The Christian Scriptures

A Visual Presentation of the History of the Christian Scriptures.

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Hebrew Torah Scroll

A leather (calf or camel) panel from a Hebrew Torah Scroll.

Handwritten manuscript from a scriptorium in South Yemen.

Text is from Genesis 34 37.

Original leather panel in exhibit

לא פללרוי והנה ארתם מעם ברכיו וישתחו הצעיר ואת שמאלו עכ ראש מנשה שכל את ידיו ייינערים ויקריי בארץ נשן ויאחזו בהויפרוזירבו
מאר ויחי יעקב בארז מצרים
שבע עשרה שנה ויהיימייעקב
שני חיישבע שנים וארבעים
ומאת שנה ויקרא לבנו לייוסה
יואמר לי אם נא מצארן
וואמר לי אם נא מצארן
ובעיניך שים נא ידד תחת
ובעיניך שים נא ידד תחת
ובעיניך שים נא ידד תחת
אל נא תקברני במצרים
אל נא תקברני במצרים
שכבתי עם אבתי ונשאר עי
אמרים וקברתני בקברתם
אמרים וקברתני בקברתם
אמר אנכי אעשר
יאמר ליוושר ערון
שראל על ווישר ערון
שראל על ראש המטר

The Leningrad Codex

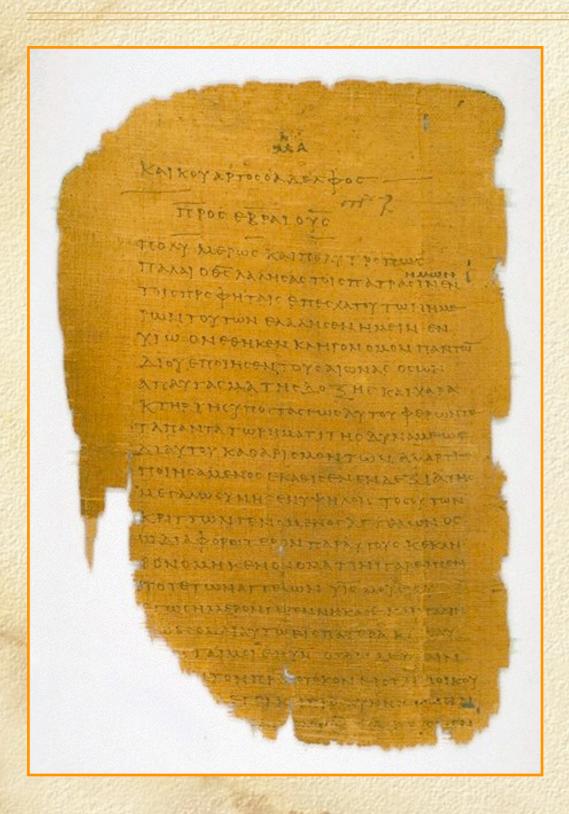
Oldest complete Hebrew manuscript of the Old Testament scriptures.



- A "codex" is a hand written manuscript in book form.
- Original manuscript likely produced in Egypt in A.D. 1009.
- Placed in Russian
 National Library in
 Leningrad in mid
 nineteenth century.

Photographic facsimile of Codex in exhibit

Early Greek Manuscripts



- Papyrus fragments of Greek manuscripts
- P46 The P. Chester Beatty II papyrii
- Pauline epistles including Hebrews
- Date: c. A.D. 150 180

Not in exhibit.

Codex Vaticanus B

- Handwritten Greek
 book manuscript in
 uncial lettering (all
 capitals & no spacing).
- Probably produced in Egypt.
- Approx. date: A.D. 325
- Original located in Vatican archives since fifteenth century.



Facsimile of Codex in exhibit.

Bible Leaves from Disbound Bibles



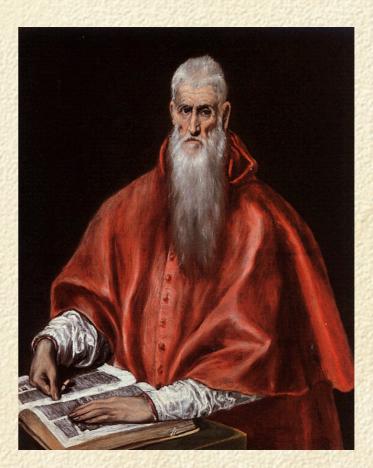
Leaves or pages from an antiquarian Bible are made available for purchase when the book has become disbound and part of the volume is missing. It is not standard practice among Bible collectors to vandalize an intact Bible.

Jerome

Eusebius Hieronymus Sophronius – 347 420

- There were numerous Latin versions prior to Jerome.
- Jerome was commissioned by Pope Damascus to make another Latin translation.
- From the ninth century onwards the Latin "Vulgate" translation of Jerome became the standard, authorized Bible in the Roman Catholic Church.



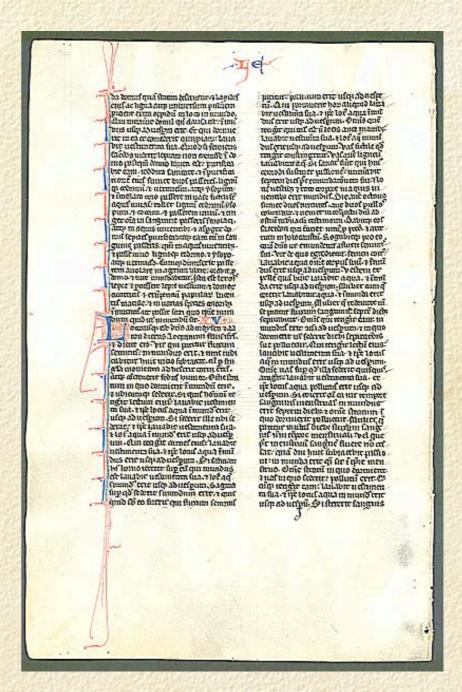


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Latin Vulgate Manuscripts

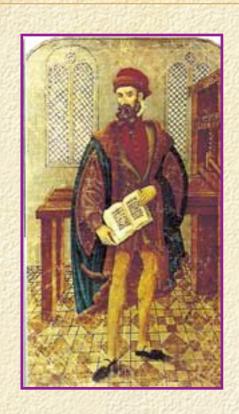
- Handwritten manuscripts of Jerome's Latin Vulgate were the "authorized" version of the Bible for the Roman Catholic Church from the 9th century to the 16th cent.
- This manuscript leaf written on animal skin (vellum or parchment) dates to A.D. 1247.

Original leaf in exhibit.

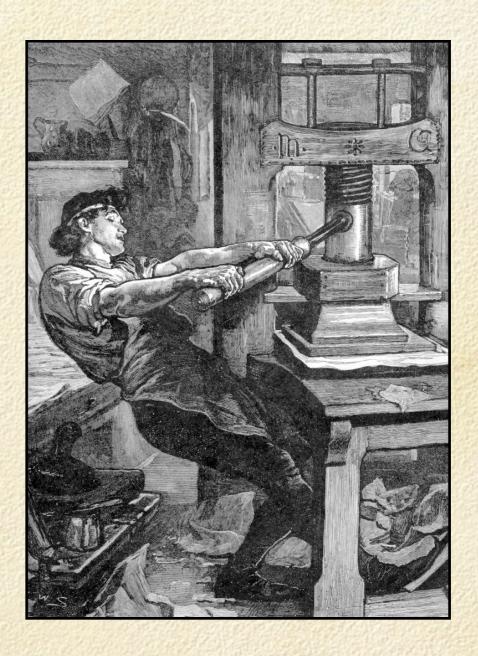


Johannes Gutenberg

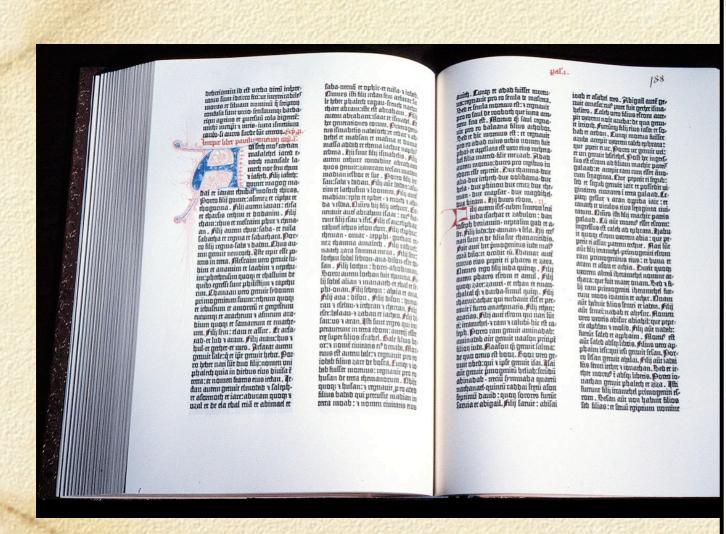
Credited with invention of printing press



• Gutenberg developed the process of movable metal type and an oil based ink. His creditor, Johann Fust, confiscated his printing equipment, and hired Peter Schoeffer to print the first Bible (Latin Vulgate) in Mainz, Germany in 1455.



