

But the word of the Lord endureth forever
and this is the word by which the gospel is preached unto you.

I Peter 1:25

The Enduring Word

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dedication

This brief history was originally written to answer

certain questions raised in 1997 by my granddaughter
Laura. She received the first proof copy then, when she was
thirteen years of age. This edition has been revised and
expanded, but is still lovingly dedicated to

“Laura, who asked the questions.”



A woodcut from the 1602 Bishops' Bible

introduction

Soon after God created everything, He began to teach us.

He teaches us how to know Him, how to share His love,
and how to live long and well. God's love
is the main theme in the Bible.

All through history, that old snake, who Jesus said was the father of lies,

has opposed God's word. Part of what Satan said to Eve was the first
recorded lie. "Has God really said that?... He knows if you do what

He said not to do, you won't die, but will become like God
and be able to decide what is good and evil for yourself."

That lie still attacks God's love and teaching today.



Saint Matthew Writing

From an illumination in *The Lindisfarne Gospels*
A.D. 697



Paul Hands Timothy a Letter
From a 13th century manuscript illustration

inspiration

Over many centuries, God chose holy men and inspired them to write His message to us.

These writings, in the Hebrew, Aramaic, and Greek languages,
have been accepted as scripture by believers down through
the ages and have been collected into the small library
which is bound into one book called the Bible.

Most of the prophets and apostles who wrote God's message
were persecuted and murdered by the forces of evil, and their
original writings have been lost. But God has used
their disciples to make very accurate copies
and pass His Bible on to us.



A Silver Scroll

computer enhanced image

The oldest biblical writings known to still exist were found in a tomb, high in the Gehinnom Valley, across from Mount Zion in Jerusalem. The two silver scrolls are dated 800-1000 B.C. and both have the same text, Numbers 6:24-26, Aaron's Blessing:

The Lord bless thee and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace.



above image, clockwise from top:

Pottery Shard and Handle

found near the Sea of Galilee

Dated to about the time of Jesus, 1st century A.D.

Keren-happuch

A makeup bowl, found at Jerusalem and dated 3100 B.C., a possible time for the book of Job. Job's last daughter was named Keren-happuch, and the name means "Mountain of Paint."

Oil Bottle

Dated to the time of David, 950-1000 B.C. and found near his boyhood home at Bethlehem.

The Rylands Papyrus

oldest known New Testament text fragment which includes parts of John 18:31-33, was written in uncial Greek early in the 2nd century.



Hebrew Torah Fragment

Manuscript on leather, Leviticus 25:16-28 circa A.D. 1100



Medieval Scriptorium

This painting of an ancient "copy shop" shows a monk and a layman working together.

reliability of the manuscripts

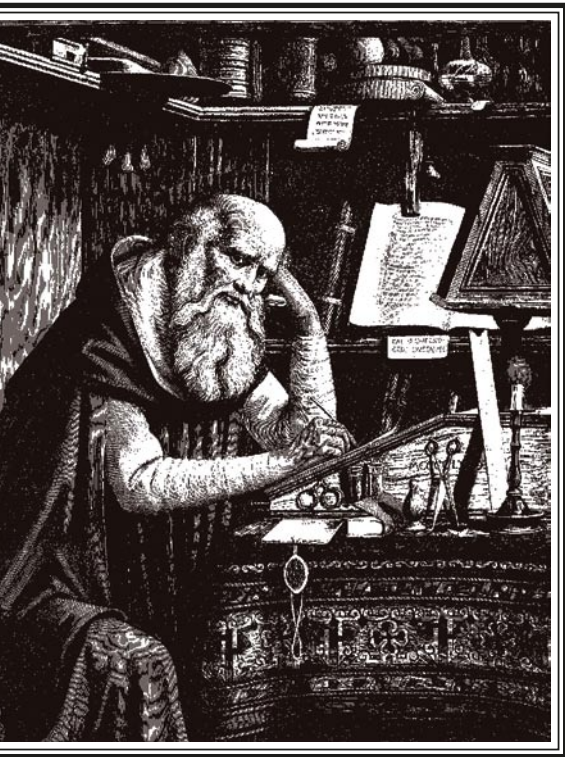
During the last 3000 years, the true scripture and Bible believers have always been under attack.

But as the Bible promises, God's people and His message have endured. There are many thousands of ancient manuscript (hand written) copies of both the Old and New Testament still in existence and being studied today. Some of the manuscripts, such as the "Dead Sea Scrolls," are now over 2000 years old. No other ancient writings are as thoroughly documented or as well substantiated by archaeology.

Many careful comparisons have been done of all the handmade copies.

There are some differences among the thousands of writings, but not one scriptural doctrine has been affected by those variations. The purity of the Bible text, down through the ages, can only point to God's miraculous preservation. All of this study has only added to the proof that the Bible we have today is the true, reliable, accurate and authoritative Word of God.

early translations



Before the time of Christ, the Old Testament scriptures had been translated from the original Hebrew into at least two other languages. The Aramaic translation is called the Targums and the Greek has been known as the Septuagint. After the Christian scriptures were completed, people soon began to translate the whole Bible into other languages, such as Syriac, Coptic, Ethiopic, and Latin.

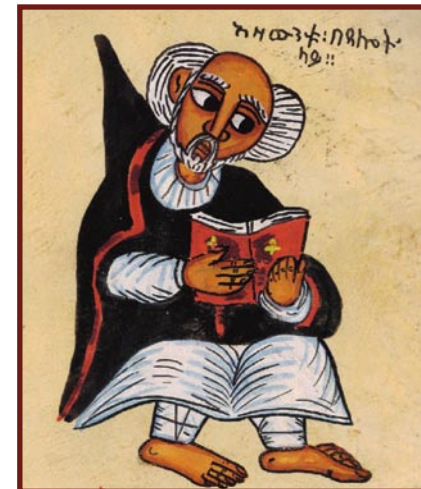
The existence of ancient manuscripts in many languages helps to prove that the whole Bible was present during the 2nd, 3rd, and 4th centuries. They also provide witness to the true Bible text.

*Jerome's Translation of the Latin Vulgate,
completed about A.D. 400, became the standard Latin
Bible text for most of the world.*

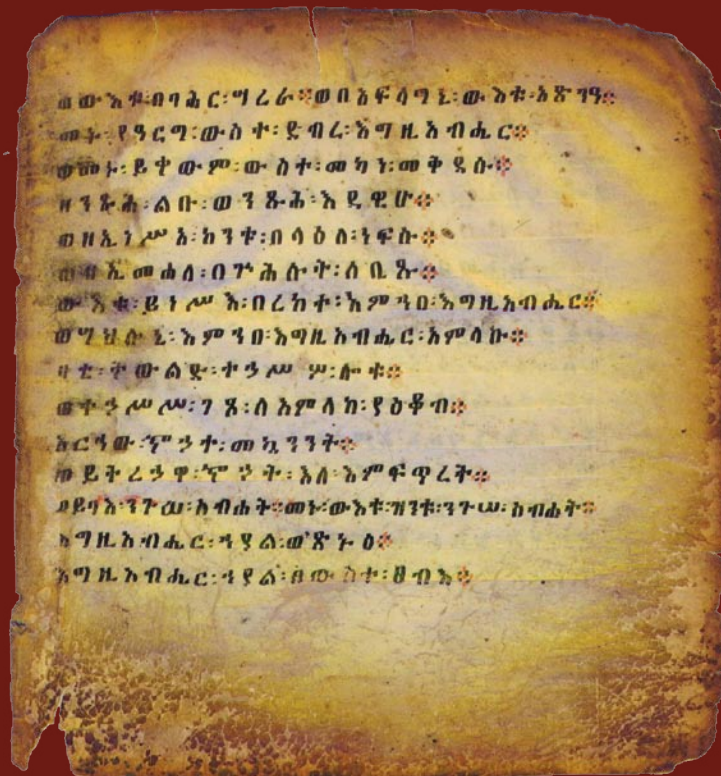
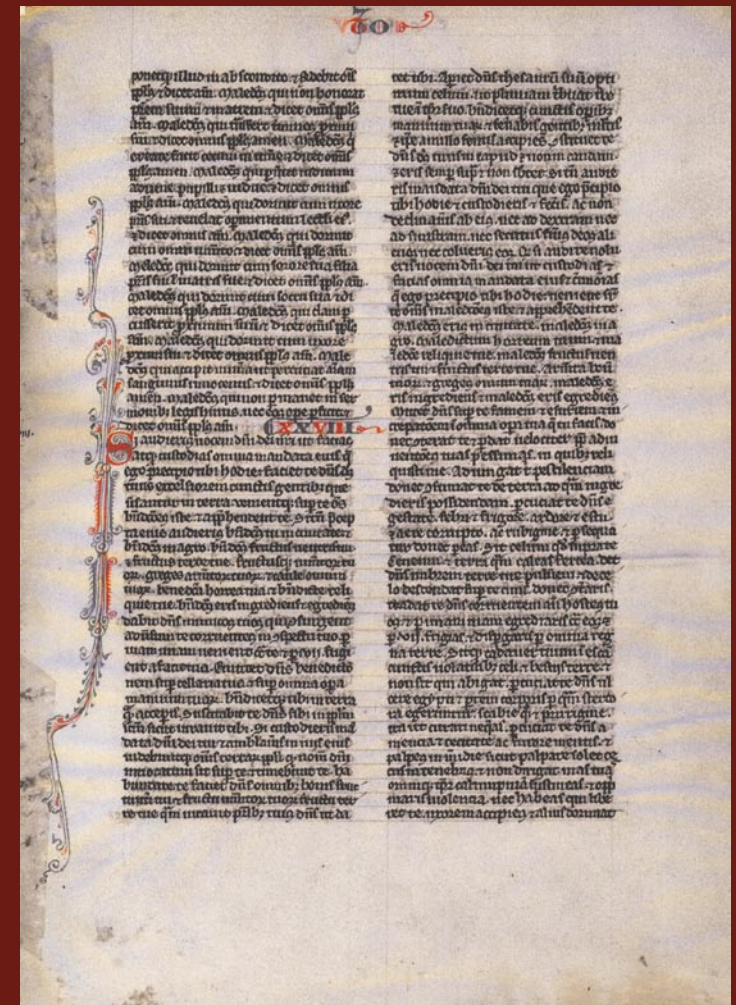
*Early Church Father Reading the Bible
Ethiopic Painting circa 19th century*

Before the invention of printing, all books had to be hand written.

