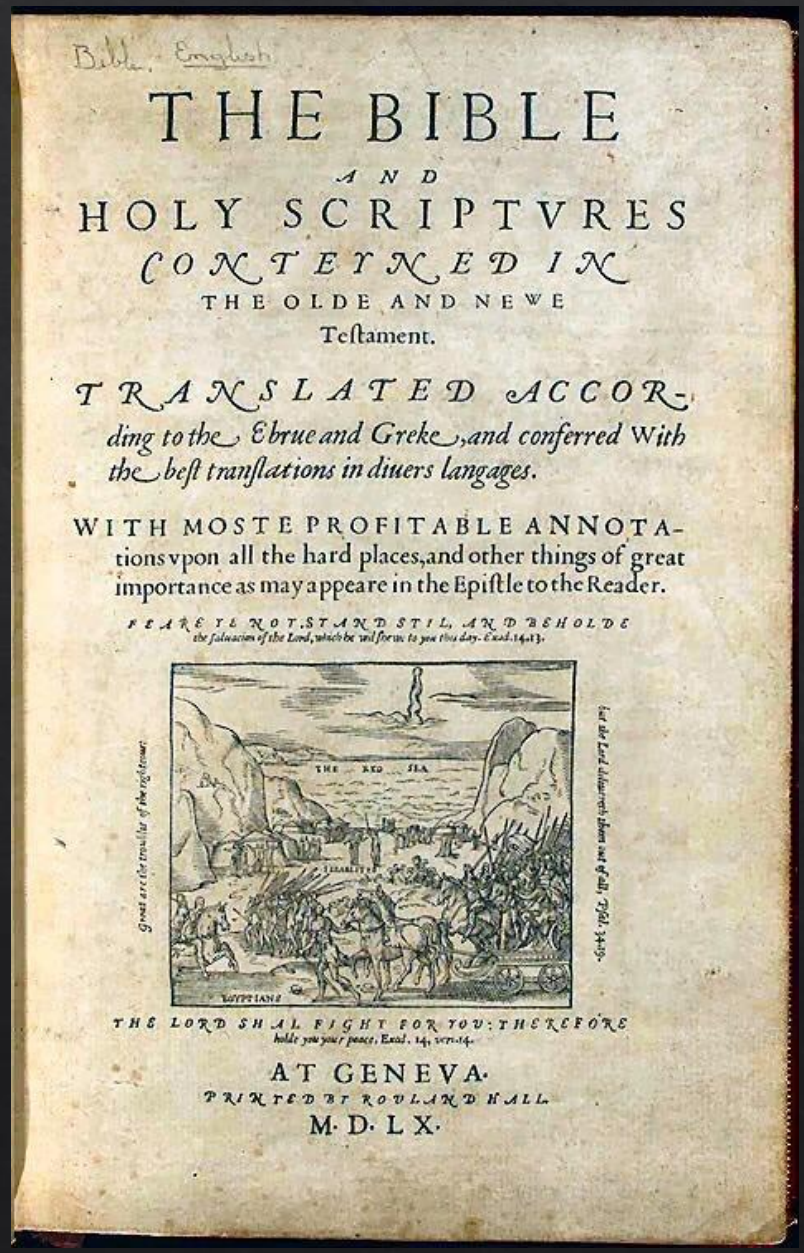
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THE BIBLE

AND

HOLY SCRIPTVRES

CONTEYNED IN

THE OLDE AND NEWE

Teſtament.

TRANSLATED ACCOR-

ding to the Ebrue and Greke, and conferred With the beſt tranſlations in diuers langages.

WITH MOSTE PROFITABLE ANNOTA-

tions vpon all the hard places, and other things of great importance as may appeare in the Epiſtle to the Reader.

FEARE YE NOT, STAND STIL, AND BEHOLDE the ſaluacion of the Lord, which he will ſhew to you this day. Exod. 14. 13.

THE LORD SHAL FIGHT FOR YOV: THEREFORE holde you your peace. Exod. 14. vers. 14.

AT GENEVA.

PRINTED BY ROVLAND HALL.

