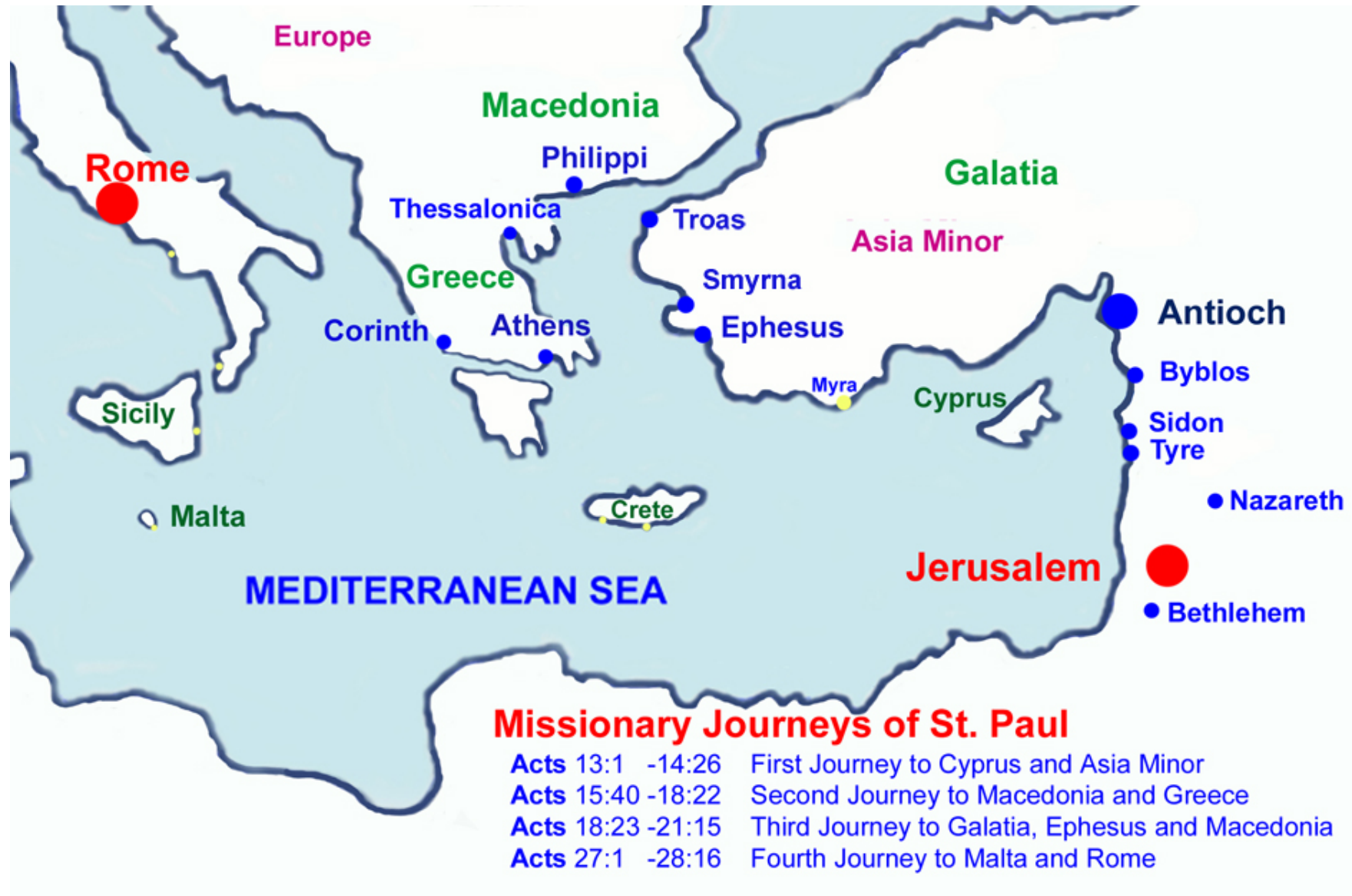


How we got the New Testament

Part 2

By the end of the first century, AD 100, the New Testament was complete and being circulated and copied so that more people could read it. At this time some of the early manuscripts, like James, could have been 50 years old. However, at this stage there was no compendium of books, just individual writings.

World events played a part in the spread of New Testament documents; the most significant was the persecution of Christians, initially by the Jews. After the stoning of Stephen, the centre of Christianity moved from Jerusalem to Antioch from where Paul, Barnabas and Silas departed for their missionary journeys. The greatest opposition Paul suffered in his missionary journeys was from Jews.



For the Romans, who controlled the then known world, their Caesar was a god and he had to be worshipped. This of course, was repugnant to Christians who just like Daniel centuries before them, refused. And for this they were persecuted, fed to the lions, covered in pitch and set alight under Nero's direction. The persecution was not only related to Rome because Peter writes to the persecuted church in Pontus, Galatia, Cappadocia, Asia and Bithynia

The ancient writers give us an insight into this persecution

Tacitus was a senator and historian of the Roman Empire. He was governor of Asia in 112. His two major works are the *Annals* and the *Histories*, many portions of which have survived. Reporting on Emperor Nero's decision to blame Christians for the fire that destroyed Rome,

*Consequently, to get rid of the report, Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their abominations, called Christians by the populace. Christus, from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilatus, and a most mischievous superstition, thus checked for the moment, again broke out not only in Judea, the first source of the evil, but even in Rome, where all things hideous and shameful from every part of the world find their center and become popular. Accordingly, an arrest was first made of all who pleaded guilty; then, upon their information, an immense multitude was convicted, not so much of the crime of firing the city, as of hatred against mankind. **Mockery of every sort** was added to their deaths. **Covered with the skins of beasts**, they were torn by dogs and perished, or were **nailed to crosses**, or were doomed to the **flames and burnt**, to serve as a nightly illumination, when daylight had expired.*

Tacitus, *Annals*, XV 44; see Appendix 2 of *A Defence of the Bible*

The Christian martyrs last prayer painted by Jean-Leon Gerome between 1863-1883



Gaius Plinius Caecilius Secundus (Pliny the Younger) (AD 61/63–ca AD 113) was the Governor of Bithynia in Asia Minor. In AD 112 he wrote a letter to the Emperor Trajan asking for advice on how to deal with Christians. He explained that he had been killing men, women, boys and girls. He was putting to death so many, he wondered if he should continue executing all he found to be Christians, because:

This contagious superstition is not confined to cities only, but has spread its infection among the neighboring villages and country.

Further, he states that he forces them to curse Christ, which genuine Christians cannot be made to do. In his letter he relates some information he has learnt about these people:

They affirmed the whole of their guilt, or their error, was, that they met on a stated day before it was light and addressed a form of prayer to Christ, as to a divinity, binding themselves to a common oath, not to do any wicked deeds, but never to commit any fraud, theft or adultery, never to falsify their word, nor deny a trust when they should be called upon to deliver it up; after which it was their custom to separate, and then reassemble to eat in common a harmless meal.

So despite such severe punishment for being Christian their numbers grew!

Persecution has several effects; it reduces the Christian population to those who really believe.

Imagine if all Christians had to pay 50% GST on all they purchased.

All of this persecution changed when Constantine became the emperor of Rome in 306 and was the most powerful person in his part of the world. His conversion to Christianity in 313 had far reaching effects on the common practice of the religion to the point where Christianity was proclaimed to be the official religion of Rome. Constantine's mother Helena was a Christian and to what extent this had on her son's decision is unknown.

By the end of the second century (AD 200), as evidenced by the writings of Justin Martyr, Clement of Alexandria, Tertullian and others, Christians regarded the writings of the apostles, including Paul, the four gospels and the book of Acts, as divine scripture. They read them when they met and they established the Jewish scripture as the Old Testament and the apostles' writings as the New Testament. However, dispute remained over Hebrews, James, 2 Peter, 2 and 3 John, Jude and Revelation.

