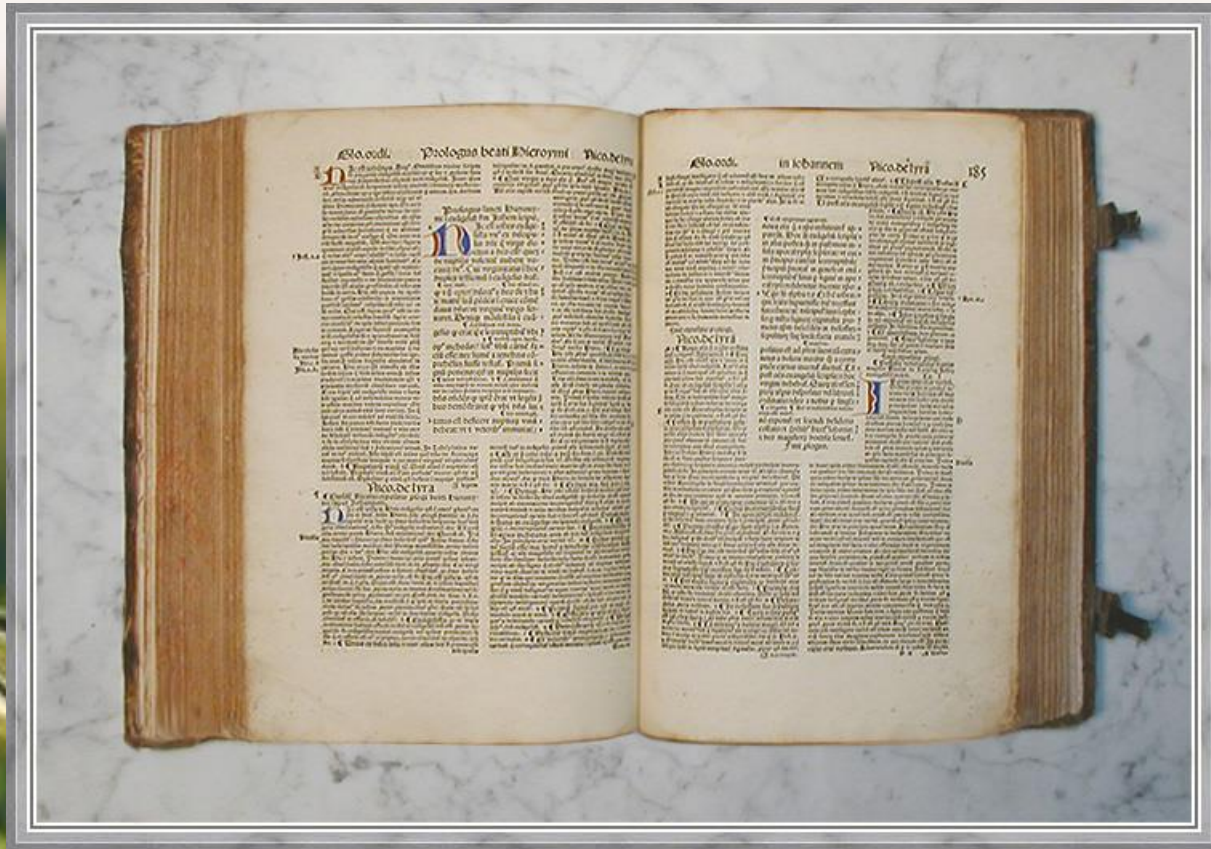


The Enduring
Word:
The Story of
Your Bible

**“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

Early Christian Scribe

edict hic scripsit



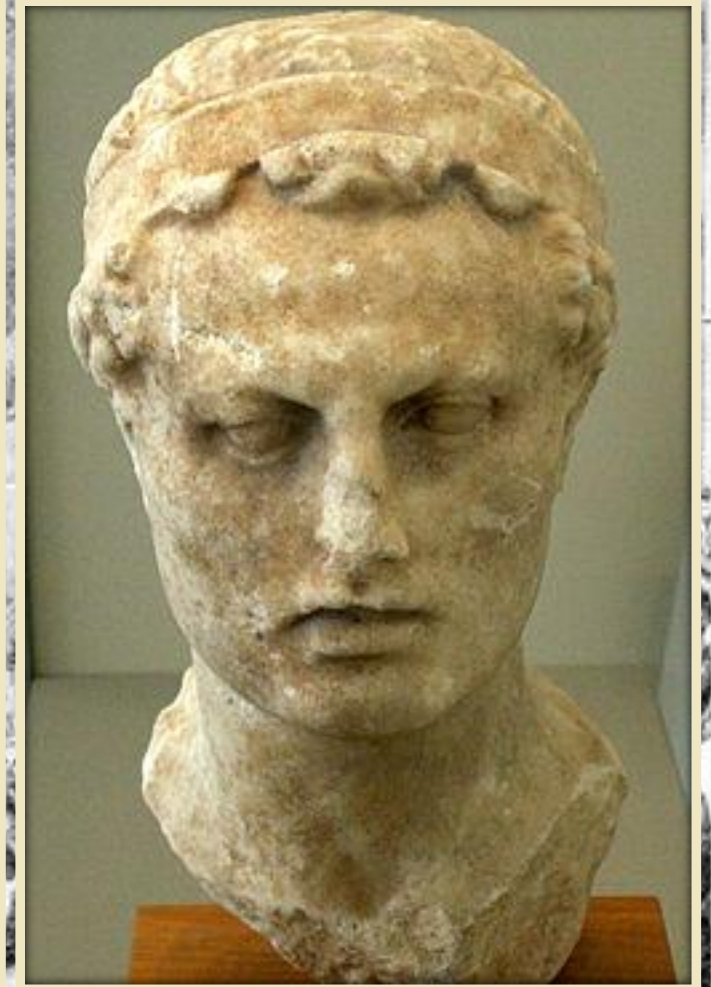
I AM
THE LORD,
THY GOD!



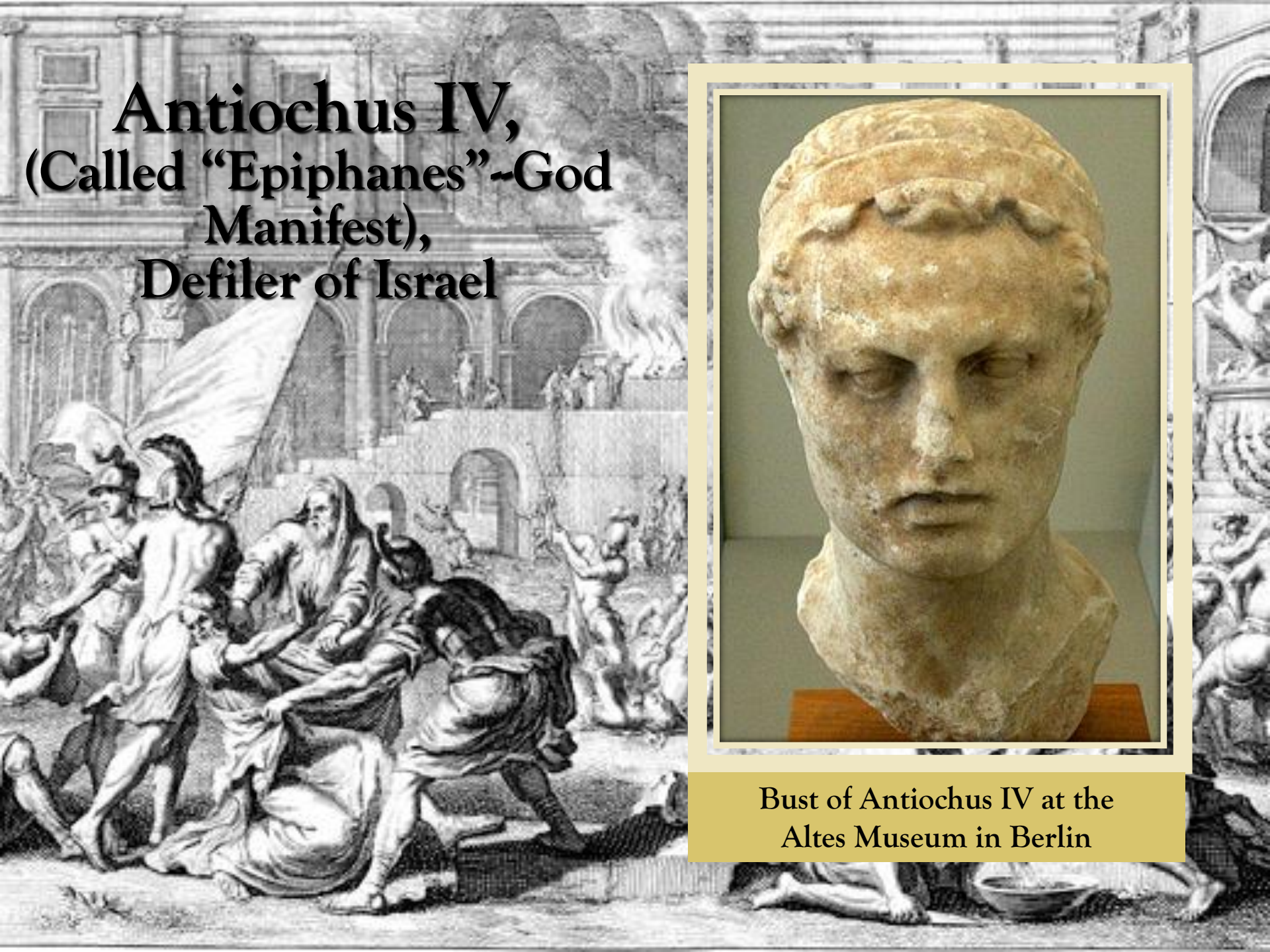


1884
Hebrew
English
Bible

**Antiochus IV,
(Called “Epiphanes”-God
Manifest),
Defiler of Israel**



**Bust of Antiochus IV at the
Altes Museum in Berlin**



Papyrus 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:

ⲁⲣⲉⲱⲛ



בני שנה חמשה זה
צור ושדי
ביום ששוי נשיאל
קרננו קערת כסף
משקלה מזרק אחד
בשקל הקדש שניהם
בשמן למנחה כף
קטרת פר אחד בן
בן שנתו לעלה שעי
ולזבח השלמים בן
עתדים חמשה כבני
זה קרבן אליספה בן
ביום השביעי נשיאל
בן עמיהוד קרבנו ק
ומאה משקלה מזר
שקל בשקל הקדש
בלולה בשמן למנח
זה במלאה קטרת פ
אחד כבש אחד בן
עזים אחד לחטאת
שנים אילם חמשה
בני שנה חמשה זה
עמיהוד

בני שנה חמשה זה
יששכר הקרב את קרבנו קערת כסף
אחת שלשים ומאה משקלה מזרק אחד
כסף שבעים שקל בשקל הקדש שניהם
מלאים סלת בלולה בשמן למנחה כף
אחת עשרה זהב מלאה קטרת פר אחד
בן בקר איל אחד כבש אחד בן שנתו לעלה
שעיר עזים אחד לחטאת ולזבח השלמים
בקר שנים אילם חמשה עתדים חמשה
כבשים בני שנה חמשה זה קרבן נתנאל
בן צוער
ביום השלישי נשיאל לבני זבולן אר יאב
בן חלון קרבנו קערת כסף אחת שלשים
ומאה משקלה מזרק אחד כסף שבעים
שקל בשקל הקדש שניהם מלאים סלת