M. D. L X.

1560

Bibla e Peshkopit

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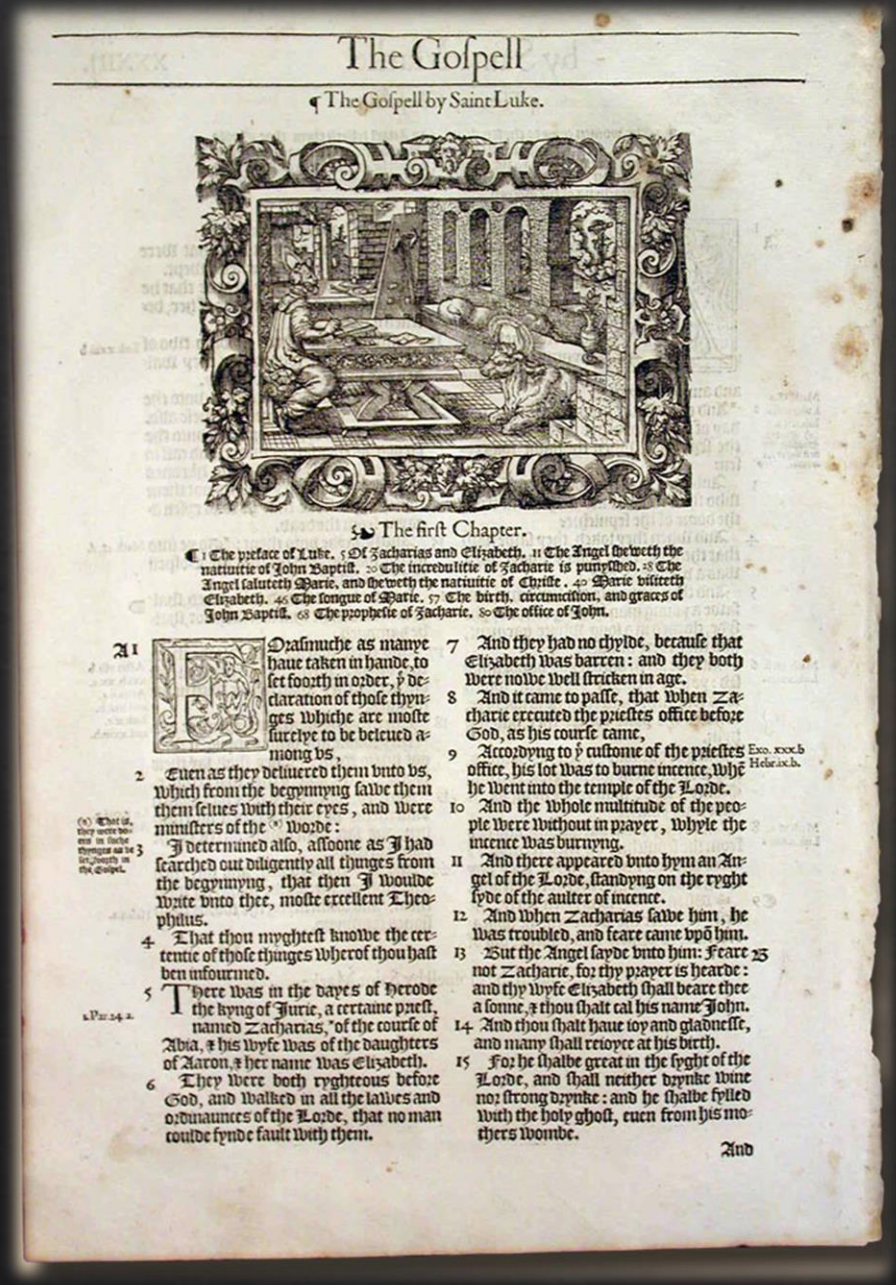


The Gospell

¶ The Gospell by Saint Luke.

The first Chapter.

¶ 1 The preface of Luke. 5 Of Zacharias and Elizabeth. 11 The Angel theweth the nativitie of John Baptist. 20 The incredulitie of Zacharie is punyshed. 28 The Angel saluteth Marie, and theweth the nativitie of Christe. 40 Marie visiteth Elizabeth. 46 The songue of Marie. 57 The birth, circumcision, and graces of John Baptist. 68 The prophesie of Zacharie. 80 The office of John.

A 1 FOrasmuche as manye haue taken in hande, to set foorth in order, þ declaration of those thynges whiche are moste surelye to be beleued among vs,

2 Euen as they deliuered them vnto vs, which from the begynnyng sawe them themselues with their eyes, and were ministers of the (a) worde:

3 I determined also, assoone as I had searched out diligently all thynges from the begynnyng, that then I woulde write vnto thee, moste excellent Theophilus.

4 That thou myghtest knowe the certentie of those thynges wherof thou hast ben informed.

5 THere was in the dayes of Herode the kyng of Iurie, a certaine preest, named Zacharias, of the course of Abia, & his wyfe was of the daughters of Aaron, & her name was Elizabeth.

6 They were both ryghteous before God, and walked in all the lawes and ordinaunces of the Lorde, that no man coulde fynde fault with them.

7 And they had no chylde, because that Elizabeth was barren: and they both were nowe well stricken in age.

8 And it came to passe, that when Zacharie exercised the preestes office before God, as his course came,

9 Accordyng to þ custome of the preestes office, his lot was to burne incence, whē he went into the temple of the Lorde. Exo. xxx.b Hebr.ix.b.

