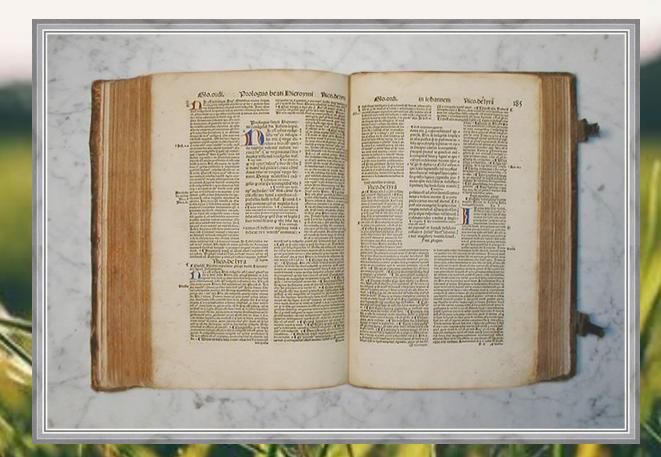


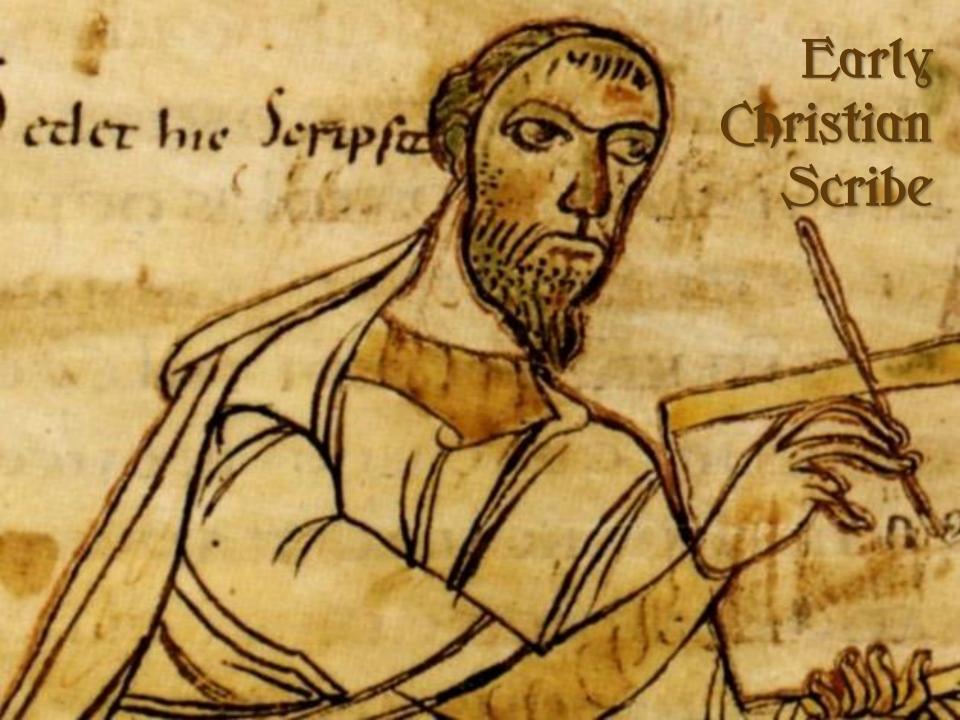
OUGB "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work. 2 Timothy 3:16-17 NAS

"The grass withers, the flower fades,



but the word of our God stands forever"

Isaiah 40:8

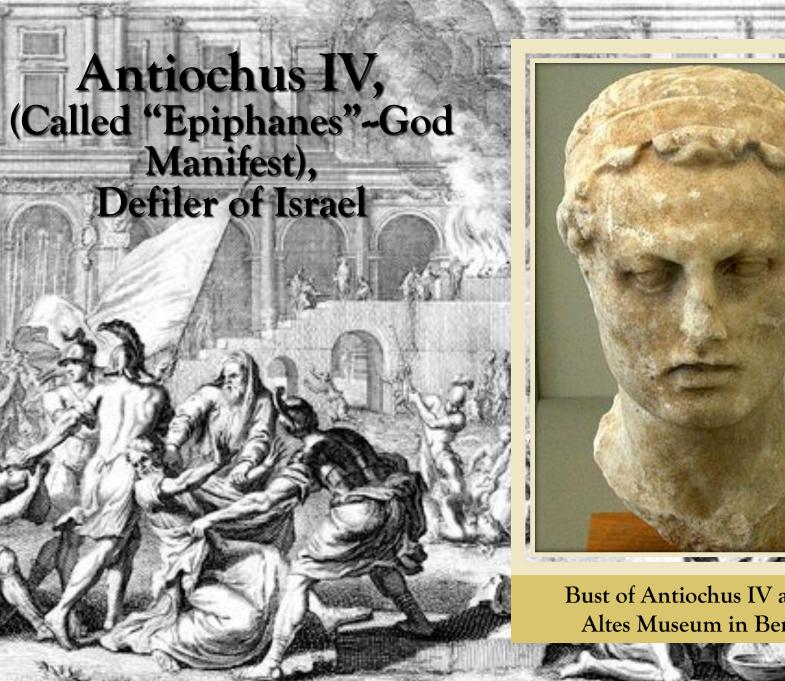


I AM THE LORD, THY GOD!



1884 Hebrew English Bible

23/7



Bust of Antiochus IV at the Altes Museum in Berlin

Papyras Fragment

Used as wrapping material (cartonnage) for an Egyptian Mummy Ca. 246 BC – 14 AD.

The script is Coptic, an Egyptian script adopted from the Greek alphabet, ca. 2nd century BC.

Reconstructed text, second line:

apecyan

כבשנה חמשה זה י אורושרי ביופהששי נשיא ל קרבנוקערת כסה א משקרה מזרק אח כשקל הקדש שניר כשמן למנחה כף א קטרת פר אחד בי ב כןשנתו לעלה שעי ולזפה השלמים בה עתרים המשהכבי זהקרבן אליסת ביו ביום השפיעי נשיא בן עבעהור קרפנו קי ובאהמשקלהמזר שקר בשקר תקרש THE THE STREET הבמראה קטרק פ MALEER NUT ST יוזים אחד לחטאר היום איל פרובושר התעורה הכושה זה ומיתור 1 in Lines has

אינטיאר ביצוער נשיא יששכר הקרוב את קרפנו הערורת נסה אחת שלשים ומאה משקלה מורק אחד כסה שבעים שקר בשקל הקדש שניהם מלאים סרית בלולה בשמו למנחורה כה אחת עשרה זהב מראה קטרת פר אחד כן בקר איל אחד כבש אחד בן שנתו לעלה שעיר עזים אחד לחטאת ולזכח השלמים נקר שנים אילם חמשה עתרים רומשה כבשים בני שנה חמשה זה קרבן נתנאר בןצוער ביום השלישי נשיא לבני זבולן אריאב כן חלן קרבנו קערת כסה אחת שלשים ומאה משקלה מזרק אחד כסח שבעים שקר בשקר הקרש שניהם מלאים סרית

גידו כפינדרואטי

דבראל אחר

ז את בנישראר

תר יהוה פניו אריך

יהוהפניוארירושם

77 700 AN 1132

את המשכן וימשר

רכלירואת המוברו

זיקרש אתםויקריבו

ה אבוב הכנשיאו

הפקרים אביירקו

35 734 127

רשניתשאים

ורתם לפט המושכו

BINA TRACKY

אהר מועד ונחרה

וכביעכורון ויקר

תבקר ויתן אותם אל

THE REAL PROPERTY OF

יברכך יהורה

177

Torah Fragment on parchment ca. 17th century

19712





The Apocryphal book of 1 Esdras From a portable Friar's Bible, handwritten on Vellum in Bologna, Italy Ca. 1275

tis unconnice non fir. 2 die que fi ing enterning um an eine an eine eine fre dreuenis och einer sam filt nachtere sam Grifferin eine in de finne transoff christen eine beide sitt ein une om um anderen griften ein nachtere samtenenter griften eine obtere samtenentere griften eine obtere samtenentere griften eine celos mos demontan Que tuo y per ad me- assunt de av Anither wores wastinder. zalia נוופחותוד חודשופה מכושע יד מה ש מתוויומציוה הושומה שורה יד מה ש ל עונפחור ממינו המנוחות שורה יד מה ל עונפחור ממינו המנוחות יד מה ש מה וואו בחור חורת עונהודה יד מה ע מו in atten fin o the diminest stands of hydros' nonument bilder melanest glass, 2011 if sportland in the standard 2 at a sport and inder finanties to a stand of sportnamer sources for 2 at a discontagement filmenest in 2 at a discontagement filmenest in 2 at a discontagement of a source ab mission and sources and a source of filters the following sources are ab mission with following the sources filters the following sources are a durated with following sources are a durated a sources are a sources and a durated by a sources are a sources and a durated by a sources are a sources and a durated by a sources are a sources and a durated by a sources are a sources and a durated by a sources are a sources and a durated by a sources are a sources and a durated by a sources are a sources and a durated by a sources are a sources and a durated by a sources are a sources are a sources and a durated by a sources are a sources are a sources and a durated by a sources are a sources and a durated by a sources are a p dunn ur orthus pine ind p dunn. Er Mi. 2 dur dur ent top tie gin Ant out you faus dur Orthus in faun . Er die adnie. Ab abinam usqs ab y lage gin na the dates place zuepp. manuf ani tach consint dormes alten. neura etau - And & bus tonis olda-7 prayusi Anuonas ida 19633 manus ur alanoa-7 thannus . And ush querere ets. Per 1302 - 728552 am: bit timerun grann ane ter in einer der der der nicht du terpre is der andreite ihare veret wirte, er Ber zahrt ab nicht ber gef die polge sind an ander stere pleist dimtam Omerent dicomere