Much heresy abounded and the early church was very careful in discerning what was truly inspired. Two criteria were used:

1. Were the writings of apostolic origin?
2. Were the writings made use of in the church?

Even though the writings (letters and books) were held up as inspired scripture and circulated among the churches from the time of the apostles, it was not until AD 367 that the Bishop of Alexandria, Athanasius, compiled the first canon of scripture. He did this in his Easter Letter in an effort to protect his flock from the heretical writings circulating at the time. This contained the 27 books of the New Testament. His compilation was confirmed by the councils at Hippo in 393 and at Carthage in 397, and thus the books of the New Testament were largely settled.

Copies of the writings were being made and this would have occurred from the start. For example, Paul writes a letter to a church and copies are made and circulated. As this happened, they were not done with the same fidelity as did the Hebrew scribes with their writings. These men were raised as scribes; that was their profession and strict rules for copying were followed. This was not so much the case with the New Testament and copying errors were made, some with deletions but more often with additions.

To put this into context, there are over 5,700 Greek full or partial copies of the New Testament which have been discovered, the very oldest papyri have only come to light since 1900. Of the 5,700 copies, no two are identical. However, the maximum difference between the extremes is only 2% and these differences are mainly grammar, word order, spelling and none of these differences affect doctrine.

The Bible is the most attested book of the ancient world with now over 5,700 copies of the Greek New Testament, more than 10,000 in Latin and more than 1,000 in other languages. The difference is stark when compared to Homer's famous Illiad of 643 copies, the most of any other ancient document with its earliest manuscript copied 500 years after the original

The value of monasteries in copying and protecting scripture

Taken from: *A Short History of Christianity* by Geoffrey Blainey.

The great majority of Christians lived with their families and went to work six days a week. They moved in the mainstream of daily life. By AD 320, however, many hermit Christians that existed out of sight and their numbers were increasing. Isolated corners of Syria attracted them; deserted Egyptian villages close to the Nile were another haven.

Many lived entirely on their own in caves or simple huts. On Sunday they might come together to worship with other hermits, before returning to the earthen floor of their homes. After a time, however, many could not stand the isolation; they felt acutely the onset of boredom and were prey to robbers and thugs. So they entered communities called monasteries, where known as monks, they lived permanently.

Western Europe had been slow to adopt the idea, and its first monastery was not opened until AD 361, near Poitiers in present day France. Founded by Martin, a former soldier, it was such a success that he became the Bishop of Tours in 372. Celebrated in his day, his name was handed down to the first Protestant, Martin Luther, more than eleven hundred years later.

There were monasteries were for only men, but some were only women as well.

Read section of Blainey's book (pages 100-102) to give you some idea of how these monasteries operated.

The monasteries housed and protected the scriptures from all of the invaders of various conquering powers such as the Mongols, Barbarians, Muslims, Vikings etc.

Monasteries in Europe during the middle ages





Grand Meteora
Monastery was built
in the mid 1300s on
a rock pinnacle in
Greece, Europe



Pontigny Abbey, founded in 1114 was a Cisterian monastery situated in Burgundy France



What ancient documents have survived and what
does this tell us?

The oldest surviving NT scripture dated to around 125, is a fragment of John's gospel, on one side is a small portion of 18:31-33 in which Pilate asks the famous question; *What is truth?* And on the reverse, are from verses 37-38 in which Jesus replies; *Everyone who is of the truth hears my voice.* It has become known as the **John Ryland fragment or P⁵²** since it is housed in the John Ryland's Library, Manchester, England. This fragment of papyrus was among a group acquired on the Egyptian market in 1920 by Bernard Grenfeld.

P⁵² written on papyrus in uncials dated at
approximately to AD 125 - 135

ΟΙ ΤΟΥΤΟΙΣ ΤΕΛΕ
ΟΥΔΕΝΑ ΙΝΑ ΟΛ
ΠΕΝ ΕΝΑΝ ΝΕ
ΕΛΗΚΕΝ ΕΙΝΑΙ
ΡΙΟΝ ΟΤ
ΚΑΙ ΕΙΤΕ
... 12503

ΕΤΟΙΜΟΝ ΕΙΝΑΙ ΕΝΑΝ
ΕΝΑΝ ΤΕΛΕ ΕΙΝΑΙ
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The Bodmer Papyri are a group of twenty-two papyri discovered in Egypt in 1952. They are named after Martin Bodmer who purchased them. The papyri contain segments from the Old and New Testaments, early Christian literature, Homer and Menander. The oldest, P66 dates to between 175 and 200 and contains the first 15 chapters of John's gospel. The papyri are kept at the Bibliotheca Bodmeriana, in Cologny, Switzerland. In 2007 the Vatican Library acquired two of the papyri, P74 and P75, which are kept at the Vatican Library

Bodmer Papyri P⁶⁶



The most important New Testament documents to date, are a group called the **Chester Beatty Papyri**. They consist of twelve codices (books) and were most likely initially obtained by dealers in illegal antiquities. Because of this, the exact circumstances of the find are not clear. Most of the papyri were bought from a dealer by Alfred Chester Beatty, after whom the manuscripts are named, although some leaves and fragments were acquired by the University of Michigan and a few other collectors and institutions. The papyri were first announced on November 19, 1931, although more leaves would be acquired over the next decade.

Frederic G. Kenyon, in an 8 volume work that spanned 1933-58, published the manuscripts in *The Chester Beatty Biblical Papyri: Descriptions and Texts of Twelve Manuscripts on Papyrus of the Greek Bible*. They are housed in part at the Chester Beatty Library in Dublin, Ireland, and in part at the University of Michigan, among a few other locations. Of the twelve manuscripts, the three important New Testament ones are known as P45, P46 and P47.

P45 consists of the four gospels and the book of Acts. There are many large gaps due to its age. It was written sometime between 200 and 250.

P46 does not contain any of the same books as P45, but has nine other New Testament books. What remains today of the manuscript is roughly 85 out of 104 leaves consisting of Romans chapters 5-6, 8-15, all of Hebrews, Ephesians, Galatians, Philippians, Colossians, virtually all of 1–2 Corinthians and 1 Thessalonians 1-2, 5. This has been dated to the late 100s or early 200s.

P47 consists of The Revelation and was compiled between 250 and 300.

The Permanent display of the Pauline Letters, Chester Beatty Library, Dublin.



P⁴⁵ folio 13-14, containing portion of the Gospel of Luke



A folio from P⁴⁶ containing 2 Corinthians 11:33-12:9



The Codex Vaticanus, this Codex is named after its place of conservation in the Vatican Library, where it has been kept since at least the 15th century. It is written on 759 leaves of **parchment** (vellum) in uncial letters and has been dated palaeographically to between 325 and 350. It contains most of the Old Testament and the New Testament, but unfortunately the smaller books of 1 and 2 Timothy, Titus and The Revelation are missing.

The manuscript became known to Western scholars as a result of correspondence between Erasmus and the prefects of the Vatican Library. It could possibly pre-date the Codex Sinaiticus.