Gutenberg Bible First Book ever Printed – 1455



Three volume facsimile of Gutenberg Bible in exhibit. Also facsimile page of illuminated Gutenberg.



1479 Bible Leaf Latin Vulgate



Original leaf in exhibit.

Not an original Gutenberg leaf, but just 24 years after the first printed Gutenberg Bible (and 13 years before Columbus discovered America), this leaf of a Latin Vulgate Bible was printed in Nuremberg, Germany using similar press and paper.

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1514 1517 Complutensian Polyglot Bible

Cardinal Francisco Jimenez, Archbishop of Toledo, Spain, was an advocate of classical learning. He sponsored the printing of a parallel polyglot Bible with Greek, Latin, and Hebrew. It was printed in 6 volumes between 1514 and 1517 in Acala, Spain. Hearing of this endeavor, Erasmus rushed his error filled Greek New Testament into print in 1516.

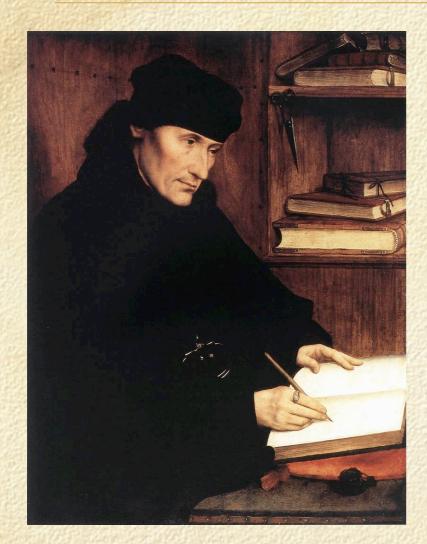




Original leaf in exhibit.

Desiderius Erasmus

First printed Greek New Testament - 1516



Erasmus ignited an intellectual revolution that sought to find and study original language manuscripts of the scriptures.

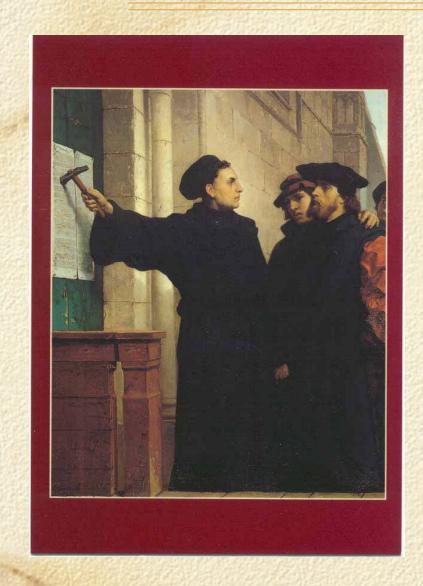
Original language texts were difficult to find. Textus Receptus texts of sixteenth century are translated from Greek manuscripts that are from twelfth century or later.



Several leaves in exhibit have parallel columns of Latin, German, French and English alongside of Hebrew and Greek text.

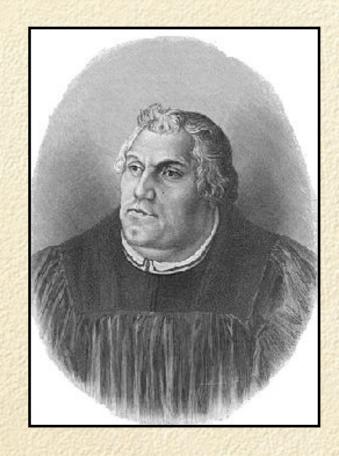
Martin Luther

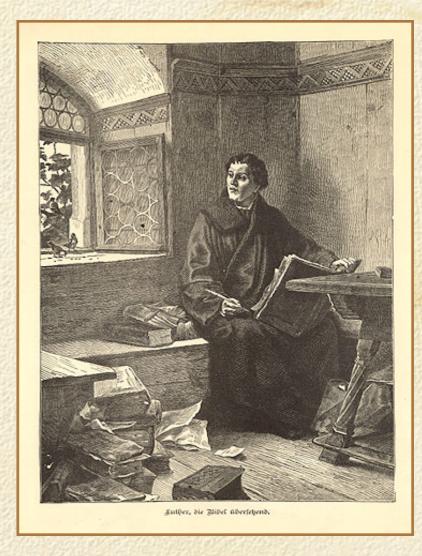
1483 - 1546



Luther attached 95 Theses to church door at Wittenberg on Halloween of 1517.

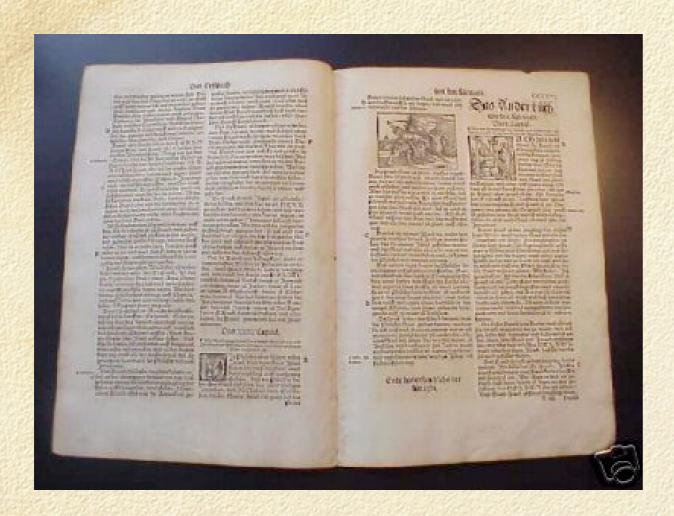
Luther translated the New Testament into German in 1522, and his entire German Bible was printed in 1534.





Luther was declared an outlaw, and went into exile at the Wartburg Castle.

Bible in German Language

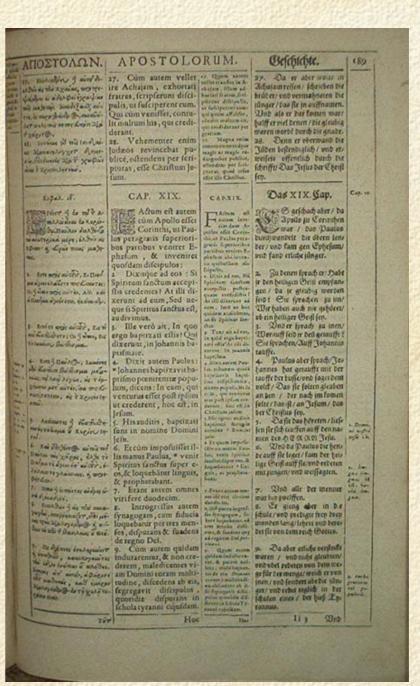


Two volume facsimile of 1534 Luther Bible in exhibit.

1523 Luther Pentateuch leaf in exhibit.

1534 non Luther German leaf in exhibit.

1596 Greek/Latin/German leaf in exhibit.



John Wycliffe 1324 1384

Wycliffe was the first to translate the Bible into English in handwritten manuscripts translated from the Latin Vulgate.

He trained lay preachers who were known as Lollards.



Facsimile volume of Wycliffe New Testament in exhibit.

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Wycliffe's Manuscript Bibles

First Bibles in English Language

Tyefirfte to tymothe

Ve firste to tymothe

23 A

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ch you half gete but eldielse that ben in wich 18 but you unconenable fablis t elle livinenis fablis: hante den oftones: lerne fdje fint yn fall to price for vodili err y to goine her hous a quite to citacon: 18 utitable to littlyig. fador + moder, for yas yang 18 but putte is profitable to al le ymgis: yat hay abiliceft of Inf vet is noil + vet is to comed a trelbe those Thosy

al acepton 1 mysymalle travele. a ben mirho: for the Hopen in lynynge god vatas fanipour of alle men mooft of fenful men comande vouvis ynig a tede no man dillpife vi zongve: but be you enfair ple of fentul men in 18020 m lyung in charite in fem m chattettly come take tent to redung to exoztacion and techyng mil you littl dar ge ve gie ishidis in vee: pat 18 Joini to yee bi profesie 1610 mitting on of velicondisof peffod venke you pele vigis: in vefe be your p'y profiting be thefold to alle men, take tent to y filf and to dodryn: be bifin hem for you down ge vele vrugis: Chalt make boye y falf faaf- and hem. vat heren vee blame you the as a fadur zongt men: 88 wiven elde wimen: as mo Dus Zouge bomen: As fills

arrepted bifor god i the pat he attitelbe vereli i refolat: hope mgod: the bil minle . तिरंपात्राध र प्रव्यंदार मार्द्र रहेना

