

# The History of the Bible

*The Journey of our Christian Heritage*



ὁ λόγος τῆς ἀληθείας  
*The Word of Truth*

*Zack Rosiere*

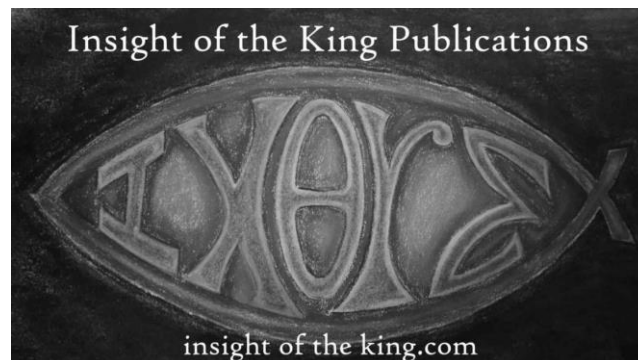


# The History of the Bible

## *The Journey of our Christian Heritage*

The history of our Christian heritage is explained and recorded through the examination of the Word of God. It is through this Word, Jesus, Who became flesh, the Lamb of God, sent to take away the sins of the world, and His Divine record, namely the Holy Scriptures, in which, and through Whom, we can trace the heritage of the True Church of Christ.

The Journey of the Holy Scriptures, beginning with the tablets of stone written by the finger of God, to the original handwritten manuscripts inspired by the Holy Spirit, asserted finally to the printed Bible, authorized by King James, is a journey of passion and blood, preserved by the hand of God to bring the Light of Truth to the world, reconciling mankind with the Father, forever to live in eternal happiness and everlasting joy and peace as a family, unified together as one with Him.



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# Introduction



In the beginning was the Word, ὁ λόγος. The Word was with God, and the Word was, and is continuing to be God. The Word is Jesus, and He was sent by the Father, in love, to redeem man of sin and regain his beloved family.

The oracles of God declared Jesus into this world. At the climax of all the ages, at the appointed time in heaven and earth, the Word was made flesh and dwelt among us so that we might see and understand the glory and love of the Father, full of Grace and Truth. In Him was life, full of everlasting pleasures and eternal happiness, and the life was the Light of men. The Father gave us His Son, His Word, the Lamb of God, to take away the sin that does so easily beset us, that we might have this life and gain the Light of Jesus through His Word. Therefore, those who find Jesus in the Scriptures will find His life and enjoy His Light.

Forever to be with Him for all eternity.





## Prologue by Philip Melanchthon

Philipp Melanchthon, to the pious reader.

**T**he creation of heaven and all its host, of living beings and men, as I will say, is a great and wonderful work of God; but it is far more wonderful that God has revealed himself in these created things to the human race by definite and clear testimonies, as if he were one who appears from his secret chamber and reveals himself, by the same definite doctrine which has been handed down and commended. And not only has he spoken once to men, but he has often put forth many clear testimonies with his word - such as the salvation of Noah during the flood, the miraculous exodus of his people from Egypt, and many more after that: he commanded the sun to stand still, he ordered the sun to return to its place, and he raised the dead.

But even if a great part of the human race does not attend to, or even despises these great deeds, yet God has gathered his Church to himself even from its beginning, and has saved it in miraculous ways, and will always bring it to salvation: because he wants her to be a witness of these deeds and of his doctrine. He has commanded that she write the history of these revelations, and that she preserve them through definite and lasting records the doctrine which has been handed down. Further, he has always stationed the Church in a distinguished position, and wants her to be seen, so that the rest of the nations might hear that there is a particular gathering of people, discussing the doctrine handed down by the definite word of God. From this gathering, God desires that the doctrine of men's salvation and of true worship be sought. For many wise men perversely stray from the truth, who imagine that there is no other or better doctrine contained in this book of the Church than what is found in the wisdom of other nations concerning the nature of God, the bondage of human society, the government of men, and good deeds.

Further, it should be recognized that some wisdom has long been contained here. There is a vast and infinite difference between the law of God, which is settled in the minds of all, and known to all nations (from whence the doctrine of all the nations about civil government and about good works is born), and between the promise which has been advanced from the bosom of the eternal Father, about the reconciliation of the human race, the abolition of sin and death, the restitution of eternal salvation, and about the son of God, the mediator.

This secret and extraordinary wisdom, which both angels and men had not understood, God, in his great mercy, has revealed, and he also desired that it be written in this book and has commanded the Church to be the custodian of this book. And he often reminds us that he himself demands these duties in particular, that is, the reading, preservation, and copying of this book. As Isaiah calls out to everyone, "To the law and to the testimony," and threatens destruction and eternal darkness for those who neglect these testimonies of God.

And yet - oh cruel minds of men! God testifies that he is moved by his love for the human race. He does not refuse to appear over and over again, revealing himself. He promises good for the whole race and eternal salvation.

A great part of the human race neglects or despises this great mercy, just as in that little quote already cited, Isaiah, while meditating and weeping, asks that God would save a community for himself, which would be a custodian for those books and for their true meaning,

"Seal the law on my disciples," he says, that is, "Awaken a love in the minds of my hearers that they would love, read, proclaim and take care to publish your books! Aid in their study! And burn your light into their minds, as if stamping your seals [σφραγίδα], that is, the original and true meaning. Protect these among the ruin of kingdoms, somehow provide a place for these among your descendants, so that they may wait for you."

We should meditate and recite this prayer of Isaiah in whatever time we find ourselves, and at the same time we give thanks to God, because he has called us to read and publish his books, and also everyone, in his place, sows seeds for the preservation of the divine records. Those who publish other books - those of the old poets or histories or speeches or medical manuals, or legal works do proclaim his kindness; and they proclaim it rightly and I do think that there

must be grace for them. And the Church does have much profit from these kinds of works. But nevertheless, the goodwill of all who care to publish, promulgate, and give access to the prophetic and apostolic books (down to the very last one) must be praised even more highly. They are all doing something pleasing to God - both the scribes, who adorn the illuminated versions, and the printers who publish them, and the princes who cherish these studies and do not hinder them advancing into so many places.

But those who prefer the sources, namely the Hebrew books of the prophets and the Greek works of the Apostles, particularly deserve to be treated well by the Church.

Therefore, we should preserve these records which ought to be studiously examined. For whatever is profitable to illuminate the heavenly doctrine from some part of it should be diligently retained.

All the same, there are many clear testimonies about God in the whole realm of nature - there is the most beautiful order of bodies, the fixed courses of the heavens, the continuation of beauty, the mind of man itself, and the certain knowledge of number and order in his mind, distinguishing the true and the false, many signs of future things, which capture our souls, not existing in this world, but rather are some eternal architecture of the mind. So it is clear that wicked atrocities are to be punished in this life by notable examples. Therefore, there is providence. Because of this it is necessary for men to ask where among these teachings does God reveal himself and what does he teach about reconciliation. Those who truly believe these things love the books of the Church, and grow in their wisdom, and consider them to be far more ingenious than any other human writings. I also ask and implore that they desire to protect and publish the doctrine of these books. We should not be moved by the wrath of the Cyclops and the Epicureans to pridefully and audaciously laugh at God, his books, and the universal study of theology. The son of God, our Lord Jesus Christ will come shortly, the vindicator of such abuses, by which God is ridiculed. Here these Cyclopes and Epicureans will learn the true word, which they should have learned from Pindar, even though they disdained to read the prophets and apostles: "The one who hates wisdom mocks God."

But let us ardently pray to God, the eternal Father of our Lord Jesus Christ, who has revealed himself in this doctrine handed down through the prophets and apostles, asking that he kindle his fire, the knowledge of his gospel, the true worship in our minds, that he might mold us for pious service, gather the eternal Church to himself, and alleviate our public and private misfortunes. Asking these things, let us test the doctrine of these books, whether it is true and saving, which is not less certain than those most distinguished proofs of geometry. For there is one kind of certainty found in geometry, and another in these books.

On the other hand, when we agree, trust, and ask in good faith, the results become clear and the truth is recognized: as it is written, "Believe and you will be saved." Furthermore, even if we are fools, yet anyone who has even a speck of faith knows that God is present to those whom he has called, and desires to bring his inchoate kindness to completion, as Paul says, "God is working in you, both to will and to work according to his good pleasure," that is, let those things which are pleasing to him be done among men. For the greatest part of the human race rushes into various frenzies contrary to the will of God. But, so that some part of the human race might serve God, he calls the Church, and molds it for true worship and true service. Therefore, for us, in whom the desire to do good deeds still burns, let us recognize that God is present and brings us relief so that our labors may be beneficial for us and for others.

Let us act well according to this hope, let us love the doctrine of these books, let us embrace it, fight for it, and obey it. Goodbye reader.


In the year 1544, on the 25th day of November, when the feast of dedication was instituted in Jerusalem, because of the cleansing of the temple on that day, when the idol which Antiochus had commanded to be set up was cast out. Let us now also pray that our temples be cleansed by God in a similar way, and that the service of true piety be restored in many places.



# The Word

“And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.”

John 1:14

esus is the Way for man to be reconciled with the Father, (John 14:6), and gain peace with God, (Col 1:20). He is the alpha and the omega, the beginning and the end, (Rev 22:13). He is the Word, who was with God in the beginning, and He is God, (John 14:1-2). He is the One who fulfilled the Old Covenant, (Matt 5:17), and the Mediator of the New Covenant, (Heb 9:15).

Every page of the Bible is written about Jesus, (Jn 5:46), it is God's plan of redemption for mankind, accomplished through and by Jesus, written down and entrusted in the hands of men. God chose the Jews, those born of Abraham's physical lineage, to bring the Messiah, the Word, into flesh. God's plan of reconciliation, the coming Savior, the Lamb of God sent to take away the sins of the world, was God's way of having an everlasting family by the virtue of free will. The Jews were entrusted with the oracles of God, the written word, to eventually bring The Word to fruition. The oracles of God are the compiled writings about the Messiah. They include the Law in which the Messiah was to fulfill, and the prophetic utterance of the two comings of Jesus. Everything in the Bible points to Jesus and that includes the Old Testament, written to establish three main points:

- 1) to establish the chosen lineage, namely the physical seed of Abraham, called the Jews, to bring forth the Seed into the world, (Gen 12:2-3, 18:18-19, 22:18, Gal 3:8).
- 2) to establish the Law in which the Messiah would fulfill, redeeming us from sin and death, (Matt 5:17, Rom 3:31).
- 3) to establish the Prophets, the prophetic utterings pronouncing the two comings of Jesus. The first coming as the Lamb of God to take away the sin of the world, (Is 53, Jn 1:29); the second coming as the Lion of the tribe of Judah to institute His millennial reign, leading to everlasting life with Him, (Zech 10-14, Ps 2:8-9, 96:13, Is 11:4, 63:2-6, Rev 19:11-16, 5:5-6).

These three points can be summarized as the oracles of God.

The above three topics, contained in the oracles of God, namely the Old Testament, is the foundation to our redemption and salvation in Jesus. Without the oracles of God, Christianity would not exist. Therefore, this responsibility given to the Jews, is a great and precious honor to guard the oracles entrusted to them by God, (Rom 3:2).

Moses was the first man to write down the divine words from heaven and commence the Word of God in written form, but before this, we have record of the Scripture spoken to Abraham.

“The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, “ALL THE NATIONS WILL BE BLESSED IN YOU.”

Galatians 3:8

This is Jesus, the Word, referred to as the Scripture, foretelling and preaching to Abraham about His coming, approximately 400 years before Moses.

# The Old Testament



he first Laws of God, known as the Decalogue, or the Ten Commandments, was given by God and actually written by the finger of God on tablets of stone, (Ex 31:18, 2Cor 3:3,7). The remainder of the Law was received by Moses and ordained by angels, (Acts 7:53, Heb 2:2, Deut 33:2), and written down by the hand of Moses, (Jn 5:46). The writing materials, even back then, probably around 1440 BC, were either papyrus or vellum (animal skins). These words became the first five books of the Bible, known as the Pentateuch, and commenced the Old Testament as we know it. Although some scholars suggest Job is the oldest book in the Bible, dating back to 2100 BC, there are other conjectures that Moses wrote the book of Job.

As the years progressed, God continued to speak His redemptive plan to His chosen people. As He spoke, the books of the Old Testament were written. Moses finished His Pentateuch and some of the Psalms around 1400 BC, and his successor, Joshua, became the leader of the Israelites. As history progressed, so did the plan of God, and as the climax of the ages grew nearer, the coming Messiah became more evident, until finally, the Word was made flesh and dwelt among men.

Below is a chart outlining each book of the Old Testament, describing who wrote it, and when. These dates are approximate, but it will give the reader a general time line of the composition of the Bible.

## Chronology of the Books of the Old Testament

Book	Author	Date	Book	Author	Date
Genesis, Exodus, Leviticus, Numbers, Deuteronomy	Moses	1440-1400 BC	Jeremiah, Lamentations	Jeremiah	600 BC
Job	Moses	1400 BC	1-2 Kings	Jeremiah	600 BC
Joshua	Joshua (except for last 5 verses)	1350 BC	Obadiah	Obadiah	600 BC
Judges, Ruth, 1-2 Samuel	Samuel, Nathan, Gad	1000-900 BC	Habakkuk	Habakkuk	600 BC
Psalms	several different authors, but mostly David	1000-400 BC	Ezekiel	Ezekiel	550 BC
Proverbs, Ecclesiastes, Song of Solomon	Solomon	900 BC	Daniel	Daniel	550 BC
Joel	Joel	850 BC	Haggai	Haggai	520 BC
Hosea	Hosea	750 BC	Zechariah	Zechariah	500 BC
Amos	Amos	750 BC	1-2 Chronicles	Ezra	450-425 BC
Isaiah	Isaiah	700 BC	Ezra	Ezra	450-425 BC
Jonah	Jonah	700 BC	Nehemiah	Nehemiah	450-425 BC
Micah	Micah	700 BC	Malachi	Malachi	430 BC
Nahum	Nahum	650 BC	Esther	Mordecai	400 BC
Zephaniah	Zephaniah	650 BC			

## The Dead Sea Scrolls

**I**n 1946, Bedouin teenagers were tending their goats and sheep near the ancient settlement of Qumran, located on the northwest shore of the Dead Sea in what is now known as the West Bank. One of the young shepherds tossed a rock into an opening on the side of a cliff and was surprised to hear a shattering sound. He and his companions later entered the cave and found a collection of large clay jars, seven of which contained leather and papyrus scrolls. The find was brought to an antiquities dealer, which then resulted in archaeologists searching the cave and unearthing tens of thousands of scroll fragments spread out between eleven caves. Together these fragments make up about 800 manuscripts of the Hebrew Bible. This discovery, known as the Dead Sea Scrolls, resulted in the greatest archaeological find of the 20<sup>th</sup> century dating the manuscripts from 200BC – 70AD. These now are the oldest Hebrew manuscripts extant.



**Qumran Caves**

Before 1946, the oldest Hebrew manuscript we had was the Aleppo Codex, dating back to the 10<sup>th</sup> century. Now we have scrolls dating back nearly 1,100 years previous. How do these two documents compare? The Masoretic text was always the standard for our Old Testament. William Tyndale and Martin Luther both used the Masoretic text to translate the Old Testament, and the birth of our King James Bible as a result. But now that we have new documents to compare, will we find new information that will contradict hundreds of years of theology? Absolutely not! The discovery of the Dead Sea Scrolls only strengthened the authenticity of the Masoretic text. For example, one of the best finds from the Qumran caves was the discovery of the Great Isaiah Scroll; the entire book of Isaiah, intact and preserved perfectly. The text was studied and compared with the Masoretic text. The only major difference between the Aleppo Codex and the Dead Sea Scrolls, in general, is the addition of the vowel pointings, called *nikkudot* in Hebrew. These pointings provide the vowel sounds that are not present in the Hebrew language and were inserted into the text to standardize the pronunciation of the Hebrew words.

**THE GREAT ISAIAH SCROLL, 1QIs<sup>a</sup>**



This was the purpose of the Masoretes. In fact, *mesorah* specifically means the diacritic markings of the text of the Hebrew Scriptures. Therefore, it is agreeable that the only differences between these two manuscripts, dated 1,100 years apart, is the vowel markings. What a wonderful show of the strength and preservation of the Word of God. The original book of Isaiah was written in 700BC, and the



Great Isaiah Scroll found in the first Qumran cave is dated at 200BC. Therefore, only 500 years separate this scroll from the original. Which means this Dead Sea Scroll could quite possibly be only 2 or 3 renditions from the original authorship. This is solid evidence, proving the Old Testament, we read today, is in fact the preserved written Word of God.

## Johannes Reuchlin and the enlightenment of the Hebrew language

**I**n 1492, Johannes Reuchlin, a German Humanist and Hebrew scholar, purchased a copy of the printed Masoretic Hebrew Bible in Rome for 6 gold coins, a year's salary at the time. Then in 1506, Reuchlin published his *De Rudimentis Hebraicis*, On the Fundamentals of Hebrew, a Hebrew grammar and Lexicon. Reuchlin devoted his life to teaching the Word of God and made it possible for others to learn the Hebrew language and study the Bible for themselves. Reuchlin, along with Erasmus were declared the greatest men of the age.

Perhaps, one of Reuchlin's greatest achievements, along with the advancement of the Hebrew language, was the mentorship to his nephew, Philip Melanchthon. When Melanchthon was 10 years old, in the year 1507, his father died, and his grandfather raised him. Not long after, Melanchthon's grandfather passed away, and Philip, along with his brother lived with one of their relatives, the sister of Johannes Reuchlin, who resided in Pforzheim. It was in this town that Reuchlin saw the aptitude of knowledge that young Philip had. Pleased to see the rapid progress of science, math, and especially in the study of the Greek language, Reuchlin gave Melanchthon a Greek grammar and a Latin Bible (the Greek Bible had not been printed yet). It was these two books that would be the study of Melanchthon's whole life, shaping and encouraging the young man into one of the great Reformers of the sixteenth century.

Johannes Reuchlin, second only to Desiderius Erasmus, gave the world back its Hebrew language, and through his work, namely the defense, study, and preservation of Hebrew literature, Reuchlin helped awaken the intellectual forces in the years immediately preceding the Reformation.





## The Masoretic Text

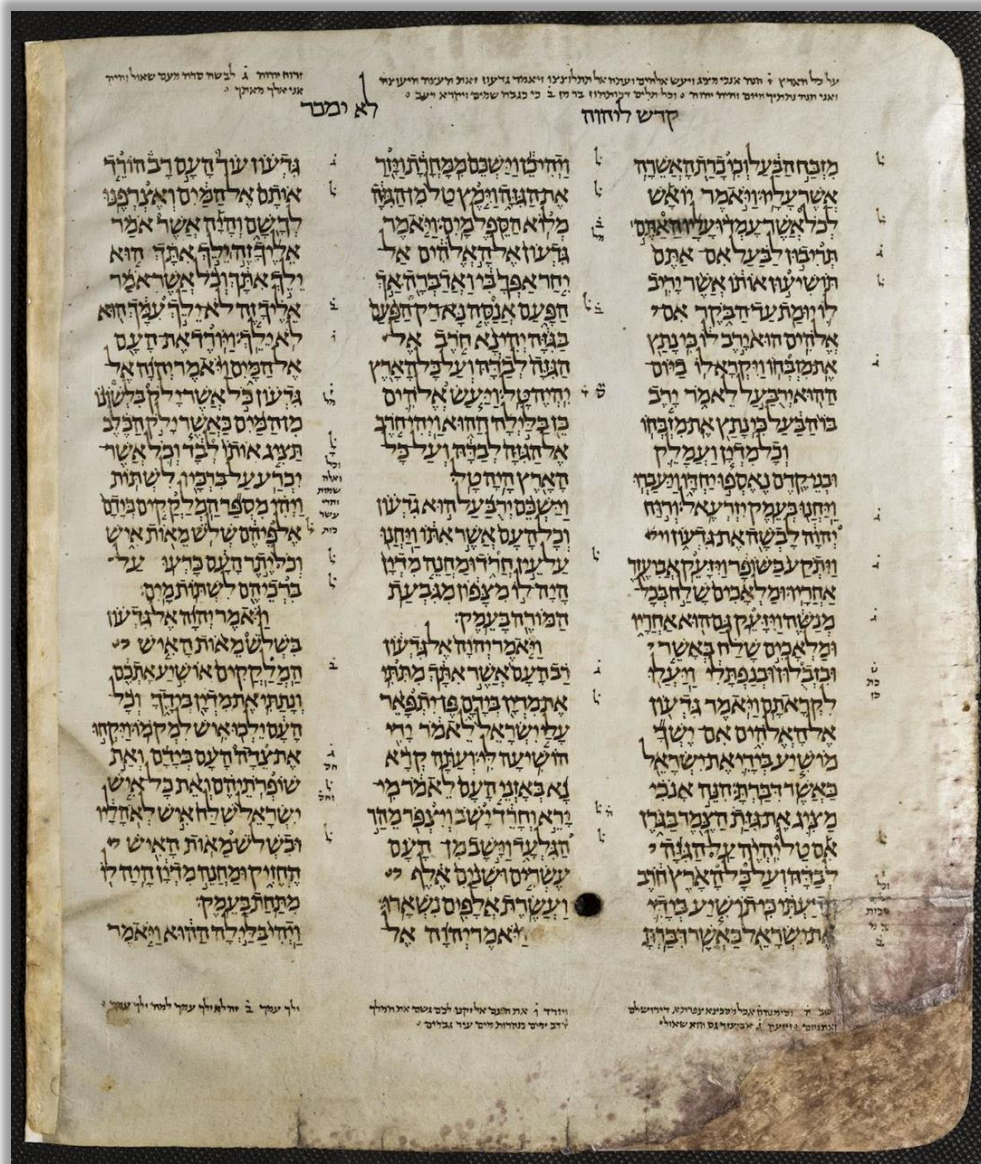


The original Hebrew manuscripts of the Old Testament are no longer extant, but diligent copies have been passed down through the generations. In fact, up until 1946, when the Dead Sea Scrolls were discovered, the oldest Hebrew manuscript available to us was the Aleppo Codex. This codex is the most complete copy of the Hebrew Old Testament in existence today. It was written by a group of Jews called the Masoretes. These were Jewish scribes and scholars of Babylonia and Palestine, in the 6<sup>th</sup> to 10<sup>th</sup> centuries AD, who set the standard for Hebrew pronunciation and grammar. These men made it their life's work to follow Romans 3:2, and protect, guard, and transcribe these precious writings of the Old Testament.

From the fall of Jerusalem in 70AD, many ancient manuscripts of the Old Testament were destroyed, and through the years, the traditions of men had corrupted the Jewish heritage. The Masoretes made it their special work to correct the faults from the years past, and prevent any corruption in the future. They presented, what is known today as the Masoretic Text. A complete Hebrew Old Testament, written as God intended, without any corruption of tradition, just the pure, Holy Spirit inspired word of God.

The earliest and best manuscript of the Masoretic text is the Aleppo Codex written by Shlomo Ben Boya'a, and Aharon Ben Asher, who added the vowels, cantillation marks, and the Masoretic commentary. This manuscript is dated by scholars to have been written about 929 AD.

The Masoretic text was, and still is, the standard for the Hebrew Bible. At the dawn of the Reformation, just before the sixteenth century, the printing press was established in Europe allowing the Word of God to be duplicated and transmitted throughout the world. The Hebrew Bible was printed on April 22, 1488, in Soncino, Italy, by Abraham ben Hayyim. This led to Martin Luther, the great name of the Reformation, using the printed Masoretic text to translate the Old Testament into the German tongue in 1534.



929AD. Aleppo Codex

# The New Testament



unlike the Old Testament, the text of the New Testament was written within a span of less than 50 years, dating from John Mark's Gospel of Mark written in 50AD, and Paul's first letter to the Thessalonians, written in 52AD, to the last book of the Bible, the prophetic book of Revelation, written from the isle of Patmos near the end of the first century, around 90AD. The New Testament can be divided into three separate categories, Historical, Epistles, and Prophetic. The Historical books being the gospels, Matthew, Mark, Luke, John, and Acts. The Epistles, individual letters written to groups of Christians explaining the gospel of Christ. And the only prophetic book of the New Testament, the book of Revelation. This book is a fitting end to the Bible, as it sums up the entire plan of redemption for man, revealing the end of this age, and giving us hope in Jesus for the ages to come.

The original language of the New Testament was written in Greek. A rich, wonderful language, set forth to harness the power of the Word of God. As Martin Luther once said, "Languages are the sheath which contains the sword of the Spirit; they are the casket which contains the jewels, the vessel which contains the liquor; and as the gospel expresses it, they are the baskets in which are preserved the bread and fishes to feed the people." God, in His perfect timing, at the climax of all the ages, revealed His Son by sending the Lamb of God to take away the sins of the world. God chose this time for two important reasons. First, He needed a universal language which could contain and administer the precious Word of God. The Greek tongue was this method of communication and became the common language from 300BC to 200AD. The second important factor that had to be established for the coming Messiah was the development of a civil government. Although Rome, at the turn of the millennium, was deeply pagan, the foundation of a civil, controlled government, giving the advantage of roads and marine passages, was necessary to spread the gospel of Jesus Christ to all the world.

The New Testament is indeed inspired by the Holy Spirit, revealed by God to men to proclaim the Gospel of Christ. And it is through these inspired words that Peter deems the letters of Paul as Scripture, (2Pet 3:16).

## Chronology of the Books of the New Testament

Book	Author	Date	Book	Author	Date
Mark	John Mark	50AD	Hebrews	Paul (in prison)	60AD
1Thessalonians	Paul	52AD	Ephesians	Paul (in prison)	61AD
11Thessalonians	Paul	53AD	Colossians	Paul (in prison)	62AD
Galatians	Paul	55AD	Philemon	Paul (in prison)	62AD
Matthew	Matthew	55AD	Phillipians	Paul (in prison)	62AD
1Corinthians	Paul	56AD	1Timothy	Paul	63AD
11Cornithians	Paul	58AD	Titus	Paul	63AD
Romans	Paul	58AD	11Timothy	Paul (2nd imprisonment)	63AD
James	James	60AD	Acts	Luke	65AD
1-2Peter	Peter	60AD	John	John	90AD
Jude	Jude	60AD	1-2-3 John	John	90AD
Luke	Luke	60AD	Revelation	John	90AD

There is much debate about the dates in which the New Testament was written, but there is logical proof, from the writing of the Bible, to confirm the New Testament was written within the first century. Paul's epistles are probably the easiest to date as one can journey through the book of Acts, knowing he was martyred, in 66AD by the hand of Nero in Rome. Peter, martyred at the same time as Paul, and James, murdered in 62AD. Some date James as one of the earliest books written, but


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I disagree. I believe he wrote this later in his life, for one, after he had heard the message of Paul at the Jerusalem Council in 50AD, and two, after he had read the epistles and revelation of Paul and Peter.

The book of Hebrews is another epistle of great debate. Not only of its date, but even its authorship. I believe it is undoubtedly Paul, and it is my conjecture it was his first prison epistle written in 60AD. The epistle to the Hebrews was written to Jewish Christians in Palestine. Jews in Palestine were the only ones called Hebrews. I believe Paul sent this letter to Peter or one of the Jewish leaders in Jerusalem who also knew Timothy, (**Heb 13:23**), asking that Timothy be sent to him. The last time we see Timothy, he had traveled back to Jerusalem with Paul on his third journey, and he was probably still in Jerusalem when Paul wrote this letter. After Timothy arrives at Rome, he finds Paul withheld in prison and together they both write three epistles, Colossians, Philemon, and Philippians.

Another milestone for dating most of these letters before 70AD was the historical fact of the fall of Jerusalem. Jesus prophesied Jerusalem to fall within their generation, (**Lk 21:5-6, 20-24**), and indeed it did in 70AD. Matthew and Mark were written as firsthand accounts of the travels and times of Jesus. Luke was a learned doctor, compiling a document of the events of Jesus, "handed down to us by those who from the beginning were eyewitnesses and servants of the Word," to the most excellent Theophilus, (**Lk 1:1-4**). Luke also wrote the book of Acts, showing the history of life after Jesus and the beginning of the Church, in which he was an eye witness to most. He wrote the book of Acts describing these events and dedicated it to Theophilus as well. However, the book of Acts does not begin with a formal introduction, as "most excellent Theophilus", as we see in the Gospel of Luke. It is conjectured that Theophilus became a Christian by reading Luke's first account, and afterward, the two may have become friends. It is also possible Luke was writing the book of Acts as trial documents to defend Paul in his upcoming trial in Rome. Thus, proving the book of Acts, and the other three Gospels to be written before 70AD.

## The Gnostics

t is most important to understand the time in which the New Testament was written because there have been attacks on the legitimacy and completeness of these books. The New Testament was written as the Holy Spirit moved on these men to write the historical events of Jesus, most being firsthand accounts; the letters to the Christians of the world, with the purpose of unifying the body of Christ under one complete doctrine of the Gospel; and finally, the Revelation of Jesus Christ revealed to John about the end times. Each one of these 27 books, written by 8 separate men, agree with each other completely, being written by one Author, the Holy Spirit.

As the first century closed, and the second commenced, the apostles passed on to be with our Lord, and a new generation took the mantle of the Word to continue preaching the Gospel to the world. These men, also referred to as the Church Fathers, had miraculous events surrounding them, and they wrote letters to the churches as well, strengthening and encouraging them. These epistles are not Scripture, and should never be considered as such. They are, however, excellent commentaries and study guides to the Scriptures.

Nevertheless, just as John states in his book of Revelation, no one is allowed to add anything to this book, and no one is to take away from the book, (**Rev 22:18-19**), well then, what do you think happened? The corrupt nature of man, led by our defeated foe, namely the Devil, started doing exactly what was commanded not to do. A group of so called Christians, naming themselves the Gnostics, twisted the Holy Scriptures into a liberal minded and selfish theology.

The Gnostics, beginning in the second century, developed their religion on knowledge or *gnosis*, γνῶσις. For us Christians, we know this to be the knowledge of Jesus Christ, sent to redeem us from our sin, therefore being enlightened to the plan of reconciliation given to us by grace through faith in Jesus Christ.

The Gnostics will say they believe the same thing. They say they believe in the Holy Scriptures and they even believe Christ is the bringer of knowledge. This is where Jesus warns us to beware of wolves in sheep's clothing. These



Gnostics, although they confess they believe that Jesus was on the earth and is the Christ sent to save us, they have completely twisted the Scriptures and made it fit their agenda.

For example, they believe there was a man named Jesus, however, they believe He was merely a man, but endowed with the Spirit of Christ. They believe Jesus and Christ are two separate people. They may say they believe in Jesus, but they don't know my Jesus. They reject that Jesus is the Christ, the Son of the Living God. They say they believe in Jesus because He was the one to bring the spark of knowledge to the world. Now, those words don't sound so bad, but that is how they deceive. In fact, it is really bad. They only believe in Jesus, not as the Redeemer and Lamb of God sent to take away the sins of the world, instead they believe Jesus, endowed with the Spirit of Christ, sent to bring the spark of knowledge so that whoever gains a knowledge of themselves, and the Creator, will be elevated to eternal life. Otherwise, if one does not gain the spark of life, they return to the creation, and never gain access to the Creator. You can see small bits of truth in their doctrine, but in reality, it is so selfish and off base, it is blasphemy. I am mentioning this religion because they have stirred up the Christian community and the effects are still running ramped in our Church today.

These Gnostics did exactly what John warned anyone not to do. They have tried to add to the Bible, by introducing additional gospels. For example, the gospel of Thomas, Mary, Philip, Judas, and others were recently discovered in 1945, in southern Egypt, where the Gnostics were the most concentrated. To the unlearned, namely those still in the world, they announced this discovery to be the "lost books of the Bible." But each one of these contradicts the Truth. In the previous section we discussed, and proved the New Testament was written and completed before the turn of the first century. Every one of these "gospels" were dated no earlier than second century. We also have an account of one of the Church Fathers, Irenaeus, the orthodox Bishop of Lyons, who wrote in 180AD, stating that heretics "boast that they possess more gospels than there really are," and complains that in his time such writings already have won wide circulation—from Gaul through Rome, Greece, and Asia Minor. Irenaeus wrote a five-volume defense against the Gnostics named, "Against Heresies", proving the destruction of this false religion.

## Alexandrian Codices



These "early" writings have much persuaded our current translations of the English Bible. The discovery of the Alexandrian Codices, namely the Codex Sinaiticus and Codex Vaticanus, have deceived many scholars into thinking these were the most accurate copies of the original authorship of the New Testament, merely because they were the oldest manuscripts found to date, being dated sometime in the 4<sup>th</sup> century. But the key element being misunderstood, just because it is the oldest doesn't mean it is the best. In fact, these early manuscripts are blasphemous and incomplete. Written by the Gnostics in Alexandria, they were used to persuade and deceive the world. They used the written Word of God for their own selfish motives; removing many verses of the New Testament to stimulate their own doctrine. For instance, the last 12 verses of Mark 16:9-20 and Acts 8:37 are two examples of text purposely removed. The elimination of these specific passages, among others, shows their deceptive agenda to denounce Jesus as the Christ, the Son of the Living God. The early date of these manuscripts entrap many scholars into thinking they must be more accurate. However, even though there are no earlier dated manuscripts that contain these missing verses, we have proof of these Scriptures from the writings of the Church Fathers. These writings were recorded before the Alexandrian Codices, and we can see evidence of these verses being quoted. For instance, we find, contained in the writings of Irenaeus in 180AD, the text of Mark 16:9-20. Solid proof that these verses were truly a part of the original Gospel of Mark.

In fact, there are 86,000 quotations from the early church. One could literally piece the Bible together, based solely from the writings of the Church Fathers, all except about 17 verses, says J. McDowell, in his book "Evidence that Demands a Verdict", Vol. I, pp. 50-51.

## The New Testament

Below shows the frequency in which the Church Fathers quoted scripture. This list is compiled from "Let Us Reason Ministries".

- Ignatius who lived sometime around 70-110AD quotes from 15 of the 27 books of the New Testament. In his Seven Letters, written about 110AD, during his journey from Antioch to Rome for his martyrdom, quotes from Matthew, 1 Peter, 1 John, cites nine of Paul's Epistles, and his letters bear the impression of the other three Gospels.
- Papias the Bishop of Hierapolis was a personal student of the apostle John. He lived in the period of 130AD and wrote "An Explanation of the Lord's Discourses," in which he quotes from John, and records traditions about the origin of Matthew and Mark. Papias noted that the apostle Mark, in writing his Gospel "wrote down accurately ... whatsoever he [Peter] remembered of the things said or done by Christ. Mark committed no error ... for he was careful of one thing, not to omit any of the things he [Peter] had heard, and not to state any of them falsely." Fragments of Papias' Exposition of the Oracles of the Lord, 140AD (III, XIX, XX) attests that the Gospels of Matthew, Mark, and John are all based on reliable eyewitness testimony
- Polycarp, 69-155AD, in his Letter to the Philippians, quotes much of the New Testament including Matt., Acts, Hebrews Philippians, and reproduces phrases from nine other Pauline letters as well as 1 Peter.
- Irenaeus, 135-210AD, a disciple of Polycarp, says there are only 4 Gospels, proving the Gnostic Gospels to be heretical and forgeries. He also quotes 1,819 from the New Testament books except Philemon, Jude, James and 3 John.
- Clement of Alexandria, who lived about 150-212AD, has 2,406 quotes from all but three books of the New Testament.
- Tertullian, who was an elder of the church in Carthage Africa lived around 160-220AD, quotes the New Testament 7,258 times. Of these quotes, around 3,800 are from the gospels.
- Justin Martyr, 100-160AD, quotes all 4 Gospels, Acts and the epistles of Paul and Revelation.
- Tatian, about 160AD, made a "Harmony of the Four Gospels called the "Diatessaron," affirming that only Four Gospels, were recognized among the churches.
- Clement, of Alexandria, 165-220AD, names all the books of the New Testament except Philemon, James, 2 Peter and 3 John.
- Origen 185-254AD, names all the books of both the Old and New Testaments within 17,922 quotes. In "The Hexapla" he harmonized the four gospels in six different languages.
- Athanasius, who preserved the Trinity among the Church, had all 27 books of the New Testament. He said they were the springs of salvation to not add nor take away.
- Hippolytus, 170-235AD, recognized twenty-two books. He had 1,378 quotes of Scripture.
- The Didache, written in Greek between 60-100AD, makes 22 quotations from Matthew with references to Luke, John, Acts, Romans, Thessalonians, 1 Peter; and speaks of "The Gospel" as an already written document.

Therefore, these present day scholars who eliminate verses of the Bible, merely because they do not exist in some of the earliest Codices are falling into the Gnostic trap. The removal of these Bible verses from our modern translations started with two Greek scholars who were not believers, and influenced greatly by the Gnostic heresies. Their names were Brooke Foss Westcott and Fenton John Anthony Hort. They denied the deity of Jesus Christ and opposed the Bible literally concerning atonement and salvation through Jesus. They began work in 1853 to reissue a revised edition of the

Greek New Testament. Up until this time, the received text of Erasmus, the Textus Receptus, was the standard for our Bible. In 1881, Westcott and Hort published a revised New Testament eliminating these precious verses of our Bible, thus forcing the Gnostic heresies into the Christian Church again. These missing texts, of which there are 26 passages of Scripture, totaling about 48 verses, show the underlying topics of Christianity, namely, the deity of Christ, His atonement, and His resurrection. The Gnostics did not believe in these fundamentals; therefore, this explains why these verses are missing. Also, knowing that the Gnostics headquarters were in Alexandria, the same location as these early Codices, proves that these are heretical and corrupted forms of Scripture and should not be considered.

Another unique way, and possibly the best way we know that the last 12 verses of Mark were written in the original Bible, is hidden within the text. We see the fingerprints of the original Author, the Holy Spirit, in these 12 verses. God knew the Gnostics would try to steal the Word of God and hide the Truth, so He implanted a security system within the text. Let's take a look at this infallible system God implanted into His Word. I am indebted to Chuck Missler for the following facts.<sup>1</sup>

## The hidden Fingerprints of God written within the text



Everyone who explores their Bible quickly discovers the pervasiveness of Seven: there are over 600 explicit occurrences of "sevens" throughout both the Old and New Testaments. As many of our readers are aware, there are also prevalent evidences of design hidden behind the text. The "Heptadic" (sevenfold) structure of Biblical text is one of the remarkable characteristics of its authenticity. The last 12 verses of Mark 16 are full of these heptadic occurrences. For example:

- There are  $17^2$  ( $7 \times 25$ ) words in the Greek text of Mark 16:9-20. Curious. These words use a total vocabulary of  $9^8$  different words ( $7 \times 14$ ), also an exact multiple of seven. That's also rather striking.
  - Try constructing a passage in which both the number of words and the number of letters are precisely divisible by seven (with no remainder)! The random chance of a number being precisely divisible by 7 is one chance in seven. In seven tries, there will be an average of six failures.
  - The chance of two numbers both being divisible by 7 exactly is one in  $7^2$ , or one in 49. (This is a convenient simplification; some mathematical statisticians would argue the chance is one in 91.5 ) This still might be viewed as an accidental occurrence, or the casual contrivance of a clever scribe. But let's look further.
- The number of letters in this passage is 553, also a precise multiple of seven ( $7 \times 79$ ). This is getting a bit more tricky. The chance of three numbers accidentally being precisely divisible by seven is one in  $7^3$ , or one in 343. This increasingly appears to be suspiciously deliberate.
- In fact, the number of vowels is 294 ( $7 \times 42$ ); and the number of consonants is 259 ( $7 \times 37$ ). Do you sense that someone has gone through a lot of trouble to hide a design or signature behind this text?
- As we examine the vocabulary of those  $9^8$  ( $7 \times 14$ ) words:  $8^4$  ( $7 \times 12$ ) are found before in Mark; 14 ( $7 \times 2$ ) are found only here. 42 ( $7 \times 6$ ) are found in the Lord's address (vv. 15-18); 56 ( $7 \times 8$ ) are not part of His vocabulary here.

This is, conspicuously, not random chance at work, but highly skillful design. But just how skillful? With 10 such heptadic features, it would take  $7^{10}$ , or 282,475,249 attempts for these to occur by chance alone. How long would it take the composer to redraft an alternative attempt to obtain the result he was looking for? If he could accomplish an attempt in only 10 minutes, working 8 hours a day, 40 hours a week, 50 weeks a year, these would take him over 23,540 years!

But there's more.

<sup>1</sup> <http://www.khouse.org/articles/2000/201/>

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- The total word forms in the passage are 133 (7 x 19). 112 of them (7 x 16) occur only once, leaving 21 (7 x 3) of them occurring more than once; in fact, these occur 63 (7 x 9) times.
- If we examine more closely the 175 words (7x25), we discover that 56 (7 x 8) words appear in the address of the Lord and 119 (7 x 17) appear in the rest of the passage.

The natural divisions of the passage would be the appearance to Mary, verses 9-11; His subsequent appearances, verses 12-14; Christ's discourse, verses 15-18; and the conclusion in verses 19-20.

- We discover that verses 9-11 involve 35 words (7 x 5).
- Verses 12-18, 105 (7 x 15) words
- verse 12, 14 (7 x 2) words
- verses 13-15, 35 (7 x 5) words
- verses 16-18, 56 (7 x 8) words
- The conclusion, verses 19-20, contains 35 (7 x 5) words.

It gets worse. Greek, like Hebrew, has assigned numerical values to each letter of its alphabet. Thus, each word also has a numerical ("gematrical") value.

- The total numerical value of the passage is 103,656 (7 x 14,808).
  - The value of v.9 is 11,795 (7 x 1,685);
  - v.10 is 5,418 (7 x 774);
  - v.11 is 11,795 (7 x 1,685);
  - vv.12-20, 86,450 (7 x 12,350).

This all is among the legendary results of the work by Dr. Ivan Panin. In fact, he identified 75 heptadic features of the last 12 verses of Mark. We have highlighted only 34 heptadic features. If a supercomputer could be programmed to attempt 400 million attempts/second, working day and night, it would take one million of them over four million years to identify a combination of 7<sup>34</sup> heptadic features by unaided chance alone.

Just as we encounter coding devices in our high technology environments, here we have an automatic security system that monitors every letter of every word, that never rusts or wears out, and has remained in service for almost two thousand years! It is a signature that can't be erased, and which counterfeiters can't simulate.

Why are we surprised? God has declared that He "has magnified His word even above His name!" We can, indeed, have confidence that, in fact, the Bible is God's Holy Word, despite the errors man has introduced and the abuse it has suffered throughout the centuries. It is our most precious possession-individually as well as collectively. And it never ceases to unveil surprises to anyone that diligently inquires into it.

## The Greek New Testament compared with other secular documents



extually, we are able to restore over 99.8 percent of the original autographs from all the writings of the New Testament. There is no justifiable basis to doubt the integrity and accuracy of the New Testament writers. The New Testament passes the secular, bibliographical tests receiving the highest mark of any ancient literature. The great Greek scholar A.T. Robertson said that the real concern is only with a thousandth part of the entire text. According to Robertson, this would make the New Testament 99.9% free of significant variants.

John Ankerberg and John Weldon note "For everything else in life, we must base our decisions on degrees of probability. One hundred percent certainty is not available for anything in life, including life itself, so it can hardly be argued that a 99 percent degree of probability for inerrancy is irrelevant. People buy houses, drive cars, and get married taking much



higher degrees of risk than this.” There is more proof for a greater reliability for the writing of the scriptures to be accurate than anything else in life.

Now let us scrutinize the authenticity of the New Testament with the same degree of bibliographical tests that the world uses for its great manuscripts. There are approximately 16 well-known classical authors, for example, Plutarch, Tacitus, Senonius, Polybius, Thucydides, Xenophon, etc. The earliest copies date from the range of 750 to 1600 years after the original manuscript was first penned. The total number of copies is usually less than ten, and our knowledge of these works depends on a few manuscripts. When we compare this to the amount of manuscripts there are for the New Testament, there is no contest. The abundance of manuscript evidence far surpasses any other in ancient literature. For instance:

- Aristophanes, 451-383BC, there are 10 copies from 900AD, a span of 1,300 years.
- Sophocles, a playwright, wrote Oedipus trilogy 496-406BC, his earliest copy is 1000 AD, a time span of 1,400 years and there are 193 copies.
- 9-10 good copies of Caesar's Gallic Wars originally written anywhere from 100-44BC.
- 7 copies of Plato dated around 1000 years after its original authorship of about 427-327BC.
- 20 copies of Livy's Roman History, dated about 1,200 years after it was originally written in 59BC-17AD
- 2 copies of Tacitus' Annals written in 100 AD; copies we have are from 1,000 years after,
- 8 copies of Thucydides' History originally written in 460-400 BC; copies we have are from 1,300 years after.
- 9 copies from Euripides originally written in 480-406 BC; copies are from 1500 years after.
- 5 copies Aristotle originally written in 384-322 BC; copies we have are from 1,400 years after.
- The most documented secular work from the ancient world is Homers Iliad -- surviving on 643 manuscript copies.

The New Testament, by contrast, has over 5,366 Greek manuscripts, most of which include the Gospels.

The New Testament is the most highly documented book from the ancient world. J. Harold Greenlee states the available manuscripts of the NT is overwhelmingly greater than those of any work of ancient literature...and the earliest extant manuscripts are written much closer to the date of the original writings, (Introduction to the New Testament textual criticism p.25).

Dr. F. F. Bruce, states of the New Testament: “There is no body of ancient literature in the world which enjoys such a wealth of good textual attestation as the New Testament.” Professor Bruce further comments, “The evidence for our New Testament writings is ever so much greater than the evidence for many writings of classical writers, the authenticity of which no one dreams of questioning. And if the New Testament were a collection of secular writings, their authenticity would generally be regarded as beyond all doubt.”