Codex Vaticanus



Vatican Library



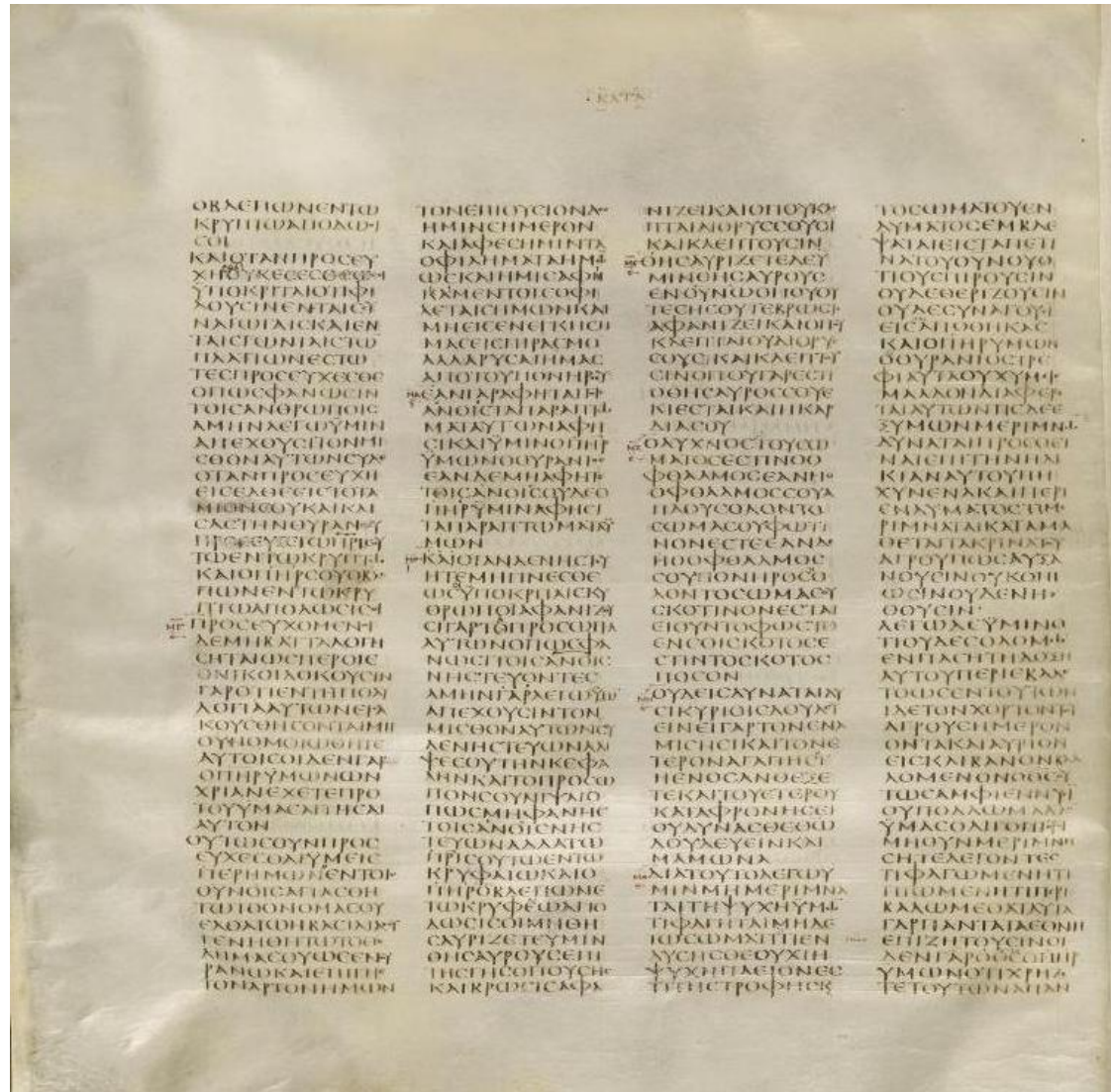
Codex Sinaiticus is one of the most important books in the world. Handwritten well over 1600 years ago on **parchment** in uncial letters, the manuscript contains the Bible in Greek, including **the oldest complete copy of the New Testament**. Its heavily corrected text is of outstanding importance for the history of the Bible and the manuscript – the oldest substantial book to survive Antiquity – is of supreme importance. It has been dated to early 300s.

For the history of the discovery of Codex Sinaiticus, go to: <https://www.adeffenceofthebible.com/2017/03/14/tischendorfs-great-manuscript-find/>

Although parts of the Codex Sinaiticus are scattered across four libraries around the world, most of the manuscript today resides within the British Library



Codex Sinaiticus Matthew 6:4-32





Constantin Tischendorf

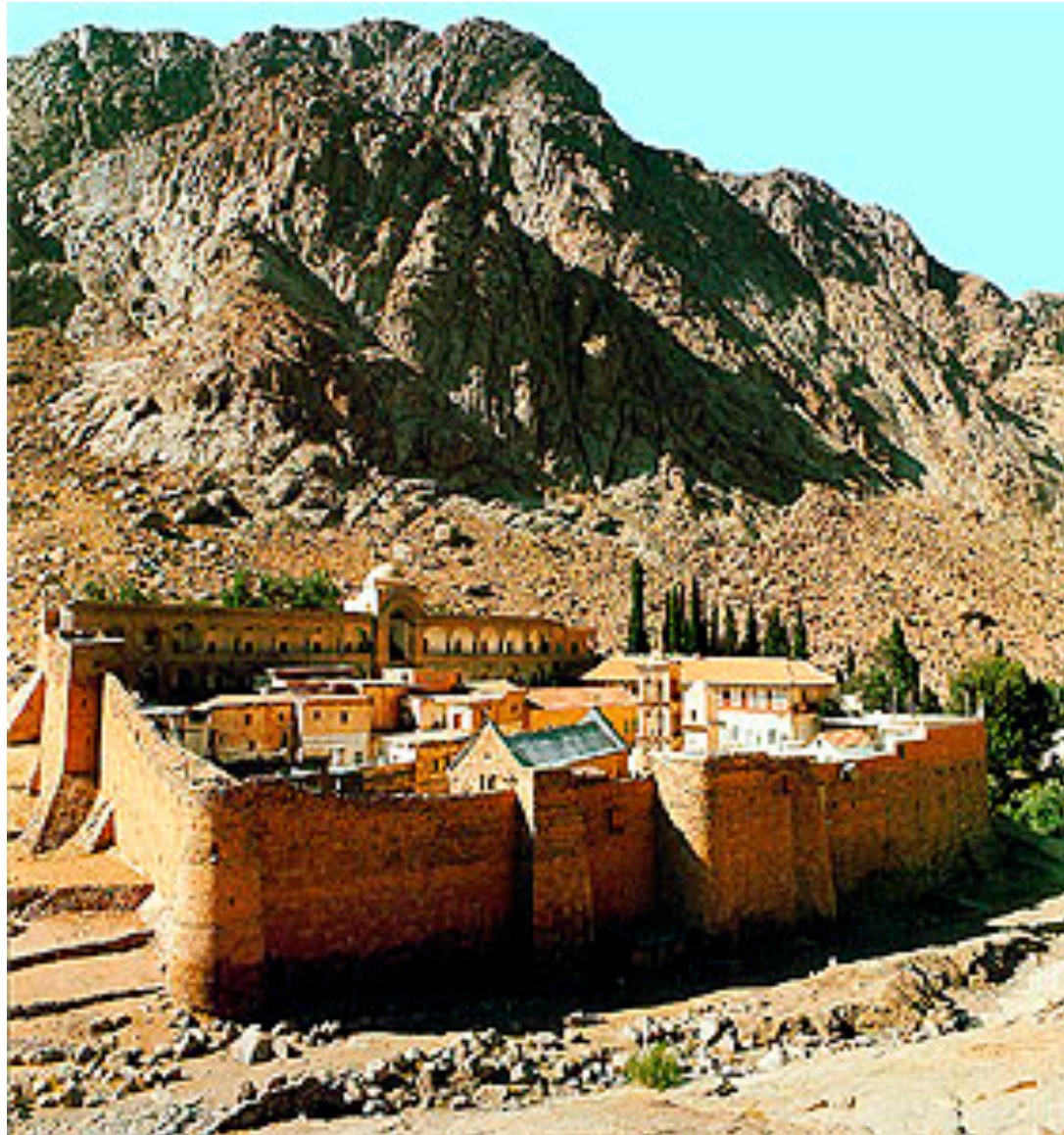
So, in true Raiders of the Lost Ark fashion, he set off and in May 1844 at the age of 29, he came across the Convent of St Catherine at the foot of Mt Sinai; the oldest continually inhabited monastery in the world. It was constructed in 565. It has no doors and Tischendorf had to be lifted up to a window high off the ground to gain entrance and after being there some time, he commented in a book he later wrote:

*...that I discovered the pearl of all my researches. In visiting the library of the monastery, in the month of May, 1844, I perceived in the middle of the Great Hall a large and wide basket full of **old parchments**; and the librarian, who was a man of information, told me that two heaps of **papers** like theses, moulded by time, had been committed to the flames.*