10 And the whole multitude of the people were without in prayer, whyle the incence was burnyng.

11 And there appeared vnto hym an Angel of the Lorde, standyng on the ryght syde of the aulter of incence.

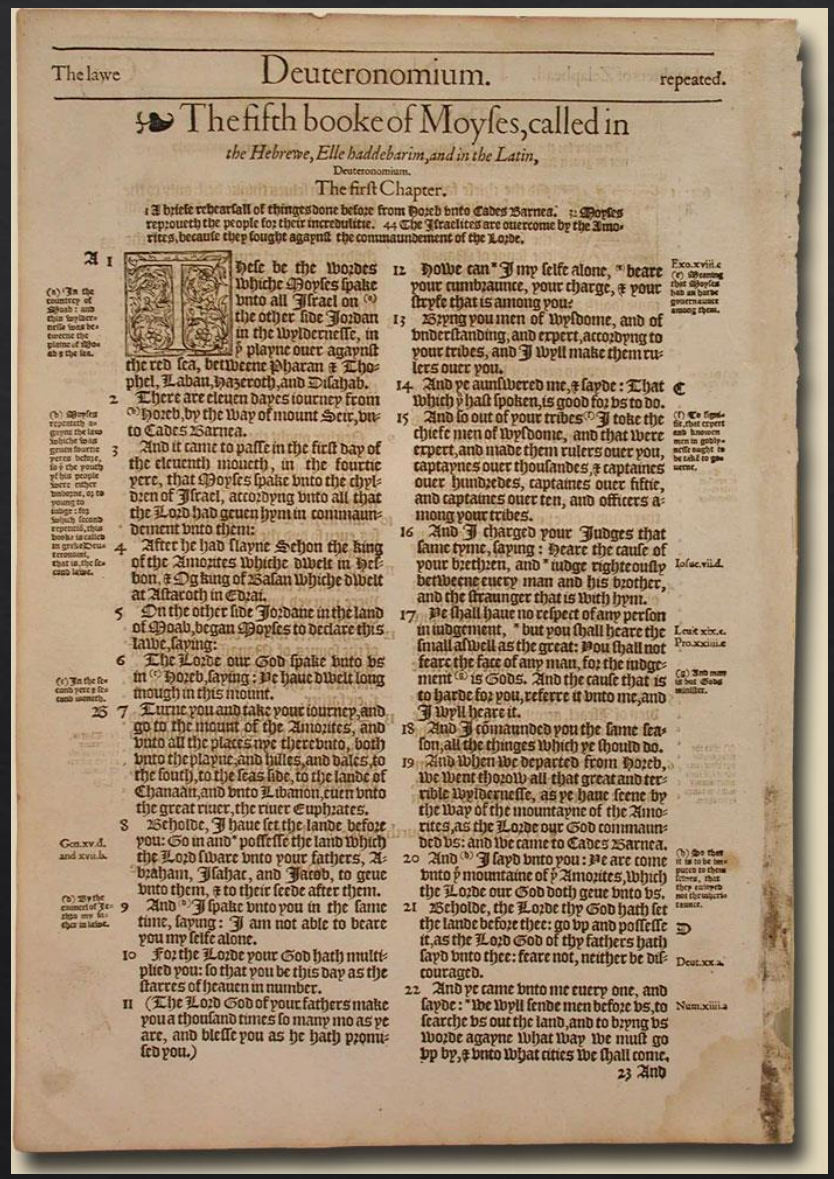
12 And when Zacharias sawe him, he was troubled, and feare came vpō him.

13 But the Angel sayde vnto him: Feare not Zacharie, for thy prayer is hearde: and thy wyfe Elizabeth shall beare thee a sonne, & thou shalt cal his name John.

14 And thou shalt haue ioy and gladnesse, and many shall reioyce at his birth.

15 For he shalbe great in the syght of the Lorde, and shall neither drynke wine nor strong drynke: and he shalbe fylled with the holy ghost, euen from his mothers wombe.

And



The lawe Deuteronomium. repeated.

The fifth booke of Moyses, called in the Hebrewe, Elle haddebarim, and in the Latin, Deuteronomium.

The first Chapter.

¶ 1 Theise rehearsall of thinges done before from Horeb vnto Cades Barnea. 12 Moyses repoureth the people for their incredulitie. 44 The Israelites are ouercome by the Amorites, because they sought against the commaundement of the Lorde.

A 1 THese be the wordes whiche Moyses spake vnto all Israel on (a) the other side Iordan in the wyldernesse, in þ playne ouer against the red sea, betweene Pharan & Thophel, Laban, Hazeroth, and Dilahab.

2 There are eleuen dayes iourney from (b) Horeb, by the way of mount Seir, vnto Cades Barnea.

3 And it came to passe in the first day of the eleuenth moneth, in the fourtie yere, that Moyses spake vnto the children of Israel, accordyng vnto all that the Lord had geuen hym in commaundement vnto them:

4 After he had slayne Sehon the king of the Amorites whiche dwelt in Hesbon, & Og king of Basan whiche dwelt at Astaroth in Edrai.

5 On the other side Iordane in the land of Moab, began Moyses to declare this lawe, saying:

6 The Lorde our God spake vnto vs in (c) Horeb, saying: Ye haue dwelt long inough in this mount.

7 Turne you and take your iourney, and go to the mount of the Amorites, and vnto all the places nye therevnto, both vnto the playne, and hilles, and dales, to the south, to the seas side, to the lande of Chanaan, and vnto Libanon, euen vnto the great riuer, the riuer Euphrates.

8 Beholde, I haue set the lande before you: Go in and (d) possesse the land which the Lord sware vnto your fathers, Abraham, Isahac, and Iacob, to geue vnto them, & to their seede after them.