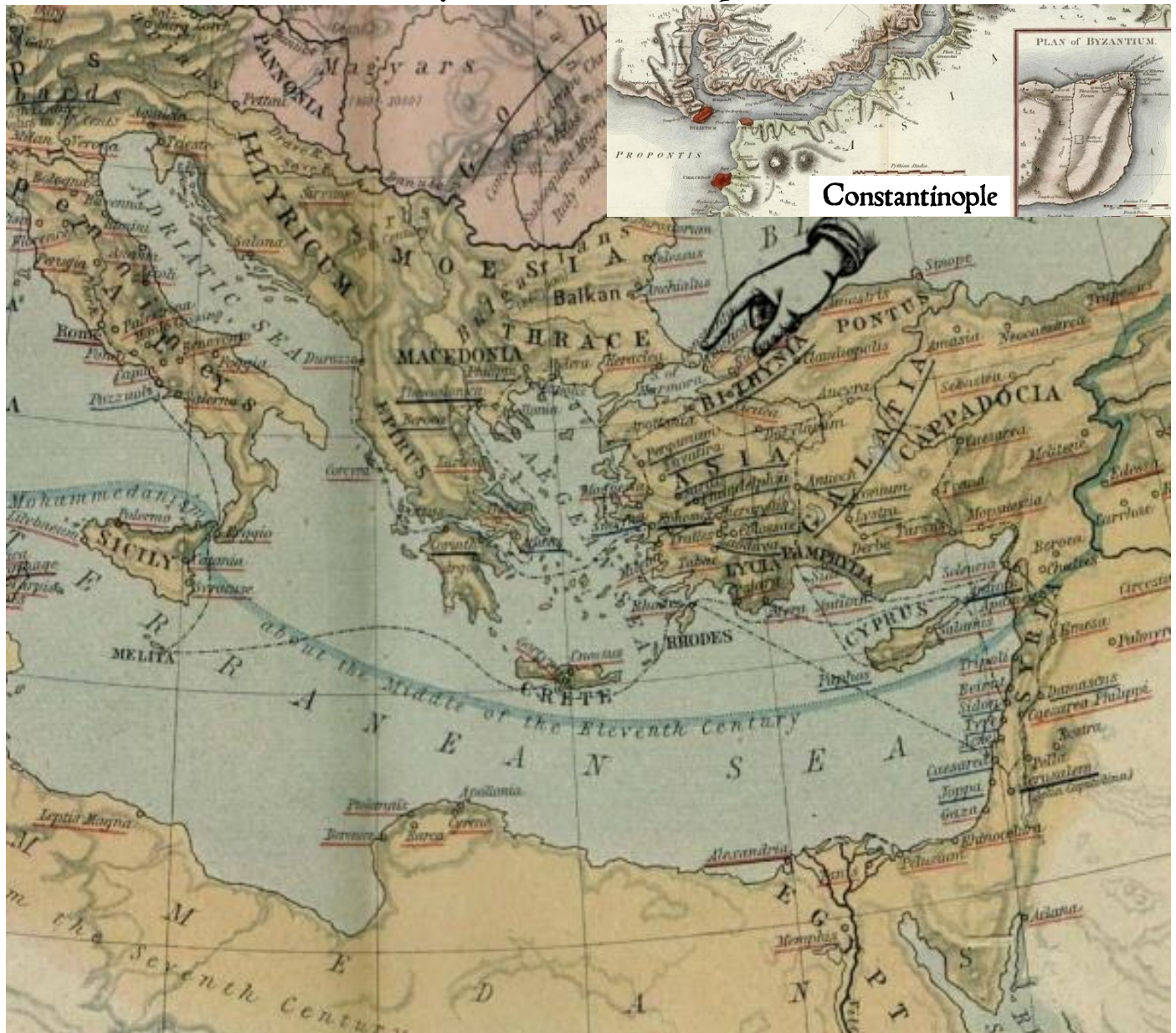
Frederick Kenyon points out that the Bible has the most reliable manuscripts in the world when compared with any other ancient book. “Scholars are satisfied that they possess substantially the true text of the principal Greek and Roman writers whose works have come down to us, of Sophocles, of Thucydides, of Cicero, of Virgil; yet our knowledge of their writing depends on a mere handful of manuscripts, whereas the manuscripts of the New Testament are counted by hundreds, and even thousands.”

In Frederick Kenyon's book, *The Bible and Archaeology*, he states, “The interval, then, between the dates of original composition and the earliest extant evidence becomes so small as to be in fact negligible, and the last foundation for any doubt, that the Scriptures have come down to us substantially as they were written, has now been removed. Both the authenticity and the general integrity of the books of the New Testament may be regarded as finally established.” (Sir Fredric Kenyon, *The Bible and Archaeology*, 1940, 288).<sup>2</sup>

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<sup>2</sup> <http://www.letusreason.org/Apolo22.htm>

## Byzantine Manuscripts



Eastern Roman Empire- Constantinople 330AD

**T**he origins of the great civilization known as the Byzantine Empire can be traced to 330AD, when the Roman emperor Constantine dedicated a “new Rome” on the site of the ancient Greek colony of Byzantium. Though the western half of the Roman Empire crumbled and fell in 476, the eastern half survived for another 1,000 years, spawning a rich tradition of art, literature, and learning. The term “Byzantine” derives from Byzantium, an ancient Greek colony founded by a man named Byzas. Located on the European side of the Bosphorus, the strait linking the Black Sea to the Mediterranean, the site of Byzantium was ideally located to serve as a transit and trade point between Europe and Asia Minor. In 330AD, Roman Emperor Constantine chose Byzantium as the site of a new Roman capital, Constantinople. Five years earlier, at the Council of Nicaea, Constantine had established Christianity as Rome’s official religion.<sup>3</sup>

<sup>3</sup> [www.history.com/topics/ancient-history/byzantine-empire](http://www.history.com/topics/ancient-history/byzantine-empire)



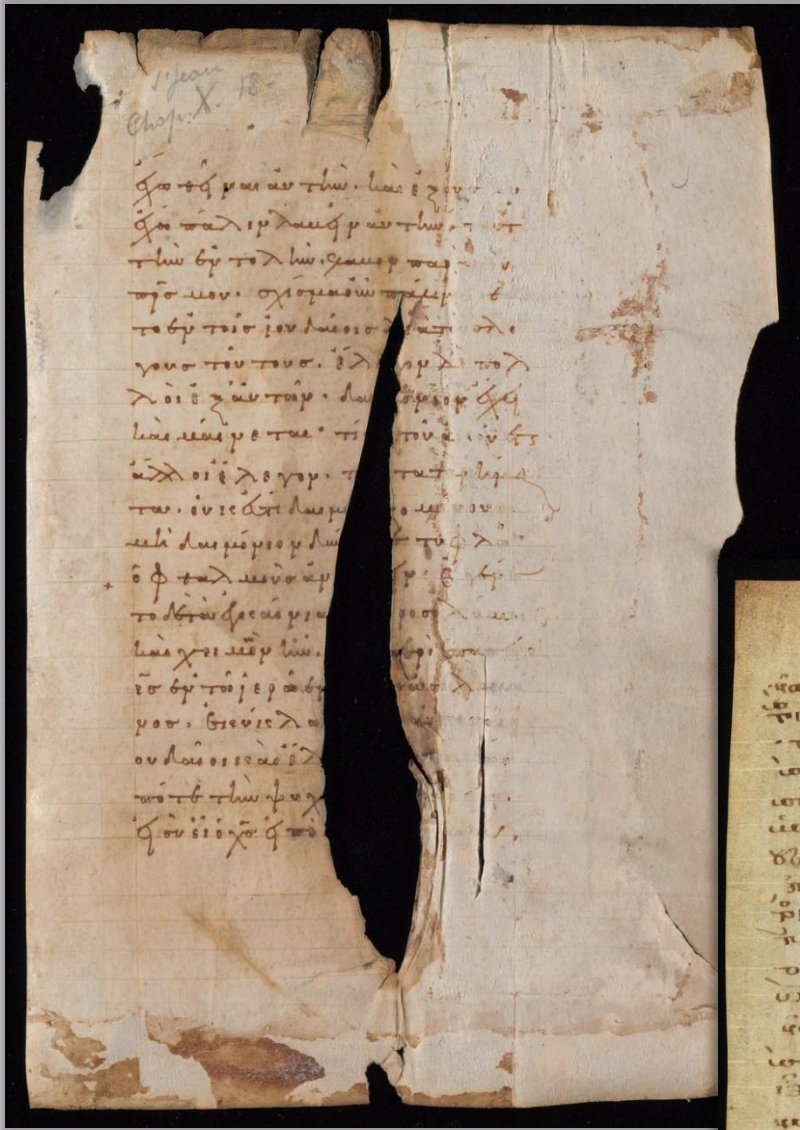
At the end of the 3rd century, Lucian of Antioch compiled a Greek text of the New Testament, that achieved considerable popularity and became the dominant text throughout Christendom. It was produced prior to the Diocletian persecution, 303AD, during which many copies of the New Testament were confiscated and destroyed. After Constantine came to power, the Lucian text was transcribed by bishops going out from the Antiochan school throughout the eastern world, uncorrupted by the Gnostics, and it soon became the standard text of the Eastern church, forming the basis of the Byzantine text.

The Greek language was still very much alive in the eastern realm of Byzantine, as opposed to the Latin language of Rome. In Byzantine, Greek manuscripts of the Holy Scriptures were continually being copied and preserved. In Byzantium, from the 6th to the 14th century, the great majority of New Testament manuscripts were produced in the Greek language. As opposed to the western world, namely Rome, who had exchanged the universal language from the original Greek tongue to Latin. It was in 1516 that Erasmus, using seven Byzantine manuscripts dating from the 12th to the 15th century, compiled the first Greek text to be produced on a printing press, subsequently known as the Textus Receptus, the "Received Text". Today, we have about 5,300 Byzantine texts and 24,000 fragments compared to less than 10 corrupted Alexandrian texts. The Byzantine texts were mostly all written in a minuscule hand, meaning the words are made up of upper and lower case cursive writ. Many, if not all, Byzantine texts were written in Greek cursive, as opposed to the uncial, capital letters of the Alexandrian texts that were not in cursive. This is the best way to identify the Byzantine from the Alexandrian texts. The Greek New Testament Byzantine manuscripts are far superior to the Alexandrian Codices, not being corrupted by the Gnostics or influenced by the Western Catholic Church.

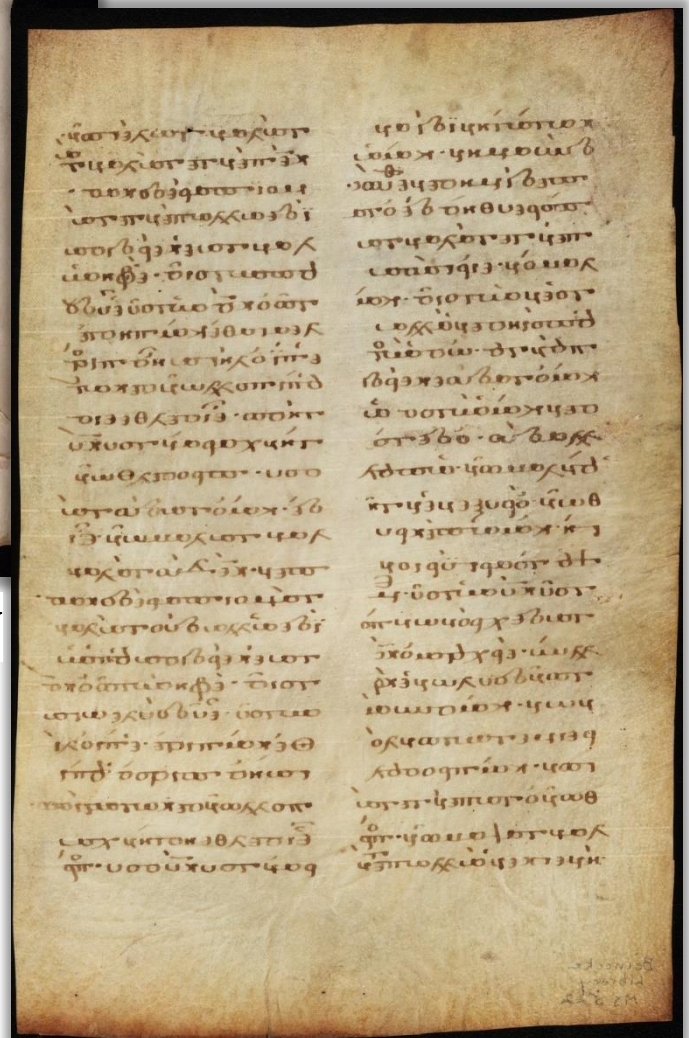


Byzantine manuscript Gospel of Mark 10<sup>th</sup> century





Byzantine manuscript Gospel of John 10<sup>th</sup> century



Byzantine manuscript Gospel of Matthew 12<sup>th</sup> century



# Jerome's Latin Vulgate

**T**he Roman Empire, by the end of the 4<sup>th</sup> Century, had exchanged their universal language from Greek to Latin. Thus, Eusebius Hieronymus Sophronius, also known as Jerome, ventured to translate the Greek Bible to the same. Unfortunately, the original Greek language of the Holy Scriptures was all but lost in the western world, and the Latin Vulgate was deemed the Divine language of the Gospel; to the extreme that anyone who read or translated the Bible from anything but the Latin was regarded a heretic and convicted to the scaffold.

Jerome was born in northern Italy in 345AD. When he was 29, he had a dream that said, "You are a follower of Cicero, not of Christ." Therefore, for the next three years he committed himself to isolation, living in a cave in the Syrian desert, studying and transcribing the Scriptures. Already fluent in Greek, for that was still a common language in Rome, he learned and mastered Hebrew, the language of the Old Testament.

Before Jerome's translation, some early translations appeared, but they were poor in quality and did not agree with each other. Thus, Jerome, seeing the errors beginning to increase, wrote a letter to the pope at that time, Pope Damasus. Jerome explained the problem and proposed a solution: "If we are to pin our faith to the Latin texts, it is for our opponents to tell us which; for there are almost as many forms of texts as there are copies. If, on the other hand, we are to glean the truth from a comparison of many, why not go back to the original Greek and correct the mistakes introduced by inaccurate translators, and the blundering alterations of confident but ignorant critics, and, further, all that has been inserted or changed by copyists more asleep than awake?" Damasus responded, and agreed that Jerome produce a new Latin translation of the Bible, one that would throw out the inaccuracies of the recent attempts, and unite the Western church under one uniform Latin translation.

Jerome began his work in 382AD. Pope Damasus died in 384 and Jerome moved from Rome to Bethlehem. He used the Septuagint, the Greek translation of the Old Testament, but having a knowledge of Hebrew, and living in the Holy Land, he consulted Jewish rabbis and translated the Latin Vulgate from the original Hebrew. After 23 years he finished his translation in 405. During these 23 years, Jerome also wrote volumes of commentaries on the Scriptures and participated in debates and conversations of the day.



Jerome Latin Vulgate 1225

Sadly, through the ages, the text of the Vulgate became corrupt, full of the traditions of men, and the Catholic Church; not interested in the Truth of the Gospel, but for power and wealth, was unfortunately distorted and corrupt.

However, I believe the original translation of Jerome, from Greek to Latin, was a pure translation, produced out of the same heart as Martin Luther and William Tyndale; to bring the Bible to the people in their common language.

ueritandomine et  
acceperunt eadem  
discipuli et dixerunt  
differet nobis parua  
bolanix et apiorum  
agri qui responderet  
ut qui seminat bona  
semen et filii homi  
ni ager autem est  
mundus bona uero  
semen hiis sunt filii reg  
ni et zizanix autem fi  
lii sunt nequamini  
miserunt ergo qui se  
minat ut et uersus diabo  
lus in eis sicut et consu  
matio facculi est ma  
gis et autem angeli  
sunt sicut et zocolly  
sunt et zizanix et doli  
conburuntur sicut  
in consummatione  
facculi et filii  
homini angeli et oves

Math. i'3. v. 32.

~ 24 ~



# The Dark Ages



As the centuries progressed, the Catholic Church became increasingly corrupt, seeking power and money by means of the papal see and the help of the Roman Emperor. The western half of the Roman Empire fell in 476AD to Germanic barbarians and Atilla the Hun. The eastern half, known as the Byzantine Empire, still existed for another millennium. The fall of Rome ushered in the "Dark Ages", mainly due to one primary reason, the absence of the Holy Scriptures. The Council of Nicene, in 325AD, led by Emperor Constantine, unified the church under one belief system, to unite Christians by one doctrine, the doctrine of Jesus Christ, the Son of the Living God, and resolve the disagreements arising from the deceptive tactics of the Gnostics of Alexandria. The Council of Nicene produced positive results, however this was the beginning of the Catholic Church, which, at this time, a Universal Church was, and still is, the goal of the Christian; unified as one body under Christ as the head, (Eph 4:1-16). But, sadly, this unity did not remain. After the Council of Hippo in 393 and 4 years later in 397, at the Council of Cartage, the 27 books of the New Testament were agreed upon, namely to combat the false gospels of the Gnostics, but they also made the mistake of discouraging the common people from reading the Bible on their own. When the city of Rome fell in 476, the Roman Empire lost its control, however the Roman Catholic Church did not succumb to annihilation, rather, it thrived. Now with the Roman Empire out of the way, and the uncivil government of the Barbarians, the Roman Catholic Church stepped in and took control of both civil and spiritual authority. If the Church had been led of the Spirit, and guided by the Word of God, the enlightenment of the Gospel could have shown through to all the world. Instead, the Roman Catholic Church seized this opportunity for the selfish gain of money and power, and forbid the Holy Scriptures to be read. Thus, the Dark Ages commenced.

## The Holy Roman Empire

In the time of the Middle Ages, known as the Dark Ages, lasting from 476 to the 15<sup>th</sup> century, the Roman Catholic Church ruled relentlessly. But it was the rise of the Holy Roman Empire, beginning with Pope Charlemagne in 800AD, uniting the church and state. The Catholic Church had taken her control of the west. With the absence of a proficient civil government, namely Rome as the head, she became the great power of temporal and spiritual matters. Up until 476, the Catholic Church took a side seat to the throne of Rome, but in the year 800, the roles became reversed, and now the Catholic Church would have control over the chair of the Emperor. Resulting in a perpetual increase of wealth and power which brought in the time of the Great Schism (the separation of the Roman Church in the west from the Greek Byzantine Church in the east), the Inquisition (a judicial inquiry for heresy against the Catholic Church), and the Crusades (a series of holy wars against the Muslims, Jews, and non-Christians).

Charlemagne, a medieval emperor who ruled most of Western Europe from 746-814, became the leader of the Franks in 771. He made it his objective to unite the Germanic tribes into one kingdom and convert his subjects to Christianity, this had good intentions but poorly executed. In 800, Pope Leo III crowned Charlemagne emperor of the Romans, thus beginning the dominion of the



**Charlemagne 800AD**

## The Dark Ages

Holy Roman Empire. Many people mark this as a reunion of the Christian society, but that is from the world's perspective. The world confuses the dominance of the Holy Roman Empire, and the unification of Christians. Forcing people to convert to Christianity through warfare is not a unification of Christendom. The name Christian is not a title that someone has, but it is what one becomes by having faith in the Savior, the Lord Jesus Christ; who came to take away the sins of the world, and to everyone who believes, give life everlasting, full of eternal happiness and joy, (Jn 3:16, Eph 2:8, Rom 10:9-10, Ps 16:11).

It was from this point, the Roman Catholic Church used its power to control the west. Over the course of the next seven hundred years, the Holy Roman Empire progressively became more evil and corrupt. Using their wealth and power to dominate and rule the kingdom, sadly in the name of Jesus Christ. The Roman Catholic Church began to enforce their statutes with bloodshed, along with suppressing the Word of Truth even among themselves. No more was the Word a light unto their path, but rather a cloak in which they could mask their hidden agendas and traditions to gain power and wealth. The Popes used the see of Rome, acting as the Vicar of Jesus Christ, pronouncing himself infallible. This set the pope on a pedestal in which no man should be placed, thus, leading to a path of corruption.

## The Thread of the Word of Truth Remains



However, even through these Dark Ages, there has always been a remnant of the Gospel shining through. Men who stood against the tyranny of the Church and stood for the Gospel and the Truth. In the beginning, surprisingly, the men who had the greatest impact on Christianity were sent and authorized by the Popes of that time. Even in the Church's quest for power and wealth, God finds a way to preserve His Word and His people, giving specific meaning to Romans 8:28:

**“and in everything, as we know, He co-operates for good with those who love God and are called according to his purpose.”**

**(Romans 8:28).**

The first missionary of significant importance was Patrick, also known as Saint Patrick. The dates of Patrick's missionary journey to Ireland are in great debate, however, the impact of his journey was substantial. In the latter end of the 5<sup>th</sup> century, Patrick, commissioned by the Church to go north, brought the Gospel to Ireland. Ireland received this message with enthusiasm, and the old Celtic traditions transformed into Irish Christianity.

Patrick's influence sparked the light of the Gospel which led to a native of Ireland named Columba, to build a monastery at Durrow in 553. He then proceeded to build an additional 26 more monasteries shortly after. These became a well-known center for education, and at a later period, Durrow and Armagh were called the “Universities of the West”. In 565, Columba founded the monastery of Iona, off the west coast of Scotland. It was in this abbey, Oswald, king of the Northumbrians, was educated, and through his influence, Culdee missionaries were sent to preach among the Saxons.

Pope Gregory I sat in the see of the Roman Catholic Church from 590-604. Even though he was head of the corrupted Church, he was a good man, who believed in the Truth of the Bible. He had a love for the Scriptures and believed they should be available to all. He was quoted saying “the Scriptures seem to expand and rise in proportion as to those who read them rise and increase in knowledge. Understood by the most illiterate, they are always new to the most learned. The Scriptures can be compared to a river, in some places, so shallow, that a lamb might easily pass through them; in others so deep, that an elephant might be drowned in them.”

In 597, in an attempt to convert the Anglo-Saxons of the north, Pope Gregory sent a group of Roman missionaries, led by a man named Augustine, to introduce Christianity and the Gospel to the north men. These “strangers from Rome”

landed on the island of Thanet, and immediately sent word to King Ethelbert, declaring glad tidings of the Gospel. The missionary team bore a silver cross and a painted image of our Savior. The king was hesitant, but willing to hear their message in an open field, lest the strangers should impose upon them their magic. After listening to Augustine's message, the king answered, "Your words and promises are very fair, but as they are new to us, and of uncertain import, I cannot approve of them so far as to forsake that which I have so long followed with the whole English nation. But because you come from far into my kingdom, and, as I conceive, are desirous to impart to us those things which you believe to be true, and most beneficial, we will not molest you, but give you favorable entertainment, and take care to supply you with your necessary sustenance; nor do we forbid you to preach and gain as many as you can to your religion."<sup>4</sup>

Thus, the door of the Gospel was opened to Augustine. He brought with him a Latin Bible, probably Jerome's translation, several hymns, a book of the legends of the Sufferings of the Apostles, an exposition of the Gospels and Epistles, and two more copies of the Gospels. Though this was a Latin Christianity brought to the Anglo-Saxons, it was not a thoroughly Romanized Christianity as in latter times.

In the year 636, Bishop Aidan, an Irish monk and missionary, founded the monastery of Lindisfarne, off the northeast coast of Northumbria. He brought with him the ecclesiastical doctrine of Iona, Ireland, rather than the corrupted form of Rome. This caused a dispute among the Catholics and Oswy, king of the Northumbrians, determined to call a council at Whitby in 664. There was great debate between the opposing parties, but in the course of this debate, Abott Wilfrith, defender of the Roman faith, quoted Matthew 16:18: "Thou art Peter and upon this rock I will build my Church." Unfortunately, the king of the Northumbrians was fooled by this popular statement of the Catholics, not knowing that Christ is the Rock and not Peter, therefore, Oswy ignorantly answered that the keys to heaven and hell were granted to the Roman Catholic Church, and not to those who believe in the True Rock, who is Christ. Thus, ended the discussion, and it was determined that Northumbria would conform to the authority and rituals of Rome. How unfortunate this event in Northumbria; the light of the Gospel gaining momentum and then the thief that comes to steal, kill, and destroy, robs the Truth from hungry believers.



**Islands of Lindisfarne off the coast of Northumbria**

As the years progressed, the Word of Truth became more suppressed. The see of Rome wanted complete control over the most powerful thing in the world, the Gospel of Jesus Christ. However, there are documented events of people standing for the Word of God, and shining light in the darkness. As we have read above, the north, what we know today as England, Scotland, and Ireland, accepted the Truth of God. We see evidence of their dedication to the Gospel by ancient manuscripts and stories of martyrdom.

An English monk by the name of Venerable Bede, 673-735, was one of those men who brought light to the world through the Word. His most famous work was the "Ecclesiastical History of the English People", but he also wrote exegetical commentaries on the Scriptures and, what I would consider his most important work, the translation of the Latin Vulgate into

<sup>4</sup> The History of the English Bible by Blackford Condit 1896



## The Dark Ages

the Saxon tongue. John Foxe, in his dedication of his work to the queen, says, **“that our countryman Bede did translate the whole Bible in the Saxon tongue a little before his departure.”** And in the Prologue to the Wycliffe Bible, Bede is mentioned as having expanded much of the Bible in the Saxon tongue. **“For if worldli clerkis loken wel here croniclis and bokis, thei shulden fynde that Bede translatide the Bible and expounide myche in Saxon that was English either comoun langage of this lond in his tyme; and not oneli Bede but also King Alvred.”** John Wycliffe, of whom we will dedicate an entire chapter, some 600 years later, used Bede’s commentaries in his personal study.

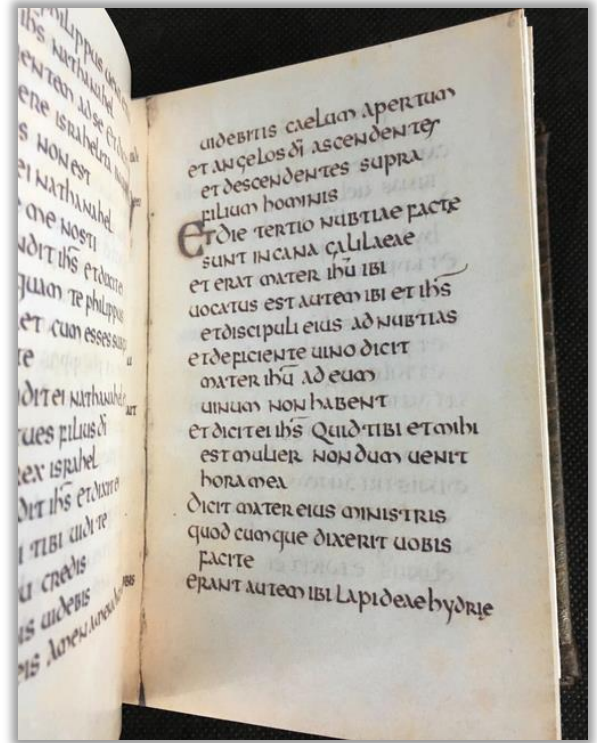
The north was unique for the Gospel in that there was evidence of the Word of Truth among the common people. We see this example above from the work of Bede, and we have another example of a small, 8<sup>th</sup> century Latin Bible of only the book of John. This is significant because it obviously was not a Church bible, for the reason of only being one gospel, but it was also small, measuring only 3.6” x 5.4”. This Bible was someone’s personal Bible they carried with them, proving the devotion and the freedom the north enjoyed. This Bible is known as the “Stonyhurst Gospel” or the “St. Cuthbert Gospel of John”. A facsimile of this Bible is available from AP Manuscripts.

As mentioned in the Wycliff Prologue above, we have another name of significance to carry the Gospel to the world. That is King Alfred of Wessex, 849-899. He was known as a warrior, scholar, and a Christian man who translated the Bible into the vernacular of the people, namely the Saxon tongue. John Wycliffe in the prologue to his Bible states, **“King Alvred, that foundide Oxenford, translatide in hise laste daies the bigynning of the Sauter into Saxon, and wolde more if he hadde lyved lengere.”** King Alfred brought light again to the pages of English history, and it is no coincidence that he also brought with him the Word of God.

King Alfred’s influence of the Holy Scriptures continued for the next century. The Saxon Church had developed an evangelical spirit, one that clung to the Word of God. King Alfred took the Bible as the foundation of his laws. Not only was the Bible translated into English, but it was also encouraged to read.

At the close of the tenth century, around 975, there lived a Saxon abbot named Aelfric. He continued to translate the Bible into English and preserved the written Word for the common people. He stated, **“I have not labored for the gratification of kings and eldersmen, but for the edification of the simple, who know only this Saxon speech. We have therefore put it not into obscure words, but into simple English, that it may easier reach the heart of those who read or hear it.”**<sup>5</sup>

These English translations of the Latin Scriptures were still in the pure form of Jerome’s Latin; not yet being corrupted by the impurities and traditions of the Catholic Church. During the Middle Ages, England managed to remove itself from the tyranny of the Holy Roman Empire, but in 1066, the king of Normandy, William the Conqueror, invaded England and took control. This is significant because the influence of the French speaking king would begin to change the Saxon language into the modern English we know today. But it is important to realize that over the 150 years that Normandy



**“Stonyhurst Gospel”  
8<sup>th</sup> Century Gospel of John**

<sup>5</sup> The History of the English Bible by Blackford Condit 1896 / Turner’s History of the Anglo-Saxons

ruled England, the Saxon's didn't lose their language, it merely improved upon it, shaping it from a barbarous language of peasants, to one day being the common language of the world. This also shows the character and perseverance of the Saxon people. Even though conquered, they were not overrun. If it weren't for the independence and courage of the Saxon people, the language would have been permanently lost and their religion Roman Catholic.

The thirteenth century began a new era of Saxon literature including new Bible translations into the Saxon tongue. One of distinct importance is a paraphrase of the New Testament Gospels written by a Saxon monk named Ormin. This work, named the *Ormulum*, was not a translation, but it paraphrased the Gospels from Latin into the English vernacular for the common people. Through the thirteenth, and leading into the fourteenth century, there were other translations of certain sections of Scripture, though they should be considered paraphrases, and not word for word translations, setting the stage for the Wycliffe translation to emerge.

## John Foxe's "Acts and Monuments" of the Martyrs for Christ



Along with evidence of Biblical ancient manuscripts, proving the preserving of the Word, we also have record of the martyrs of this time, giving their life for the Gospel as recorded by John Foxe in his "Acts and Monuments". Below are a few examples:

Martin, bishop of Rome, was born at Todi, in Italy. He was naturally inclined to virtue, and his parents bestowed on him an admirable education. He opposed the heretics called Monothelites, who were patronized by the emperor Heraclius. Martin was condemned at Constantinople, where he was exposed in the most public places to the ridicule of the people, divested of all episcopal marks of distinction, and treated with the greatest scorn and severity. After lying some months in prison, Martin was sent to an island at some distance, and there cut to pieces, A.D. 655.

John, bishop of Bergamo, in Lombardy, was a learned man, and a good Christian. He did his utmost endeavors to clear the Church from the errors of Arianism, and joining in this holy work with John, bishop of Milan, he was very successful against the heretics, on which account he was assassinated on July 11, A.D. 683.

Boniface, archbishop of Mentz, and father of the German church, was an Englishman, and is, in ecclesiastical history, looked upon as one of the brightest ornaments of this nation. Originally his name was Winfred, or Winfrith, and he was born at Kirton, in Devonshire, then part of the West-Saxon kingdom. When he was about thirty years old, he received the holy order of priesthood. From which time he began to preach and labor for the salvation of his fellow creatures; he was released to attend a synod of bishops in the kingdom of West-Saxons. He afterwards, in 719, went to Rome, where Gregory II who then sat in Peter's chair, received him with great friendship, and finding him full of all virtues that compose the character of an apostolic missionary, dismissed him without commission at large to preach the Gospel to the pagans wherever he found them. Passing through Lombardy and Bavaria, he came to Thuringia, which country had before received the light of the Gospel, he next visited Utrecht, and then proceeded to Saxony, where he converted some thousands to Christianity.

In 753, he traveled to Friesland, where he converted and baptized several thousands of barbarous natives, demolished the temples, and raised churches on the ruins of those superstitious structures. A day being appointed for confirming a great number of new converts, he ordered them to assemble in a new open plain, near the river Bourde. Thither he repaired the day before; and, pitching a tent, determined to remain on the spot all night, in order to be ready early in the morning. Some pagans, who were his inveterate enemies, having intelligence of this, poured down upon him and the companions of his mission in the night, and killed him and fifty-two of his companions and attendants on June 5, A.D. 755. Thus, fell the great father of the Germanic Church, the honor of England, and the glory of the age in which he lived.

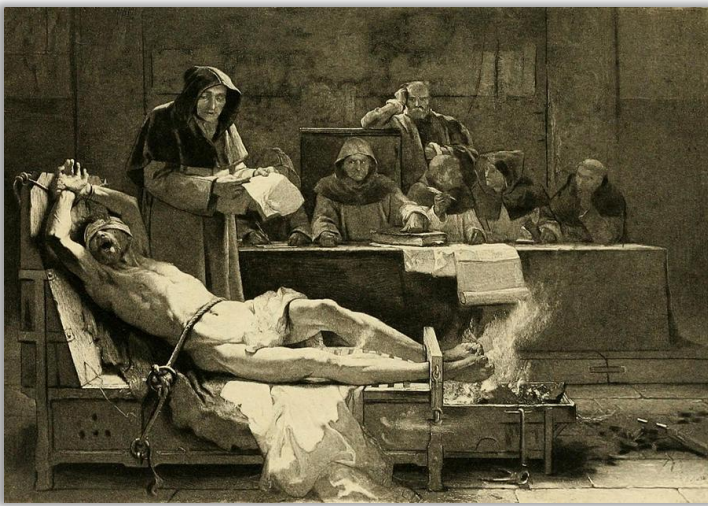
At the beginning of the second millennium, the persecution for the Word of God transitions away from the pagan world and now comes directly from the Roman Catholic Church. The Papal authority had continued to gain complete control

## The Dark Ages

of the Holy Roman Empire, gradually slipping away from the Truth and seeking power and wealth in its traditions. For the next 600 years, up through the reign of “Bloody Mary”, the papal chair will kill more Christians than the 1,000 years previous.

This domination of the Catholic Church, leading to the persecution of thousands of Christians, can be linked to one main agenda of the enemy, namely Satan; to destroy the Word of God. The Catholic Church had always discouraged the reading and interpretation of the Holy Scriptures to the common people and desired it to be left in the hands of the priests, but in 1229, at the Council of Toulhouse, it was made officially illegal for the common people to read, translate, and own a Bible. **“We prohibit also that the laity should be permitted to have the books of the Old or New Testament; but we most strictly forbid their having any translation of these books.”** The penalty of disobeying this decree was death. This ushered in the Inquisition. Below is John Foxe’s summary of the Inquisition:

### The Summary of the Inquisition



### The Cruelties of the Inquisition

number was in a country where persecution had for ages abolished all religious differences, and where the difficulty was not to find the stake, but the offering. Yet, even in Spain, thus gleaned of all heresy, the Inquisition could still swell its lists of murders to thirty-two thousand! The numbers burned in effigy, or condemned to penance, punishments generally equivalent to exile, confiscation, and taint of blood, to all ruin but the mere loss of worthless life, amounted to three hundred and nine thousand. But the crowds who perished in dungeons of torture, of confinement, and of broken hearts, the millions of dependent lives made utterly helpless, or hurried to the grave by the death of the victims, are beyond all register; or recorded only before HIM, who has sworn that “He that leadeth into captivity, shall go into captivity; he that killeth with the sword must be killed with the sword.”

Such was the Inquisition, declared by the Spirit of God to be at once the offspring and the image of the popedom. To feel the force of the parentage, we must look to the time. In the thirteenth century, the popedom was at the summit of mortal dominion; it was independent of all kingdoms; it ruled with a rank of influence never before or since possessed by a human scepter; it was the acknowledged sovereign of body and soul; to all earthly intents its power was immeasurable for good or evil. It might have spread literature, peace, freedom, and Christianity to the ends of Europe, or the world. But its nature was hostile; its fuller triumph only disclosed its fuller evil; and, to the shame of human reason, and the terror and suffering of human virtue, Rome, in the hour of its consummate grandeur, teemed with the monstrous and horrid birth of the INQUISITION!<sup>6</sup>

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<sup>6</sup> Foxe, J. (2000). *Foxe’s Book of Martyrs*. Nashville, TN: Thomas Nelson.

## Peter Waldo and the Waldensian Movement



he Waldensian movement started in Lyon, France, toward the end of the 12th century with Peter Waldo, and spread throughout Europe in the Middle Ages. Peter Waldo, 1140-1217, of whom the Waldensians are named, in 1170, was a very wealthy, well-known merchant in the city of Lyon. He had a wife, two daughters, and an abundance of property. But Waldo became deeply troubled over the spiritual state of his soul and he was desperate to know how he could be saved. Therefore, he resolved to read the Bible. But since it only existed in the Latin Vulgate, and his Latin was poor, he hired two scholars to translate it into the vernacular, so he could study it.

He also sought spiritual counsel from a priest, who pointed him to the rich young ruler in the Gospels and quoted Jesus: "One thing you still lack. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow me" (Luke 18:22). Jesus's words pierced Waldo's heart. Like the rich young ruler, Waldo suddenly realized he had been serving Mammon, not God. But unlike the rich young ruler who walked away from Jesus, Waldo repented, and did exactly what Jesus said: From that point on, he determined to live in complete dependence on God for his provision. He sold his possessions, and devoted the remainder of his life to preaching the Gospel to the common people.

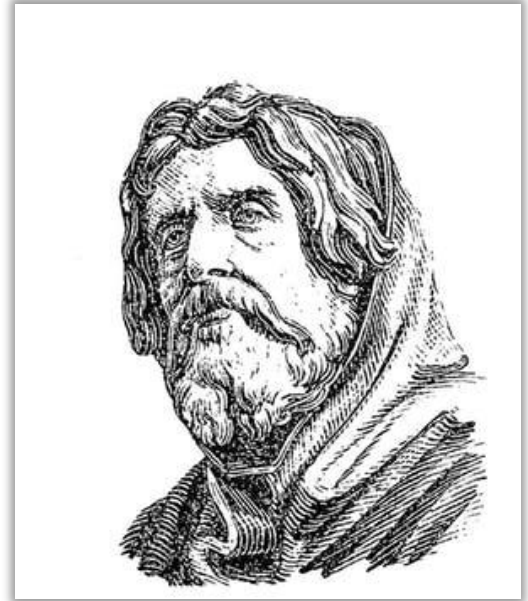
Waldo immediately began to preach from his Bible in the streets of Lyon, especially to the poor. Many were converted, and by 1175 a sizable group of men and women had become Waldo's disciples. They too gave away their possessions and were preaching (women as well as men). The people started calling them the "Poor of Lyons." Later, as the group grew into a movement and spread throughout France and other parts of Europe, they became known as "The Waldensians."

The more Waldo studied Scripture, the more troubled he became over certain doctrines, practices, and governing structures of the Catholic Church — not to mention its wealth. And he boldly spoke out against these things.

The Waldesians were declared heretics by the Roman Catholic Church and in 1184, Pope Lucius III excommunicated the Waldensians, persecuting, and forcing this group underground. Nonetheless, they didn't stop preaching. As the Waldesians proclaimed the Gospel, the Roman Catholic persecution grew in severity until, in the fifteenth century, the Waldesians had shrunk into small communities in the alpine valleys of France and Italy.<sup>7</sup>

However, in the sixteenth century, the Waldensians came back in force, and joined Reformers Oecolampadius, Martin Bucer, and William Farel, and followed the Swedish Reformer, Ulrich Zwingli. This group financed the translation of the entire Bible into French through the help of Robert Olivetan and John Calvin.

After the council of Chanforan in 1532, the Waldesians had officially joined the Reformation. They were the first group to take the Gospel into Italy, a dangerous venture against the Catholic Church. In doing so, the Waldensians suffered violent persecution, and many were burned at the stake.<sup>8</sup>



**Peter Waldo**  
**leader of the Waldesians 1140-1217**

<sup>7</sup> [www.desiringgod.org/articles/the-first-tremor](http://www.desiringgod.org/articles/the-first-tremor)

<sup>8</sup> [www.museeprotestant.org/en/notice/a-history-of-the-waldensians/](http://www.museeprotestant.org/en/notice/a-history-of-the-waldensians/)



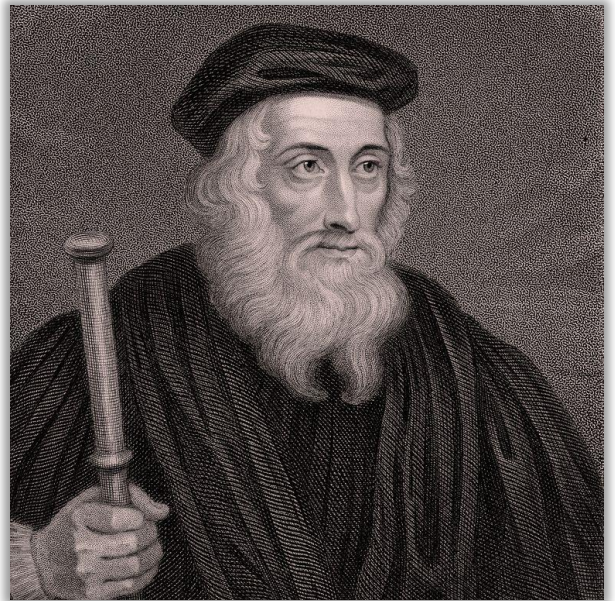
# Wycliffe Bible 1382



It was in these “Dark Ages”, when the Word of Truth was being suppressed and thousands of Christians were martyred for their faithfulness in the Name of Jesus and His Word. From the midst of this darkness, God unveiled a single beam of light to shine the Truth to the world. The words of John in his first chapter are most fitting to describe the work of this early Reformer.

The Light shines in the darkness, and the darkness did not comprehend it. <sup>6</sup> There came a man sent from God, whose name was John. <sup>7</sup> He came as a witness, to testify about the Light, so that all might believe through him. <sup>8</sup> He was not the Light, but *he came* to testify about the Light. <sup>9</sup> There was the true Light which, coming into the world, enlightens every man. John 1:5-9

John chapter 1, of course, is concerning John the Baptist, sent to usher in the True Light, Jesus Christ, who is the Word of God made flesh. But 1,300 years later we see another man named John sent to usher the Word of God again to the world. His name is John Wycliffe. He was not the Light, but sent to bring the Light to as many as would hear him. He was known as the “Morning Star of the Reformation”. John Wycliffe, born 1324, in a village called Wiclif, from which he received his family name, was a learned man of England, whose confidence in his native tongue, and by his writing, helped give the English language a fixed place in literature and history.



**John Wycliffe 1324-1384**  
**The Morning Star of the Reformation**

The life of John Wycliffe was one of conflict. In 1360, he became an opponent of the Mendicant friars, those who beg, thinking they are earning their way to heaven. Although, these friars, backed by the power of Rome, presented themselves as poor beggars, they in fact lived in luxury. They grew in authority of the people, and elevated themselves to the point that people regarded their garments to contain miraculous powers. Wycliffe opposed these friars openly as well as papal affairs. But because of his status and skill of debate, he was favored by the king of England as his chaplain and the king's royal patronage and support was bestowed on him. At the University of Oxford, Wycliffe was regarded almost as an oracle. His lectures in philosophy and divinity attracted many to the school, (this is probably the main reason the king favored him). Nonetheless, it was declared that if Wycliffe was summoned before the papal council, he was to be protected by powerful friends at court. And in the Councils of London, 1377 he indeed was.

But afterwards, Wycliffe attacked the fundamentals of the Church of Rome, of which at this time, his friends at court deserted him. He was now alone and unprotected, and his enemies thought at last they could persuade this heretic to retract. They summoned him to the ecclesiastical court at Oxford. But, as a true Reformer, he would not retract. In fact, he stood there alone and plead his cause. It is said that **“His pleading inspired with such confidence of right, with such clear insight of truth, and with such force of native genius, that his defense extorts from his adversaries nought but praise.”**<sup>9</sup> He thus returned to Lutterworth where he continued to lift his voice against the false doctrines and practices of the Roman Catholic Church.

<sup>9</sup> The History of the English Bible by Blackford Condit 1896





### John Wycliffe on trial

About this time, probably in 1376, Wycliffe began to publish a series of Christian tracts on theology. His main objective, that the Scriptures are the foundation of all doctrine. The Catholic Church, like the Pharisees of the first century, had put their traditions above the Word. Wycliffe, in an effort to bring the Scripture and Jesus to its rightful place, disputed the Catholic Church by declaring the Bible as the foundation of doctrine, and Christ, not the pope, as the head of the Church. God Himself exalts His Word above everything, indeed even above His name, (Ps 138:2). Wycliffe was also the first to call the pope “antichrist”. In his writings, he used words such as “a poisonous weed”, “limb of Lucifer”, and “simple idiot”. He then proceeded to attack the doctrine of transubstantiation, the transformed substance of the elements of communion, when in the hand of the priest, changes to the actual body and blood of Jesus Christ. This discussion would continue for the next several centuries. Martin Luther absolutely believed that the bread and wine surely become the actual body and blood of Jesus, but not in the hands of the priest, but only by the power of God. It was not the priests who had the authority to change the elements, but only God Himself. These outspoken “heresies” as the Church called them would lead to Pope Gregory XI issuing five papal bulls against Wycliffe condemning Wycliffe a heretic.