GAN

no amouth locus un q ans fur an No annouter loais in quants in co-loo ann lancer, in no cronuand ain de fair thann: ye faisdamente fri unrellight ann de pais saise nemet ar connochait, sais cai ance find ens oporter on unmur, facanan e al andeillem timpe fag pode nice cor audun. zene nor loquene-zionu eurs the cours aquay mulme-antin ab eis qui mucht wonne vuur on untra fua - 2 qñ fumir ei first humiltent for 2 a fus fignatie stadna qd ine pier pri dignatie stadna na lub a apone an finten firmane eise under Anul-z anual loquene uonins finder pomantes minderens printe unent . fichatome. 2 fifbrer aut refoune Comman lace . 7 n Comman plena propriana fubre inueni ené nama multi ement ana fono. quam cum des audienur. Gubiro erpunearur. er eit mille rempe Wellabunt anna annay- ur im mia- ? erpucart fa aim bus qui uillipairt china-zuan Bugani fa buuz ar ng dainaur urbens mb. ?ent onus qui diaras fait- er obs titte quite por dan dan Catualité .? aduma frudebunt qui weren bous qui merten no guan u cain bores qui meter sui log grandatais di administre fila constatti du ui birtunsti consegi ui fendam disti-delobit esso cuns malum o certai curse doine. Accelurati e forté-cer meter competia coffender ditto que d'are functa fuir canto porto-ope d'are functa fuir canto porto-ope dane functa fuir canto porto-ope dane functa fuir canto porto-cilan anteriche dan sono con con pilan untehn fip eun an que tritunt fr orger ab met ber uon me oftende op ueunne noers fi

1526 Septuagint (LXX) Printed in Strasbourg, France by W. Kopfel

A leaf from 2 Samuel chapter 14

BAZIAEIQN

אשרלות שטעיאו באבטי ל אמשואניה אף לה ושל ול טי לי ישטואשיאי GINETà לי אני אני אני אני שטפיניטי ידוי אי אני א המשלמנוסא אי מלצמד מאשע. און צדעד כא ושמל הי הפט מטא אין און דאי אין אי הףססינגעיווסינ, און בעאלידאסי אי למסואנמי און נוהפו ושמל. סווענ פטי לאים ל ליטאלה פע לע צמפטי ניף לקטמא נניוה פט איופי נוטי Barines o'l ישטואסטו ל גענניה עטע ל למסותבטה ציא אטאטע דטע Poursu Gu. 11 avesti aze, 12 200 200 H is radoove, 11 braze אי מלנישר מאטוע, איז וייףטיט מאווע. אין צוחטי ל למטיואנייי משטאמי האדם פי אי טואשי מעדש, או א ארי הרי האי עטע עו לא באידים. אשע מדיבקריל שו מפרשר מאשע שב אי וואשע מידש, אל ב אף י סששטי דיטי Car theas oun eide up as abearahay BR Hy aver in Tari iopa את כמידי בקים לקמי אחס וציוצ אסל לם מידי, אל נשי אסף עקאי מי אוי מעדש או בדבוקס יד מף או אוגראש על אוגראמג של מא זא אורף דם, לדו אמדנה למפושטו צה מידטי או אמרמעוויט מידאי לגאסי דאי דרוצמד אנקמאוו מעדע לומאסרוטו סיואשטוני לי לשל סיואאם דש Barin ILA, No et 29Hour be aBraranau Fás hoi nh Burarne עומי אפע די טעסועמ מעדאיג עמט אמי מעדו איץ אשאא, אפאא לפו יול פו סי אם מון זיוי אישו ליפט אשו לי שמאפעטי, אין דוגדר מי לפי די מושומל . און גאמטורטי מלימד מאשע גע וירסטט מאאע שיני לידו איר וערף ביי אל דל הפי סשומטי דע אמס ואנשו טע בולנ אן מדי גלא בא מי בישרמאטע אף אי ושמה ל משטולאמו מעדטי אףטה אי במשואנמ, או טע אליאאסיפט יאלע דרס' מעדטי, אשע מדינאאפט יא ליעדירסט הף לה מעילי, אל טער בטיבאושי המקמץ כטיבאטע, אל בוח טע מבב בר בא טע קרים לעי המולא אי מעדש. ואין שריוב עי מארט דע ושמל יאי עפעמן ענט, אן מי נים זאל אףוטמו, שדףישיבאר, אן געשר אמימדנ מטיי דאי זע העףו. או זייבהראש מי המולאל מלדמד מאטע דאי ערףולים ושמל ניו חוקוי על המקמאועטיל סו ליטעוושמל הרים מעידי ליויף. Enzords Ta inalia autor, us ELDON, Svimphoan of Sergiabro שמאשות דאי עיפול מיני חטפויא מינאו ושמלה אל אאז הפי לא לי חפי מלישי



ngi ange aureis, woia ; oi die anoy Bt dixiteis. Que ! Athi, สบัรษี, รณ ซอร์ว่า เมอรี รรี บลในธุณอบ, ôs ivivero avine weoginus duvaros EN LOYW HOCI NOYW, EDONTION TOU DES nai wavris TS haov, onus re wa- to populo, & quomodo o'r dwnau aurou oi apxispeis ngi oi apxourst inun eisligina davars, firi in condemnationem ngei is aupwoar autor . unas dis שת אוֹן מעשי לדו מעדלה לא על עוצאמש eum. Nos autem fperabas λυφδαθαιτόμ ίσραψη. άλλάγεσιο war toutous pinte tauthe spineau dyes onuspon, do's raura -שינידם. מאאמ אקלי שעטמנאינה דווטלר Linio dignoav mas, ywoulsa לפט פומו יוטי ד' שעא גופט, אפט גא סטpour 10 runa autou, 3200, 74youras · noti on arias ayyinapiwpanevar, of n'eyour auton flue. not מתהתט לש דועלר דמש סעט העוף עלו דם แขทแล้อม, พอน่า เยืองม รัสเง, แลง พ่ร พอน่ ai ywainde anoy, auron di su ädoy . noci autos ente woos autos, a avontor nger Beadies The happlies The שוק שנוט עלי שמסוון, פוֹגיאמאחסמט oi wpoons. sxi tauta ide walap Tou xergou, ngà cio en lev eis This do fan aurs. ngủ ap fá ugy @ àno wwo'sws ngei and wavrow Two wgogn-TWN, Aupunvolgo autois in waraus דמוג צפמקמוג דע שלטו ימטדע. אמו isy yo av eis This lingulus s' moporon-To nai autos wpoornoi aro woppure por to op diradae . ngei to aprilia our-דם משידטא איגרסיוטלי עקטטא עיט אינטא, TTA BEAR

LVCAM CAP. XXIIII

dixerunt ei De lefu Na_ Mat.at. zarzo, qui fuit uir pro/ Ioan. 4.6.93 pheta, potens opere, & fermone coram Deo & to eum tradiderunt fummi fa cerdotes, & principes nos mortis, & crucifixerunt mus eum effe illum, qui res dempturus effet Ifraet. Atqui fuper hæc omnia ter / tius dies eft hodie, â quo hæc facta funt. Sed & mus lieres quæda ex nobis ats tonitos reddidere nos,que diluculo peruenerunt ad monumento, & non inuen to corpore eius, uenerunt, Io20.20. dicentes, fe etiam uiffonem angelorum uidiffe, qui dicerent eum uiuere. Et abi erunt quidam corum, qui erant nobifcum ad monumentum, & repererunt ita, ficut & mulieres dixerat. ipfum uero non uiderunt. Bt ipfe dixit ad eos. O M. 16.17.20 stulti & tardi corde ad cre Rom. 8.10. dendum in omnibus, que Gen.3. loquuti funt prophetz. Ela. 50.51.53 Nonne hæc opotuit pati Chriftum, & intrare in glo riam fuam. Et exorfus à Mofe & omnibus prophe tis, interpretabatur illis in omnibus fcripturis, quae de ipfo erant. Be propina quarunt caftello, quo ibat, & ipfe præ fe ferebat lons gius ire. Et coegerunt illu dicentes, Mane nobifcum.

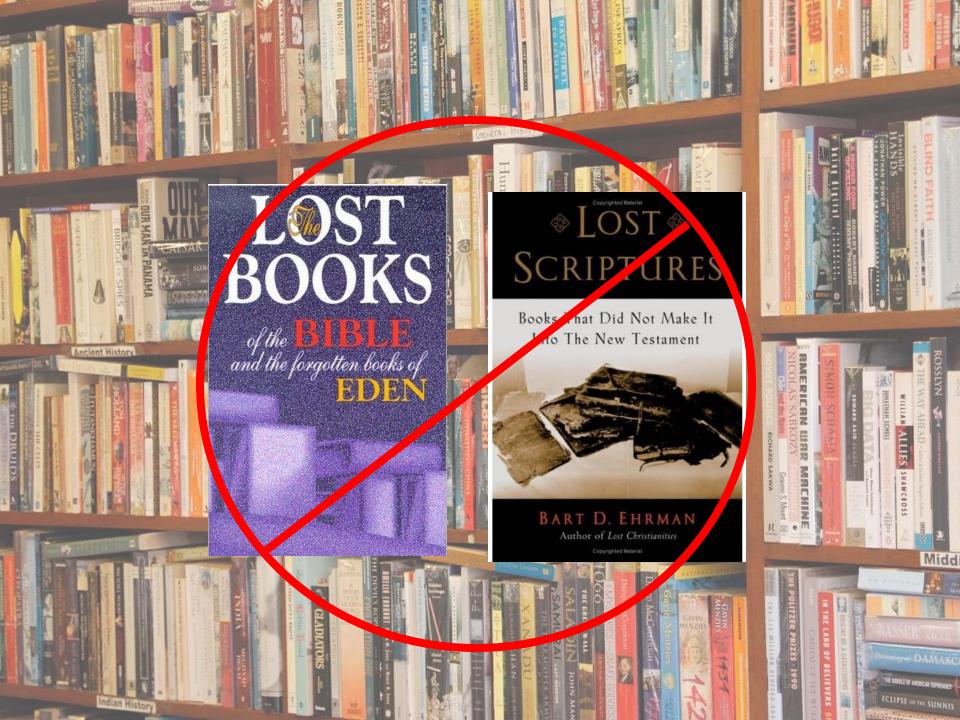
QU9-

1573 Greek and Latin **Polyglot** New Testament

Codex Replica

Tests to Determine the Inspired Scriptures

- 1. Determine the authority of the writer.
- 2. Is it spiritual in character?
- 3. Does it agree with the Old Testament doctrinally and prophetically?
- 4. Does it have more-or-less-universal-reception by the Christian church?
- 5. Is it recognized as inspired by the Holy Spirit?