A person, who was capable of writing, would spend two years or more to produce any book the size of a Bible. Therefore, Bibles were very expensive. Common people, and even most churches, could not afford to own a copy. Thus, many churches did not teach from the Bible and most people knew little about what it said.



Latin Vulgate Manuscript
on vellum, Deuteronomy 28
circa A.D. 1250



Ethiopic Manuscript
on leather, Psalm 23
circa A.D. 1600



John Wycliff

During the latter part of the 1300's

John Wycliff, with Nicolas Hereford, John Purvey and their followers translated the Latin Bible into Middle English. Many

handwritten copies were made of Wycliff's Bible. These were distributed throughout England by his followers, who were called Lollards by their enemies. The Lollards soon came under attack because they preached in the streets against the unbiblical practices of the Church and the government. They taught that the Bible is the only guide for how people should live. Many were arrested, tortured and executed.

*John Wycliff's Lutterworth Church
continues today as a place of faith, teaching and worship.*



Woodcut from 1641 "Foxe's Book of Martyrs"

John Wycliff was so highly respected as an Oxford scholar, theologian, scientist and minister that when tried for "false teachings" he could not be convicted. Forced to retire from Oxford, John Wycliff returned to his home church in Lutterworth, where he continued writing and preaching until his death in 1384. John Wycliff and his disciples had such an impact on the Christian Church that forty-one years after his death, his enemies opened his grave, burned his bones, and poured his ashes into the River Swift.

Although much opposed, Wycliff Bibles and the Lollards' continuing acts of faith caused God's message and true Christian belief to spread into almost all levels of English society, affecting even Continental Europe.

is heȝ pupilȝmans dñ not visȝ
 and if ȝe greten ȝoure unyere
 oonli: what schule ȝe to moze
 ne doon not heȝeue men visȝ
 ꝑfor ȝe ȝe parfit: as ȝoure ip
 uenli fadir is parfit: **vi.**
Galky hede pat ȝe do not
 ȝoure rȝtlyfneſſe biſo
 re men to be leȝni of hē
 ellis ȝe ſchulen haue no meede:
 At ȝoure fadir pat is in heueneſ
 ꝑfor whāne you doſt almes: nȝ
 le you triumphe be fore ȝee: as
 ꝑoatis don in ſynagogis &
 ſtretis ꝑ ꝑei be worſchipid of
 men: ſoȝeti ꝑ ſeie to ȝou: ꝑei
 is heȝeue ȝe dñen ȝe ſchule
 not be as ꝑoatis: pat loue
 to ꝑreȝe ſtoudȝe in ſyna

Matheu 6
 ſend; you ſhalt loue ȝi neȝbo
 re: & hate ȝin enemye: but ꝑ
 ſeie to ȝou: loue ȝe ȝoure ene
 mies: do ȝe wel to hem pat ha
 teden ȝou: & ꝑreȝe ȝe for hē pat
 murſuen and ſchādren ȝou:
 pat ȝe be ȝe ſones of ȝoure fa
 der pat is in heueneſ: pat
 making ȝis ſūne to rule upon
 good & ꝑuel men: & reȝneȝ
 on iuſt men & uniuſt: for if
 ȝe louen hem pat louen ȝou:
 what meede ſchule ȝe haue?
 is heȝeue pupilȝmans dñ not visȝ
 and if ȝe greten ȝoure unyere
 oonli: what ſchule ȝe to moze
 ne doon not heȝeue men visȝ
 ꝑfor ȝe ȝe parfit: as ȝoure ip
 uenli fadir is parfit: **vi.**
Galky hede pat ȝe do not
 ȝoure rȝtlyfneſſe biſo
 re men to be leȝni of hē
 ellis ȝe ſchulen haue no meede:
 At ȝoure fadir pat is in heueneſ
 ꝑfor whāne you doſt almes: nȝ
 le you triumphe be fore ȝee: as
 ꝑoatis don in ſynagogis &
 ſtretis ꝑ ꝑei be worſchipid of
 men: ſoȝeti ꝑ ſeie to ȝou: ꝑei
 han reſeȝued her meede: but
 whāne you doſt almes: kno
 ue not ȝi leſt ȝouid what ȝi
 rȝthond don: pat ȝi almes
 be in iudis: and ȝi fadir pat
 ſceȝ in iudis: ſchal quyte ȝee:
 And whāne ȝe dñen ȝe ſchule
 not be as ꝑoatis: pat loue
 to ꝑreȝe ſtoudȝe in ſyna
 gogis & corners of ſtrets to be
 ſoȝni of men: treuȝ ꝑ ſeie to ȝou:
 ꝑei han reſeȝued her meede:
 But whāne you ſhalt ꝑreȝe:
 entre in to ȝi couche: & whāne
 ȝe done is ſchit: ȝeue ȝi fadir
 in iudis: & ȝi fadir pat ſceȝ in
 iudis: ſchal quyte to ȝee: but in
 ꝑreȝeȝe nȝle ȝe ȝe ȝe nȝle
 as heȝeue men don: for ȝe ge
 ſen pat ȝei ben heȝ in her nȝ
 che ſpeche: ꝑfor nȝle ȝe be maȝd
 iuȝ to hem: for ȝoure fadir woȝt
 what is uede to ȝou: biſore ꝑ
 ȝe aren ȝou: and ȝis ȝe ſchule
 ꝑreȝe: **Oure fadir pat art in heueneſ**
halid be ȝi name: ȝi kȝ
dom come to ȝee: be ȝi wille don:
in erȝe as in heueneſ: ȝiue to
us ȝis dai oure bread ouer op
ſubſtānce: and forȝiue to us oure
dethtis as iȝe forȝiuen to oure
dethtours: and lete us not in to
temptaaciȝ: but deliuer us
fro ꝑuel: Amen: For if ȝe for
 ȝiuen to men her ſȝines: ȝou
 re heueneſ fadir: ſchal forȝiue
 to ȝou ȝou ſȝel paſſis: ſoȝeti if
 ȝe forȝiuen not to men: neȝ
 ȝoure fadir: ſchal forȝiue to
 ȝou ȝoure ſȝines: **But whāne**
ȝe faſten: nȝle ȝe be maȝd
as ꝑoatis ſoreſful: for ȝei
deſacen hem ſelf to ſeme faſtȝ
ge to men: treuȝ ꝑ ſeie to ȝou:
ȝei han reſeȝued her meede:
But whāne you faſtȝ anȝ
te ȝi heȝ & iſaȝche ȝi face:

Enlargement from above
 including section beginning
 with "Oure Fadir"



Gutenberg and printing

Johannes Gutenberg is usually given

credit for the invention of printing, and that invention most certainly changed the world. Printing with wood blocks and

other methods had been done in Asia and

Europe before 1450, but Gutenberg perfected the use of movable type at Mainz, Germany in that year.

The first book he printed was the Bible.

To protect the secret of his new invention, Gutenberg tried to make the printing look hand written. During the printing of his Bible, he experimented with multi color printing. However, most of the colored letters and illuminations were added later by artists.

But the secrets of printing could not be hidden for long. Very soon books were being printed in several countries. Before 1500 there were more than 250 print shops in Europe and at least 90 editions of the Bible. Because of the invention of printing, written communication and the Written Word of God rapidly spread beyond the control of the wealthy and the Church.



No actual drawings of Gutenberg or his shop remain today. This illustration is from an early woodcut which shows a highly developed print shop less than 100 years after Gutenberg's first successful use of the technology.

sup faciem suā ⁊ adorauit super terrā:
et cecidit ad pedes eius. et dixit. Qm me
sic domine mi hec iniquitas. Loquaſ
obſecto ancilla tua in auribus tuis: et
audi ūba famule tue. Ne ponat oro
dñs meus rex cor suū ſuper uirū istum
iniquū nabal. qm scdm nomē suū
ſtult⁹ ē: et ē ſtulticia tū eo. Ego autem
ancilla tua nō uidi pueros tuos dñe
mi. quos miſiſti. Nunc ergo dñe mi
uiuit dominus et uiuit anima tua q̄
prohibuit te ne uenires in ſanguinē:
⁊ ſaluauit manū tuā tibi. Et nūc hāc
ſicut nabal inimici tui: ⁊ qui querunt
dñō meo. malū. Quapropter ſuſcipe
benedictionē hāc quā attulit ancilla
tua tibi domino meo: ⁊ da pueris qui
ſecunt te dñm meū. Aufer iniquitatē
famule tue. ſciens enim faciet dñs
tibi dñō meo domū fidelē: quia plia
dñi dñe mi tu pliaris. Malicia ergo
nō inueniatur in te: omnibz diebz uite
tue. Si enī ſurrexerit aliquādo homo
pſequēs te uel querens aīam tuā: erit
anima domini mei cuſtodita quaſi i
ſaculo uinentiū apud dñm deū tuū.
Porto inimicorum tuorum anima
rotabitur. q̄ſi i impetu ⁊ circulo funde.
Et ergo fecerit tibi dñs domino meo
omnia hec que locut⁹ eſt bona de te: ⁊
conſtituerit te dūce ſup iſrl: nō erit tibi
hoc in ſingulū et in ſecupulū cordis
domino meo q̄ effuderis ſanguinem
innocētū: aut ipſe te ultus fueris. Et cū
benefecerit dñs dñō meo. recordaberis
ancille tue: et tu bñfacies ei. Et ait da
uid ad abigail. Benedictus dominus
de⁹ iſrl qui miſit hodie in occuſum
meum: et benedictū eloquium tuū: et
benedicta tu que phibuiſti me hodie
ne irem ad ſanguinem ⁊ ulciſcerer me
manu mea. Alioquin uiuit domin⁹