9 And (e) I spake vnto you in the same time, saying: I am not able to beare you my selfe alone.

10 For the Lorde your God hath multiplied you: so that you be this day as the starres of heauen in number.

11 (The Lord God of your fathers make you a thousand times so many mo as ye are, and blesse you as he hath promised you.)

12 Howe can I my selfe alone, (f) beare your cumbraunce, your charge, & your stryfe that is among you?

13 Bryng you men of wysdome, and of vnderstanding, and expert, accordyng to your tribes, and I wyll make them rulers ouer you.

14 And ye aunswered me, & sayde: That which þ hast spoken, is good for vs to do.

15 And so out of your tribes (g) I toke the chiefe men of wysdome, and that were expert, and made them rulers ouer you, captaynes ouer thousandes, & captaines ouer hundredes, captaines ouer fiftie, and captaines ouer ten, and officers among your tribes.

16 And I charged your Iudges that same tyme, saying: Heare the cause of your brethren, and (h) iudge righteously betweene euery man and his brother, and the straunger that is with hym.

17 Ye shall haue no respect of any person in iudgement, (i) but you shall heare the small aswell as the great: You shall not feare the face of any man, for the iudgement (k) is Gods. And the cause that is to harde for you, referre it vnto me, and I wyll heare it.

18 And I comaunded you the same season, all the thinges which ye should do.

19 And when we departed from Horeb, we went thorow all that great and terrible wylderneſſe, as ye haue seene by the way of the mountayne of the Amorites, as the Lorde our God commaunded vs: and we came to Cades Barnea.

20 And (l) I sayd vnto you: Ye are come vnto þ mountaine of þ Amorites, which the Lorde our God doth geue vnto vs.

21 Beholde, the Lorde thy God hath set the lande before thee: go vp and possesse it, as the Lord God of thy fathers hath sayd vnto thee: feare not, neither be discouraged.

22 And ye came vnto me euery one, and sayde: (m) We wyll sende men before vs, to searche vs out the land, and to bryng vs worde agayne what way we must go vp by, & vnto what cities we shall come.

23 And

(a) In the countrey of Moab: and this wyldernesse was betweene the plaine of Moab & the sea.

(b) Moyses repeateth in generall the lawe whiche he had geuen fourtie yeres before, to þ youth of this people, were either vnborne, or to young to iudge: for whych second repetitiō, this booke is called in greke Deuteronomi, that is, the second lawe.

(c) In the seconde yere & seconde moneth.

(d) By the consent of Moyses my father in lawe.

(e) That is, they were both in suche thynges as he set foorth in the Gospel.

1. Pet. 3. 4.

Exo. xviii. c (f) Meaning that Moyses had an harde gouernaunce among them.

(g) To signifie, that expert and knowen men in godlynesse ought to be called to gouerne.

Iosue. viii. d.

Leuit. xix. c. Pro. xxiiii. c

(h) And marke in what Gods minister.

(i) For that it is to be supposed to chose fooles, that they enioyed not the subiectes rauine.

(k) Deut. xx. a.