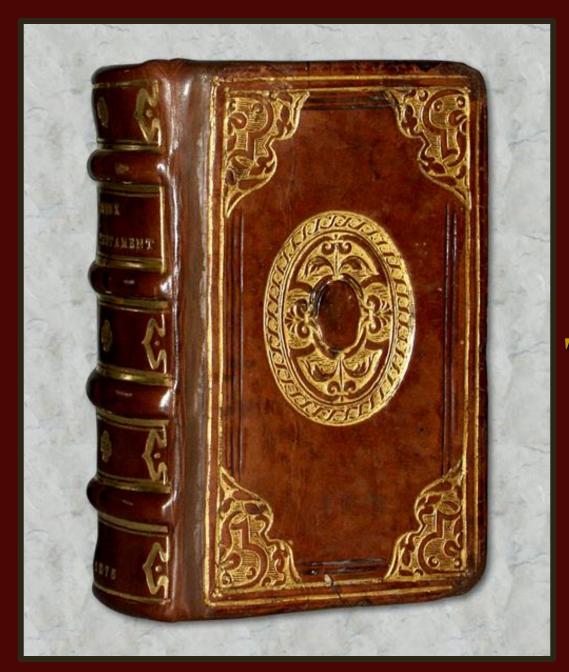


ENCLETENH EXAMINEN HE DATOYTEXAC KAJEZERY FONTACK EIFACAYTOY KAYXAC BAJZEI CYCYLLOEPONA DIL ELEYCOLLILE EJEDTETACIAC KAJANAKA) Y VEJEKY 0722 ANDPWITCH ON XW IT POFIT IN SPATFICAPON OTTEENEWMATIONK: 23. ETTERKTOCTOYEW LENTOROY KOINA OPE OJACH APT, MENTATON To OVIE STORATO LOLID ON STILL O LOL TOTOTTON ANOPWITCH EITERLOWMATICITE Xwpic Toycoustocorkoisa of oiset ori HIPTIATH CTCYTONTIAJALEICONKATHKOYCON APPHTAPHURTA DOYKE JONNOPWIWAA & Herl & HELL al is chiel relitheour intes TE ENTRY IN ON TO MERLY XH CONTRI ENTRY CHURCH ALDE HAVE EASTLAD DENWKAYX HOURA OY KEEDINA A & TWIN ANHORINITAT OPW dervous remainstrationer out and read OBACTICILLE HAKOYCITIEZewyKAITH Y TIEP BOTH LONDY LONDING THEPAIPWINA COOPHINA CKONA THEAPK: ATTENOCEATANA TNAME KONA & 2H 1'S A sich & i harry a sich sal sal shice we TINDERVICE I MANULLAN IS. Parkening areficol 11% 1

AS HOLD MEET

pres

A folio from P46, an early 3rd century New Testament manuscript used in discerning the Christian canon



"The sum of Thy word is truth, and every one of Thy righteous ordinances is everlasting."

Psalm 119:160

A Late Imperial Follis struck in honor of Emperor Diocletian Ca. 340 A.D.

LEAF FROM A LATIN PRAYER BOOK Handwritten on Vellum, Ca. 1390



A scribe in his scriptorium

din ena duaplis readenb: no reachbar. Sequinchar a no inenichat flebat in queito + amons fin igne fuccenta cuns of ablatum arbibit beliderio artebat. Abbened. d' Wand Rabat ad monumetri plotans mot Duos anglos Talbis fectures + fudani qo hiat to caput er all. Bus qui dunceli oio tateni gentiñ i cofel Cone an nois adunala da ur mans four bapalina no und fit fites mentil ? pictas actioni. 12. Ad aza. ulcrit Dinn nicu + nelao n be pofacrat ca a en fablindith cu Dunto in Alla & cgo cu tolla alla polo ag . ofe ut o. (Hina b). Sinto fi aug cidutho cir. le pma freeluin q fremult ente que ai avonianbs ne nerut ad monunitu ange los moernt + mana mag Dalene garrugilim Dili gebar aplis ad tomu te q countrat watentibion a crita lepulchin pleuera

int din phili omi cognomt nos phor monemo ut ann anomaribus ide cii ocore bonoz opern + plem útutb Din queranus. & Sugens thus Die ur Rans imchio Dila puloy moy. 1Dar uobis alla gandi für Dulaph info duo alla. S Cina ento Labbo z an fous cent dante ubi crant Dilapuli rogregan neme this i medio con ar duar cis. p 10ax no. le.n. gueren iz ga anoli f A ututibus aliens illa ito mice no merthin. I'd me rebant ille fre muliens m monunito mfi corpus Difi thu. Et nos d' quentes m codia mili ilim welt Caluato with . Coz a cupine illu inc mur oth un fole mente welt no fint i cordiby uns teneb ution. RE upmyate werns Formenti ut line nous colutio e ci paled nim i molamo e xie. Iraq; epulemur i dio alla. X Moutuns e po teluta min + cepie ALT HO WITH BEALDES WING . Arnaha no wa tem.

Interalitatis princo ditare tur no dubitas et i lemet 100 file 1000 fuo:et caliatt cas opes i paupiby lerua turu In nanda to Dilplot Beaupaupa Inland an Law wans cap Bais un bom K Just ut pal an mailap B. Deat laura no oro Eanat one pallio be neranda letates et ut es efficiat 19. omn. Etno 2 her oio ni die at ad matt et vis. Id alia hos di ozo dier Sa poten mis. Adis Gup pos an Regrettis stags pulit! ? comi lua dedit pare oile et a militib: coplen Gison abat as ani quan pr fide h Rer glole min & Craiterit utta deaus celar usaut politi et iterrogauit corpora Ton at go Cepulli Ret p Magt. a q's onfps de ord bat man lun odes comi et la tut bû politi mus . nabant Vo Cer utinato a biş tu latora; en ucuerale Anicas polit acordi et pa Colonutas et deuorie no ane menut baptilim lacime bisaugeat et Calute 19 3 Dinit Corlalaucina Bais

Da as ompo de braoz / 20 matut bread Gaudets et exciltate plallite et ubilate. Quanoia bla Carpta Gut in uspolitic och Scin mins & Daleran madidet molito laurau ut en automet ps Bis un a' Q ppointe ficer Dis i dun ilmi rom, et finlau 109 tibe onto.et unta eina print to p5 Quarefue d' Dides " iniati fati acoust er haptyat at por i inca X Echer auto anctus les pina upolitus et uuluuus pbi. ai levelillet copusbu Hauren wunanerut ett agentes ungilias nortista/ Duo ai militudie ranoy no cellabat mugituslat marti ates & Brillim mi niv ppolitus du baptilini gran hutopullet a bio Laureno pom hat man fue odos como a fa aute unfun obrila Lauranst hagur pat on the tautial laure star



OOK OF



FRANCE ся. 1475



O ommus terio pipur ir filios homm in uncat fi ë multigens aut rajrenfea. Omnes telimanerime fimul immites fii fime : n ca fanar bonum në ulquao fimum o onne comoferer de hoperant muquatem : qui tenorare pletë met fant deam parite O ommum nimo canetume ilic treptometumet amoré v nerat umor. O m'commus i gnatone

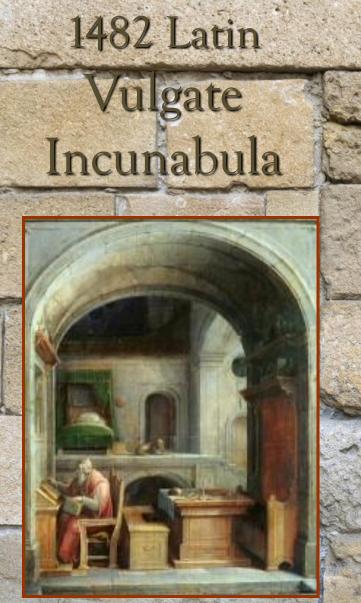
finthurno celenator in consuming



humiliatum ēm laboziby coz cozzinfir man fum net funçuu admuant. Er damauenunt ad tommum anminibula itaciu enunt enebzis Funnibza mozus Funnetia cozzin enebzis Funnibza functio functi functio functi functio func

> tepularum patense equitur coz linguis fius colofe agetant; ucatana metrita fiub labus cozum. O uczum os malechictione zomantudineplenum entita res preces cozum ao effuncendum fanguinem. O ontrato ranteirans orum zuram pices non comoucrunt : non eft timoz ceran culos comman





Jerome in his study

Fictus apostolo.