deus iſrahel. qui prohibuit me ne ma
lum facerem tibi: niſi cito ueniſſes in
occuſū mihi. non remaſſet nabal
uſq; ad lucem manūtinam mingens
ad parietem. Suſcepit ergo dauid de
manu ei⁹. q̄ia que attulerat ei: dixitq;
ei. Vade pacifice in domum tuā. Ecce
audiui uocem tuā: et honorauit facie
tuā. Venit autē abigail ad nabal. Et
ecce erat ei cōuinū in domo ei⁹ quaſi
cōuinū regis: et cor nabal iocūdum.
Erat enim ebrius nimis: ⁊ non indi
cavit ei uerbum puſillum aut grande.
uſq; mane. Diluculo autē cū digeſſiſ
ſet ūmū nabal: indicauit ei uxor ſua
uerba hec. Et mortuū eſt cor ei⁹ intem
ſcus: ⁊ factus eſt quaſi lapis. Cumq;
p̄tranſiſſent decē dies: p̄cuſſit domin⁹
nabal et mortuus eſt. Nō cū audiſſet
dauid mortuum eſſe nabal. ait. Bene
dictus dñs qui iudicauit cauſam op
probrii mei de manu nabal: et ſeruū
ſuū cuſtodiuit a malo: ⁊ maliciam
nabal reddidit domin⁹ in caput eius.
Miſit ergo dauid et locut⁹ eſt ad abi
gail: ut ſumeret eā ſibi in uxorem. Et
uenerūt pueri dauid ad abigail in car
melum: ⁊ loqui ſunt ad eam dicentes.
Dauid miſit nos ad te: ut accipiat
te ſibi i uxore. Que cōſurgēs adorauit
prona in terrā: ⁊ ait. Ecce ſamula tua
ſit in ancillā: ut lauet pedes ſeruatorum
dñi mei. Et feſtinauit ⁊ ſurrexit abiga
il et aſcendit ſup aſinū: ⁊ quinq; puelle
ſecunt cum ea p̄diſſeque ei⁹. Et ſecuta
ē nūcios dauid: ⁊ facta ē illi uxor. Sed
et archiogm accepit dauid de iſrahel:
et fuit utrāq; uxor ei⁹. Saul autē dedit
nichol filiā ſuā uxorem dauid. ſalſchi
fili⁹ laio: q̄ erat de gallim.

Et uenerūt ziphai ad ſaul i gaba
dicentes. Ecce dauid abſcōdiuit



Erasmus and Martin Luther

During the early 1500's, as printing technology was making information more affordable,

the treasured libraries of Constantinople and Greece, including texts of the New Testament in Greek, were becoming available to European scholars. At that time, when learning was rapidly expanding, Erasmus was the most highly respected scholar and author in Europe.

Even though his powerful circle of friends included Pope Leo X and Sir Thomas More, in 1516 Erasmus knew his life was in danger for the illegal publishing of Europe's first Greek New Testament. Also in the dangerous volume was his own, accurate Latin translation, which revealed flaws in the official Vulgate Bible.

Some churchmen were angered by the "new" Bible. But Pope Leo, to whom the book was dedicated, said he liked it. When Martin Luther, who had spent years questioning his own salvation and faith, read Erasmus's precise Latin translation, the entire Bible became more open to him. For instance, he now saw that, "The just shall live by his faith," in the Book of Habakkuk, was related to doctrine taught in the books of Romans, Galatians and Hebrews. Luther immediately began teaching his university classes from the Erasmus Latin and soon commenced to study the Greek.

1522 Greek New Testament
published by Erasmus with his Latin Translation
printed beside the Greek text.



On October 31, 1517, Luther nailed his **Ninety-Five Theses** to the door of his church at Wittenberg.

These statements questioned non-biblical ideas used by the Roman Church to keep authority over people. Erasmus wrote to Luther and others privately in praise of the Theses. But when Luther pleaded for open support, Erasmus publicly remained neutral.



*Martin Luther's Statement
on his statue in the City of Worms*

The Theses were the first of many publications by Luther on subjects such as salvation by faith alone and his ideas about changing the church. With his

writings condemned by

Rome, Luther was forced to stand trial in a court called the Diet of Worms. On April 17, 1521, under threat of death, Martin Luther was ordered to deny his beliefs.

He answered with his famous words, "My conscience is captive to the Word of God. I can not and I will not recant anything... Here I stand, I can do no other. God help me! Amen!"

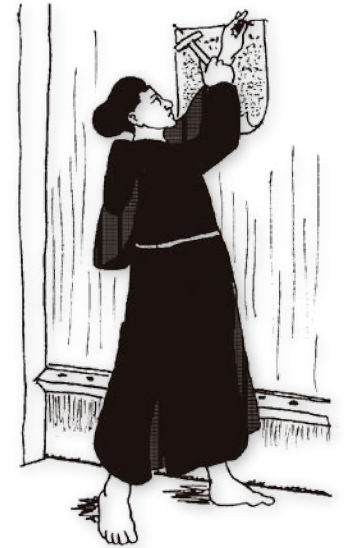
This statement has been called "The End of the Middle Ages", and the "Christian Declaration of Independence."

To save his life, Luther was "kidnapped" by

friends and hidden at an ancient castle. There he began to translate the Bible into German. "God is in every syllable," he said.

Erasmus and Luther had conflicts on the thorny subject of "free will." "Let God be good," was Erasmus' theme. "Let God be God," Luther replied. It was said, "He laid the egg that Luther hatched." He said "I laid a hen's egg. But Luther hatched a bird of a different breed." After Erasmus died in 1536, his books were banned by Rome.

Martin Luther lived to see his own Bible translation published many times and the Protestant Reformation spread throughout much of Europe.



*Martin Luther and his family
from a painting by Spandenberg, 1866*



William Tyndale

In 1517, seven people were burned alive for teaching their children the “Ten Commandments” in English.

The English Bible was still outlawed in England. It was in this year that Oxford instructor William Tyndale moved to Cambridge.

Tyndale read Erasmus’ Greek New Testament and decided that Englishmen needed the Scriptures in their native tongue. Thus, in 1523, he applied to Cuthbert Tunstall, Bishop of London, for his official permission to do the English Bible translation. The request was never granted.

Later, a priest taunted Tyndale, saying the people had less need for God’s law than the Pope’s. “I defy the Pope and all of his laws...” William Tyndale replied, promising, “If God spare my life ere many years, I will cause the boy who drives the plow to know more of the Scriptures than thou.” Tyndale knew he had to leave England to do God’s work. He sailed to Hamburg in 1524, never to see his beloved homeland again. In Europe, his God-given gift of languages helped him start the translation and move about unrecognized by Roman bounty hunters.

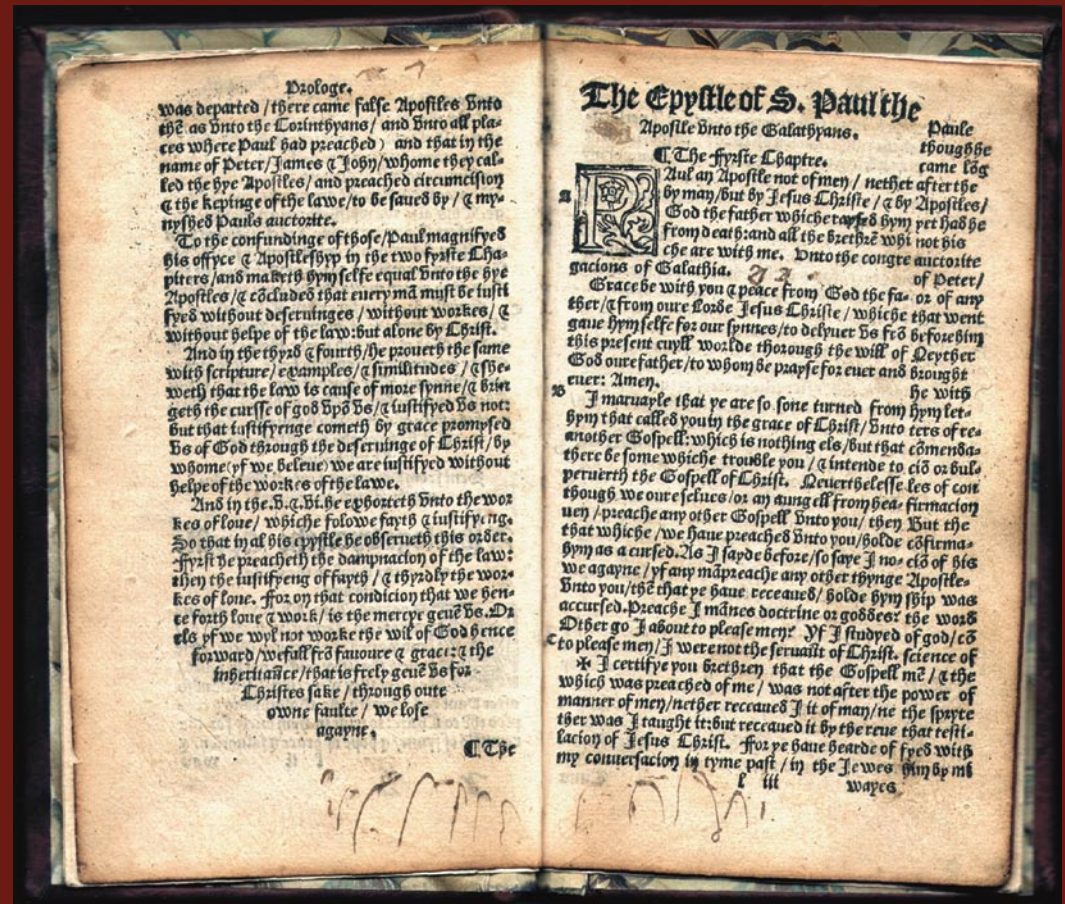
At Wittenberg, the home of Martin Luther, Tyndale safely continued his work. In 1525, his initial printing effort was discovered at Cologne, but he escaped to Worms, where in 1526 he completed the first printing of the New Testament in the English language. The little books soon arrived at London, smuggled in bags of flour and bales of cloth.

Bishop Tunstall burned many of the books. Unwittingly, he sent Augustine Packington, Tyndale’s friend, to buy more. So, the bishop’s purchases actually began to finance more of Tyndale’s publications. With the help of friends, possibly including Miles Coverdale and John Rogers, parts of the Old Testament, and revised New Testaments were printed at Antwerp until 1535. There, a turncoat friend betrayed William Tyndale to the authorities.