Tischendorf was only allowed to take 43 pages back to Leipzig, but he kept the location of his discovery a secret so that no other treasure seekers would go to the monastery. These pages were a part of a very ancient copy of the New Testament written in its original language of Greek. In 1853 he returned to the monastery in the hope of recovering more of the leaves he discovered before, but he found no trace of them. It was not until January 1859, and this time, with the financial support of the Russian government, that Tischendorf obtained many more of these New Testament pages and amazingly it was only on his last day at the monastery as he explained later:

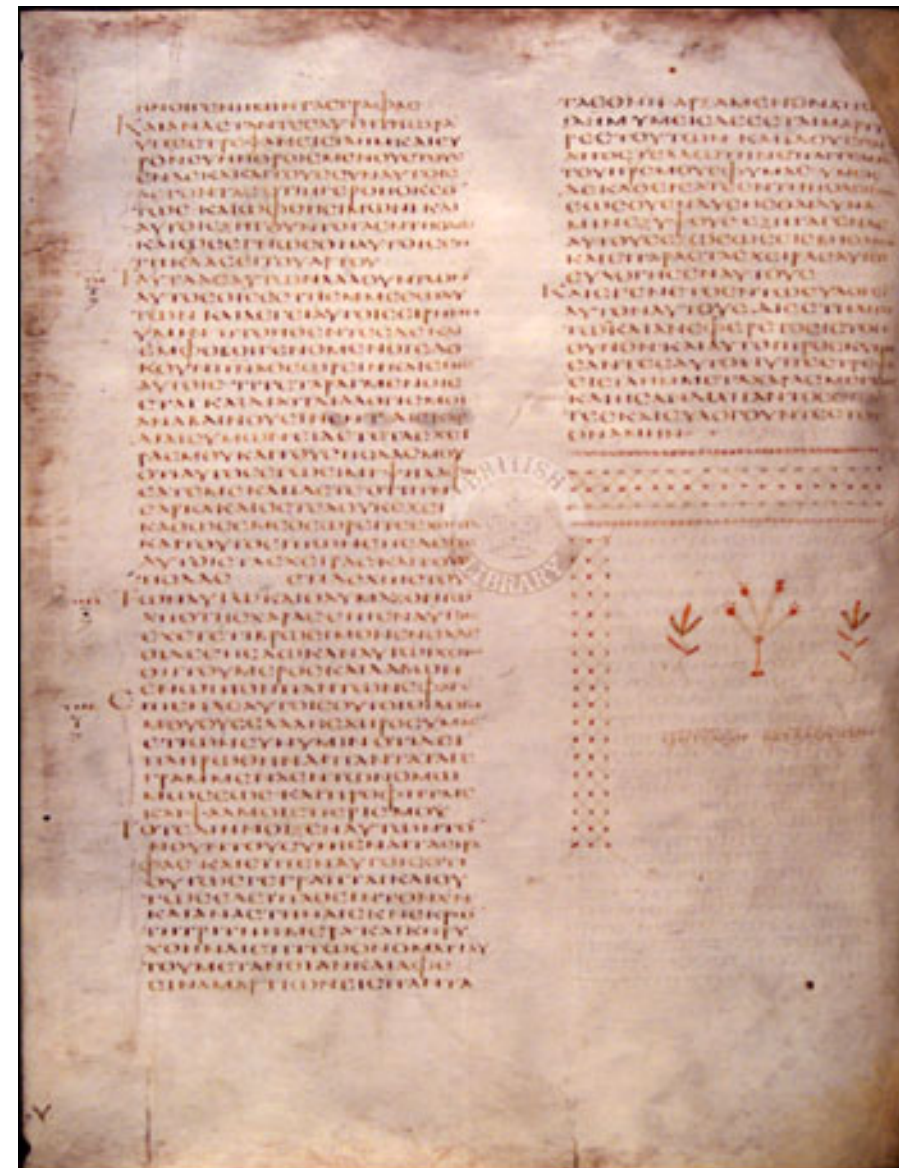
*...a bulky kind of volume, wrapped up in a red cloth... I unrolled the cover, and discovered, to my great surprise, not only those very fragments which, fifteen years before, I had taken out of the basket, but also parts of the Old Testament, and the New Testament **complete**.*

St. Catherine Monastery, Sinai



The other codex of the group that has been termed; the big three, is the **Codex Alexandrinus**. It was written later than the other two and sometime in the 400s. In about the 1300s this Greek manuscript was taken from Alexandria in Egypt to Constantinople (modern-day Istanbul). It was given as a gift to King Charles 1 in 1627 and it was placed in the Royal Library London. However, in 1731 a fire engulfed the library and many rare books were destroyed. Fortunately the codex was saved by the heroic actions of: *the Librarian, the famous Dr Bentley, who was observed in his nightgown and great wig carrying a volume of the codex under his arm*. It now resides in the British Museum.

Folio 41v from the Codex
Alexandrinus contains the end of the
Gospel of Luke with the decorative
tailpiece found at the end of each
book



Text Types

Period of Duplication (second and third centuries).

During this period the books of the NT were usually copied rather carefully by professional scribes, but sometimes, hastily and imperfectly, often because of persecution. For this reason there arose a multiplicity of early variants in the text. And even though the Christian scholars at Alexandria attempted an early criticism and editing of the Greek text, the unnoticed textual errors which they inherited, plus the unintended errors which they created by editing and revisions were transmitted in the manuscripts which they ordered to be written. Thus there came into being the basis of textual problems later scholars would have to face.

Wycliffe Bible Dictionary, Hendrickson, Massachusetts, 1998, page 255.

Period of standardisation (4th -15th century)

Beginning with Eusebius there was a new era of more careful and faithful copying. But critical comparison and revision of the text was rare. Rather than criticism there was a process of standardisation so that by the 8th century the older text types of Alexandrian and Western, were standardised and replaced by the Byzantine. As a result, the mass of New Testament manuscripts produced between the 8th and 15th centuries are largely Byzantine in type.

Wycliffe Bible Dictionary, Hendrickson, Massachusetts, 1998, page 255.

At present (2001) there are 5,656 parts of, or complete Greek New Testament documents and **no two are exactly identical**. However, the differences are very minor and do not involve major doctrine. Of these, about 100 of the oldest texts written on papyrus and in uncial script, were discovered recently, only nine of which were found before 1900. They have been classified into groups or "text-type" which is the name given to a family of texts with similar readings due to common ancestors and mutual correction. These groups of text types appear to have originated from predominantly three areas: The old Byzantine Empire, Alexandria and the Western Mediterranean area.

Roy E. Beacham and Kevin T. Bauder, *One Bible Only? Examining the Exclusive Claims for the King James Bible*, Kregel, Grand Rapids, 2001, page 76.

Ibid, page 77

The Byzantine Text Type (also known as the Majority Text)

About 80% of all the Greek manuscripts belong to this category hence the alternative name; Majority Text. However, they are generally considered to be inferior as they date from the fourth to fourteenth centuries and most being 1,000 years from the autographs (originals).