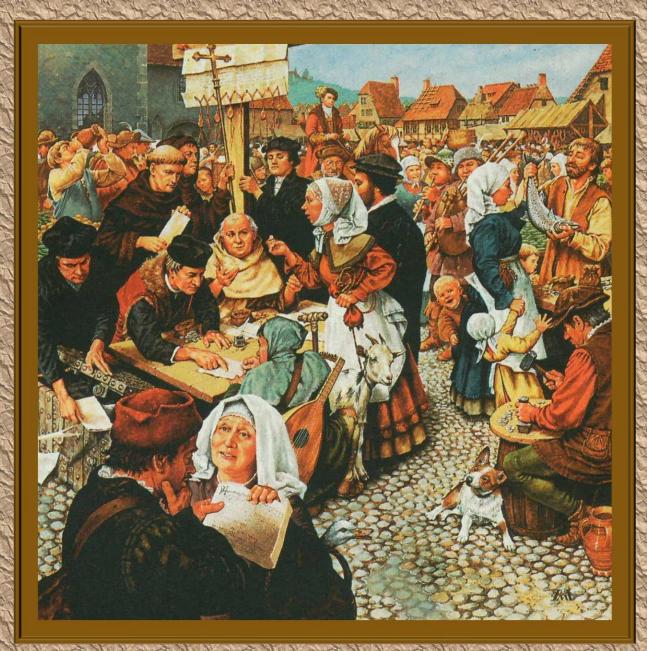
5.8.9.7.9.8. 8.9.a.f. Loi. (7.b. Dal.j.c. cobabilitie didisiventiene ato me et flano buit mits. Saule frater refetce. Et ego cas dé bora refers in ci. At ille buit. De? pas trum noftrog preordinauit te ve cognorces ren volunte clusiet videres ufilmen et aus dires vocé eç ore ci?:qi eris tefho illino ato offio boles con é vidit et audih. Et nunc quito moaries figurage et baptiyarer a blue pets tua innocaro noie (plus . Factum eft aris excerem amb in berneficier, cant in aut reuertents mibs in bierufale: ? ozanti in afit reuertents mibt in bierufalé: z ozanti in templo-fieri me in flupote mentse et videre ullum bierufe mibt. Felfina et ext voldere ex bierufalem agii non recipient tellimonis ego eram concludens in carters, et cedens a fynagogas eos à credebant in te/ fit cus funderet languis flepbani refite nui ego fla-bam et confentiebàr: cultodiebam veltimé a interficennus silla. Et topat.ed me. Dade qui ego in nationes lõge mitti te /lite nus fuderet funguis flepbani refite et muteret autem et ivge ad boc verbit et leuarennt vocë fuam.bicentes. Zolle be terra buiufee modi. Mon eni fas eft eli vuete. Dociderăs tibus aŭt en et en jonenbas veltimenta fua et puluere i actantibus in aerčiufit tribun 5 fua er pauser i actantibas in aereinnin tribuny indian cam in caffra ef flagello ced et tors queri camere tei. Er cum aftringifet cum lorise butt aftant fibi centurioni paulus: Si hols nem romanti et inbénati lucet volto flagel lucer Schoa auduc centurio acceffitad tribu nuï: et nüfiquit el bicens: Ruid activus ese

8. 1.0.

Bite eni bomo ciulo romanus eli: Accedés antem tribunus t tet illi Die mibi fi tu ros manus ess: At ille opti: Giam. Et relpódir tribunus. Ego multa filma ciulitatam bác confecutusium. Et paulas ait. Ego antem et natus fum. Et paulas ait. Ego antem uito offè refetuit qi ciulo eno quog tià muit poffè refetuit qi ciulo romanus effet, et qa alligatte cum. Booften aut cue volto fetre bilgentius qua eg caufa accufaretur a uideis foluit cum. et uitifi facerdores pue-nite et omne petiti: et pducene paulum fin

mit inter illos. PERIII Pitendens auté in perliu paulus até Din fratres:ego omni oferenția bos

435



Johann **Tetzel offers** a special, full indulgence (a pardon for sin's penalties). Luther called this lucrative traffic "The pious defrauding of the faithful."

18th Century Papal Indulgence

Construit forming of the transmode frame and transmission of the second of the second

Cost currente qui le colonienemi l'arinepis sone impopienta actuationes. Omit cui tetutos preferante anterio e de colonie a nos idulgencos cui "pein anterio e de colonie put recorda a fina par recorda a fina a la colonie anterio e de colonie e d

(Er nos faliants in an. Sopulen epiis. Dunif ifnithis ad ants punte fripuenent Shin i dus Manins ar nos ad inn'tes pas dain in the pickanan. Colonian i dulgenas weni "peni, gian pris redula elt sintera te co fenia reserve più a dui a Denna Coloniantine Arepi, cui i penininalita une gerune. Inpador, quadra ginta dell'indugenas it oppenasto mia v bia: peni i penini aplia: er meinst antite siti. Dedia ome; fosin manilginan veni abata peni pontor in universitivo figiliti ne durun pinto apterous. Das Colonie anno bra autorine terministano fermo. Casilino teotlarico figulti ne durun pinto apterous. Das Colonie anno bra autoria dulle functorente interno fermo. Casilino teotlarico fauto fonensi Separate :

In fraternitis confirman ch a feit Aplin per Johanes pien Koman ar entie umilahs Gemmuna

Dinna Juan generation final. In the diets

15.00.

Drove you the oplule furft pund

formann of 1808 of alle pe pugin pat icuis bigan forto to a teche: til mto ve day m pe whiche decomandede whe a pottus bi pe hoolo good: who he chele was tiken up. 30 whom, + he saue hom telf alpine or quie after his futioun. in many ar gumens of preupuges by couver aps: apperinge to pen & Cpelipinge of pe renine of god-And he erifge to gydere contailable to hem pat per aquiten not depte fro reculates but yes aduaten ye abite pe biljeeke of pe fadu: pe se herden he fen bi my moup. Sopely roon inprisite? Water. but see admin be baptind in pe half good: not after pes ma up caps. Thereose peraunen to gi Oze Axeden lybrit Counge. Lozd 3:16 in pis thine: Chiate port rectore pe & pugeonce of pixel. - corcope the let te to yem. It is not soure for to have buowe pe trimes of utome mins piber. Gut see tchulu take pevera of pe hooly good any ge fro aboue in to son 23ce Continue withches to me in terin wal m ice and famaners puto pe vined of pecipe. And whome he hade take pele purges you corrupe he was usup and acloude technole how to be ceren of heung thingine per bøheelden høm goønge mito hencue loo tivo men avoien un beliers hem in white clopie pe Whiche and texten agen of gables What flower are byholdinge m to hencue pis whis pat is take up fro jou in to yeuene: @ athai ome as zee lawe hi asinge mu

Henen Than yei turneien azen A to tertin tro pe but pat 18 clema of olynete ve winche is biliois icculatent: haufuge pe tournepe of a laboth-strid whane perhad den cuttede un to ve foupunge place Per wenten up ui pe iner puges Wher per dwetten petu 4 100040 mes a autoent o bilip & thomas. bartholomerse 4 mathu fames of alphof and Comosciotes: 4 pudas of Jamps/alle pes ween divellinge at lacinge to giore in preser ut Aufuich and marie ve moder ofte a and withs percent Ju po dapes petur rigingeny in pe up dil of brevereu: and ffor tope per was a apanvie of men to giver al met an hundry and thenymen preperen a by houer pe couptine to be fulfilled. whiche ve hooly good before feite pe moup of camp.of Juins par was leder of hem: pat token ieln ve whiche was nonn brid m vs: + gat pe tort of hos me uplice atud for tope pis weldide a feeld of pe hime of which due and hehango to lurce pe mood and sile his cutumns ven ached almod t it was mad knowen to alle me divellinge in contaion. to pat pe Tur fello was depid achellemac in ve langage of ben: pat is vetall of bloode forbye it is write in ve booke of patings. The habita aou of hour be maid dert and be per not pat owelle in he and au oper take pe bichopyidje of how perforent billoney of ms me pat mand ban gadzid to giber w vo maile time qu'in thiche pe lou iccu cuticoe un a mente out ainda os bigiuniuge fin ve baptime of won vieto pe cap in usplate ne was taken op for os : oouof icle for to be main a tuttnettes

e. i ben mirfid:fmilie JOHN WYCLIFFE'S New Testament fewfulmen m 18020

(1rozputins

n pt chie man haue not ale mi his fift but of hi geben ift unit isturie us mand of god ou & rutwilnette + hol telle + a jen by suge pt as it is un the par glozier have glozie The 120 Junpen (1). Colord Whane youn to son: dun u sou in pe quinette of word eif of of mat for y comete not me to la ne onp pig among sous but de un bis aunfted/t jui filmelle + diete f inpelje tremblonge was amog tou t up word t my palige.us nes wilcom: but in fdjewige of fpart ? btu pt sont feup be not in Billo of men: but i pe i'tu of

od for we fpeken wiltom and hit men but not ibiltom of put polla neipur of phins of pie world fortom of god in mpfterie winds wittom it hid windse witte god nfore ortepnete bifize ikozldis ito oure glozie: winder noon of ye pu as of pro world knew for if per had en knothen per tennte neue liene mafieb pe lozò of glorie but as a is ibrite ptue lap not ne ere beite not neipir it Agete ito pe herte of ma what pigie god anavete: to he at loue hi but god faieluite to webt his fpirit for ushp pe fpirie arthup alle pigistihe pe tepe pig is of god t who of men ibor. Whir pigie ben of man: but pe fpirit of man ptie m hi: to whit pigis be of god :no man knowny but ye fpi

nt of god tive han not rellepued

1410 Wycliffe NT that belonged to Richard Hunne, Martyr

Photo used by permission from Greatsite.com

Dalle me





EPISTOL' PAULI

wig fequeennur fi antea rognouille-mus. Bir aut vos de generis nobilirar iadane : quali no moru imitaro magis if tarnalis nativitas filios uos fanat elle landoru. Dening elau a finabel ru te Birge fint abrate :minime tamen in filios reputant. Inis ta-Iner alterrantibs-apoitolus ir mediü merponens:ita partii birunir quefiipure-ur nruru ron fua iufticia faluté menuffe cofirmer: ambos vero mios er frienter a grauiter Deliquille : interos mp per puaritatione legio beuintano raumint: gentes uno op tu cognitu be recarura matoren ut bru brbuent utnetari-gloria tius in manufada muntrati-gotta navi muanta ata mu tantini fimulara suroda ata mu tantini fimulara suroda ata mu rifima ratione trinonflara: sfercini rum in tabé lege fitukun 4 inbros et gottes ab crifti fitum va inbros et gottes ab crifti fitum va inbros et gottes ab crifti fitum va inbros et humiliane : ab parm et concordi, an cohoraan erplint plog fpen Omani für partie stalie. Di puruti lunt a falfie apottolie: a fub nomine bui uotta ihelu mift in legen i phras cant indudi. Apo re-norar adhes ad ună i tuăgitai khi înites n'a conte. Erplute prolog în cupe epla bii pante apli ad Roman. cola bu nanlı Autus fraue itelu nifti-vocar apfus