Num. xiii. a

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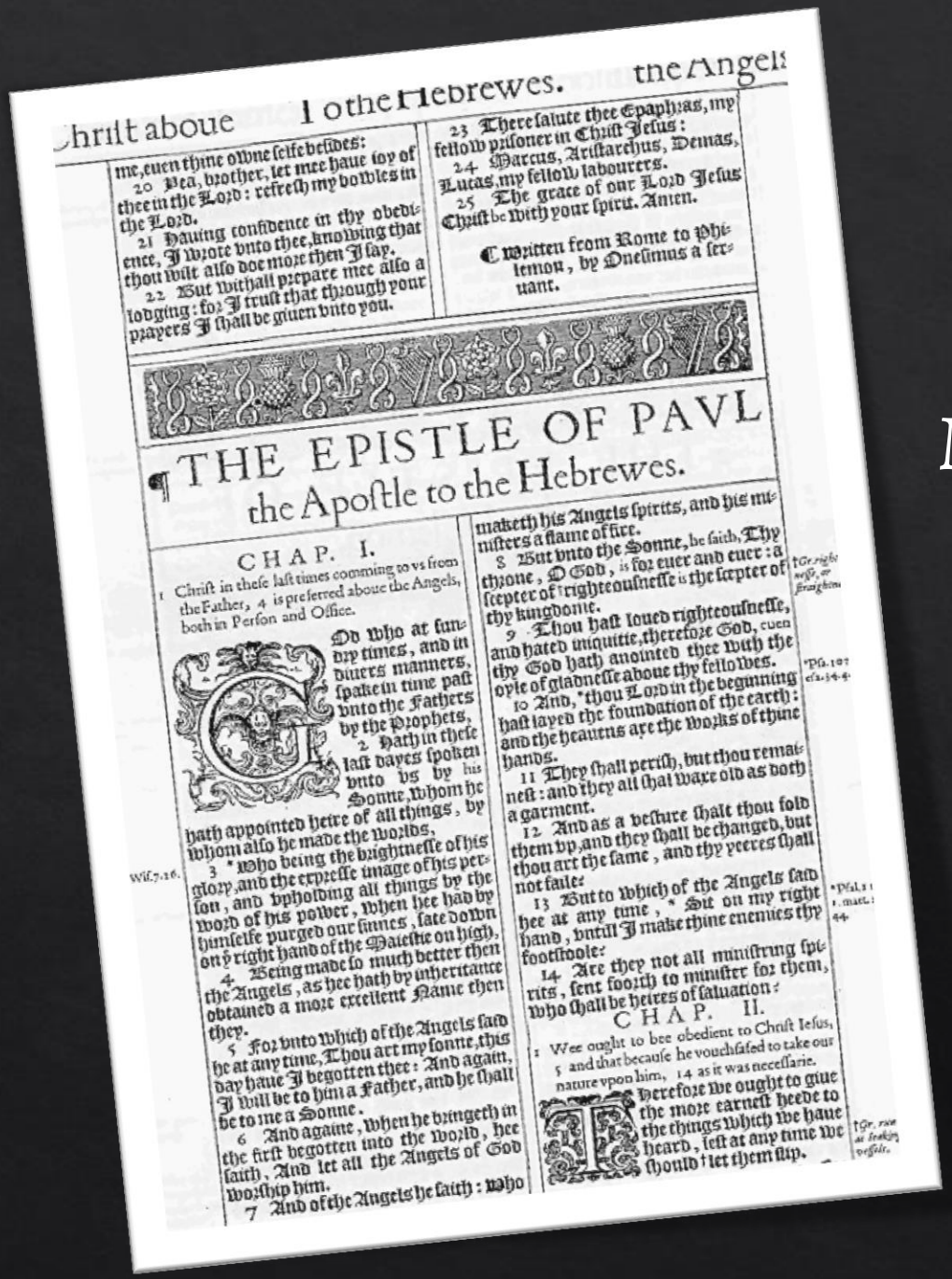

Christ aboue 1 to the Hebrewes. the Angels

me, euen thine owne selfe besides:
20 Yea, brother, let mee haue ioy of thee in the Lord: refresh my bowles in the Lord.
21 Hauing confidence in thy obedience, I wrote vnto thee, knowing that thou wilt also doe more then I say.
22 But withall prepare mee also a lodging: for I trust that through your prayers I shall be giuen vnto you.
23 There salute thee Epaphras, my fellow prisoner in Christ Iesus:
24 Marcus, Aristarchus, Demas, Lucas, my fellow labourers.
25 The grace of our Lord Iesus Christ be with your spirit. Amen.

¶ Written from Rome to Philemon, by Onesimus a seruant.

¶ THE EPISTLE OF PAVL the Apostle to the Hebrewes.

CHAP. I.

1 Christ in these last times comming to vs from the Father, 4 is preferred aboue the Angels, both in Person and Office.

GOd who at sundry times, and in diuers manners, spake in time past vnto the Fathers by the Prophets,
2 Hath in these last dayes spoken vnto vs by his Sonne, whom he hath appointed heire of all things, by whom also he made the worlds,
Wis.7.26. 3 *Who being the brightnesse of his glory, and the expresse image of his person, and vpholding all things by the word of his power, when hee had by himselfe purged our sinnes, sate down on the right hand of the Maiestie on high,
4 Being made so much better then the Angels, as hee hath by inheritance obtained a more excellent Name then they.
5 For vnto which of the Angels said he at any time, Thou art my sonne, this day haue I begotten thee: And againe, I will be to him a Father, and he shall be to me a Sonne.
6 And againe, when he bringeth in the first begotten into the world, hee saith, And let all the Angels of God worship him.
7 And of the Angels he saith: Who maketh his Angels spirits, and his ministers a flame of fire.
8 But vnto the Sonne, he saith, Thy throne, O God, is for euer and euer: a sceptre of †righteousnesse is the sceptre of thy kingdome.
9 Thou hast loued righteousnesse, and hated iniquitie, therefore God, euen thy God hath anointed thee with the oyle of gladnesse aboue thy fellowes.
10 And, *thou Lord in the beginning hast layed the foundation of the earth: and the heauens are the workes of thine hands.
11 They shall perish, but thou remainest: and they all shall waxe old as doth a garment.
12 And as a vesture shalt thou fold them vp, and they shall be changed, but thou art the same, and thy yeeres shall not faile.
13 But to which of the Angels said hee at any time, * Sit on my right hand, vntill I make thine enemies thy footstoole?
14 Are they not all ministring spirits, sent forth to minister for them, who shall be heires of saluation?

†Gr. right rod, or scepter.

*Psa.102. 25.34.4.