Torah Fragment
on parchment
ca. 17th century

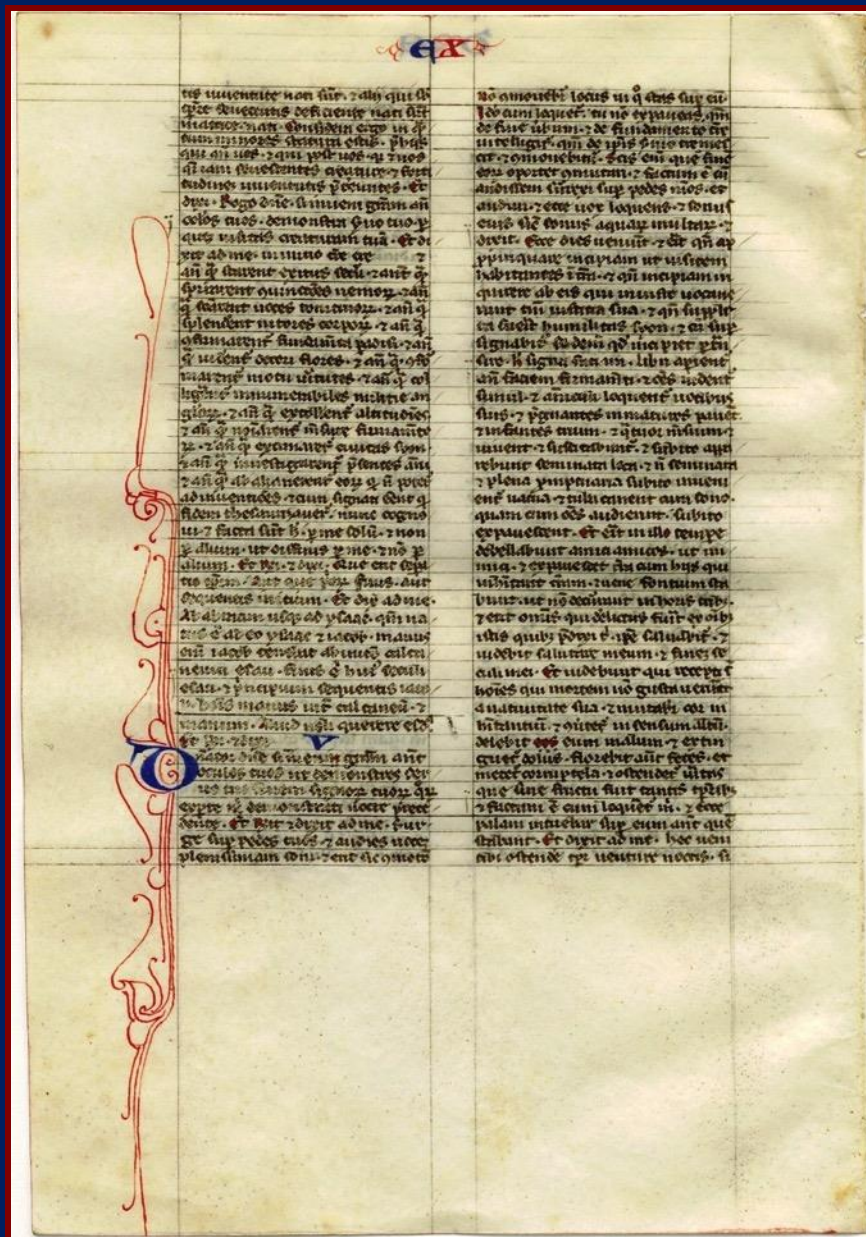
בני שנה חמשה זה
דבר אל אהרן
את בני ישראל
יבונך יהוה
מר יהוה פניו אליך
יהוה פניו אליך ושם
שמו את שמי על
יהוה
את המשכן וימשח
כליו ואת המזבח
ויקדש אתם ויקריבו
את אבתם הם נשיאל
הפקדים ויביאו
שש עגלות צב
על שני הנשיאים
מותם לפני המשכן
לאמר קח מאתם
אהל מועד ונתתה
ש כפי עבדתו ויקדו
הבקר והזן אותם אל
ת ומה ארבע



WHAT??



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



ΒΑΣΙΛΕΙΩΝ

κερδία σου. κη ἔπει ο βασιλιῶς πρὸς ἰωάβ. ἰδοὺ δὴ ἔποισα.
Θικατὰ τὴν λόγον τοῦ βῦρον, πορεύου ἐπίσρῳφον εἰ παιδάειον
τὴν ἀβισαλωμ. κη ἔπεισιν ἰωάβ πρὸσωπον αὐτῷ ἐπὶ τὴν γῆν
κη προσκύνεισιν, κη εὐλόγησιν τὴν βασιλῖα. κη ἔπει ἰωάβ. σήμε
ρον ἔγνω ο δούλος σου οὗ χρεὶν ἐν ὀφθαλμοῖς σου κύριε μου
βασιλῆ. ἔπει ἔποισεν ο κύριός μου ο βασιλιῶς εὐλόγον τοῦ
δούλου σου. κη ἀνέστη ἰωάβ, κη ἐπορεύθη εἰς γηθσούρ, κη ἔγραψε
τὴν ἀβισαλωμ, εἰς ἱερουσαλήμ. κη ἔπει ο βασιλιῶς. ἀποστρα
φήτω εἰς τὴν οἶκον αὐτοῦ, κη εἰς τὸ πρόσωπόν μου μὴ βλέπῃτω. καὶ
ἀπέσρῳφεν ἀβισαλωμ εἰς τὴν οἶκον αὐτοῦ, κη εἰς τὸ πρόσωπον τοῦ
βασιλιῶς οὐκ εἶδε. κη ὡς ἀβισαλωμ εὐκὴν ἀνὴρ ἐν πατρίστρα
ἢ λ αἰκίῃ σφόδρα. ἀπὸ ἰχθυος ποδὸς αὐτοῦ, κη ὡς κερυφῆς αὐ
τοῦ. οὐκ ἔμεν ἐν αὐτῷ μῶμος. κη ἐν τῷ κέρῳ αὐτὴν τὴν κηφα
λήν αὐτοῦ κη ἐγένετο ἐπ' ἀρχῆ ἡμερῶν εἰς ἡμέρας ὡς ἂν, ἐκέρε
το, ὅτι κατεβάρησεν ἐπ' αὐτόν. κη κεράμνος αὐτὴν ἔσῃσε τὴν
τρίχαστ κεφαλῆς αὐτοῦ διακροσίου σίκλῳς, ἐν τῷ σίκλῳ τῷ
βασιλικῷ, κη ἐτέχθησαν τῷ ἀβισαλωμ ῥῆς ἡοὶ κη θυγάτηρ
μία. καὶ τὸ ὄνομα αὐτῆς μαῶχα. αὐτὴ τὴν γῆν, καλὴ τῷ εἶδει
σφόδρα κη γίνετ γῆν ῥοβοὰμ ἢ ῥο σαλομῶν, κη τίκτει αὐτῷ
τὴν ἀβιῶλ. κη ἐκάθισεν ἀβισαλωμ ἐν ἱερουσαλήμ δνὸ ἔτη ἡ
μερῶν, κη τὸ πρόσωπον τοῦ βασιλιῶς οὐκ εἶδε. κη ἀπέστειλεν ἀ
βισαλωμ πρὸς ἰωάβ εἰς ἀποστέλλαι αὐτόν πρὸς τὴν βασιλῖα, κη
οὐκ ἠθέλησεν ἰδοῦν πρὸς αὐτόν, καὶ ἀπέστειλεν ἐκ θυτέρου
πρὸς αὐτόν, κη οὐκ ἐθέλησεν παραχρῆμα, κη ἔπει ἀβισαλωμ
πρὸς τὸν παῖδα αὐτοῦ. ἰδοὺ δὴ ἡ μερίς ἐν ἀρχῇ τῷ ἰωάβ ἐχό
μουδ μου, κη αὐτῷ ἐκεί κρηθαι, πορεύεσθαι, κη ἐμπερῆσατε αὐ
τὴν ἐν πυρί. κη ἐπέρησαν οὐ παῖδες ἀβισαλωμ τὴν μερίδα
ἰωάβ ἐν πυρί. κη παρακρίνοι οὐ δούλοι ἰωάβ πρὸς αὐτὴν δνὸ
ῥηχότος τὰ ἰμάτια αὐτῶν, κη ἔπεισιν, ἐπέρησαν οὐ δούλοι ἀβισ
αλωμ τὴν μερίδα ἐν πυρί. κη ἀνέστη ἰωάβ, κη ἔβη πρὸς ἀβισ

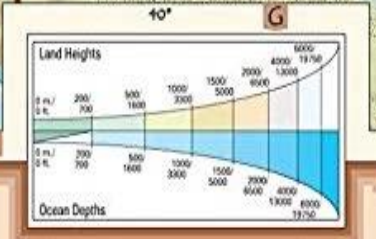
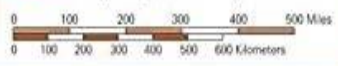
1526 Septuagint
(LXX)
Printed in
Strasbourg, France
by W. Kopfel

A leaf from 2 Samuel
chapter 14



The Spread of Christianity

- The Seven Churches of Asia (Rev. 1-3)
- City with Christian church recorded in second century
- Regions known to contain Christians by A.D. 185 (the time of Irenaeus)
- Boundary of the Roman Empire for most of the second century
- - - Temporarily controlled by Rome



GERMANIA
 Cologne
 Trier

GAUL
 Lugdunum (Lyons)
 Vionna

SPAIN
 Leon
 Astorga
 Saragossa
 Merida
 Corduba
 Hispalis

MAURETANIA

AFRICA
 Sirti
 Cirta
 Thuburba
 Carthage
 Madaurus
 Uthina
 Hadrumetum
 Thysdrus
 Lambesis
 Numidia

SYRIA
 Damascus
 Hama
 Latakia
 Tartus
 Hama
 Latakia

EGYPT
 Alexandria
 Naucratis
 Memphis

GERMANY
 Cologne
 Trier

FRANCE
 Lugdunum (Lyons)
 Vionna

ITALY
 Rome
 Ostia
 Antium
 Puteoli

GREECE
 Athens
 Corinth
 Sparta
 Patrae

ASIA
 Antioch
 Iconium
 Laodicea
 Lystra
 Derbe
 Colossae
 Perga
 Myra
 Seleucia
 Laodicea
 Salamis
 Tripolis
 Sidon
 Tyre
 Caesarea
 Pella
 Joppa
 Jerusalem

ARMENIA
 Beit Zabde

PARTHIA

MESOPOTAMIA
 Bura-Europos

ARABIA

Other Regions: Dacia, Moesia, Thrace, Macedonia, Achaia, Cyprus, Galatia, Cappadocia, Cilicia, Pontus, Bithynia, Phrygia, Lycia, Caria, Lydia, Mysia, Thessalonica, Macedonia, Illyricum, Sicily, Crete, Gortyna, Cyrene, Egypt, Arabia, Parthia, Armenia, Mesopotamia.

καὶ ἔπειτα αὐτοῖς, πῶς οἱ δὲ ἔπειτα
αὐτῶν, τὰ πρὸς ἰησοῦν τὸν βασιλέα,
ὃς ἐγένετο αὐτῶν προφήτης δικαίος
ἐν ἔργῳ καὶ λόγῳ, ἰσχυριώτερος τοῦ θεοῦ
καὶ πατρὸς τῆς σαύης, ὅπως τι πα-
ρεδωκεν αὐτῶν οἱ ἀρχιερεῖς καὶ οἱ
ἀρχιερεῖς ὑμῶν εἰς λιθίαν θανάτου,
καὶ ἐσκέρασαν αὐτόν. ἡμᾶς δὲ
ἐλπίζομεν, ὅτι αὐτὸς ἔσται ὁ μέλλων
λυθῆσαι τὸν Ἰσραὴλ. ἀλλὰ οὐκ οὕτως
παῖσι τούτοις ἔβηκεν ταῦτα ἡμέ-
ραν ἄρα σήμερον, ἀφ' ἧς ταῦτα ἐ-
γένετο. ἀλλὰ καὶ γυναῖκες τινὲς
ἐξ ἡμῶν ἐβίβησαν ἡμᾶς, χυθόμεναι
ἐρῶσαι αὐτὸν τὸ μνηεῖον, καὶ μὴ συ-
ροῦσαι τὸ σῶμα αὐτοῦ, ἢ ἄλλο τι, λε-
γουσαι. καὶ ὁπλισάντων ἀγγέλων ἐ-
παρέστησαν, οἱ λέγουσιν αὐτῶν λέον. καὶ
ἀπέβησαν τινὲς τῶν συνῆμῶν αὐτοῦ
τὸ μνηεῖον, καὶ εὗρον ὅτι, καθὼς καὶ
αἱ γυναῖκες ἔπειτα, αὐτῶν δὲ ἐν ἔ-
δῳ. καὶ αὐτὸς ἔειπε πρὸς αὐτὰς, ὡ
ἀκούετε καὶ βραδύς τῆς καρδίας τῆς
πίστεως αὐτῶν αὐτῶν, εἰς ἐκάλυψαν
οἱ προφῆται. ἔχει ταῦτα ἴδεν πατέρων
τῶν χειρῶν, καὶ εἰσελθόντες εἰς τὴν πό-
λιν αὐτῶν. καὶ ἀρξάμενοι ἀπὸ μου-
σῆος καὶ ἀπὸ πάντων τῶν προφη-
τῶν, διημερῶν αὐτοῖς ἐν πάσαις
ταῖς γραφαῖς τὰ πρὸς ἑαυτοῦ. καὶ
ἔγγισαν εἰς τὴν λιάνην, ἧς ἐπορεύθη-
το, καὶ αὐτὸς προσεποιεῖτο πρῶτον
τοῦ παρανομοῦ. καὶ παρεδίωξαν
αὐτόν λέγοντες. μὴ ἡμῶν,

Et dixit eis. Quæ: Athi,
dixerunt ei. De Iesu Na-
zaræo, qui fuit uir pro-
pheta, potens opere, &
sermone coram Deo & to-
to populo, & quomodo
eum tradiderunt summi sa-
cerdotes, & principes no-
stri in condemnationem
mortis, & crucifixerunt
eum. Nos autem speraba-
mus eum esse illum, qui re-
dempturus esset israel. At-
qui super hæc omnia ter-
tius dies est hodie, a quo
hæc facta sunt. Sed & mu-
lieres quædam ex nobis at-
tonitos reddidere nos, que
diluculo peruenerunt ad
monumentum, & non inuen-
to corpore eius, uenerunt,
dicentes, se etiam uisionem
angelorum uidisse, qui di-
cerent eum uiuere. Et abi-
erunt quidam eorum, qui
erant nobiscum ad monu-
mentum, & repererunt ita,
sicut & mulieres dixerat,
ipsum uero non uiderunt.
Et ipse dixit ad eos, O
stulti & tardi corde ad cre-
dendum in omnibus, quæ
loquuti sunt prophetae.
Nonne hæc oportuit pati
Christum, & intrare in glo-
riam suam. Et exorsus à
Mose & omnibus prophe-
tis, interpretabatur illis in
omnibus scripturis, quæ
de ipso erant. Et propin-
quarunt castello, quo ibat,
& ipse præ se ferebat iona-
gus ire. Et coegerunt illi
dicentes, Mane nobiscum.