Alexandrian Text Type

Documents of the Alexandrian Text Type are the earliest available and they date from the second century. For example the earliest known fragment; the John Rylands Fragment (117-138), the Bodmer Papyri (AD 200), the Codex Vaticanus (325-350) and Codex Sinaiticus (340) and of course Codex Alexandrinus (early 400s)

Western Text Type

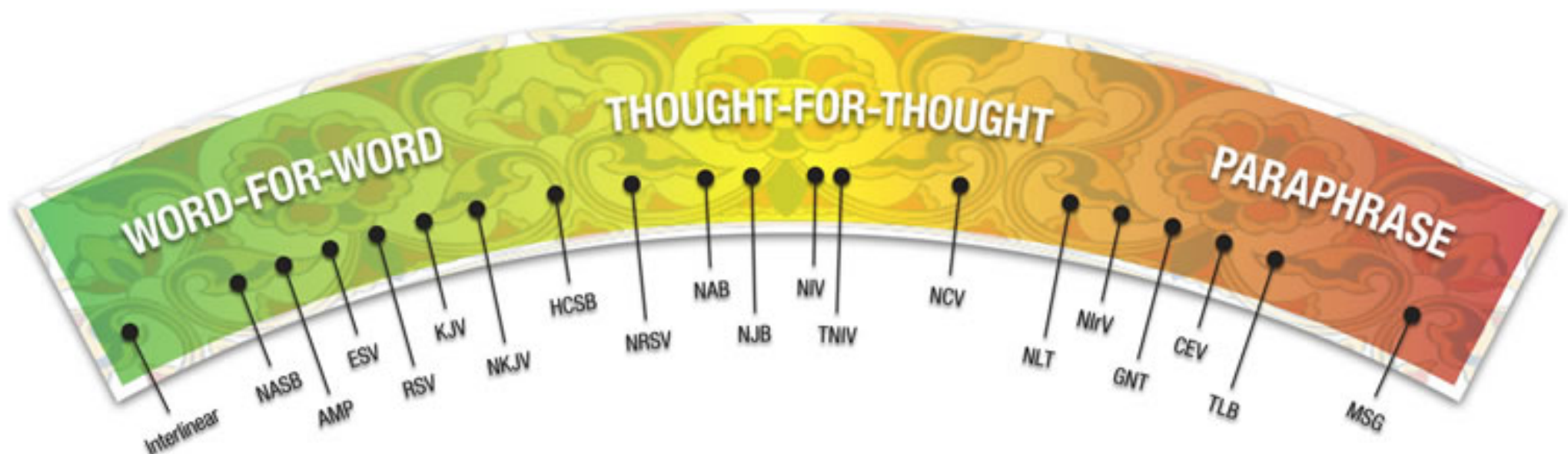
The major characteristic of the Western Text Type is *its love of paraphrases: words and even clauses are changed, omitted, and inserted with surprising freedom, wherever it seemed that the meaning could be brought out with greater force and definiteness*. It was named “Western” by Semmler (1725-1791) because it originated in the centres of Christianity in the Western Roman Empire. Examples of this can be found in quotation from 2nd and 3rd century Christians writers. Only one Greek manuscript has been found to be of Western Text Type and this dates from the 5th century (Codex Bezae).

Wikipedia, Western Text Type quoting B. F. Westcott and F. J. A. Hort, *The New testament in The Original Greek*, 1925, page 550.

Translations

Difficulties in translating from one language to another

Types of Bible Translations



NASB - New American Standard Bible
AMP - Amplified Bible
ESV - English Standard Version
RSV - Revised Standard Version
KJV - King James Version
NKJV - New King James Version

HCSB - Holman Christian Standard Bible
NRSV - New Revised Standard Version
NAB - New American Bible
NJB - New Jerusalem Bible
NIV - New International Version
TNIV - Today's New International Version
NCV - New Century Version
NLT - New Living Translation

NirV - New International Reader's Version
GNT - Good News Translation
(also Good News Bible)
CEV - Contemporary English Version
TLB - The Living Bible
MSG - The Message

382 Jerome's Latin Vulgate.

The first major translation appears to be that of Jerome.

Eusebius Hieronymus Sophronius, thankfully known as Jerome, took a roundabout path to becoming one of history's most significant Bible translators. He was born in northeast Italy in 345. By the age of 29, he was a disciplined scholar and an ascetic (not allowing one's self pleasures or luxuries) Christian. For several years Jerome lived an ascetic life in the Syrian desert, studying and transcribing the Scriptures and mastering Hebrew. He became secretary to Pope Damasus 1 in 382 and in that year, the Pope directed Jerome to compose the whole Bible into Latin which he completed in 402. He translated the Hebrew of the Old Testament rather than the Greek (Septuagint) into Latin and made a revision of the earlier Latin translations of the New Testament to form the complete Bible.

Wikipedia, Jerome's Latin Vulgate.

In his translation Jerome introduced errors, maybe deliberately, which under pinned the church's hierarchical order and its doctrines. For example:

In over twenty places Jerome translated the word *metanoia* as “do penance” instead of “repent”

The fact is that salvation is a free gift and to be able to accept it, we must repent. We do not have to do any work for it.

- Hebrews 10:12 states; *But this man* (Christ), *after he had offered one sacrifice for sins for ever, sat down on the right hand of God*; A once only transaction. Jerome changed it to *But this man offering* (a continuous present) for sins,
- Virgin Mary worship is underpinned by such verses as: Genesis 3:15 where God states in reference to the promised Redeemer: *I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head and thou shalt bruise his heel*. The Vulgate replaces he shall bruise with **she** shall bruise. *And it finishes with; thou shall lie in wait for **her** heel*.
- Again in Luke 1:28 when the angel informs Mary of her destiny, he says; *thou art highly favoured*. Whereas the Vulgate replaces **highly favoured** with **full of grace**. Highly favoured means that Mary was a mere mortal who God had chosen, whereas full of grace gives the impression of her as being elevated.

These and other errors gave rise to Mary worship and her perpetual virginity.

Jerome's Vulgate (common language) was effectively the only Bible used from its inception, through the middle ages and up until the revised translations of Erasmus; eleven hundred years later. It is still has use in the Roman Catholic Church.



1382 Wycliffe's Bible. In an effort to enable lay people to be able to read the scriptures and be able to compare the lifestyles of the clergy with what the scriptures say, John Wycliffe (1330-1384) translated, with the help of a team of scribes, the Bible into English (the movable type printing press was not invented until 1450s). All copies were hand written; an enormous task. However, his translation was **from Jerome's vulgate** with all of its inherent errors. Though relatively few people could read at this time, Wycliffe's idea was to translate the Bible into the vernacular, saying *it helpeth Christian men to study the Gospel in that tongue in which they know best Christ's sentence.*

Wycliffe's translation enabled people to be able to read the Bible for themselves rather than being told what it says by a priest and the church did not like this.

More than **250 manuscripts** of the Wycliffite Bible survived. Wycliffe died before the "church" could kill him.



Wycliffe's Bible

John 1:1

1382

1450s Johann Gutenberg

developed the printing press
with movable type and in doing
so created an explosion in books
and knowledge. Probably this
was single greatest invention of
all time.



Dutch scholar and prolific writer, **Desiderius Erasmus (Erasmus of Rotterdam)** (1465-1530) was so grieved by the errors in Jerome's Latin Vulgate that he decided to produce his own version of the New Testament in Latin. Apparently, his publisher (Johann Froben of Basel) urged him to produce a Greek version as well, since none was in existence. He hurriedly did this and his Latin and Greek translations were published side by side in **1516** some 144 years after Wycliffe's Bible. He did this work from only seven incomplete Greek manuscripts and these were of the Majority Text Type (Byzantine) and all dated from the eleventh to the fifteenth centuries. The combination of these Greek documents did not comprise the entire New Testament so Erasmus translated the last six verses of The Revelation from the Latin Vulgate into Greek.

wikipedia.org/wiki/Desiderius_Erasmus; *Wycliffe Bible Dictionary*, Hendrickson, Massachusetts, 1998, page 255.