for febr pat 18 lynge m tehns: 18 deed and romanide you yis unig: vat vei be law bute re met for it only man hay not me of his oldine: t moot of Ins houtholde ment he hay de mied ve fery-and is worfe van an unterplul ma a lui telbe be chofu not lefte yan fut zeer pat was light of oon holebonde + hay isituel fong in good Berkis of faje murldince dulbie if Cape rel fevuele pore men to herbore. if tage hay ibaitagii ve feet of hooh men if the mynyfter to men vat fuffrite tribula noil if the felothide al good Berk but eldielbe vou zonge Bitelbis for ishaue vei hau do lettherre: per ibole be ibed did in art hauvinge danip manon: for yer han worded ve furte fery allo ver idel lerie to go aboute houlis-not one h idil but ful of Ibozdis ini rionie: fpekinge vingis vat & bihousey not you y isole pat I after and also good deedis le 30nge widthis be weddid 4 tringe fory children and ten an ove man mon not be hid holelbynes, to 3me noon or a mhou to ye adulanc: bi mu fe of antid ynig for nois fir me ben turned a bak aft ca thanas If one fereful man hay widelbis: minighte he to hem yat ve thurche le not grened: pat it fuffice to he

pat ben di widibis, pe illis pat ben ibel goimoin Bue had 1802yi to torible honour mo oft yet par trauelen m 1502d. A techen, for ye Carpture feny i you thait not widil ye mony of ye ore prefdinge: a werk man is 160ch his hue not pu reffeque amilyng asens a p eft: but undur tibenne az pre usituellis, but repue you me pat finne bifore alle men: pat allo ove haue diete v me ve bifor god tihil artt this doca augels: yat you kepe yele yungus ibiy oute bridace. and do no ying in bolbyinge in to ope fide put you hond 18 to no man-ner anoon to mone you they ope menys fynnes kepe prait dialfini le pouget demke ibatu:but ofe alital Brin for yo ftomac. and for ym ofte fallinge m fumytees Simienys lynes ben apin bifore goinge to to om: but of fu men percouse opin: and yo yat han hem undur 30kt deme per

UI

for the v 18

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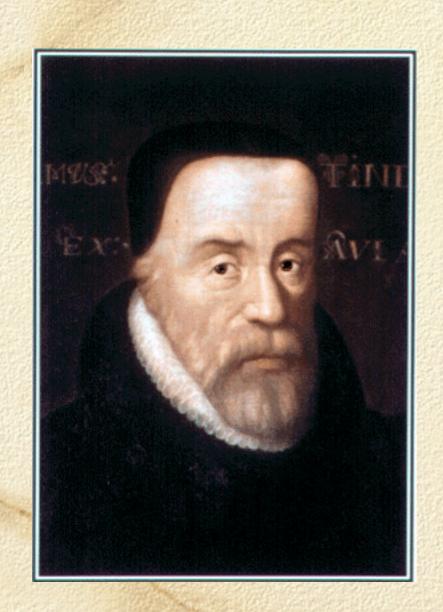
rperpat han ferpful lordist

dispile hem not for yer ben

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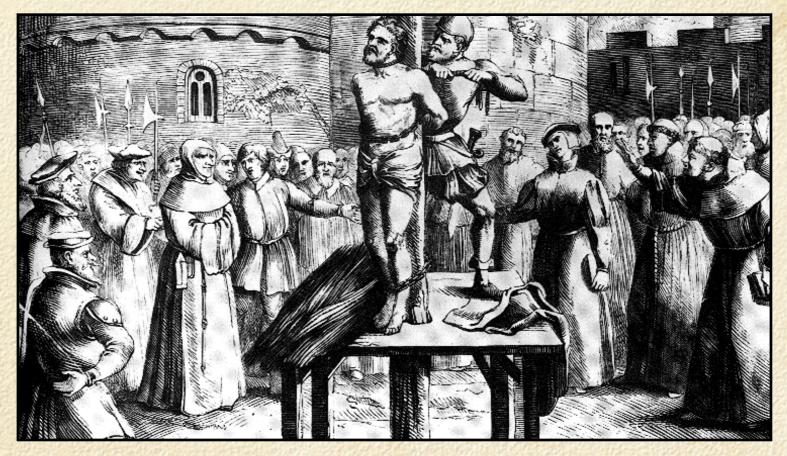
William Tyndale

1494 - 1536



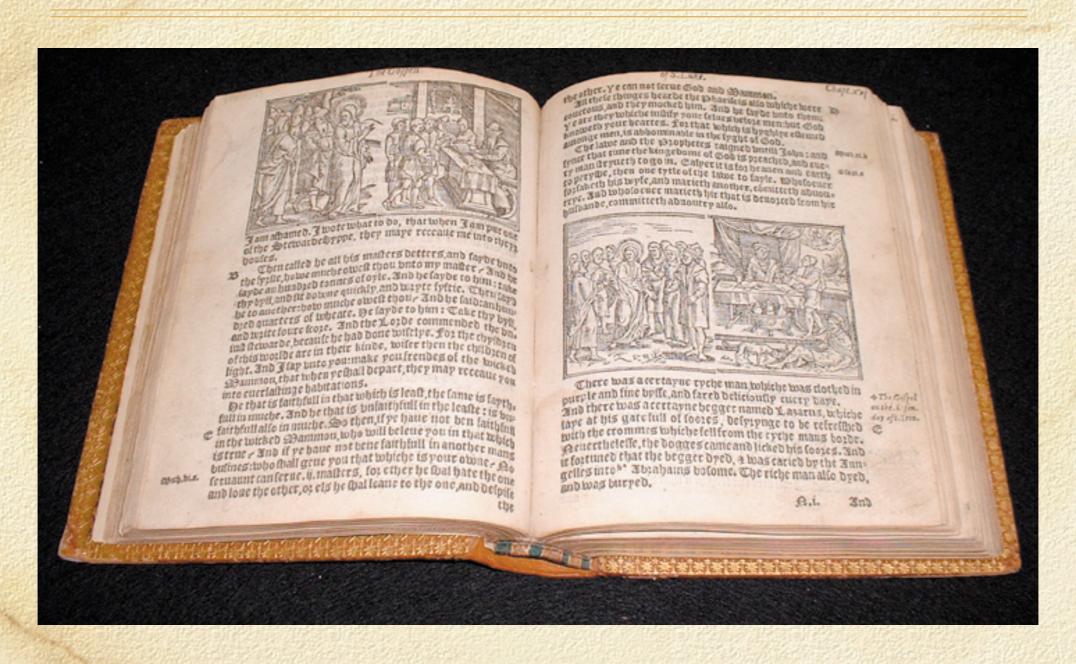
©2004 by James A. Fowler

Tyndale visited Martin Luther and used Erasmus'
Greek text to translate the New Testament into
English. First printed in 1525 in Germany.
Martyred by strangulation and burning at the stake at
Vilvoorden, Holland in 1536, at the instigation of
King Henry VIII and Roman Church authorities.



Tyndale New Testaments

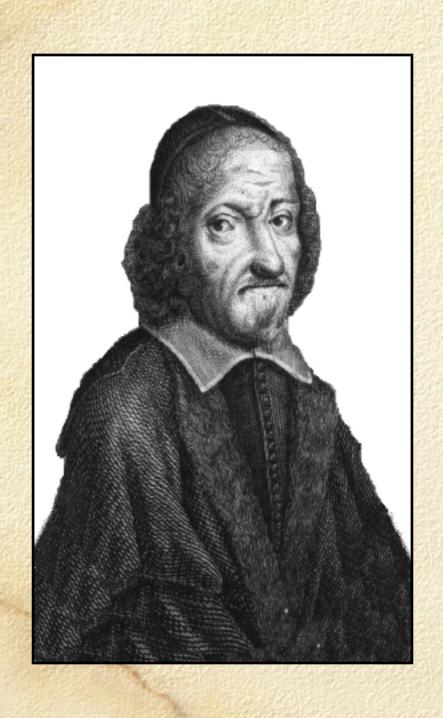
The first printed scriptures in the English language - 1525



Facsimile volume of Tyndale New Testament in exhibit. 1536 original Tyndale leaf in exhibit. 1552 original Tyndale New Testament leaf in exhibit.

Myles Coverdale

1488 – 1568



Friend and colleague of William Tyndale.

First to print entire Bible in English language in 1535.

Cranmer commissioned him to oversee the production of the "Great Bible" (1539).

Later participated in the translation of the Geneva Bible (1560).

Coverdale Bible

First Complete Bible printed in English

The iii. boke of the kunges.