Mat. 21.
Ioan. 4. 6. 9d

Ioan. 20.

M. 16. 17. 20
Rom. 8. 10.
Gen. 3.
Eia. 50. 51. 53

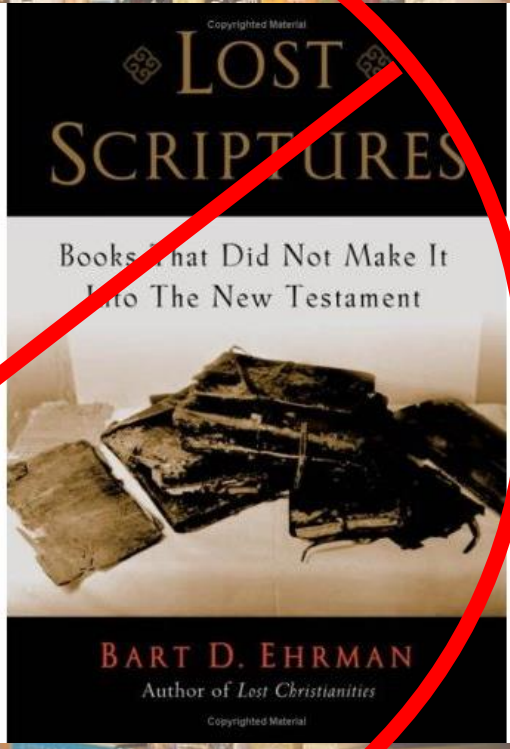
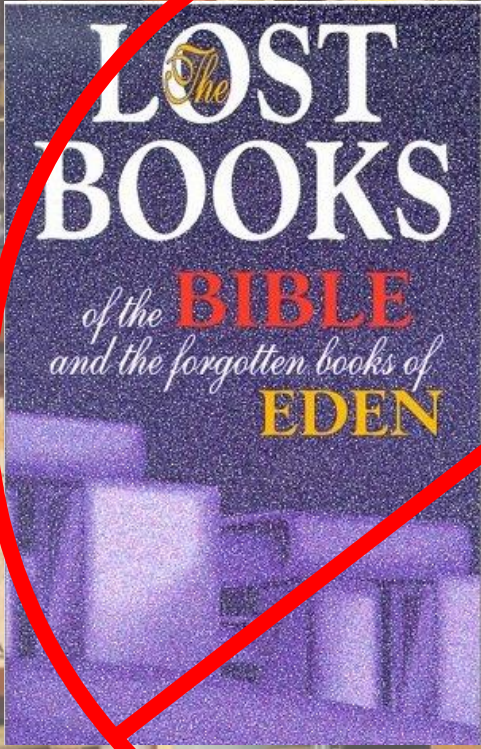
1573 Greek and Latin Polyglot New Testament



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?

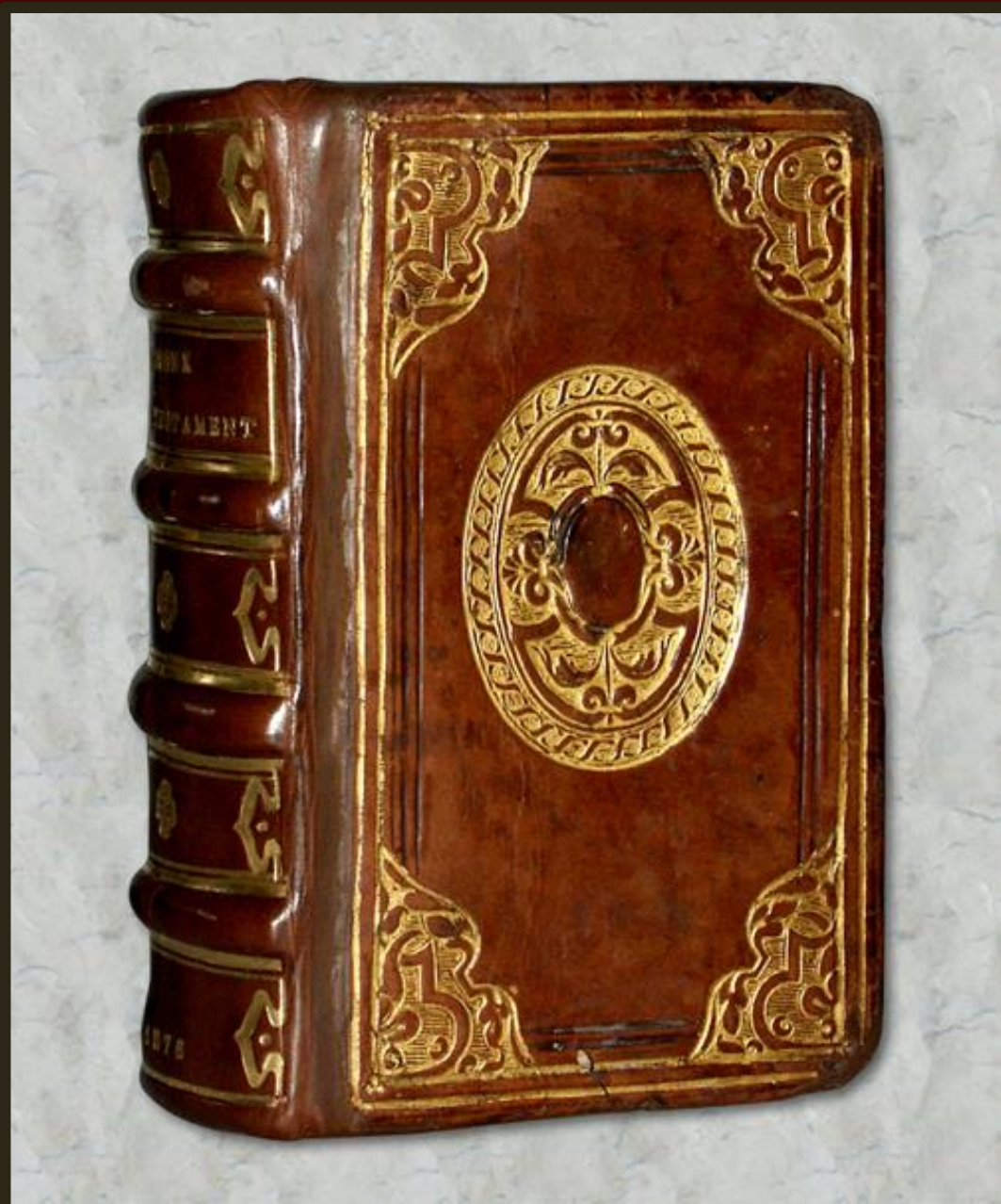




ρμϵ

ΕΝΣΑΡΓΑΝΗ ΕΧΑΛΑΘΗΝ Η ΔΙΑ ΤΟΥ ΤΕΙΧΟΥΣ
ΚΑΙ ΕΞΕΦΥΓΟΝΤΑΣ ΧΕΙΡΑΣ ΑΥΤΟΥ ΚΑΥΧΑΣ
ΘΑΙΔΕΙ ΟΥΣΥΜΦΕΡΟΝ ΑΝΘΙ ΕΛΕΥΣΩΜΑΙ ΔΕ
ΕΙΣ ΟΠΤΑΣΙΑΣ ΚΑΙ ΑΤΟΚΑΙ ΥΨΕΙΣ ΚΥ ΟΙ ΔΑ
ΑΝΘΡΩΠΟΝ ΕΝ ΧΩ ΠΡΟΒΕΤΩΝ ΔΕ ΚΑΤΕΣΑΡΩΝ
ΕΙΤΕ ΕΝ ΣΩΜΑΤΙ ΟΥΚ ΟΙ ΔΕ ΕΙΤΕ ΕΚ ΤΟΥ ΣΩ
ΜΑΤΟΣ ΟΥΚ ΟΙ ΔΑ ΟΘΕ ΟΙ ΔΕΝ ΑΡΤ. ΑΡΕΤΑΤΟΝ
ΤΟΙ ΟΥΤΟΙΣ ΕΘΩΣΤΗ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΟΙ ΔΑ ΤΟΝ
ΤΟΙΟΥΤΟΝ ΑΝΘΡΩΠΟΝ ΕΙΤΕ ΕΝ ΣΩΜΑΤΙ ΕΙΤΕ
ΧΩΡΙΣ ΤΟΥ ΣΩΜΑΤΟΣ ΟΥΚ ΟΙ ΔΑ ΟΘΕ ΟΙ ΔΕΝ ΟΤΙ
ΗΡΗΙΑΤΗ ΕΙΣ ΤΟΝ ΠΑΡΑΔΕΙΣΟΝ ΚΑΙ Η ΚΟΥΣ ΕΝ
ΑΡΡΗΤΑΡΗΜΑΤΑ ΔΟΥΚΕΣ ΟΝ ΑΝΘΡΩΠΩ ΛΑ
ΛΗΘΗ ΥΠΕΡ ΤΟΥ ΤΟΙ ΟΥΤΟΥ ΚΑΥΧΗΣΩΜΑΙ ΥΠΕΡ
ΔΕ ΕΑΥΤΟΥ ΟΥ ΔΕ Η ΚΑΥΧΗΣΩΜΑΙ ΕΝ ΜΕΝΟΝΤΙ
ΑΘΕΝΟΝΤΙ ΕΑΝ ΓΑΡ ΘΕΛΩ ΚΑΥΧΗΣΩΜΑΙ
ΟΥΚ ΕΣΩΜΑΙ ΑΦΤΩΝ ΑΛΗΘΕΙΑ ΓΑΡ ΕΡΩ
ΦΕΙΔΩΜΑΙ ΔΕ ΜΗΤΙΣ ΕΜΕ ΛΟΓΙΣΗΤΑΙ ΥΠΕΡ
ΟΒΛΕΤΕΙ ΜΕ Η ΛΟΓΕΙΤΙ ΕΞ ΕΜΟΥ ΚΑΙ ΤΗ
ΥΠΕΡ ΒΟΛΗ ΤΩΝ ΑΠΟΚΑΛΥΨΕΩΝ Η ΝΑΙ
ΥΠΕΡ ΑΙΡΩΜΑΙ ΕΔΟΘΗ ΜΑΙ ΣΚΟΛΟΥ ΤΗΝ ΑΚΙ
ΔΙΓΓΕΛΟΣ ΚΑΤΑ ΜΑ Ι ΝΑ ΜΕ ΚΟΛΑΦΙΣΗ ΤΑ
ΥΠΕΡ ΑΙΡΩΜΑΙ ΥΠΕΡ ΤΟΥ ΤΟΥ ΤΡΙΣ
ΠΑΡΕΚΑΛΕΣΑ Ι ΝΑ ΑΠΟΣΤΗΝ ΑΙ
ΥΠΕΡ ΑΙΡΩΜΑΙ ΑΡΧΕΙΣ ΟΙ Η ΧΑΙ
ΔΟΝ ΝΟΥΝ