The last, and most notable work of Wycliffe's life was the translation of the Latin Bible into the English tongue. Wycliffe was a learned man of Latin, but did not know the original languages of Hebrew and Greek; accordingly, his Bible was translated from the Latin into English. As we discussed previously, there were men paraphrasing and translating

## Wycliffe Bible 1382

Scripture, but for the first-time in history, the entire English Bible is translated word for word and given to the people. However, it was impossible for all to have a copy of this Bible because the Wycliffe Bible, first issued to the people in 1380, nearly 75 years before the printing press, were handwritten, and took about ten months to produce a copy. Because of the scarcity, and most importance of this Holy Book, people would gather together to hear it read, or in some cases, people rented the Bible for a day, or purchased only a single page to have for themselves. But regardless of the difficult logistics, the Holy Bible was now in the hands and the tongue of the common people.

After the production of his Bible, Wycliffe organized missionary teams to embark two by two throughout England preaching and reading the Scriptures in the common tongue. These courageous men and women would read and explain the Bible to the common people, but because this was forbidden by the Church, they would meet in open fields, markets and homes. These followers of Wycliffe, and more importantly, the Word, were given a derogatory name, calling them "Lollards", meaning "one who lolls around, a "mutterer". This name, although derogatory, became the name of these "Bible men", and continued even until the sixteenth century, in which Martin Luther was accused of being a Lollard as well.



### John Wycliffe sends his Lollards out two by two

On New Years Eve, 1384, John Wycliffe died peacefully in his home, suffering from a stroke, three days earlier. It is remarkable that Wycliffe didn't die as a martyr, and was never even excommunicated from the Church, although I am sure Wycliffe could care less about that. But I mention this because it was the power of God which sustained his life in order for him to produce the crown of his life's work, the Holy Scriptures in English made available to the common people. It was this heroic event that began to shape the world for the soon to come Reformation, thus he was appropriately named "the Morning Star of the Reformation".



[illegible][illegible]

1055. y moult first come to zoi:  
par ze schuldin hant ye tuerde gye  
e y palle by zoi into macredou  
teit fro macredou come to zoi  
e zoi be lete into yore  
whiche is the first yore y wher  
y wile wote the firsteue e yir  
ye is not y yreke y yreke at  
ye is not flesch y at me be it is  
e it is not but god is trewe  
for ouer wozt par kas at zoi  
is it is not is not y fle but is  
is it it forsih ihu eit ye fone  
of god which is pæche a mo  
zoi bi us bi me y sellun e y mo  
par was not in hit is e uore  
but is was in hit forsih how  
many eien ben schilene of god  
in yllis be ben fulfilled y for ze  
bi hy the sevenaite to god to ou  
er gloze souerly it is god y wot  
mei us wip zoi eit e y which  
moghthe us e which mofte us  
e which mofte us y spirit to  
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to wunne acesus my soule y  
I for ze you can not ouer to  
zehe not ye ben labors of ze  
fere but ye ben labors of ze  
fere for yir bilene ze fere  
e y ezeuene e y  
yir pig at me y y lib  
nide not come ezeuene  
in heymelike to zoi for if y  
ze zoi loz: who is he y gila  
dyr me but he y fozelid of  
me y yrlene pig y wozot to  
ze y y whine y come y have not  
fozit on seile of ye which it  
bifore me to have hope y  
I trewe in zoi alle e y my hope

[illegible]

where beginnyng ye newe testamēt  
ye firste booke on mattheus

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# The Gutenberg Bible 1455



ohann Gutenberg has been recognized as the printer of the first Bible, in fact, he was the printer of the first published book. It was God's hand continuing to move on the world to bring His Word back to the world. As discussed previously, the Bible, in general, was hidden from mankind for over 1,000 years, but now, God has moved upon men to unite His Word to the people.



**Gutenberg Bible, 2 Volume Folio 1455**

Johann Gutenberg was born at the turn of the fifteenth century in Mainz, Germany. He was trained as a gem polisher and a goldsmith, but in the mid-1430's, he began some experiments with "artificial writing". Gutenberg spent his inheritance and came into debt working on his invention. No patent laws existed to protect inventors, so his work had to be done in secret.

Johann was so far in debt that creditors threatened lawsuits to collect their loans. In order to recoup some of his expenses, he printed a series of Latin grammar books, calendars, and a German translation of a papal bull, but this still wasn't enough to bring him out of debt.



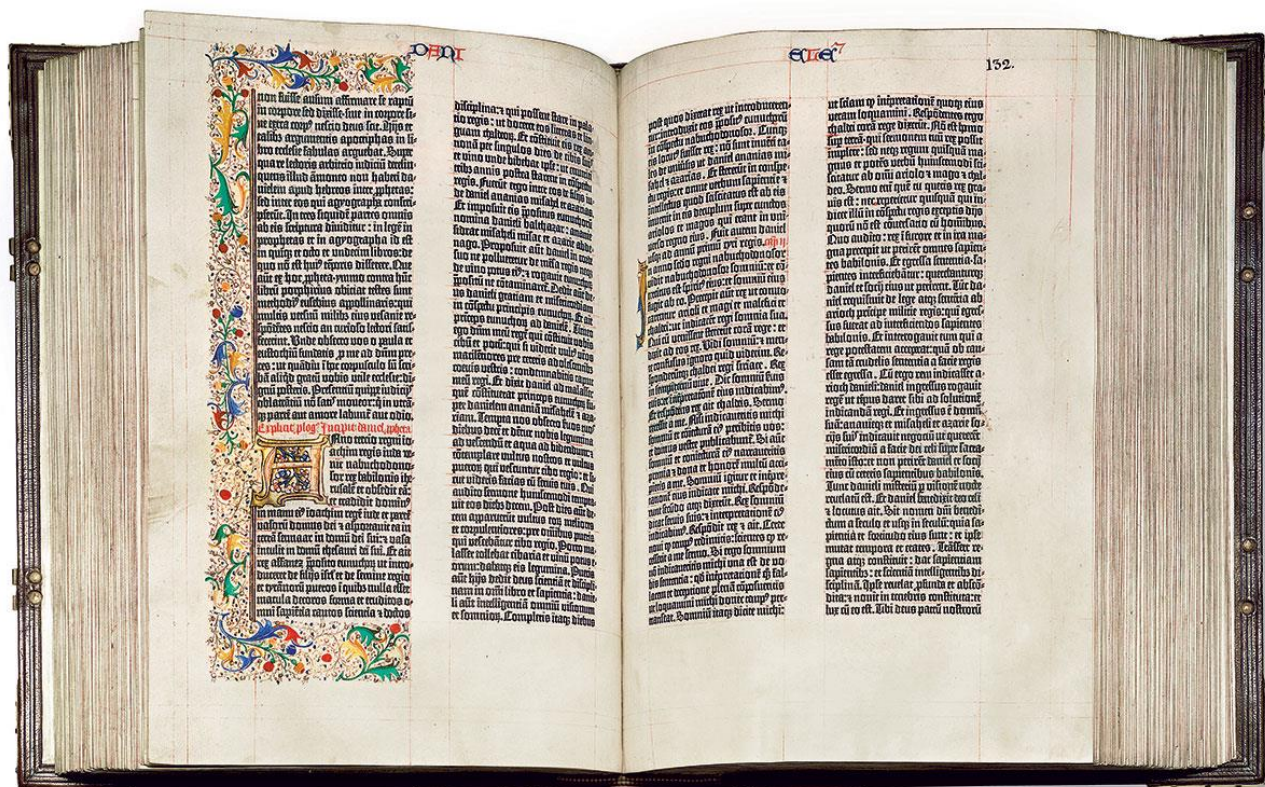
**Replica of Gutenberg's Printing press**  
Display by Passages Exhibit [www.ExplorePassages.com](http://www.ExplorePassages.com)



Gutenberg's desire was to print the Bible, but he had no funds to do this. Therefore, he borrowed more money from Johann Fust, who became his business partner. The Gutenberg Bible cost over 2,000 guilders to produce, (a master printer would only make about 20-30 guilders per year), but by 1455 the Latin Bible was coming off the press. But Gutenberg was so far in debt, and his partner, Fust, who had contributed the money for the project, repossessed his press, his shop, and the printed Bibles. After 1457 there are no printed documents associated with Gutenberg's name.

The idea of the printing press had been invented by the Chinese as early as the ninth century, but what made Gutenberg's press unique was the invention and use of moveable type. This was the concept of individual letters placed in a particular order, allowing the printer to produce printed pages out of pre-formed block letters. Each letter was hand chiseled from wood, and then placed in the order determined by the editor to create a page. What seems so simple now, was revolutionary to the printing press. Now, instead of an entire page needing to be cut from wood, which is nearly impossible to do for a book of any length, the individual letters were carved, and then placed in the desired order. When that page was done, those same letters could be used to form the next page. After the page was pressed, an artist, or illuminator, hand drew the first letter of every chapter and decorated the headings of every page. Thus, this concept made it possible to produce a book, like the Bible, that would have over 1,000 pages. In fact, the Gutenberg Bible was hand bound in two volumes, there were 648 pages in the first, and 634 in the second.

It was this invention of moveable type that transformed the use of books and promoted knowledge, specifically toward learning the Scriptures. The Gutenberg Bible was printed in Jerome's Latin, and authorized by the Catholic Church since it was produced in their "divine" tongue". However, the Reformation would not have been successful if it were not for the printing press, enabling the printed Word of God, and the printing of exegesis and commentaries explaining the Scriptures. The history of the Bible is a way for us to look back and see the hand of God moving to enlighten His Word to the world.



The Gutenberg Bible- 1455.

Today there are only 47 of these Bibles extant,  
valued today at over 25 Million dollars each



# Erasmus' Novum Instrumentum



October 31, 1517 is the popular commencement of the dawn of the Reformation; when Martin Luther nailed his 95 theses to the Wittenburg door. But the reform, in which Martin Luther was about to advance, rested on the foundation that was laid just one year previous; the printed Greek New Testament produced by Erasmus of Rotterdam, 1469-1536. The New Testament, brought to light in the original Greek tongue, was now compiled and made available for mankind to study and learn. The learned scholar, although working under and deeply associated with the Roman Catholic Church, declared his disagreement with those who wanted to keep the Scriptures from the common people. He said, "If only the farmer would sing something from them at his plow, the weaver move his shuttle to their tune, the traveler lighten the boredom of his journey with Scriptural stories!" Little did he know, the work he was about to produce would change the world forever. This Greek New Testament, in printed form, would become the standard of the New Testament, launching the translations of Martin Luther and William Tyndale into the world. Thus, fulfilling his dream, that all men would read the Bible for themselves in their common language. His new "study Bible" had two main parts, the Greek text and a revised Latin edition, more elegant and accurate than the traditional translation of Jerome's Latin Vulgate. Erasmus prefaced this monumental work of scholarship with an exhortation to Bible study. The New Testament, he proclaimed, contains the "philosophy of Christ," a simple and accessible teaching with the power to transform lives.



**Erasmus of Rotterdam, 1469-1536**

Born in Rotterdam, Erasmus spent his life traveling throughout Europe. From 1499-1505, Erasmus traveled to France and Germany studying the New Testament in the original Greek, along with the writings of Origen. In 1506 Erasmus traveled to Bologna, Italy. It was here he met Aldus Manutius, an Italian printer, who enriched this scholar with Byzantine manuscripts of the Greek New Testament and other ancient writings. In 1509, Erasmus was invited to England where he met his life-long friend, Thomas More, humanist and scholar John Colet, and the young, soon to be king Henry VIII. It was here in England where he spent about five years, 1509-1514, in Cambridge, doing much of the work on his New Testament. After losing favor in England, the scholar of Rotterdam journeyed to Basle, Switzerland to meet printer, Johann Froben. It was here the Greek New Testament was brought to light and transferred onto printed pages.

Erasmus chose seven Byzantine Greek manuscripts to transcribe and produce his Greek New Testament. The Codex Vaticanus was available at this time, being discovered in the 15<sup>th</sup> century, but I find it most interesting and significant that Erasmus specifically chose the Byzantine texts rather than anything from Alexandria. I believe Erasmus knew of the falsities of these texts and chose to avoid them. In Basel, there was another text available, the Codex Basilensis, but Erasmus

chose not to use this either. My conjecture is the text is of the uncial type, all capital letters, instead of the minuscule, a smaller cursive text. All the texts Erasmus used was of the minuscule type.

It is significant to mention, that although the Byzantine Empire had its faults, they were the one chosen by God to preserve the Greek text of the New Testament. Despite the fact of the separation and excommunication from the Roman Catholic Church, known as the Great Schism of 1054, considered in Christian History as an abominable event, I conjecture this was the hand of God at work to preserve His Word. The excommunication and separation from the Catholic Church was a necessary event in the preservation of the Word of God, not an abomination to Christian history. The secular world views the Roman Catholic Church as the pinnacle of Christian history. For instance, if one were to search "Christian History", on the internet, the history of the Roman Catholic Church is among the top results. However, what the world does not realize is, not all, but most leaders of the Catholic Church during the Dark Ages, specifically from 1,000 – 1,600, were not even Christian. They used the power and wealth of the Catholic see to promote and exalt themselves. The true roots to Christianity lie in the preservation and proclamation of the Word of God, such as those we have already mentioned, namely those in the North, not allowing them to be succumbed to the traditions of the Church, those in the East preserving the sacred Greek text of the New Testament, and the Masoretes in Jerusalem preserving the Masoretic text of the Old Testament. All working together by the hand of God to usher His Word back to light.

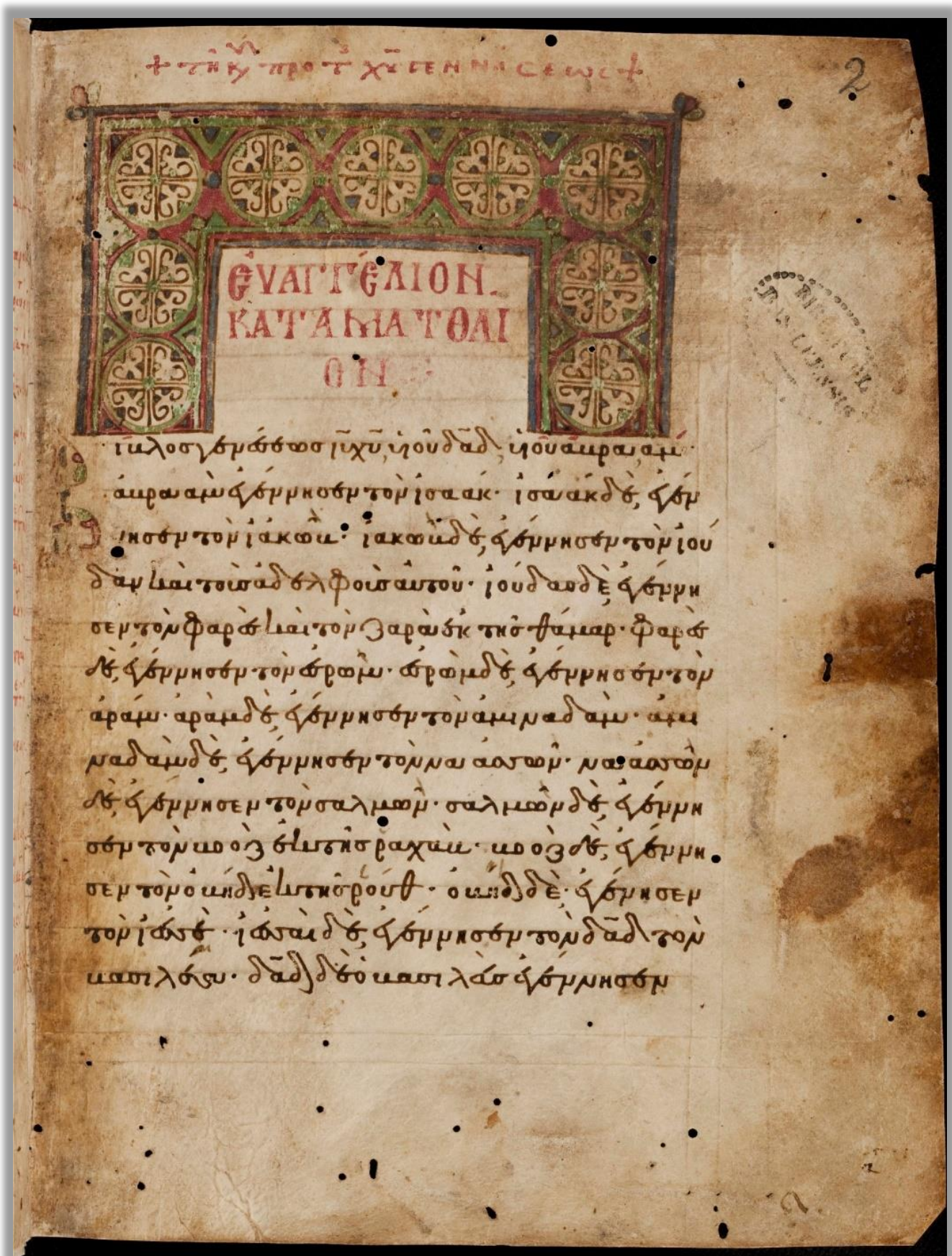
Erasmus' first edition of the Greek New Testament went to the press in October 1515, and was completed in March of 1516. In 1519 a second edition was produced which corrected many typographical errors that had occurred during the printing process. Then, in 1522, having five additional Greek manuscript available to him, including the Codex Montfortianus, or as Erasmus names it, Codex Britannicus, a 13<sup>th</sup> century minuscule, Erasmus published his third edition of the Greek New Testament. In this third edition, Erasmus changed the Greek font slightly, and added capital letters at the beginning of sentences, but textually it was the same as the 1519 edition with the exception of one significant addition known as the "Johannine Comma", namely 1 John 5:7-8, in which we will dedicate some time later to discuss this illusive statement.

Below is a list of the seven Byzantine manuscripts used of Erasmus in his 1516 edition

Manuscript	Content	Date
Minuscule 1 <sup>ea</sup> p	the entire NT except Revelation	12th century
Minuscule 1 <sup>rk</sup>	Book of Revelation	12th century
Minuscule 2 <sup>e</sup>	Gospels	12th century
Minuscule 2 <sup>ap</sup>	Acts and Epistles	12th century
Minuscule 4 <sup>ap</sup>	Pauline epistles	15th century
Minuscule 7 <sup>p</sup>	Pauline epistles	12th century
Minuscule 817	Gospels	15th century

### Byzantine manuscripts used by Erasmus





Minuscule 2<sup>e</sup> - 12<sup>th</sup> century  
First page of Matthew



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ΠΡΑΞΕΙΣ ΤΗΣ ΕΚΚΛΗΣΙΑΣ



οὐ μὲν ἄρα οὐδὲ τοῦτον γινώσκουσιν σαφηνύσασθαι  
παρά τω οὐθὺς φιλοσοφῶν ἤρξε αὐτοῖς ἵσται  
ἡν τὸ καὶ διδάσκειν ἀχρηστὸν κούρασεν  
τῶν λαμπρῶν τοῖς ἀποφύλοις διὰ τὸν σῶμα.  
οὐδὲ γὰρ ἀποφύλοις φθνήσκουσιν καὶ παρὰ τὸ  
τὸ αὐτὸν θάσσειται καὶ αὐτὸν ἐν πολλοῖς  
τοῖς τοῖς κληρίοις διὸ καὶ τὸν τῶν ἀλλοτρίων  
ὁ παρ' οὐ μὲν οὐδὲ αὐτοῖς καὶ λαίω. τὰ αὐτὸν τῶν  
μασσι λείπει τοῦ θύ. καὶ σιωπῶν τὸ μὲν οὐδὲ  
ρὴν γὰρ ἐν αὐτοῖς αὐτοῖς ἵεροσολύμοις καὶ χωρὶς  
ἡμῶν παρὶ μὲν γὰρ τῶν ἐπαγγελιῶν τοῦ πρὸς τὸν ἡ  
σαυτὲ μου. ὅτι ἡ ἀφ' ἡμετέρων ἐκείνων οὐδὲ  
ἡμῶν δὲ κατὰ τὸν οὐρανὸν ἐν τῇ αἰσθητῇ οὐκ ἔστι  
πολλὰ τὰ αὐτὰς ἡμετέρας. οἱ μὲν οὐκ οὐκ οὐκ  
θούσης δὲ τῶν αὐτῶν αὐτοῖς λείπειται. καὶ ἡ ἐν τῇ  
χρόνῳ τοῦ αὐτοῦ αὐτοῖς αὐτοῖς τῶν αὐτῶν αὐτοῖς  
τῶν αὐτῶν αὐτοῖς αὐτοῖς αὐτοῖς αὐτοῖς αὐτοῖς αὐτοῖς  
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Minuscule 1<sup>cap</sup> - 12<sup>th</sup> century  
The Beginning of the book of Acts



The following is a text from, in my opinion, the best book concerning the Reformation, written by Jean-Henri Merle D'Aubigné, 1862, *The History of the Reformation in the Sixteenth Century*. This information is vital to understanding the history of the Bible, and it is impossible for me to improve upon his text:

When Erasmus published this work, at the dawn, so to say, of modern times, he did not see all its scope. Had he foreseen it, he would perhaps have recoiled in alarm. He saw indeed that there was a great work to be done, but he believed that all good men would unite to do it with common accord. "A spiritual temple must be raised in desolated Christendom," said he. "The mighty of this world will contribute towards it their marble, their ivory, and their gold; I who am poor and humble offer the foundation stone," and he laid down before the world his edition of the Greek Testament. Then glancing disdainfully at the traditions of men, he said: "It is not from human reservoirs, fetid with stagnant waters, that we should draw the doctrine of salvation; but from the pure and abundant streams that flow from the heart of God." And when some of his suspicious friends spoke to him of the difficulties of the times, he replied: "If the ship of the church is to be saved from being swallowed up by the tempest, there is only one anchor that can save it: it is the heavenly word, which, issuing from the bosom of the Father, lives, speaks, and works still in the Gospel." These noble sentiments served as an introduction to those blessed pages which were to reform the world.

The New Testament in Greek and Latin had hardly appeared when it was received by all men of upright mind with unprecedented enthusiasm. Never had any book produced such a sensation. It was in every hand: men struggled to procure it, read it eagerly, and would even kiss it. The words it contained enlightened every heart. But a reaction soon took place. Traditional Catholicism uttered a cry from the depths of its noisome pools, (to use Erasmus's figure). Franciscans and Dominicans, priests and bishops, not daring to attack the educated and well-born, went among the ignorant populace, and endeavoured by their tales and clamours to stir up susceptible women and credulous men. "Here are horrible heresies," they exclaimed, "here are frightful antichrists! If this book be tolerated it will be the death of the papacy!"—"We must drive this man from the university," said one. "We must turn him out of the church," added another. "The public places re-echoed with their howlings," said Erasmus. The firebrands tossed by their furious hands were raising fires in every quarter; and the flames kindled in a few obscure convents threatened to spread over the whole country.

This irritation was not without a cause. The book, indeed, contained nothing but Latin and Greek; but this first step seemed to augur another—the translation of the Bible into the vulgar tongue. Erasmus loudly called for it. "Perhaps it may be necessary to conceal the secrets of kings," he remarked, "but we must publish the mysteries of Christ. The Holy Scriptures, translated into all languages, should be read not only by the Scotch and Irish, but even by Turks and Saracens. The husbandman should sing them as he holds the handle of his plough, the weaver repeat them as he plies his shuttle, and the wearied traveler, halting on his journey, refresh him under some shady tree by these Godly narratives." These words prefigured a golden age after the iron age of popery. A number of Christian families in Britain and on the continent, were soon to realize these evangelical forebodings, and England after three centuries was to endeavor to carry them out for the benefit of all the nations on the face of the earth.

The priests saw the danger, and by a skillful maneuver, instead of finding fault with the Greek Testament, attacked the translation and the translator. "He has corrected the Vulgate," they said, "and puts himself in the place of Saint Jerome. He sets aside a work authorized by the consent of ages and inspired by the Holy Ghost. What audacity!" And then, turning over the pages, they pointed out the most odious passages: "Look here! this book calls upon men to *repent*, instead of requiring them, as the Vulgate does, to *do penance*!" (Matt. 4:17.) The priests thundered against him from their pulpits: "This man has committed the unpardonable sin," they asserted; "for he maintains that there is nothing in common between the Holy Ghost and the monks—that they are logs rather than men!" These simple remarks were received with a general laugh; but the priests, in no wise disconcerted, cried out all the louder: "He's a heretic, an heresiarch, a forger! he's a goose ... what do I say? he's a very antichrist!"

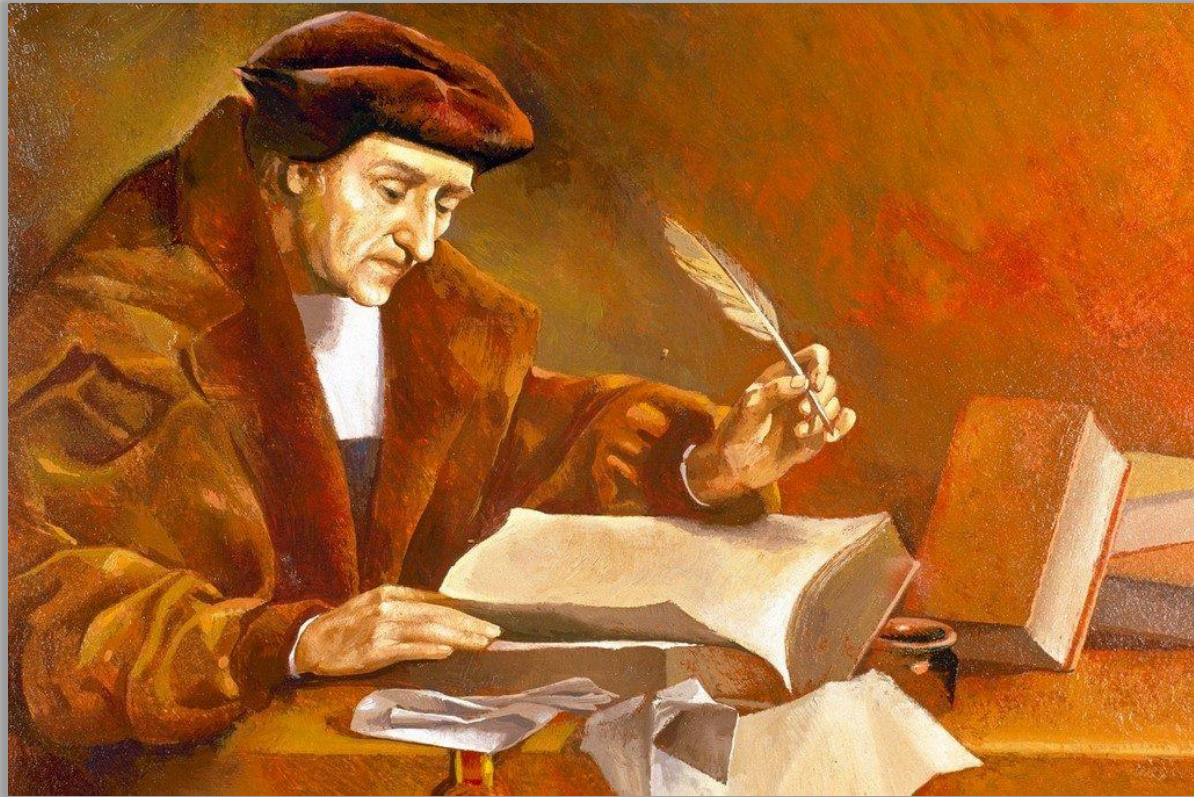
It was not sufficient for the papal janissaries to make war in the plain, they must carry it to the higher ground. Was not the king a friend of Erasmus? If he should declare himself a patron of the Greek and Latin Testament, what an awful calamity!... After having agitated the cloisters, towns, and universities, they resolved to protest against it boldly, even in Henry VIII's presence. They thought: "If he is won, all is won."

Erasmus was astonished at these discussions. He had imagined the season to be most favorable. "Everything looks peaceful," he had said to himself; "now is the time to launch my Greek Testament into the learned world." As well

might the sun rise upon the earth, and no one see it! At that very hour God was raising up a monk at Wittenberg who would lift the trumpet to his lips, and proclaim the new day.

Nothing was more important at the dawn of the Reformation than the publication of the Testament of Jesus Christ in the original language. Never had Erasmus worked so carefully. "If I told what sweat it cost me, no one would believe me." He had collated many Greek MSS. of the New Testament, and was surrounded by all the commentaries and translations, by the writings of Origen, Cyprian, Ambrose, Basil, Chrysostom, Cyril, Jerome, and Augustine. *Hic sum in campo meo!* he exclaimed as he sat in the midst of his books. He had investigated the texts according to the principles of sacred criticism. When a knowledge of Hebrew was necessary, he had consulted Capito and more particularly Oecolampadius. He had corrected the amphibologies, obscurities, hebraisms, and barbarisms of the Vulgate; and had caused a list to be printed of the errors in that version.

"We must restore the pure text of the word of God," he had said; and when he heard the maledictions of the priests, he had exclaimed: "I call God to witness, I thought I was doing a work acceptable to the Lord and necessary to the cause of Christ." Nor in this was he deceived.



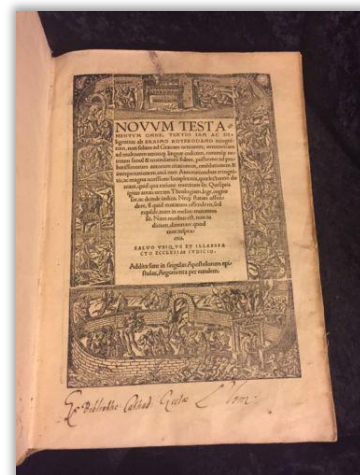
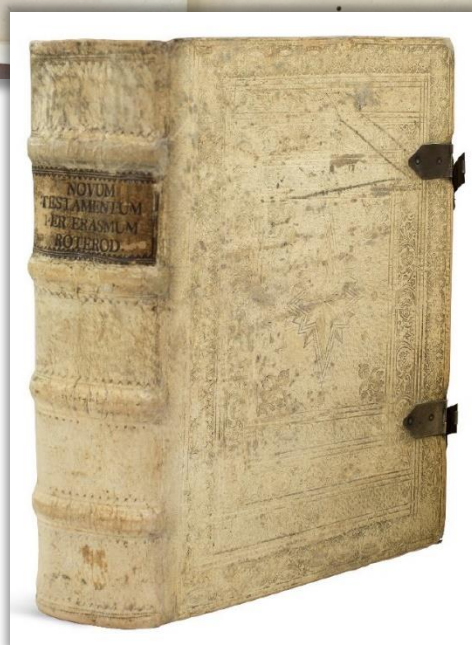
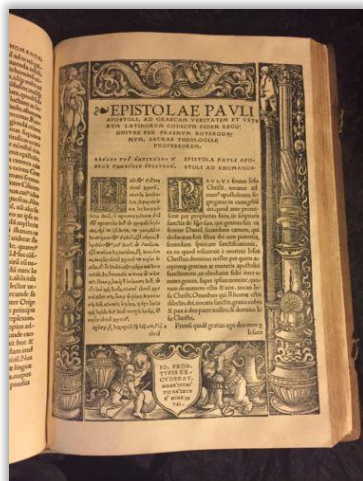
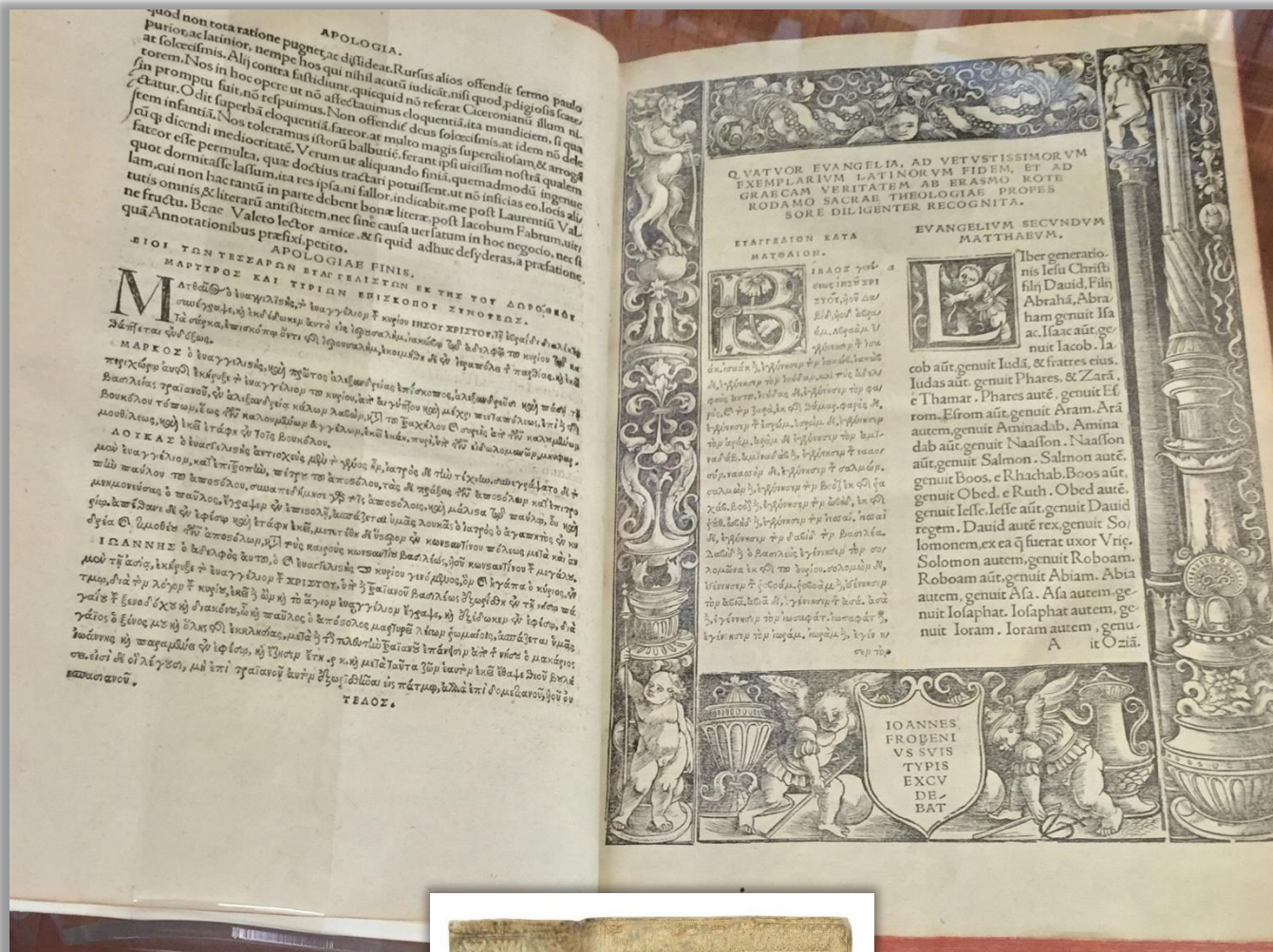
**Desiderius Erasmus of Rotterdam**

Thus, the foundation of the Reformation was built. Though still in a language of scholars, this unified the New Testament, making it a vital stepping stone to the publications of the Word of God in the common tongue. Erasmus named his work, *Novum Instrumentum*, Latin for "a new tool". He would go on to publish four more editions of his Greek New Testament, totaling five editions in all, of which, the second in 1519 and the third in 1522 would be used by Martin Luther and William Tyndale respectively, to translate their Bibles into the common tongue, the German of Luther and the English of Tyndale.

There are many people today who speak ill of Erasmus, saying he did not have the determination, or the heroic tendencies of a Reformer. But God used this man to shape the foundation of the reformation soon to come. Though this scholar did not have the courage of Luther, he didn't need to. God had Martin Luther for this task. The reformation was too big for just one man to take on. The success of the reformation had mainly to do with the diversity of men throughout the whole of Europe, men led of the Holy Spirit, working together in a common goal, to bring the Word of God to light. God chose Erasmus to be that man who would secure the foundation of the Word of God, the Bible in the original tongue.



# Erasmus Greek New Testament



The Greek New Testament  
The Foundation of the Reformation





Erasmus Greek New Testament 1522  
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## The Johannine Comma

This, I presume, is the proper time to circle back to the critical text of Erasmus and discuss the controversies surrounding the Johannine Comma, namely 1 John 5:7-8.

This non-inclusion has been the subject of serious debate among scholars. Should it be there or not is the question, and more importantly, how did John write verses 7 and 8 of his first epistle. Unfortunately, the certainty will not be known until we can ask him personally when we see him in heaven. Until then, we can study this text with the entire council of God, and the knowledge we have attained of the times and circumstances, thus deriving our best hypothesis. I will spend some time here discussing this topic because of the textual criticism this statement has contrived

The textural diversities of the Bible, namely the 26 passages of Scripture, totaling about 48 verses missing in the Alexandrian codices, can be attributed to the Gnostic influence. The corruption of the Alexandrian codices, including the missing verses, can be explained by the Gnostics trying to corrupt the Word of God. Therefore, we know that these missing verses should in fact be added back into the Bible as the Textus Receptus has done.

But among the major textural criticisms, the Johannine Comma is the most peculiar. The Johannine Comma is Latin for "a short clause by John". As discussed previously, among the Byzantine manuscripts, they are 99.8% agreeable with only slight changes in word order and accent marks. However, the Johannine Comma is slightly different. 1 John 5:7-8, even among the Byzantine manuscripts, is inconsistent. It is the only place in Scripture, among the Byzantine manuscripts, we see this controversy, but as this dilemma is studied, there is one very important thing to keep in mind; the inclusion or non-inclusion of these verses does not alter any foundational doctrine. The inclusion strengthens the Oneness of the Trinity, but also the non-inclusion does not lessen it either.

Any new translation, namely, the NASB, NIV, ESV, RSV, and the NLT, hold the Alexandrian codices, the "early" Greek manuscripts, in high regard. Therefore, the Johannine Comma is not included in these translations. Also, Erasmus, in his first two editions, 1516 and 1519, because of the inconsistencies of the Byzantine manuscripts, were transcribed without the Comma as well. Let us start by reading this passage as it is written without the Comma.

<sup>7</sup> οτι τρεις εισιν οι μαρτυρουντες... <sup>8</sup> ... το πνευμα και το υδωρ και το αιμα και οι τρεις εις το εν εισιν.

A direct word for word English translation would read:

<sup>7</sup> Because Three they are the witnesses... <sup>8</sup> ...the Spirit, and the water, and the blood, and they, for the purpose, the One they are.

The NASB, which does not include the Comma, reads:

<sup>7</sup> For there are three that testify: <sup>8</sup> the Spirit and the water and the blood; and the three are in agreement.

As the reader can see, this translation does not include the latter part of verse 7 and the beginning of verse 8. And, quite frankly, is confusing. This Scripture only makes sense when it is written in its entirety, including the Johannine Comma.

The full reading in the Greek as stated in the Textus Receptus by Erasmus in his later Greek editions and Stephanus' Greek New Testament in 1550, is as follows, the Johannine Comma is in red:

<sup>7</sup> οτι τρεις εισιν οι μαρτυρουντες εν τω ουρανω ο πατηρ ο λογος και το αγιον πνευμα και ουτοι οι τρεις εν εισιν <sup>8</sup> και τρεις εισιν οι μαρτυρουντες εν τη γη το πνευμα και το υδωρ και το αιμα και οι τρεις εις το εν εισιν

The English translation of this statement as written in the KJV, derived from the Textus Receptus, reads as follows:

<sup>7</sup> For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. <sup>8</sup> And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.

In chapter 5, John is explaining the concept of being born again of God and stipulates this statement by saying only those who believe that Jesus is the Christ and the Son of God can be born again and overcome the world, (1Jn 5:1-5). He then continues into verse 6 which says,

**He (Jesus) arrived by water and blood and it is the Spirit who testifies because the Spirit is Truth.**

This verse 6 is very important to understanding the Johannine Comma, for it is here that John speaks of Jesus' incarnation, His being made a man and coming to this earth by way of the Spirit, the water and the blood. Verse 7 describes the Godhead in heaven as witnesses to the coming of the Messiah, for this was the plan of God before the foundation of the world, to send His Son as the Lamb of God to take away the sins of the world, and reconcile mankind to Himself, forever to live together in eternal happiness as a family forever. It was in heaven in which the Three witnesses, the Godhead, the Three as One, commenced this plan and created the universe. Thus, to fulfill this plan, Jesus, the Word, was sent to this world and made flesh, (Jn 1:14); and Jesus, in His physical form, manifested by the fundamental building blocks of life, the Spirit, the water, and the blood, these three, as one person, Jesus Christ, became the witness of the Glory of the Father, representing his Grace and Truth; for it is through the evidence of Jesus by which we know and come to the Father in heaven.

Therefore, 1 John 5:6-8 is the description of John 1:1-14, the Messiah incarnate, the Word made flesh as a Light of the Glory of the Father. Once you realize the power of this statement, it makes perfect sense why Satan would want to destroy it. These verses prove Jesus as the Word, the Christ, the Son of God, sent to the earth to redeem man and crush the head of Satan, all the while proving the unity, oneness and perfect harmony between the Father, the Son and the Holy Spirit.

The Johannine Comma was added by Erasmus in his 1522 edition at the persistence of other scholars of that time. The missing statement had been a part of the Latin Vulgate for over 1,000 years, and the Catholic Church, who, in all their faults, was correct in their belief in the Trinity, and urged Erasmus to include the statement in his text. He admittedly said the Greek manuscripts he had previously, did not include this statement, therefore he did not include it in his 1516 or 1519 editions, but he promised that if there was a Greek manuscript which contained these verses, he would include them in his next edition. The Codex Britannicus contained these illusive verses, and was presented to Erasmus, therefore, he included them in his text. Some people who argue against the Johannine Comma state the Codex Britannicus was a forgery, produced by the Catholic Church in order for Erasmus to include it in his next edition. This is blasphemous and incorrect. Erasmus was a scholarly man, motivated to produce the Word of God correctly. He would have never allowed a forgery to influence him. I believe he wanted the Comma to be included, even in the earlier manuscripts, but he didn't have the textual support, therefore his earlier work did not include this statement. Erasmus is even quoted saying, "the verse (1 Jn 5:7-8) was in the Vulgate, and must therefore have been in the Greek text used by Jerome." Finally, when the Codex Britannicus, or as scholars today name it, the Codex Montfortianus, presented itself, he was excited to include the statement into his Greek Testament.

There were two main reasons Erasmus produced his Greek New Testament:

- 1) to bring the original language of the New Testament to light
- 2) correct the current edition of the Vulgate that had been corrupted by the Catholic Church over the last 1,000 years.



Since this was his motivation, Erasmus certainly knew the corrupted verses of the Vulgate, and he was also aware of the Gnostic corruption of the Alexandrian codices. Therefore, in his scholarly opinion, he decisively chose 1 John 5:7-8 as part of the Greek New Testament.

<sup>7</sup> ὅτι· τρεῖς ἑσὶν οἱ μαρτύ-  
 ροι ἐν τῷ οὐρανῷ, πᾶρ, λόγος, καὶ πᾶν ἄλ-  
 ον· καὶ οὗτοι οἱ τρεῖς, ἐν ἑσὶ· <sup>8</sup> καὶ τρεῖς ἑσὶν οἱ μαρτύ-  
 ροι ἐν τῇ γῇ, πᾶ, ὕδωρ, καὶ αἷμα, <sup>9</sup> καὶ τὴν  
 μαρτυρίαν τῶν θνῶν λαμβάνομεν, ἡ μαρτυρία τοῦ  
 θνῶν ὅτι· αἱ ἐσὶν οἱ μαρτύροι τοῦ θεοῦ, ὅτι·  
 μεμαρτύρηκε περὶ τοῦ υἱοῦ αὐτοῦ.

### Codex Britannicus and the Johannine Comma

Of the 5,300 Byzantine manuscript fragments, only 501 of these texts actually include the 5<sup>th</sup> chapter of 1 John, not because it was not included in the original text, but because the abuse of time had destroyed the parchment. Of these 501 manuscripts, only 10 contain the Johannine Comma. Therefore, since the majority of the texts agree as not including the statement, scholars against the Johannine Comma will ask, why and how did this text stay in the Bible? As a supporter of the Johannine Comma, I am going to propose a conjecture in favor of this divine text. Erasmus obviously believed the Johannine Comma to be originally written by John, because he kept this statement in his next two editions, that of 1527 and the last in 1535. There were other notable scholars who carried on the Textus Receptus editions, namely Stephanus and the Elzevir brothers, they undoubtedly believed the Truth of this text as well.

The basis of the Johannine Comma confirms the Trinity in heaven and the incarnation of Jesus who represented and became the image of God displaying His Truth and Glory. The Gnostics, as discussed previously, did not believe Jesus to be the Christ and the Son of God. They absolutely rejected the Trinity and corrupted the text of the New Testament to prove their destructive doctrine. The Alexandrian codices portray these deleted verses, therefore it makes perfect sense that the Johannine Comma would not be found in any of the "early" Alexandrian codices. And, as I have mentioned previous, we shouldn't even be considering these manuscripts. However, I would certainly expect to see this statement in the Byzantine manuscripts, but we only see this Comma in 10 of the 501 available texts.

My conjecture to this illusive statement is that the devil, working through the Gnostics, removed this statement from the Greek manuscripts and almost succeeded in removing it from the entire existence of the Bible, but God, in His divine mercy and power would not allow his Word to perish, therefore, He kept a thread of this Truth alive until Erasmus included it in his Testament and thus became a part of the Textus Receptus.