Elias the Thefbite, and fayde: Get the vp, and go downe to mere Achabthe tynge of Ifrael, which is at Samaria: beholde, he is in Claboths vynyarde, into the which he is gone bowneto tate poff ffion of it, and talte thou with him, and speate: Thus sayeth the LORDE: Thou haft flagne, and taten in peffeffion. And thou fhalt talte mozoner on to him, and faye: Thus fayeth the LORDE: e.Re. 22. I * Euen in the place where the bogges lic-ted up Maboths blonde, shall the bogges lickethy blouve also. And Adab sayde unto Elias : Baft thou euer founde me thine enemyer Befaide: Ree, I have founde the, becau fethou art euen folde to do euell in the figh-4.Re-9.b te of the LORDE. Beholde, "I wyll brynge mylfortune vpon the, and take awayethy pofferite, and wil rote out from Achab,enen him that mateth water agaynst the wall, and him that is shut up and lefte behynde in Ifrael: and thy boufe wyll I mate as the bouse of Jeroboam & sonne of Mebat, and as the house of Baela the sonne of Thia, because of & pronocacion wherwhith thou haft pronoted me vnto wrath, and made If

2Ind ouer Jefabel fpate the LOR DE alfo 4.Re. 9.b and fayor: * The dogges shal demonre Jesa ... Re. 14.b bel in y felde of Jestael. * Who so of Achab 615.6.16.2 dyethin y cire, him shal the dogges eate up: and who lo dyeth in the felde, the foules onber the beauen fall eate him vp. So cleane 1.Mac.1.b * folde to bomy chefe in & fighte of the LOR DE hath no man bene, as 2 chab: for his Jefabel bath fo difceaued him, and he mateth him felfe a greate abhominacion, that he goeth after Jools, acordige unto all as dyd the Amorites, whom the LORD E expelled before the children of Israel. But whan Achab herde these wordes, he

rete his clothes, z put a fact cloth on his boby, 7 fafted, and flepte in fact clorb, and wen te aboute hanginge downe his heade. And the worde of the LORDE cameto Elias the Thefibite, z faybe : Saft thou not fene how Achab humbleth him felfe before me: for fo moch now as be bubleth bim felfein my figh te, I wil not brynge that plage whyle hely-uethebut by his somes life wil I brynge mys fortune opon his house.
The XXII. Chapter.

St to there paffed ouer thre yeares, that there was no warre betwene the Sirians 7 Ifrael. * But in the thirde yea remente Josaphat the tynge of Juda dow ne to the tynge of Israel. And the tynge of Israel sayde unto his semannes: Knowe ye

The rrij. Chap. Fo. lrv.

not y Ramothin Gilead is oures ? and we fyt ftyll, and take it not out of the bande of the tynge of Syria. 2Ind be fayde vnto Jofa phat: Wilt thou go with me to the battaill unto Ramoth in Gilead ? Josaphac sayde unto the tynge of Ifrael: I wyll be as thou my people as thy people, and my horses as thy horses. And Josaphat sayde vinco y tyn ge of Israel: Are this daye at the worde of s.Re. 18. 18 the LORDE. Then the tynge of Jirael gathe and 1. a red the prophetes aboute a foure hundreth *1. Re. 18.4 men, and layde unto them: Shal I go vito Ramoth in Gilead to fighte, or shal Jlet it alone: They sayde: Go vp, y LORDE shal be syner it in to y tinges hande, But Josaphat fayde: Je there not one prophet here more of \$LORDE, that we maye are at him?

The tinge of Ifrael faibe vinto Josaphat 3 Bere is yet a man, one Micheas the fonne of Jemla, at whom we maye are of the LOR DE:but Thate him, for he prophecieth me no good, but evell. Josaphat sayoe: Let not the tynge saye so. Then called the tynge of Ji rael a chamberlayne, and fayde : Biynge bither some Micheas the sonne of Jemla As forthe tynge of Brael and Josaphat & tin geof Juda, they fat ether of them voon bis feate, arayed in their garmentes in the place at & bore of the porte of Samaria, and all y prophetes prophecied beforethe. Ind Se bechias the jonne of Cnaena had made him bornes of yeon, and fayoe: Thus fayeth the LORDE: With thefe fhalt thou pufifhe at \$ Syrians, tyll thou brynge them to naughte 21nd all the prophetes prophecied literryle, and fayde: Go up unto Ramoth in Gilead, thou shalt prospere right well, z the LORDE That delyner it in to the tynges bande. And the messaunger that wente to call Micheas sayde unto him: Beholde, The wordes of \$ cophetes are with one acorde good before the tynge, let thy worde therfore be as their worde, and fpeate thou good alfo.

Micheas fayde: 21s truly as the LORDE It neth, lote what the LORDE fayeth vntome, & p wyl I speate. And whan he came to the tynge, the tynge fayde vnto him: Micheas, fhal we go vinto Ramoth in Gilead to fight or Shall we let it alone ? Be fayde onto bim: nee, go up, thou fhalt profpererighte well, the LORDE fhall geue it in to the tynges hande. But the tynge fayde vnto bim agay ne: I charge y that thou sayen o cher him agay ne: I charge y that thou sayen o cher thin ge with me but the truth, in the name of 3 LORDE. Besayde: I sawe all I state scarce abrode upon the mountaines, as the shepethat have no shepherde. Ind the LORDE

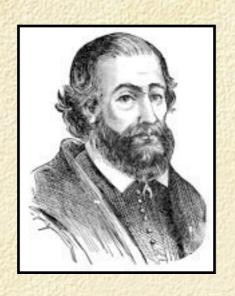
Tuf erant, & mihi eos dedifti, & were thous, and thou gaueft them fermonem tun fernauerunt. Nune bnto me, they haue hept mp moto. cognouerunt quia omnia que de Downhouse they that all that thou 35 dutt milit abs te funtiquia merba baft genen me ,are of the: + fo; the 3opi . + . e que dedifti milis, dedi eis, & ipfi acceperunt, & cognouerunt ue and knowen for a truth, that I am re, quia a te exiui, & crediderunt come forth from the, and haue beleania tu me mififti. Ego pro eis to ued that thoubaft fente mei 3 prape go. Non pro mundo rogo, fed for the 3 prape not for the morlae, 1.308-16 pro his quos dedifti mihi, quia but for them whom thou gaueft me, eui fant. Et mea omnia tua funt, thome, and thom are mome, and 3 am & ma, mea funt, & clarificatus glozifped inthem. And nowe am 3 fum in eis. Et iam non fam in mi not in the toorlor, and they are in p do , &thi in mundo fant , & ego tooslot, and I come buto the . Golp ad te uenio . Pater fancte , fenun father , faue them in the name mbo eos in nomine tuo, quos deditis thou e gaueft me, that they maye be care 1. b milii, ut fint unum ficut & nos. one as we. Moha I was with them. Cum effem cum eis, ego ferua. Thepte them in the name. Those bam eos in nomine tuo. Quos whom thou gauest me, haue Thept, Johan dedisti milni, ego custodini, & ne and none of them prepieto, fane p mo ex eis periit, nili filius perdi- fonne of perdició, that the *feripture 1041. + . b tionis , ut leriptura impleatur. mpghte be fulfplleb . Witt noine and and a Nunc autem ad te uenio , & hee 3 come unto the, and thes 3 fpeake loquor in mundo, ut habeant to the worlde, that they maye have gaudium meum impletum in fer mp tope fully lied in them. I have meripfis. Ego dedi eis fermor gener them thy worde, and y world nem tuum, & mundus cos odio habuit, quia non funt de mundo, of the worlde, as I afo am not of the Johns. ficut & ego non fam de mundo. moribe. I prape not that thou take
Non rogo ut rollas eos de mune
them out of the moribe, shut p thou
to, fed ut ferues eos a malo. De
trepe them from euell. They are not mundo non fune, ficut & ego no of the world, as 3 alfa am not of the fum de mundo. Sanchifica eos in mostbe. Dalotte them in the truth. ueritate. Sermo mus meritas eft. The moste is the truth. As & ball gop tat Sicuttume milits in mandum, fent me in the worlde, fo haue 3 alfo ita & ego mili cos in mundum; fente them in the worlde: a for thepe et pro eis ego fanchifico meip- fakes no 3 factify my felfe, that they fum , ut fine de ipli fandtificati in mape atfo be fanctifped in the truth. meritate. Non pro eis ante rogo Brurstheleffe, 3 piape not only fue

Polites.

1535 Coverdale leaf in exhibit. 1538 Coverdale Diglot leaf in exhibit.

CAPVT. XVII.

John Rogers a.k.a. Thomas Matthew



Friend and colleague of William Tyndale, John Rogers used the pseudonym of "Thomas Matthew" to avoid persecution for making the Bible available in English.

John Rogers was the first person to be martyred under the murderous reign of Queen Mary I, aka "Bloody Mary."



Thomas Matthew Bible

Second English Bible printed in 1537

The goipel. of S. Marke.

Asit is in Ezechpel.i.a.

peares fence.

The.ii. Chapter.

* Be bealeth the man of the palloc, calleth Lenpe the cullomer, eareth worth open conners, and excuteth hys bifriples.