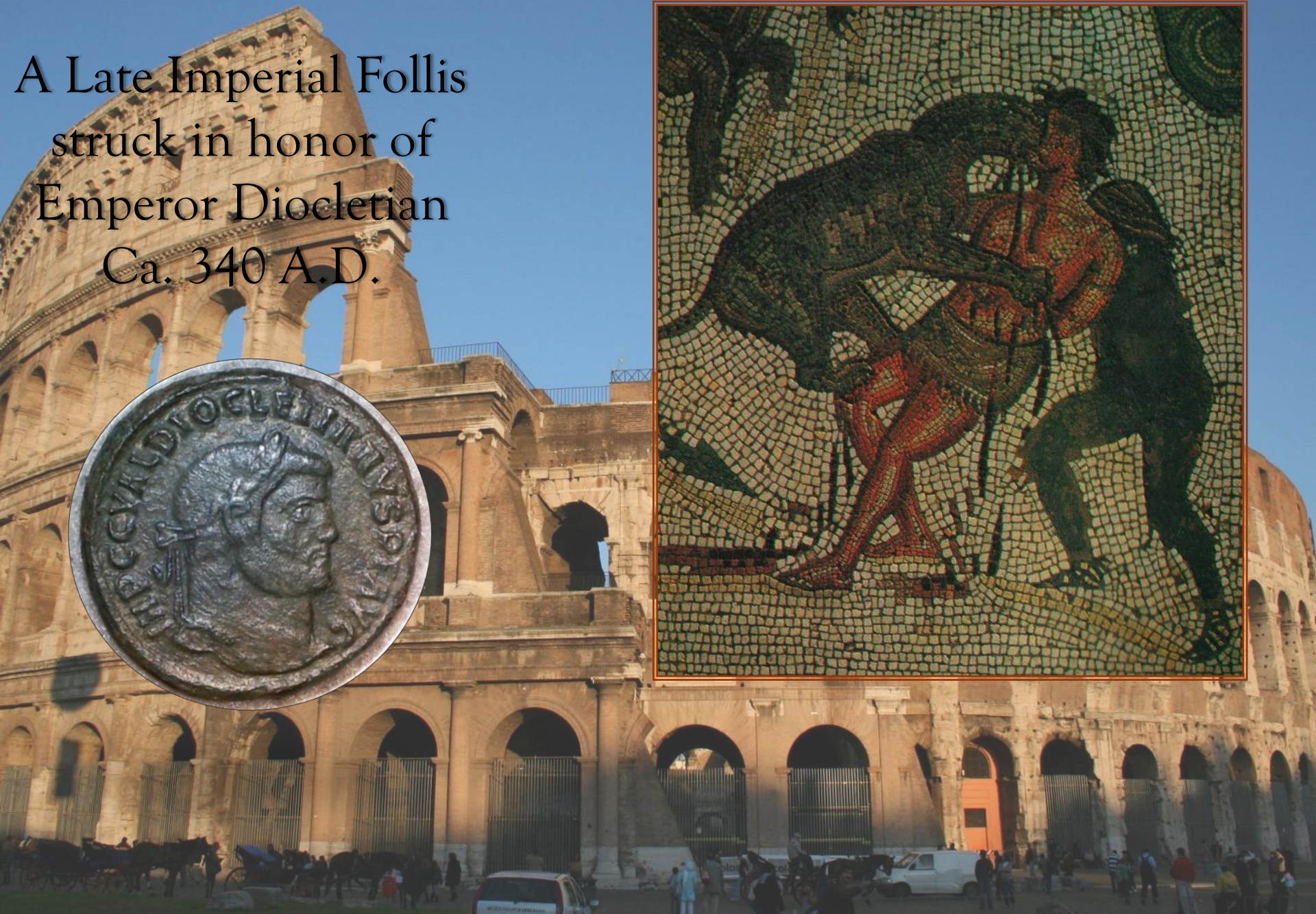
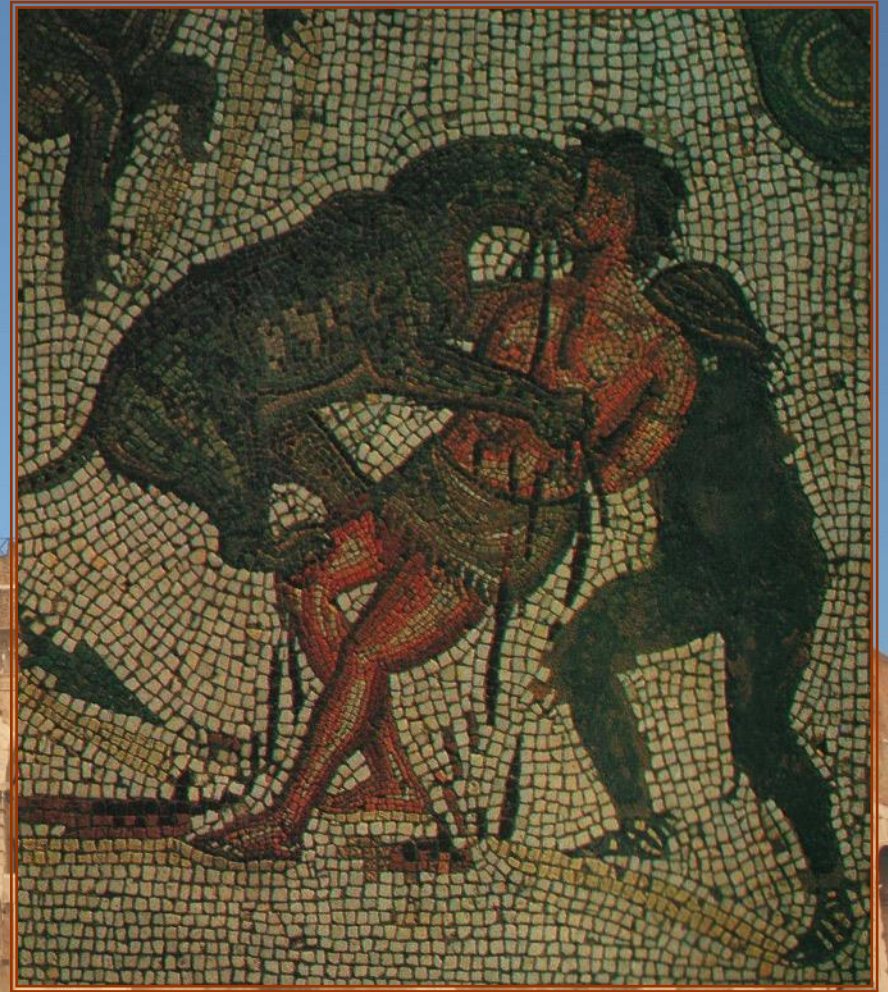
A folio from P46,
an early 3rd
century New
Testament
manuscript used
in discerning the
Christian canon



“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

dñi etiā discipulis recedentibz
 nō recedebat. Equiebat
 q̄ nō inueniebat sebat in
 querēdo ⁊ amons sui igne
 succensa eius q̄ ablatim
 credidit desiderio ardebat.
Adbenedi. a. Maria stabat
 ad monnētū plorans in die
 dños anglos ⁊ albis sedentes ⁊
 sudarū qd̄ filiarē caput ei all.
Deus qui diuersi orō
 rationem gentiū ⁊ confes
 sione tu nois ad unanī dā
 ut renatis fonte baptisma
 nis una sit fides mentū ⁊
 pieras actionū. **Ad ad a.**
 Tulcrit dñm meū ⁊ nescio n
 bi posuerit eū si tu substulit
 eū dicit in illa ⁊ ego eū tollā
 illa. **ps. v. ag. orō ut s.**
Actus vi. Eius m̄ aug.
Heres lūm q̄ se mul
 cres que ai aromatis uē
 nerit ad monnētū ange
 los uiderit ⁊ maria mag
 dalene q̄ artus ih̄m dil
 gebat ap̄lo ad domū de q̄
 cocurrerat reuertentibz qui
 a erga sepulchri p̄seuerā

iur dñi p̄mū oīm cognouit
 nos p̄ hoc monem⁹ ut cum
 aroniatibus idē cū odre
 bonoz operū ⁊ plēm ututib⁹
 dñi queramus. **R.** Surgens
 ih̄s dñs n̄r stans ī medio disci
 puloz suoz. **D**ax uobis allā
 gauis sūt discipuli in dño allā.
R. Esna ergo sabboz cum fous
 eenti claue ubi erant discipuli
 cōgregati uenit ih̄s ī medio eoz
 ar dñaz eis. **p. Dax uo. le. n.**
Sicut qui uidetur dñm
 querere lz q̄ amos st
 a ututibus aliens illū idē
 uide nō meretur. **Ad que**
 rebant ille sūt mulieres in
 monnētū n̄r corpus dñi
 ih̄m. **Et nos q̄ queritis in**
 ecclia n̄r ih̄m idē sūt saluato
 rem. **Et si cupitis illū iue**
 nire orō uā sole uenite idē
 nō sūt ī cordibz n̄r̄s teneb
 uitor. **R.** Ex p̄m̄gare uenas
 fermentū ut s̄ns noua cōsp̄s
 ⁊ ei p̄sca n̄r̄m ī molatū ē x̄p̄s.
 Itaqz epulemur ī dño allā. **R.**
 N̄ dicitur ē p̄ delicta n̄r̄a ⁊ uis̄e
Car p̄m̄ficandos n̄r̄s.
 Arnaha uo teli **le. n.**

liberalitatis p̄mco ditare
tur: nō dubitās et i semet
ip̄o fide ip̄o suo. et calliditas
cas opes i paup̄ibz serua
turū. *In crastina. Dilp̄te*
deor̄ paup̄ibz. In laud. an. Lau
reus cap. Bais iur. h. m. v.

Beati laurencij uo oio
faciat dñe pallio ve
neranda letātes et ut eā
sufficiēter uolam dignos
efficiat. p̄. dñm. Et nō d̄
h̄c oio n̄ i die oct̄ ad matt̄
et vs. Ad alia h̄os d̄ ozo diei

Sā ypoliti m̄is. Ad vs
sup̄ p̄s an̄. Regellus itaqz
ypolit̄. i domū suā deor̄ pace
oibz et a militibz coplenus du
cebat. ad decū q̄. Sā per fide
h̄ Rex gl̄ole m̄p̄. Exultent
iusti. Deus celar uocauit
ypoliti et deuozaunt corpora
lor̄. ut qd̄ sepulset p̄. Maḡ.

Da q̄s om̄ps d̄s oio
ut h̄a ypoliti m̄is
tu laicozqz eibz uenerāli
tolerātes et deuocōe no
bis augeat et salute. p̄
dñm. *Co. la laurencij. Bais*
laurencij. In iur. pal. oio

Da q̄s om̄ps d̄s b̄iaoz. *Ad*
matus. b̄iaoz. Gaudeo et
exultate plallite et uibilate.
Cūa noia b̄ia scripta sūt i ce
lis. *Deite. ex. h. q̄. Exo. i*
mitis. a. Valerian. tradidit
ypolito laurencij ut eū custodiret
p̄s. B̄is iur. a. Q. ypolite si ce
dis i deū ih̄m xp̄m. et st̄ lau
ros tibi oido. et uita eēna p̄mit
to p̄s. Quare fac. a. D̄nes. y
politus a b̄o laurencio uel illi
miatū st̄ati credid̄. et baptizaf
it. p̄s. u. duca. X. Ecl̄ia. uis

Sanctus leo p̄ma
ypolitus et iustus
p̄br̄. cū sepulset corpus b̄i
laurencij reuenerūt. et i
agentes uigilias noctis tu
duo cū multitudie x̄anoz
nō cellabat mugitus lac
mari dātes. *Et illim. xp̄m*
nū ypolitus dū baptizaf. gr̄am
st̄atip̄llet a b̄o laurencio p̄d̄m.
hab̄ manū sup̄ oculos ceq̄n̄ et la
nabant. X. C̄eo illināto a b̄o
laurencio ypolit̄. credid̄. et per
ap̄e m̄enit̄ baptizaf. lac̄m̄e.

Beatus tū. p̄d̄m̄at. *q̄*
ante iustit̄ obtulit
deo sacrificiū laudis. et per

LLLUMINATED

BOOK OF

HOURS

FRANCE
CA. 1475

OOPS!

...nisi qui...
Dominus de celo respicit se filios hominum
ut videat si est intelligens aut requirens deum.
Omnes declinaverunt simul iniquitates
sui sunt: non est qui faciat bonum non est qui ad
iuramentum. **N**onne cognoscite quod operantur
iniquitatem: qui denotant plebem meam
sicut etiam patris. **D**ominum non inuocauerunt
illuc deprecauerunt amore: non erat timor. **O**mni dominus in gratitudine
...
Et inuitio delectatus in deum manu
finem...
Et inuitio delectatus in deum manu
finem...
Et inuitio delectatus in deum manu
finem...

...
lifer
Et
topa
z factu
erunt
Et ef
isang
R q5
...
humiliatum est in laboribus: cor eorum infir-
mum sunt nec sunt qui adiualet. **E**t
clamauerunt ad dominum in tribula-
tione eorum liberauit eos. **E**t eduxit eos de
tenebris et umbra mortis: et iunctura eorum
dirupit. **C**onfiteamur domino misericordiam eius.
et mirabilia eius filii hominum. **Q**uia
aperuit portas creas: et uentres ferreos et
...
Et eduxit eos de tenebris et umbra mortis: et iunctura eorum dirupit.