In the misery of Vilvorde Dungeon, he continued translating the Old Testament until his martyrdom on October 6, 1536. Tyndale’s last words were, “Lord, open the King of England’s eyes. God honored Tyndale’s promise to the plowboy and his prayer for the King. God’s Word was unstoppable. It was now profoundly expressed in the vivid imagery of William Tyndale’s English, which continues to shape our language and thought today.

A New Testament Printed by
William Tyndale at Antwerp, 1535 (?)
After his arrest, it was not completed until 1549.

Certainly, these are blood-bought Bible pages. But all Bibles carry the cost of many human lives. This edition, known as Fry's #23, was possibly being printed when Tyndale was betrayed and imprisoned. The pages were later taken to London, where the books were completed and bound in 1549.



Lat it not make the dispeare nether yet disco-
rage þo Reader /that it is forbeden the in-
payne of lyfe and goodes or that it is ma-
de breakeinge of the kynges peace or treason
vnto his hynes to reade the worde of thy sou-
les health. But moch rather be bolde in
the lorde & cōforte thy soule. For as moch as
thou art sure and hast an evidente token tho-
row soch persecucion that it is the true wor-
de of God.

William Tyndale

From the Prologue to "The Obedience of a Christian Man"
Tyndale, Antwerp 1528



Miles Coverdale

At Hamberg, in 1529, William Tyndale met both Miles Coverdale and John Rogers.

During the rest of Tyndale's life, these two friends assisted him with his work, and were able to continue publishing the Bible after his capture and death.

Miles Coverdale, an Augustine friar, who served as a church pastor in both England and continental Europe developed friendships with many powerful churchmen and politicians. These friendships helped him stay alive during those dangerous times, and carry on Tyndale's work.

In 1539, Coverdale completed the translation of the Old Testament and published the first edition of the entire Bible to be printed in English. King Henry VIII read it and two years later gave both Coverdale and Rogers permission to publish English Bibles, "Sett forth with the Kynges most gracious license." These were the first "authorized Bibles."

With the help of the King of Denmark, in 1558, he fled from England to Geneva, to avoid the axe of Queen Mary Tudor, often called "Bloody Mary." There, with John Calvin and John Knox,

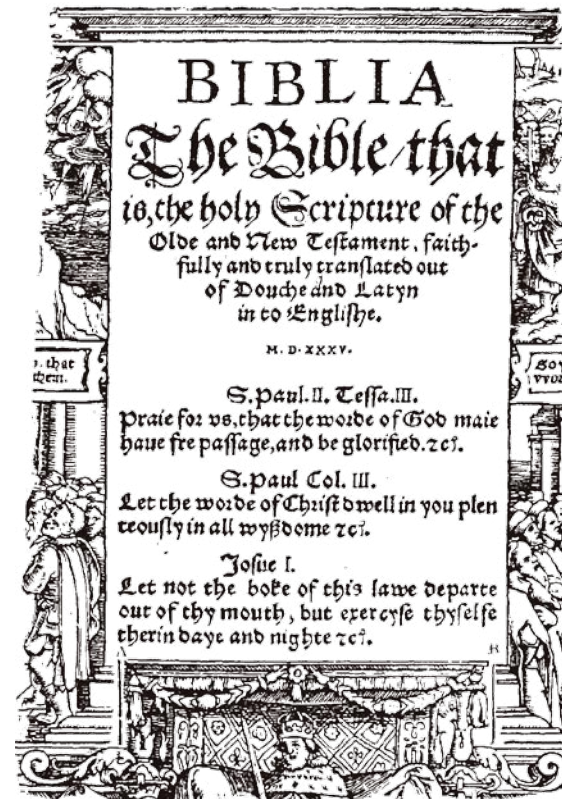
Coverdale assisted in editing the Geneva Bible until 1558.

During his lifetime, Miles Coverdale was directly involved with over thirty-five editions of the English Bible. When Queen Elizabeth I was crowned, Coverdale returned to his homeland, where he preached to a large following during the remaining nine years of his life.

*From Francis Fry's book
about the 1535 Coverdale Bible, 1867.*

THE CENTRE OF THE TITLE 1535.

Printed with the same Type as the Bible.



*On the reverse of this title is
"The booke of the whole Byble,"*

The ij. booke of the kynge.

The X. Chapter.

When it fortuned after this, that the kynge of the children of Ammon dyed, and his sonne Hanun was kynge in his steade. Then sayde Dauid: I will do mercy vpon Hanun the sonne of Nahab, as his father dyd mercy vpon me. And so he sent, and comforted him by his seruantes ouer his fathers death. Now when Dauids seruantes came into the londe of the children of Ammon, the mightie men of the children of Ammon sayde vnto Hanun their lord: Thyngest thou it is for the hono^r of thy father in thy sight, that Dauid hath sent comforters vnto thee? hath he not sent his seruantes vnto thee, to spy and search out the cite and to ouerthrowe it?

When toke Hanun the seruantes of Dauid, and shewe of the one halfe of their beards; and cut of the halfe of their garmetes euen by the girdell, and so let them go. When this was tolde Dauid, he sent to mete them: for the men were put to greateshame. And the kynge caused to saye vnto them: Abide at Jericho, tyll youre beards be growne, and then come agayne.

When the childre of Ammon sawe that they shynked in the sighte of Dauid, they sent and hyed the Syrians of the house of Rehob, and the Syrians at Zoba euen twentye thousande foote men, and from the kynge of Maacha a thousande men, and from Iftob euylue thousande men. When Dauid heard that, he sent Joab with all the hoost of his men of warre. And the children of Ammon wente forth, and prepared them selues to battayll before the entrance of the gate. But the Syrians of Soba, of Rehob, of Iftob and of Maacha were alone in the felde.

Now when Joab sawe that the battayll was set vpoⁿ him before and behynde, he chose of all the best yongemen in Israel, and prepared him selfe agaynst the Syrians. And the resyone of the people put he vnder the hande of his brother Abisai, that he mighte prepare him agaynst the childre of Ammon. And sayde: If the Syrians be to mightie for me, helpe thou me: but if the childre of Ammon be to mightie for the, I shal helpe the. Take a good corage vnto the, and let vs be stronge for oure people, and for the cite of oure God: neuertheles the LORDE do what pleaseth him.

And Joab made him forth with the people that was with him, to fighte agaynst the Syrians: and they fled before him. And

The xi. Chap. For thir.

When the childre of Ammon saweth at the Syrians fled, they fled also before Abisai: and wente in to the cite. So Joab turned agayne from the children of Ammon, and came to Jerusalem. And when the Syrians sawe that they were syncten before Israel, they came together.

And Hadad Eser sent and broughte out the Syrians beyonde the water, and conueyed their power in, and Sobach the chefe capteyne of Hadad Eser wente before them. When this was tolde Dauid, he gathered all Israel together, and wente ouer Jordan, and came to Helam: and the Syrians prepared them selues agaynst Dauid to fighte with him, howbeit the Syrians fled before Israel. And Dauid slewe of the Syrians fene hundred charrettes, and foure thousande horsing, and Sobach the chefe capteyne smote he also, so that he dyed there. When the kynge which were vnder Hadad Eser sawe, that they were syncten before Israel, they made peace with Israel, and were subbed vnto them. And the Syrians were afraied to helpe the childre of Ammon enymore.

The XI. Chapter.



When the yere came aboute what tyme as the kynge vsed to go forth, Dauid sent Joab and his seruantes with him, and all Israel, to destroye the childre of Ammon, and to laye sege vnto Rabbar: but Dauid abode at Jerusalem.

And aboute the eneryde it fortuned that Dauid arose from his restinge place, and wente vnto the toppe of the kynge's palace, and from the toppe he sawe a woman wasshyng hir selfe, and the woman was of a very fayre beuetye. And Dauid sent, and caused to aske what woman it was, and sayde: Is not that Bethseba the daughter of Eliam the wife of Dauid the Zechite? And Dauid sent messengers, and caused for to fetch her. And when she was come in vnto him, he laye with her. Neuertheles she halowed hir selfe from hir uncleannes, and turned agayne vnto hir



John Rogers and the Matthew's Bible

In the last years of William Tyndale's life,

John Rogers became one of his closest friends and aides.

Near the time of his death, Tyndale apparently gave his latest translation notes and papers to this faithful friend. Within just a few month of Tyndale's martyrdom, the 1537 Matthew's Bible was published at Antwerp.

It is assumed by historians that John Rogers used the pseudonym Thomas Matthew because of the continuing danger of being associated with the Bible publishing work of William Tyndale. Later, Rogers became an outspoken Protestant and suffered as the first martyr at the stake of "Bloody Mary."

The Matthew's Bible was edited from Tyndale's latest revision of the New Testament and as much of the Old Testament as he was able to translate before his death (Genesis through II Chronicles). The remaining books and Apocrypha were Coverdale's translation. It is interesting that the first edition contains an "Exhortacyon" signed, "J R" by its editor, John Rogers, who also placed the large

letters "W T" at the end of Malachi, drawing attention toward William Tyndale as the true translator.

The 1537 Matthew's Bible was also "authorized" by the King, but had far greater influence than the Coverdale version. In fact, in his later editions, Miles Coverdale preferred the Matthew's translation rather than his own. So it soon became the standard, approved, English text. As a result, the Bibles which followed have continued to be revisions of William Tyndale's work.



*A Wood cut from the 1537 Matthew's Bible
below: King Henry VIII's statement of license*

Set forth with the Kinges most gracypous lycēce.

of the
Eliab.

The Prophecy. & c.

before the Lorde of hostes: Therefore maye
we saye / that the proude are happye / and that
they which deale with vngodlynesse / are lett
by: for they tempte God / and yet escape.

But they that feare God / saye thus one
to another: the Lorde confydereyth and hea-
reth it. Yee it is before hym a memo: all
booke / wryten for: soch as feare the Lorde / &
rememb:re his name. And in the daye that I
will make (sayeth the Lorde of hostes) they
shalbe myne awne possession: and I will fa-
uoure them / lyke as a man fauoureth hys
awne sonne / that doth him seruyce. Turne
you therfore / and confidre what difference is
betwyxe the ryghtuous and vngodly: be-
twixte him that serueth God / and hym that
serueth him not.