Mat.ir.a Cuke.b,d

was no rome to recepue them: no, not fo much as about the doze. And he preached the worke unto them. And there came unto hym that brought one licke of the pallic, boxne of fource une. And because they provide not come in the safety was a state of the pallic, boxne of fource unit that the provide the provide not come in the safety was, began to they plucke the case of some all the control of the purchase the provide the case of some all the control of the purchase the provide the case of some all the control of the purchase the provide the case of some all the case of some hpm for preace, thep uncouered the rofe of the house, where he was. and when thep had beo hen it open, thep let donne the bed where in \$ fiche of the palipe lape. Whe Jefus faw their fapth, he saped to the siche of the pallie, sonne

18 tpngethere and reasonpage in thepz hertes: man for the Sabboth dape. Mohertone the ficke of the daman is Lorde even of the Sabboth dape. MO hether is it easper to sape to the fiche of the pattie, the fonnes are forgenen theror to fape: The bpipble arple, take bp thp bed, and wathe. That pe mape knowe that the forme of ma hath power figne of the in earth toxforgeue fpnues, he fpake onto the fiche of the palipe; I fape buto the, arple and take bp the bedde, and getthe hece into thone owne honfe. And by and by he arole, toke by the bebbe a wente forthe before them allin fo muche that thep were all amafed, and gloufp ed Bod fapinge: we never faw it on thes faf-

I Dand he wente agapne buto the fea, and all the people reforted buto hom, and he taughte jem. And as Jefus paffed bp, he fame Leupe the forme of Alphep fpt at the recepte of culto me, and lapde but hymislowe me. And he arose, and folowed hym. And it came to passe that they might active had the as Jesus late at meate in his house, many pub widered and folowed hymislate at meat also with Jesus hande; arpse and land in y myddes. Widdered it sand hym hus discounting the same many hus his history hande; and hande lapde to them; whether is it lawful to hande. and pharples lawe hom eate worth Poublicas and homers, they laybe but hos discoples: howe is it that he eateth and danketh with

The.tif.Chapter.

he had manifelte knowledge of the Godhead of Chilles, and was fully exertified, that it was even he that was fully exertified, that it was even he that was fear of God to be the Baupoure of all that thoulde belene in hym.

In it is in Freshool to

Neive doctriof what spirite they be that be so sore offended
with the Wospell, callynge it newe doctrone.
Indicate they were that foliage and that name. How have here of movements from the first trees that name. How here of here bapes wil come when the bridegrome Chalbe taken from the, then that thep falt in thole

Allo no man soweth a pere of newectothe Mew and but on the name of the name agree not the new pere fro the olde, and so is the rente was nopled to be maning house. Allo no man loweth a pece of newe clothe Rew and of was nopled y he was ina house worlfe. In iphe wple no man poureth newe And anone manygathered toge ther, in so much ethat nowthere wome into othe bessels, so pt he bo, the newe wome breaketh the bessels, and the wome relitopne into olde beffels, foz pf he bo, the newe neth oute, & the beffels are marred. But newe

pluche the eares of come. And the Pharples theeares fapde buto hpm: beholde, who do thep on the on & Saboth Saboth dapes that which is not lawful! And dape. be lapbe to them: have pe nener rebe what Da uid bpd, whe he had nede, a was an hungred fapth, he laped to the licke of the pallie, some the sum of the su

a. 21s who thoulde fape, man is not so bound to the outwarde observacion of the Saboth, that he mape in no case breake it, but that but neceffarpe confideracions, he map do thonges fozbode to be bone asthen.

The, in Lhapter.

The helpeth the man with the diped hande, chofeel hips apolites, scaffeth out the birleam chieft which the Ohntiles after the other Deupli. The bipother, first and mother of Chittle.

mer and motive of Chile.

Ad he entred agapne into the fp language, 4 there was a mathere 21 whiche had a wyddred hande.

Ind they watched hito le, wheather he woulde heale hum on the

fus and hos diceples, for there were many do a good dede on the Saboth dapes, or an that followed hom. And when the Scribes emplifto fauelyte or kell But they held thepre peace. And he loked rounde aboute on them angerly, mournpinge on the blindnes of thepe hertes, a faid to y mailtreich foith thou had.

Using the pseudonym of "Thomas Matthew," which was previously used by William Tyndale, John Rogers arranged for the printing of the second complete English Bible in 1537. The N.T. and portions of the O.T. were essentially the translation of Tyndale, so it is often called the "Matthew Tyndale Bible."

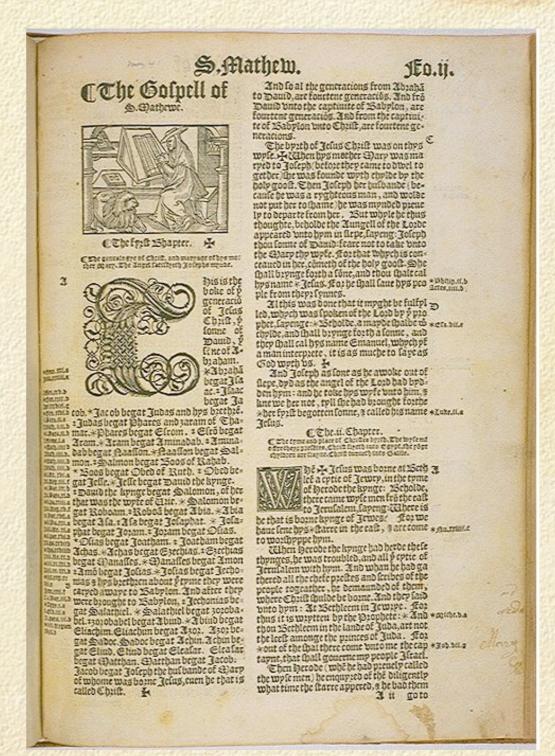
Original 1537 leaf in exhibit.

"Great Bible"

Large folio Bible first printed in 1539

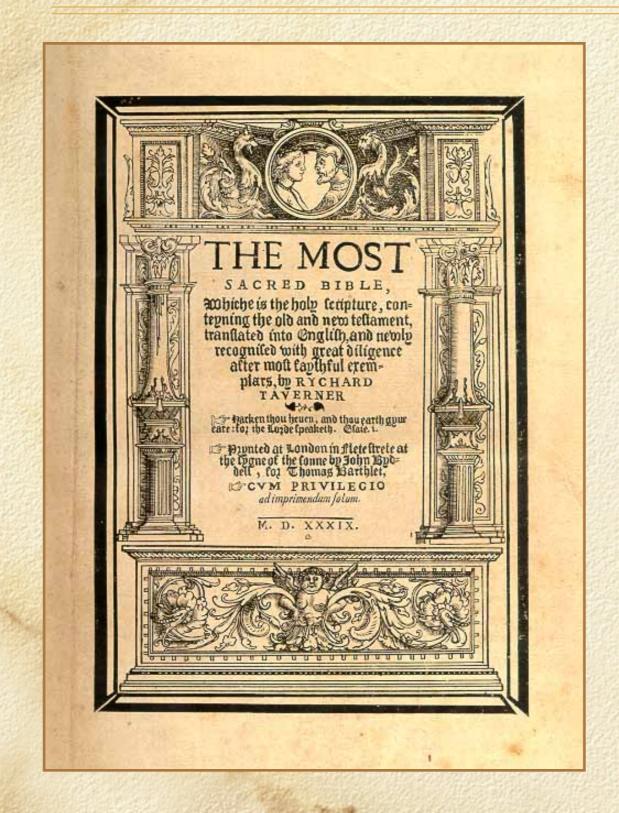
Archbishop Thomas Cranmer selected Myles Coverdale to produce the third complete English Bible. King Henry VIII authorized a copy to be placed in every church in the land. Due to its large size it was called the "Great Bible," but is also known as "Cranmer's Bible," as he wrote the prologue in the 1540 edition.

> Original 1541 leaf in exhibit Original 1566 leaf in exhibit.



Taverner's Bible

a.k.a. "The Most Sacred Bible"



In 1539 Richard Taverner published "The Most Sacred Bible." Taverner was a Greek scholar, and parts of his translation (ex. "parable") were retained in later English versions. His translation did not compete well with the "Great Bible," published the same year.

Original 1539 leaf in exhibit.

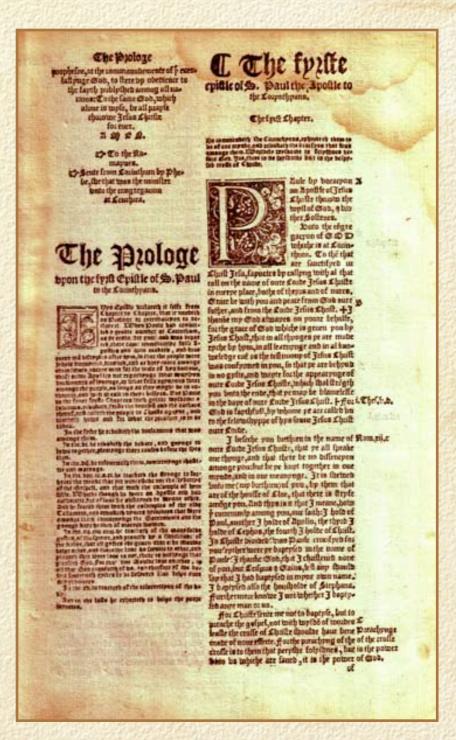
©2004 by James A. Fowler

Bishop Becke's Bibles

aka. "Wife beater Bible"

Bishop Edmund Becke reprinted Taverner's Bible of 1537 with some of his own revisions. Printed by Jhon Daye and William Seres in 1549 at London.