rifti-uorat' aphus frçrryganıs in ruanprin bri-qu'ar pumirrar pr. pyras fuos i forputor fanno a fullo fuono a fuo fuo fuo e a ru franne baub faim carat': qui porfinat' et falus bri in virrar fröm fpiritum fandificationie se refurcations mor-nou ibelu cello biu nii zy que acep-nuus prană se apochulasi at obebi-bum foir in comuto griebus per no-mine nuezin quito selte a voce voca-ibelu celli z oranibus qui fun com-biletto e in ocario fande. "Drana un bile a nuez a bre narez a bre narez a bre narez bie a par a dro pare a dio no info bie a par a dro pare a dio no info refto. Primi quidi gonase ago to meo par ibfú celtú pro osibsubie: quia fides ura annúnante no unine. fo mubo. Tettis minu muchi eft brus nui fecuio in Gritinu meo in cuanadia filij eiuo: op frate intermilliont menon am ueftri facto fang in oranonitus meia: obfecana fi quo mobo canti aliquando, piperi inc habea in voli-rare dei veniendi ad voca. Defiten mi vibre voe : ut aliquib imperiar no-bie gracie forciuale ab confirmable voe : ib eft finnul confolari in vobie per cam que invicem eft form velui ato; mean. Rolo aut vos ignorar frattres : qa fept, polui umir ab uoo et, phibir? fum ulos adhur:ut aliqué frudú habtā in vobio finut sin cenio antibue. forcie ar bartane fapina bue a intepientels bebutor fum: nap qu'in me, pumpiù è et vobiequiront ettie evangelizare. Rô muneublo ruangeliù. Bircue eni da ettin faluit ommi redenn : indro primi e gero. Jufticia enim Dei i to reurlaner e for in fibrin : ficur feriprü rft. Juft? auton re fite vinit. Reuelatur enimita be bt rie de Duit. Schwand finning de relo fup ounte impirate e innifina hominiti : cos qui orcitat dei finish na brinët: qa qo notif bei manifitu rel fillis. Deus eri illis curlant. A fillis. uilibilia eni iple? a creatura mibipe ta ĝ facta fur intelleta colpiciunt: imipitema quoq: mie unt? et diminitae:

The Gutenberg Bible,

1

SVEVICUM MARE, Theito, mu

34 SEPTE 35 NTRIO.3



Ominus & Magifter nofter lefus Chriftus, di cendo poenitentiã agite & c.omnem uitam fi delium, pornitentiam effe uoluit. Quod uerbii prenitentia de prenitentia facra/ mentali(,i, confeffionis de latifractionis quae facerdorum miniflerio celebratur) non po-

- tell intelligi Non tamen foli intedit interiore; immo interior nulla eft, nili foris operetur utarias carnis monificationes.
- Mance irace poena donce maner odium fuif, i. peenitentia uera intus)feilicet ufgr ad introitum regni celorum.
- Papa non uult nee potelt, ullas poenas remittere; præter cas, quas arbitrio uel fuo uel canonum impofuir.
- Papa no poreft remittere ullam culpă, nifi declarădo & appro-bando remiffam a deo. Aut certe remittêdo cafus referuatos fibi, qubus conteptis culpa profus remaneret. Nulli profus remitti deus culpam, quia final cum fubijciat humiliatum in omnibus facerdoti fuo uicario.
- Canones pænitentiales folu uiuentibus funt impoliti;nihila
- morituris, fecundi coldem debet imponi. Indebene nobis facit fpirituffanctus in Papa; excipiedo in fu-
- is decretis femper articulum mortis & necefficatis. Indofte & male facilit facerdotes ij qui morituris preniretias
- Indonete e inite astatette ter e a participation de la participati
- nebantur, tanif tentamenta uera contritionis,

DISPVTATIO, DE VIRTVTE INDVLGEN.

- Morituri, per mortem omnia foluunt, & legibus canonii morxiŋ tui fam funt, habentes fure carú relaxationem. xiid Imperfecta fanitas feu charitas morituri, necellario fecum fere
- magnă timorem tătore maiore, quâto minor firerit ipfa, Hic timor & horror, fatis eft, fe folo (ut alia taceam) facere poe XV
- nam purgatorij, cum fit proximus defperationis horrori, Videntur, infernos, purgatorium, cælum differre; ficut defper xvi.
- ratio, prope defperatio, fecuritas differunt, Neceffarium uidetur animabus in purgatorio ficut minui hor XVI rorem, ita augeri charitatem,
- Nec probant uidetur ullis, aut rationibus, aut feripturis, op fint xvin. extra fratum meriti feu augendæ charitatis,
- extra lature metri kut augende charitetts, Nechoe probati elle uideux, quinte cha beatruteine cerez & fecure, faltem o's, licer not certifium fitmus, gif Papa per remition à plenati sonnit pecant, non fitmpli eiter omnit incelligit, fed a felfo timundo impofiziat, Erranitari, indulgentari paradicantorsi, qui dicure per Pa-parindulgentas, homino ab omni petra folui è chiart. XX
- xxi
- ta debuillent fecundum Canones foluere.

- Certi eft numo in ciftam tinniente, augeri quæftum & auari/
- Nullus fecurus eft de veritate fute contritionis ; multo minus

Quin nullam remittie animabus in purgatorio, qua in hacuixxij Si remiffio ulla omnito poznarti pocalicui dari; certa eft cam no nifi perfectifimis.i, paucifiimis dari. nixa eff eam no aift perfectifinist, jourdifinist dari. szülf Fallio ki necelleeft, maiseen park popule per indifferente illam & magnifican peens folura promitionen, szv. Quak posetlarichaber Papa i purgranti grainter ale haber gibber Epifeopur & carae'ni fua discefi, z parochia fpiliter. Optime Epifeopur & carae'ni fua discefi, z parochia fpiliter. Optime Epifeopur & carae'ni fua discefi, z parochia fpiliter. Hornin Faperdean, guai Ilaain, ut ia dus nämus in cillam tho-Hornin Fipardean, guai Ilaain, ut ia dus nämus in cillam tin-nierie, volare dicunt animann. G Cetti eli nämo jen eliman tinnetne averet anedima d'anardi.

clam polle; fuffragiü aŭt ecclefia eft in arbitrio dei folius.

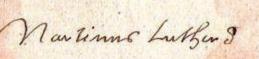
- Quis feit fi omnes animæ in purgatorio uelint redimi, fieut de fancto Severino & pafehali factum narrator
- зñ



Ca. 17th century

Luy , nifi fint Attuary, nift Sugillones

tempora primum nata, inter vetufta. non numero, ea itaq, nec in ipfa tabu la neque hie feorfum nominare vis



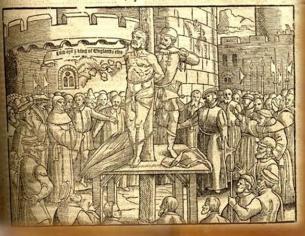
Betrus Karias Calavit Italia pars.

34 MERI S DIES.



SAMSON KILLING THE LION

The Martyrdome and burning of maitter VV illiam Tindall, in Flaunders, by Filford Caftle.



1552 Tyndale New Testament

"Lord, open the King of England's eyes" frutes of repentatunce, and begynne not to laye in your felues, we have Abraham to our father. for I laye buto you: That God is able of these flones to rayle by chyldren buto Abraham. Nowe also is the are layde but o the roote of the Math. trees : lo that every tree whiche bryngeth not forth good and. r. frute, is hewen downe, and caste into the spre.

UTD. LUKE.

And the people alked hym faying: What thall we do then. And he aunswered and fayde but o them : He that hath two cotes, let hym parte with hym that hath none : and he that hath meate, let hym do lykewyle.

Then came there publicans allo to be baptiled, and fayde buto him: Mafter, what that we do. And he fayd buto them, Actus. require no more then that which is a* appoynted buto you.

The fouldiers lykewyle demaunded of hym, faying: and what thall we do + And he fayde onto them. Do violence to no man: nether trouble any man wrongefully: but be contete with your wages.

As the people were in a doute, and al men muled in their hertes of John, whether he were very Christe: John auntwered and layde to them all: I baptyle you with water, but one stronger then J commeth, whole shoe latchet J am not worthy to bulowse: he wyll baptyle you with the holy goste, and with fyre: whiche hath his fanne in his hande, and wyll pourge his slower, and wyl gather the come into his barne, but the chasse will be burne with fyre that neuer shalbe quen ched. And many other thinges in his erhortacion preached he but o the people.

Then Perode the Tetrach (when he was rebuked of him D for Perodias his brother Philippes wyfe, and for all the e- Math nyls whiche Perode had done) added this aboue all, Alayde John in prylon.

And it fortuned as all the people receaued baptilme (that Jelus also beynge baptyled, and prayinge) the heaven was Math. opened, and the holy goste came downe in a bodely shape like Mark a doue byon him, and a boyce came from heaven, layinge: Thou arte my dere sonne, in the do J delyte.

And Jelus hym felfe beganne to be about thystye yeare



1535 overdale Bible

and a state of the state of the

a chadren of the





Thefirft Chapter.

17 4 beyn nynge Gob createb hea uent zearth: and y darth was voybe and barchnes was w pon thebeper z fipzete of Gob

2inb Gob faybe: let there be light, a there was light. And Gob fawe the light that it was goob. Then Bob benybeb \$ light from the barefnes, and called the light, Daye: and the barefnes, LTight. Then of the usenynge and momynge wasmade the firft bayt.