Mal. xij. a.

For march / the daye cometh that shall
burne as an oue: and all the proude / yee and
all soch as do wickednesse / shalbe straw: and
the daye that is for to come / shal burne them
by (sayeth the Lorde of hostes) so that it shal
leauie them nether rote ner bzaunch.

But vnto you that feare my name / shall
the Sonne of rightiounesse aryse / & heaith
shalbe vnder his wynges: ye shal go forth / &
multiplie as the fat calves. Ye shall treade
downe the vngodly: for they shalbe lyke the
ashes vnder the soles of youre fete / in the
daye that I shall make / sayeth the Lorde of
hostes.

Rememb:re the lawe of Moses my ser-
uaunt / whych I committed vnto hym in
Seyn / for all Israel / with the statutes & or-
dynaunces. Beholde / I will sende you Elias
the prophet: before the commynge of the daye
of the greate and fearfull Lorde. He shall
turne the hertes of the fathers to their
chylde: & the hertes of the chylde
to their fathers: & I come not
and Smyte the earth with
curlynge.

Luc. a.

The ende of the prophecy of Malachy:
and consequently of all the
Prophetes.

22



Tribute to William Tyndale
1537 First Edition Matthew's Bible
Initials "W T" pay tribute to Tyndale's life and
work on the last page of the Old Testament

The Great Bible

The English Bibles printed before 1539

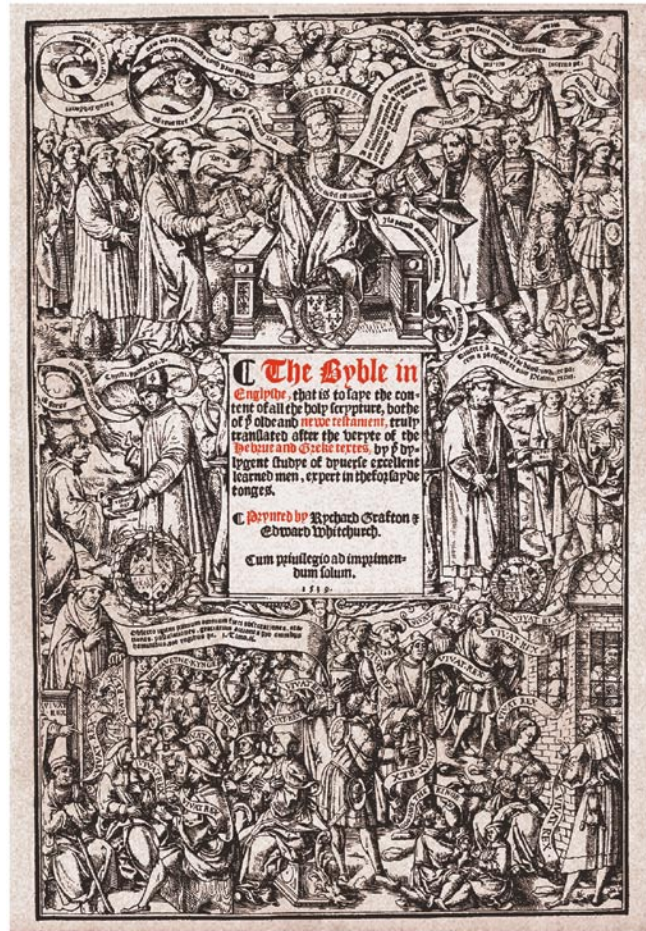
all contained William Tyndale's strong opinions in their book introductions and marginal notes. Therefore, when King Henry VIII commanded every church in England to have a Bible, he ordered the Lord Great Chamberlain, Thomas Cromwell, to produce one with acceptable notes and text. Cromwell hired his friend, Miles Coverdale, to publish the new Bible. Coverdale revised the Matthew's Bible text to produce the Great Bible of 1539.

It was called "Great" because of its size. It was also called "The Chained Bible" because the Bibles were often chained to their bookstands to prevent theft.

When Bishop Tunstall was forced by King Henry to approve the Great

Bible he must have known he was having to authorize the Bible translation of William Tyndale.

Soon the crowds, coming to hear the Word of God read in their own language, sometimes became so enthusiastic that they disturbed worship. So, an "admonition" threatening severe penalty for reading the Bible during Mass was soon posted by the bishops. The Bible was "chained" yet it continued to be read. And thousands of people were inspired to literacy because the written Word of God was now available to them in a language they could understand.



Title Page to 1539 Great Bible
depicting Henry VIII with Thomas Cromwell and
Archbishop Cranmer passing out the "VERBUM DEI" (The Word of God)
and the people responding "VIVAT REX" (long live the King)

The 1539 Great Bible

This title page contains an example of the Latin Bible's transition into English: "The seconde boke of Samuel otherwyse called the seconde boke of the kyngs."

David

ii. Kynges.

Jo. xxxvij.

¶ On the morow whē the Philistines were come to spoyle them that were slayne, they founde Saul and hys three sonnes lyeng in mount Gilboa. And they cut of hys heed, & stripped him out of hys harnesse: & sent into the lād of the Philistines on euery lye, that the y^e shulde publiſhe it in the temple of their Idoles, and amonge the people. And they layed up his harnesse iⁿ house of Achisroth, but they hanged up hys body on the wall of Bethlan. * When the enhabiters of Jabes in Gilead heard therof, what y^e Philistines had done to Saul, they arose (as manye as were strong men) and went all nyght and toke the body of Saul, & the bodies of hys sonnes from the wall of Bethlan, and came to Jabes, ad * burnt the there and toke their bones and buried them vnder a tree at Jabes, & fasted seuen dayes.

¶ The ende of the fyrst boke of Samuel, otherwyse called the fyrst of the kynges.

The seconde Boke

of Samuel otherwyse called the seconde boke of the kynges.

¶ The fyrst Chapter.

¶ The lamentacio of Dauid for Saul & Jonathas.

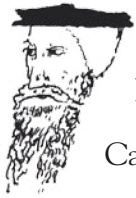


¶ After y^e deeth of Saul whē Dauid was returned from the slaughter of y^e Amalekites, ad had bene two dayes in sikleg: Beholde, there cam a man the thyrde dayes out of the hofte fro Saul, with his clothes rent and erth vpon his heed. And when he came to Dauid, he fell to the erth ad dyd obeplauce. Dauid sayde vnto hym: whence comest thou? he sayde vnto him: Out of the hofte of Israel am I escaped. And Dauid sayde vnto him: And what is chaunced? tell me. he sayd: the people is fled from the batell: & many of the people are ouerthrowen,

and deed: and Saul and Jonathas his sonne are deed also. And Dauid sayde vnto the young man that tolde him these thinges: how knowest thou that Saul and Jonathas his sonne be deed? The young man that tolde him, answered: I came by chaunce to moat Gilboa: And beholde, Saul leane vpon his speare. For the charettes and compaynes of horsemen folowed haed after hym. And when he looked backe he sawe me, and called me. And I answered: here am I. And he sayde vnto me: what art thou? I answered hym: I am an Amalekite. he sayde vnto me agayne: Stande vpo me, and slee me: for anguyshe is come vpon me, though my lyfe be yet all in me. And so I stode vpon hym, and slue him: for I was sure that he coulde not lyue, after that he had fallen. And I toke the crowne that was vpo his heed, and y^e Israselet that was on his arme, & haue brought them hither vnto my Lorde. Then Dauid toke holde on his clothes, & and ret them, and so dyd all the men y^e were with hym. And they mourned, and wepte, & fasted vntill euen, for Saul and Jonathas his sonne, & for the people of the Lorde, & for the house of Israel, because they were ouerthrowen with the swerde. And Dauid sayde vnto the young man y^e brought him these thynges: Whence art y^e? And he answered: I am y^e sonne of an alpaunt an Amalekite. And Dauid sayd vnto hym: how is it that thou wast not afrayed, to laye thine hand on the Lordes anoynted, to destroye him? And Dauid called one of hys yong men and sayde: Go to, and runne vpo hym. And he smote hym: that he dyed: then sayde Dauid vnto hym: thy bloude be vpon thine awne heed. * For thine awne mouth hath testyfyed agaynst the sayeng: I haue slayne the Lordes anoynted. And Dauid mourned with this lamentacion ouer Saul and ouer Jonathas hys sonne, and bad teache the children of Israel the vse of the bowe. And Beholde, it is wyrtten in the boke of the ryghtwys. And he sayde: Consydere, O Israel, these that be deed and wounded vpon thy hys helles. O noble Israel, the wounded are slayne vpo thy hilles: Oh how are y^e mightye ouerthrowen. * Tell it not in Gath: nor publiſhe it in y^e streates of Ascalon: lest the daughters of the Philistines reioyse, and lest the daughters of the vncircumcyled triumph. Ye mountaynes of Gilboa, vpo you be nether de w nor raygne, nor vpon these felde of offerynges. For there y^e shilde of the mightye is cast downe: y^e shilde of Saul, as though he had not bene anoynted with oyle. The bowe of Jonathas & the swerde of Saul turned neuer bakke agayne emptye, from the bloud of the slayne, & from

The Geneva Bible

John Calvin
from a sketch
by one of his
Geneva Acad-
emy students



Bloody Mary's five year reign ended in 1558.

During her reign, she tried to re-establish Catholicism, executed over three hundred

Protestants, and burned as many English Bibles as could be found.

Miles Coverdale and John Knox chose exile in Switzerland where they joined John Calvin and brother-in-law William Whittingham to publish the 1557 Geneva New Testament, and in 1560, the Geneva Bible. The Geneva text was Whittingham's excellent revision of Tyndale's translation.

The publishers wanted readers to share their understanding of the scripture. So, beside the text they included extensive notes of explanation, "a Bible college in a Bible." The Geneva Bible is also called the "Breeches Bible", because it says that Adam and Eve made themselves "breeches" of fig leaves.

The first Bible to have verse numbers, the Geneva was published in a smaller size than most previous Bibles and in Roman type style. Therefore, it was easier to carry and

to read. It became very popular and over 140 editions were printed. The Geneva Bible was the Bible of Shakespeare, Bunyan, and Milton, the greatest writers of that time.