Also known as the "Wife beater Bible" due to Becke's comment on I Peter 3:7 – "If she be not obedient and healpful unto hym; endeavoreth to beate the feare of God into her heade, that thereby she maye be compelled to learne her dutye and do it."



John Calvin 1509 1564

Protestant Reformer, John Calvin, originally trained as a lawyer in France. Influenced by the writings of Martin Luther, he wrote The Institutes of the Christian Religion. He fled France in 1536 to avoid King Francis I. Joining William Farel in Geneva, Switzerland, he established a city government with an ecclesial model. Calvin wrote commentaries on most of the books of the Bible, and participated in the translation of the Geneva Bible.



Geneva Bible

New Testament - 1557; Complete Bible - 1560

Falle friendshippe ments against a The earnellnes of his prayer declared the recompelled to the properties of the prayer declared the recompelled to the properties of the prayer declared the recompelled to the prayer declared the recompelled to the prayer of the

nemy had fought Gob.

mine hurt, I coulde the better have an oyded him. K. Which was not once younged in the part of his Saints in Rore, much more will be remember their not once younged in the part of his Saints in Rore, much more will be remember their plood to along it: and though tyrants burne the bones, yet can but also in religion. I As Korah, Dathaf and Abiram. m. Which fignifieth a ferrient minde and fure trult to obtaine his petitio, which thing much him carneft at all times in prayer. n. Euen the Angels of God fought on my fide againft mine enemies, 2. Kinges. 6.16.

But their prosper ous cleare fill continueth.

more wicked they are, the more impudent they waxe, g. If God keepe the teares of his Saints in Rore, much more will be reares of his Saints in Rore, much more will be

The reares of the Saintes. 222

g Wee may law- 7. Fol het hath desinered mee out of all 20 Her laid his hand upon such as be at p. I did noeprofully rejoyce for trouble, and nume epe hath scene my desire peace with him, and he hade his contenant, which im, but peace with him to the mouth here soften the was at peace with him, and he hade his contenant, which is more larger was in his heart; his him, yet he made by an infine enemies.

P. S. A. L. V.

Define a series of seal, 13 And of the familiar acquamance, 17 October 18 for five for a series of foods a characteristic between the Lord to puse him.

22 After hears affection to more the Lord to puse him.

23 After hears affected delinerance, be first higher here to fall for curr.

24 After hears affected delinerance, be first higher him that would be great of solds a chough he had already obscined his requir.

4 To him that excelleth on Aeginoth.

A Palme of Danid to une instruction.

A Palme of Danid to une instruction.

A Palme of Danid to une instruction.

A pealme of Danid to une instruction.

A pealme of Danid to une instruction.

A pealme of Danid to une instruction.

The second to the form of the him, yet he made work as in his heart: his him, yet he made work as in his heart: his him, yet he made work as in his heart: his him, yet he made work as in his heart: his him, yet he made work as in his heart: his him, yet he made work as in his heart: his him, yet he made work as in his heart: his him, yet he made work as in his heart: his him, yet he made work as in his heart: his him, yet he made work as in his heart: his him, yet he made work as in his heart: his him, yet he made work as in his heart: his him, yet he made work as in his heart: his him, yet he made work as in his heart: his him, yet he made work as in his heart: his him, yet he made work as in his heart: his him, yet he made work as in his heart: his him, yet he made work as in his heart : his him, yet he made work as in his heart : his him, yet he made work as in his heart : his him, yet he made work as in his heart : his him, yet he made work as in his heart : his him, yet he made work as in his heart : his him, yet he made work as in his heart : his him, yet he made work as in his heart : his him, yet he made work as in his heart : his him, yet he made work as in his heart in his his heart in his heart in his heart in his heart in his his heart

John Calvin, John Knox, and the reformers in Geneva, Switzerland welcomed exiles from Britain who fled the heresy hunts of "Bloody Mary." William Whittingham, Calvin's brother in law, together with Myles Coverdale, John Foxe, and the Geneva reformers translated a new English Bible from the best Hebrew and Greek manuscripts available. The "Geneva Bible" was the first to employ verse numbers, and had numerous anti Catholic comments in the columns. It is often referred to as the "Breeches Bible," due to the translation of Genesis 3:7.

Bishop's Bible

First printed in 1568

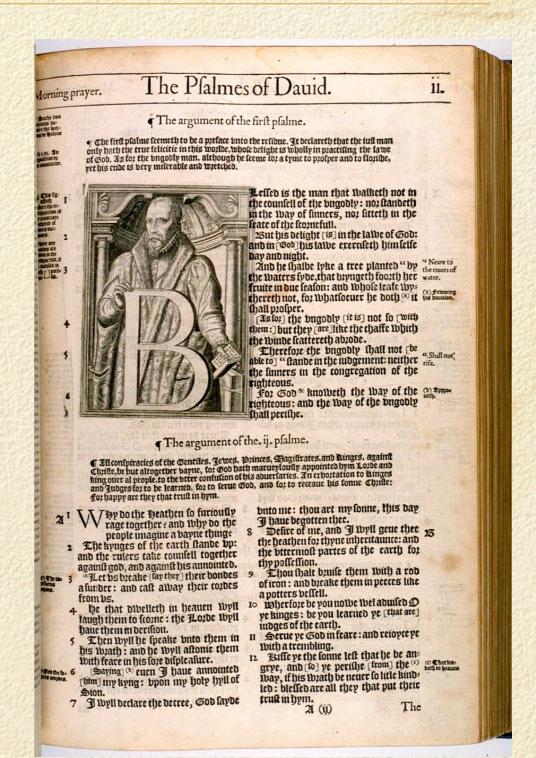
In response to the critical column notes of the Geneva Bible, Anglican bishops made another translation with notes that simply explained the text.

Matthew Parker and other bishops produced the "Bishops' Bible" in 1568. Sometimes referred to as "Matthew Parker's Bible."

Never became as popular as the "Geneva Bible."

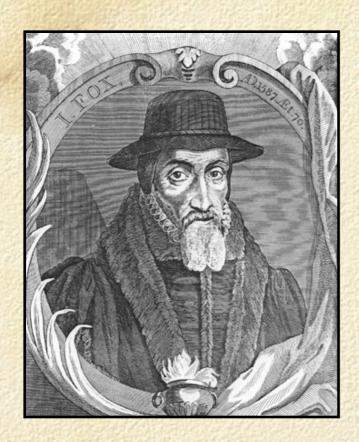
Much of its text was retained in the "King James Bible."

Original 1568 1st edition leaf in exhibit.



John Foxe

Historian of Christian Martyrdom



John Foxe first published his "Book of Martyrs" in Latin in 1559. Also participated in translation of the Geneva Bible of 1560. Graphic woodcuts of martyrs dying for their faith.



'A lamentable spectacle of three women, with a sillie infant brasting out of the mothers wombe, being first taken out of the fire, and cast in againe, and so all burned togither in the Isle of Garnsey. 1556. July 18.'

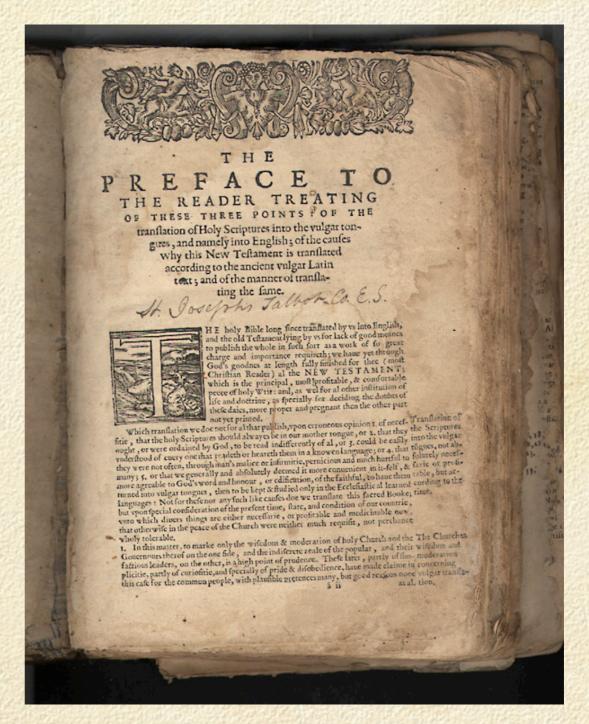
Douay Rheims Bible

First Roman Catholic English Bible

Translating primarily from the Latin Vulgate into English, the Catholic New Testament was printed in Rhemes (aka Reims, Rheims), France in 1582.

The Old Testament was printed in Douai (aka Doway, Douay), France. The first volume in 1609, and the second volume in 1610.

The Douay Rheims translation was used extensively by the King James Bible translators.



Old and New Testament Douay Rheims leaves in exhibit.

Fulkes' "Confutation" Bible

CHAP. 14.

According to S. Matthew.

45

CHAP. XIIII.