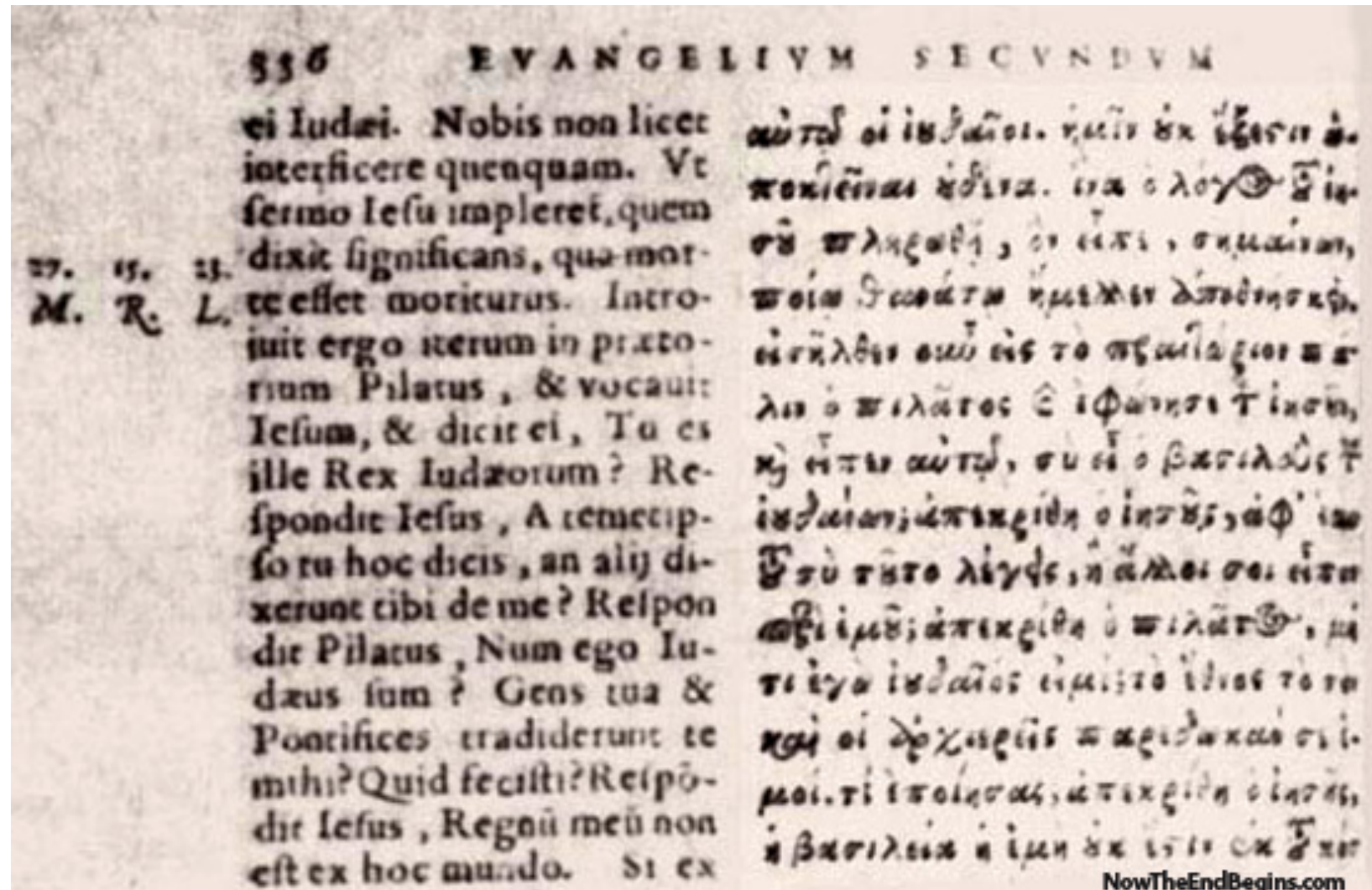
R. Beacham & K. Bauder, *Only One Bible?*, Kregel Publications, 2001, page 82.

The edition was a sell-out commercial success and was reprinted in 1519, with most—though not all—the typographical errors corrected. Erasmus produced four editions of his Greek NT and later scholars continued with the changes, the last by Elziver in 1650. It was Elziver's second edition of 1633 that was called the Received Text or *Textus Receptus*.

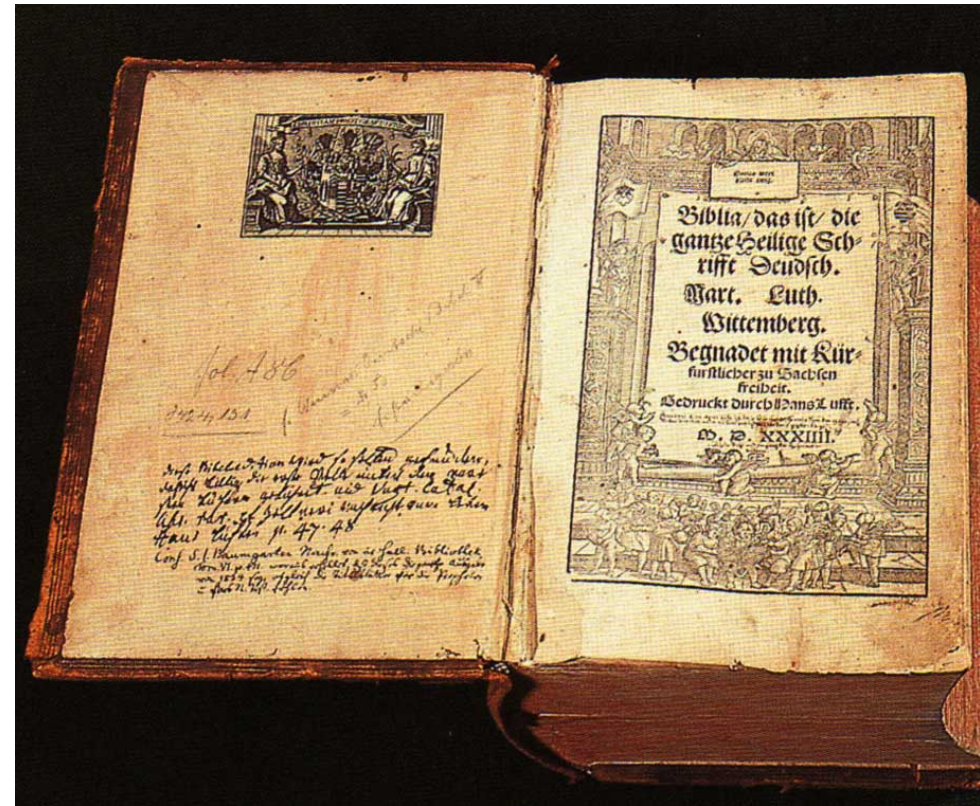
Desiderius Erasmus (Erasmus of Rotterdam) (1465-1530)



Erasmus' *Textus Receptus* Greek and Latin translations



1522 Luther's German Bible. After Luther nailed his 95 theses to the church door at Wittenberg, which he did on October 31, 1517 and as a consequence, he upset the Pope and while hiding in the Wittenberg castle, he translated the NT into German from Erasmus's 1519 second edition, of his Greek translation in 1522 and the OT in 1534.



1526 Tyndale's New Testament.

Using Erasmus' Greek New Testament, William Tyndale (1492-1536) published the NT in English in 1526 and therefore it was different to Wycliffe's which was based on Jerome's Latin Vulgate. He translated the Old Testament from Hebrew into English. Tyndale produced a revised edition in 1534.



The legacy of Tyndale's Bible cannot be overstated. His translations laid the foundations for many of the English Bibles which followed. His work made up a significant portion of the Great Bible which was the first authorized version of the English Bible. The Tyndale Bible also played a key role in spreading reformation (1517) ideas to England which had been reluctant to embrace the movement. His works also allowed the people of England direct access to the words and ideas of Martin Luther whose works had been banned by the state. Tyndale achieved this by including many of Luther's commentaries in his works.

Tyndale Bible's greatest impact on society today is that it heavily influenced and contributed to the creation of the King James Version, which is one of the most popular and widely used Bibles in the world today. Scholars tell us that around 90% of the King James Version is from Tyndale's works with as much as one third of the text being word for word Tyndale. Many of the popular phrases and Bible verses that people quote today are mainly in the language of Tyndale, (see next slide). The importance of the Tyndale Bible in shaping and influencing the English language is paramount. According to one scholar Tyndale is "the man who more than Shakespeare even or Bunyan has moulded and enriched our language.

Behold the Lamb of God

Give us the way, the truth, and the life

Take, eat, this is my body

Give us this day our daily bread

For thine is the kingdom and the power and the

glory

Blessed are the poor in spirit

Sing psalms, hymns, and spiritual songs

Work out your own salvation with fear and

trembling

Be not ashamed of the Gospel

For it is the power of God to save every

man after God's own heart

Death, where is thy sting?