Und Gob fayde: let there be a firmament betwene the waters, and let it deutyde 3 wa ters a funder. Then Gob made 3 firmamër, and parted the waters more the firmamër, from the waters about the firmament: Und fdit camete paffe. And God called 3 firma ment, Seauen. Then of the energynger mor nyngte was made the feconde bage. And Gob faydeilet the waters where hea

And Gob faybeilet the waters onder hea uen gather the feliuss unto one place, 3 the dryelonde maye appeare. And bo it is came to paffe. 21nd Gob called 3 dryelonde, Marth: and the gatheringe together of waters cal led be, 4 Gee. 21nd God fame 3 it mas good. 21nd God faybeilet 3 earth bringe forth greene graffe and berbe, that beareth feber 2

21nb Gob faybeilet ý earth bringe forth grene graffe and herbe, chat beareth fober z fritte full trees, that may beare frute, suery one after his tynbe, hauyngetheir owne febe inthem felues upon the earth. 21nb fo it cameto paffe. 21nb cheearth brought forth grene graffe and herbe, ý beareth fobe euery one after his fynbe, z trees bearinge frute.

and barchnes was w pon the bepor y fipete of Gob moued upd to Gob fane the light fam and colled the light fam and called the light, Daycand

ter bpo the mountaynes of ftratl:cate eth the Lorde Gob. @ flefhe, and bunche bloube. ye thal + cate the fielde of the worthees, and opplice C the redustrings of the opper and other though that the bloude of the popplices of the lander: was to come is there wins the popplice. sporstes the flethe of the worthpes, and orpucke Of the wethers, of the Lambes, of the Goates , and of the Oren that be all flapne at Balan. Cate the fatte poure heive ful, and bapache bloude, tyll ye be Dionchen of the flaughter, whyche 3 baue flapne bnto you . fpll you at mp table; with borfes and ftroge borfmen: with captapues allmen of warte, fays eth the Lozde Gob.

I woll binge my gloipe alfo as f monge the Gentlies , that all the peas then maye fee my tudgemente, that 3 baue hept, and my hande which 3 haue laped bpon them : That the houle of tie)towarde the nosth. Aftacil mape knowe , bowe that 3 am the 1. orde their God, frome that daye there wag a man, whole fymylptude forthe . And the Deathen Gail knowe, that where as the houle of glrael were flare in bys hande , and a meete tobbe lebbe in to captpuptpe : It was toz alfo. De ftobe in the bote, and fapbe bus thett wychebneffe fale, becaufe thep ofs to me : Barche well with thone epes, fended me.

from them, and beliuered them into the bandes of their enempes, & they myght all be flapne wyth the fwcarbe . Accoss broughte hither. And whatfoener thou binge to their buclenneffe and bufapths fepft, thou thalt certifie the houle of Its full dealpinges, fo hane I entreated tael thetof. G them, and hpd my face fro them. Thers Beholde, t

me, thalbe taken awave: Ant fo faffeine unto the man

The.rl. Chapter. A the.trb. yeare of out

ing ipitite opon p houte ot firaci,faps

capteuite, in the begyn, 3 nyuge of the peate, the r, bape of the montethe: That is the.rill.peate, after that the citie was fmitten bowne : The fame baye came the hand of the 1 orde bpon me, and cas rved meforthe : Guen into the lande of Itraell broughte be me in the bilions of God: And fet me bomne bpon a mats ticlous hie mountagne, wher upon there mas a buildinge(as it had bene of a cis

Thither he carped me, and beholde, was iphe braffe, whiche hab a threbe of betken to with thyne cares , and faften for the whiche caule I byo my face it in thone bearte, whattoeuer I thall thewe thee, for to the entente that thep myghte be theweo the, therfore art thou

Beholde, there was a wall on the out fore thus fapeth the Lorde Gob: fow fibe rounde about the houfe: The meet 13 well I biging e agapte the captures of robbe that he habbe in his hande, was Jacob and haue mercy bpon the whole fpre cubytes longe and a fpanne. 50 houle of firnell , and be gelous to: mp he meafured the breabeth of the buple holpe names fake . All their confulion brige, which was a meetrobbe, and the and offence f they haue bone agaynfte height allo a meetroobe. Then came be

1551 Tyndale-Matthews Bible Printed by Willyam Bonham, London

Great Bible

S. Marke. Ind when he had called all the people bn to bym, be faybe buto them:berken buto me, math.rb b euerp one of you/and bnberttande. * There to nothynge with out a man that can befyle hym, when it entreth into hym, but the thyn= acs whiche procede out of a man, thole are they that defple the man. Yf any man have eares to heare/let hym heare . And when he came in to the houfe awaye from the people/ his difciples alked hym of the fimilitude. and he favo buto them : are ye alfo fo greats lpe without bnderftandpinge ? Do pe not pet percepue, that what foeuer thynge from without, entreth into a man, it can not befyle hom. bycaufe it entreth not in to his herte, bus in to the bely/ a goeth out in to the Draught/ S12- 706 pourgynge out all meates : and be layde: that which cometh out of a man, defyleth the man, for fro within, euen out of the berte of men procebe engl thoughtes/abuoutrye/ for nicacpo,murther/theft,couctoulnes, fraube Decepte/bnclenneffe/a topckeb eye/blafphes mpes/papbe/folpfbneffe:all thefe eupli thpuges come from within/ and befple a man .

Math.rb.e * And from thence he role / and went in to the boyders of Type and Sydom: and entred in to an houle, and wolde that no man fluid have knowen. But he coulde not be hpd.fo; a certapne woman (whole doughter had a foule (piryte) as foone as the herde of hym/ came / and fell at his feete. The woman was a Steke out of the maction of Sprophenicia/ and the belought hym/ that he wold call out the dought from her doughter . But Fellis fayde but oher: let the chyldren fyfl be fed. Togie is not mete, to take the chyldren

Totitis nor mere, to take the topolaris becabe, and to call it buto whelpes. She anfwered and fapte buto hym seven to Lopde/ sman, the result of the topolaris and the the table of the chylogens crommes. And he fapte buto her: for this fapenge go thy way, the topolaris fapting the topolarity. The

30

wher

foun

Douc

Of IC

ofo

ofth

hym

ment put h

takei

fyng toucl

and

that

Wath,tbb + 21

133 616.6664

Bath. fr.D

his cares were opened, and the firpuge of his tongue was lofed/a he fpake playne . * 3nd Boah he comaunded them/ that they fhulde tell no man. But the more he forhad them / to moch the more a greate deale they publy filted, fap= enge: De hath done all thenges well /he hath made both the deafe to heare/and the dombs to fpeake. H

Fo.rir.

C Che miracle of the feuen lones. Che joharifes after a fryne . Che leuen of the pharyfes . Che bignde trerputth bis fight.

CAPI. VIII.

A those dayes when there was a berpe a greate companye, and had nothinge to and eate/ Jefus called his by copies to hym/

and fayde buto them: I baue compaffion on the people/bycaule they have nowe ben with me the bayes / and baue nothynge to eate: and yf I fende them awaye faftyng to they? owne houles/they thall faynte by the waye. * for opuerle of them came from farre. Ind efal. his bifcyples anfwered bym : where thulde a coti man haue breade here in the wplderneffe to fatpffpe thefee and be afked them: howe ma: no looues haue pe e Thep laybe : feuen. Ind be comaunded the peple to fyt bowne on the grounde. Ind be toke the feuen looues : and when he had ayuen thankes / be brake / and gaue to bis bilcyples, to fet befoje them. Ind they byb fet them befoze the people. And they had a feme fmall fpfibes . Ind when he had bleffed, he comaunded them alfo to be fet be= fore them. And they byb cate, and were fuffy= fed. Ind they toke bp of the bjoken meate that was lefte feuen balkettes full. Ind thep that byd cate: were aboute foure thoufande. and he fent them awaye. F

Ind anone he entred in to a flyppe with 25 his ditcples, and came into the pattres of see Dalmanutha, * And the loharyles came and forth/and began to Defonte with hym, fes hum of hem a learne from heurs, temptying

m his fortyte, eracyou feke a ou, there thall reneracyon. ito the flyppe bater. And b with them pe with them harged them/

he leuen of the a Derode. And b lues, fapenge: Bnewe it, and thought, bp= ti, caule The 'Chained Bible" Printed by Thomas Petyt, London



Mary Tudor "Bloody Mary" Queen of England July 19, 1553 -November 17, 1558



The from others, and not of hys owne proper fight and handwide a sthe woorders noted in the margent of the the standard of the course of the c

Hunne his meate, and other necestaries that be neded: thinking that the boye, first finding the priloner deade, M.Rich.Hunne was first murthered, then by

A defeription of the Lolardes tower, where M.Rich. Hunne was first murthered, then by the fayd parties hanged, afterward condemned of herefie, And at last burned in Smithfield,

The Murder of Richard Hunne

want of the second set of used the pigst and the second set of used the pigst and the second second

who have a provide the second second

The fecret conucyance of the murdenog of Richarde Humme,

and hanged in fuch forte as they left hym, they might (by hys relation) be thought cleare from any fulpition of this matter. Which thyng happened in the begynnyng almost as they willed. For the boye the lame mornyng (beyng the fourth day of December) red hym, accompanyed with th Summers, went about r. of the ferug the pailoner, as he was u