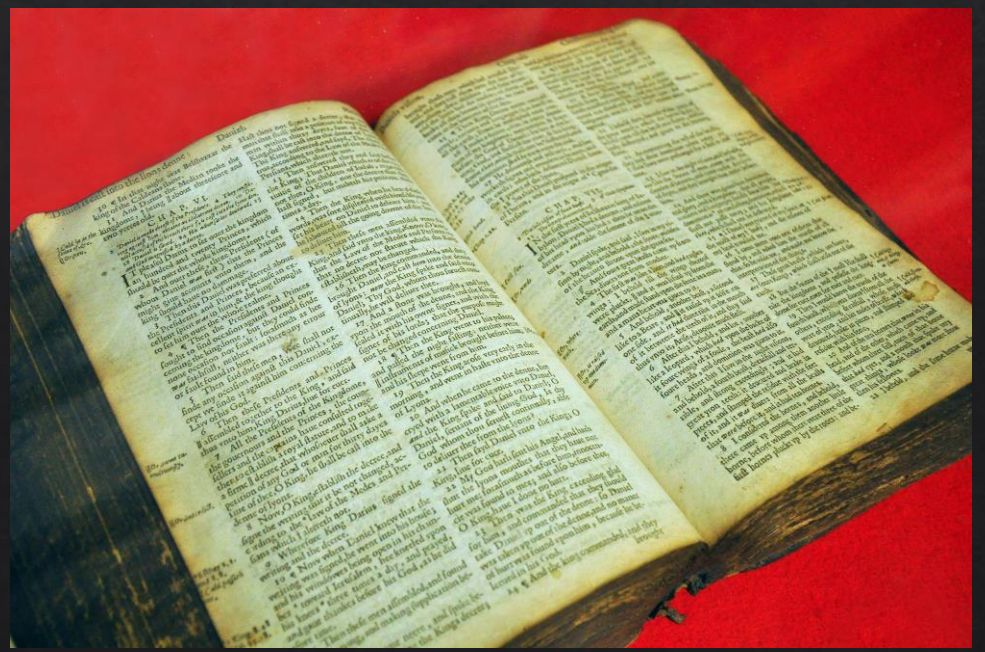
*Psal.11 1. matt. 22. 44.

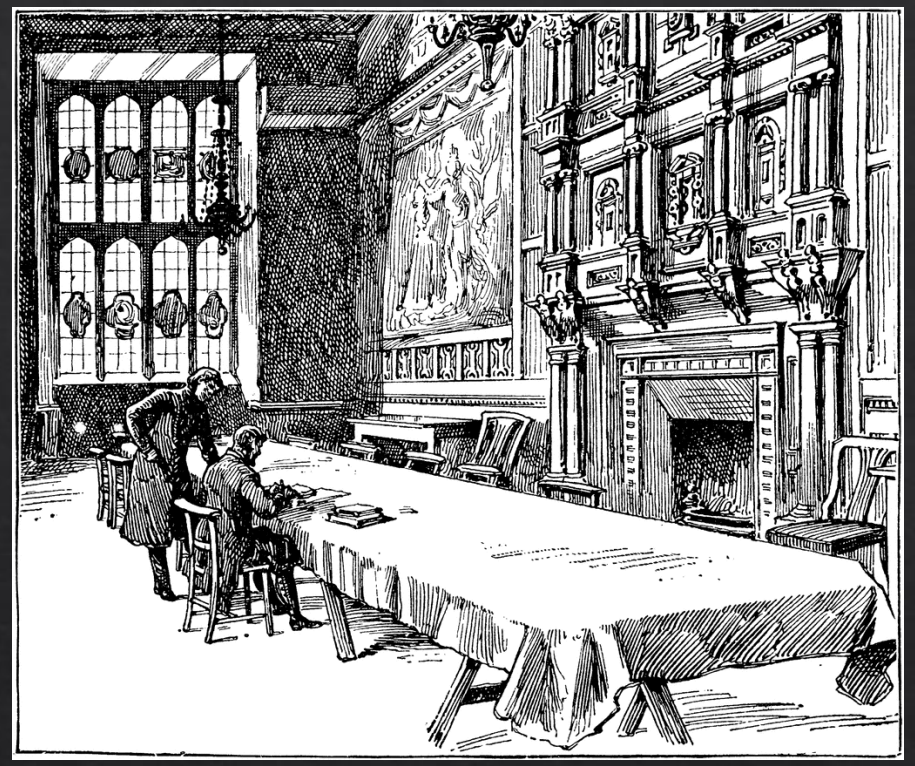
CHAP. II.

1 Wee ought to bee obedient to Christ Iesus, 5 and that because he vouchsafed to take our nature vpon him, 14 as it was necessarie.

THerefore we ought to giue the more earnest heede to the things which we haue heard, lest at any time we should †let them slip.

†Gr. run as leaking vessels.