For the glory of the Lord

I am the vine, and ye are the branches

Be strong in the Lord, and in the power of his might

In my father's house are many mansions

Seek, and ye shall find

With God all things are possible

In him we live, move, and have our being

Be not weary in well doing

Looking unto Jesus, the author and finisher of our faith

Behold, I stand at the door and knock Let not your hearts be troubled

The spirit is willing, but the flesh is weak

For my yoke is easy and my burden is light

Fight the good fight

For his work, he was strangled (garrotted) and burnt at the stake in 1536. It was still illegal to publish the Bible in English as much power still resided with the church and the church wanted to retain their control in that the priests would tell the people what the Bible said. However, Tyndale wanted everyone who could read to be able to read the Bible and he has been recorded by John Fox as saying;

I defy the Pope, and all his laws; and if God spares my life, ere many years, I will cause the boy that driveth the plow to know more of the Scriptures than thou dost.

He opposed Henry the eighth's planned divorce from Catherine of Aragonne so he could marry Anne Boleyn and Henry demanded his execution. He was having his Bibles printed in Antwerp, in Belgium where he was betrayed and brought to England for execution. As he stood, tied to a stake he last words were a pray: *Lord! Open the King of England's eyes.*

The Gospell off

Sancte Jhon.

The fyrst Chapter.



In the begynnynge was that worde / and that worde was with god: and god was thatt worde. The same was in the begynnynge wyth god. All thyngs were made by it / and with out it / was made noo thige / that made was. In it was lyfe / And lyfe was the light of me / And the light shys

neth i dardnes / and dardnes copreheded it not.

There was a ma sent from god / whose name was Jhon. The same ca as a witnes / to beare witnes of the light / that all men through hi mys ght beleve. He was nott that light: but to beare witnes of the light. That was a true light / whi ich lighteneth all men that come ito the worlde. He was in the worlde / and the worlde by hi was made: and the worlde knewe hym not.

He ca ito his awne / and his receaved hi not. vns to as meny as receaved hi / gave he power to be the sones of god: i that they beleved o his name: which were borne not of bloude nor of the will of the flesshe / nor yet of the will of men: but of god.

And that worde was made flesshe / and dwelt amonge vs / and we sawe the glory off yt / as the glory off the only begotten sonne off the father /

Tyndale's Bible John chapter 1

The Tyndale Bible on display at the Bodlenian Library, Oxford.



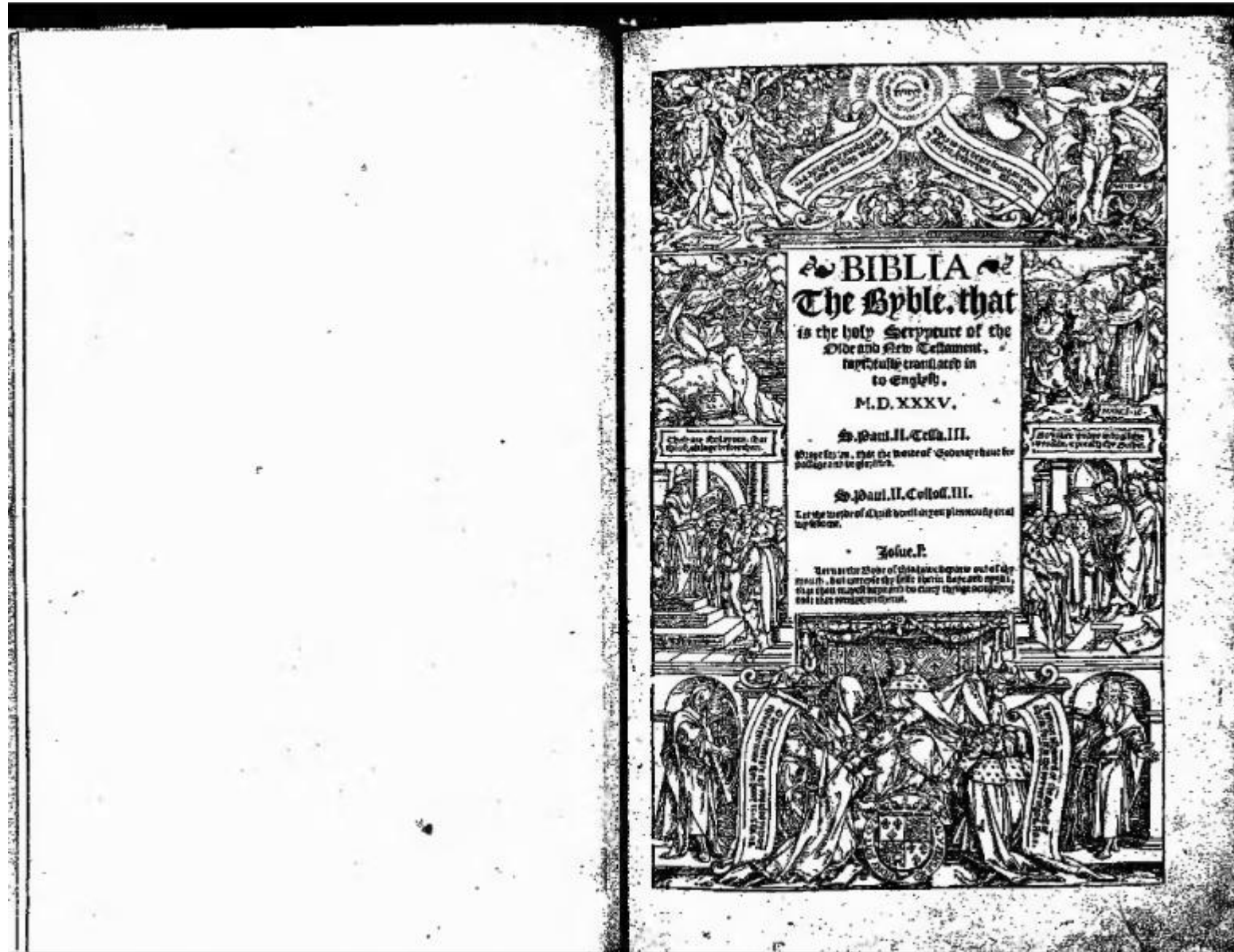
William Tyndale is garrotted before being burned at the stake in Belgium in 1536, from Foxe's Book of Martyrs, published in 1563.



1535 The Coverdale Bible. Myles Coverdale produced the first complete English Bible. His work was based on Tyndale's New Testament and Pentateuch as well as two Latin translations: Jerome's Vulgate and that of Italian scholar; Sancte Pagnini. Coverdale's translation is not really a translation in itself but rather a compilation of other people's translations.