1 John 5:7-8 is the only text in the Scriptures that corresponds the Word, ὁ λόγος, with the Son of God, correlating the Father, the Son or the Word, and the Holy Spirit as One in the Trinity. Even though the textual proof in Greek manuscripts is scarce, the thread of this statement can be traced back through several examples in the early church.<sup>10</sup>

### Athenagorus

The first and earliest on record is Athenagorus, a 2nd-century Greek writer (~177 AD). He wrote, "Plea for the Christians", addressing two Roman Emperors, Marcus Aurelius Antoninus and Lucius Aurelius Commodus, seeking from them toleration for Christians within the Empire. In his discussion, Athenagorus defines and explains the doctrine of the Trinity, God the Father, God the Son, and God the Holy Spirit. While not directly quoting the Comma, Athenagorus uses words which could only have been found in 1 John 5:7-8.

"Nor let anyone think it ridiculous that God should have a Son. For though the poets, in their fictions, represent the gods as no better than men, our mode of thinking is not the same as theirs, concerning either God the Father or the Son. But the Son of God is **the Logos of the Father**, in idea and in operation; for after the pattern of Him and by Him were all things made, the Father and the Son being one. And, the Son being in the Father and the Father in the Son, in oneness and power of spirit, the understanding and reason of the Father is the Son of God.

The Holy Spirit Himself also, which operates in the prophets, we assert to be an effluence of God, flowing from Him, and returning back again like a beam of the sun. Who, then, would not be astonished to hear men who speak of God the Father, and of God the Son, and of the Holy Spirit, and who declare both their power in union and their distinction in order..."

Athenagorus' use of the term Logos, meaning Word, to describe the Son, is unique to the Johannine Comma. It is only in verses 6-9 that the Logos is defined as the Son of God, thus, one can perceive that Athenagorus was quoting 1 John.

### Tertullian

Around 200AD, Tertullian, in his apologetic work "Against Praxeas", he makes the statement concerning the Trinity, "Thus, the connection of the Father in the Son, and of the Son in the Paraclete (Holy Spirit), produces three coherent Persons, who are yet distinct One from Another. **These Three are One** essence, not one Person, as it is said, 'I and my Father are One,' in respect of unity of substance not singularity of number."

Although Tertullian doesn't specifically quote the Johannine Comma, he unifies the Three in One, using the terminology of 1 John 5 saying, "These Three are One".

### Cyprian

Around 250AD, Cyprian, a North African bishop, quotes the Comma in his "Unity of the Catholic Church", "He who breaks the peace and the concord of Christ, does so in opposition to Christ; he who gathereth elsewhere than in the Church, scatters the Church of Christ. The Lord says, 'I and the Father are one;' and again it is written of **the Father, and of the Son, and of the Holy Spirit, 'And these three are one.'**"

Cyprian specifically states that it is written of the Trinity, the Father, Son and the Holy Spirit that they are one. He could not have been quoting verse 8, because this describes the Spirit, the water and the blood, and he could not be referring to John 10:30 because there it only refers to the Father and the Son.

<sup>10</sup> Defense of the Johannine Comma- <http://www.studytoanswer.net/bibleversions/1john5n7.html>

## The Latin Vulgate

The Vulgate, in its original edition from Jerome was a correct Latin translation of the Scriptures. The earliest Vulgate manuscript still extant today is the Codex Sangallensis with the Gospels dating to the 5<sup>th</sup> century and the epistles between the 8<sup>th</sup> – 10<sup>th</sup> century. The Codex Sangallensis contains the comma, but it is written at the bottom of the page, however, the majority of the Vulgate manuscripts contain the Comma in the body of the text. In fact, out of the 8,000+ extant Vulgate manuscripts, nearly 49 out of every 50 contains this statement. Jerome, when preparing his Latin translation, certainly believed it to be a part of the original text. He even noted that the reading of 1 John 5:7 was being removed from Greek manuscripts in which he writes in his "Prologue to the Canonical Epistles"

"Just as these are properly understood and so translated faithfully by interpreters into Latin without leaving ambiguity for the readers nor [allowing] the variety of genres to conflict, especially in that text where we read the unity of the trinity is placed in the first letter of John, where much error has occurred at the hands of unfaithful translators contrary to the truth of faith, who have kept just the three words water, blood and spirit in this edition omitting mention of Father, Word and Spirit in which especially the catholic faith is strengthened and the unity of substance of Father, Son and Holy Spirit is attested."

These unfaithful translators were, in my opinion, influenced by the Gnostics, and greatly corrupted the Word of God. It was God's divine power that employed men like Jerome and Erasmus to bring the Word of Truth to light and preserve His precious Word.

I am convinced that the Johannine Comma was an original writing by John in his first epistle. There are plenty of people who would disagree with me, but I like to look at this as an example of the perseverance of the Truth and the divine influence of the Father to preserve His Word and overcome the enemy. The Johannine Comma could have passed from existence, and the power of the Truth concerning the Word, ὁ λογος, but the Truth endured and the thread of the Comma has been persevered at the hand of God for the last 2,000 years, never to be vanquished from the Bible again.

The next several pages are some examples of the Johannine Comma on its journey into the Textus Receptus.



## ΙΩΑΝΝΟΥ ΠΡΩΤΗ

ὁ ἀγαπῶν τὸν θεόν, ἀγαπᾷ καὶ τὸν ἀδελφόν  
 αὐτοῦ. πᾶς δὲ πιστεύων, ὅτι ἰησοῦς ἐστὶν  
 ὁ χριστός, ἐκ τῶν θεῶν γεννητὴς. καὶ πᾶς ὁ  
 ἀγαπῶν τὸν γεννησάντα, ἀγαπᾷ καὶ τὸν  
 γεννηθέντα ἐξ αὐτοῦ. καὶ τὸν γινώσκοντα, ὅτι  
 ἀγαπῶμεν τὰ τέκνα τοῦ θεοῦ, ὅταν τὸν θεόν ἀ-  
 γαπῶμεν, καὶ τὰς ἐντολάς αὐτοῦ τηρῶμεν. ὅν-  
 τη γὰρ ἐστὶν ἡ ἀγάπη τοῦ θεοῦ, ἵνα τὰς ἐντολάς  
 αὐτοῦ τηρῶμεν, καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι  
 οὐκ εἰσιν. ὅτι πᾶν τὸ γεννημένον ἐκ τοῦ θεοῦ,  
 νικᾷ τὸν κόσμον, καὶ αὕτη ἐστὶν ἡ νίκη, ἡ νικῇ  
 σῶσαί τὸν κόσμον, ἡ τῶν κόσμων. τίς ἐστὶν ὁ νι-  
 κῶν τὸν κόσμον, εἰ μὴ ὁ πιστεύων, ὅτι ἰησοῦς  
 ἐστὶν ὁ υἱὸς τοῦ θεοῦ; οὗτος ἐστὶν ὁ ἐλθὼν ἐν ὕδατι  
 καὶ αἵματι τοῦ ἰησοῦς χριστοῦ, οὐκ ἐν τῷ ὕ-  
 δατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ τῷ αἵματι,  
 καὶ τὸ πνεῦμα ἐστὶ τὸ μαρτυροῦν, ὅτι τὸ πνεῦ-  
 μά ἐστιν ἡ ἀλήθεια. ὅτι τρεῖς εἰσιν οἱ μαρτυ-  
 ροὶ οὗτοι. τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα.  
 καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν. ἐὰν πλὴν μαρτυρί-  
 ας τοῦ ἀνθρώπου λαμβάνομεν, ἡ μαρτυρία τοῦ  
 θεοῦ μέγιστον ἐστὶν, ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ  
 θεοῦ, ἡν μεμαρτύρηκε περὶ τοῦ υἱοῦ αὐτοῦ. ὁ πισ-  
 τεύων εἰς τὸν υἱὸν τοῦ θεοῦ, ἔχει τὴν μαρτυ-  
 ρίαν ἐν αὐτῷ. ὁ μὴ πιστεύων τῷ θεῷ, φένηται  
 πεποιήκειν αὐτόν, ὅτι ὁν πεπίστευκεν εἰς  
 τὴν μαρτυρίαν ἡν μεμαρτύρηκεν ὁ θεὸς περὶ  
 τοῦ υἱοῦ αὐτοῦ, καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζω-  
 ῆν αἰώνιον ἔδωκεν ἡμῖν ὁ θεός, καὶ αὕτη ἡ ζωὴ  
 ἐν τῷ υἱῷ αὐτοῦ ἐστίν. ὁ ἔχων τὸν υἱόν, ἔχει τὴν ζω-  
 ῆν. ὁ μὴ ἔχων τὸν υἱὸν τοῦ θεοῦ, τὴν ζωὴν οὐκ  
 ἔχει. τὰ ὅσα ἐγραφαὶ μὲν τοῖς πιστεύουσιν εἰς  
 τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ, ἵνα εἰδῇτε, ὅτι ζωὴν  
 αἰώνιον ἔχετε, καὶ ἵνα πιστεύητε εἰς τὸ ὄνομα τοῦ  
 υἱοῦ τοῦ θεοῦ. καὶ αὕτη ἐστὶν ἡ παρρησία, ἡν ἔχο-  
 μεν πρὸς αὐτόν, ὅτι ἐάν τί ἀπώμεθα κατὰ τὸ  
 θέλημα αὐτοῦ, ἀκούει ἡμῶν, καὶ ἐάν ὁ ἰδῇ αὐ-  
 τὸν ἀκούει ἡμῶν, ὁ ἂν αἰτῶμεθα, οἰδῇ αὐτὸν  
 ἔχοντα τὰς ἀλήθειας ἃς ἡτήκαμεν παρ' αὐτοῦ.

ἐὰν τίς

## IOANNIS PRIMA

183

qui diligit deum, diligit &amp; fratrem suū.

Omnis qui credit Iesum esse Chri-  
 stum ex deo natus est. Et omnis qui dili-  
 git eum genuit, diligit & eum qui na-  
 tus est ex eo. In hoc cognoscimus quod  
 diligamus filios dei, cum deum diligi-  
 mus & mandata eius seruamus. Hæc est  
 enim charitas dei, ut mandata eius ser-  
 uemus, & mandata eius grauiā nō sunt.  
 Quoniam omne quod natū est ex deo,  
 uincit mundum, & hæc est uictoria quæ  
 uicit mundum, fides uestra. Quis est qui  
 uincit mundum, nisi qui credit quod Ie-  
 sus est filius dei? Hic est qui uenit per  
 aquam & sanguinem Iesus Christus, nō  
 in aqua solum, sed in aqua & sanguine.  
 Et spūs est qui testificat, qm̄ spūs est ue-  
 ritas. Qm̄ tres sunt q̄ testimoniū dant  
 spūs & aqua & sanguis. & hi tres unum  
 sunt. Si testimoniū hoīm accipimus, te-  
 stimonium dei maius est, qm̄ hoc est te-  
 stimoniū dei (qđ mai⁹ est) quod testificat⁹  
 est de filio suo. Qui credit in filiū dei, ha-  
 bet testimoniū in seipso. Qui non credit  
 deo, mendacem facit eū, quia non credit  
 in testimoniū qđ testificatus est deus de  
 filio suo. Et hoc est testimoniū, qm̄ uitā  
 æternam dedit nobis de⁹, & hæc uitā in  
 filio eius est. Qui habet filiū, habet uitā,  
 qui non habet filiū dei, uitam nō habet.  
 Hæc scripsi uobis qui creditis in nōmi-  
 ne filij dei, ut sciatis quod uitam habe-  
 tis æternam, & ut credatis in nōmine  
 filij dei. Et hæc est fiducia quam habe-  
 mus apud eum, qđ si quid petierimus se-  
 cundum uoluntatem eius audit nos. Et  
 si scimus, quod audit nos quicquid pe-  
 tierimus, scimus quod habemus peti-  
 tiones quas postulauimus ab eo. Si quis  
 q 3 sciuerit

V

qm̄:

Ally addat.  
 Qm̄ tres sunt qm̄  
 testimoniū dant  
 in celo. pater.  
 Verbum, et Spiritus  
 sanctus. Et hii tres  
 unum sunt.

A nomen.

X nomen.



ἀπέσταλκε τὸν υἱὸν σωτῆρα τοῦ κόσμου. ὃς  
ἐκ τοῦ μολογῆσθαι, ὅτι ἰησοῦς ὄντως ὁ υἱὸς τοῦ  
θεοῦ, ὁ δεὸς ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν τῷ  
θεῷ. καὶ ἡμεῖς ἐγνωκάμεθα καὶ πεπιστεύκα-  
μεν πλὴν ἀγάπης, ἢ ἔχατο δεὸς ἐν ἡμῖν. ὁ  
δεὸς ἀγάπην ἐστίν. καὶ ὁ μὲν αὖτε ἐν τῇ ἀγάπῃ,  
ἐν τῷ θεῷ μένει, καὶ ὁ δεὸς ἐν αὐτῷ. ἐμ τῷ  
τοῦ πεπείωται ἡ ἀγάπη μετ' ἡμῶν, ἵνα παρ-  
εξήσται ἐκωμεν ἐν τῇ ἡμέρᾳ ἐκείνῃ, ὅτι  
καθὼς ἐκένος ἔστι, καὶ ἡμεῖς ἐσμὲν ἐν τῷ  
κόσμῳ τούτῳ. φόβος οὐκ ἐστὶν ἐν τῇ ἀγά-  
πῃ, ἀλλ' ἡ τελεία ἀγάπη ἐξωβάλλει τὸν φό-  
βον, ὅτι ὁ φόβος κόλασιν ἔχει. ὁ δὲ φόβος  
μὲν οὐ πεπείωται ἐν τῇ ἀγάπῃ. ἡμεῖς  
ἀγαπῶμεν αὐτὸν, ὅτι αὐτὸς πρῶτος ἡγά-  
πησεν ἡμᾶς. Ἐάν τις ἕπῃ, ὅτι ἀγαπῶ τὸν  
θεόν, καὶ τὸ ἀδελφὸν αὐτοῦ μισῇ, ψεύσας ἐστὶν. ὁ  
δὲ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν ἑώρακε,  
τὸν θεόν οὐκ ἑώρακε, πῶς δὲ δύναται ἀγα-  
πᾶν. καὶ ταύτην πλὴν ὧν πολλὰ ἔχομεν ἀπὸ  
αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν θεόν, ἀγαπᾷ καὶ  
τὸν ἀδελφόν αὐτοῦ.

Πᾶς ὁ πιστεύων, ὅτι ἰησοῦς ὄντως ὁ χρί-  
στος, ἐκ τοῦ θεοῦ γεννηταί. καὶ πᾶς ὁ ἀ-  
γαπῶν τὸν γεννησάντα, ἀγαπᾷ καὶ τὸν γε-  
νηνκλῆσιν αὐτοῦ. ἐν τούτῳ γινώσκουμεν,  
ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ θεοῦ, ὅταν τὸν  
θεόν ἀγαπῶμεν, καὶ τὰς ἐντολὰς αὐτοῦ τη-  
ρῶμεν. αὐτὴ γὰρ ἔστι ἡ ἀγάπη τοῦ θεοῦ, ἵνα  
τὰς ἐντολὰς αὐτοῦ τηρῶμεν, καὶ αἱ ἐντολαὶ  
αὐτοῦ βαρύναι οὐκ ἐπίμ. ὅτι πᾶς ὃς γεγε-  
νημένος ἐκ τοῦ θεοῦ, νικᾷ τὸν κόσμον, καὶ  
αὕτη ἔστι ἡ νίκη, ἡ νικῆσθαι τὸν κόσμον,  
ἢ πῶς ἡμῶν. τίς ἐστὶν ὁ νικῶν τὸν κόσμον,  
ἢ μὴ ὁ πιστεύων, ὅτι ἰησοῦς ὄντως ὁ υἱὸς τοῦ  
θεοῦ; οὗτος ὅστις ἐλθὼν δι' ὕδατος καὶ  
αἱμάτων ἰησοῦς χριστός, οὐκ ἐν τῷ ὕδα-  
τι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ τῷ αἵματι.  
καὶ ὁ πνεῦμά ἐστι τὸ μαρτυροῦν, ὅτι ἐ-  
στὶν πνεῦμά ἐστιν ἡ ἀλήθεια. ὅτι τρεῖς εἰσιν οἱ  
μαρτυροῦντες, ὁ πνεῦμα, καὶ ὁ ὕδωρ, καὶ  
τὸ αἷμα

misit filium servatorem mundi. Quis-  
quis confessus fuerit, quod Iesus est  
filius dei, deus in eo manet, & ipse in  
deo. Et nos cognouimus, & credidimus  
charitatem, quam habet deus in no-  
bis. Deus charitas est, & qui manet in  
charitate, in deo manet, & deus in eo.  
In hoc perfecta est charitas nobiscum,  
ut fiduciam habeamus in die iudicii,  
quod sicut ille est, & nos sumus in mun-  
do hoc. Timor non est in charitate, sed  
perfecta charitas foras eiecit timorem,  
quoniam timor cruciatum habet. Qui  
autem timet, non est perfectus in cha-  
ritate. Nos diligimus eum, quoniam  
ipse prior dilexit nos. Si quis dixerit: di-  
ligo deum, & fratrem suum oderit, men-  
dax est. Qui enim non diligit fratrem  
suum quem uidit: deum quem nō uidit,  
quomodo potest diligere. Et hoc prae-  
ceptum habemus ab eo: ut qui diligit  
deum, diligat & fratrem suum.

Omnis qui credit Iesum esse  
Christum, ex deo natus est. Et omnis  
qui diligit eum qui genuit: diligit & eum  
qui natus est ex eo. In hoc cognosci-  
mus, quod diligamus filios dei: cum  
deum diligimus, & praecepta eius ser-  
uamus. Haec est enim charitas dei, ut  
praecepta eius seruemus, & praecepta  
eius grauiā non sunt. Quoniam omne  
quod natum est ex deo, uincit mun-  
dum: & haec est uictoria qua uicit mun-  
dum, nisi qui credit quod Iesus est filius  
dei: Hic est qui uenit per aquam & san-  
guinem Iesus Christus: non per aquam  
solum, sed per aquam & sanguinem.  
Et spiritus est qui testificatur, quoniam  
spiritus est ueritas. Quoniam tres sunt  
qui testimoniū dant, spiritus, & aqua, &  
sanguis,



σὲν ἡμᾶς· ἐὰν ἡ ἐκ τῆς ὑπὸ ἀγαπῶν τῆς διόρι, ὅτι  
τὴν ἀδελφὸν αὐτῆς μισῶ, φένης ἐσίμω. ἔμω μὴ ἀ-  
γαπῶν τὴν ἀδελφὸν αὐτῆς ὅρ ἐξώρακε, τὴν διόρι  
ὅρ οὐκ ἐξώρακε, πῶς δ' ὡνάτῃ ἀγαπᾶν, ὅταν  
πῶς τὴν ἐκ τῆς ἡλικίας ἐκ τῆς ἀγαπῶν, ἵνα ὁ ἀγαπῶν  
τὴν διόρι, ἀγαπᾶν καὶ τὴν ἀδελφὸν αὐτῆς.

Πᾶς ὁ πιστεύων, ὅτι ἰησοῦς ὤνομ οὐ χριστός,  
 ἐκ τοῦ θεοῦ γεγέννηται, καὶ πᾶς ὁ ἀγαπῶν τὸν  
 γεγέννητα, ἀγαπᾷ τὸν γεγεννημένον ὅτι  
 αὐτὸς ἐκ τούτου γινώσκωμεν, ὅτι ἀγαπῶμεν  
 τὰ τέκνα τοῦ θεοῦ, ὅτι ὁ ἐκ τοῦ θεοῦ ἀγαπᾷ,  
 ὁ τὰς ἐντολὰς αὐτοῦ τηρεῖ, αὐτὸν γὰρ ὤνομ ἢ  
 ἀγάπῃ τοῦ θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῇ,  
 καὶ αἱ ἐντολαὶ αὐτοῦ βαρύναι οὐκ εἰσι, ὅτι  
 πᾶς τὸ γεγεννημένον ἐκ τοῦ θεοῦ, νικᾷ τὸν κό-  
 σμον, ὃν ἀγαπᾷ ὁ υἱός, ὃν νικᾷ τὸν κόσ-  
 μον, ὃν πίστευσε ὁ υἱός, ὃν νικᾷ τὸν κόσ-

[illegible]

T60

xit nos. Si quis dixerit: diligo deum, & fratrem suum oderit, mendax est. Qui enim non diligit fratrem suum quem uidit, deum quem non uidit, quomodo potest diligere? Et hoc praeceptum habemus ab eo: ut qui diligit deum, diligat & fratrem suum.

Omnis qui credit Iesum esse Christum, v  
ex deo natus est. Et omnis qui diligit eum  
qui genuit, diligit & eum qui natus est ex  
eo. In hoc cognoscimus, quod diligamus fi  
lios dei, cum deum diligimus, & præcepta  
eius seruamus. Hæc est enim charitas dei,  
ut præcepta eius seruemus, & præcepta ei  
grauia non sunt. Quoniã omne quod nat  
um est ex deo, uincit mundum: & hæc est  
uictoria quæ uicit mundum, fides nostra.  
Quis est qui uincit mundum, nisi qui cre  
dit quod Iesus est filius dei? Hic est qui ue  
nit per aquam & sanguinem Iesus Chri  
stus: nõ per aquam solum, sed per aquam  
& sanguinem. Et spiritus est qui testificat,  
quoniam spiritus est ueritas. Quoniã tres  
sunt qui testimonium dant in cælo, pater,  
sermo, & spiritus sanctus: & hi tres unum  
sunt. Et tres sunt qui testimonium dant in  
terra, spiritus, & aqua, & sanguis: & hi tres  
unum sunt. Si testimonium hominum ac  
cipimus, testimonium dei maius est: quo  
niam hoc est testimonium dei, quo testifi  
catus est de filio suo. Qui credit in filiũ dei,  
habet testimonium in seipso. Qui non cre  
dit deo, mendacem fecit eum: quia non cre  
didit in testimonium, quod testificatus est  
deus de filio suo. Et hoc est testimonium,  
quod uitam æternam dedit nobis deus, &  
hæc uita in filio eius est. Qui habet filium,  
habet uitam: qui non habet filium dei, ui  
tam non habet. Hæc scripsi uobis, qui cre  
ditis in nomine filij dei, ut sciatis quod ui  
tam habetis æternam, & ut credatis in no  
mine



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tas est, & qui manet in charitate, in deo manet, & deus in eo. In hoc perfecta est charitas nobiscum, ut fiduciam habeamus in die iudicii, quod sicut ille est, & nos sumus in mudo hoc. Timor non est in charitate, sed perfecta charitas foras eicit timorem, quoniam timor cruciatu habet. Qui autem timet, non est perfectus in charitate. Nos diligimus eum, quoniam ipse prior dilexit nos. Si quis dixerit: diligo deum, & fratrem suum oderit, mendax est. Qui enim non diligit fratrem suum quem uidit, deum quem non uidit, quomodo potest diligere? Et hoc preceptum habemus ab eo: ut qui diligit deum, diligit & fratrem suum.

tas est: et qui manet in chari-  
tate, in deo manet, & deus in  
eo. In hoc perfecti est chari-  
tas nobis, ut fiduciam ha-  
beamus in die iudicii: quia  
sicut ille est, & nos sumus in  
hoc mundo. Timor non est  
in charitate: sed perfecti cha-  
ritas foras mittit timorem:  
quoniam timor poenā habet.  
Qui autē timet, non est per-  
fectus in charitate. Nos ergo  
diligamus deum: quoniam  
deus prior dilexit nos. Si quis  
dixerit quoniam diligo deum  
& fratrem suū odit, mēdax  
est. Qui enim nō diligit fra-  
trem suū quē uidet, deum  
quem non uidet quomodo  
potest diligere? Et hoc mā-  
datum habemus a deo: ut  
qui diligit deū, diligat & fra-

Omnis qui credit Iesum esse  
Christū, ex deo natus est. Et o-  
mnis qui diligit eum qui genuit,  
diligit et eum qui natus est ex eo.  
In hoc cognoscim⁹, quod diliga-  
mus filios dei, cū deū diligimus,  
& præcepta eius seruamus. Hæc  
est em̃ charitas dei, ut præcepta  
eius seruemus, & præcepta eius  
gratia non sunt. Quonia omne  
quod natū est ex deo, uincit mū-  
dum: & hæc est uictoria quæ ui-  
cit mūdū, fides nostra. Quis est

tem fuit. Omnis qui cre- V.  
dit quoniam Iesus est Chri-  
stus, ex deo natus est. Et o-  
mnis qui diligit cum qui ge-  
nuit, diligit & eū qui natus  
est ex eo. In hoc cognosci-  
mus quoniam diligamus na-  
tos dei, cū deū diligamus &  
mādata eius faciam⁹. Hac  
est enī charitas dei ut māda  
ta ei⁹ custodiamus: & māda  
ta eius grauiā nō sunt. Qm̄  
om̄e qd̄ natū est ex deo, iun-  
ctū est mūdū: & hac est uici-  
tū: quā quē uincit mūdū: fides

qui uincit mundū, nisi qui credit  
quod Iesus est filius dei? Hic est  
qui uenit per aquā & sanguī-  
nem Iesus Christus: nō per aquā  
solum, sed per aquā & sanguīne.  
Et spiritus est qui testificat, quo-  
niam spiritus est ueritas. quoniā  
tres sunt qui testimoniū dant in  
cōelo, pater, Iesus, & spiritus san-  
ctus: & hi tres unum sunt. Et tres  
sunt qui testimoniū dant in ter-  
ra, spiritus, & aqua, & sanguis: &  
hi tres unum sunt. Si testimoniū  
hominum accipimus, testimo-  
nium dei maius est: quoniam hoc  
est testimonium dei, quo testi-  
catus est de filio suo. Qui credit  
in filiū dei, habet testimoniū in se  
ipso. Qui nō credit deo, menda-  
cem fecit eum: quia nō credit in  
testimo

tra. Quid est aut qui uincit mundum, nisi qui credit quia Iesus est filius dei? Hic est qui uenit in aqua & sanguine le- uisus Christus? Nō in aqua solum, sed et in aqua & sangui- ne. Et spūs est qui testificat: quoniam Christus est ueritas, & nū tres sunt qui testimo- niū dant in celo, pater, uer- būs, & spūs sanctus. Et hi tres unū sunt. Et tres sūt qui testi- moniū dant in terra: spūs, a- qua & sanguis. Et hi tres u- num sunt. Si testimonium hominū accipimus, testimo- nium dei maius est: Quo- niam hoc est testimonium dei quod maius est: quia testifi- cat de filio suo. Qui cre- dit in filiū dei, habet te- stimonium dei in se. Qui ue- ro nō credit filio, mendacē facit eum: quia nō credit in

V 2 testimonium



[illegible]

## EPISTOLA

qui manet in charitate, in deo manet, & deus in eo. In hoc perfecta est charitas nobiscum ut fiduciam habeamus in die iudicii, quod sicut ille est & nos fumus in medio hoc. Timor non est in charitate, sed perfecta charitas foras efficit timorem, quoniam timor cruciatum habet. Qui autem timet, non est perfectus in charitate. Nos diligimus eum, quoniam ipse prior dilexit nos. Si quis dixerit, Diligo deum, & fratrem suum oderit, mendax est. Qui enim non diligit fratrem suum quem uidit, deum quem non uidit, quomodo potest diligere? Et hoc praeceptum habemus ab eo, ut qui diligit deum, diligat & fratrem suum. Omnis qui credit Iesum esse Christum, ex deo natus est. Et omnis qui diligit eum qui genuit, diligit & eum qui natus est ex eo. In hoc cognoscimus quod diligamus filios dei, quum deum diligimus, & praecepta eius seruamus. Haec est enim charitas dei, ut praecepta eius seruemus, & praecepta eius grauiora non sunt. Quoniam omne quod natum est ex deo, uincit mundum: & haec est uictoria quae uincit mundum, fides non fra. Quis est qui uincit mundum, nisi qui credit, quod Iesus est filius dei? Hic est qui uenit per aquam & sanguinem Iesus Christus: non per aquam solum, sed per aquam & sanguinem. Et spiritus est qui testificatur, quoniam spiritus est ueritas: quoniam tres sunt qui testimonium dant in caelo, pater, sermo, & spiritus sanctus: & hi tres unum sunt. Et tres sunt qui testimonium dant in terra, spiritus, & aqua, & sanguis: & hi tres unum sunt. Si testimonium hominum accipimus, testimonium dei maius est: quoniam hoc est testimonium dei, quo testificatus est de filio suo. Qui credit in filium dei, habet testimonium in seipso. Qui non credit deo, mendacem fecit eum: quia non credit in testimonium, quod testificatus est deus de filio suo. Et hoc est testimonium, quod uitam aeternam dedit nobis deus: & haec uita in filio eius est. Qui habet filium, habet uitam: qui non habet filium dei, uitam non habet. Haec scripsi uobis, qui creditis in nomine filij dei, ut sciatis quod uitam habetis aeternam, & ut credatis in nomine filij dei. Et haec est fiducia quam habemus apud eum, quod si quid petierimus secundum uoluntatem eius, audit nos. Et si scimus, quod audit nos quicquid petierimus, scimus.



τὸν Θεὸν, ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.

Γὰρ ὁ πσεύων ὅτι Ἰησοῦς ὅστις ὁ Χριστός, ἐκ τοῦ Θεοῦ γεγενῆσθαι·

ὁ πᾶς ὁ ἀγαπῶν τὸν γεγενῆσθαι, ἀγαπᾷ καὶ τὸν γεγενῆσθαι·

αὐτοῦ. Ἐν τούτῳ γινώσκουσιν ὅτι ἀγαπᾷ μὴ τὰ τέκνα τοῦ Θεοῦ,

ὅταν τὸν Θεὸν ἀγαπᾷ μὴ, καὶ τὰς ἐντολὰς αὐτοῦ τηρῶν μὴ· αὐτὴ

γὰρ ὁστὶν ἡ ἀγάπη τοῦ Θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶν μὴ, καὶ αἱ

ἐντολὰς αὐτοῦ βαρεῖαι ἐκ εἰσιν, ὅτι πᾶν τὸ γεγενῆσθαι ἐκ τοῦ

Θεοῦ νικᾷ τὸν κόσμον, καὶ αὐτὴ ὁστὶν ἡ νίκη ἡ νικῆσασα τὸν κόσμον, ἡ

πίστις ἡ μὴ. ὅστις ὁστὶν ὁ νικῶν τὸν κόσμον, εἰ μὴ ὁ πσεύων ὅτι Ἰη-

σοῦς ὁστὶν ὁ υἱὸς τοῦ Θεοῦ; οὕτως ὁστὶν ὁ ἐλθὼν δι' ὕδατος καὶ αἵ-

ματος, Ἰησοῦς ὁ Χριστός· ἐκ ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδα-

τι καὶ τῷ αἵματι· καὶ τὸ πνεῦμα ὁστὶν τὸ μδρτυροῦν, ὅτι τὸ πνεῦ-

μα ὁστὶν ἡ ἀλήθεια. ὅτι βεῖς εἰσιν οἱ μδρτυροῦντες ἐν τῷ ἔρανῳ,

ὁ πατήρ, ὁ λόγος, καὶ τὸ ἄγιον πνεῦμα· καὶ οἱ τρεῖς ἐν εἰσι, καὶ

τρεῖς εἰσιν οἱ μδρτυροῦντες ἐν τῇ γῇ, τὸ πνεῦμα, ὁ υἱὸς, καὶ

τὸ αἶμα. ὁ τρεῖς εἰς τὸ ἐν εἰσι. Εἰ τίτῳ μδρτυρεῖαν τὸ ἀνδρῶ-

πων λαμβάνουσιν, ἡ μδρτυρεῖα τοῦ Θεοῦ μελίζων ὁστὶν, ὅτι αὐτὴ

ὁστὶν ἡ μδρτυρεῖα τοῦ Θεοῦ· ὡς μεμδρτύρηκε πρὸς τὸν υἱὸν αὐτοῦ.

ὁ πσεύων εἰς τὸν υἱὸν τοῦ Θεοῦ, ἐχά τίτῳ μδρτυρεῖαν ἐν ἑαυτῷ·

ὁ μὴ πσεύων τῷ Θεῷ, ψεύσιν πεποίηκεν αὐτὸν, ὅτι οὐ πεπίστευ-

κεν εἰς τίτῳ μδρτυρεῖαν ὡς μεμδρτύρηκεν ὁ Θεός πρὸς τὸν υἱὸν

αὐτοῦ· καὶ αὐτὴ ὁστὶν ἡ μδρτυρεῖα, ὅτι ζῶν ἀιώνιον ἔδωκεν ἡμῖν

ὁ Θεός, ὅτι αὐτὴ ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ὁστὶν. ὁ ἐχων τὸν υἱόν, ἐχά

τίτῳ ζῶν· ὁ μὴ ἐχων τὸν υἱόν τοῦ Θεοῦ, τίτῳ ζῶν ἐκ ἐχά. παύ-

τα ἐργαζα ὅτι μὴ τοῖς πσεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ, ἵνα

εἰδῇτε ὅτι ζῶν ἐχετε ἀιώνιον, καὶ ἵνα πσεύητε εἰς τὸ ὄνομα τοῦ

υἱοῦ τοῦ Θεοῦ. ὁ αὐτὴ ὁστὶν ἡ παρρησία ὡς ἐχρμν πρὸς αὐτόν,

ὅτι ἐάν τι ἀπώμθα καὶ τὸ θέλημα αὐτοῦ, ἀκούει ὁ υἱός· ὁ ἐάν οἰ-

δαμν ὅτι ἀκούει ὁ υἱός· οἰδαμν ὅτι ἐχρμν τὰ

αἰτήματα ἀπὸ τῆς καμν παρ' αὐτοῦ. Εἰάν τις ἴδῃ τὸν ἀδελφὸν

αὐτοῦ ἀμδρτάνοντα ἀμδρτάν μὴ πρὸς θάνατον, αἰτήσθαι, καὶ

δώσθαι αὐτῷ ζῶν, τοῖς ἀμδρτάνοις μὴ πρὸς θάνατον. ἔστιν ἀ-

μδρτὰ πρὸς θάνατον, οὐ πρὸς ἐκείνης λέγω ἵνα ἐροθήσθαι. πᾶ-

σα ἀδικία ἀμδρτὰ ὁστὶν, καὶ ἔστιν ἀμδρτὰ οὐ πρὸς θάνατον. Οἱ-

L.iiii.

1 πᾶς ὁ γεγενῆσθαι  
ἐκ τοῦ Θεοῦ, εἰ

2 ὁστὶν, εἰ

\* ὁ πδρμα-

πς, εἰ, εἰ

3 ἀμὰ καὶ ὁ πδρμαπ, εἰ, εἰ

4 εἰ, εἰ, εἰ, εἰ, εἰ

5 εἰ, εἰ, εἰ, εἰ, εἰ

6 εἰ, εἰ, εἰ, εἰ, εἰ

7 εἰ, εἰ, εἰ, εἰ, εἰ

8 εἰ, εἰ, εἰ, εἰ, εἰ

9 εἰ, εἰ, εἰ, εἰ, εἰ

10 εἰ, εἰ, εἰ, εἰ, εἰ

11 εἰ, εἰ, εἰ, εἰ, εἰ

12 εἰ, εἰ, εἰ, εἰ, εἰ

13 εἰ, εἰ, εἰ, εἰ, εἰ

14 εἰ, εἰ, εἰ, εἰ, εἰ

15 εἰ, εἰ, εἰ, εἰ, εἰ

16 εἰ, εἰ, εἰ, εἰ, εἰ

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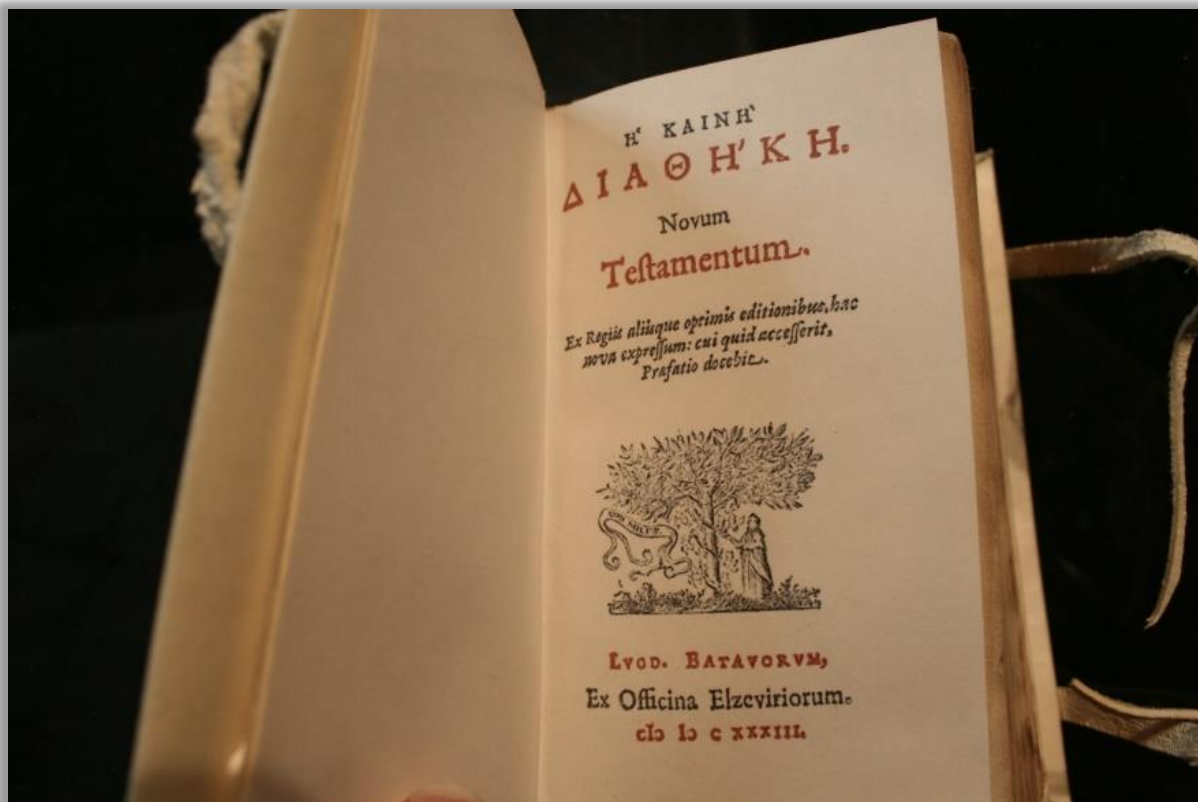
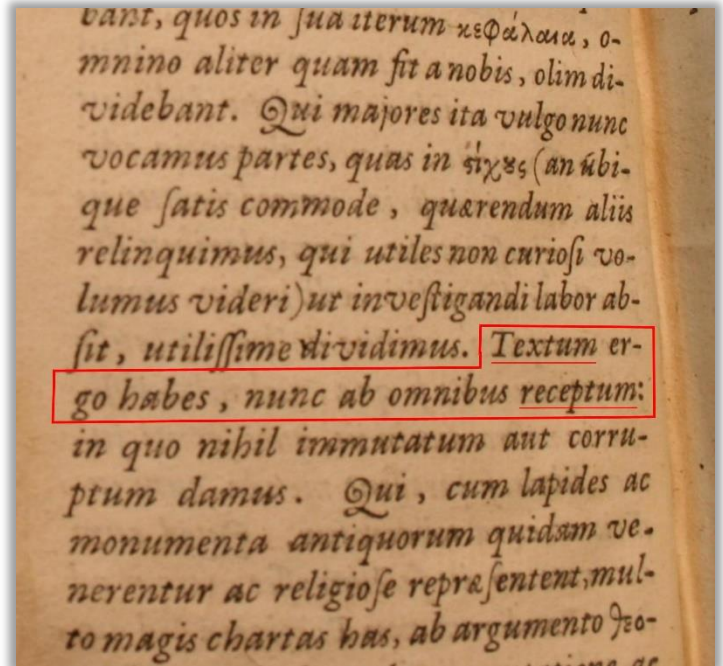


## The Textus Receptus



Erasmus' Greek New Testament became the "received text" for the Reformation. Although this term was not used until 100 years later, being written in the preface of a Greek Bible printed in 1633 by Elzevir, the "Textus Receptus", Latin for "received text", would become the recognized and accepted Greek words of the New Testament, the living Words of God, in print for all to read.

In 1633, two brothers of the last name Elzevir, published a Greek Bible in which the preface contained these Latin words, "*Textum ergo habes, nunc ab omnibus receptum: in quo nihil immutatum aut corruptum damus.*" Meaning "What you have here, is the text which is now received by all, in which we give nothing changed or corrupted." The words *textum* and *receptum* are in the accusative case. Later, after the phrase caught on, the expression took on the nominative case, changing it to "Textus Receptus". This received text originated from Erasmus' work of the Greek New Testament, and over the years, Godly men used this text as their basis for additional editions of the Greek Bible, namely Robert Estienne, known as Stephanus, who published his most famous work in 1550, and Theodore Beza, in 1604. The Textus Receptus was the accepted text used when translating the King James Bible in 1611.



1633 Greek Bible by Elzevir "Textus Receptus"

# Martin Luther

## The Early Years



artin Luther, born November 10<sup>th</sup>, 1483 in Eisleben, Germany, son of miner John Luther. Six months after Martin was born, his family moved to Mansfeld where his father, known for his integrity, blameless life, and good sense, would become counsellor of Mansfeld, at the same time keeping an occupation as a mine worker as well. This elevated status in Mansfeld gave John Luther the means to enable his son, Martin, to obtain an education, however, the family was still very poor.



**Young Luther**

The household of Luther was of strict virtue and stood by the divine wisdom which said, "He that spareth the rod, hateth his son." Martin Luther once said, "My parents treated me harshly, and made me very timid. My mother one day chastised me about a filbert till the blood came. They believed with all their heart they were doing right, but they could not discriminate between dispositions, though this is necessary in order to know when and how punishments should be inflicted."

Martin went to the school of Mansfeld where he learned Latin and the fundamentals of Catholic doctrine. But instead of learning the Truth of Jesus, he became fearful of Him and whenever he heard Jesus Christ mentioned, he grew pale with terror; for the Savior had been represented to him as an angry Judge. Martin's father longed to make him a learned man. Seeing his son was very bright, at the age of 14, he sent him to a school of the Franciscans at Magdebourg, 1497. Being away from home, Martin scarcely had enough means for sustenance, and often begged for his food. Being made aware of the difficulties their son had endured, John and his mother Margaret sent him to a celebrated school in Isenach, but it was no better. Martin found himself going from house to house begging for bread as well. Finally, upon knocking on a door, Ursula, wife of Conrad Cotta, opened the door and invited the starving boy into

the house. Seeing the boy in desperate need of help, God's favor intervened, and Conrad and Ursula opened up their home to young Luther, allowing him to live and eat at their table.

In the house of Cotta, Luther was introduced to an entirely different form of life. There he was able to be happy and not want for anything. He was able to look at life with joy rather than fear, and his thirst for knowledge began to increase. He began to learn literature and science, and because Ursula had a love for music, he learned to play the flute and compose his own hymns. Later in life, Martin looked back, thankful for the generosity of the Cotta family to invite him into their home. If it would not have been for Ursula, Martin Luther would not have gained the education of his youth, and may have even had to join his father at the mines of Mansfeld.

As Luther progressed in his studies, he surpassed all his fellow-students in his learning and education. Luther had a yearning for knowledge. At the age of 18, in 1501, Luther arrived at the University in Erfurt. It was here he studied the philosophy of Aristotle and Thomas Aquinas. Later he would be disgusted with scholasticism being the breeding ground for the doctrine of good works attaining to salvation. It was in his second year at the University that he was in the library and found a book unlike anything he had seen before. It was a Latin Bible! A rare book, and at that time hidden from the common people by the Catholic Church. Now Martin Luther could read for himself the stories of the Bible instead of merely hearing the public readings of the Church once a week. He returned to the library day after day, reading and re-reading the Holy Scriptures. In this, the first rays of Truth began to shine upon him. It was in the pages of this deserted book in which the Reformation was hid.

In 1505, at the University of Erfurt, he obtained his degree of Master of Arts and became a Doctor of Philosophy. His father, John, being very proud of him wished his son to become a lawyer. Luther began teaching physics, philosophy, and the ethics of Aristotle, but was not happy with this path of life. That summer, in hopes to discuss this with his father, Luther returned to Mansfeld to visit his parents. His father made it abundantly clear that Martin was to continue on the road of becoming a lawyer and nothing else would please him. Upon returning from Mansfeld back to Erfurt, he was overtaken by a violent storm in which he feared for his life. He threw himself onto his knees and made a vow to God, if he is delivered from the danger of this storm, he would abandon the world, and give himself entirely to God and become a monk. It was shortly before this event, at the University of Erfurt, that his friend had suddenly died. This frightened Luther, and not yet knowing the Truth of Jesus, feared for his eternal salvation. The storm desisted, and Luther was saved. He kept his vow and sought a way to become holy, and in that, he thought ignorantly, a way to secure eternal life.