Foxe's Book of Martyrs, 2nd edition, 1570

A Statistics of the second	Of Minifter	Chap	Cutit	lyars. 90
	Or muniter	And the second se		
A THE ST	and the second	15 Of whom be thou ware alfo : for he with-	19 Salute Prifca and Aquila, and the & houfe-	- + Chep. 1. 38,
- ANDE	Transformer	ftood our preaching fore. 16 At my first answering no man affisted me,	hold of Onefiphorus. 20 Eraftus abode at Corinthus : Trophimus	and a support
	TABLACCOL SHIELD	but all forfooke mee : I pi ay God, that it may not	I left at Miletom ficke.	and designed
	and another	be laid to their charge,	21 Make speede to come before winter, Eu-	1 1 1 1 1
- 1 - 1 - 1 - 1 - 1 - 1 - 1 - 1 - 1 - 1	any in other the star	17 Notwithftanding the Lord affifted me and	bulus greeteth thee, and Fudens, and Linus, and	Rena
Carl .	A CONTRACTOR OF THE OWNER	ftrenthened me, that by me the preaching might	Claudia, and all the brethren,	22
All the	.smilter opens	be fully beleeued, and that all the Gentiles should	22 The Lord lefus Chrift bee with thy fpiris.	A Distantia
The second	. Of Nera.	heare: and I was delivered out of the mouth of the elion.	Grace be with you. Amen.	行政語で、正元日
100	f Prefermence pure from committing		The fecond Epifile written from Rome vnto	the second
	any thing vamorib my Anofelefhip. g To make me Fartaber of bit	18 And the Lord will deliver mee from every f euill worke, and will preferue me vnto his t hea-	Timotheus, the first Bishop elected of the	-Staining
Real Providence	my Ayoflielbip.	uenly Kingdome : to whom be praife for euer and	Church of Ephefus, when Paul was prefented	
200	Partaker of bis	euer. Amen	the fecond time before the Emperour Nero.	A DAY NO
	kingdame.	, spero dai sa hanifan manal, son unifer y	and the substrate of th	And And And
	1000 210 30 10	THE FREET	T OF DATT	and the Carl
and is	- Andreas Spin-	THE EPISTI	LE OF PAVL	- Harris Har
	- Standineurs and	TOT	ITVS.	
the second	and the fail of the	101		Here Hall
1	CALIFORNIA CONTRACT	CHAP. I.	10 1" For there are many difobedient and vain	to An anal
	et milit une 70	Wer forweth m' at kinde of wenow his to ber chafen Minifters :	carkers audidecenters of minds, chieny they of the	of the gener
1000	salve lis wood	to bow vane backe, smouthes finnid bee fopped : 12 and through the occupies bee touchest the nature of the Coetimus,		propodition t
P. Watter C.	chards provider	14 and the lewes, who put balius fe in onin erd things.	11 Whole mouthes must bee ftopped , which	particular : Cretenfes abs
1	s Hee woucheth	AVL 1 a feruant of God, and an	fubuert whole houses, teaching things which they ought not, for filthy lucres fake,	all other nee tharpe repre-
A CARLENDER	his Apofilelisip, (notior Titus, but for the Cretenfes	Apofile of lefus Chrift, according	12 Di One of them felues euen one of their own	frons: both
	for the Cretenies	to the faith of Gods beleat, and	prophets faid, The Cretians are alwayes liars, euil	caufe their m
And a start	fake) both by the	the acknowledging of the truth.	beaftsflow bellies.	uen to lies a
	ecitimouy of his ontward calling,	which is according vnto godlines, 3 Vnto the ^c hope of eternall life, which God that cannot lie, hath ^d promifed before the	12 This witheffe is true : wherefore commince	Couthfulness
de a	and by his confent	3 Vnto the chope of eternall life, which	them " fharply, that they may be found in § faith.	allo becaule
100	wherein heagtee- eth with all the	God that cannot lie, hath a promiled before the		
and a	elect from the be-	* world began: 3 3 But hath made his word manifeft in due	and commandements of men, that turne away from the truth.	der a colour
	ginning of the world.	time through the preaching, which is + commit-	15 " Vnto the pure vare all things pure, but	partly certa
A CORE	A Muiltre. et	ted vnto me according to the commandement of	vnto them that are defiled, and vnbeleeuing is no-	vaine tradition
- J.Z. F	Chrift homfelfe,m shas that be was a	God our ' Sautour.	thing purc, but enen their o mindes and conicien	ceremionies v
1000	Minifier and head of the Prophets, is	4 4 To Titus my naturall fonne according to		
and the second		the common faith, Crace, mercy, and peace from	16 They profelle that they know God, but by	1 Of the Ica
1.1.1	Eft. 43.10. 6 Of shoft when God hash chofts. 3 The faith wher-	God the Father, and from the Lord lefus Chrift our Saujour.	ces are dehied. 16 They profeffe that they know God, but by works they denie <i>lim</i> , and are abominable & dif- obedient, and to euery good worke reprobate.	Jenes which
12000	6 Of the fe whom Gad hath chains	5 6 For this caufe left I thee in Creta, that thou	obedient, and to every good worke reprobate.	about cologne
1	3 The faith wher-	fhouldeft continue to redreffe the things that re-		
And the second	in all the elect con- fent, is the true and	maine, and thouldeft ordeine Elders in euery citie	ther, m Epsmenider, who was consisted a Prophes analyfishern Z a d Ciero in Su field back of Danasaian, m Racky y ana plenthy Laffor with Sufford Back and Back and the Cierce and the second fitted not in any external Worthbard that that is a consting to difference of any external worthbard	ir go has aber
	fincere knowledge	as I appointed thee,	fileth not in any externall worthin and that that is according to	the old Law,
a de la como	of God, tending to this end, that wor-	6 : If any beevnreproueable, the husband of	difference of meates and wathings . and other fuch things which in the minde & confidence 1 and wholesert each otherwife, kap	are abolithe
all all and	Chipping God a right, they may at	one wife, having faithfull children, which are not	a the minute of confidences and wholorber reach otherwise, and acligion indeede, and also are nothing felle then that that they be	would feeme
Stating The	right, they may at lenght obteine life	flandered of riot, neither are 8 difobedient. 7 ? For a Bifhop muft bee vareproueable, as	religion indeede, and al o are nothing leffe then that they or Rem. 14.30. o If our names and conferences bee unclease, a there in voletions regeneration.	abas ovelexe
	enerlaiting accor-	Gods h fleward, not i froward, not angry, not gi-		
Carl State	enerlaiting accor- ding to the pro- mile of God, who	uen to winne, no itriker, not gruen to filthy lucre.	CHAP. II.	
Contraction of the	istrue, which pro-	8 But harberous, one that loueth goodneffe,	a He fetteshows the durites of funday perfoni and flates. 6 and willerb him so is flowill the Charchim menury. 11 He do suels	
	istrue, which pro- mife was exhibi- ted in Chrift in	k wife, rightcous, holy, temperate,	milleth him to i first the Church in manars, it He draweth an argument from the end of our redemption, in which a,	
	dne time, accor-	9 8 Holding faft that faithfull worde accor-	that we have goaly and uprightly.	
	ding to hiseter.	ding to doctrine, "that hee also may bee able to exhort with whelefome doctrine, and conuince	D Vt I fpeake thou the things which become	t The fiftad
Carlos and	nall purpole. s Hopen che ende of faith.	them that fay sgainft it.	D wholefome doctrine,	attion: The a
the second	ende of faith.		temperate Cound in the fairh in loss and and	only be gener
	6 Freely, and of bu	nucers liberalitie. & Raus 16. 75. epbef.3.9. coloff.1.26. 2. tien.	tience.	pare, but all
	fought, but in the	ance idensitie. 4 Ran 16. vg. epbelg.g. coloff i.2d. 2. ins. Loose 7. This 19. 3 This running the context is no other where to be reaching of the Apellit - 6 Galaxie. 7 This anound Stankowy for springers of the loss of a given of the - 4. The Apolle is to be the thin, by fetting footh in the context and agreement h, and there with all thereach by what percentilizers are may fail there from fails. 6 There is how may not forther areas and there from the - 5. There is how may not foother areas and there from the - 5. There is how may not foother areas and the foother - 5. There is how may not foother areas and the state of t	2 The elder women likewife that then be in	applied to all & orders of n
	mourch the Create	he a prefermer o life bus also a giner of life. 4 The Apottle	fuch behauiour as becommeth holineffe, not falle acculers, not fubicct to much wine, bar teachers, of honeft things	cording to yo
Colores 3	with him in the fair	h, and there withall theweth by what fpecical pote we may di	acculers, not fubicato much wine, bat teachers	2 What as
6	Ringuith true minit	fters from falfe. 5 There is bet one way of faluation, common	of honeft things,	chiese lives on
	in every citie. 12 t	h, and therewidell libered by what percentlance we may al- ler from fails. There is block move way of following common and to the flacket. δ The fill denous they to ordine. Elders Nm, 3.5 g. # Morrison in payers we look for down, which will be the flacket. δ The fill denous they were the source the word Elders points to k vords. A what we reme they angle the Morrison flack the denous of the given and source of the the source of the source of the given and the source of the the the source of the source of the source of the δ for the the the source of the source of the source of the δ for the the source of the source of the source of the source of the source of the source of the source of the source of the δ for the the source of the source of the source of the source of the source of the source of the source of the source of the source of the source of the source of the s	4 That they may infired the young women to bee fober minded, that they love their huf-	old ard yong in su čevi ozni
	abide sheyoke. 7	The fecond admonition, what faole Paffers (whom he compre-	bands, that they loue their children,	how they on
100 million (1997)	tohane. & Whom	the Lord bath scouter fleward of his eiter i Matheway	5 That they be temperate, chafte, > keeping at	be flured vo
a section of	owed, and excill to pla	aje. k Circumfiell & of a journal indgement, and of a finentar ex-	home, good and a fubicit which their husbands,	. Nagadile
1	doctrine, which the	8 The third admenicion : The Paflour muft holde faft that Apofiles delinered, and perteineth to faloation, leaving a'l en-	that the word of God be not euill fpoken of.	atta dopese.
and the second sec	allowed and a state	tenter and perteneter to tathation, feating 2' en-	6 Exhort non a mar liber 10 1 1 1 1	\$1 Epbef. 2.53

6 Exhort yong menlikewife, that they be for ber minded.
7 3 In all things they thy felfe an examp

rious and vaine matters. - o The fourth admonitors it to apply the knowledge of true dockrine vato viewhich conflicts is new things to wir, in generating then which flow themiclues apt to legrac and confuting the obflinate. 1611 Geneva Bible The Bible of the Protestant Reformation



Aboard the Mayflower with the Geneva Bible

The 1592 Geneva Bible belonging to William Bradford, Governor of Plymouth Colony. This Bible is on display in the Pilgrim Hall Museum in Plymouth, Massachusetts.