Hearing the unmorthic decollation of labu Baptifl by Herod, 13 be betaketh him to bis vfaell folioriness in the de-fert, and where feedeth sput thousand with suc bounes, 23 And then after the might sprat in the mountaine in prayer, he wastest whom the fee slightlying the wide world), 28 yea and Peter also: whereupon they adve him as the joint of God. 33 And with the very touch of bis garmous became he beasted immuneable.

lawfull oath bindeth no

A T that time*Herod the Tetrarch heard the fame of I & s v s:

3 For Herod apprehended John, and bound him, and put him into prison, because of Herodias, his "brothers wife.

4 For John faid vnto him, It is not law-

full for thee to have her. 5 And willing to put him to death, he feared the people : because they esteemed

himasa Prophee.
6 But on Herods birth-day, the daughter of Herodias daunced before them : and pleased Herod.

7 Wherupon he promifed with an oath, to give her whatfoever the would ask of him.

8 But the being instructed before of her mother, faith, Giue me here in a duh the head

9 And the king was ftroken fadeyer be1 A wicked and him at table, he commanded it to be given more wicked it to be given.
15 And he fent, and beheaded Table cause an variety of the prilon.

11 And his head was brought in a diffi: and it was given to the damfell, and thee

brought it to her mother.

12 And his disciples came and tooke the # S. Johns dif- body, & | buried it: # came & told I zsvs.

13 Which when I sys had heard, "he ciples at this
time had well
learned their

13 Which when I save had heard, "he
retyred from thence by boat, into a defert place apart, and the multitudes having heard of it, followed him on foot out of the Cities.

14 And he coming forth, faw a great multitude, & pirred them, & cured their diseased.

15 *And whe it was evening, his disciples came vnto him, saying, It is a desert place, and the houre is now past: dimisse the multitudes that going into the townes, they may buy themselves victuals.

16 But I E s v s faid to then, They have no need to goe: give ye them to eat.

17 They answered him, We have not here, but five loaves, and two fishes.

18 Who faid to them, Bring them hither

19 And when he had commanded the multitude to fit downe upon the graffe, hee tooke the fiue loaves and the two fiftes, and looking vp vnto heauen, he bleffed & brake, and gaue the loaues to his Disciples, and | the Disciples to the multitudes.

20 And they did all eat, and had their fill. And they tooke the leavings, twelve full bas-

AT that time * Herod the Tetrarch heard Mar. 6, 14,

A the fame of 1 2 5 v 5:

2 And faid to his feruants, This is Iohn
the Bapuft: hee is riten from the dead, and
therefore vertues worke in him.

3 For Herod apprehended Iohn, and

3 For Herod, when he had taken John, he Mar. 6.17:

bound him, and put him in prifin for Herodias luke 3.19. fake, his brother Philips wife.

4 For lobu faid onto him, "It is not lawfull Leuit, 18.25, for thee to have her. 5 And when hee would have put him to

death, he feared the people: *because they coun- Mar. 21,16, ted bim as a Prophet.
6 But when Herods birth-day was kept, the

daughter of Herodias danced before them, and pleased Herod.

7 Wherefore he promifeth with an eath, to give her what sever she would aske.

8 And for, being before instructed of her mother, Gid, Ginem: here Iohn Baptifts head in a platter.

in a platter.

9 And the king was fortie: nenerthelesse,
for the oaths sake, and them which sate also at
the table, he commanded it to be ginen her:
10 And sent a tormentour, and beheaded

11 And his head was brought in a platter,

and given to the damfell : and the brought it to

12 And his disciples came, and tooke up his body, and hursed it : and went and told less.

13 * When Lefus beard of it, he departed Mar. 6 ;2. thence in a ship, vinto a desert place out of the luke 9,10, may: and when the people had beard thereof, they followed him on foot out of the Crises.

14 And when lessus went forth, he saw much people, and was moved with mercy toward them,

and be healed their ficke.

15 * And when it was eneming, bis disciples Mar. 6.25. came to him, faying, This is a defert place, and luke 9.12. the houre is now past: let the people depart, that ichn 6.5. they may goe into the villages, and buy them

16 But lefte faid onto them They have no need to goe away: give ye them to eat.

17 They fay unto him, We have not here but

fine leaner, and two fiftees.

18 He faid, Bring them hither tome.

to fit downs on the graffe, and had taken the fine loanes, and the two filter, and lifted up his eyes toward heaven, he bleffed: and when he had broken them, he gane the loanes to his disciples: and his disciples to the people. 20 And they did all eat, and were sufficed:

And they tooke up of the fragments that remained) twelve backets full.

H 2

In 1617 William Fulkes arranged for the publishing of a double columned New Testament comparing the Douay Rheims text (1610) to the text of the Bishops' Bible (1568). His purpose was to refute the Catholic Bible with partisan polemics ("confutation"). Ironically, it secured greater publicity for the Douay Rheims translation.

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King James I 1566 1625



Prince James VI of Scotland was brought up as a Scottish Presbyterian. He became King James I of England and Ireland in 1603.

At the behest of John Reynolds of Oxford, King James I authorized 54 scholars to make a new English translation of the Bible.

This Bible was first published in 1611, and became known as the "Authorized Version" or the "King James Bible." It became the predominant English Bible for almost 300 years.

King James Bibles "Authorized Version"

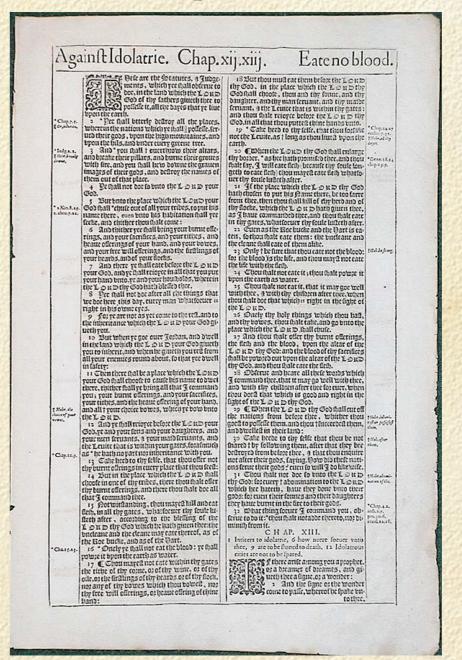
1611 First Edition

59 lines per column

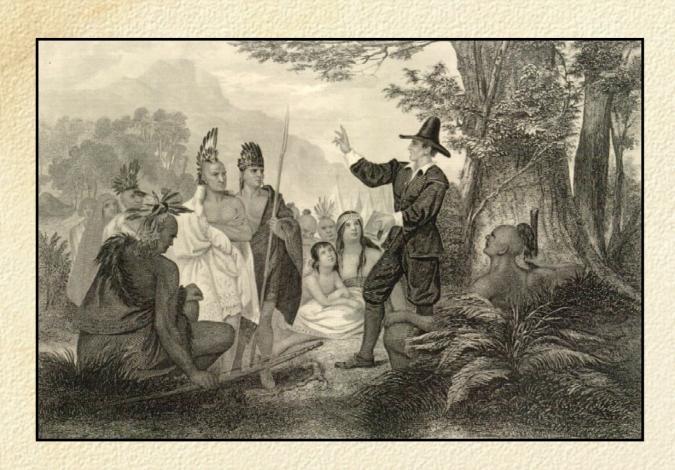
To the Galatians. Paul goeth to Hierufalern. The prayle of the Gospel. not that wee should appeare approued, butthat to should doe that which is honest, though wee be as reproduces. II finally, brethen, factwell: Bee perfect, be of continue, the finally been good country, be of one minds, thus me peace, and the Sod of lone and peace shall bee 8 For we can bo nothing against the trutth, with you. but to; the teneth. 9 for we are glad when we are weake, and yee are fixing: and this affor we will, curn your yearestrong: and this affor we wish, curn your yesfection. 10 Therefore I white their things being able to the good of the communion of the holy sent the with your all, Amen. 11 The grace of the Lotd fixing the found of the communion of the holy sent the found by the communion of the holy sent the fixing the fixin The Epiftle of Paul to the Galatians. CHAP. I. Hewonderete that they have so some left him, and the Sospele S. And access so the the treath any other Gospele the bese side. 11 He learned the Gospel, not of much have of Gode: 14 and showed what he was before his calling, 17 and what he did presently ofter it. The Convention of this South should be the present of his calling, 17 and what he did presently ofter it. The state of the South should be the same they have always the south should be so before the calling, 17 and what he did presently ofter it. The state of the South should be so before the calling, 17 and what he did presently ofter it. And an Apostle, not of men, net then by the description before the points of the description before the description and peace, from God the sather, and from our Lood gelius characters, and from our Lood gelius characters, and from our Lood gelius characters, and from our Lood gelius Chair, 4 cans gene himselfe for our climes pharter might deline be from this present unit world, according to the will before and succeeding to the will be described by the satisfaction of the description of the will be described by the satisfaction of the satisfact CHAP. II. 1 Het form the when the ment of against to Hit rufall my, and for what purpose, 3 And that Titus was not circumcifed, 11 And that he refifted beter, and told hims the reason: 14 why her and other being leaver, decolored on thrift these instiffed by finith, and not by worker, 20 and that they line not in finne, who are foingliffed. Dott followers a way on a finite of the finite of onto another Golpel: 7 Which is not another; but there become that trouble you, and would pernert the Golpel of Child. 8 But though wee, or an Angel from hea-nth, prach any other Sospel butto you, then that which we have preached butto you, fer him bee which we have preached but o you, let him box accureto. As were layd before, & lay Induagaine, If any man preach any other Solvel unit you, then that we have rection, let him be accurefo. To Foe do I now perfluade men of Child. To Foe do I now perfluade men of Child. Then that experience is the ferrance of Child. The third is triffe you, dether, that the Golf of the plants of the work of the work of the conjectual of the presence of Child. The foether was preached from the first of the conjectual of the presence of the conjectual of the presence of the conjectual of the conjectual of the presence of the conjectual of the conjectual of the presence of the conjectual of the conjectual of the perfect of the Child Teles on the conjectual of the conjectual