## The Monk of Erfurt

**L**uther returned to Erfurt, but instead of going back to the University, he finds the convent of the Ermites at St Augustine. At last, he thought, his soul was safe. His father, learning of this decision, wrote a very angry letter stating his withdrawal of all his favor and declared him disinherited of his affection. The Augustine monks treated Luther harshly, and assigned him the meanest tasks. They wished to humble this Doctor of Philosophy, and teach him that science and learning does not put him above his brethren. To prove this, they denied Luther of his studies completely. Instead, the monks made him join them in the walk, up and down the streets of Erfurt, begging from house to house for bread. Luther would return to his cell, and sneak some time to his studies. The monks found out and said, "Along! along! it is not by studying, but by begging bread, corn, eggs, fish, flesh, and money, that a friar makes himself useful to his convent." Luther would submit, lay aside his books and take up his bag again. Finally, the officer of the monastic order disposed Luther of his apprenticeship and allowed him to resume his studies. His learning included many of the church fathers, Augustine being preferred, but his most treasured book was a Bible he found, fastened to a chain. Luther did not yet enjoy the luxury of owning his own Bible, but returned daily to draw the wisdom from the pure fountain of the Word of God.

It was at this time, in 1506, in which he began his studies of the Old Testament Scriptures in the original tongue. He used a Hebrew Lexicon



**The Monk at Erfurt,  
Martin Luther 1506**



which Johann Reuchlin had just published, and he most likely gained his help from a friar of the convent, named John Lange. But the roots of self-righteousness, namely gaining righteousness by works, was still buried deep within him. He sought to crucify the flesh, a Biblical Truth of the Word, but his motivation was off base. He debased himself by severe fastings and macerations, the whipping and scourging of the body. Luther had yet to comprehend the Grace of our Lord. He knew the corruption of the human will, but he did not know the freedom of grace and the forgiveness of sins that Jesus had made available to him. He would remain four days at a time without eating or drinking in order to, as Luther thought, “become holy and purchase heaven”. He said, in a letter to Duke George of Saxony at a later time, “truly I was a pious monk, and followed the rules of my order more strictly than I can tell. If ever monk had got to heaven by monkery, I had been that monk. In this all the monks of my acquaintance will bear me witness. Had the thing continued much longer I had become a martyr unto death, through vigils, prayer, reading, and other labors.” As time progressed in the convent at Erfurt, he became more aware of the despair and corruption of the human soul in opposition to the goodness of God. This threw him deeper into despair. He would consult the other monks and theologians, but their advice was to do works in order to satisfy the Divine Justice. “But how”, thought Luther, “is it possible to satisfy God with my own works, when my very works are polluted in their principle? I felt myself to be a great sinner before God, and deemed it impossible to appease Him by my merits.” Luther was right, there is no way to appease God by our own works and gain eternal salvation within ourselves. How great a condemnation he had to have felt at this time, not knowing the precious Truth and Grace of Jesus Christ. Being overwhelmed with sadness, the poor monk would lock himself in his cell for days at a time, not allowing anyone to enter.

### The Truth Revealed

**L**ohn Staupitz, vicar-general of the monkish order, and friend of the Elector of Germany, founder of the University of Wittenberg, Fredrick the Wise, came to visit the Augustine monks of Erfurt. Martin Luther caught the attention of the head of the Augustins, and Staupitz inquired into the life of Luther. Intrigued by Luther's story, and the circumstances that led him to monkery, Staupitz and Luther began to talk. The young monk reveals his fear of Divine Judgement to the vicar-general. Staupitz, full of the Truth, replies, “Why torment yourself,” said he to him, “with all these speculations and high thoughts? Look to the wounds of Jesus Christ, to the blood which he has shed for you; then you will see the grace of God. Instead of making a martyr of yourself for your faults, throw yourself into the arms of the Redeemer. Confide in him, in the righteousness of his life, and the expiation of his death. Keep not back; God is not angry with you; it is you who are angry with God. Listen to the Son of God, who became man in order to assure you of the Divine favor.”



DR. JOHANN VON STAUPITZ.

Luther, still not grasping the concept of Grace says, “How dare I believe in the favor of God, while there is nothing in me like true conversion? I must be changed before he can receive me.” Staupitz corrects him, assuring him that repentance comes from the heart, not from a display of outward works. He says, “Repentance begins with the love of God and of righteousness. Dwell not on the macerations and tortures, but love Him who first loved you.”

Luther was not yet converted, but the Light of the Truth was rising in his heart. The Words that would frighten him became, in Luther's words, “an agreeable sport, and the most delightful recreation. All the passages of Scripture which frightened me, seem now to rise up from all sides, smiling, leaping, and sporting within me! Scripture did not contain a word which seemed to me more bitter than that of repentance. Now, however, there is none sweeter and more agreeable. Oh! how pleasant the precepts of God are, when we read them not only in books, but in the precious wounds of the Savior!”

## Luther's Salvation



Although the words of Staupitz planted the seed of Truth, it had not taken hold and Luther was still taken by fits of depression. The vicar-general, still residing at the convent of Erfurt, consoled Luther, encouraging him to look to Jesus. Staupitz continued to give Luther valuable direction concerning his studies. He told him to lay aside the teachings of the school and the church fathers and let the study of the Scriptures be your favorite occupation. It was at this time Staupitz gave Luther a precious gift, a Latin Bible. From this point on, Luther abandoned the studies of the church fathers, except Augustine, and devoted himself to the Scriptures. The Light was beginning to shine in Luther's heart, but conversion had not yet taken hold. It wasn't until a later time when Luther, attacked with a sickness, was brought close to death, laying on his bed in agony and terror, an old monk came to visit him. We do not know this monk's name, but Luther opened his heart to him. The old monk was not as versed in the Scriptures as Staupitz, but he knew the Apostle's Creed. The old monk recited this and when they came to say, "I believe in the forgiveness of sins", Luther's eyes were awakened, and the Truth had made its way to his soul. He exclaimed, "Ah!, the thing to be believed is not merely that David's or Peter's sins are forgiven; this the devils believe: God's command is, to believe that our own sins are forgiven." From this moment light sprung up from within his heart and he pronounced, "My sins are forgiven!". He renounced the idea of meriting salvation, and put his confidence in the Grace of God through Jesus Christ. From this moment Luther realizes he has no need of the Church, he has received salvation directly from God Himself, and from this point forward Roman Catholicism is destroyed within him. The health his spirit had found, also gave health to his physical body.

## Luther preaches at Wittenberg



Shortly after his conversion, he contacted John Staupitz and communicated his recent conversion. Luther had a deep desire to freely give to others what he was just given. Staupitz arranged for Luther to be consecrated as a priest and the vicar-general encouraged him to preach and travel to other parishes proclaiming the Truth of Jesus Christ. Toward the end of 1508, Staupitz mentioned Luther to The Elector Fredrick, and invited him to become a professor at the University of Wittenberg. The University was founded in 1502 by Fredrick the Wise, Elector of Germany, and it would become the home of Luther and the cradle of the Reformation.



The Town of Wittenberg, including the University and the Church

Luther was appointed to teach philosophy and he began his serious study of the ancient languages of Scripture, Hebrew and Greek. Luther was also appointed to lecture on the Bible everyday, a rare thing in those days, in which the pupils and professors gained insight into the Word of God. He was teaching on the book of Romans, and in his personal study, read the words of the 17<sup>th</sup> verse of the first chapter, "The just shall live by faith." These words took hold of him, revealing the mystery of the Christian life. His teachings proclaimed this truth unlike any other. His lectures were like no other had taught before. He was a Christian, revealing the Truth of Jesus. News spread of this preacher in Wittenberg and attracted a great number of students to the University. It was pronounced by Mellerstadt, another professor at the University, that "This monk," said he, "will send all the doctors to the right about. He will introduce a new doctrine, and reform the whole Church, for he founds upon the Word of God; and no man in the world can either combat or overthrow this Word."

Staupitz then invited Luther to preach at the Church of the Augustins, a small chapel in the middle of the public square of Wittenberg. In a short time, the little chapel could not contain the hearers who crowded in. In 1510, the Council of Wittenberg had then made their choice of Luther for their preacher and thus, the Reformation commenced. Luther was teaching at both the academic chair of Wittenberg and the Church continually attracting people to hear the Truth.

For the next seven years, Luther would advance in his studies and knowledge of the Word, groomed by the Holy Spirit to be the leader of the Reformation. It was during this time he traveled to Rome. Dreaming of seeing holiness, for he still had great respect of the Pope and the Catholic Church, he was greatly disappointed to see firsthand the corruption of the papal see and the Roman Catholic organization. He affirmed that the corruption of the world was occasioned by the priests, who, instead of preaching the pure Word of God, taught so many fables and traditions.

During this time, he grew in the knowledge of the forgiveness of sins and of the righteousness of faith. He communicated with the two great scholars of that age, Erasmus and Reuchlin. The former, as discussed earlier, being the founder of the printed Greek New Testament, and the latter being the great scholar of the Hebrew language, enabling many to learn the language of the Old Testament. He also worked with the Elector Fredrick and the Elector's secretary and chaplain, George Spalatin, who would both become major advocates in the Reformation.

### Luther attacks the traditions of the Catholic Church



In 1516, the first disputation against the Catholic Church and the papacy began. Luther proposed, in writing, that the Grace of God through Jesus Christ is the only way to salvation. Not by merits of strength of the flesh, but by the work of Christ on the cross. The Elector Fredrick at this time built a new church at Wittenberg in which Luther would be the preacher.

In the summer of 1517, Luther wrote his 99 Propositions against Pelagianism, the belief that the original sin did not taint the human nature. Pelagianists believe that men, through their good works can attain to righteousness. But Luther, in opposition to this doctrine, sent these Propositions to monasteries throughout Germany, specifically his old convent of Erfurt. This enraged certain Catholic theologians, in which must debate ensued. But Luther would not be discouraged. He continued to speak the Truth in which his next dispute would become his most famous. A disputation against indulgences, the concept of a Catholic paying his way out of purgatory. A famous saying concerning indulgences was, "the tinkle at the bottom of the chest is the sound of a soul leaving purgatory." Utter nonsense, of course, therefore Luther posted his renowned 95 Theses.

On October 31<sup>st</sup>, 1517, the date many proclaim as the commencement of the Reformation, Martin Luther walked boldly to the new church door of Wittenberg, and posted his 95 Theses for all the world to read. No one had been informed of this announcement, and not even Luther knew of the outcome of this event. Later, Luther would often look back at this event. He was astonished at his courage, and could not understand how he ventured upon it. "I engaged in this dispute," says



he, “without premeditated purpose, without knowing it or wishing it; and was taken quite unprepared. For the truth of this I appeal to the Searcher of hearts.”

## Response to Luther’s 95 Theses

**L**uther sent this Theses to others in high places, explaining to them how little foundation there was for the doctrine of indulgences. Most letters followed with no response, and the little response he did get, as with the Bishop of Brandenburg, he replied that he was attacking the power of the Church, in which he would involve himself in great trouble and vexation, this was beyond his strength, and advised him to keep quiet. The letter, in general was not harsh. At least not as severe as some of the later letters Luther would publish. At this time, Luther still had hope for the Catholic Church, and an immense respect for the Pope. His 95 Theses reveals this. It was not an attack against the Catholic Church, but an eager plea to reform to the Truth.



### Luther posts his 95 Theses to the Wittenberg door 1517

His Theses spread quickly through Germany, and within a month, they were at the door steps of Rome. They had spread to the cells of the monks, and to the studies of the learned, including Erasmus, who delighted in reading his Theses and said, “The world was weary of a doctrine containing so many childish fables, and was thirsting for that living water, pure and hidden, which issues from the springs of the evangelists and the apostles. The genius of Luther was fitted to accomplish these things, and his zeal must have animated him to the noble enterprise.” The Theses reached the other great scholar, Johann Reuchlin, who had been in constant battle with the monks. He said, “Thanks be to God, now they have found a man who will give them so much to do, that they will be obliged to let me end my old age in peace.” His Theses traveled to the palaces of princes and kings, in which The Emperor Maximilian, predecessor of Charles V, also read and admired the theses

## Martin Luther

of the monk of Wittenberg. He perceived his talents, and foresaw that this obscure Augustin might, indeed, become a powerful ally of Germany in her struggle with Rome. Accordingly, he instructed his envoy to say to the Elector of Saxony, "Take good care of the monk Luther, for the time may come when we shall have need of him."



The Wittenberg Church doors

### The Elector Fredrick's prophetic dream of the Theses

**B**efore Luther had posted his Theses, on the morning of October 31<sup>st</sup>, the Elector was with his brother, Duke John, in his castle of Schweinitz, not far from Wittenberg. The Elector, troubled by a dream he had the night before, explained the dream to his brother. "Having gone to bed last night, fatigued and out of spirits, I fell asleep shortly after my prayer, and slept quietly for about two hours and a half; I then awoke, and continued awake till midnight, all sorts of thoughts passing through my mind. Among other things, I thought how I was to observe the feast of All Saints. I prayed for the poor souls in purgatory, and supplicated God to guide me, my counsels, and my people, according to truth. I again fell asleep, and then dreamed that Almighty God sent me a monk, who was a true son of the Apostle Paul. All the saints accompanied him by order of God, in order to bear testimony before me, and to declare that he did not come to contrive any plot, but that all that he did was according to the will of God. They asked me to have the goodness graciously to permit him to write something on the door

of the church of the castle of Wittenberg. This I granted through my chancellor. Thereupon the monk went to the church, and began to write in such large characters, that I could read the writing at Schweinitz. The pen which he used was so large that its end reached as far as Rome, where it pierced the ears of a lion that was couching there, and caused the triple crown upon the head of the pope to shake. All the cardinals and princes running hastily up, tried to prevent it from falling. You and I, brother, wished also to assist, and I stretched out my arm.... but at this moment I awoke, with my arm in the air, quite amazed, and very much enraged at the monk for not managing his pen better. I recollected myself a little: it was only a dream.

"I was still half asleep, and once more closed my eyes. The dream returned. The lion, still annoyed by the pen, began to roar with all his might, so much so that the whole city of Rome and all the states of the holy empire, ran to see what the matter was. The pope requested them to oppose this monk, and applied particularly to me, on account of his being in my country. I again awoke, repeated the Lord's Prayer, entreated God to preserve his Holiness, and once more fell asleep.



**The Elector Fredrick the Wise**

"Then I dreamed that all the princes of the empire, and we among them, hastened to Rome, and strove one after another to break the pen; but the more we tried the stiffer it became, sounding as if it had been made of iron. We at length desisted. I then asked the monk (for I was sometimes at Rome and sometimes at Wittenberg) where he got this pen, and why it was so strong. 'The pen,' replied he, 'belonged to an old goose of Bohemia, a hundred years old. I got it from one of my old school-masters. As to its strength, it is owing to the impossibility of depriving it of its pith or marrow, and I am quite astonished at it myself.' Suddenly I heard a loud noise; a large number of other pens had sprung out of the long pen of the monk.... I awoke a third time; it was daylight...."

The Elector Frederick would, for the remainder of his life, protect and support the monk of his dream, which is of course none other than Martin Luther.

## The Reformation Commences

**L**uther had hoped for a reform; however the Reformation took place far different than he imagined. He never expected to be the hero of this reform. He looked only to the Pope, the cardinals, the bishops, theologians, monks, and priests, not himself. He said, "that is the direction from which I expected the Spirit to come, through the Church."

Luther engaged in battles with the defenders of indulgences, namely Tezel and his Dominicans, but the Spirit rose up inside him and, with the Word of Truth, was victorious in all his arguments. Indulgences, for the most part, became of no effect in Germany and Tezel, with his deceptive speeches and cons, left Germany a defeated man.

However, others took his place. A Dominican of Rome, Sylvester Mazolini, wrote a letter to Luther, dedicating it to Pope Leo X. He attacked the Theses of Luther, by ridicule, insult, and threats. Sylvester deemed Luther a heretic and said, "no man is entitled to understand Scripture in a sense differing from that of the Roman pontiff. Whoever rests not in the doctrine of the Roman Church, and the Roman pontiff, as the infallible rule of faith, from which the Holy Scripture itself derives its force and authority, is a heretic."



## Martin Luther

None of these threats were able to move Luther. The Bible had produced the Reformer, and begun the Reformation. Luther, in believing, had no need of the testimony of the Church. His faith was derived from the Bible itself; from within, and not from without. His thorough conviction, that the evangelical doctrine was immovably founded on the Word of God, made him regard all external authority as useless.

Cries from Rome demand the death of this heretic. Sayings like, "It is high treason against the Church to let so deplorable a heretic live another single hour. Let a scaffold be instantly erected for him!" But none of the threats were able to touch the Reformer. The hand of God was on Luther, and he was surrounded by the protection of his friend, Elector Fredrick.

Others, such as a man from Rome named Dr. Eck, tried to persuade Luther to retract, but their lengthy debates proved unsuccessful against the hand of God and His plan of the Reformation.



**Luther debates Dr. Eck at the Leipzig Debate of 1519**

## Melanchthon

**I**t was about this time, on the 25<sup>th</sup> of August 1518, a lifelong friend of Luther would arrive at the University of Wittenberg. This would forever change the life of Luther, and continue the basis and foundation of the Reformation, the Word of God in the hands of the people.



**Philip Melanchthon**

Philip Melanchthon, born February 14<sup>th</sup>, 1497, in Palatinate, Germany, son of a skillful armor master, was brought into the world by the hand of God at this appointed time. Many know nothing of this quiet, but great reformer, but if it weren't for Melanchthon, and his depth of knowledge, the Reformation would not have been as we know it today. God had a plan, to bring the light of the Gospel into the world. He needed the outspoken courage of Luther, and the scholarly mind of Melanchthon to bring this to fruition. I must contain myself, for I could write for pages upon pages of this great man, but this is not entirely the place. I will, however, compose of the necessary events that led to our goal objective, that is the printing of the first Bible in the common language, leading us on our journey through the history of the Bible.

Philip Melanchthon was given the name Philip Schwarzerd at his birth. His father, George Schwarzerd, was a skillful armor maker, producing armor for the princes of the realm. Often, he would refuse payment for his work if he learned his customers were poor. He was a devout Christian, who rose regularly at midnight to offer prayers to God. His wife, and mother of Melanchthon, was named Barbara. She was a good wife and mother, known for her wisdom and German rhymes. Before Melanchthon turned eleven, his father George died. Philip's grandfather acted as a father to him and his brother. He hired a tutor named John Hungarus, who, as Melanchthon said, "made me a grammarian. He loved me as a son, I loved him as a father, and we will meet, I trust, in eternal life."

Philip excelled in his studies and understanding. It often happened that travelers would come to visit his grandfather, and young Philip would engage in conversations with them, impressing all those he talked to. Not long after, his grandfather died, and he and his brother were sent to the school of Pforzheim. The boys resided with one of their relatives, the sister of the famous Reuchlin. At Pforzheim, under the tutor of George Simler, Melanchthon progressed rapidly in the learning of



**Latin Bible printed at Basel by John Frobenius in 1509**

science and the study of Greek. Reuchlin often came to Pforzheim and met with young Philip. Amazed at his learning, especially of Greek, Reuchlin gave him a Greek grammar and a Latin Bible, a value of over a year's wage. The Bible was printed just a short time earlier at Basle by famous printer John Frobenius. It was at this time that Reuchlin changed his name from Schwarzerd to Melanchthon. Both words meant "black earth", the latter being Greek. It was customary for the learned to change their name into Greek or Latin.

At this time, in 1512, being the age of twelve, he went to the University of Heidelberg. He spent two years there,

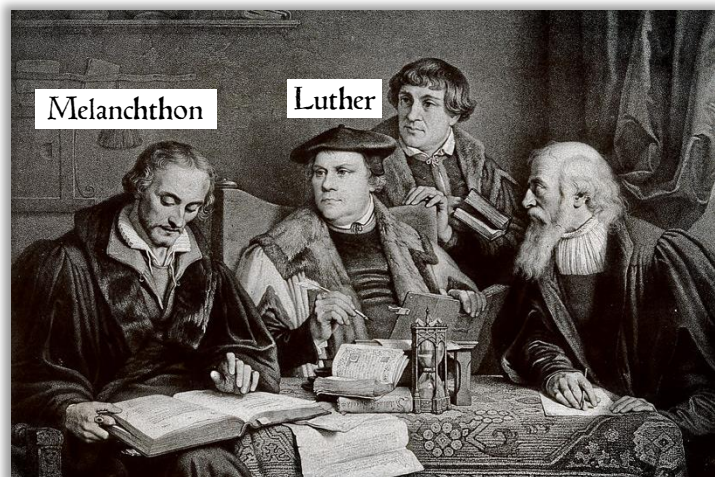
## Martin Luther

achieved his Bachelor, and at the age fourteen Reuchlin invited him to Tübingen. This university was well known for its great number of literary men. Here he attended lectures on theology and medicine. He was deeply involved in the study of his Bible. When at the church, between services, he would read his Latin Bible. People were suspicious of this unknown book, being a different size than that of the common prayer book. He always had this Bible with him. Erasmus heard of the upcoming reformer of which he said, "Of Melancthon I have the highest opinion, and the highest hopes. Jesus grant that this young man may have a long life! He will completely eclipse Erasmus."

In 1514, at the young age of seventeen, Melancthon was made a doctor of philosophy and began to teach until 1518, when at this time, the Elector Fredrick, in desiring that his University of Wittemberg would be the most elite in Germany, wanted to fill his halls with professors of ancient languages. Fredrick consulted Reuchlin, who for the Hebrew language there were several suggestions, but for the Greek, there was only one choice, Philip Melancthon. Philip was twenty-one at this time. Therefore, on 25<sup>th</sup> day of August 1518, Melancthon entered upon Wittemberg. The first impression the professors of Wittemberg had of the young teacher was not to their expectations. He was young, and he even appeared younger than he really was. He was of small stature, feeble, and timid. They thought, "is this the man in whom Erasmus and Reuchlin, the greatest men of the age, extol so loudly?" But four days after his arrival, Melancthon gave his inaugural speech changing the minds of all those in Wittemberg. Luther wrote a letter to Spalatin on the 31<sup>st</sup> of August saying, "Melancthon, four days after his arrival, delivered an address so beautiful and so learned, that it was listened to with universal approbation and astonishment. We have soon got the better of the prejudices which his stature and personal appearance had produced. We praise and admire his eloquence; we thank the prince and you for the service you have done us. I ask no other Greek master. But I fear that his delicate body will not be able to digest our food, and that, on account of the smallness of his salary, we shall not keep him long. I hear that the Leipsic folks are already boasting of being able to carry him off from us. Oh, my dear Spalatin, beware of despising his age and personal appearance. He is a man worthy of all honor."

Melancthon did however stay in Wittemberg until his death in 1560. Melancthon began teaching Greek. In his first course, he explained Homer and the Epistle of Titus in the Greek language. Luther again wrote to Spalatin and said, "I recommend to you most particularly the very learned and very amiable Greek, Philip. His class-room is always full. All the theologians in particular attend him. He sets all classes from the highest to the lowest, to the learning of Greek."

Luther and Melancthon soon became good friends. Melancthon said of Luther, "If there is any one whom I love strongly, and whom my whole soul embraces, it is Martin Luther." The two made each other stronger, creating a bond, united by the hand of God, in the progress of the Reformation. Luther animated Melancthon; Melancthon moderated Luther.



**Luther and Melancthon together at work**

Luther taught Philip his theology of the Word of God, while Melancthon taught Luther a deeper understanding of Greek. Often did the meaning of a Greek word expounded by Melancthon shed light on Luther's theological views. Martin Luther, before meeting this Greek scholar, having studied Greek himself, attempted to translate the New Testament into German, but these attempts were not successful until he met Melancthon. The impulse which Melancthon gave to Luther, in regard to the translation of the Bible, is one of the most remarkable circumstances in the friendship of these two great men. It would be four years later, in 1522, that the world would see the first translation of the Greek New Testament translated into the common tongue.



## Pressure ensues from the Catholic Church



Staupitz, vicar general and leader of the Augustine monks in Germany, felt moved at the thought of the dangers which threatened the friar Martin. On the 15th September he wrote Luther from his convent of Salzburg, urging him to flee and seek an asylum beside himself. "It seems to me," said he, "that the whole world is enraged, and in coalition against the truth. In the same way crucified Jesus was hated. I see not that you have anything to expect but persecution. Shortly, no man will be able without the permission of the pope, to sound the Scriptures, and search for Jesus Christ in them, though this Christ himself enjoins. You have only a few friends; and would to God that the fear of your adversaries did not prevent those few from declaring in your favor. The wisest course is to quit Wittemberg for a time and come to me. Thus, we will live and die together."

Obviously Staupitz, among others, did not have the courage of Luther. Luther responded by saying, "They have already torn my honour and my reputation to shreds. The only thing left me is my poor body, and let them take it; they will only shorten my life some few hours. My soul they cannot take from me. He who would publish the word of Christ in the world must expect death every hour; for our bridegroom is a bridegroom of blood."

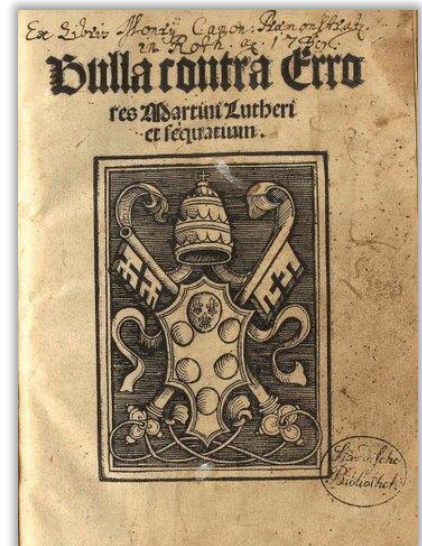
The Roman Pontiff demanded Luther be sent to Rome that he might be tried as a heretic and retract. The Elector Fredrick would not allow his friend Luther to be dragged off to Rome. Therefore, he set forth a diet to commence in Augsburg. Instead of a poor monk humbly begging pardon, the Roman officials had found a free man, a decided Christian, an enlightened teacher, who insisted that unjust accusations should be supported by proof, and who defended his doctrine triumphantly.

Rome could not convict him; therefore, it was left to be decided in Germany by impartial judges. The Elector replied to the legate:—"Since Doctor Martin appeared before you at Augsburg, you ought to be satisfied. We did not expect that without having convicted him you would have thought of constraining him to retract. None of the learned in our dominions have told us that the doctrine of Martin is impious, antichristian, and heretical." The prince then refused to send Luther to Rome, or banish him from his states. It was at this time Martin Luther saw the corruption of the court of Rome and said, "the Antichrist of which the Apostle Paul speaks is now reigning in the court of Rome."

## The Diet of Worms



There were still more discussions and debates as time progressed of which we do not have the luxury to elaborate, however as the years progressed, the dangers increased. A notable and most famous example, however, must be mentioned: the diet of Worms in 1521. On March 24<sup>th</sup>, Luther was summoned to Worms, Germany where he would meet the new Emperor, Charles V to discuss the Golden Bull issued by Pope Leo X on December 20<sup>th</sup>, 1520, against the heresies of Martin Luther. And, Luther, also by the decree of the Bull, issued him excommunicated from the Catholic Church. Retraction and excommunication were the top two agendas of the Catholic Church against Luther, but everybody from the Reformation conceived of one worse, the death of a heretic. Those closest to Luther feared they would lose their friend to the scaffold. Luther, however was ready for this outcome. If death awaited him, he would accept it with joy. On the 2<sup>nd</sup> of April, on his departure to Worms, Luther said to Melanchthon, "If I do not return, and my enemies put me to death, O, my brother,



**Golden Bull against Martin Luther 1520**

## Martin Luther

cease not to teach, and remain firm in the truth. Labor in my stead, since I shall not be able to labor any longer for myself. If you live, it matters little though I perish."

On the 16<sup>th</sup> of April, Luther entered the city of Worms. Upon the commencement of the Diet, Luther was asked to retract. Luther replied, "Wherefore, I implore you, by the mercies of God, you, most serene Emperor, and you, most illustrious princes, and all others of high or low degree, to prove to me by the writings of the prophets and the apostles that I am mistaken. As soon as this shall have been proved, I will forthwith retract all my errors, and be the first to seize my writings and cast them into the flames."

Again, the orator of the Diet said again to Luther, "You have not answered the question which was put to you. You are not here to throw doubt on what has been decided by Councils. You are asked to give a clear and definite reply. Will you, or will you not retract?" Luther then replied, without hesitation, "Since your most serene Majesty, and your high Mightinesses, call upon me for a simple, clear, and definite answer, I will give it; and it is this: I cannot subject my faith either to the pope or to councils, because it is clear as day that they have often fallen into error, and even into great self-contradiction. If, then, I am not disproved by passages of Scripture, or by clear arguments; if I am not convinced by the very passages which I have quoted, and so bound in conscience to submit to the word of God, I neither can nor will retract anything, for it is not safe for a Christian to speak against his conscience."



### The Diet of Worms 1521

Again and again, Roman officials demanded that Luther retract, but the Reformer refused to bend under the iron arm of the Pope. It was never officially decided who won the Diet of Worms, but it is agreed among many that the Reformation

took a stand against the Church and was victorious. This day was marked in history as the day the Reformation withstood the Church and did not fall.

It was time for Luther to leave Worms, but there were many who wanted him dead. Luther retired to his carriage with twenty horsemen surrounding it. The road back to Wittenberg was a treacherous journey. They had requested a safe conduct home from the Emperor, but it was not granted. As the caravan entered the Forest of Thuringia, five men in masks jumped the carriage to overtake and capture Luther. Little did anyone know, this was a setup, a ruse, to make everyone think Luther was actually being captured.

Luther was taken to a cell within the walls of the Wartburg castle. His so-called imprisonment was organized by the Elector Frederick to save the life of Luther. There was such an immense pressure after the Diet at Worms for Luther's life, the Elector staged an attack, tricking everyone into thinking Luther was captured and taken to a secret place. He was instructed to grow his hair and his beard, and wear the clothing of a knight. He was to abandon the name Martin Luther, and go by Chevalier Georges. It was here in this prison cell, Luther commenced his work that would change the world, the translation of the New Testament from the original Greek into the common tongue of German.



THE CASTLE OF WARTBURG, GERMANY, THE "PATMOS" OF LUTHER.—FROM A SKETCH BY OUR SPECIAL ARTIST.

### The Wartburg Castle in the Forest of Thuringia - 1521



# Luther's New Testament 1522



Germany was in a state of flux. Nobody, except for a small few, knew where Luther was, and many supposed him to be dead. At Wittenberg, Melancthon especially was filled with grief. But Wittenberg rose against it and pressed on to continue the Reformation work of Luther. Many band together and the town of Wittenberg became a united front against the papacy.



**Luther's room at the Wartburg Castle 1521**

Meanwhile, Luther, amidst the walls of the Wartburg, spent whole days absorbed in meditation. And after several months, Luther wrote secret letters back to his friends at Wittenberg, namely to Melancthon and Spalatin. He informed them of his capture and plan of the Elector to keep him safe behind the walls of the Wartburg. It was here in the castle that Luther would release the power of the Reformation, the translation of the New Testament in the common tongue of the Germans. Up until this moment, the Word of God was hid from the world, only available in the original languages to the scholars of the age. Erasmus had laid the foundation for Luther to release the Word of Truth to the world. Just as John was stationed on the island of Patmos to write the Revelation, so was

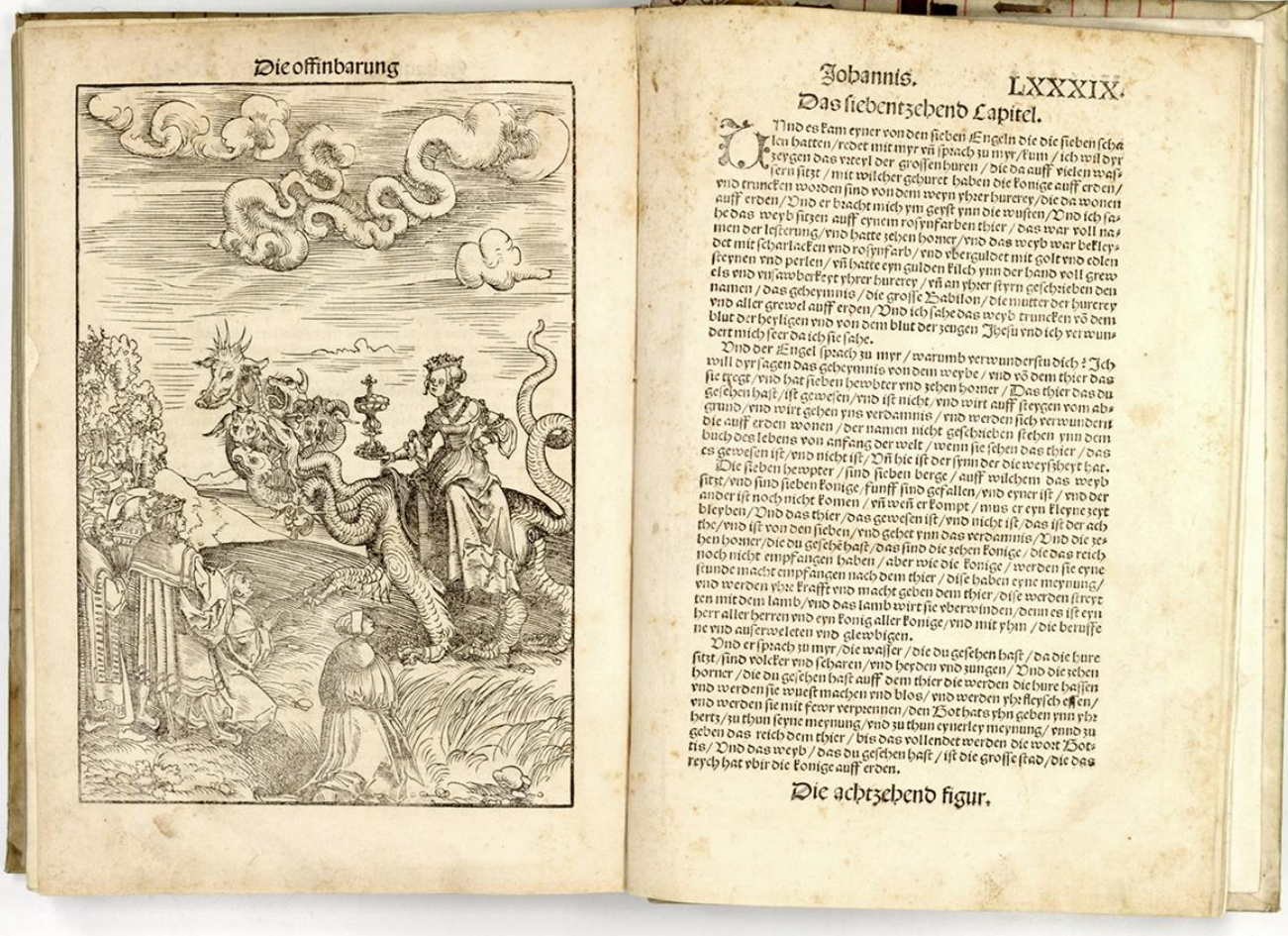
Luther in the Wartburg to translate the New Testament. Satan had come against the Reformer and through the power of the papacy tried to destroy the Reformation, but this action against Luther was the necessary means by which the New Testament was to be translated. Luther could never had performed such a massive work if he had been among the distractions of Wittenberg, but in the confinement of the Wartburg, he was able to substantially complete this wonderful work in less than a year. He only needed his dear friend Melancthon to edit the document. Thus, the ultimate example of Romans 8:28.



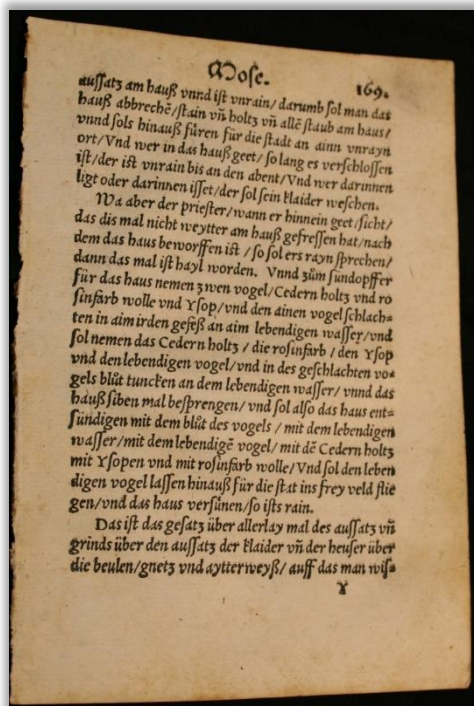
**Luther translating the Bible in the Wartburg castle 1521**

On March 3<sup>rd</sup>, 1522, Luther quit the Wartburg forever, hence, returning to Wittenberg. Luther brought with him the hand-written translation of the New Testament on his five-day journey to Wittenberg. When he arrived home at Wittenberg, he connected with his dear friend Melancthon and asked him to help publish the New Testament. Overjoyed with this request, they both worked tirelessly, and with fervent zeal to carry this important work onto the printed page. Three presses were employed in Wittenberg, Germany, printing 10,000 sheets daily. And finally, on the 21<sup>st</sup> of September 1522, 3,000 copies of the New Testament appeared in a two-volume folio, measuring 9" wide x 10 1/2" tall.





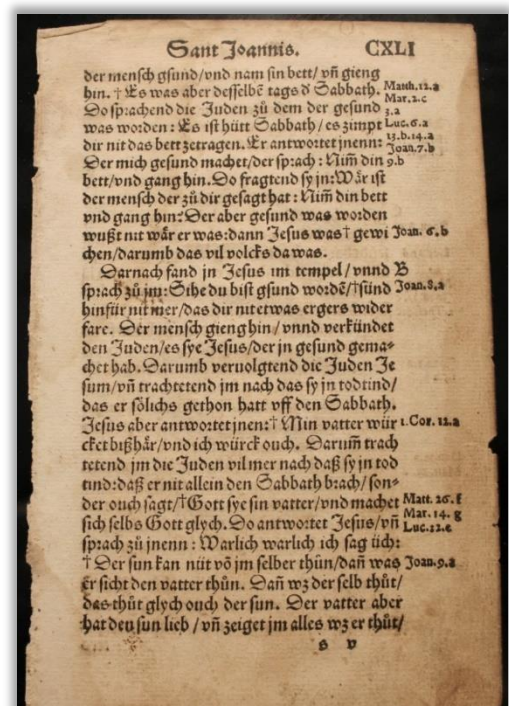
## Luther's September New Testament 1522



Luther's Pentateuch 1523  
leaf size measuring 4" x 5-1/2"

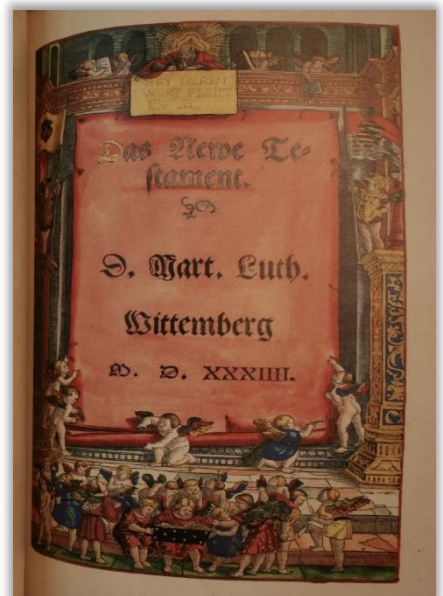
Upon the completion of the New Testament, Luther continued translating the Old. The following year, 1523, he published the Pentateuch, the first five books of Moses in the German language and in 1524 the Psalms.

Ten years later, in 1534, the world would have his entire Bible produced in the German tongue.



Luther's New Testament 1529  
leaf size measuring 4" x 5-1/2"







# French Translations



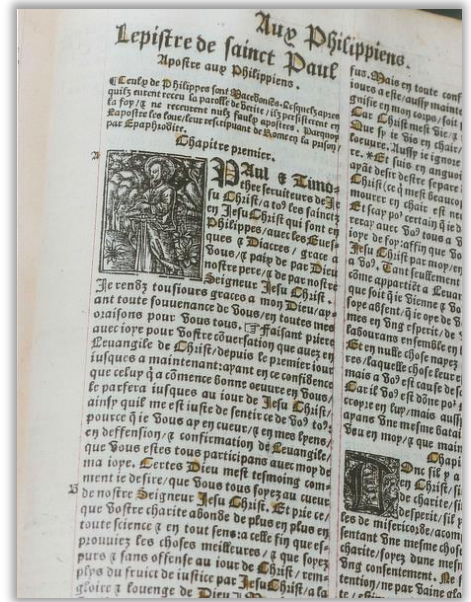
As the hand of God was working through Martin Luther in Germany, the Holy Spirit was also moving on those in France. One absolutely astounding fact to understand in the Reformation of the Sixteenth Century is the uniform work of the Holy Spirit effectively engaged in the whole of Europe, namely Germany, Switzerland, England, and France. The Reformation was not accomplished by merely one man, but One Holy Spirit, working through many people and many countries to unite His Word and bring the Light to the World.

## Lefevre d'Étaples



Lefèvre d'Étaples

Lefèvre d'Étaples, 1450-1536, undertook the task of translating the New Testament into French; he used the Latin Vulgate as a source text but made some changes in the light of the Greek edition of Erasmus. This translation, published in Paris in 1523 and 1525, was highly successful. Lefèvre's deep love for God's Word made him determined to make it accessible to the greatest number of people. To achieve that goal, in June 1523, he published a French translation of the Gospels in two pocket-size volumes. This small



LeFevre French Bible 1523

format—which cost half the price of a standard edition—made it easier for people with little means to obtain a copy of the Bible. The response of the common people was immediate and enthusiastic. Both men and women were so eager to read Jesus' words in their mother tongue that the first 1,200 copies printed were out of stock after just a few months.

However, it too received much criticism from the doctors of theology in the University of Paris, the Sorbonne, who, in 1526, called on Parliament to forbid any translation of the Scripture into French. Theologians at the Sorbonne lost no time in going through Lefèvre's works with a fine-tooth comb. They soon ordered that his translation of the Greek Scriptures be burned publicly, and they denounced some other writings as "favoring the heresy of Luther." When the theologians summoned him to justify his views, Lefèvre decided to remain "silent" and fled to Strasbourg. There, he discreetly continued translating the Bible. Even though some considered his stance to be lacking courage, he believed that it was the best way to respond to those who had no appreciation for the precious "pearls" of Bible truth. <sup>11</sup>

<sup>11</sup> [www.museeprotestant.org/en/notice/humanism-and-translations-of-the-bible-into-the-vernacular/](http://www.museeprotestant.org/en/notice/humanism-and-translations-of-the-bible-into-the-vernacular/)  
[www.jw.org/en/publications/magazines/watchtower-no6-2016-november/lefevre-detaples-bible-translation/](http://www.jw.org/en/publications/magazines/watchtower-no6-2016-november/lefevre-detaples-bible-translation/)

## Olivetian Bible

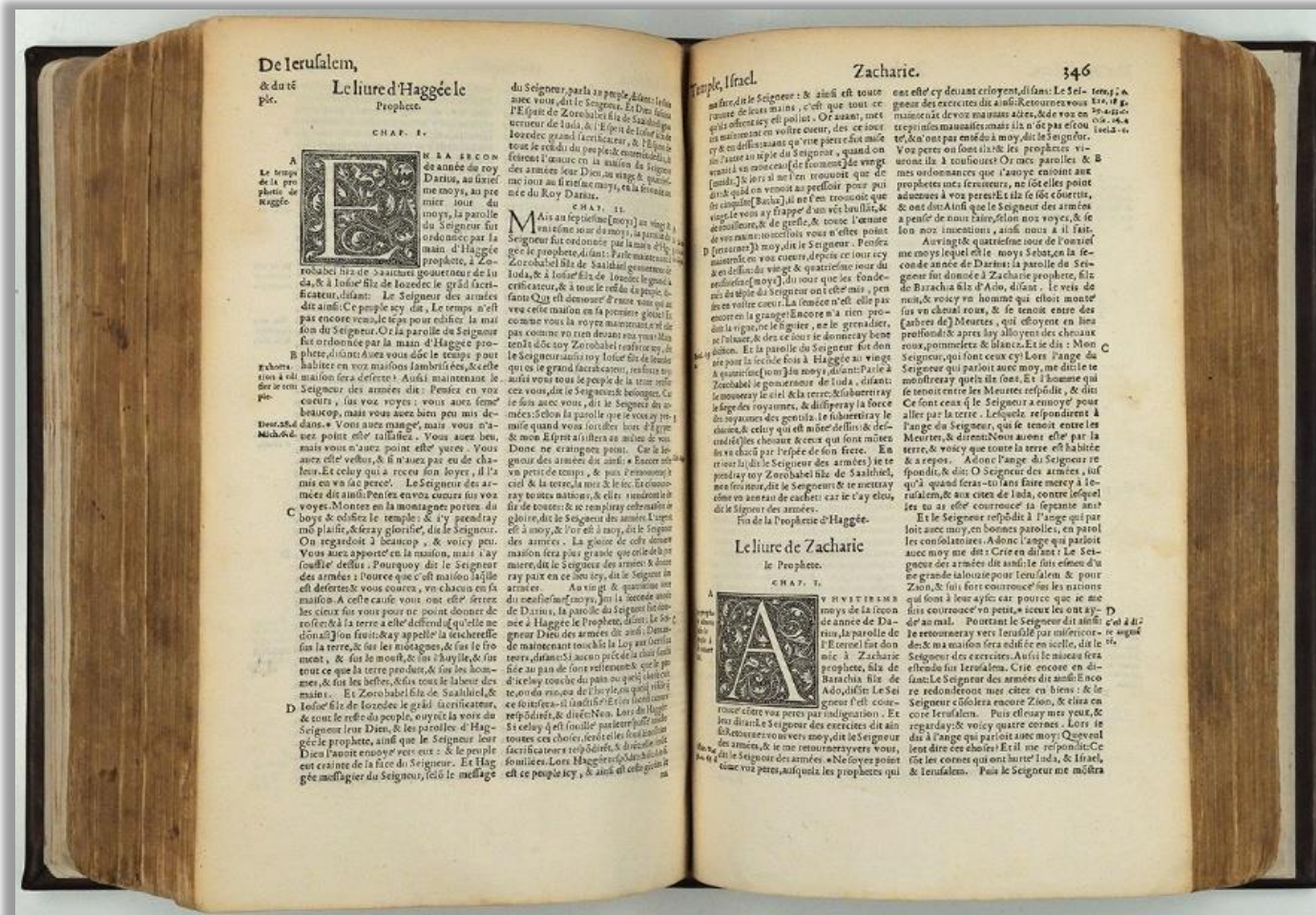


In 1532 at the council of Chanforan, a decision was made to commission a new French translation of the Bible. The Waldesians acknowledged their unity with the Reformation and the protests against the Catholic Church for a faith based Gospel.