Contractor of the

GENEVE' GENEF.

HIT AN

THE BIBLE HOLY SCRIPTVRES COXTETXEDIX THE OLDE AND NEWE Teftament.

TRANSLATED ACCORding to the Ebruc and Greke, and conferred With the best translations in divers langages.

WITH MOSTE PROFITABLE ANNOTAtions upon all the hard places, and other things of great importance as may appeare in the Epiftle to the Reader.

FEARETE NOTSTANDETIL, AND BENOLDE Reference Sche Level, which he will form to you shind day. Eved. 1943.



THE LOT D SHAL FIGHT FOR TOU: THE LEFOLE holds yes your pass. End. 14. conce.

> AT GENEVA. TRATERAL AND HALL M. D. L X.

Title page of the 1560 1st edition of the Geneva Bible

The Epistle

fayth in Chailte Jelu. here in Chille. Childe and State is no Jetter in definite of the state of the stat

neither male, noz female: foz ye are all "one in Chatte Jelu. 29 If (ye be) Chailtes, then are ye Abaa= hams feede, and heyzes accordying to the promife.

The.iiij.Chapter.

2 Be theweth wherfose the ceremonics were ozdarned, which berng thadowes, muti ende, when Chritte the tructh commeth. 9 Be moueth them by certague erhoptations, 22 and confirmeth his argument with a Grong example of allegor

AD I fay, that the a heyze, as long as he is Kr a chylde, differeth no= thyng from a fernaut, though he be Loide of all,

23ut is buder tuters and gouernours, butyll the tyme appoynted of the father.

Enen fo we, when we were chylozen, were in bondage buder porudimentes of the Worlde:

23ut 10hen the fulneffe of the tyme Luk xch. 4 was come, God "fent his fonne, made of a Woman, and made buder the lalve, Rom.vina.

To redeeme them that were buder the lawe, that we might recease the adoption of chyldzen.

Rom.viii c. 6 2Becaule ve are formes, * God hath fent the (*) fpirite of his fonne into your

Construction of the former of but a fonne : If thou be a fonne, thou s Rottbithftandyng, when ye () knetbe not God, ye byd feruice buto the "which

by nature are no Gobs. 19 2But nolve after that ye have knolven Gob, yea, rather are knolben of Gob, holbe turne ve agavne buto the weake and beggarly rudimentes, 10herbuto as gaine ye belire a frelhe to be in bondage? Be oblerue dayes, and monethes, and tymes, and yeres.

25 II Jamm feare of you, left J haut be foibed on you labour in bayne.

12 23zethzen, I belech pou be as I (am) for Jam as ye are. De haue not mured me at all.

13 De knotbe hotbe through infirmitie of the flethe, I preached the Golpell buto you at the first:

There is it and my temptation which was in the ablow my fielbe, ye dilpiled not, neither ablow red : but receaued me as an Angel of ie T mas

Gob, euen as Chailte Jelus.

- 15 what is then your felicitie: For D beare you recorde, that yf it had ben poffible, ve woulde haue plucked out your oldne eyes, and have geven them to 1112.
- 16 Am I therfoze become your enemie, C becaufe I tell you the trueth:
- 17 They are geloule ouer you (anufle: () futor Bea, they intende to exclude " you, that ina "but make " you hould be feruent to them Warbe. " when we for me,
- 18 Tit is good allbayes to be selous in a from myste good thyng, and not only when I am
- prefent with you 19 Dy litte chylozen, of whom I tras
- uayle in birth agayne, butyll Chafte be (falhioned in you. (g) 3m in 20 2But J belire to be prefent with you pour beartes
- nolbe, and to chaunge my boyce : for I none other ftande in boubt of you.
- 21 Tell me, ye that befire to be buber the lawe, boye not heare the lawe:
- 22 For it is Written, that Abraham had two formes, the one by a bonde maybe, Gen. win
- * the other by a free Woman : 23 28ut he which was of the bonde 100= Hebracia. man, was bome after the fielbe ; but he which was of the free woman, (was
- bome] by promile. 24 nabich thynges are fpoken by (b) an (b) By an at allegorie. For thele are tibo teltamen: tes : the one from the mount Sina, Which gendreth buto bondage, Which
- is Agar. 25 For Agar is the mount Sina in Aras
- bia, and bozdzeth byon the citie, 10hich is nothe [called] Dierufalem, and is in bondage with her chyldzen. ð
- 26 23ut " Hierufalem Which is about, is Aposnia free : which is the mother of bs all.
- 27 Fozit is Written:"Reioyce thou baren, Edilina that beareft no chylozen, breake foorth and crye, thou that trauayleft not: for the defolate hath many mo chyldzen, then the which bath an bulbande. 25ut

1568 Bishop's Bible Printed in London by **Richard Jugge** 1st Edition

\$88 CHA. IL. THE SECOND EPISTLE OF S. PAVT.

We muft fpea- ftian Doctors ought to keepe the forme of wordes aunciently appropriated to the myfteries & ke in Catholike matters of our religion, S. Auguftin expressent in these vvordes li. 10 de cinit.e. 23. Philosophers termes, after a frake with fredom of wordes or c. bus oue muft fpeake according to a certain rule, left licentious libertie certaine tule of el voorder breede an impreus opinen of the thingi alfe that are figmfied by the fame. Ttinitie, per fon, ef-faith , and for fence, Confubftantial, Translubstantiation, Maste, Sacrament, and fuch like, be verba fana (as me of wordes, the Apolite Speaketh found v border, ginen to exprelle certains high truthes in religion, partly by

the Apofiles and fift founders of our religion vnder Chrift, and partly very aprily invented by holy Councels & fathers, to expresse as neere as could be the high ineffable or vnipeakable veritic of lome points, and to floppe the Heretikes audacitie and invention of nevy vyordes and prophane ipeaches in fuch things, which the Agoffle vyarneth Timothee to avoid 1 ep. 4. 6.20. and 2 ep. 2, 16. See the Annotations there.

Relieuers of 18. Our Lord.] To have this praier of an Apofile, or any Prieft or poore Cath, man fo relie-Cath priioners ued, giueth the greateft hope at the day of our death or general indgement, that can be : and it is worth al the landes, honours, and riches of the world.

tion merot whom is I age and O

He exhorteth him to labour diligently in his office, confidering the reward in Chrift, en his denial of them that deny him. 14 Not to contend, but to shunne beretikes : neither to be moued to fee fome fubuerted, confidering that the elect continue Catholikes, and that in the Church be of al fortes. 24 Yet with al freetenes to reclaime the deceised in word but A vab tant in that day. And how is been a



HOV therfore my fonne, be ftrong in 1 the grace which is in Chrift IESVS: T& 2 the things which thou haft heard of me by many witneffes, these commend to faithful men, which shal be fit to teach others alfo. 7 Labour thou as a good fouldiar 2

of Chrift IESVS. T "No man being a 4 fouldiar to God, intangleth him felf with fecular bufineffes : that he may pleafe him to whom he hath approued distant ais. him felf. 7 For he also that ftriueth for the mailterie, is ; not crowned valeffe he ftriue lawfully. T The hufband- 6 man that laboureth, must first take of the fruites. T Vn- 7 b Part of the derstand what I fay : for our Lord wil give thee in al things Epiftle vpon S. vnderstanding. * b Be mindeful that our Lord I E S V S & Georges day. April. 25. The Chrift is rifen againe from the dead, of the feede of Dareft is pa. 591. uid, according to my Gofpel, † wherein I labour euen vn- o

to bandes, as a malefactour ; but the word of God is not tied. † Therfore # I fuftaine al things for the elect, that 10 :: Marke here that the cleft they also may obtaine the faluation, which is in Chrift I E-(though fure of faluation) yet svs, with heauenly glorie. Ft A faithful faying. For if we 11 are faned by be dead with him, we shalline also together. † If we shal 12 preachers and fuftaine, we that also reigne together. * If we that deny, he reachers, as allo allo wil denie vs. * * If we beleeue not : he continueth 12 faithful, he can not denie him felf. t These things admonish: 14 endeuours. teftifying before our Lord.

Mat. 10. Ro. 3.3-

11.113 0

NOT S

2 Tam.

00 Rhein

New Testament

Printed by Daniel

leruliet, Antwerp

terner tretter therett

TALL ATTACKS AND AND AND ADDRESS AND ADDRE

5.7.

Contend

Published by Peter Parker, in Oxford, England, in the year 1682

The King James Bible

God's Word is Our Heritage

THE OWNER DESIGNATION OF THE PARTY NAMES OF TAXABLE PARTY.



Under dictator Nicolae Ceaușescu Romanian paper mills turned bibles into toilet paper. Words from the Bible, such as Jesus, are clearly visible and are marked with ball-point pen.

Photographed with permission at The Bible Museum, Amsterdam, Holland





THE HOLY BIBLE, CONTAINING The Old Testament AND THE NEW, Nearly Translated out of the original TONGUES: And with the former transferrors differently compared and revised, 207 Dis Maintien fpecial Command. Appointed to be read in Chursten. OXFORD, founded at the THEATER, and are to be fall by PETER PARKER at the Leg and Star over search the Regal Euclauge in Cornhil, LONDON, MDCLXXXII.

"The grass withers, the flower fades, but the Word of our God stands forever." Isaiah 40:8

READ IT OFTEN STUDY IT ALWAYS OBEY IT FAITHFULLY

The