...
sepulcrum patens eguntur eorum linguis suis dolose agunt: ueritatem
sub labiis eorum. **Q**uorum os maledictione et amantitudine plenum est: uel
ut peccata eorum ad effundendum sanguinem. **C**ontricio et infelicitas in uisceribus
eorum: tuam pacem non cognouerunt: non est timor dei ante oculos eorum. **M**

Photo of CCC MS 1 fol. 215v, used by permission of the President and Fellows of Corpus Christi College, Oxford, UK

1482 Latin Vulgate Incunabula



Jerome in his study

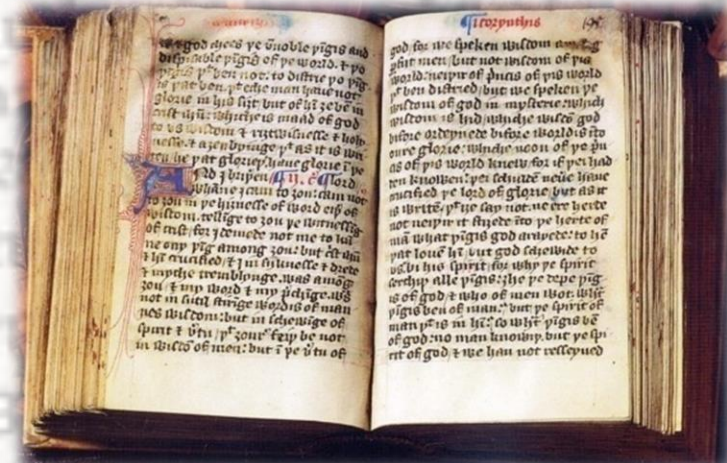




Johann Tetzel offers a special, full indulgence (a pardon for sin's penalties). Luther called this lucrative traffic "The pious defrauding of the faithful."



JOHN WYCLIFFE'S NEW TESTAMENT



1410 Wycliffe NT that belonged
to Richard Hunne, Martyr

Photo used by permission from Greatsite.com



Lutetia

Sinner

Arch. de.

Official

Comissari.

The ashes of Wicliffe cast into the river.

BURNING WYCLIFFE'S BONES,
FOXE'S BOOK OF MARTYRS, 1563

The Gutenberg Bible, 1455



Photo courtesy of the Huntington Library, San Marino, CA

AMORE ET STUDIO ELUCIDANDAE
 ueritatis hae subscripta disputant Vuitenberg, Praefidee
 R. P. Martinus Luther, Artium & S. Theologiae Magistro, eius-
 demq; ibidem lectore Ordinato. Quare petit ut qui non pos-
 sunt uerbis praefentes nobiscum disputare, agant id literis ab-
 sentes. In nomine domini nostri Iesu Christi. Amen.

I Omnis & Magister noster Iesus Christus, di-
 cendo poenitentia agite &c. omnem uitam si-
 delium, poenitentiam esse uoluit.

II Quod uerbu poenitentia de poenitentia sacra-
 mentali, i. concessiois & satisfactiois que
 sacerdotum ministerio celebratur non pos-
 set intelligi.

III Non tamen solum inchoat interior; immo interior nulla est, nisi
 foris operetur ueritas carnis mortificationes.

IIII Mane itaq; poena donec manet odium sui, i. poenitentia uera
 inus uoluerit usq; ad introitum regni celorum.

V Papa non uult nec potest, ullas poenas remittere; praeter eas,
 quas arbitrio uel suo uel canonum imposuit.

VI Papa non potest remittere ullam culpam, nisi declarato & appro-
 bando remissionem a deo. Aut certe remittendo casus referuatos
 sibi, quibus contempit culpa profus remaneret.

VII Nulli profus remittit deus culpam, quia simul cum subiciat
 humilitatem in omnibus sacerdoti suo uicario,

VIII Canones poenitentiales solum in uicariis sunt impositi; nihilq;
 mortis, secundum eosdem debet imponi.

IX Inde bene uolens facti sperantur in Papa; excipiendo in sa-
 is decretis semper articulum mortis & necessitate,

X Indocte & male facit sacerdotis q; qui mortis poenitentias
 canonicas in purgatorio referunt.

XI Zizania illa de mutanda poena Canonica in poena purgato-
 rij, uidentur certe dormientibus Episcopis seminata.

XII Omnis poena canonice non potest, sed ante absolutioem im-
 ponantur, tanq; remanentia uera contritiouis.

DISPUTATIO DE VIRTUTE INDVLGEN.

XIIJ Mortui, per mortem omnia soluant, & legibus canonu mor-
 tui tam sunt, habentes iure caru relaxationem.

XIIII Imperfecta sanitas seu charitas morituri, necessario secum fert
 magnu timorem, et ogo malore, quibus minor fuerit ipsa.

XV Hic timor & horror, satis est, se solo (ut alia taccam) facere poe-
 nam purgatorij, cum sit proximus desperationis horrore.

XVI Videntur, inferus, purgatorio, caelum differre, sicut despe-
 ratio, prope desperatio, securitas differunt.

XVII Necessarium uideatur animabus in purgatorio sicut minui hor-
 rorem, ita augeri charitatem.

XVIII Nec probant uidentur illis, aut ratiouibus, aut scripturis, q; sint
 extra factum meriti seu augende charitate.

XIX Nec hoc probant esse uidentur, q; sint de sua bestitudine certae
 & secure, saltem oes, licet nos certissimi simus.

XX Igif Papa per remissionem plenaria omnium poenaru, non simpli-
 citer omnium intelligit, sed a seipso timido imposuit.

XXI Errant itaq; indulgentiaru praedicatores q;, qui dicunt per Pa-
 pa in indulgentia homine ab omni poena solui & saluari.

XXII Quia nullam remittit animabus in purgatorio, qua in hac uit-
 a debissent secundum Canones solui.

XXIII Si remissio ulla omnium omnino poenaru potest alicui dari; certu
 est eam non nisi perfectissimis, i. paucissimis dari.

XXIIII Falli ob id necesse est, maiorem parte populi; per indifferen-
 tiam & magnificam poenam soluta promissionem.

XXV Quale potestate habet Papa i purgatorio; gualiter tale habet
 q; habet Episcopus & curas in sua dioecesi, & parochia spalter.

I Quisne facti Papa q; non potestare claus (qui nullam habet)
 sed per modum suffragij, dat animabus remissionem.

II Homine praedicant, qui illam, ut iactas nimis in ciuitate tin-
 nent, euolare dicunt animam.

III Certu est nimo in ciuitate tinente, augeri quosum & auari-
 tiam posse; suffragij aut ecclesiae est in arbitrio dei solius.

IIII Quis facti omnes anime in purgatorio uelint redire, sicut de
 sancto Sauerino & patre hali factum narratur.

V Nullus securus est, de ueritate facit contritiouis; multo minus
 a ij



**A Portion of the 95 Theses printed
 in Latin
 Ca. 17th century**

Aeluri	Iravaci
Alcothenses	Landi
Amee	Luy, nisi sint
Ampasani	Luty
Aravaci	Marygnt, nisi
Armaray, nisi sint	sint Maragnt
Asthar	Aluayllonez
Aravones	Nuffri, nisi sint
Ballounati	Cripote
Butones, nisi	Poenina castra
sint Gatones	
Cahydona	
Caracates	
Carm	
Cathilei	
Caulci	
Chouli	
Cingia	
Cuby, nisi	
sint Vry	
Foets	
Foji	
Guarmi	
Harmi	

Martinus Luther S

Locorum uocabula circa Caroli Magni
 tempora primum nata, inter uetusta
 non numero, ea itaq; nec in ipsa ubi
 la neque hic fortijum nominare uis
 sum fuit.

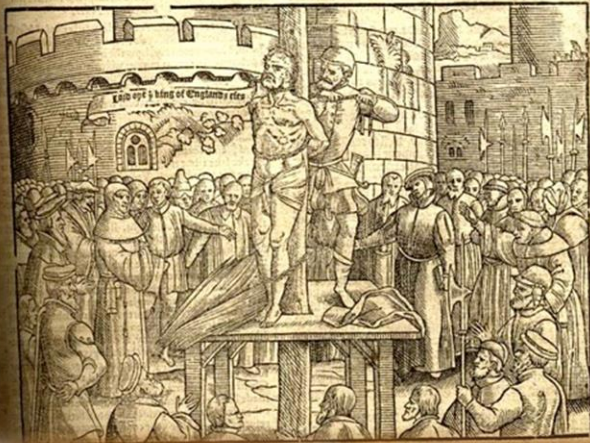


Italiae pars.



SAMSON KILLING THE LION

The Martyrdome and burning of maister William Tyndall, in
Flaunders, by Filford Castle.



1552 Tyndale
New
Testament
“Lord, open the
King of England’s
eyes”

of S. Luke.
frutes of repentaunce, and begynne not to save in your sel-
ues, we haue Abraham to our father. For I saye vnto you:
That God is able of these stones to rayse vp chylidren vnto
Abraham. Nowe also is the axe layde vnto the roote of the
trees: so that euerye tree whiche byngeth not forth good
frute, is hewen downe, and caste into the fyre. *Matth. and. v.*

And the people asked hym saying: What shall we do then?
And he answered and sayde vnto them: He that hath two
cotes, let hym parte with hym that hath none: and he that
hath meate, let hym do lyke wyse. *C*

Then came there publicans also to be baptised, and sayde
vnto him: Master, what shal we do? And he sayd vnto them,
require no more then that which is *a** appoynted vnto you. *Actus. i.*

The souldiers lyke wyse demaunded of hym, saying: and
what shall we do? And he sayde vnto 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 mused in their
hertes of John, whether he were very Christe: John aun-
swered and sayde to them all: I baptise you with water, but
one stronger then I cometh, whose shoe latcher I am not
worthy to vnloose: he wyll baptise you with the holy goste,
and with fyre: whiche hath his fanne in his hande, and wyll
pouрге his flower, and wyl gather the cozne into his barne,
but the chaffe wil he burne with fyre that neuer shalbe quen-
ched. And many other thinges in his exhortacion preached
he vnto the people. *Matth.*

Then Herode the Tetrach (when he was rebuked of him
for Herodias his brother Philippes wyfe, and for all the e-
uyls whiche Herode had done) added this aboute all, & layde
John in pylson. *D Matth. Maake*

And it fortun-ed as all the people receaued baptisme (that
Jesus also beyng baptised, and prayinge) the heauen was
opened, and the holy goste came downe in a bodely shape like
a doue vpon him, and a voyce came from heauen, sayinge:
Thou arte my dere sonne, in the do I delyte. *Matth. Mark*

And Jesus hym selfe beganne to be about thyrtye yere



1535 Coverdale Bible



The first booke of Moyses, called Genesis.

The first dayes worke.

The seconde dayes worke.

The thirde dayes worke.



The fourth dayes worke.

The fiftth dayes worke.

The sixte dayes worke.



The first Chaper.



And God sayde: let there be light, and there was light. And God sawe the light that it was good. Then God denyed the light from the darcknes, and called the light, Daye: and the darcknes, Night. Then of the euenynge and moynynge was made the first daye.

And God sayde: let there be a firmament betwene the waters, and let it buyde the waters a sunder. Then God made the firmament, and parted the waters vnder the firmament, from the waters aboue the firmament. And so it came to passe. And God called the firmament, Heauen. Then of the euenynge and moynynge was made the seconde daye.

And God sayde: let the waters vnder heauen gather the selues vnto one place, and the drye londe maye appeare. And so it came to passe. And God called the drye londe, Earth: and the gatheringe together of waters called he, the Sea. And God sawe that it was good.

And God sayde: let the earth bringe forth grene grasse and herbe, that beareth scede: and frute full trees, that maye beare frute, every one after his kynde, hauynge their owne scede in them selues vpon the earth. And so it came to passe. And the earth brought forth grene grasse and herbe, that beareth scede: every one after his kynde, and trees bearyng frute, and

ter vpon the mountaynes of Israel: eate
 fleshe, and drinke bloude. Ye shall eate
 the fleshe of the worthyes, and dryncke
 the bloude of the wyrces of the lande:
 Of the wyethers, of the Lambes, of the
 Goates, and of the Oxen that be all
 slayne at Balaan. Eate the fatte poure
 beye ful, and dryncke bloude, tyll ye be
 droncken of the slaughter, whiche I
 haue slayne vnto you. Spill you at my
 table, with horses and stroge hofsmen:
 with captaynes, and all men of warre, say-
 eth the Lorde God.