It was the Bible brought to America by Captain John Smith and by the Pilgrims on the Mayflower. The Geneva Bible was the Bible of the Puritans and of most Americans for over 100 years. However, the notes in the Geneva Bible criticized the royalty and the clergy. The Bishops' Bible of 1568 and the 1611 King James Version were produced mainly because the people in power objected to the Geneva Bible's marginal references.



*The American Pilgrims
went to church with even the
children carrying Bibles. From a
painting by G.H. Boughton*

Or, praises, according to the K-brewers; and were chiefly initiated to praise and give thanks to God for his benefits. They are called the Psalmes, or Songs of David, because the most part were made by him.

THE PSALMES OF DAVID.

THE ARGUMENT.

This booke of Psalmes is set forth unto vs by the holy Ghost, to be esteemed as a most precious treasure, wherein all things are contained that appertain to true felicity, as well in this life present as in the life to come. For the riches of true knowledge and heavenly wisdom, are here set open for vs, to take thereof most abundantly. If we would know the great & high maiesty of God, here we may see the brightness thereof more clearly. If we would seeke his incomprehensible wisdom, here is the schoole of the same profession. If we would comprehend his insatiable bounty, & approach neere therunto, and fill our hands with that treasure, here we may haue a most liuely and comfortable taste thereof. If we would know wherein standeth our saluation, and how to attaine to life everlasting, here is Christ our onely redeemer, and mediator most evidently described. The rich man may learne the true use of his riches. The poore man may find full contentation. He that will reioyce, shall know the true ioy, and how to keepe measure therein. They that are afflicted and oppressed, shall see wherein standeth their comfort, and how they ought to praise God when he sendeth them deliuerance. The wicked and the persecutors of the children of God shall see how the hand of God is euer against them: and though he suffer them to prosper for a while, yet he bridleth them, in so much as they cannot touch an haire of ones head except he permit them, and how in the end their destruction is most miserable. Briefly, here we may haue most present remedies against all tentations & troubles of mind & conscience, so that being well practised herein, we may be assured against all dangers in this li'e, haue in the true feare and loue of God, and at length attaine to that incorruptible crowne of glory, which is laid up for all them that lose the coming of our Lord Iesus Christ.

PSAL. I.

Whether it was *David*, or any other that gathered the Psalmes into a booke, it seemeth he did set this Psalm first in manner of a preface, to exhort all gally men to study and meditate the heavenly wisdom. For the effect herof is, 1. That they be blessed which giue themselves wholly all their life to the holy Scriptures, and that the wicked contempters of God, though they seeme for a while happy yet at length shall come to miserable destruction.

Blessed is the man that doeth not walke in the * counsell of the wicked, nor stand in the way of sinners, nor sit in the seate of the scornfull.

2 But his delight is in the * law of the Lord, and in his ^b law doth he meditate day and night.

3 For he shall be like a * tree planted by the riuers of waters, that will bring forth her fruits in due season; whose leaue shall not fade: so * whatsoeuer he shall doe, shall prosper.

4 The wicked are not so, but as the chaffe, which the wind drieth away.

5 Therefore the wicked shall not stand in the * iudgement, nor sinners in the assembly of the righteous.

6 For the Lord knoweth the way of the righteous, and the way of the wicked shall perish.

a When a man hath giuen once place to euill counsell, or to his owne concupiscence, he beginneth to forget him selfe in his sinne, and so falleth into contempt of God, which contempt is called the seat of the scornfull.
* Deut. 6. 6. 10. 11.
b In the holy Scriptures.
* Ier. 17. 8.
c Gods children are so weakened euer with his grace, that whatsoeuer cometh vnto them, tendeth vnto their saluation.
d Though the wicked seeme to beare the swinge in this world, yet the Lord drieth them downe that they shall not rise nor stand in the company of the righteous. e But tremble when they feele Gods wrath. f Doth approve and prosper, like as not to know, is to reprove and reiect.

PSAL. II.

The Prophet *David* reioyceth, that notwithstanding his enemies rage, yet God will continue his kingdom for euer, and aduance it vnto the end of the world, to and therefore exhorteth kings and rulers, that they would humbly submit themselves vnder Gods yoke, because it is the way to resist God. Meete is figured Christs kingdom.

Why doe the * heathen * rage, and the people murmur in vaine.

a The conspiracy of the Gentiles, the murmuring of the Iewes, and power of kings cannot preuaile against Christ, * Act. 4. 25.

2 The Kings of the earth band themselves, and the Princes are assembled together against the Lord, and against his * Christ.

3 Let vs breake their bandes, and cast their cords from vs.

4 * But hee that dwelleth in the heauen shall laugh: the Lord shall haue them in derision.

5 Then shall hee speake vnto them in his wrath, and vexe them in his fore displeasure, saying,

6 Euen I haue for my King vpon Zion mine holy mountaine.

7 I will declare the ^d decree: that is, the Lord hath said vnto mee, * Thou art my sonne; this ^e day haue I begotten thee.

8 Aske of mee, and I shall giue thee the heathen for thine inheritance, and the ^f endes of the earth for thy possession.

9 Thou shalt crush them with a scepter of yron, and breake them in peeces like a potters vessel.

10 * Be wise now therefore, ye kings: be learned ye iudges of the earth.

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

12 Kiss the Sonne, least he be angry, and ye perish in the way, when his wrath shall suddenly burne. Blessed are all that trust in him.

g Or, assembled.
b Thus the wicked say, that they will cast off the yoke of God, and of his Christ.
* Psal. 116.
c Gods plagues will declare that in resisting his Christ, they fought against him.
d To shew that my vocation to the kingdom, is of God.
* Acts. 13. 33. 34. 35.
e Heb. 1. 5.

* That is to say, as touching mans knowledge, because it was the first time that David appeared to be elected of God. So it is applied to Christ in his first coming, and manifestation to the world.
f Not onely the Iewes, but the Gentiles also.
* Romet. 1. 27.

g He exhorteth all rulers to repent in time. h In figure of homage. i When the wicked shall say, Peace and rest, forming yet to be but in the mid way of their purposes, then shall destruction suddenly come. 1. Thess. 5. 1.

PSAL. III.

David driven forth of his kingdom, was greatly troubled in mind for his sinnes against God. And therefore calleth vpon God, and waxeth bold throu his promises, against the great railings and terrors of his enemies, yet against death it selfe, which he saw present before his eyes. Finally, he reioyceth for the good success that God gaue him and all the Church.

As 2

4 Psalmes

1599 Geneva Bible
printed at Amsterdam for the exiled British
Puritan Separatists, some of whom became
known as the American Pilgrims.



*Queen Elizabeth I
from the title page of the
1568 Bishops' Bible*

The Bishops' Bible

When Queen Elizabeth I was crowned

she received a copy of the Geneva New

Testament and soon commanded that

English Bibles be replaced in all the

churches where they had been destroyed under Queen Mary.

The last reprinting of the Great Bible was done to fulfill this

command. However, Archbishop of Canterbury Matthew

Parker wanted a new translation and assigned a committee,

mainly bishops, to revise the text of the Great Bible.

The product of their revision was published as the first edition

of the Bishops' Bible in 1568. Even though the Bishops' Bible

of England and was

reprinted nineteen

times, it was never very

popular. The Geneva

Bible, with its notes,

continued to outsell all

other English versions

until after 1640.

In another attempt to

publish a Bible everyone

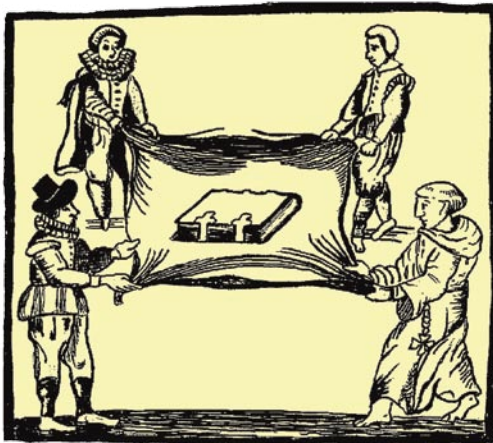
would accept, in 1604, King James I and the bishops ordered a new

revision of the Bishops' Bible to be done. That new Bible would

come to be called the King James Version.



Archbishop Matthew Parker



became the official

Bible for the Church

Woodcut Cartoon

*circa 1600's, of people from 4 different religious
groups tossing the Bible on a blanket*



¶ The first Chapter.

¶ The doctrine, humanity, and office of Christe. ¶ The testimonie of Iohn.
¶ The calling of Andrew, Peter, Philip, and Nathaniel.

- I**n the begynnyng was the worde, & the worde was with God: and that worde was God. The same was in the begynnyng with God. All thynges were made by it: and without it, was made nothing that was made.
- In it was lyfe, and the lyfe was the lyght of men.
- And the lyght shyneth in darkenesse: and the darkenesse comprehended it not.
- There was a man sent from God, whose name was Iohn.
- The same came for a witnesse, to beare witnesse of the lyght, that all men through hym myght beleue.
- He was not that lyght: but was sent to beare witnesse of the lyght.
- That lyght was the true lyght, which lyghteth every man that cometh into the worlde.
- He was in the worlde, and the worlde was made by hym; and the worlde knewe hym not.
- He came among his owne, and his owne receaued hym not.
- But as many as receaued hym, then gaue he power to be the sonnes of God, even them that beleued on his name.
- Which were borne, not of blood, nor of the wyll of the fleshe, nor yet of the wyll of man, but of God.
- And the same word became fleshe, and dwelt among vs (and we sawe the glory of it, as the glory of the only begotten sonne of the father) full of grace and trueth.
- John beareth witnesse of hym, and cryeth, saying: This was he of whom I spake, he that cometh after me, is preferred before me, for he was before me.
- And of his fulnesse haue all we receaued, and grace for grace.
- For the lawe was geuen by Moyses: but grace and trueth came by Iesus Christe.
- No man hath seene God at any tyme: The onely begotten sonne which is in the bosome of the father, he hath declared hym.
- And this is the recorde of John: when the Jewes sent priestes and leuites

Gen. i.
Prou. viii. d.
(1) without
Christe, no
creature was
made.
Iohn. xiii. d.
Iohn. viii. b.
and ix. a.