1613 Second Edition

72 lines per column



Algonquin Indian Bible First Bible Printed in America

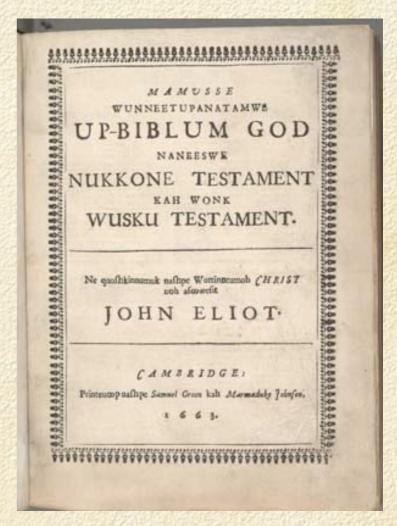


John Eliot studied at Cambridge in England, and worked with Puritan, Thomas Hooker.

Eliot came to America in 1631, and was pastor of a church in Roxbury, Mass.

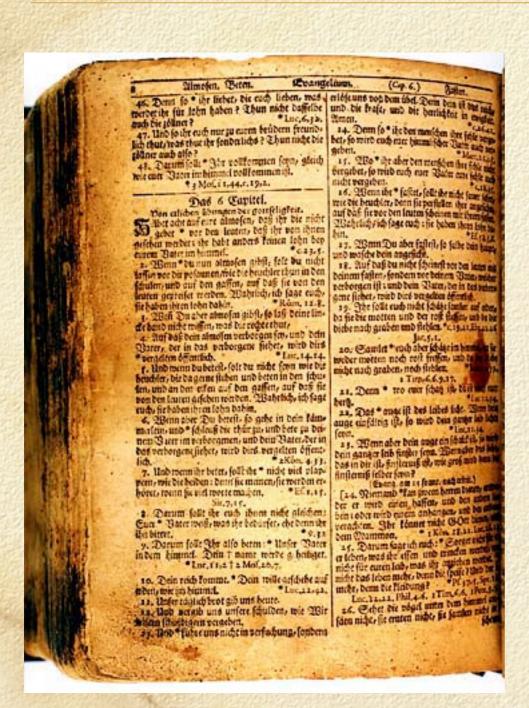
Preached to the Algonquin Indians, and translated Bible into their language. He has been called "The Apostle to the Indians."

1661 New Testament1663 Entire Bible printedin Cambridge, Mass.



Original 1663 leaf in exhibit.

1776 Saur Germantown Bible Known as "The Gun wad Bible"



Christopher Sauer had printed the pages for 3000 copies of a German Bible, when British troops broke into his shop at the beginning of the American Revolution. Very few copies were ever bound. Legend indicates that the unbound leaves were used as gun wad in the muskets of British and colonial troops.

Aitken Bible

First English Bible printed in United States 1782

Prior to the Revolutionary War the British Crown forbade the publishing of Bibles by any printers other than the Oxford and Cambridge University Presses.

Following the Revolutionary War, in 1782, the Congress of the United States authorized Robert Aitken to publish an English language Bible. The text was that of the King James Bible. It is sometimes called "The Bible of the Revolution."

> Two volume facsimile in exhibit. Original leaf from 1782 Aitken Bible in exhibit.

four anchors out of the stern, and up the mainfail to the wind, and wished for the day.

30 And as the shipmen were a- 41 And falling into a place

of the foreship, broken 31 Paul said to the centurion, waves. and to the foldiers, Except these 42 And the foldiers counsel was abide in the ship, ye cannot be to kill the prisoners, lest any of

32 Then the foldiers cut off the 43 But the centurion willing to ropes of the boat, and let her fave Paul, kept them from their

take meat, faying, This day is the and get to land: fourteenth day that ye have tar- 44 And the rest, some on ried, and continued fasting, hav-boards, and some on broken pieces

34 Wherefore I pray you to that they escaped all safe to land. take some meat; for this is for your health: for there shall not an hair fall from the head of any of you.

And where some to pass that they escaped all safe to land.

CHAP. XXVIII.

ND when they were escaped, then they knew that the island was called Melita.

35 And when he had thus fpo- 2 And the barbarous people he began to eat.

36 Then were they all of good 3 And when Paul had gathered cheer, and they also took fome a bundle of sticks, and laid them

37 And we were in all in the of the heat, and fastened on his thip, two hundred threescore and hand.

knew not the land: but they dif- to live. covered a certain creek with a 5 And he shook off the beast shore, into the which they were into the fire, and felt no harm. minded, if it were possible, to 6 Howbeit they looked when he thrust in the ship.

made toward shore.

bout to flee out of the ship, when where two seas met, they ran the they had let down the boat into ship aground; and the fore part the fea, under colour as though fluck fast, and remained unmovethey would have east anchors out able, but the hinder part was broken with the violence of the

them should swim out, and escape.

fall off.

33 And while the day was comthey which could fwim, shoulding on, Paul befought them all to cast themselves first into the sea,

of the fhip: and fo it came to pass

ken, he took bread, and gave shewed us no little kindness: for thanks to God in presence of them they kindled a fire, and received all, and when he had broken it, us every one, because of the prefent rain, and because of the cold.

on the fire, there came a viper out

fixteen fouls.

38 And when they had eaten the venemous beast hang on his enough, they lightened the ship, hand, they said among themselves, and cast out the wheat into the No doubt this man is a murderer, whom though he hath escaped the 39 And when it was day, they fea, yet vengeance suffereth not

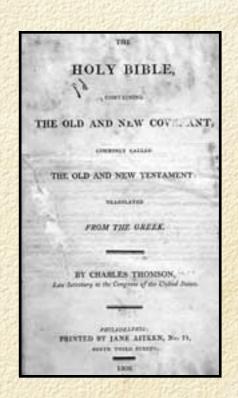
should have swollen, or fallen 40 And when they had taken down dead fuddenly: but after up the anchors, they committed they had looked a great while, themselves unto the sea, and loof- and saw no harm come to him, ed the rudder-bands, and hoisted they changed their minds, and faid that he was a god.

Charles Thomson Bible

First English Bible Translation in America



Charles Thomson (1729 1824) was the first secretary of the U.S. Congress. He signed the declaration that authorized the Aitken Bible in 1782. In 1808 his own original English translation was printed by Aitken's daughter, Jane.



New Testament Facsimile in exhibit.

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Cherokee Indian New Testament 1860

Dævar III.

1 Ogy togal de www.by hu scar dygrage :ybyo.a ha kr actoor oastgvaget—

2 TGZ FG TGTSO-A AY O'A-WO-A EGSAD O'UV GAA FR DB IYAAT OF AYAORUAAS LA BOT TCEOTAAS;

3 Oay eher agaa dybaaoaay oser ert, sow taay toaca ea ecewaa,

4 Owy Tharsiot LKravWh

Original leaf from 1st edition 1860 New Testament in exhibit.

The Cherokee nation once stretched from North Carolina to Georgia. After 1827, they were forced to move to "Indian Territory" in what is now Oklahoma.

The Cherokee language was developed by a Tennessee Cherokee named Sequoya, after whom the species of redwood trees is named. He devised 86 symbols for sounds in the Cherokee language. The entire New Testament was first printed in 1860.

A Few of the Modern English Translations

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1885 English Revised Version (RV)
1901 American Standard Version (ASV)
1952 Revised Standard Version (RSV)
1966 Jerusalem Bible (JB)
1970 New American Bible (NAB)
1970 New American Standard (NASB)
1970 New English Bible (NEB)
1973 New International Version (NIV)
1982 New King James Version (NKJV)
1985 New Jerusalem Bible (NJB)
1989 Revised English Bible (REB)
1989 New Revised Standard Version (NRSV)
1995 Updated New American Standard Bible (UNASB)
2002 English Standard Version (ESV)
2004 Holman Christian Standard Bible (HCSB)
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