I will brynge my gloire also a-
 monge the Gentiles, that all the hea-
 then maye see my iudgemente, that I
 haue kept, and my hande whiche I haue
 layed vpon them: That the house of
 Israel maye knowe, howe that I am
 the Lorde their God, from that daye
 forth. And the heathen shall knowe,
 that where as the house of Israel were
 ledde in to captiuytpe: It was for
 their wyckednesse sake, because they of-
 fended me.

For the whiche cause I hyd my face
 from them, and deliuered them into the
 handes of their enemyes, p they myght
 all be slayne with the swerde. Acroz-
 dyng to their vnielmeffe and vnfayth-
 full dealynges, so haue I entreated
 them, and hyd my face fro them. Ther-
 fore thus sayeth the Lorde God: Now
 will I brynge agayne the captiues of
 Jacob, and haue mercy vpon the whole
 house of Israel, and be gelous for my
 holpe names sake. All their confusion
 and offence p they haue done agaynst
 me, shall be taken awaye: And to castel

my spirit vpon y house of Israel, say-
 eth the Lorde God.

The xl. Chapter.

In the rebornynge of the spere and of the temple that
 was to come in the daye of the
 xxx. yeare of our
 captiuite, in the begyn-
 nyng of the yeare, the
 x. daye of the moneth:
 That is the xiiii. yeare,
 after that the cite was
 smitten downe: The same daye came
 the hand of the Lorde vpon me, and car-
 ryed me forth: Euen into the lande of
 Israel broughte he me in the visions
 of God: And set me downe vpon a mar-
 ticulous hie mountayne, wher vpon there
 was a buildinge (as it had bene of a cite)
 towarde the north.

Thither he carryed me, and beholde,
 there was a man, whose symilitude
 was lyke byalle, whiche had a thyrd of
 flaxe in hys hande, and a meete rodde
 also. He stode in the dore, and sayde vnto
 me: Marke well with thyne eyes,
 herken to with thyne eares, and fasten
 it in thyne hearte, whatsoeuer I shall
 shewe thee, for to the entente that they
 myghte be shewed the, therfore art thou
 broughte hither. And whatsoeuer thou
 seest, thou shalt certifie the house of Is-
 rael therof.

Beholde, there was a wall on the out-
 side rounde about the house: The meet
 rodde that he hadde in his hande, was
 syxe cubytes longe and a spame. So
 he measured the breadeth of the wyl-
 dyng, which was a meetrodde, and the
 height also a meetrodde. Then came he
 vnto the wall, and he measured the wall



1551 Tyndale-Matthews Bible Printed by Willyam Bonham, London





Mary Tudor

“Bloody Mary”

Queen of
England

July 19, 1553 -
November 17, 1558

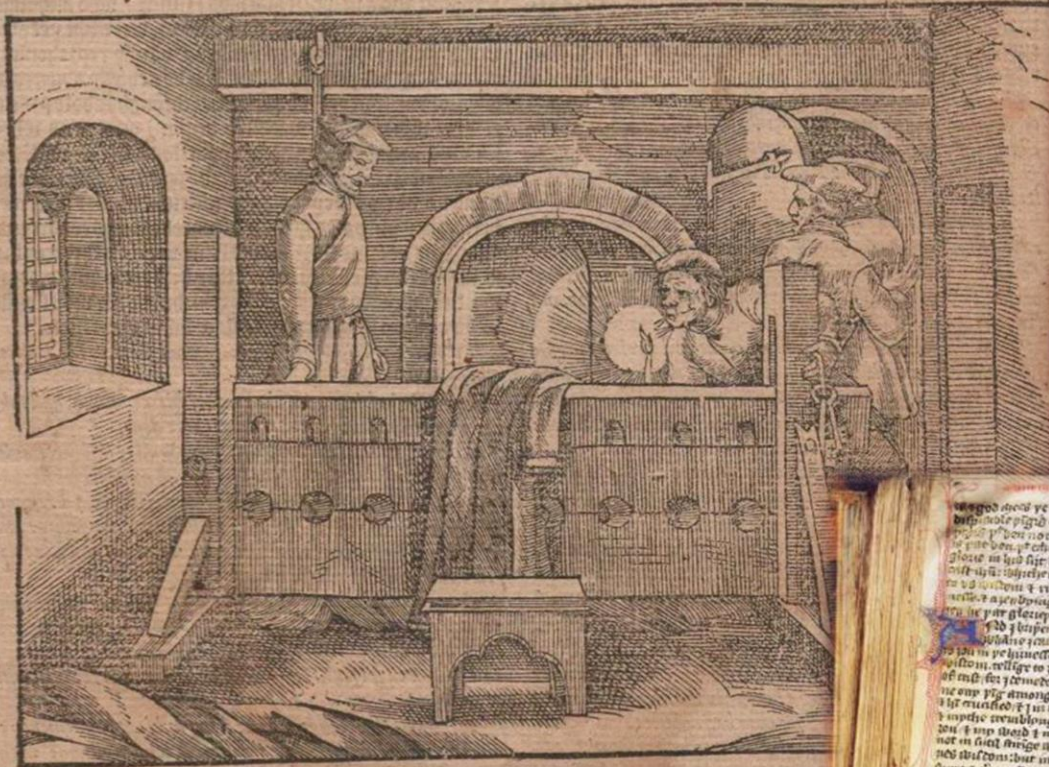
The burning of Tharchbishop of Cant. D. Tho. Cranmer in the town dich at
Oxford, with his hand first thrust into the fyre, wher With he subscribed before.



poppled to receyve the same, hath certified us, as of hys
 say from others, and not of hys owne proper sight and
 knowledge: as the woordes noted in the margent of the

*A Description of the Lolardes tower, where M. Rich. Hunne was first murthered, then by
 the sayd parties hanged, afterward condemned of heresie, And at last burned in Smithfield.*

Hunne his meate, and other necessaries that he needed:
 thinking that the bove, first finding the prisoner deade,



The secret
 conveyance
 of the mur-
 dering of
 Richard
 Hunne.

and hanged in such sorte as they left hym, they might (by
 hys relation) be thought cleare from any suspicion of this
 matter. Which thyng happened in the begynnyng almost
 as they wished. For the bove the same moynnyng (being

the fourth day of December)
 red hym, accompanied with the
 Summers, went about 1. of the
 seruz the prisoner, as he was in

The Murder of Richard Hunne



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

15 Of whom be thou also: for he with-
stood our preaching fore.

16 At my first answering no man assisted me,
but all forsooke mee: I pray God, that it may not
be laid to their charge.

17 Notwithstanding the Lord assisted me, and
strengthened me, that by me the preaching might
be fully believed, and that all the Gentiles should
hear: and I was delivered out of the mouth of
the ^c lion.

18 And the Lord will deliver mee from every
evil worke, and will preserve me vnto his ^g hea-
venly Kingdome: to whom be praise for ever and
euer. Amen.

*Of Nero.
1. Persecute me
from committing
anything against
my Apostleship.
2. To make me
partaker of his
longdome.*

19 Salute Prisca and Aquila, and the ^h house-
hold of Onesiphorus.

20 Erastus abode at Corinthus: Trophimus
I left at Mileton sicke.

21 Make speede to come before winter, Eua-
bulus greeteth thee, and Pudens, and Linus, and
Claudia, and all the brethren.

22 The Lord Iesus Christ be with thy spirit.
Grace be with you. Amen.

The second Epistle written from Rome vnto
Timotheus, the first Bishop of the
Church of Ephesus, when Paul was presented
the second time before the Emperour Nero.

THE EPISTLE OF PAUL TO TIMOTHY.

CHAP. I.

1 *These words are not taken of man, but are chosen Ministers:
2. How can a wicked manhood be helped: 3. and
through the strength be made the nature of the Gentiles,
14. and the Law, who are faithful in our preaching.*

PAUL, a ^g servant of God, and an
Apostle of Iesus Christ, according
to the faith of Gods ^h elect, ⁱ and
the acknowledging of the truths,
which is according vnto godlines.

2 Vnto the ^h hope of eternal life, which
God that cannot lye, hath ⁱ promised before the
^h world began.

3 But hath made his word manifest in due
time through the preaching, which is ⁱ committed
vnto me according to the commandment of
God our ^h Saviour.

4 To Titus my naturall kinsne according to
the common faith: ⁱ grace, mercy, and peace from
God the Father, and from the Lord Iesus Christ
our Saviour.

5 For this cause left I thee in Creta, that thou
shouldst continue to redresse the things that re-
maine, and shouldst ordeine Elders in euery citie
as I appointed thee.

6 If any be vnreprouable, the husband of
one wife, having faithful children, which are not
flandered of riot, neither are ⁱ disobedient.

7 For a Bishop must be vnreprouable, as
Gods ^h steward, not ⁱ froward, not angry, not gi-
uen to winne, no striker, not giuen to filthy lute,

8 But harbours, one that loueth goodnesse,
^h wife, righteous, holy, temperate,

9 Holding fast that faithful worde ac-
cording to doctrine, ⁱ that he also may be able to
exhort with wholesome doctrine, and conuince
them that say against it.

*1. Hee voucheth
his Apostleship,
(not of Titus, but
for the Cretians
also) both by the
testimony of his
outward calling,
and by his content
wherein he agree-
th with all the
elect from the be-
ginning of the
world.
2. Minister, at
Christ himself, in
that that he was a
Minister and head
of the Prophets, it
calls a seruants
Kis. 23. 10.
3. Of such whom
God hath chosen.
4. The faith wher-
in all the elect con-
sent, is the true and
finest knowledge
of God, tending to
this end, that wor-
shipping God a
right way they may
length obtaine life
enabling according
to the prom-
ise of God, who
instrue, which pro-
mise was exhibi-
ted in Christ in
due time, accord-
ing to his eter-
nal purpose.
5. Reprouable
state of faith.
6. Freely, and of his owne liberality.
7. Rom. 1. 6. 5. ephe. 3. 2. col. 1. 2. 2. Tim.
1. 9. 1. pet. 1. 2. 5. Look 2. Tim. 1. 9. 3. This truth is no other where to be
found, but in the preaching of the Apostles. 4. Gal. 1. 1. 5. Titus word (Saviour)
distinguisheth Epistle a pretence a life, but also a gift of life. 6. The Apostles
nourish the Cretians to heare Vnto, he teaching through his content and agreement
with him in the faith, and there will he teach by what speciall note we may dis-
tinguish true ministers from false. 7. There is but one way of salvation, common
both to the Pastour and to the flocke. 8. The first admonition, to ordeine Elders
in euery citie. 9. 2. Tim. 2. 2. This word is proper to his office, which will not
abide they only. 7. The second admonition, what fault Pastors (whom he compr-
hed before vnder the word Elders) ought to be void of, & what vertue they ought
to haue. 8. If from the Lord hath appointed stewards of his gifts. 9. Not hard com-
mand, and euill to please. 6. Conuince, 2. of a sound judgement, and of a sound
example of modestie. 8. The third admonition: The Pastour must holde fast that
doctrine which the Apostles delivered, and perseuer to salvation, leaving a leu-
tious and vaine matters. 9. The fourth admonition: To apply the knowledge
of true doctrine vnto such as contradict in two things, to wit, in governing them
which shew themselves apt to learne and conuince the obstinate.*

10 An applying of the generall
proposition to a
particular: The
Cretians shone
all other needs
sharpe reprobation:
both because their
minds are naturally
giuen to lies and
Southfolnesse, and
also because of
certaine custom
they, which vn-
der a colour of
godlinesse, they
saue certainely
saue tradicions,
and partly olde
ceremonies with
the Gospell.

10 For there are many disobedient and vain
talkers and deceiters of men, chiefly they of the
Circumcision,

11 Whose mouths must be stopped, which
subuert whole houles, teaching things which
they ought not for filthy lucre sake.

12 One of themelues euen one of their own
prophets said, The Cretians are alwayes liars, euil
beastly bow bellies.

13 This witness is true: wherefore conuince
them ^h sharply, that they may be found in ^h faith.

14 And not taking heed ^h to Iewish fables,
and commandments of men, that turne away
from the truth.

15 Vnto the pure ^h are all things pure, but
vnto them that are defiled, and vbelieving, is no-
thing pure, but euen their ^h mindes and consciences
are defiled.

16 They professe that they know God, but by
works they denie him, and are abominable & dis-
obedient, and to euery good worke reprobate.