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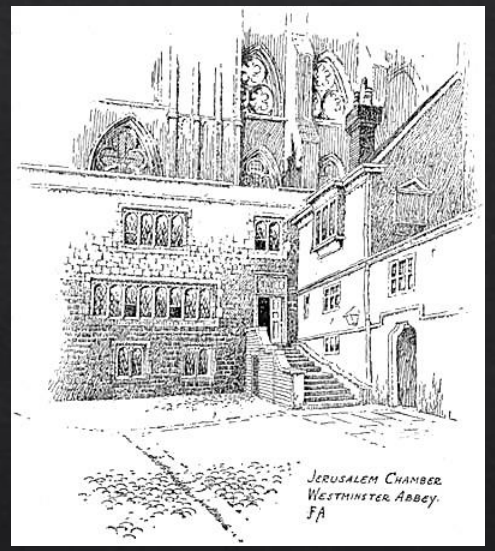

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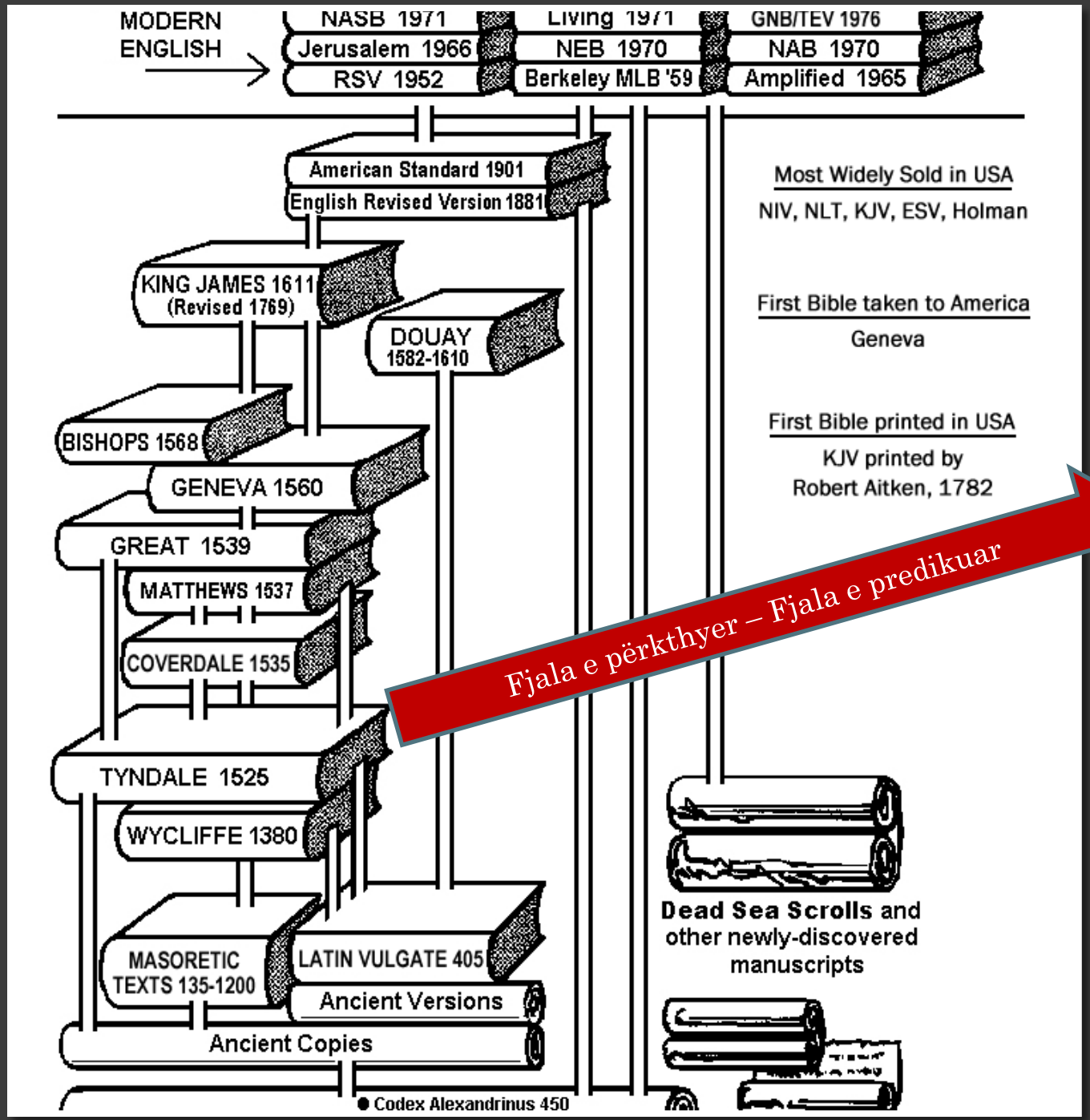