Robert Olivetan, 1503-1538, John Calvin's cousin, at the request of Reformer William Farel and Calvin, was designated to translate the Bible from the original Hebrew and Greek, thus, in 1535, publishing the first French translation from the original languages. Olivetan, which means "Midnight Oil," was a nickname acquired because of his habit of studying late into the night. His real name was Pierre Robert.

Olivetan based his rendering of the New Testament on the French text of Lefèvre d'Étaples, and the Greek text of Erasmus. Olivetan's choice of vocabulary was often aimed at loosening the grip of Catholicism. For example, he preferred "overseer" to "bishop," "secret" to "mystery," and "congregation" to "church."

In the Hebrew text, Olivetan came across the divine name in the form of the Tetragrammaton thousands of times. He chose to translate it "The Eternal," an expression that later became common in French Protestant Bibles. In several places, however, he opted for "Jehovah," notably at Exodus 6:3.





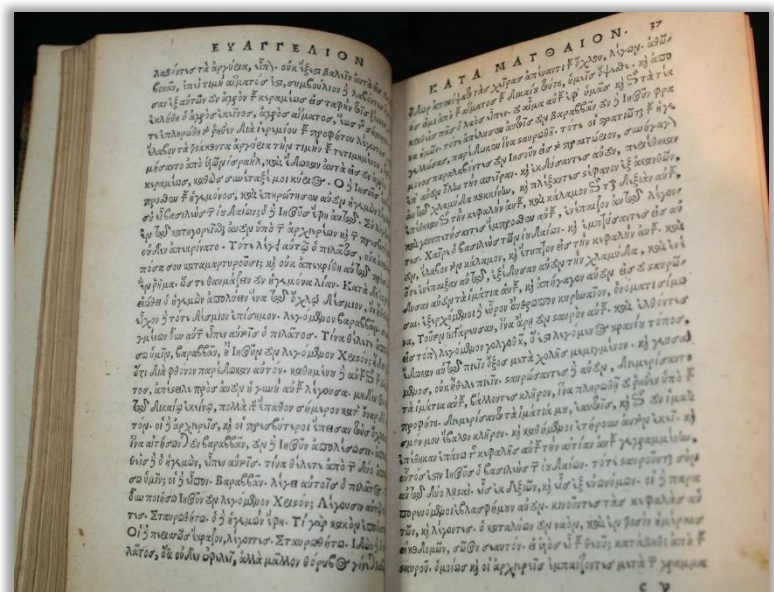
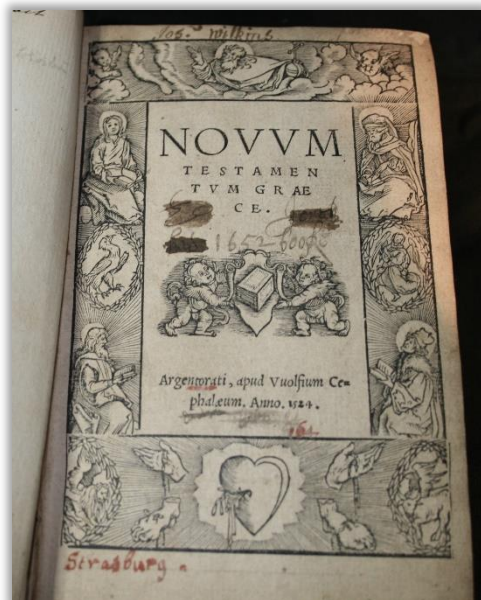
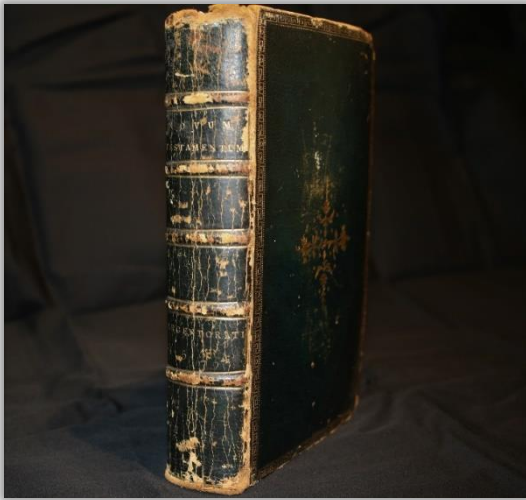
# Strasbourg Greek New Testament 1524



he excitement of the Scriptures continued to spread throughout Europe. In 1524, just two years after Luther's publication of his German New Testament, and the third edition of Erasmus' Greek Testament, another edition became available from the Strasbourg press of Wolfgang Kopfel. This edition of the Greek New Testament would be the fourth publication in Greek, following Erasmus' 1522 edition.

Wolfgang Kopfel was a printer and publisher in Strasbourg, France, a leading intellectual figure in the Strasbourg Reformation, and the nephew of Wolfgang Capito. Capito was a friend of Erasmus and assisted him in the publication of the Greek New Testament. He was also a close friend of Oecolampadius.

Capito came to Strasbourg in 1523, at the request of his nephew Kopfel, to superintend the printing of his Greek New Testament. Kopfel had just opened his press in Strasbourg and wanted the first book published to be the Greek New Testament. The text is the Greek of Erasmus and is remarkable for its elegance and accuracy.



Strasbourg Greek New Testament 1524

# William Tyndale



William Tyndale is known as the father of the English Bible. Building on the foundation of John Wycliffe, and fulfilling the desire of Erasmus, who wished, "If only the farmer would sing something from them at his plow, the weaver move his shuttle to their tune, the traveler lighten the boredom of his journey with Scriptural stories." William Tyndale is the first man to bring this desire to fruition in the English tongue, translating the New Testament into English from the original Greek text of Erasmus. The purpose of translating the Scriptures was the work of Tyndale's life, in which he gave it in martyrdom. Today, our English Bible is substantially made up of Tyndale's translation and largely indebted to his work.



**William Tyndale**  
**The father of the English Bible**

## The Early Years

Tyndale was born 1484, in Gloucestershire, in the village of North Nibley, England. In 1512, he was sent to Oxford to learn grammar, logic, and philosophy and in 1515, he moved to Cambridge University. It was at Cambridge that he met Thomas Bilney and John Fryth. The three of them strengthened each other in the reading and studying of the Scriptures, as well as preaching the Gospel to others in the University.

Tyndale departed from Cambridge and became a tutor for the family of Sir John Walsh. Here he taught the Scriptures to their children as well as Sir Walsh and Lady Walsh. The family became friendly to the teaching of the Gospel and grew apart from the Catholic Church. The Catholic Church heard of this "heretical" teaching and became enraged toward Tyndale. He was brought before the chancellor, but nothing could be proved to convict him as a heretic as of yet. However, John Foxe records him saying, "I defy the Pope and all his laws." And he further added, quoting the great Erasmus saying "if God would spare my life, I will cause a boy that driveth a plough to know more of the Scriptures than the Pope." And later he said, "Which thing only moved me to translate the New Testament. Because I had perceived by experience, how that it was impossible to establish the lay people in any truth, except the Scriptures were plainly laid before their eyes in their mother tongue, that they may see the process, order, and meaning of the text."

## Translating the Scriptures

As he stayed in the house of Sir Walsh, he labored in continuing to preach the Gospel. However, the rage of the priests increased and Tyndale, concerned for the wellbeing of the Walsh family, decided to move to London and pursue his dream of translating the Scriptures. He sought out Bishop Tunstall, who was a scholarly man and greatly admired Erasmus. But when Tyndale presented the idea of translating the Bible into English, Tunstall would not be a part of it. Tyndale then met with Humphrey Monmouth, a wealthy cloth merchant in London. It was here that Tyndale found a friend and supporter of the Gospel. Monmouth gave Tyndale the financial backing to publish the Bible, but because of the persecution rising all around him, Tyndale left the country and sailed to Hamburg, Germany in May 1524. It was here he found friends of the Reformation, united under Luther, enabling him to start his work on the New Testament. William Roy was one of those friends



who aided him in his work. In Hamburg, he finished the translations of Matthew and Mark and had them printed, and sent to Monmouth secretly, thus making up what Monmouth called the “little book” in 1524.

Tyndale and Roy left Hamburg and arrived at Cologne in April 1525. Cologne offered superior printing advantages, but the city was a stronghold of the papacy. Tyndale, being aware of this, obtained obscure lodgings. When his manuscripts were ready for the press, he arranged 3,000 copies to be printed by Quentel and Byremans. The printing began in secret. However, John Cochlaeus, an opposer of the Reformation, learned from the printers, in an evening of too much drinking, of the secret project. It is revealed that two Englishmen, skilled in languages, were in the city for the purpose of superintending the production of the English New Testament. The printers had already begun their work of a quarto edition of the Scriptures. Cochlaeus took immediate action and informed the authorities. He also warned Henry VIII and his councilors to prevent the importation of the New Testament at every seaport. Tyndale, learning of their betrayal, secured all the manuscripts and the pages of print thus far and escaped to Worms. Here, by the end of 1525, he completed his work, publishing 6,000 copies, in two editions, an octavo and a quarto, of which only two are extant today.

## The New Testament comes to England

At the close of the year 1525, the English New Testament was crossing the sea. Five German merchants, zealous for the Scriptures, took the dangerous responsibility of transporting the Bibles into England. These merchants hid the New Testaments among their merchandise and made sail from Antwerp to London.

With the warning of Cochlaeus, Henry VIII and his councilors ordered the guard of every seaport into England. Henry VIII wrote a decree stating that all abominable heresies of the New Testament were to be burned and the keepers of these heretical books would be sharply corrected and punished. What plan did the merchants have in concealing these Bible into England? Hidden among their cargo, there was nothing else they could do but believe in the protection of God. Upon setting anchor at the dock, to their surprise, no enemy appeared. God, in His perfect plan, arranged for the uninterrupted entrance of His Word into England. Just at this time of the merchant's arrival to the docks, another precious cargo had gained the attention of the preventative guards and disbursed them up the river. Tonstall, who Tyndale originally inquired of the production of the New Testament, was now in opposition of the entrance of these Bibles, was sent to Spain; Wolsey, Henry VIII's chancellor and controlling figure of state and church matters, was occupied in political matters of Scotland and France; Henry VIII was passing the winter in Eltham. At this special moment in time, the arrival of the English New Testament into England, the hand of God had distracted the enemy and made for an uncontested entrance. The five merchants concealed the Bibles in their warehouses.

The merchants sought out a man named Thomas Garret, pastor of the All Hallows church, known for his preaching of the Gospel and the message of justification by faith. Garret accepted these Bibles. He held Gospel meeting and read the Word of the New Testament and sold them to the common people of England. For the first time, the people of England would read the Holy Scriptures in their own tongue. No longer fed through the corrupted filter of the church, but they were receiving the Truth from the original source, the fountain of life contained in the Holy Word.

## Persecution for the Word's sake

News had spread of the entrance of the New Testament Bibles to Wolsey. A search ensued for the distributor of these testaments, Thomas Garret. And after a couple months, Garret was arrested, tortured, and thrown in a dungeon among many others, including John Fryth and Richard Taverner. As the search continued for the heretical Bibles, other Reformers were captured and imprisoned, among these were, Thomas Bilney, and Hugh Latimer.

## William Tyndale

In October 24<sup>th</sup>, 1526, an injunction was issued stating the collection of all these Bibles under the pain of excommunication and suspicion of heresy. Bishop Tonsall in November 1526, preached a sermon against the New Testament in English at Paul's Cross and the editions that had been confiscated were publicly burnt.

The threats of the church would not stop the circulation of the Bible. Tyndale's New Testament continued to be printed and smuggled into England. German corn merchants continued to transfer Bibles hidden within their sacks of corn. Wolsey continued to arrest and torture those who were caught promoting the Gospel, but the Word of God would not be constrained any longer.

Wolsey then turned his hunt to the source of this translation, William Tyndale himself. In the meantime, Wolsey, Tonsall, and Sir Thomas More, in 1529, would issue another treaty abolishing the New Testament in English, along with the heretical writings of Luther. But these treaties would only increase the desire for the reading of the New Testament. About this time, Wolsey was degraded of his authority, having lost favor with Henry VIII, and Thomas More took his position as chancellor to the king. The fervent hunt continued for Tyndale who was in Antwerp, Germany at the time translating the Pentateuch with his friend John Fryth. In 1530, the Pentateuch was published and continued to be smuggled into England.

Thomas More, with his new status and power continued and elevated the persecution of those associated with the Reformation movement. The first of which to suffer martyrdom was Thomas Bilney, who in 1531 was burnt at the stake. The next to suffer was Richard Bayfield, who was convicted of importing Tyndale's New Testament and the Pentateuch. He was burnt at the stake in November 1531. Sir Thomas Eliot is charged by More with the duty to seize Tyndale. John Fryth, who assisted Tyndale with the translation of the Pentateuch, for some unknown reason returned to England. He was arrested and burnt at the stake on July 4<sup>th</sup>, 1533.

Tyndale, in the year 1534, was now residing in Antwerp at the house of Thomas Poyntz, a relative of the Lady Walsh. At this time, Tyndale had issued a revised edition of his New Testament known as the 1534 edition. This printing offered some minor changes, of which many are used in our present King James Bible. Some examples of these changes are as follows:

Matthew 1:20- <b>1526</b> - behold an angel of the Lord appeared to him in sleep.	<b>1534</b> - appeared unto him in a dream.
Matthew 5:16- <b>1526</b> - See that your light...	<b>1534</b> - Let your light shine
Matthew 6:28- <b>1526</b> - Behold the lilies of the field...	<b>1534</b> - consider the lilies of the field

## A Change in the heart of England

By this time Anne Bolyne was Queen of England and wife to Henry VIII. Anne was in favor of the Reformed party and started to persuade her husband to feel the same. Next to her stood Archbishop Thomas Cranmer, who was in good opinion of the Gospel and also Thomas Cromwell, the king's viceregent of ecclesiastical affairs began to change the king's mind concerning the English Bible. However, Thomas More, along with the Romish party, was in deep pursuit of William Tyndale and greatly opposed those of the Reformation. This change in England, I believe lessened Tyndale's sense of danger and thus, the Father of the English Bible was betrayed and arrested.

## The Arrest and Death of Tyndale

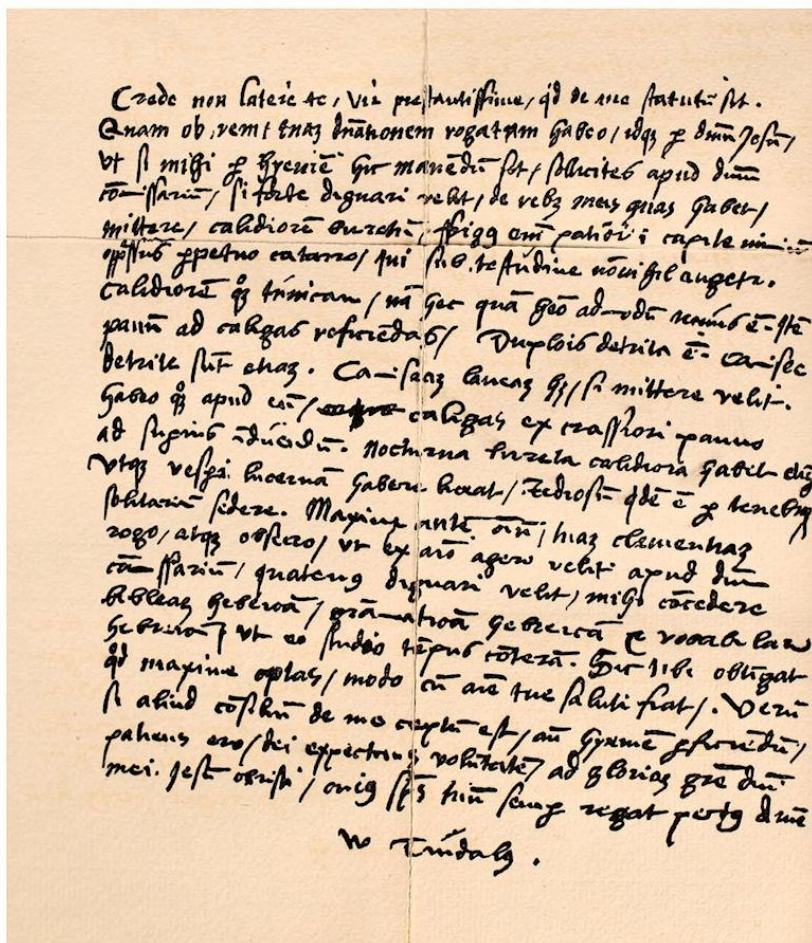
Tyndale, still residing in the house of Poyntz, had begun to feel more at ease and had regular dinners with English merchants. Among these acquaintances was a man named Henry Phillips. Phillips had befriended Tyndale through his discussions of learning. Tyndale, after getting to know Phillips, invited him to his lodgings in Antwerp at the house of Poyntz. Tyndale showed him his books and studies and discussed his furtherance of the translation of the remainder of the Old



Testament. Unbeknownst to Tyndale, Henry Phillips was secretly working for the Romish party in their pursuit and arrest of Tyndale. The Romish authority had placed a bounty on the head of Tyndale, and Phillips, who had squandered his inheritance on gambling, was in desperate need and agreed to the betrayal of Tyndale. After being invited to Tyndale's house, Phillips arranged for officers to capture and arrest Tyndale. On May 24<sup>th</sup>, 1535, Tyndale was arrested, without the knowledge of Henry VIII, and taken to the castle of Vooorde, near Brussels. He remained in prison for a year and a half.

In 1534, the Merchant Adventurers commissioned John Rogers to be chaplain of the English factory at Antwerp. At this time Rogers met William Tyndale and by the governing hand of God, became good friends. At the time of Tyndale's arrest, it is suggested that Rogers was in possession of Tyndale's latest manuscripts of the Old Testament which included Joshua thru 2Chronicles. By this divine intervention, Tyndale's manuscripts were not destroyed. Rogers, in 1537 would continue Tyndale's dream of publishing the entire Bible in the English language. This Bible is known as the Mathew's Bible.

During his imprisonment, it is possible that Tyndale continued his work on the Old Testament, and the manuscripts given to Rogers, although I feel this is very unlikely considering the hatred the Romish party had toward Tyndale. Although what leads us to believe this as a possibility is a letter from Tyndale, reminding us of the words the Apostle Paul had for Timothy. Tyndale's letter read:



Credo non latere te, vir prestantissime, quid de me statuerit sit.  
 Quam ob, venit tua orationem rogatam habeo, idque per dominum Iesum  
 ut si mihi per hyemem hoc mandatum sit, sollicitus apud dominum  
 committam, si forte dignari velit, de rebus meis quas habeo  
 mittere, calidioris tunicam, spemque amantissimi capite mihi  
 opus prope catarrhi, qui hoc tempore non infrequenter  
 calidioris quam tunicam, nam hoc quod ago ad videri non est  
 parum ad caligas referenda. Duplex detrahitur est. Canisec  
 detrahitur sunt etiam. Canisec tamen quod si mittere velit.  
 Gaudere quod apud eum, capere caligas ex rationi parum  
 ad suum aduocatum. Nocturna tunicam calidiora fabulorum  
 vestis velis. Nocturna habere. Nocturna tunicam calidiora fabulorum  
 sollicitus fides. Maxime autem in hac clementia  
 rogo, atque optato, ut ex hoc agere velit apud dominum  
 committam, quatenus dignari velit, mihi concedere  
 gratiam, ut eo tempore tunc tunicam, et rogamus  
 quod maxime optas, modo in hac tunc saluti fiat. Verum  
 si aliud consilium de me capere, aut ex me sperare  
 paret, ero dei expectans, voluntate ad gloriam gratia  
 mei. Iste oratio, origo sit tunc tunc rogat per dominum  
 W. Tyndale.

TYNDALE'S LETTER FROM PRISON

I believe, most excellent Sir, that you are not unacquainted with the decision reached concerning me. On which account, I beseech your lordship, even by the Lord Jesus, that if I am to pass the winter here, to urge upon the lord commissary, if he will deign, to send me from my goods in his keeping a warmer cap, for I suffer greatly from cold in the head, being troubled with a continual catarrh, which is aggravated in this prison vault. A warmer coat also, for that which I have is very thin. Also cloth for repairing my leggings. My overcoat is worn out; the shirts also are worn out. He has a woolen shirt of mine, if he will please send it. I have also with him leggings of heavier cloth for overwear. He likewise has warmer nightcaps: I also ask for leave to use a lamp in the evening, for it is tiresome to sit alone in the dark. But above all, I beg and entreat your clemency earnestly to intercede with the lord commissary, that he would deign to allow me the use of my Hebrew Bible, Hebrew Grammar, and Hebrew Lexicon, and that I might employ my time with that study. Thus likewise may you obtain what you most desire, saving that it further the

salvation of your soul. But if, before the end of winter, a different decision be reached concerning me, I shall be patient, and submit to the will of God to the glory of the grace of Jesus Christ my Lord, whose spirit may ever direct your heart. Amen.

W. Tyndale



# Foxes Book of Martyrs Tyndale

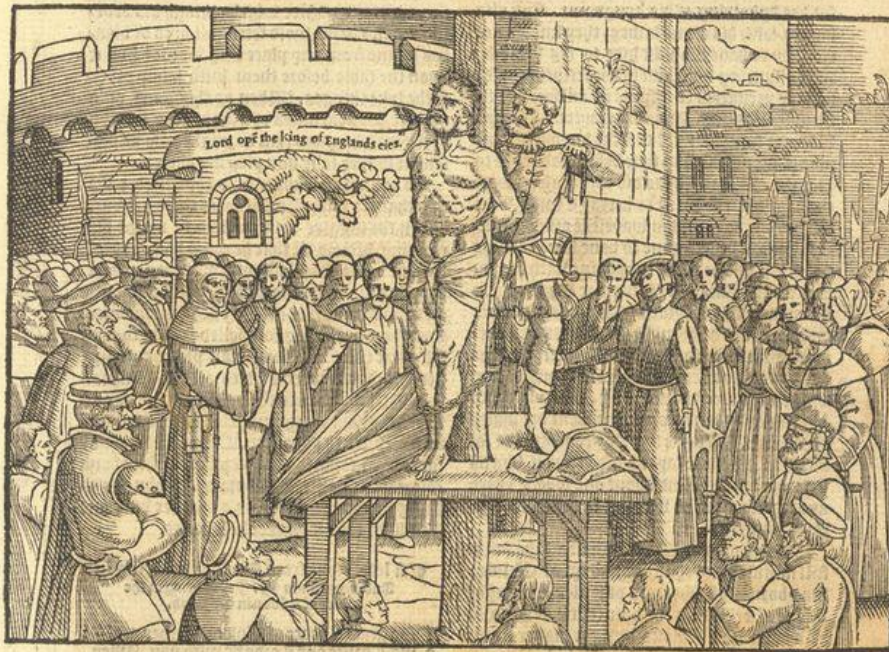
## Of the Church.

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at that tyme about xii. or xiii. weekes, so he taried not the comynge agayne of the messenger, but in a nyght by a meane he conveyed hym selfe. And so by Gods helpe at the opening of the towne gate in the mornyng gatt away. And whē it was perceived that he was gone, there was horse sent out after hym, but by the meanes that he knewe well the contray escaped and came into Englande. But what moze trouble folowed to Poyntz of the same, it serveth not for this place to rehearse. Master Tyndall still remanynge in pryson,

was proffered an Advocate and a Procurour, for in any crime there, it shall be permitted to counsell to make aunswere in the lawe, the whiche he refused to have anye, but sayde, he would make aunswere for hym selfe, and dyd. But it is to be thought his aunswere wyl not be put forth, notwithstanding he had so preached to them there who hadde hym in charge, and suche as was theyr conuersant with him in the Castell, that they reported of hym, that if he were not a good Christian man, they knewe not whom they myght take to be one.

### The description and manner of the burning of Master William Tyndall.



And the same mornyng he was hadde to the spyer, he deliuered a letter to the chief keper of the Castell, whiche the keper hym self brought to Poyntz house in Andwarpe shortly after, who reported hym there as though he myght be compared to be feelow with the Apostles being in pryson, conuerting the people, bothe for his conuersation and otherwylse preaching to them. That Traytour was then Judas to mans iudgement, in the acte doyng (only not comparng to Chyiste, and that the scriptures bath already iudged Judas) otherwylse not so good, for Judas after he had betrayed his maister and frende, was so pryncipally acknowledged

and confessed his fault openly, declared his monye that he hadde receyued for doyng the acte, brought it agayne and call it before the. This traytour whyllyp contrariwylse, not lamentyng but reioysing in that he had done, not declaring the honest goodnes & trouthe of his frende, but applyed in all that he could deuise, to declare him to be false and seidicious, not despyng the money that he had receyued, nor byngng it agayn, but procured & receyued moze, wherewith to folowe the supple gainster that innocent blonde to the death, the whiche endured about one whole yeare & a halfe

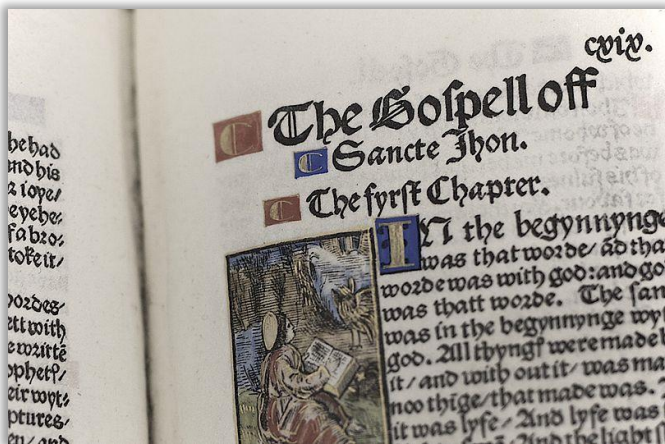
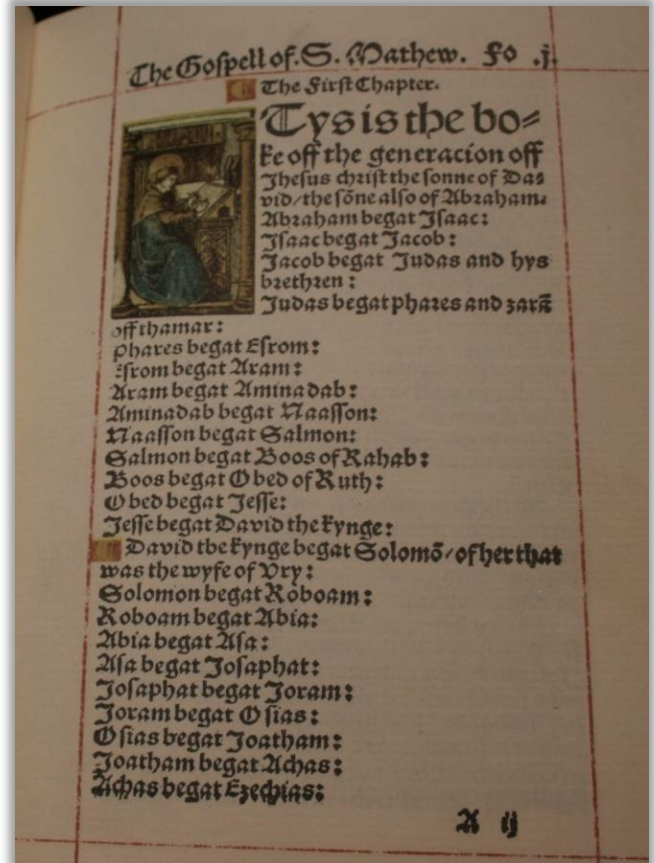
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Tyndale was condemned to death on August 10<sup>th</sup>, 1536. On the 6<sup>th</sup> of October 1536, Tyndale was led to the place of execution. He was first chained to the stake, strangled and then his body burnt. Just before his death he cried out,

“Lord open the king of England’s eyes.”







# Ulrich Zwingli and the Zurich Bible of 1531



Ulrich Zwingli, Father of the Swiss Reformation, born 1484 in Wildhaus, Switzerland, to a successful farmer in the Toggenburg Valley of the eastern lower Alps, and raised as a shepherd in the mountainous region of Switzerland.

His father and uncle, perceiving of young Ulrich's intellect, sought to aid him with a tutor and as he became older, send him to the University of Basel. At Basel he became good friends with Reformer Capito. He also became acquainted with his life-long friend, Leo Juda. He graduated from the University of Basel in 1506. Word spread of this young master of arts from Basel. A town of Switzerland, not far from his native town of Wildhaus, asked him to be their priest. Zwingli accepted, he was ordained at Constance, and traveled to Glarus, and there took the responsibility of the priesthood. Zwingli felt he had an overwhelming obligation to his priestly duties, especially to his congregation. He was later quoted saying, "Though I was young, ecclesiastical duties inspired in me more fear than joy, because I knew, and remain convinced that I would give an account of the blood of the sheep which would perish as a consequence of my carelessness."

Feeling this responsibility, Zwingli studied the Scriptures, determined to speak the Truth to his flock. This, in turn, inspired his interest in the Bible. In 1513, he began teaching himself Greek. He said, "I have resolved so to apply myself to the study of Greek, that none will be able to turn me from it but God. I do it not for fame, but from love to sacred literature. In order to be able to draw the doctrine of Jesus Christ from the very fountain of Truth."<sup>12</sup>

In 1516, having a love for the writings of Erasmus, probably encouraged by his friend Capito, bought a copy of Erasmus's Greek New Testament. He copied Paul's epistles by hand and memorized them in the original language, and then carried his little pocket edition of the Pauline epistles with him.<sup>13</sup> It was at this time, when Zwingli turned toward the Holy Scriptures, that Switzerland took its first step in the Reformation.

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In this final year at Glarus, 1516, Zwingli came to an evangelical understanding of the Scriptures. He started preaching the Truth of the Gospel and when the question was asked if he was a follower of Luther, he responded by saying, "I had no knowledge of Luther's ideas, I began to preach the same message Luther would soon proclaim. Before anyone in the area had ever heard of Luther, I began to preach the gospel of Christ in 1516... I started preaching the gospel before I had even heard Luther's name... Luther, whose name I did not know for at least another two years, had definitely not instructed me. I followed holy Scripture alone." Luther and Zwingli would eventually meet, but there were some differences between them that kept them from becoming close friends. Zwingli left Glarus and moved to Einsidlen. It was in the chapel of "our Lady of



Ulrich Zwingli 1484-1531

<sup>12</sup> D'Aubigné, J. H. M. (1862). *History of the Reformation in the Sixteenth Century*. (H. Beveridge & H. White, Trans.) (Vol. 2, p. 220). Glasgow; London: William Collins; R. Groombridge & Sons.

<sup>13</sup> Payne, J. B. (1984). Zwingli and Luther—The Giant vs. Hercules. *Christian History Magazine-Issue 4: Zwingli: Father of the Swiss Reformation*.

Einsidlen", that he first proclaimed the Truth of Jesus Christ to this town. Some walked off in horror, while others sought the living Word of Truth. Word spread through the whole town of Einsidlen of this preacher and many people flocked to hear the message of the Gospel. After three years in Einsidlen, in the year 1518, the priestly seat of the church at Zurich had become vacant and Zwingli was the elected favorite to this vacancy. Overjoyed, but grieved to leave Einsidlen, on 27<sup>th</sup> of December 1518, Zwingli arrived at Zurich.

The people of Zurich were in need of the Truth, and for the first time, the Gospel was presented them as Zwingli expounded the Scriptures of the New Testament based on the original Greek. The Reformation message was rejected by many in the town of Zurich, but Zwingli stayed strong and immovable, and slowly began to win the hearts of those in Zurich.

Zwingli grew in popularity with the people, and in 1529 he became involved in political leadership. Perhaps Zwingli's downfall, and a major difference between his and Luther's outlook, was his patriotic spirit toward his country. He was a devout pastor of his congregation, and had a heart for his people. In the same manner, he had a heart for his country. Zwingli desired a unity of faith and religious freedom in Switzerland. Thinking he could advance the Reformation through political affairs, Zwingli began participating in the occupation of the state, but this greatly distracted from his work as a preacher. It is true, God will use the political circumstances of the world to advance and protect His Word, but the political defense and spiritual development rarely comes from the same fountain. For example: Mordecai and Xerxes; Ezra, Nehemiah, and Artaxerxes; Wycliffe and the king of England, Edward III; Luther and the Elector Fredrick; to name a few, but seldom do we see the same leader, both of civil and spiritual matters, as was the case with Zwingli.

As the war commenced for the freedom of Switzerland, Zwingli would preach to the soldiers on the battlefield. He was fighting in the name of the Lord and the Glory of Christ. In his own words he said, "No doubt, it is not by human strength," said he, "it is by the strength of God alone that the Word of the Lord should be upheld. But God often makes use of men as instruments to succor men. Let us therefore unite, and from the sources of the Rhine to Strasburg let us form but one people and one alliance." I believe Zwingli, with all his heart, thought he was acting according to the will of God, and maybe he was, God is the only one who can judge this correctly.

However, **"the weapons of our warfare are not carnal but mighty in God for pulling down strongholds," (2 Corinthians 10:4).** The early church did not oppose their persecutors with war, but through the Word of God and trust in Him. But Zwingli did not see victory in this way. The Emperor, Charles V, had made an alliance with the Pope, and Zwingli was convinced the only way to stop the advancement of the papacy was to defend the Word of God through war. It was from this time until his death, less than two years later, we see Zwingli transform from the Reformer of Switzerland to a general of his army. Zwingli, in a political point of view, is one of the greatest leaders of all time. Some even say this period of time was the highlight and pinnacle of his life.

Finally, war was decided, and the final battle commenced on the battlefield of Kappel, Switzerland. Zwingli, still leading his troops in the name of Jesus, fought for the liberty of the Swiss people. However, Zwingli was cut down by the sword and in October 1531, the great general died under a pear tree. Zurich retaliated with over 24,000 men, but the army of the papacy, authorized and empowered by the Emperor was too strong, and Switzerland fell into the hands of the Catholic Church. But the Truth would not be constrained. As D' Aubigne says-

**But the hopes of the Papists were vain: the cause of the Gospel, although humbled at this moment, was destined finally to gain a glorious victory. A cloud may hide the sun for a time; but the cloud passes and the sun reappears. Jesus Christ is always the same, and the gates of hell may triumph on the battle-field, but cannot prevail against his Church.**<sup>14</sup>

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<sup>14</sup> D'Aubigné, J. H. M. (1862). *History of the Reformation in the Sixteenth Century*. (Vol. 4, p. 392).



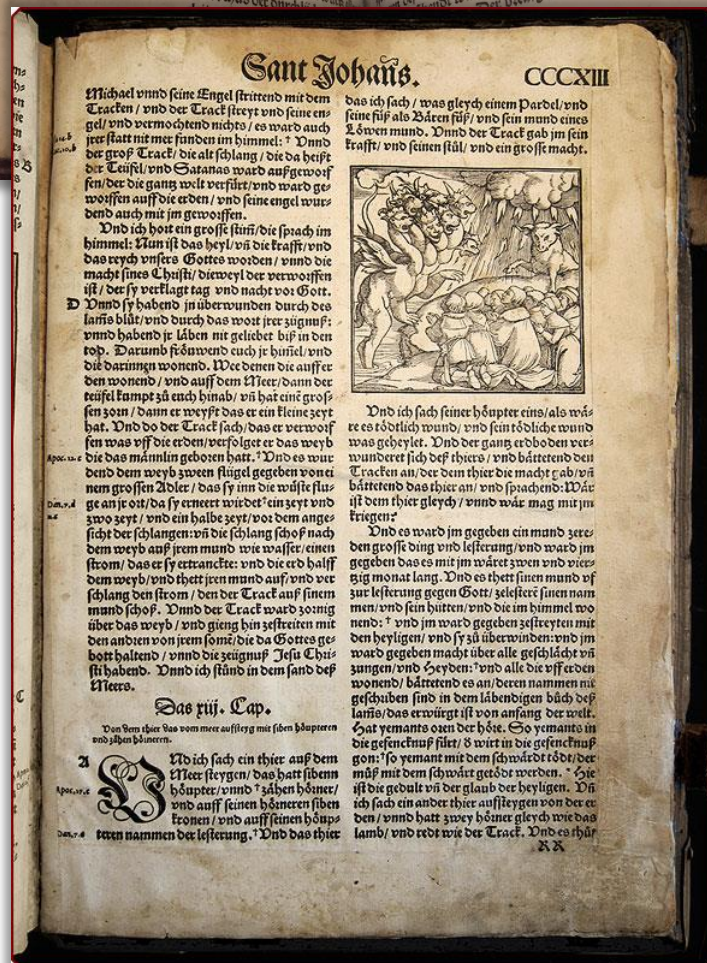
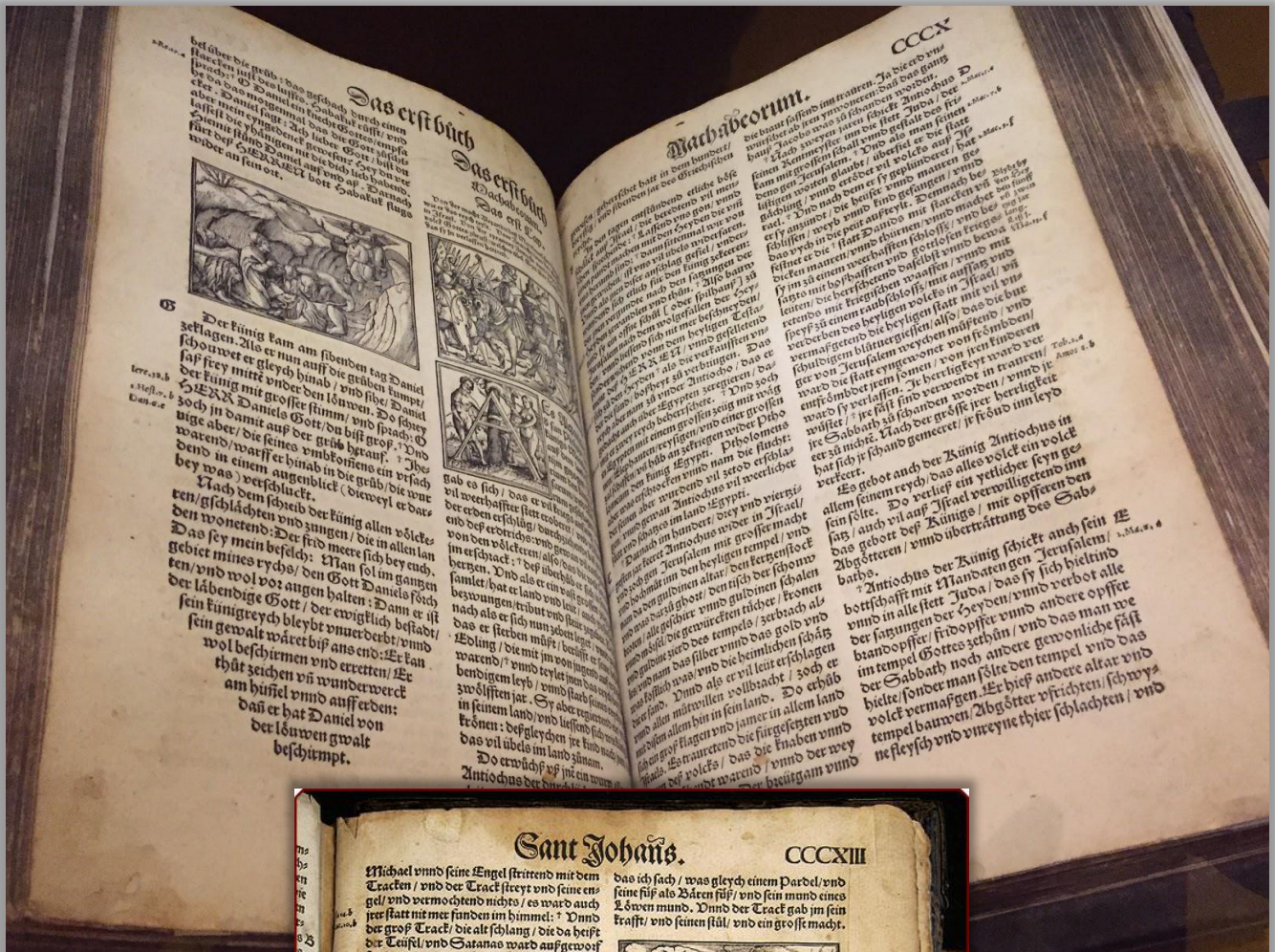
## Ulrich Zwingli and the Zurich Bible of 1531

Although Zwingli may have gone down in history as the great general and leader of the Swiss army, his greatest accomplishment was his contribution in translating the Swiss Bible. It is said that Zwingli translated the Bible with the help of Leo Jud, Zwingli's life-long friend, but I believe it was the other way around. The Zurich Bible was published in 1531 by Christoph Froschauer, the same year as Zwingli's death. We know the distractions Zwingli faced with war on the horizon, therefore, I would conjecture that Leo Jud was the driving force in the accomplishment of guiding the translated Bible into the Swiss language. However, it was their combined efforts, Zwingli and Jud, to bring the Swiss Bible into print. Zwingli, fluent in the original languages of Greek and Hebrew, and the determination of Leo Jud to embrace the task of the publication, resulted in the culmination of the what we know as the Zurich Bible.



1531 Zurich Bible title page







# Coverdale Bible 1535

## The Cambridge Reformers

**L**England, through the years of history, has, for its majority, had a place for the Gospel. Not allowing itself to be swept away by the traditions of the Catholic Church. However, during the 15<sup>th</sup> century we saw England slip away from the Truth, but only for a moment. And it was in its return to the Gospel that changed the world.

After the publication of Erasmus' Greek New Testament, Light once again was shown on the world and England began its reformation. We saw the courageous struggles of William Tyndale to break through the barriers that England had erected, giving his life for the freedom of the Scriptures. This started a movement in England, which by the orchestration of the Holy Spirit was happening over all of Europe. These brave acts of Tyndale and the Truth the Scriptures announced, gave other brave men the motivation and enthusiasm to continue to proclaim the Gospel, men like Thomas Bilney, Hugh Latimer, Robert Barnes, and Myles Coverdale. These men had a commonality; they were all from the University of Cambridge, professors and students, and they had a love for the Bible.



**Myles Coverdale**

Thomas Bilney, troubled in spirit, when he could find no hope or comfort from the Church of Rome, and in fact, he had wasted all his money on penance and indulgences, he became even worse off than he was. Realizing this despair, he turned to the fountain of Truth and purchased a copy of a New Testament. He opened to Paul saying that **“Christ came into the world to save sinners, of whom I am chief”, (1Tim 1:15)**. It was upon reading these words he became exhilarated and as he says, “my bruised bones leapt for joy.” After his conversion, Bilney led Hugh Latimer to Jesus, who was a zealous papist, a learned and successful champion of the Romish Church, but turned his passion to preaching the Gospel of Jesus. Robert Barnes, who preached against the Bishops of the Church, knowing their corruption, but was shown the Truth by Bilney, and better guided him, converting him to Christ.

Myles Coverdale, born 1488-1569 in Yorkshire, England, became a student of Robert Barnes at Cambridge and was carried away by the preaching of Latimer and Bilney. This stirred a spark in him and he became an advocate of the Reformation. He often attended the assemblies at the “White Horse”, where Gospellers met amongst themselves. Coverdale and Barnes became friends, and in 1526 when Wolsey arrested Barnes for heresy, Coverdale accompanied him. It was here Barnes was given a choice, retract or burn. Folding under the pressure, Barnes retracted and suffered a humiliating penance for his heresy. Coverdale, at seeing the wrongful treatment on his friend, said that from this time, “he gave himself up wholly to spread the truth of the gospel”.

## Coverdale and Cromwell

Coverdale upon meeting Thomas Cromwell at the house of Sir Thomas More, became friends with the viceregent of ecclesiastical affairs of king Henry VIII. Cromwell advised him to enter upon the study of the Scriptures. Although he also warned him against being too open in expressing his evangelical statements. As the years progressed, Coverdale took the

advice of his friend and studied the Scriptures. He also followed Bilney and Latimer, being moved and inspired by their bold proclamation of the Gospel. Coverdale began to proclaim the Gospel openly with his friends, Bilney and Latimer, and in 1528 caught the attention of the Romish bishops. He was arrested, but quietly withdrawn from public notice. The unusual easiness of punishment that was inflicted on Coverdale was possibly because of the friendship and influence Cromwell had with the Bishops. After this, from 1528-1535, it is unknown of the whereabouts of Coverdale. My belief is that he was commissioned and protected by Cromwell to commence his work on the Holy Scriptures. We have evidence of this in a letter from Coverdale to Cromwell in 1531. It states, "Now I begin to taste the Holy Scriptures, with holy doctrine and ancient Doctors, unto whose knowledge I cannot attain without diversity of books. Nothing in the world I desire but books. Moreover, as touching my behavior, with all lowliness, I offer myself, not only to be ordered in all things, as shall please your wisdom."