17 They are
of the fence, or
teacher of those
fences, which were
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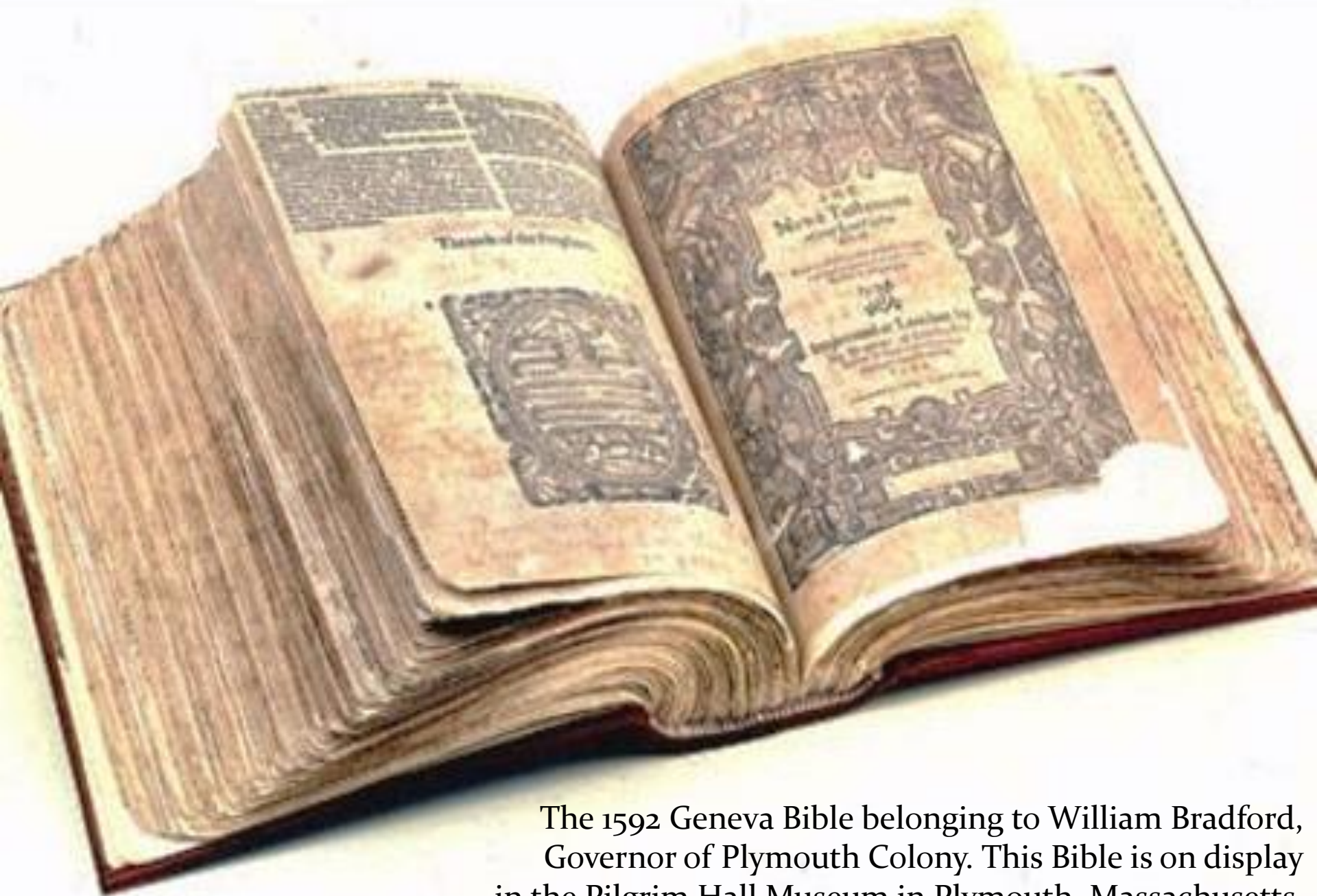
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1611 Geneva Bible The Bible of the Protestant Reformation

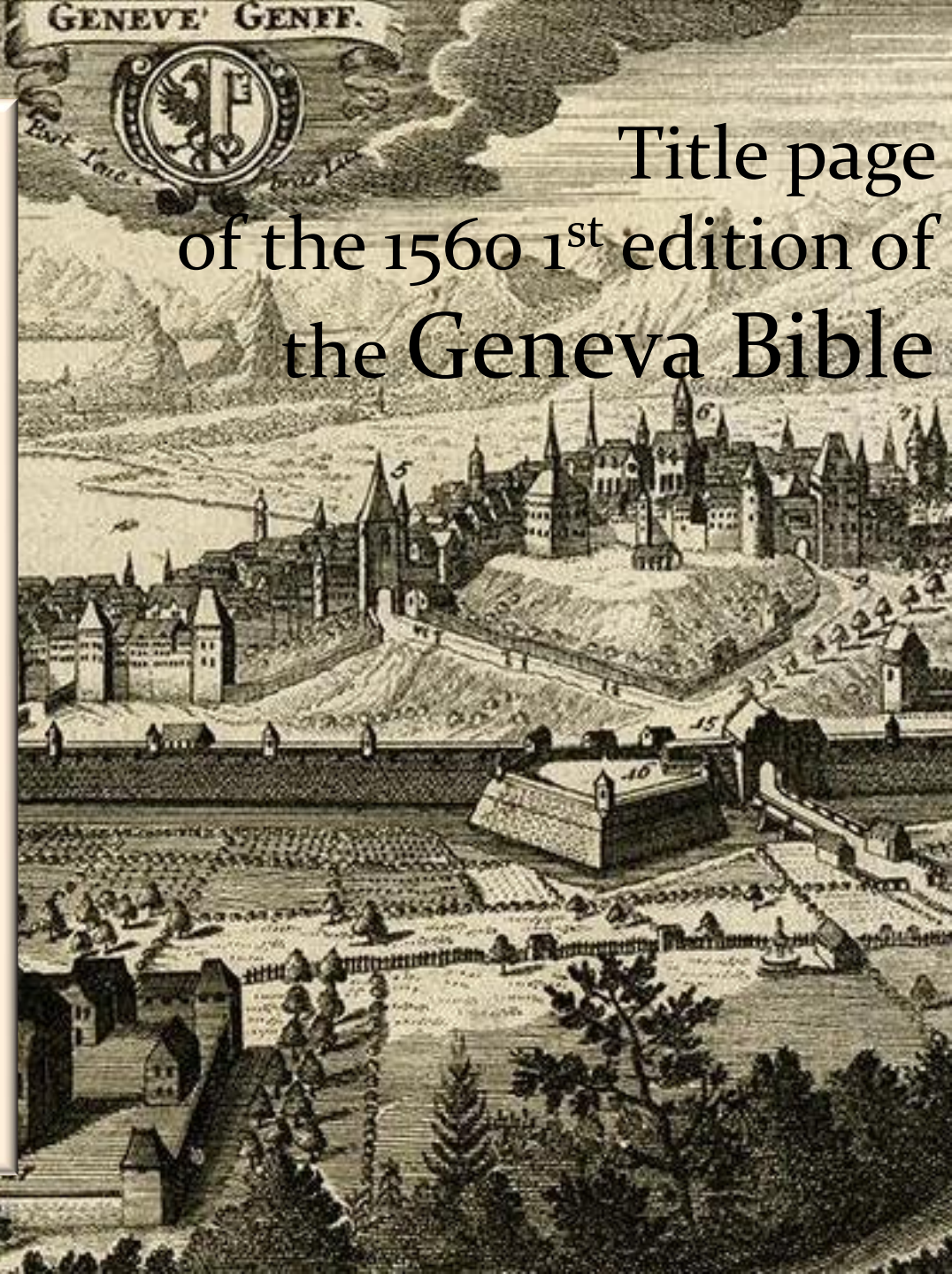


Aboard the Mayflower with the
Geneva Bible



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.

GENEVE' GENEF.



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

THE BIBLE
AND
HOLY SCRIPTURES
CONTAINED IN
THE OLDE AND NEWE
Testament.

TRANSLATED ACCOR-
ding to the Ebrue and Greke, and conferred With
the best translations in diuers languages.

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

BEARE YE NOT STANDEWILL, AND BEHOLDE
the folowers of the Lord, which he will followe to you this day. Gen. 22. 32.



Great are the troubles of the righteous

For the Lord shall deliver him out of all tribulation.

THE LORD SHALL FIGHT FOR YOU: THEREFORE
hilde you your peace. Psal. 124. 8.

AT GENEVA.
PRINTED BY ROVLAND HALL,
M. D. L. X.

The Epistle

sayth in Chyſte Jeſu.

27 For all ye that are baptiſed, haue put on Chyſte.
28 There is no Jewe, neither Greke, there is neither bonde nor free, there is

neither male, nor female: For ye are all one in Chyſte Jeſu.
29 If ye be Chyſtes, then are ye Abrahams ſerde, and heyes accordyng to the promiſe.

The.iiij. Chapter.

Be theweth toherfore the ceremonies were ordayned, which beyng ſhadowes, muſt ende, when Chyſte the trueth cometh. He moueth them by certayne exhortations, 22 and confirmeth his argument with a ſtrong example of allegorie.



AD I ſay, that the heye, as long as he is a chyld, differeth nothyng from a ſeruant, though he be lord of all,

and gouernours, buttill the tyme appointed of the father.

Euen ſo we, when we were chyldren, were in bondage vnder rudiments of the woilde:

But when the fulneſſe of the tyme was come, God ſent his ſonne, made of a woman, and made vnder the lawe,

To redeeme them that were vnder the lawe, that we myght receaue the adoption of chyldren.

Because ye are ſonnes, God hath ſent the ſpyrite of his ſonne into your heartes, cryng, Abba, father.

wherefore thou art no more a ſeruant, but a ſonne: If thou be a ſonne, thou art alſo an heire of God, through Chyſte.

Notwithſtandyng, when ye knele not God, ye byd ſeruaunce vnto the which by nature are no Gods.

But nolde after that ye haue knowen God, yea, rather are knowen of God, holde turne ye agayne vnto the weak and beggarly rudiments, wherunto agayne ye deſire a freſhe to be in bondage:

We obſerue dayes, and monethes, and tymes, and yerres.

I am in feare of you, leſt I haue beſtoibed on you labour in vayne.

Wherefore I beſech you be as I am for I am as ye are. We haue not inured me at all.

We knowe howe through infirmitie of the fleſhe, I preached the Goſpell vnto you at the firſt:

And my temptation which was in my fleſhe, ye diſpud not, neither abhorred: but receaued me as an Angel of

God, euen as Chyſte Jeſus.

What is then your felicitie? For I beare you recoarde, that yf it had ben poſſible, ye woulde haue plucked out your owne eyes, and haue geuen them to me.

Am I therfore become your enemy, because I tell you the trueth?

They are gelouſe ouer you: yea, they intende to exclude you, that ye ſhoulde be ſeruant to them warde.

It is good allwayes to be zelous in a good thyng, and not only when I am preſent with you

My litle chyldren, of whom I trauallye in birth agayne, buttill Chyſte be faſhioned in you.

But I deſire to be preſent with you nolde, and to chaunge my voyce: for I ſtande in doubt of you.

Tell me, ye that deſire to be vnder the lawe, do ye not heare the lawe?

For it is written that Abraham had tivo ſonnes, the one by a bonde mayde, the other by a free woman:

But he which was of the bonde woman, was borne after the fleſhe: but he which was of the free woman, was borne by promiſe.

Which thynges are ſpoken by allegorie. For theſe are tivo teſtamentes: the one from the mount Sina, which gendreth vnto bondage, which is Agar.

For Agar is the mount Sina in Arabia, and boudreth vpon the cite, which is nolde called Hieruſalem, and is in bondage with her chyldren.

But Hieruſalem which is aboute free: which is the mother of vs all.

For it is written: Kioptre thou barren that beareſt no chyldren, beake forth and crye, thou that trauallyeſt not: For the deſolate hath many mo chyldren, then ſhe which hath an huſbande.

But

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

What is the true nature of the child, and how is it to be distinguished from the servant?

What is the meaning of the word 'rudiments'?

What is the meaning of the word 'bondage'?

What is the meaning of the word 'adoption'?

What is the meaning of the word 'servant'?

What is the meaning of the word 'weak and beggarly'?

What is the meaning of the word 'inured'?

What is the meaning of the word 'temptation'?

What is the meaning of the word 'dispud'?

What is the meaning of the word 'abhorred'?

What is the meaning of the word 'enimie'?

What is the meaning of the word 'exlude'?

What is the meaning of the word 'fashioned'?

What is the meaning of the word 'teſtamentes'?

What is the meaning of the word 'allegorie'?

What is the meaning of the word 'aboute'?

What is the meaning of the word 'beake forth'?

What is the meaning of the word 'deſolate'?

What is the meaning of the word 'huſbande'?