(2) That is,
of Christe
which is the
true lyght.
Iohn. v. d.

to Psal. vi. b.
(3) Iohn. i. b.
(4) Iohn. i. b.
Iohn. i. b.

(5) Iohn. i. b.
(6) Iohn. i. b.
(7) Iohn. i. b.
(8) Iohn. i. b.
(9) Iohn. i. b.
(10) Iohn. i. b.

Coloss. i. b.
(11) Iohn. i. b.
(12) Iohn. i. b.
(13) Iohn. i. b.
(14) Iohn. i. b.
(15) Iohn. i. b.

Iohn. v. d.

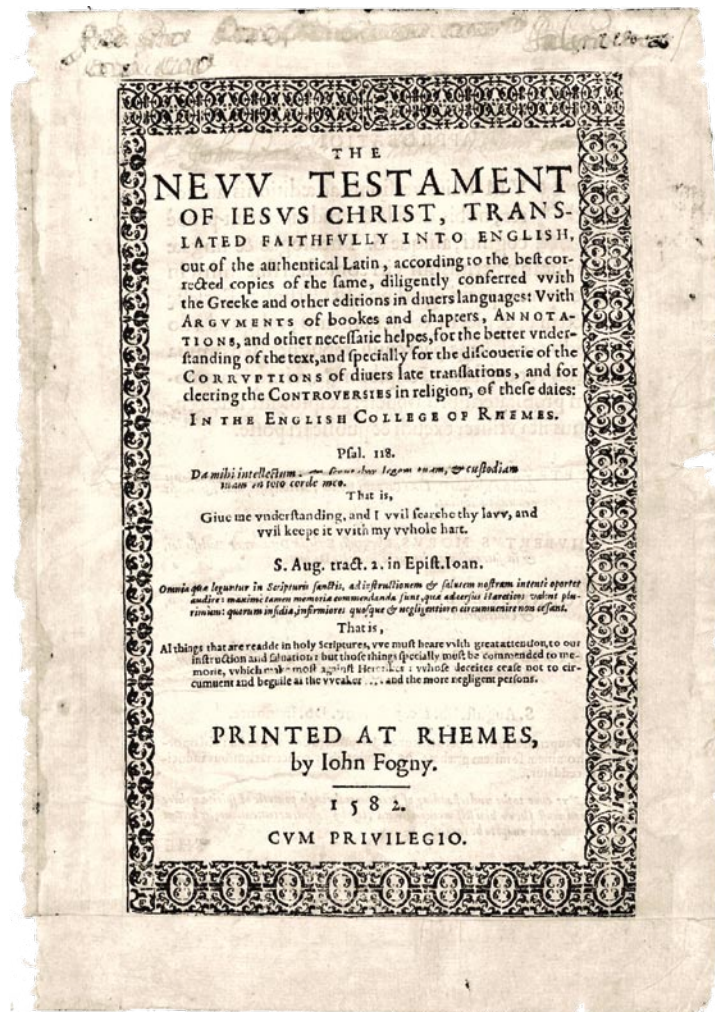
First Catholic Bibles in English

Because of persecution under Elizabeth, many Roman Catholics chose exile in Northern France. English Catholic priests were trained at a college founded in the town of Douay. During the next few years the college moved to Rheims and back to Douay in

reaction to local pressures and financial situations.

In order to answer what they considered to be heresies in the Protestant English versions, the exiled Catholics began an official English translation of the Latin Vulgate, at Rheims, in 1578. The New Testament was published there in 1582. The Old Testament was printed at Douay in 1609 and 1610, just prior to the printing of the 1611 King James Version. The translation, which is very literal to the Latin Vulgate, was done by Fr. Gregory Martin, an expatriate Oxford scholar.

The Rheims and Douay Bibles remained the main, official Catholic English texts for over 300 years and were among “the former translations diligently compared,” in making the King James Version.



Title Page to Rheims New Testament stating it is translated “out of authentical Latin”

THE BOOKE OF IOB.

CHAP. I.

Holie Iob offereth sacrifice for euerie one of his children, 6. whose good estate Satan enuying, by Gods permission spoyleth him of al his goodes, and children, 20. for which he being penitue offendeth not, but thanketh God for al.

This booke is read the two first weekes of September.

The first part. The change of Iobs prosperous state into affliction.



HERE was a man in the Land of Hus, named Iob, & that man was simple, & right, and fearing God, and departing from euil. † And there were borne to him seuen sonnes and three daughters. † And his possession was seuen thousand sheepe, and three thousand camels, also five hundred yoke of oxen and five hundred she asses, and a familie exceeding great: and that man was great among al them of the East. † And his sonnes went, and made a feast by houses, euerie one in his day. And sending they called their three sisters, to eate and drinke with them. † And when the dayes of feasting had passed about in course, Iob sent to them, and sanctified them: and rising vp early offered holocaustes for euerie one. For he sayd: Lest perhaps my sonnes haue sinned, and haue blessed God in their hartes. So did Iob al the dayes. † But on a certaine day when the sonnes of God were come to assist before our Lord, :: Satan also was present amongst them. † To whom our Lord sayd: From whence comest thou? Who answering, sayd: I haue gone round about the earth, and walked through it. † And our Lord sayd to him: Hast thou considered my seruant Iob, that there is not the like to him in the earth, a man simple, and right and fearing God, and departing from euil? † To whom Satan answering, said: Why, doth Iob feare God in vayne? † I haue not thoufented him, and his house, and al his substance round about, blessed the workes of his handes, and his possession hath increased on the earth? † But stretch forth thy hand a little, and touch al thinges that he possesseth, vnlesse he blessethee in the face. † Our Lord therefore sayd to Satan: behold, al thinges that he hath, are in thy hand, onlie vpon him extend not thy hand. And Satan went forth from the

:: Diuels appeare not in Gods sight, but sometime in presence of Angels which represent God s. Athan. g. 2. ad Antiochum.

:: God doth not directly send euils but permitteth them to happen to his seruantes.



The King James Version

In 1604, King James I summoned church leaders to a conference at Hampton Court, to discuss what was “amiss in the church.” It was there that Dr. John Reynolds suggested that a new translation of the Bible might be acceptable to all religious

parties for both public and private reading.

King James liked the idea and a committee of 54 scholars was appointed to do the work. Based on the Bishop’s Bible, the work was essentially another revision of William Tyndale’s translation.

The “Authorized King James Version” was actually never officially authorized by the King. In 1611, at its introduction, it was accepted for use in churches. However, for 30 years, the Geneva Bible outsold it for private use.

Over the years, the King James Version of the Bible has become the most successful book every published. The beautiful and pictorial style which William Tyndale used to shape his English translation has been passed on to us today through the subsequent

revisions of the King James Bible. For three centuries, English language and education had its foundation in this book. It is the Bible which was used to take the message of Jesus Christ to “all the world.” It is still the “authorized version” to most of the English-speaking Protestant Church.

God’s Word, which began to be opposed in the Garden of Eden, has been preserved, and although it is still under heavy attack, the Bible and its message are more widely available today than at any other time in human history.



First Edition King James Bible
dated 1611

The water of life Reuelation. is offered freely.

For the Lord God Almighty, and the Lambe, are the Temple of it.

23 * And the citie had no need of the Sunne, neither of the Moone to shine in it: for the glory of God did lighten it, and the Lambe is the light thereof.

24 * And the nations of them which are saved, shall walke in the light of it: and the kings of the earth doe bring their glory and honour unto it.

25 * And the gates of it shall not bee shut at all by day: for there shall bee no night there.

26 And they shall bring the glorie and honour of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lambes booke of life.

CHAP. XXII.

1 The river of the water of life. 2 The tree of life. 3 The light of the Citie of God is himselfe. 4 The Angel will not be worshipped. 5 Nothing may be added to the word of God, nor taken therefrom.

And he shewed mee a pure river of water of life, cleere as crystal, proceeding out of the throne of God, and of the Lambe.

2 In the middelt of the street of it, and of either side of the river, was there the tree of life, which bare twelue manner of fruits, and yeelded her fruit euery moneth: and the leaues of the tree were for the healing of the nations.

3 And there shall be no more curse, out the throne of God, & of the Lambe shall bee in it, and his seruants shall serue him.

4 And they shall see his face, and his name shall be in their foreheads.

5 * And there shall be no night there, and they need no candle, neither light of the sunne, for the Lord God giueth them light, and they shall reigne for euer and euer.

6 And hee said vnto mee, These sayings are faithfull and true. And the Lord God of the holy Prophets sent his Angel to shew vnto his seruants the things which must shortly be done.

7 Beholde, I come quickly: Blessed is he that keepeth the sayings of the prophetic of this booke.

8 And I John saw these things, and heard them. And when I had heard and seene, I fell downe, to worship before the feet of the Angel, which shewed me these things.

9 Then saith he vnto me, * See thou doe it not: for I am thy fellow seruant, and of thy brethren the Prophets, and of them which keepe the sayings of this booke: worship God.

10 And hee saith vnto mee, Seale not the sayings of the prophetic of this booke: for the time is at hand.

11 He that is vnjust, let him be vnjust still: and he which is filthy, let him be filthy still: and hee that is righteous, let him be righteous still: and hee that is holy, let him be holy still.

12 And behold, I come quickly, and my reward is with mee, * to giue euery man according as his worke shall be.

13 I am Alpha and Omega, * the beginning and the end, the first & the last.

14 Blessed are they that do his commandments, that they may haue right to the tree of life, and may enter in through the gates into the citie.

15 For without are dogs, and fornicers, and whoresmongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 I Iesus haue sent mine Angel to testifie vnto you these things in the Churches. I am the roote and the offspring of David, and the bright and morning starre.

17 And the Spirit and the Bride say, Come. And let him that heareth, say, Come. * And let him that is athirst, come. And whosoever will, let him take the water of life freely.

18 For I testifie vnto euery man that heareth the wordes of the prophetic of this booke, * If any man shall adde vnto these things, God shall adde vnto him the plagues, that are written in this booke.