Cromwell, being an advocate for the Reformation, but knowing the boundaries of politics, decided to produce the first complete Bible translated into the English language. Tyndale had only a few years previous released his New Testament, but the boldness of Tyndale's character had not gained favor with the men of political stature. Cromwell saw the need of the Holy Scriptures in the English tongue, therefore using his political clout, he planned to release the English Bible openly to the king. It is presumed that during the time of 1528-1535, Coverdale was hard at work, translating this English Bible at the instruction of Cromwell.

Coverdale used Tyndale's English translation of the New Testament and also the translation of his Pentateuch, however, at this time, that was all the farther Tyndale had progressed, therefore, Coverdale, not being proficient in Hebrew, translated the remainder from Luther's German Bible, the Swiss Bible of Zwingli and Leo Jud, and Jerome's Latin Vulgate. Coverdale and Cromwell were supporters of Tyndale's work; however, Cromwell knew what type of translation would please the king, therefore, he had a sense of what would be approved for production in England. His translation removed any ties with Tyndale, for having that name on any part of this work would immediately be deemed heretical. Coverdale also left out the objectional prologues and glosses of Tyndale. Additionally, in the same light, Coverdale translated some parts of the Bible which had a heretical tone, into a softer Romish phrase, in hopes that it would be more acceptable. Thus, his translation was undertaken as a compromise, but yielded nothing of Coverdale's evangelical spirit and still pronounced the Truth. Coverdale was an outstanding poet and litterateur. A man of letters so eloquent that his rhythmic flow would be unmatched. We still use his translation in many of the Psalms and Prophets, including the famous Psalm 23. The poetic flow of this chapter, among others, did not exist until Coverdale applied his pen to these Holy Scriptures.

It was at this time that God was working on the heart of king Henry VIII through his wife Anne Boleyn, Thomas Cromwell, and Thomas Cranmer. It was through the persuasion of these three advocates of the Reformation that enabled the legal production of the English Bible. Coverdale, with the help of Cromwell, wrote a dedication to the king on the front inside page; thus, sealing the favor of the king.

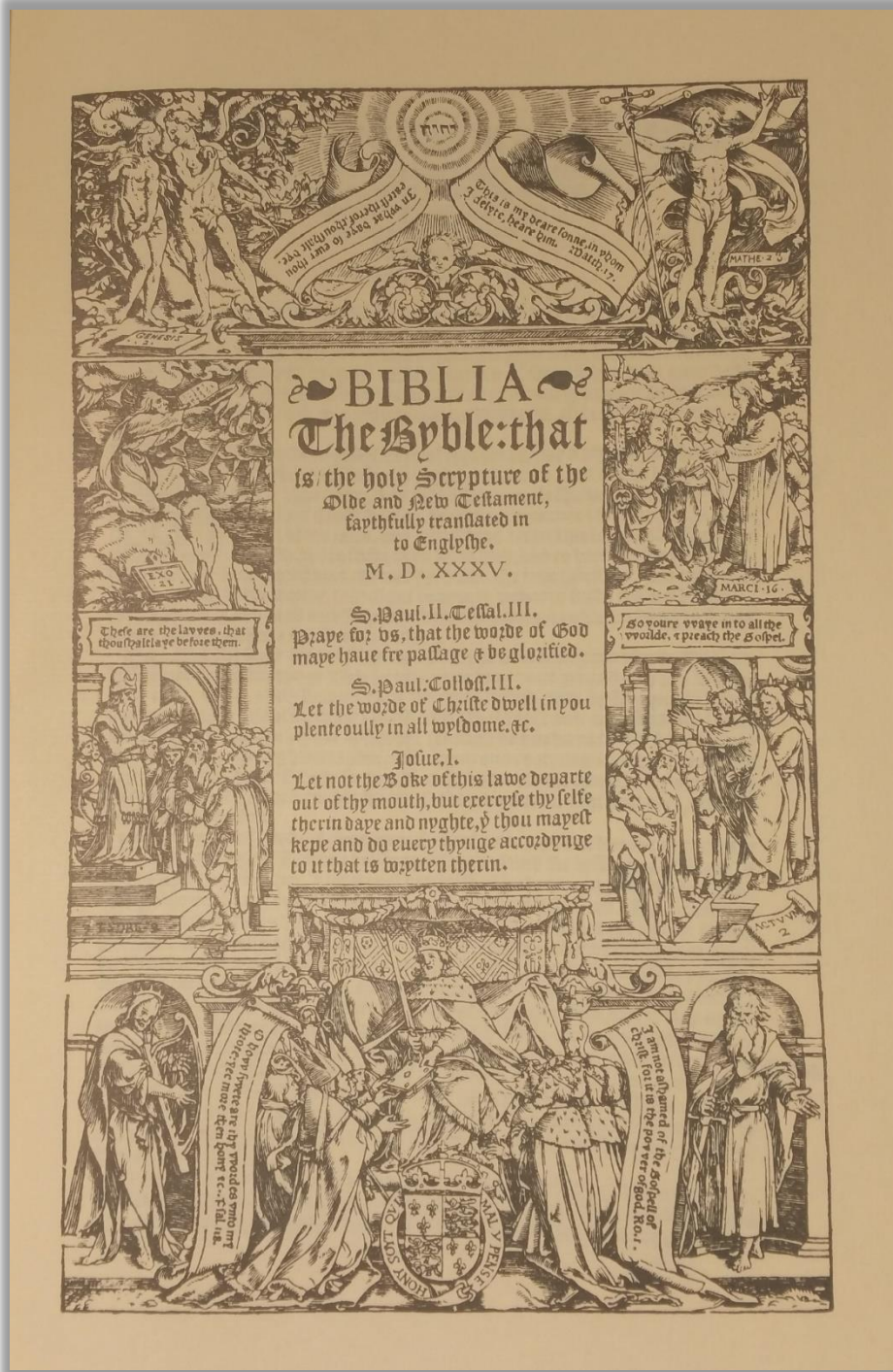
Before the production of the Coverdale Bible in 1535, the king and his church had an urge and an increased demand to produce an English Bible. Being excommunicated from the Romish Church in 1533 (made official in 1538 by a papal bull), and in 1534 the king, through the influence of the three-forementioned people, commissioned Archbishop Cranmer to produce an English Bible. Unbeknownst to Cranmer, Coverdale was already well under way with this work, however, Cranmer did his best to unite the Word of God, but to no avail. Not having the scholarly knowledge himself to perform this task, he started by dividing the New Testament into nine or ten parts, giving each part to a different learned Bishop of the Church. These men, not being led of the Spirit, resisted Cranmer's request. One of which, instead of returning his portion after correcting and translating it as requested, wrote to the Archbishop saying, "I marvel what my Lord of Canterbury meaneth, that thus abuseth the people, in giving them liberty to read the Scriptures; which doeth nothing else but infect them with heresy. I have bestowed never an hour on my portion, nor never will. And therefore my Lord shall have this book again, for



## Coverdale Bible 1535

"I never will be guilty of bringing the simple people into error." Therefore, the effort of Cranmer was all for nought, not knowing that this work, inspired by the Holy Spirit was taking place in secret at this same time.

Coverdale's work was completed in 1535 and published in Zurich by Christoph Froschauer, the same man who had a few years earlier published the Zurich Bible. The Coverdale Bible was met with great success and it helped awaken the opposition to the Scriptures in English. The Coverdale Bible is significant because it shows the change in England progressing toward the freedom of Scripture, although the Reformation was still being very much opposed, for we must remember that it was a year later in 1536 that Tyndale was strangled and burned at the stake. Tyndale's last words were a plea to the king that his eyes would be opened to the Scriptures. They indeed were and over the next few years we see the further acceptance of the English Bible in the first authorized English version in 1539 called the Great Bible.



1535 Coverdale Bible title page







# John Roger's Matthew's Bible 1537



John Rogers, born 1500 in Deritend, England, became another Cambridge student and was influenced by Reformers Nicholas Ridley and Hugh Latimer. In 1534, he came to Antwerp by the Merchant Adventurers and became the chaplain of the English factory at Antwerp. William Tyndale, also being in Antwerp at this time, came to meet Rogers, and became good friends. As discussed previously in the account of Tyndale, Rogers continued Tyndale's life-long work and dream of one day publishing the entire Bible in English.

At the arrest of Tyndale in 1535, Rogers was safely guarding the manuscripts of Tyndale's latest translations, which included Joshua thru 2Chronicles and Jonah. Shortly after the conviction and death of Tyndale in 1536, Rogers, one year later, would publish the entire Bible in English under the pseudonym, "Thomas Matthew". It is suggested he did this to protect his name from the persecution Tyndale had a year previous been afflicted.

Unlike the Coverdale Bible, John Rogers, being partial to William Tyndale's work, chose to use Tyndale's translation where he could, and he even included the controversial marginal notes and prologues, particularly the prologue to the epistle of Romans. However, he chose to use Coverdale's translations for the remainder of the Bible in which Tyndale had not translated. Thus, the Matthew's Bible is the most complete Tyndale translation. Being comprised of Tyndale's 1534 New Testament, the Old Testament books from Genesis to 2Chronicles, and Jonah. This would also explain the urgent pace in which this work was put together. John Rogers compiled the Bible as an editor would, rather than a translator, thus the Matthew's Bible was published less than a year after the death of William Tyndale.

Roger's work was done in secret, therefore we do not have much information on its progress, however, we do know that the printing was accomplished in Antwerp, at the hand of printers Richard Grafton and Edward Whitechurch. It is unknown exactly how Grafton become the appointed printer for this Bible. My conjecture is Grafton was a business man in Antwerp and probably an acquaintance of John Rogers. Rogers, having in his possession of the only manuscripts of Tyndale, would not have trusted the printing of this Bible to someone he did not know or trust. It had to be an ally to the Reformation and a supporter of the new movement.

Another reason Grafton was chosen as the printer of this Bible, was his connections with Archbishop Cranmer and vice-regent Cromwell. Since the production of the Coverdale Bible just two years prior, it had opened the door to the acceptance of the English Bible. Although hated by the Romish party, the king was growing in favor toward the notion with the help of Cranmer and Cromwell at his side. To obtain the official license of the king, Grafton gave a preliminary copy to Archbishop Cranmer. Cranmer had a love for the Scriptures and an extreme zeal for the English Bible. Upon receiving the Bible from Grafton, Cranmer said it was a "delightful surprise", and supported the production of this English edition fully. On August 5<sup>th</sup>, 1537, Cranmer wrote a letter to Cromwell:



**John Rogers**

"You shall receive by the bringer thereof a bible in English, both of a new translation, and a new print, dedicated unto the king's majesty, as farther appeareth by a pistle unto his grace in the beginning of the book, which in mine opinion is very well done, and therefore I pray your lordship to read the same. And as for the translation, so far as I have read thereof, I like it better than any other translation heretofore made; yet not doubting but that there may and will be found some fault therein, as you know no man ever did or can do so well, but it may be from time to time amended. And forasmuch as the book is dedicated unto the king's grace and also great pains and labour taken in setting forth of the same ; I pray you my lord, that you will exhibit the book unto the king's highness, and to obtain of his grace, if you can, a license that the same may be sold and read of every person, without danger of any act, proclamation, or ordinance heretofore granted to the contrary, until such time as we the bishops shall set forth a better translation which I think will not be till a day after doomsday."



### The King's License

The Bible was graciously and quickly accepted by Cromwell, who also had a love for the Scriptures. Therefore, in thanks to this acceptance, Cranmer wrote Cromwell again only nine days after the original request.

"whereas I understand that your lordship, at my request, hath not only exhibited this bible which I sent unto you, to the king's majesty, but also hath obtained of his grace, that the same shall be allowed by his authority to be bought and read within this realm ; my lord for this your pain, taken in this behalf, I give unto you my most hearty thanks : assuring your lordship, for the contentation of my mind, you have shewed me more pleasure herein, than if you had given me a thousand pound ; and I doubt not but that hereby such fruit of good knowledge shall ensue, that it shall well appear hereafter, what high and acceptable service you have done unto God and the king."

These extracts show how intensely Cranmer's mind was occupied in the setting forth of this edition of the Bible. It was therefore through the influence of Cranmer, the interposition of Cromwell, and the good will of Henry VIII, that the Bible of 1537 was the first to go forth with the royal privilege.

Upon receiving this acceptance and royal license of the king, Grafton added this authorization to his title page and completed the Bible. However, Grafton, having obtained this royal favor of the king, sought further to acquire the privy-seal, a copyright of this printing, so that he might have exclusive rights on account of the fact he had already invested over 500 pounds to produce 1,500 copies. Therefore, before Grafton released the Bibles for sale, he pursued further in a letter asking for these exclusive rights. Some people criticize Grafton for demanding these rights, saying he was only doing this for the money, but I disagree completely. Grafton had just started his press, and he wanted his first printing to be this English Bible. 500 pounds in those days is equivalent to over 420,000 dollars in our time. He had invested his life's savings to compete this printing. Therefore, I do not think it selfish or greedy in any way for Grafton to request the privy-seal. In this letter, he writes to Cromwell pleading:

That the edition may go forth under the privy-seal, as a defense against pirated editions. He says he had already printed "fifteen hundred books complete," in large letter, and their sale was threatened by Dutch printers, who "will and doth go about the printing of the same work again in a lesser letter; to the intent that they may sell their little books better cheap than I can sell these great." Besides, he adds, that these printers would not only set forth a smaller volume, but one imperfect as to paper, ink, and correction. That the printing and correcting would be done by Dutch men, who could neither speak or write good English, and that they would not "bestow twenty or forty pounds to a Learned man to take pains in it, to have it well done."

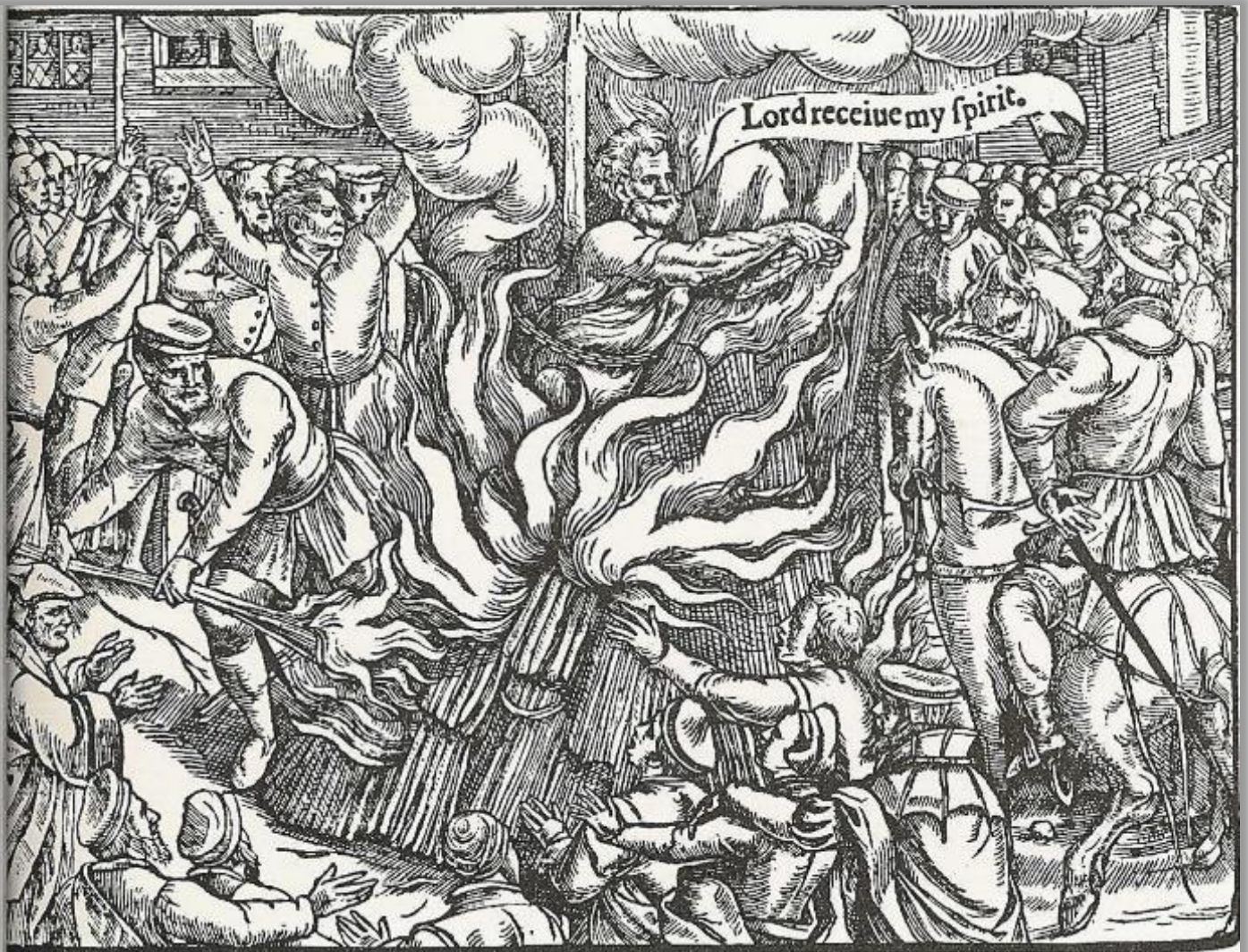
On these grounds he seeks the authority of the privy-seal, with the exclusive right to print and sell these Bibles for the space of three years. Further, he requested that Cromwell would issue a royal injunction to the effect that every curate



should be compelled to have one of these Bibles, and "that every Abby should have six to be laid in six several places; **that not only the whole convent, but those who resorted thither, might have the opportunity of reading the same.**" Grafton had great success, through the influence of Cromwell and the intervention of Cranmer, to obtain the king's license, which was inserted upon the title-page in red letters, thus: **"Set forth by the Kings most gracious License."** But as many refused to believe that the king had licensed it, he sought as above to have it go forth under the privy-seal.<sup>15</sup>

The request of Grafton was accepted, and he became the exclusive printer for the Matthew's Bible, and later, because of the privy-seal, became the printer of the first authorized English Bible, known as The Great Bible of 1539.

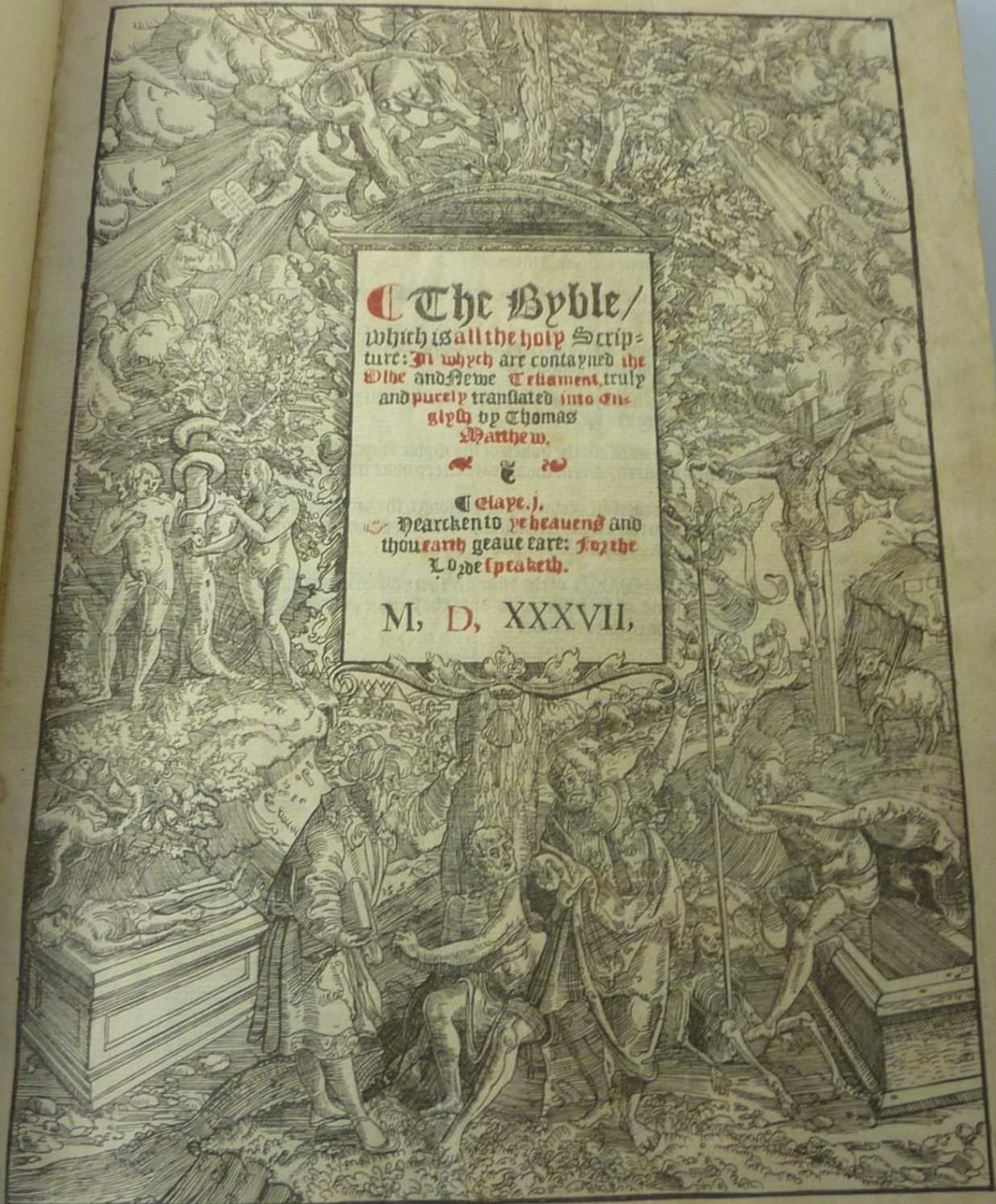
John Rogers would continue as a great man of the Reformation, finally giving his life to martyrdom, and committed to the flames in 1555 as the first Protestant martyr of Queen Mary, also known as "Bloody Mary".



Foxe's John Rogers martyrdom 1555

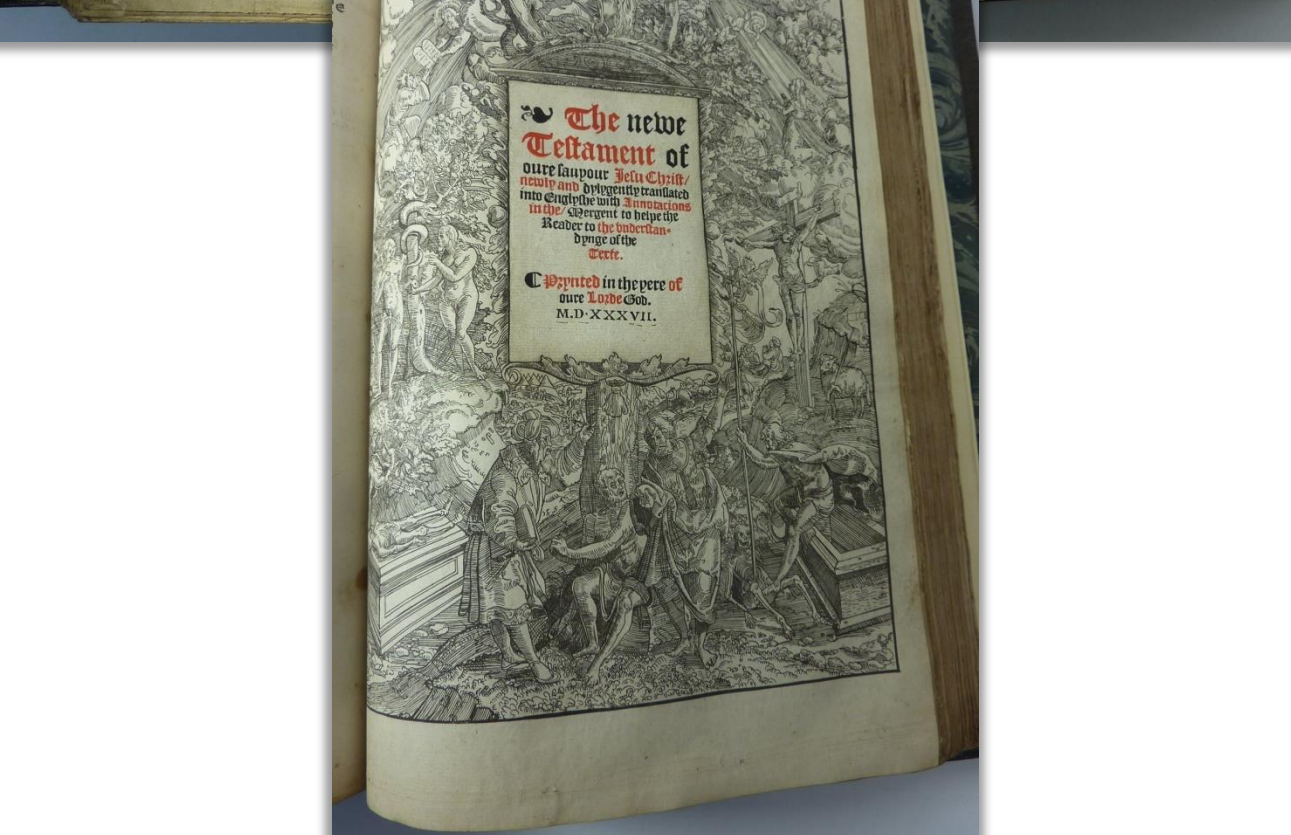
<sup>15</sup> The History of the English Bible by Blackford Condit 1896





Set forth with the Kinges most gracious lycēce.





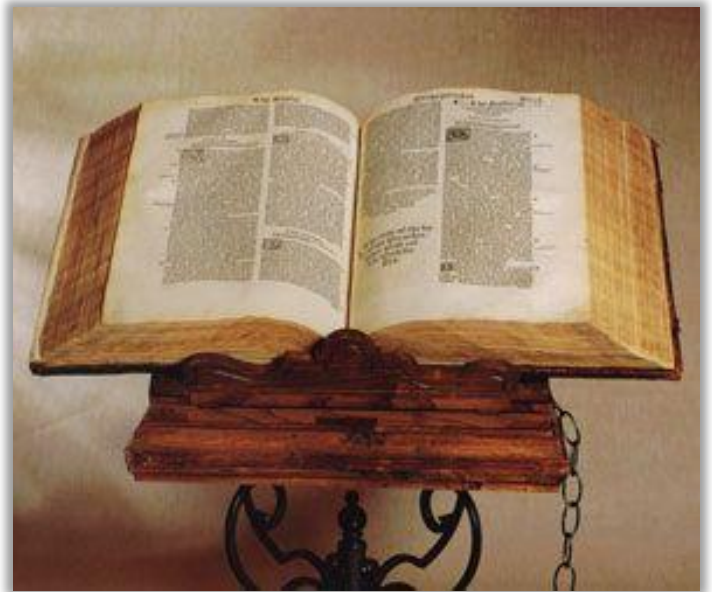
1537 Matthew's Bible published by Richard Grafton



# The Great Bible 1539



The Matthew's Bible became a success in England, however, the opposition of the bishops to the prologues and the anti-papal marginal notes of the Bible of 1537, resulted in yet another publication of the English Bible known as the Great Bible of 1539. This is significant because it is technically the first authorized version of the English Bible initiated and commenced by Henry VIII through his advisers, Cranmer and Cromwell. Because of its legal standing, the production of the Great Bible was led and headed by Thomas Cromwell. The vice-regent to the king chose his friend and partner in association with the first complete English Bible of 1535, Myles Coverdale. Cromwell, being backed by the crown, spared no expense. He chose to use the Matthew's Bible of 1537 as its basis. Cromwell, through contractual agreements based on the privy-seal of the Matthew's Bible, hired printers Grafton and Whitechurch as the publishers, and he chose Paris to be the place of publication on account of the best facilities, skillful workers, and best paper. Although this Bible was authorized by the king of England, we have to remember Henry VIII was officially excommunicated from the Catholic Church in December 1538, and with the



**The Chained Bible**



**King Henry VIII**

printing being outside the walls of England, Coverdale and Grafton were daily threatened by the Romish papacy as they worked. Because of the persecution and threat on the project and their lives, they were advised by Cromwell to quit France, and continue the printing in London. Thus, the printing was finished, and the Great Bible was distributed throughout England required by the king to be placed in every town and parish under certain penalties. This Bible of 1539 is also known as the "Chained Bible", because as it was required to be in the church, it was chained to the pulpit.

It is miraculous to see the hand of God at work in England. What was illegal under penalty of death only ten years previous, is now, under the same rule and authority of the king, required to be in every church. And what is truly exceptional is the fact that this version of the Bible is the Tyndale translation of which the great father of the English Bible gave his life. A true manifestation of William Tyndale's prayer:

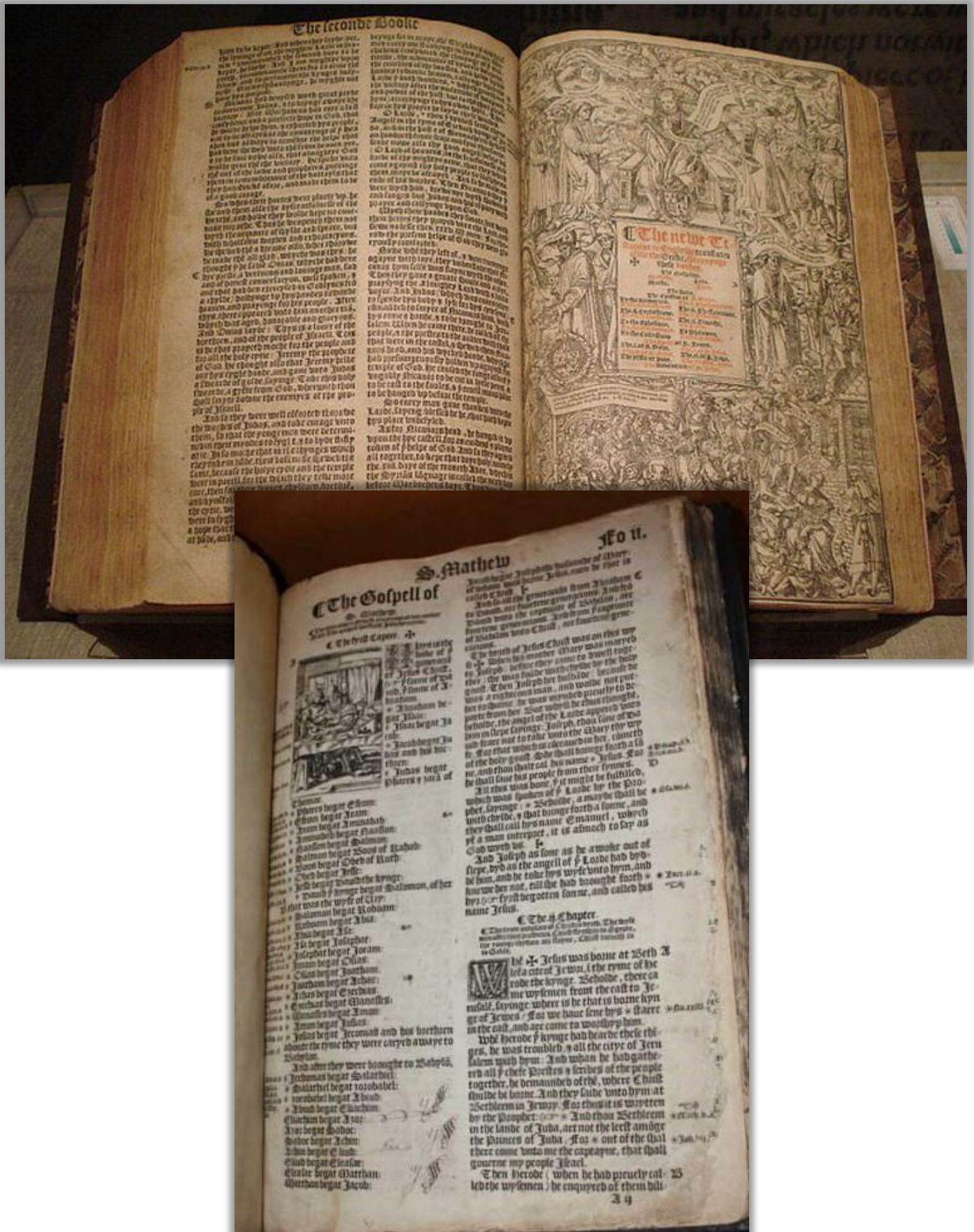
**"Lord open the king of England's eyes."**





1539 The Great Bible





1539 Great Bible  
published by Richard Grafton



# Stephanus Greek New Testament



Robert Estienne, typographer and scholar, also known as Robert Staphani, or Stephanus in Latin, was born in Paris, France 1503-1559; son of the famous printer Henri Estienne. In 1526, after the death of his father, Robert took over the printing shop. While working in Paris during the rule of King Francis I, Robert established himself as the “Royal Typographer”, the “Printer in Greek to the king” because he printed many Greek editions of classical authors, grammatical works, and other schoolbooks. But Stephanus is most famous for his printing of religious texts such as: the entire Hebrew Bible, 1539-43; and his four editions of the Greek New Testament, 1546, 1549, 1550, 1551.



Robert Estienne

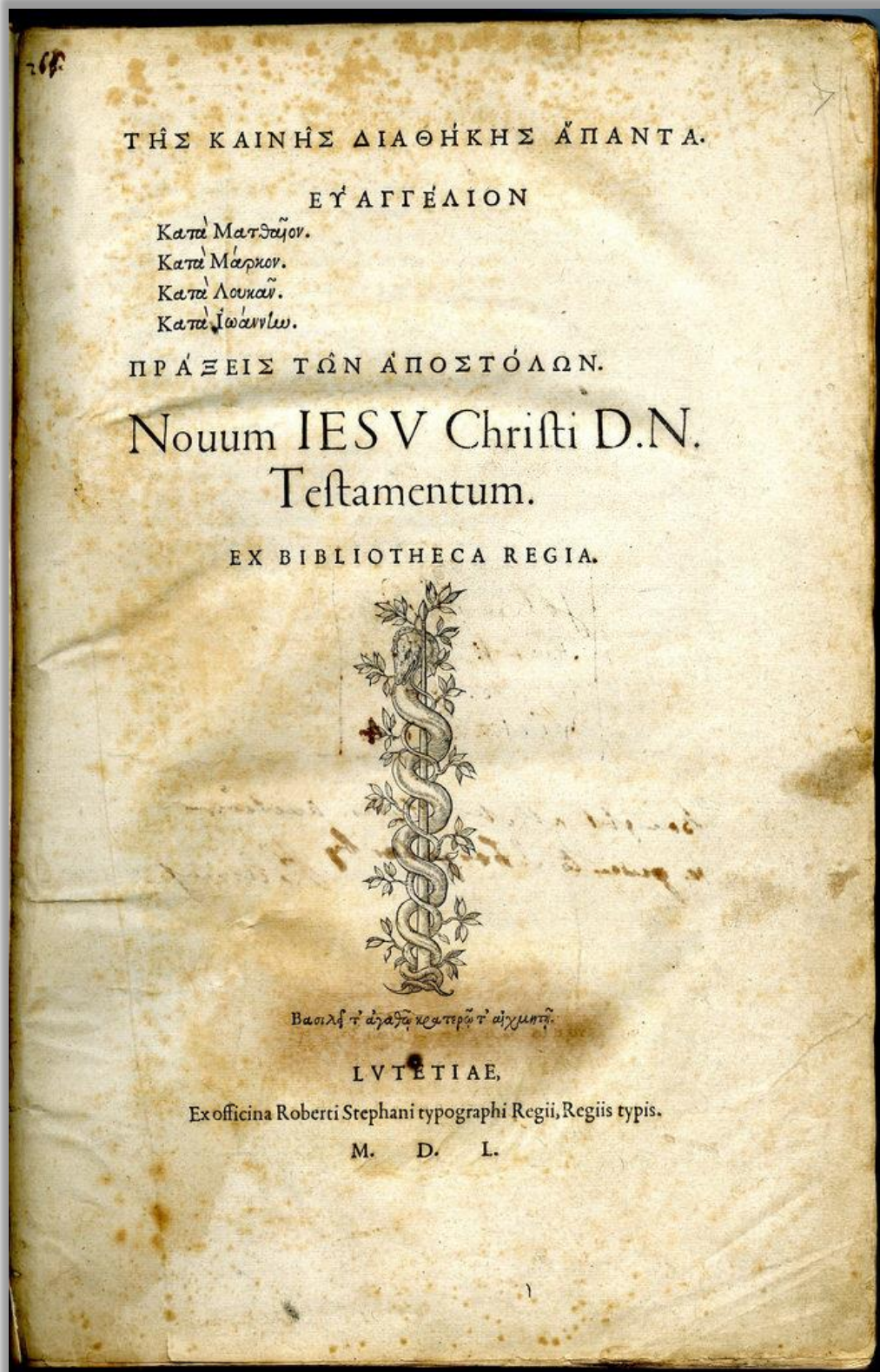
Since the printing of Erasmus' Greek New Testaments in 1516-1535, there had been no debate or challenge of the textual purity of the Greek text. The Reformation was in full force and the “Received Text” although that term was not coined until 1633, was Erasmus' Greek. Christianity, namely the Protestants of the Reformation, were more concerned with theology rather than textual criticism, until 1546 when Robert Stephanus issued his Greek New Testament publications. His first two editions of the Greek New Testament in 1546 and 1549, were substantially based on Erasmus' text, but in 1550, he issued his “Editio Regia”, the Royal Edition, which compared other Greek manuscripts to Erasmus. It was at this moment in time that the last 34 years of the Reformation could have vanished as a hoax if the Greek text of Stephanus did not coincide with Erasmus' text. It is my conjecture that Stephanus set out to confirm and establish Erasmus' work by challenging other Greek manuscripts alongside his *Novum Instrumentum*; the first-time we see textual criticism effectively at work. The foundation to the Reformation was built on the Truth of the Word of God not on the traditions of men and the Catholic Church, therefore, if the examination of the Greek text in comparison with other manuscripts showed inconsistencies, then the Truth of the Gospel would be in question.

Stephanus used 15 other Greek Byzantine manuscripts along with the Complutensian Polyglot, and even two other Alexandrian Codices, who were given to him “by friends in Italy”. The result, **the Byzantine manuscripts were in perfect harmony with Erasmus' Greek text!** Therefore, the work of Stephanus in 1550 standardized the Erasmus Greek New Testament as the “Received Text” for the next 500 years. This shows the hand of God carefully preserving His Word through the centuries awaiting the unveiling in the Reformation of the sixteenth century.

The third printing, in 1550, was a beautiful masterpiece, printed with a magnificent Greek font and a large folio size. This was not only the most handsome edition, but also the most important of his texts because it was the first to have a textual apparatus listing the readings of the 15 Greek manuscripts he used. Soon after the publication of the folio edition, because of the continuing threat of persecution, Stephanus secretly fled Paris for Geneva to meet with John Calvin and the friends of the Reformation. In Geneva, Stephanus now openly supported the Protestant movement and set up his press in Switzerland, free to continue printing for the Reformation. It was in Geneva where he published his fourth edition of his Greek Testament, in 1551, the first Bible to have verse divisions in it,<sup>16</sup> and the bases for the soon to come Geneva Bible of 1557. Robert Stephanus, who was friends with Reformer John Calvin, in 1559 from Geneva, printed Calvin's “Institutes of Christian Religion”, a work of Protestant systematic theology, much like Melancthon's *Loci Communes*.

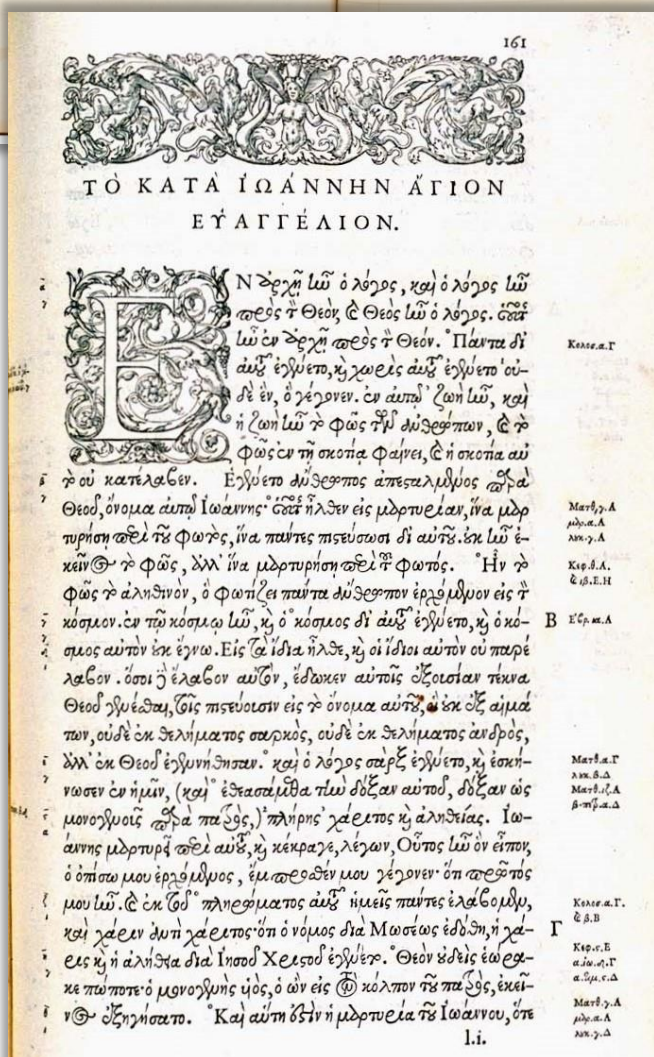
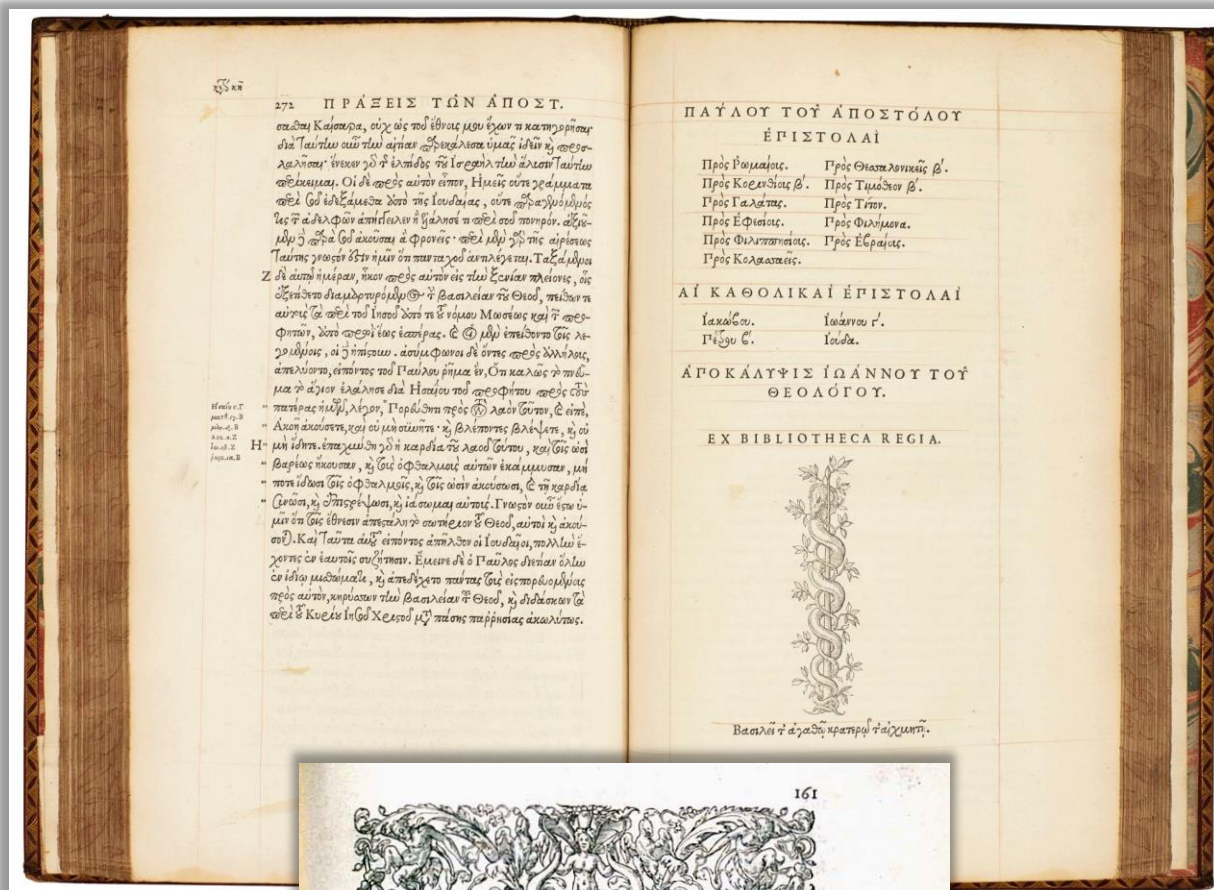
<sup>16</sup> <http://www.csntm.org/PrintedBook/ViewBook/RobertusStephanusNovumTestamentum1550>

The third and fourth editions of Stephanus' Greek New Testament standardized the Erasmus text and became the foundation for all future Bibles up to 1881. Stephanus' work assured the dominance of the text begun by Erasmus, which was the foundation for all the translations in the common tongue of the Reformation. Textual criticism, namely the 1550 Greek Testament of Stephanus, has only strengthened the purity of the Word of God, proving its harmony and authentication of One Author, the Holy Spirit.