We must speake in Catholike termes, after a certaine rule of faith, and forme of vvordes. *Christian Doctōrs ought to keepe the forme of vvordes aunciently appropriated to the mysteries & matters of our religion, S. Augustin. expresseth in these vvordes li. 10. de ciuit. c. 23. Philosophers speake with freedom of vvordes & c. but vve must speake according to a certain rule, lest licentious libertie of vvordes breede an impious opinion of the things also that are signified by the same. Trinitie, perlon, essence, Consubstantiall, Transubstantiation, Masse, Sacrament, and such like, be verba sana (as the Apostle speaketh) sound vvordes, giuen to expresse certaine high trutthes in religion, partly by the Apostles and first founders of our religion vnder Christ, and partly very aptly inuented by holy Councils & fathers, to expresse as neere as could be the high ineffable or vnspokeable veritie of some points, and to stoppe the Heretikes audacitie and inuention of new vvordes and prophane speaches in such things, vvhich the Apostle vvarneth Timothee to auoid 1 ep. c. 6. 20. and 2 ep. 2. 16. See the Annotations there.*

Relieuers of Cath. prisoners

18. Our Lord.] To haue this praiser of an Apottle, or any Priest or poore Cath. man so relieued, giueth the greatest hope at the day of our death or general iudgement, that can be: and it is vvorth al the landes, honours, and riches of the vvorld.

CHAP. II.

He exhorteth him to labour diligently in his office, considering the reward in Christ, & his denial of them that deny him. 14. Not to contend, but to shunne heretikes: neither to be moued to see some subuerted, considering that the elect continue Catholikes, and that in the Church be of al sortes. 24. Yet withal sweetenes to reclaime the deceived.



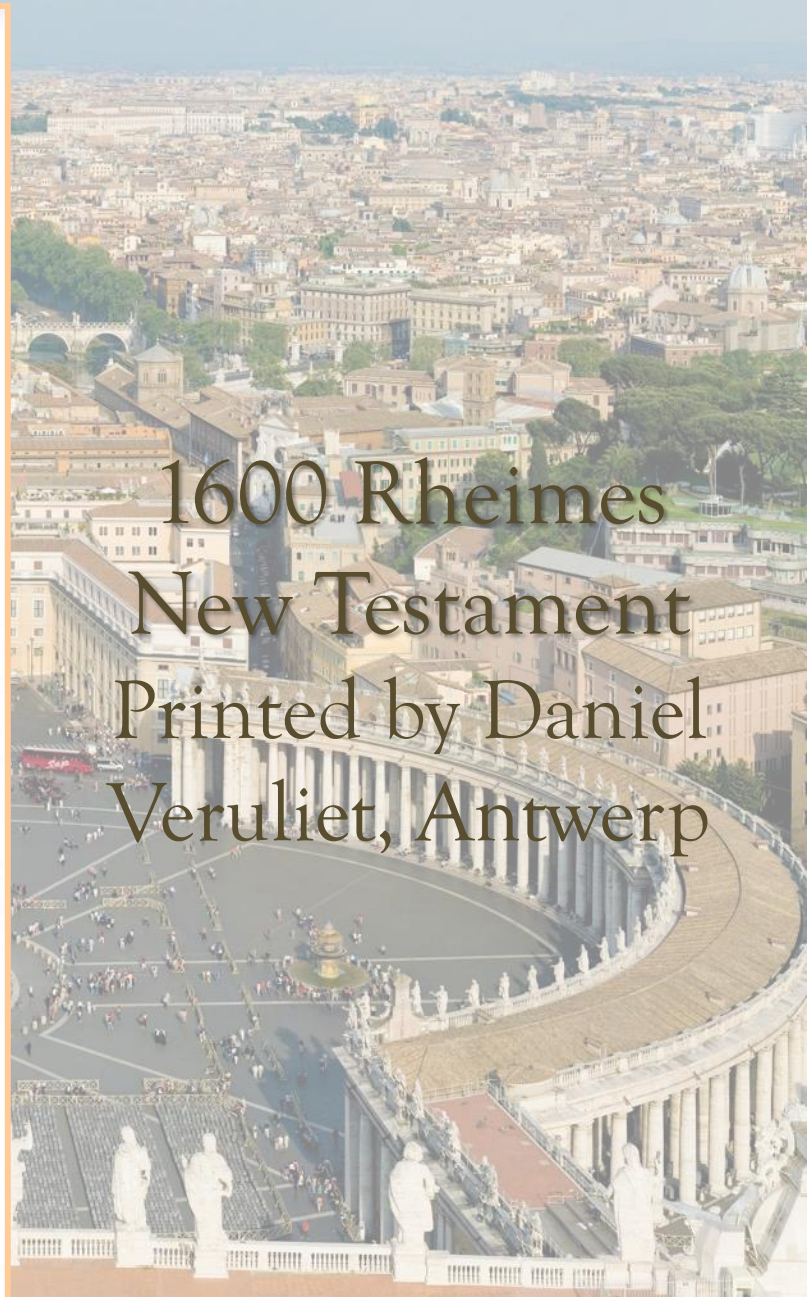
HOV therefore my sonne, be strong in the grace which is in Christ IESVS: † & the things which thou hast heard of me by many witnesses, these commend to faithful men, which shal be fit to teach others also. † Labour thou as a good souldiar of Christ IESVS. † No man being a souldiar to God, intangleth him self with secular busineses: that he may please him to whom he hath approued him self. † For he also that striueth for the maisterie, is not crowned vntill he striue lawfully. † The husbandman that laboureth, must first take of the fruites. † Vnderstand what I say: for our Lord wil giue thee in al things vnderstanding. † Be mindeful that our Lord IESVS Christ is risen againe from the dead, of the seede of Dauid, according to my Gospel, † wherein I labour euen vnto bandes, as a malfactour: but the word of God is not tied. † Therefore: I sustaine al things for the elect, that they also may obtaine the saluation, which is in Christ IESVS, with heauenly glorie. † A faithful saying. For if we be dead with him, we shal liue also together. † If we shal sustaine, we shal also reigne together. * If we shal deny, he also wil deny vs. † * If we belecue not: he continueth faithful, he can not deny him self. † These things admonish: 14 testifying before our Lord.

Contend

b Part of the Epistle vpon S. Georges day. April. 25. The rest is pa. 591.

:: Marke here that the elect (though faine of saluation) yet are saved by meanes of their preachers and teachers, as also by their owne endeouers.

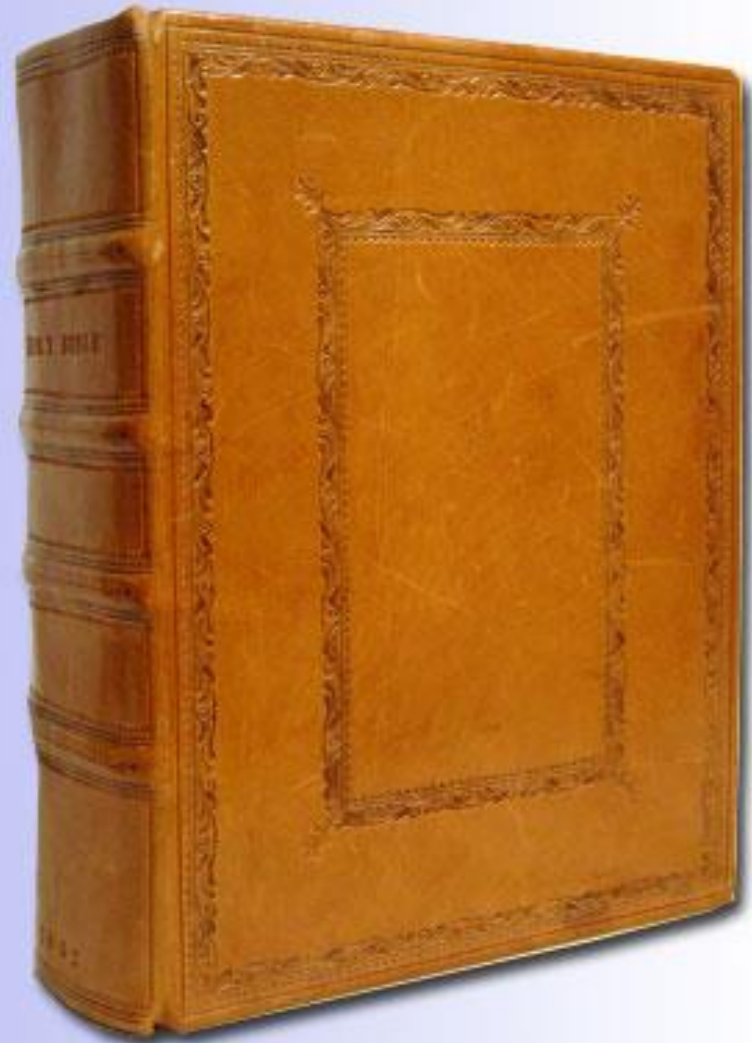
Mat.
10.
Ro. 3. 3.



1600 Rheimes
New Testament
Printed by Daniel
Veruliet, Antwerp

The King James Bible

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



God's Word is Our Heritage





Jesus

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

पवित्र शास्त्र

Vaajtswv
Txujlug



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ਪਵਿੱਤਰ ਬਾਈਬਲ

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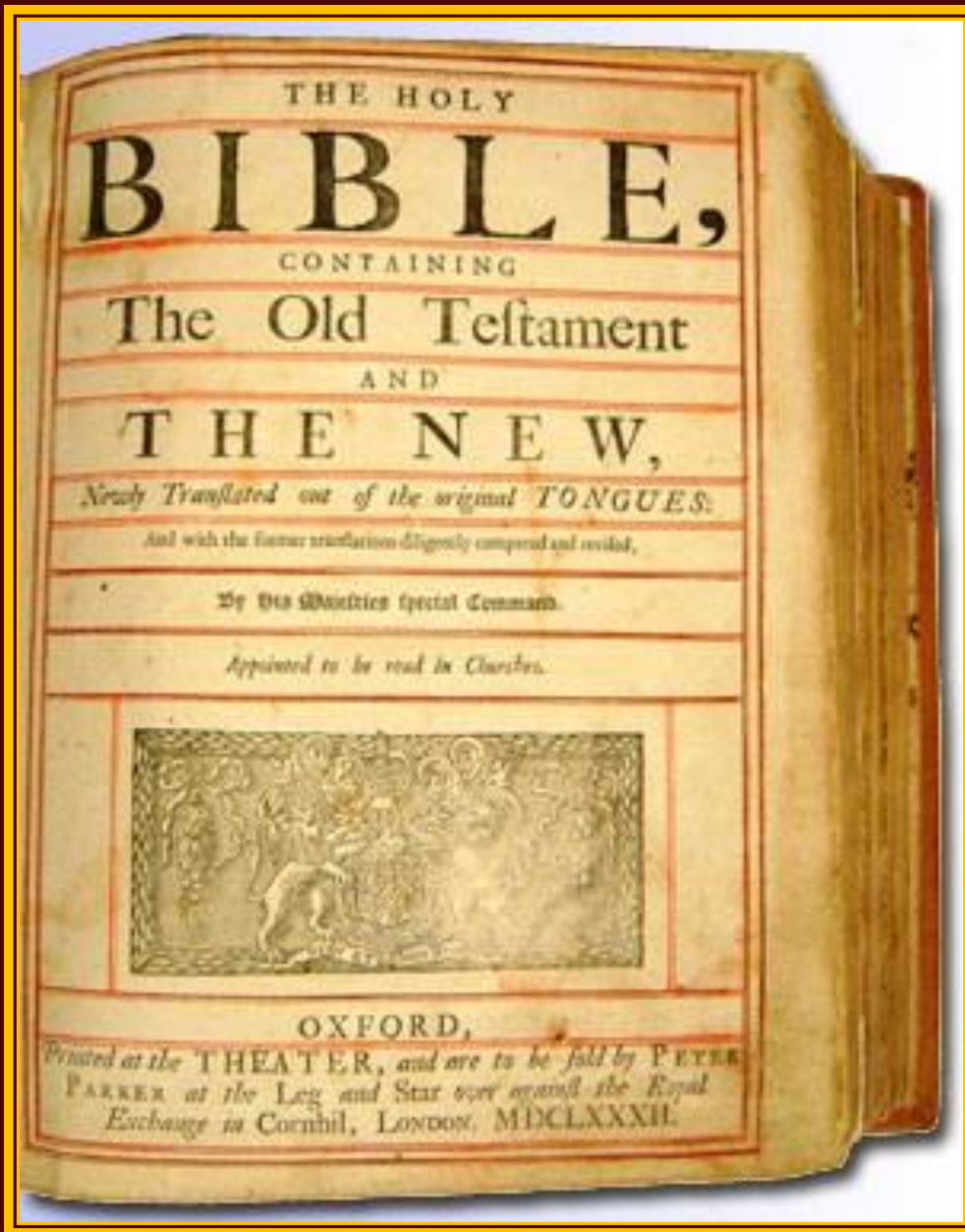


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UGV





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

The Holy Bible



**READ IT OFTEN
STUDY IT ALWAYS
OBEY IT FAITHFULLY**