19 And if any man shall take away from the wordes of the booke of this prophetic, God shall take away his part out of the booke of life, and out of the holy citie, and from the things which are written in this booke.

20 Hee which testifieth these things, saith, Surely, I come quickly. Amen. Euen so, Come Lord Iesus.

21 The grace of our Lord Iesus Christ be with you all. Amen.

FINIS.



The 39 Old Testament Books (The Hebrew Tanakh)

The Old Testament was accepted as authoritative canon by the consensus of Christian and Jewish groups before the end of the 1st Century A.D.

The Bible was written by:

40 authors

in 20 occupations

living in 10 countries

writing over a 1,500 year span

comprising dozens of books, in 3 languages

including 2,930 people, in 1,551 places,

774,746 words in 31,173 verses in 1,189 chapters.

The 27 New Testament Books

The New Testament has been accepted by almost all churches throughout history. There have been certain groups and individuals, however, who at different times have suggested the omission of some of these writings and the addition of others.

The Apocryphal Books

This is a total of 18 writings which may have been produced between the end of the Old Testament and the time of the New Testament. Historically, they have been included and excluded in many different numbers and groupings in various Bibles.

The 12 apocryphal books have stirred controversy since the time of their writing. Some early Christians believed they were authoritative; others declared they were not inspired by God. Jews have never considered them biblical.

Jerome, when translating the Latin Vulgate Bible, kept the Apocrypha separate and stated the books were acceptable as historical and devotional reading, but not for determining Church doctrine. Later, they were inserted into the Vulgate by other churchmen.



Scriptural Affirmation

Scriptural Affirmation was the collective work of all believers. The numerous church councils prior to 1546 only confirmed the consensus of the church. Princeton biblical scholar, Bruce Metzger, described it this way:

You have to understand that the canon was not the result of a series of contests involving church politics. The canon is rather the separation that came about because of the intuitive insight of Christian believers. They could hear the voice of the Good Shepherd in the Gospel of John; They could hear it only in a... distorted way in the Gospel of Thomas...

When the pronouncement [of councils] was made about the canon, it merely ratified what the general sensitivity of the church had already determined. You see, the canon is a list of authoritative books more than it is an authoritative list of books...

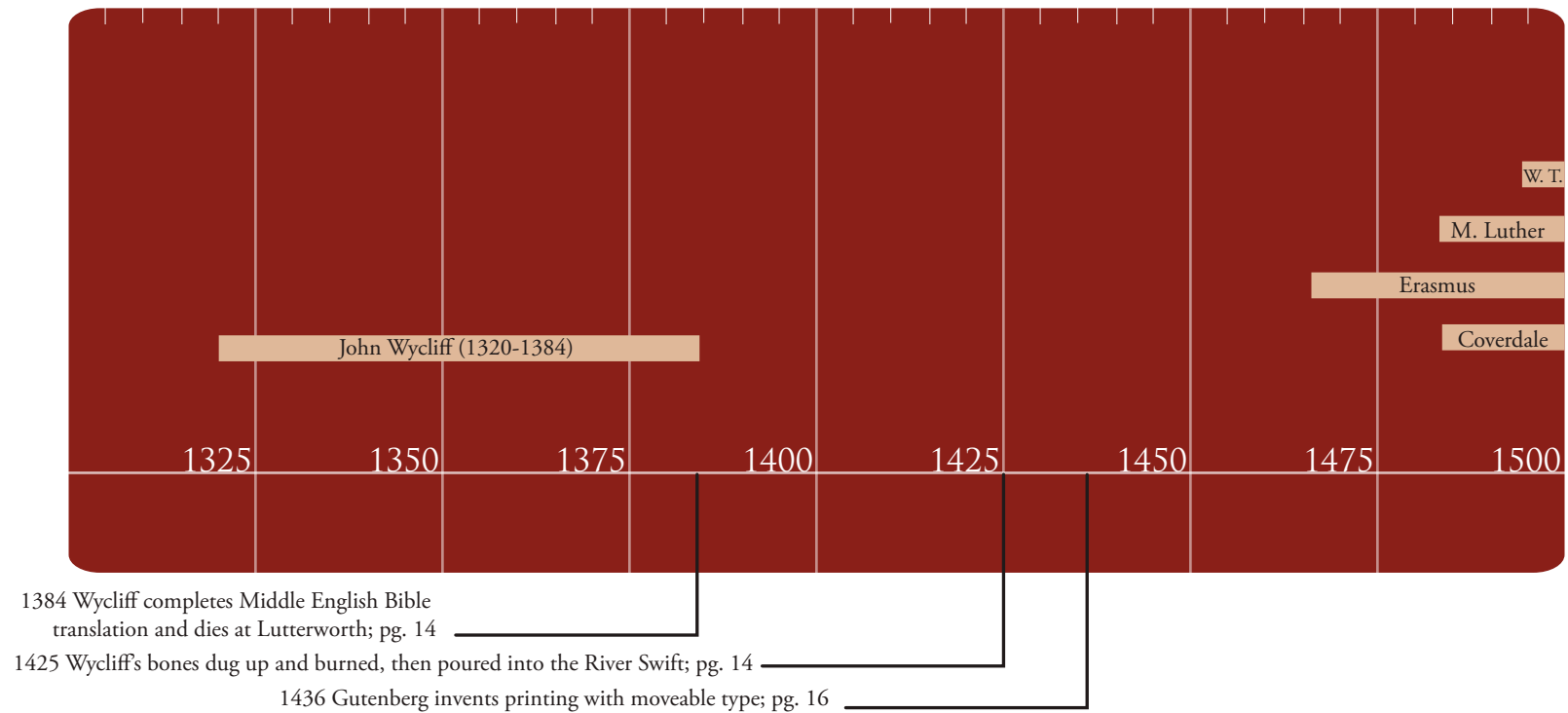
These documents didn't derive their authority from being selected; each one was authoritative before anyone gathered them together. The early church merely listened and sensed that these were authoritative accounts.

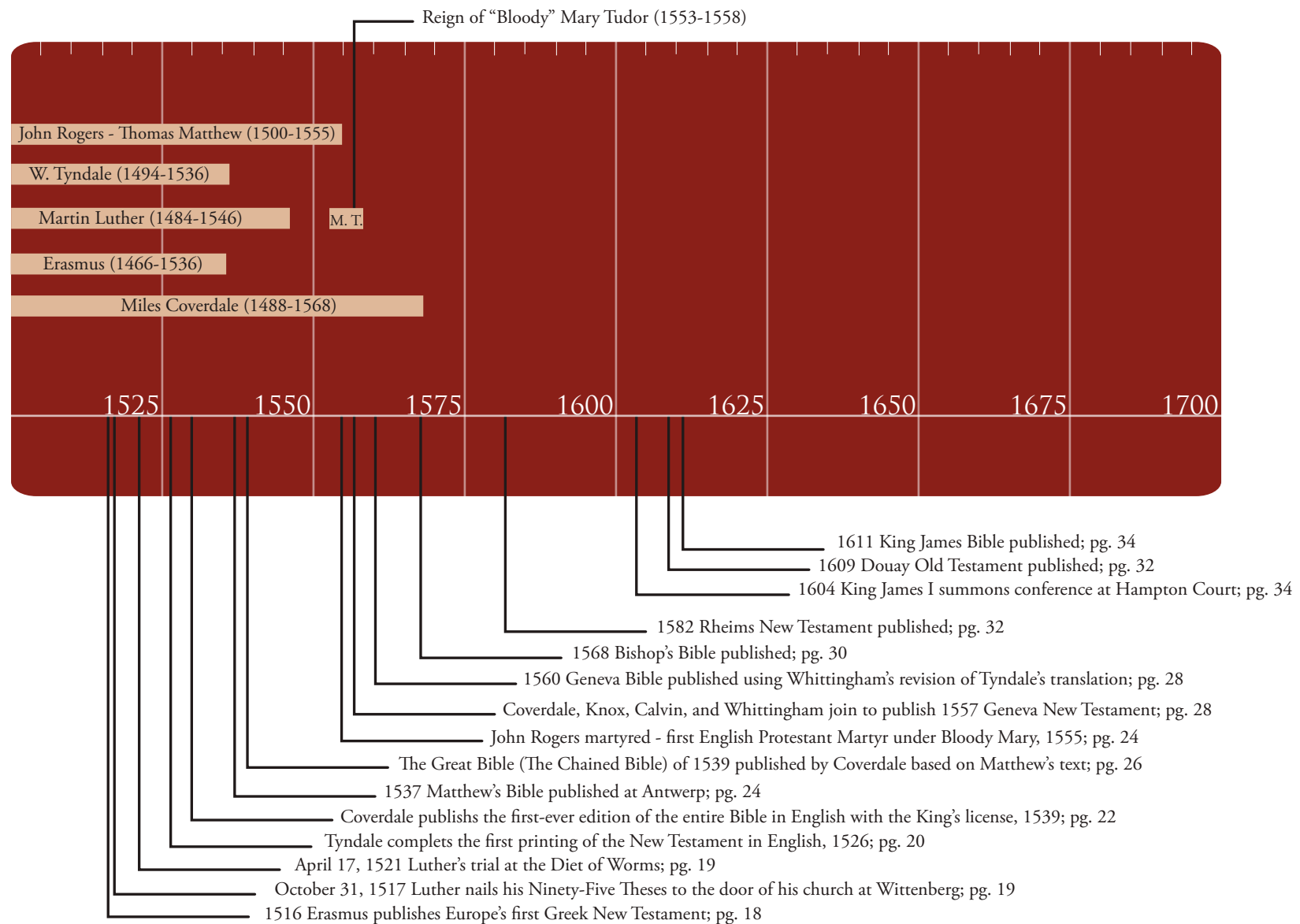
The Protestant Reformation

The Reformation brought about many conflicts pertaining to the Bible. In response, the Roman Catholic Church, for the first time in history, thought it necessary to officially rule upon the contents of the Bible. The 1546 Council of Trent proclaimed that the Bible must include their listing of the apocryphal books. By 1620, when the Mayflower sailed, most Puritan Bibles were comprised of only 66 books and this has continued as an American Protestant tradition.



Timeline from 1300-1700





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