1550 Stephanus Greek New Testament





# Geneva Bible



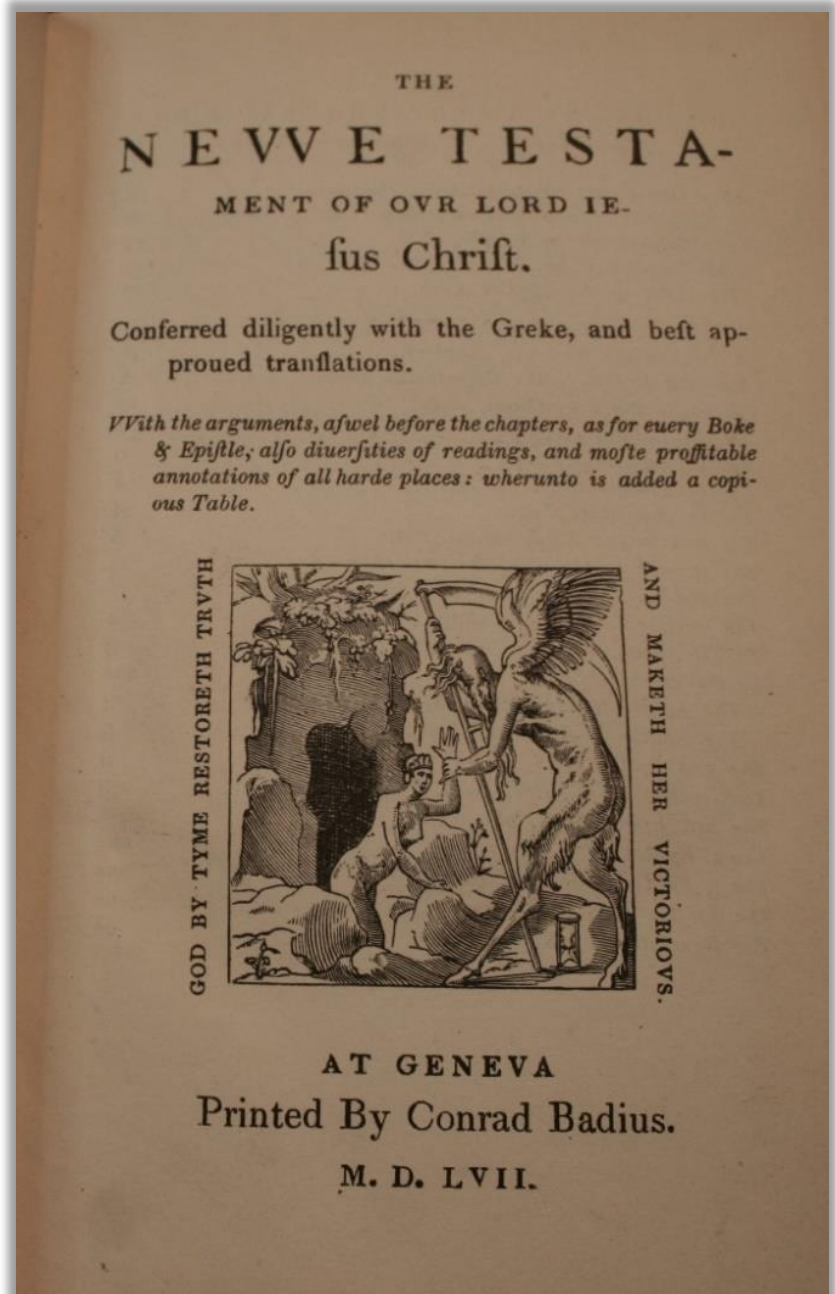
## Geneva New Testament 1557



In 1553, Mary Tudor, also known as “Bloody Mary,” came to power in England determined to reverse the Reformation and bring Roman Catholicism back to total power. A large-scale persecution of Protestants began with such ferocity that Christians began to exit England in large numbers. In Geneva, the influx of refugee believers from England inspired John Calvin and Scottish reformer John Knox to help support the production of an English Bible without permission from England or Rome.

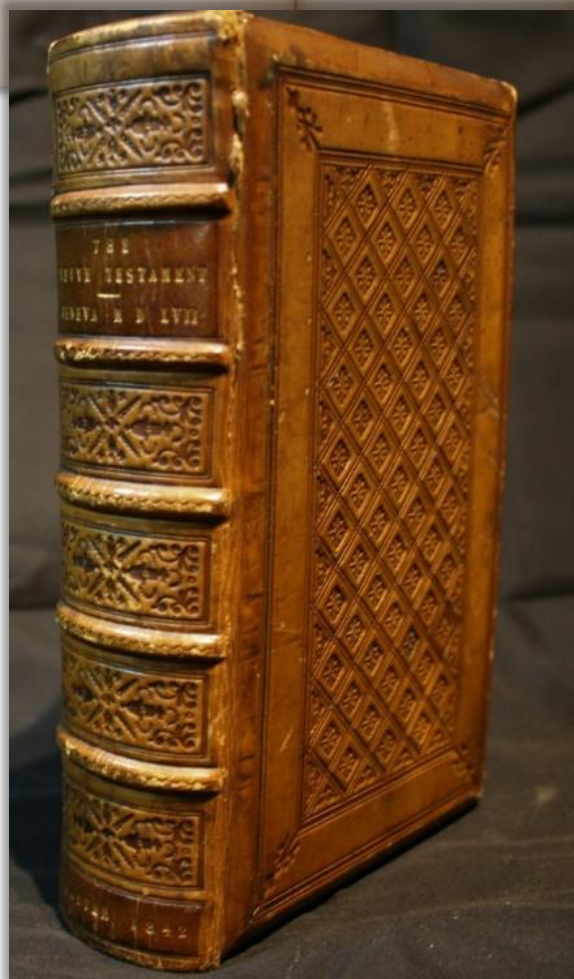
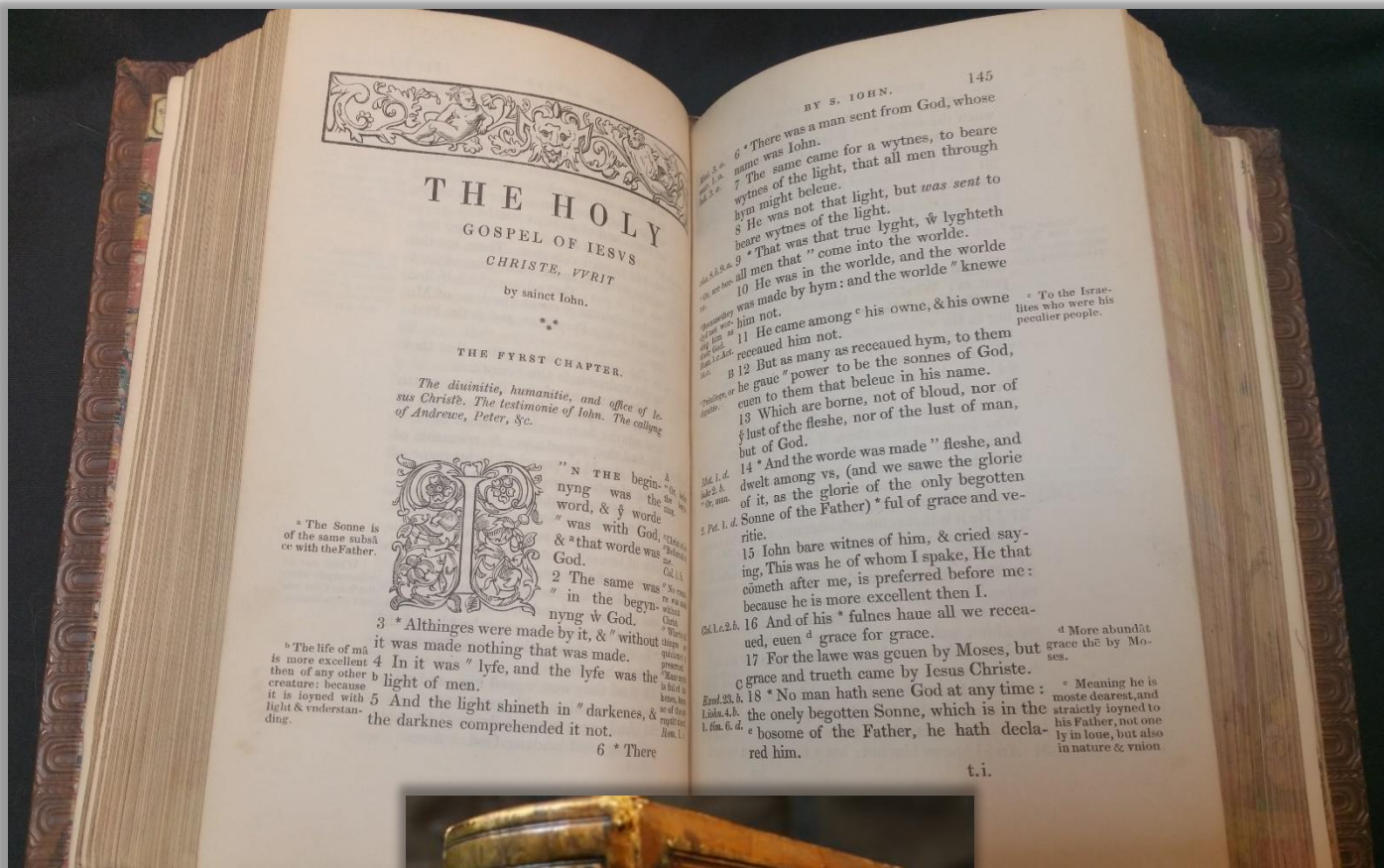
Among those who came to Geneva on account of the Marian persecution was William Whittingham. Having escaped England, he took refuge in Frankfort, but there was still trouble, therefore, he removed to Geneva, the center of the Protestant movement and home of John Calvin and Theodore Beza. John Knox, who had fled England to Geneva, received a letter from his wife’s mother still in Scotland. Knox, hearing the distress of his wife’s family, left Geneva for Scotland in August 1555. With the absence of John Knox, Calvin asked William Whittingham to become the successor. Whittingham was the agreed upon scholar of the group of reformers in Geneva, therefore he undertook and completed the translation of the New Testament in English in 1557. This work, like Tyndale, was done by him alone and in exile. A translation, not like those we have seen previous which were approved by the royal crown, but an illegal translation for the people of the Reformation. This 1557 New Testament was the first Bible to contain verse divisions, starting a fresh line with each number, and it was printed in a more readable font.

The 1550 and 1551 Greek text of Stephanus was greatly considered in the translation, as well as the English of Tyndale in 1534 and the Matthew’s Bible of 1537.



1557 Geneva New Testament title page





Samuel Bagster's facsimile of  
the Geneva New Testament 1557



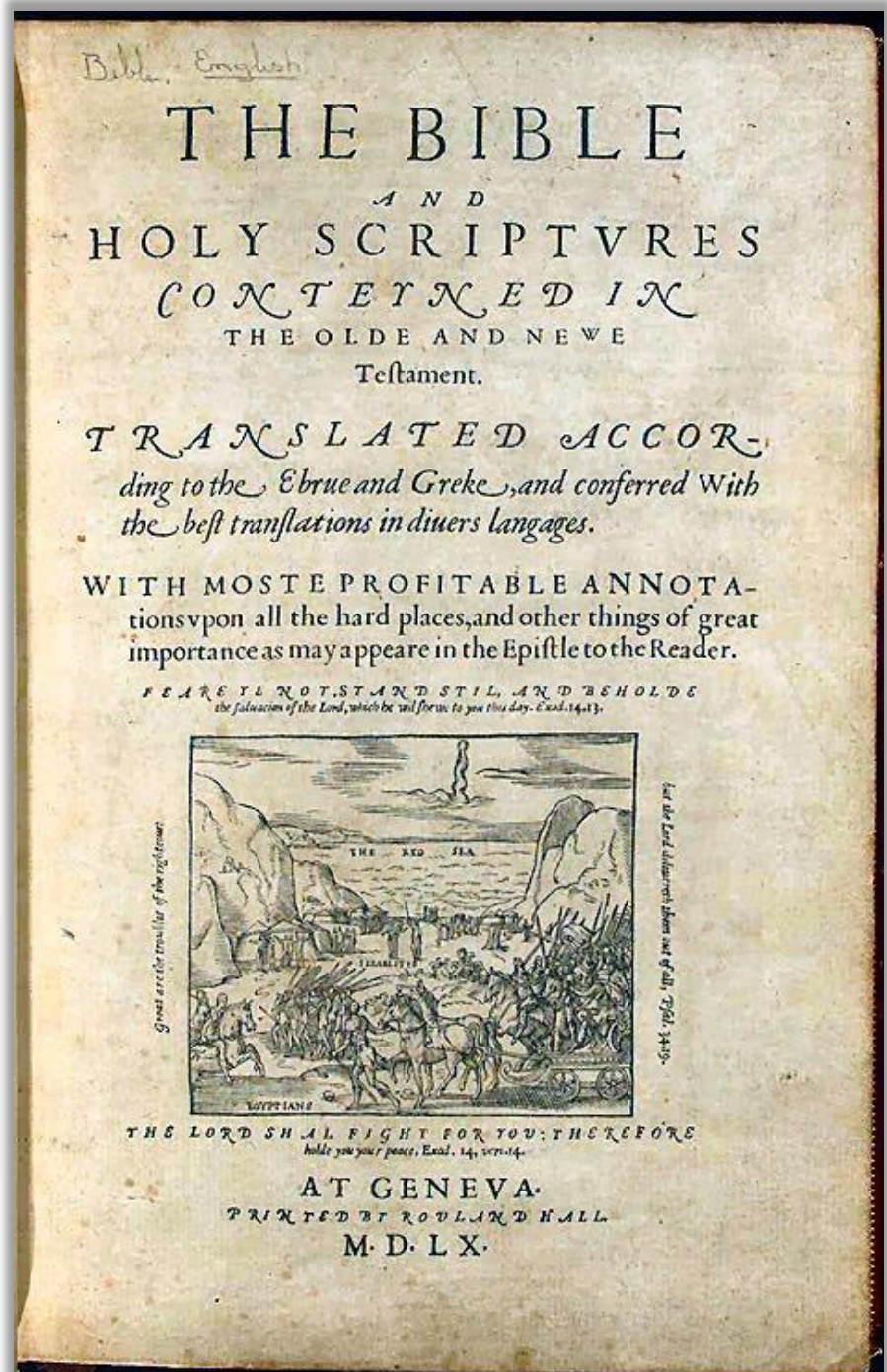
## The Geneva Bible 1560

After the New Testament was published, Whittingham continued his work on the Old Testament. After the death of Queen Mary in 1558, and the succession to the throne of Queen Elizabeth, many reformers moved back to England. However, Whittingham stayed in Geneva to complete the whole Geneva Bible and bring it to print in 1560. This translation would become the Bible of choice for English Protestants for the next 100 years. The Geneva Bible far exceeded the Great Bible in epic proportions. Not only did the Geneva Bible employ much superior English, it was the first English Bible to use the modern chapter and verse divisions and an easy-to-read typeface rather than the gothic-style type that made reading challenging. It contained notes on difficult words and phrases as well as strong Calvinistic theological explanations, making it the very first "study Bible."

The Geneva Bible continued to be printed for many years after, and it was even allowed to be printed in England starting in 1575 under the rule of the Protestant Queen Elizabeth. The Geneva Bible also has the distinction of being the first Bible brought to the American Colonies, carried with the passengers of the Mayflower in 1620. The Pilgrims of the Mayflower detested the King James Bible being authorized by the country in which they were trying to flee. Thus, the Geneva Bible, with all of its Calvinistic theology, was the first Bible to come to America. It is my conjecture; therefore, this is why Protestant Christians of America are inclined to the teachings and theology of John Calvin.

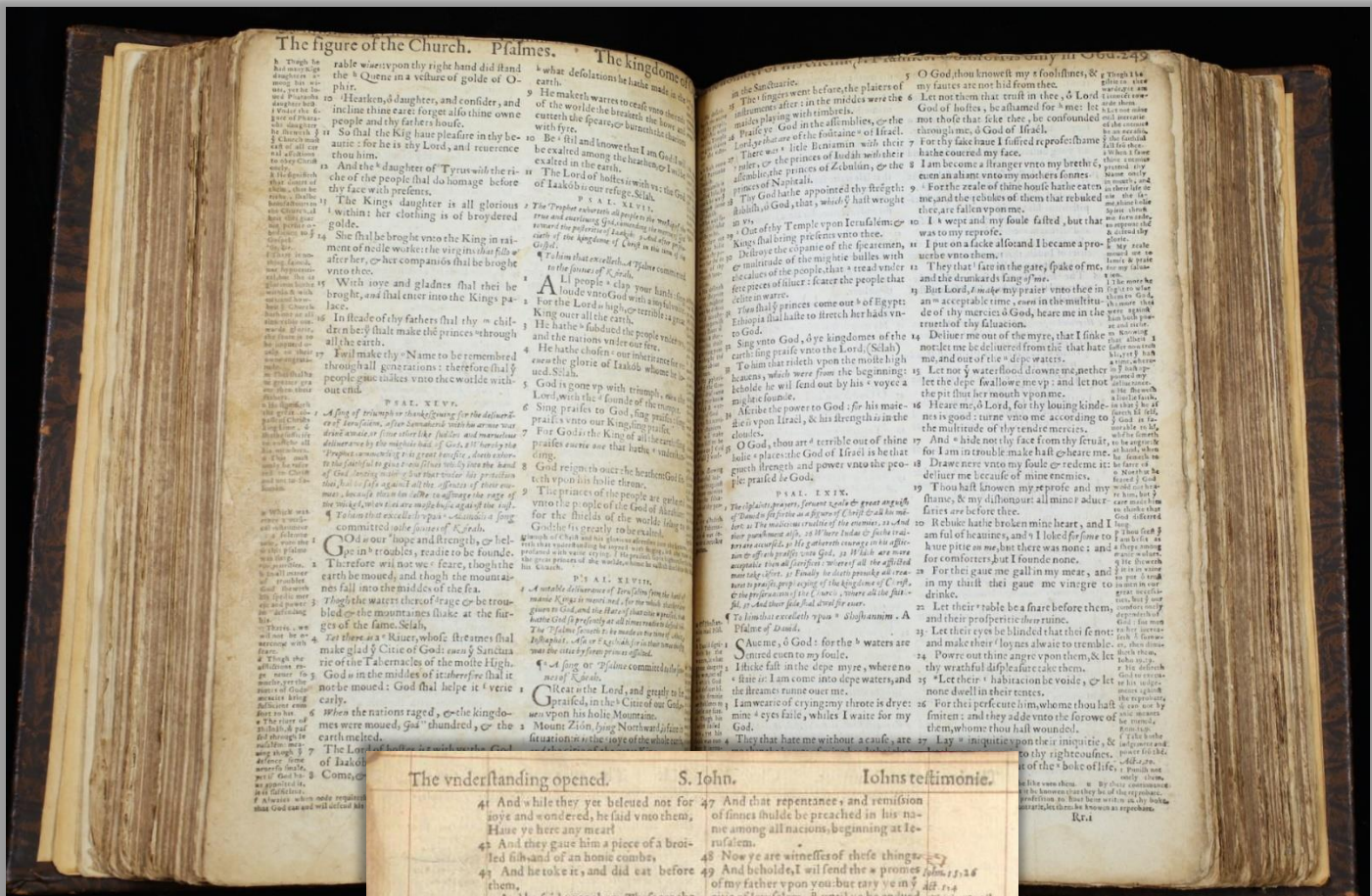


Readable font with  
Calvin's marginal notes



1560 Geneva Bible Title Page  
including the Old and New Testaments





The vnderstanding opened.

S. Iohn.

Iohns testimonie.

41 And while they yet beleued not for  
ioye and conuersion, he said vnto them,  
Hauye ye here any meat?  
42 And they gaue him a peece of a broiled  
fish and of an homie combe.  
43 And he toke it, and did eat before  
them.  
44 And he said vnto them, There are the  
wordes which I spake vnto you while I  
was yet with you, that all must be fulfilled  
which are written of me in the Law  
of Moses, and in the Prophetes, and in  
the Psalmes.  
45 I then opened he their vnderstanding,  
that they might vnderstand the Scrip-  
tures,  
46 And said vnto them, Thus it is writ-  
ten, and thus it behooved Christ to suf-  
fer, and to rise againe from the dead  
the third day,

47 And that repentance, and remission  
of sinnes should be preached in his  
name among all nations, beginning at Je-  
rusalem.  
48 Now ye are witnesses of these things.  
49 And behold, I will send vnto you a pro-  
phet, and his name shall be John.  
50 And he shall baptize with water, and  
ye shall be baptized with the Holy Ghost  
and with fire.  
51 And he shall baptize with water, and  
ye shall be baptized with the Holy Ghost  
and with fire.  
52 And he shall baptize with water, and  
ye shall be baptized with the Holy Ghost  
and with fire.  
53 And he shall baptize with water, and  
ye shall be baptized with the Holy Ghost  
and with fire.

54 And he shall baptize with water, and  
ye shall be baptized with the Holy Ghost  
and with fire.  
55 And he shall baptize with water, and  
ye shall be baptized with the Holy Ghost  
and with fire.  
56 And he shall baptize with water, and  
ye shall be baptized with the Holy Ghost  
and with fire.  
57 And he shall baptize with water, and  
ye shall be baptized with the Holy Ghost  
and with fire.  
58 And he shall baptize with water, and  
ye shall be baptized with the Holy Ghost  
and with fire.

THE HOLY GOSPEL

of Iesus Christ, according to Iohn.

CHAP. I.

1 In the beginning was the Word, and  
the Word was with God, and the Word  
was God.  
2 The same was with God in the  
beginning.  
3 All things were made by him, and  
without him was made nothing that was  
made.  
4 In him was life, and the life was  
the light of men.  
5 And the light shineth in the dark-  
ness, and the darkness comprehended it  
not.  
6 There was a man sent from God,  
whose name was John.  
7 The same came for a witness, to beare  
witness of the light, that all men through  
him might beleeue.  
8 He was not that light, but was sent  
to beare witness of the light.  
9 That was the true light, which  
lighteth euery man that cometh into the  
world.  
10 He was in the world, and the world  
did not know him.  
11 He came vnto his owne, and his  
owne received him not.  
12 But as many as received him, to  
them he gaue power to be the sonnes of  
God, even to them that beleeue in his  
name.

13 Which are borne not of blood, nor  
of the will of the flesh, nor of the will  
of man, but of God.  
14 And the Word was made flesh, and  
dwelt among vs, (and we sawe the glo-  
rie thereof, as the glorie of the only  
begotten Sonne of the Father) full of  
grace and truth.  
15 Iohn bare witness of him, and cryed,  
Saying, This was he of whom I said, He  
that cometh after me, is preferred be-  
fore me, for he was before me.  
16 And of his fulnes haue all we receiued,  
and grace for grace.  
17 For the Law was giuen by Moses,  
but grace and truth came by Iesus  
Christ.  
18 No man hath sene God at any time,  
the only begotten Sonne, which is in  
the bosome of the Father, he hath de-  
clared him.  
19 Then this is the recorde of Iohn,  
when the Iewes sent Priests and Leuites  
from Ierusalem, to aske him, Who art  
thou?  
20 And he confessed, and denyed not,  
and said plainly, I am not the Christ.  
21 And they asked him, What then  
art thou? He said, I am not the Christ.  
22 Then said they vnto him, What then  
sayest thou? He said, I am not the  
Christ, but I am the voice of one crying  
in the wilderness, Make straight the  
way of the Lord, as said the Prophet  
Isaiah.

23 He answered and said, I am the  
voice of one crying in the wilderness,  
Make straight the way of the Lord, as  
said the Prophet Isaiah.  
24 Then said they vnto him, What then  
sayest thou? He said, I am not the  
Christ, but I am the voice of one crying  
in the wilderness, Make straight the  
way of the Lord, as said the Prophet  
Isaiah.  
25 Then said they vnto him, What then  
sayest thou? He said, I am not the  
Christ, but I am the voice of one crying  
in the wilderness, Make straight the  
way of the Lord, as said the Prophet  
Isaiah.  
26 Then said they vnto him, What then  
sayest thou? He said, I am not the  
Christ, but I am the voice of one crying  
in the wilderness, Make straight the  
way of the Lord, as said the Prophet  
Isaiah.  
27 Then said they vnto him, What then  
sayest thou? He said, I am not the  
Christ, but I am the voice of one crying  
in the wilderness, Make straight the  
way of the Lord, as said the Prophet  
Isaiah.



# The Bishops Bible 1568



hen Elizabeth came to the throne in 1558, she followed the ecclesiastical policies of her father, Henry VIII. Passing between the extremes of Protestant and Catholic, she did not sway too far one to another, but instead tried to keep a middle course to reconcile both parties. She insisted, however, that there be no persecution for opinion's sake. The two great ideals of her reign were, order in the state, and uniformity in the Church. Having

a desire for spiritual learning, she required every parish church to have an English Bible. The Geneva Bible was not acceptable because of its controversial marginal notes. Thus, in 1561, Archbishop Parker of Canterbury proposed a new translation. Completed in 1568, it came to be known as the Bishops' Bible, since all the translators either were or became bishops. This was basically a revision of the Great Bible, with some guidance coming from the Geneva Bible. Though an improvement on the former, it fell short of the latter. Thus, while it received official sanction, it failed to displace the Geneva Bible in popularity.<sup>17</sup> The Bishop's Bible became the second authorized English version of the Bible, only to be succeeded by the King James Bible in 1611.

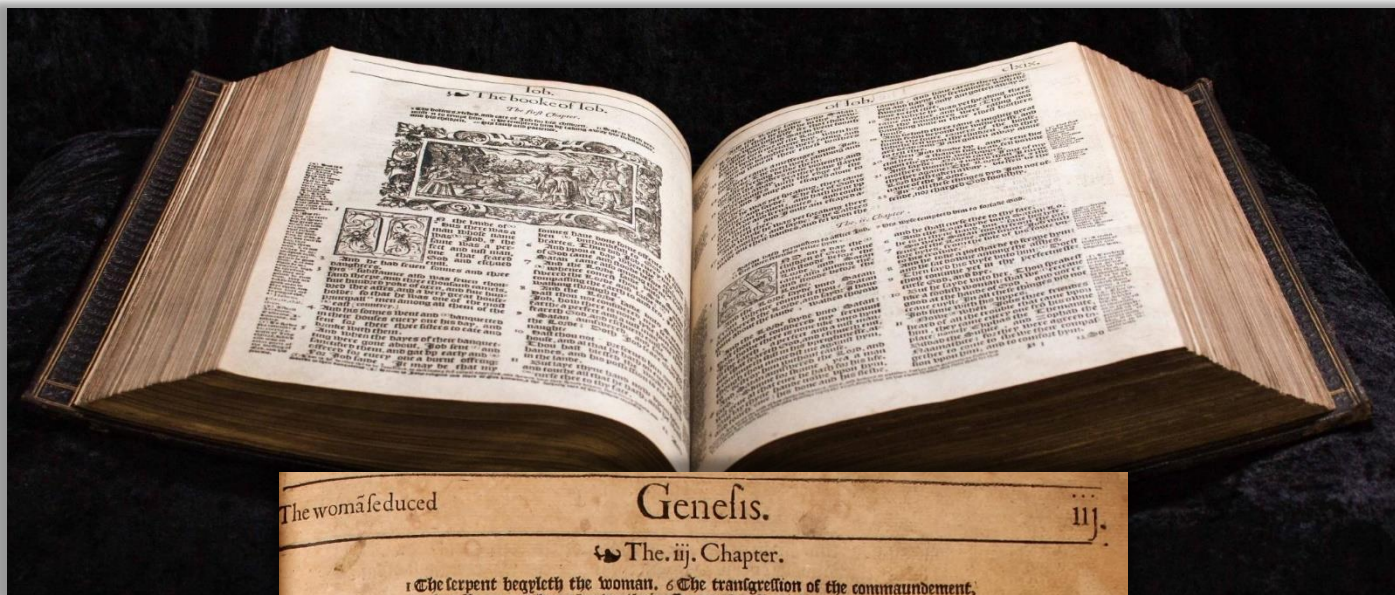
The translators of the Bishop's Bible used the Great Bible of 1539, the Geneva Bible of 1560, without the protestant marginal notes, the Stephanus Greek of 1550, and Munster's Hebrew copy of the Masoretic text of 1535. Other editions of the Bishop's Bible would come to print. Most notably the 1572 version which changed the Greek word "agape" from love to charity. Of which, the King James translators used this in their translation. Although clearly superior to the Great Bible, it fell drastically short in quality and simplicity compared to the Geneva Bible. Thus, never gaining the popularity and support that many hoped it would.



1568 Bishop's Bible with Queen Elizabeth

<sup>17</sup> Lane, T. (1994). The Crown of English Bibles. *Christian History Magazine*-Issue 43: How We Got Our Bible, Canon to King James.





The woman seduced

# Genesis.

The. iij. Chapter.

1 The serpent begyleth the woman. 6 The transgression of the commaundement. 8 When Adam and Heua knewe their offences, they fledde from the face of God, excusing their fault. 14 The serpent is cursed. 15 The seede Iesus is promised a saviour. The Gospell. 16 womans miseries for sinne. 17 The punishment of Adam. 20 Heua.

**A**ND the serpent was subtiler then euery beast of the fildes which y lord God hadde made, and he sayde vnto the woman: yea, hath God saide, ye shall not eate of euery tree of the garden:

2 And the woman sayde vnto the serpent: We eate of y fruite of the trees of the garden.

3 But as for the fruite of the tree which is in the myddes of the garden, God hath sayde, ye shall not eate of it, neither shal ye touche of it, lest peraduenture ye dye.

4 And the serpent sayde vnto the woman: ye shall not dye the death.

5 For God doth knowe, that the same day that ye eate therof, your eyes shall be opened, and ye shalbe eue as gods, knowing good and euill.

6 And so the woman, seing that the same tree was good to eate of, and pleasaunt to the eyes, and a tree to be desired to make one wise, toke of the fruite therof, and dyd eate, and gaue also vnto her husbnde beyng with her, and he dyd eate.

7 Then the eyes of them both were opened, and they knewe that they were naked, and they folwed hygge leaues together, & made them selues apertes.

8 And they heard the voyce of the Lord God, walking in the garden in y coole of the day: and Adam and his wyfe hyd them selues from the presence of the lord God amongst y trees of the garden.

9 And the Lorde called Adam, & sayde vnto hym: Where art thou?

10 which sayde: I hearde thy voyce in the garden, and was afraide because I was naked, and hyd my selfe.

11 And he sayde; who tolde thee that thou wast naked: hast thou not eaten of the same tree, concerning the which I commaunded thee that thou shouldest not eate of it?

12 And Adam said: The woman whom thou gauest to be with me, she gaue me of the tree, and I dyd eate.

13 And the Lord God sayd vnto the woman: why hast thou done this? And the woman sayde: the serpent begyled me, and I dyd eate.

14 And the lord god said vnto y serpent: **Aij** Because

Eccle. xxv. i. Tim. ii. d. 23

(a) The serpent was subtiler than any beast of the field.

(b) Heua refused not good punishment, but excusing with a worse.

(c) And so Adam and Eve, the serpent, the woman, and the man, all were made like unto God.

(d) The serpent was subtiler than any beast of the field.

(e) Heua refused not good punishment, but excusing with a worse.

(f) And so Adam and Eve, the serpent, the woman, and the man, all were made like unto God.

(g) The serpent was subtiler than any beast of the field.

(h) Heua refused not good punishment, but excusing with a worse.

(i) And so Adam and Eve, the serpent, the woman, and the man, all were made like unto God.

# The King James Bible 1611



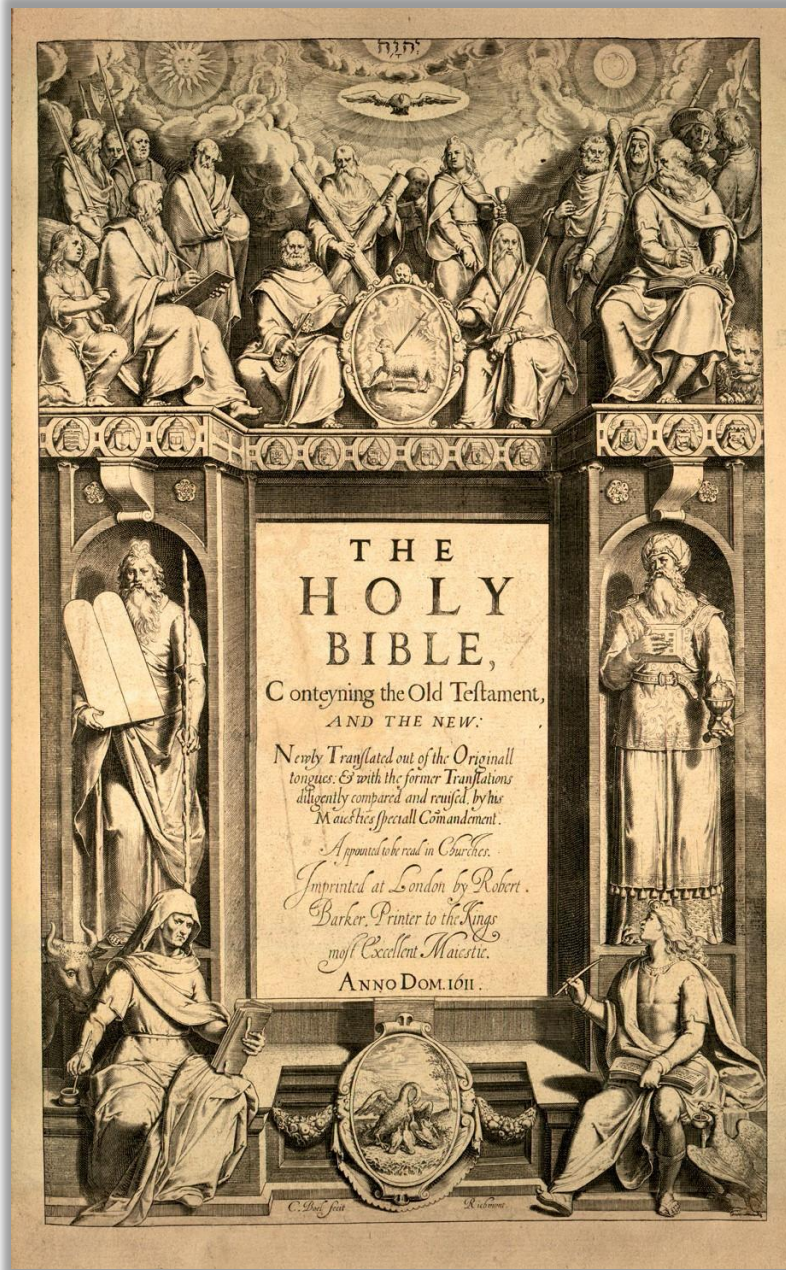
In March 24<sup>th</sup>, 1603, Queen Elizabeth died having ended her forty-four-year reign known as the Golden Era being succeeded by James VI of Scotland. King James, though born of Roman Catholic parents, publicly pledged himself against the extremes of both Romanism and Genevanism, again, like Elizabeth, trying to bring uniformity to the church. He had a distaste for the Reformers of Geneva, thus disliking the Geneva Bible, and with the unpopularity of the Bishop's Bible, King James sought for a new translation of the Bible. The king declared, "That a translation be made of the whole Bible, as consistent as it can be with the original Hebrew and the Greek; and this is to be set out and printed, without any marginal notes, and only to be used in all the churches of England in time of divine service." The king commissioned several "learned persons of both the universities and other places, to meet, confer, and consult together in order to make a new and more correct translation of the Bible". In 1604, the king had selected 54 men for the translation of the Bible, but for reasons unknown, only 47 engaged in the work all of whom were known for their piety and learning. The following rules were established as guidelines for their translation as given by Burnet in his History of the Reformation:

- I. The ordinary Bible read in the Church, commonly called the Bishops Bible, to be followed, and as little altered, as the Truth of the Original will permit.
- II. The Names of the Prophets, and the Holy Writers, with the other Names of the Text, to be retained, as nigh as may be, accordingly as they were vulgarly used.
- III. The old Ecclesiastical Words to be kept, viz. the word Church not to be translated Congregation, &c.
- IV. When a Word hath divers significations, that to be kept which hath been most commonly used by the most of the Ancient Fathers, being agreeable to the Propriety of the Place, and the Analogy of the Faith.
- V. The division of the Chapters to be altered, either not at all, or as little as may be, if necessity so require.
- VI. No Marginal Notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot, without some circumlocution, so briefly and fitly be exprest in the Text.
- VII. Such Quotations of Places to be marginally set down, as shall serve for the fit reference of one Scripture to another.
- VIII. Every particular Man of each Company, to take the same Chapter or Chapters, and having translated, or amended them severally by himself, where he thinketh good, all to meet together, confer what they have done, and agree for their parts what shall stand.
- IX. As any one Company hath dispatched any one Book in this manner, they shall send it to the rest, to be considered of seriously and judiciously, for his Majesty is very careful in this Point.
- X. If any Company, upon the review of the Book so sent, doubt or differ upon any Place, to send them word thereof; note the Place, and withal send the Reasons; to which if they consent not, the difference to be compounded at the General Meeting, which is to be of the chief Persons of each Company at the end of the Work.
- XI. When any Place of special obscurity is doubted of, Letters to be directed, by Authority, to send to any Learned Man in the Land, for his judgment of such a Place.
- XII. Letters to be sent from every Bishop, to the rest of his Clergy, admonishing them of this Translation in hand; and to move and charge, as many as being skilful in the Tongues; and having taken pains in that kind, to send his particular Observations to the Company, either at Westminster, Cambridge, or Oxford.
- XIII. The Directors in each Company, to be the Deans of Westminster, and Chester for that Place; and the King's Professors in the Hebrew or Greek in either University.
- XIV. These Translations to be used when they agree better with the Text than the Bishops Bible, viz.: Tyndoll's, Matthews, Coverdale's, Whitchurch's, (and) Geneva.



- XV. Besides the said Directors before mentioned, three or four of the most Ancient and Grave Divines, in either of the Universities, not employed in Translating, to be assigned by the Vice-Chancellor upon conference with rest of the Heads, to be Overseere of the Translations, as well Hebrew as Greek; for the better observation of the 4th Rule above specified.

It is said that the process took at total of 5 years, 3 years by the translators and 2 years through the presses, and in the year 1611, from the press of Richard Barker, the new translation was complete. Now known as the King James Bible, the original title read as follows:



1611 King James Bible Title Page

## The Holy Bible

Conteyning the Old Testament, and the New.

Newly Translated out of the Originall  
Tongues : & with the former Translations  
diligently compared and reuised by his  
Majesty's Speciall Commandment

Appointed to be read in Churches.  
Imprinted at London by Robert Barker,  
Printer to the King's Most Excellent Majesty,

Anno Dom. 1611.

This first edition was a large folio, about 10-1/2" wide x 16" tall. The artist of the title page was Cornelis Boel, who engraved princess Elizabeth and prince Henry below Moses and Aaron respectively, with the tetragrammaton at the top of the page and the Lamb of God at the top center above the title.

The King James Bible has become the standard of the Reformed Christians. It is the best English translation, especially the New King James which has modernized its English to the way we speak today. The King James Bible illustrates the Greek Textus Receptus the most accurately and captures the whole council of God. However, we cannot fall into the trap that ensnared so many Catholics after the translation of the Latin Vulgate by Jerome. When Jerome translated the Bible, he did so from the original languages, but the Catholics contrived the Latin Vulgate into

something more precious than the original, claiming the Latin to be the divine language of God. Let us be careful not to make the King James Bible the divine language. Although it is a wonderful and complete translation, it does not replace the original languages. Thus, in studying the Bible, let the One True Author speak to you through the translation, and allow the whole council of God lead you to the Truth.



The vision Zechariah. of horses

## ZECHARIAH.

## CHAP. I.

**I**n the vision I saw the Lord standing between the cherubims. And he said unto me, What seest thou? And I said, I have seen that thou standest between the cherubims.

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A wall of fire. Chap. ii. Satan rebuked.

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Who is blessed. Psalmes. Christs kingdome.

## THE BOOKE OF Psalmes.

## PSALME. I.

1 The happinesse of the godly. 4 The unhappinesse of the vngodly.

**B**lessed is the man that walketh not in the counsel of the vngodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

2 But his delight is in the Lawe of the Lord, and in his Law doeth he meditate day and night.

3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season, his leaf shall not wither, and whatsoever he doeth shall prosper.

4 The vngodly are not so: but are like the chaffe, which the winde dyeth away.

5 Therefore the vngodly shall not stand in the iudgement, nor sinners in the congregation of the righteous.

6 For the Lord knoweth the way of the righteous: but the way of the vngodly shall perish.

## PSALM. II.

1 The kingdome of Christ. 10 Kings are exhorted to accept it.

**W**hy do the heathen rage, and the people imagine a vaine thing?

2 The Kings of the earth set themselves, and the rulers take counsell together, against the Lord, and against his Anointed, saying,

3 Let vs breake their bandes asunder, and cast away their rods from vs.

4 Wee see that sitteth in the heavens shall laugh: the Lord shall haue them in derision.

5 Then shall hee speake vnto them in his wrath, and berayle them in his fure displeasure.

6 Yet haue I set my King vpon my holy hill of Zion.

7 I will declare the decree: the Lord hath said vnto mee, Thou art my sonne, this day haue I begotten thee.

8 Aske of mee, and I shall giue thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

9 Thou shalt breake them with a rod of iron: thou shalt dash them in pieces like a potters vessell.

10 See thise now therefore, O yee Kings: be instructed yee Iudges of the earth.

11 Serue the Lord with feare, and reioyce with trembling.

12 Kisse the Sonne lest he be angry, and yee perish from the way, when his wrath is kindled but a little: Blessed are all they that put their trust in him.

## PSAL. III.

The securitie of Gods protection.

**A** Psalm of David when he fled from Absalom his sonne.

**L**ORD, how are they increased that trouble mee: many are they that rise vp against mee.

2 Many there be which say of my soule, There is no helpe for him in God. Selah.

3 But



## Conclusion

**“Your word is a lamp to my feet and a light to my path.”**

**Psalm 119:105**

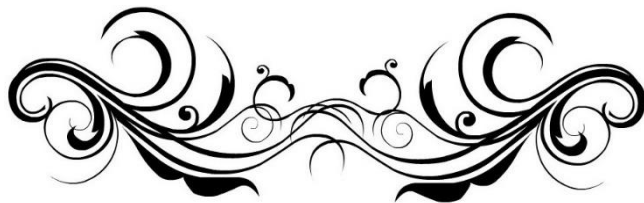
The history of the Church can only be found in the history of the Bible. For wherever God's Word abides there also resides the Truth. The True Church is not one made by temporal hands, but is a unification of all those who believe in Jesus Christ as the head of the Church. Therefore, the history of the Bible will follow the history of those who stand on the Word of God. Our Christian heritage is the heritage of the Word, who became flesh and dwelt among us. Our Christian heritage is of those who would proclaim the Truth of Jesus, courageous men and women who stopped at nothing, not even death, to protect and advance the Truth. It is those who the Apostle John speaks of when he said,

**“And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they did not love their life even when faced with death.”**

**Revelation 12:11**

It is this thread, the proclamation of the Gospel of Jesus Christ, in which the history of our Bible and the heritage of our Christianity lie. The preservation of the Truth who gives life to all who find Him in these inspired words. A promise of never ending joy, eternal happiness, and the path of everlasting life to those who trust in His Word.

**The only true reformation is that which emanates from the Word of God. The Holy Scriptures, by bearing witness to the incarnation, death, and resurrection of the Son of God, create in man, by the Holy Ghost, a faith which justifies him. That faith which produces in him a new life, unites him to Christ, without his requiring a chain of bishops or a Roman mediator, who would separate him from the Saviour instead of drawing him nearer. This Reformation by the Word restores that spiritual Christianity which the outward and hierarchical religion had destroyed; and from the regeneration of individuals naturally results the regeneration of the Church.<sup>18</sup>**



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<sup>18</sup> D'Aubigné, J. H. M. (1862). *History of the Reformation in the Sixteenth Century*. (H. Beveridge & H. White, Trans.) (Vol. 5, p. 134). Glasgow; London: William Collins; R. Groombridge & Sons.



# The History of the Bible

## *The Journey of our Christian Heritage*

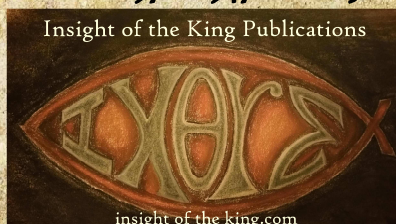
The history of our Christian heritage is explained and recorded through the examination of the Word of God. It is through this Word, Jesus, Who became flesh, the Lamb of God, sent to take away the sins of the world, and His Divine record, namely the Holy Scriptures, in which, and through Whom, we can trace the heritage of the

### *True Church of Christ.*

The Journey of the Holy Scriptures, beginning with the tablets of stone written by the finger of God, to the original handwritten manuscripts inspired by the Holy Spirit, asserted finally to the printed Bible, authorized by King James, is a journey of passion and blood, preserved by the hand of God to bring the Light of Truth to the world, reconciling mankind with the Father, forever to live in eternal happiness and everlasting joy and peace as a family, unified together as one with Him.

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Insight of the King Publications



*Zack Rosiere*