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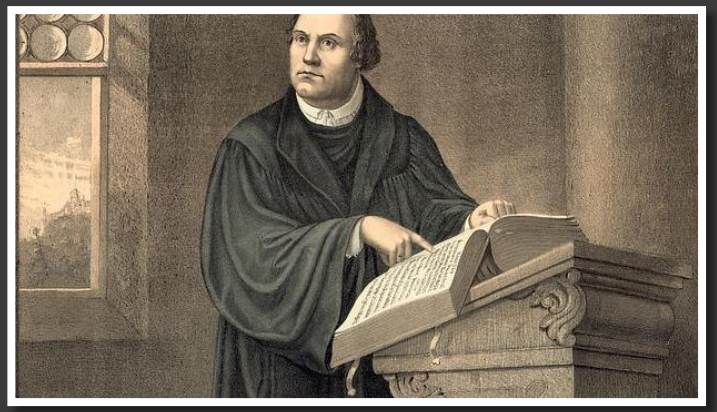
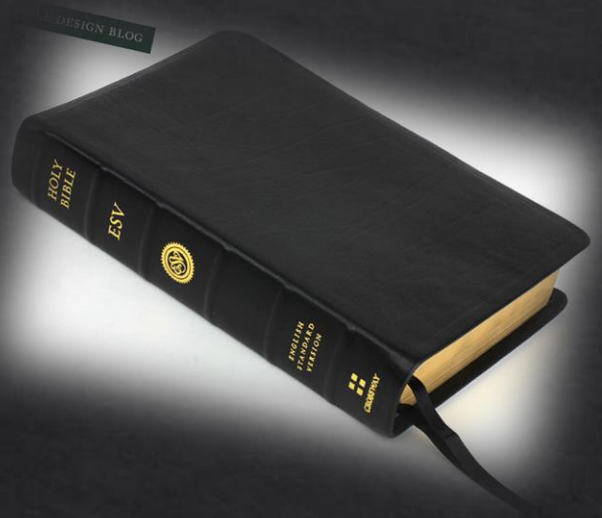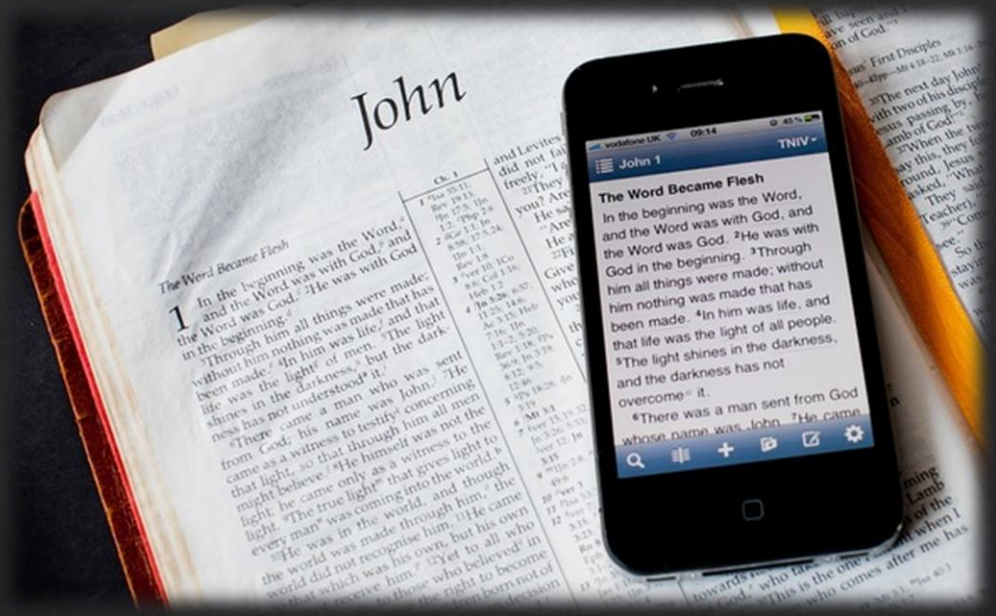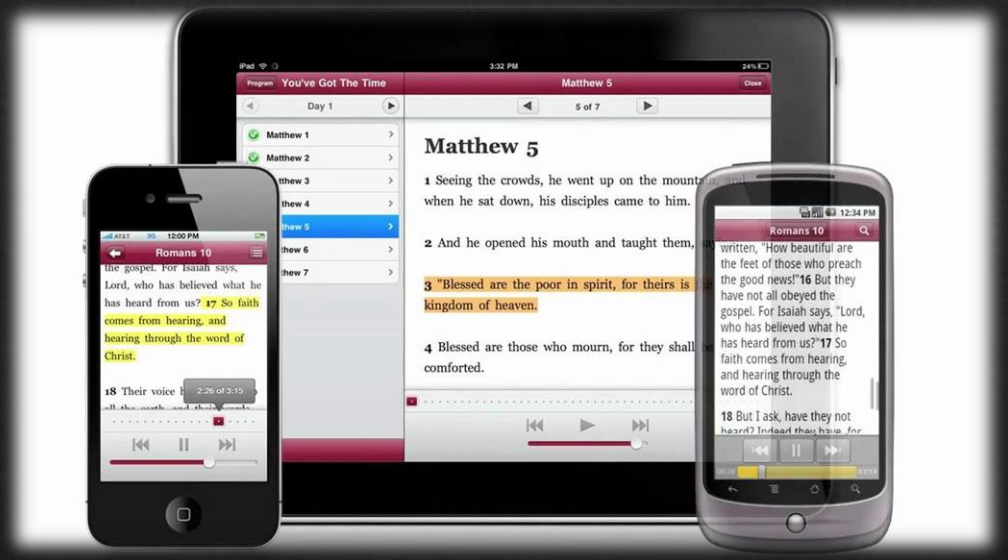
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