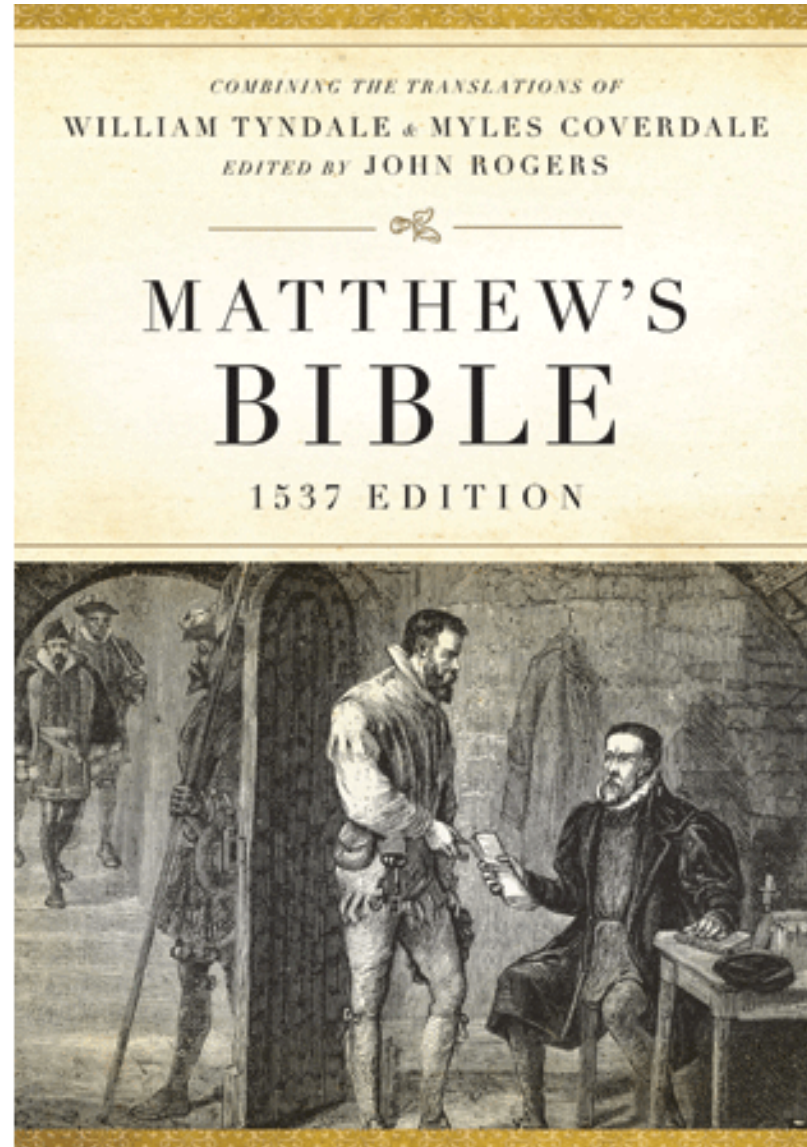
Alistair McGrath, *In The Beginning. The Story of the King James Bible and how it changed a Nation, Language and a Culture*, Hodder & Stoughton, London, 2001, pages 89-90.

The Coverdale Bible of 1535



1537 The Matthew Bible. The Matthew Bible was first published in 1537 by John Rogers, under the pseudonym "Thomas Matthew". It combined the New Testament of William Tyndale with Myles Coverdale's Bible. John Rogers was later captured and put to death in 1555 under the reign of Mary Tudor (Bloody Mary), 1553-1558.

The Matthews Bible of 1537



1539 The Great Bible (second and most popular printing; 1540). The Great Bible was the first authorized edition of the Bible in English, authorized by King Henry VIII of England to be read aloud in the church services of the Church of England. This happened of course, after Henry broke from the Roman church and established his own (C of E) of which he declared himself head. It was prepared by Miles Coverdale, working under commission of Sir Thomas Cromwell and it was designed (very large) for reading in churches only. The desire was to keep the Bible away from the people for personal use. However, it was the answer to Tyndale's prayer.



The Great Bible of 1540

1560 The Geneva Bible. Many Protestants were exiled under the reign of the Roman Catholic queen; Mary Tudor (1553-1558). Several notable Bible scholars took refuge in Geneva. John Knox, John Calvin and Myles Coverdale were among them. This group of English exiles was led by William Whittingham who had already revised the New Testament text of the Matthew Bible. The Geneva Bible is one of the most historically significant translations of the Bible into the English language, preceding the King James translation by 51 years. It was the primary Bible of the 16th century Protestant movement and was the Bible used by William Shakespeare, Oliver Cromwell, John Milton, John Knox, John Donne, and John Bunyan, author of *Pilgrim's Progress*. It was one of the Bibles taken to America on the *Mayflower*. **It was the first English Bible where the OT was translated from the original Hebrew.** The NT was mostly from the works of Tyndale and Coverdale, which in turn, were based on Erasmus' *Textus Receptus*.

The description
teining th
hills, with other place
be from the water and compass of South and his Apostles in Judea,
Samaria, and Galilee, far into their threeparts this
Land is divided.

ie holy Land, con-
d in the four Euan-
gea coasts, wherein may
be seen the water and compass of South and his Apostles in Judea,
Samaria, and Galilee, far into their threeparts this
Land is divided.

The places specified in the Mappe, with their situa-
tion by the obseruation of the degrees concern-
ing their length and breadth.

Affalon	55.44. 32.33.	Corazin	66.51. 32.29.	For, the other four parts
Asar	66.51. 32.33.	Dan, one of the four parts	66.51. 32.29.	Asar
Bethlehem	66.51. 32.33.	where Jordan begins	66.51. 32.29.	Bethlehem
Bethphage	66.51. 32.33.	Enon	66.51. 32.29.	Bethphage
Bethesda	66.51. 32.33.	Emmusa	66.51. 32.29.	Bethesda
Bethsaida	66.51. 32.33.	Ephraim	66.51. 32.29.	Bethsaida
Caesarea	66.51. 32.33.	Galilee	66.51. 32.29.	Caesarea
Caesarea Philippi	66.51. 32.33.	Jericho	66.51. 32.29.	Caesarea Philippi
		Jerusalem	66.51. 32.29.	
		Toppe	66.51. 32.29.	

THE HOLY GOSPEL OF
IESVS CHRIST, ACCORDING
TO S. MATTHEW.

CHAP. I.

1. The genealogy of Christ.

2. He is of the house of David.

3. He is of the house of Abraham.

4. He is of the house of Isaac.

5. He is of the house of Jacob.

6. He is of the house of Joseph.

7. He is of the house of Mary.

8. He is of the house of David.

9. He is of the house of Abraham.

10. He is of the house of Isaac.

11. He is of the house of Jacob.

12. He is of the house of Joseph.

13. He is of the house of Mary.

14. He is of the house of David.

15. He is of the house of Abraham.

16. He is of the house of Isaac.

17. He is of the house of Jacob.

18. He is of the house of Joseph.

19. He is of the house of Mary.

20. He is of the house of David.

21. He is of the house of Abraham.

22. He is of the house of Isaac.

23. He is of the house of Jacob.

24. He is of the house of Joseph.

25. He is of the house of Mary.

26. He is of the house of David.

27. He is of the house of Abraham.

28. He is of the house of Isaac.

29. He is of the house of Jacob.

30. He is of the house of Joseph.

31. He is of the house of Mary.

32. He is of the house of David.

33. He is of the house of Abraham.

34. He is of the house of Isaac.

35. He is of the house of Jacob.

36. He is of the house of Joseph.

37. He is of the house of Mary.

38. He is of the house of David.

39. He is of the house of Abraham.

40. He is of the house of Isaac.

41. He is of the house of Jacob.

42. He is of the house of Joseph.

43. He is of the house of Mary.

44. He is of the house of David.

45. He is of the house of Abraham.

46. He is of the house of Isaac.

47. He is of the house of Jacob.

48. He is of the house of Joseph.

49. He is of the house of Mary.

50. He is of the house of David.

51. He is of the house of Abraham.

52. He is of the house of Isaac.

53. He is of the house of Jacob.

54. He is of the house of Joseph.

55. He is of the house of Mary.

56. He is of the house of David.

57. He is of the house of Abraham.

58. He is of the house of Isaac.

59. He is of the house of Jacob.

60. He is of the house of Joseph.

61. He is of the house of Mary.

62. He is of the house of David.

63. He is of the house of Abraham.

64. He is of the house of Isaac.

65. He is of the house of Jacob.

66. He is of the house of Joseph.

67. He is of the house of Mary.

68. He is of the house of David.

69. He is of the house of Abraham.

70. He is of the house of Isaac.

71. He is of the house of Jacob.

72. He is of the house of Joseph.

73. He is of the house of Mary.

74. He is of the house of David.

75. He is of the house of Abraham.

76. He is of the house of Isaac.

77. He is of the house of Jacob.

78. He is of the house of Joseph.

79. He is of the house of Mary.

80. He is of the house of David.

81. He is of the house of Abraham.

82. He is of the house of Isaac.

83. He is of the house of Jacob.

84. He is of the house of Joseph.

85. He is of the house of Mary.

86. He is of the house of David.

87. He is of the house of Abraham.

88. He is of the house of Isaac.

89. He is of the house of Jacob.

90. He is of the house of Joseph.

91. He is of the house of Mary.

92. He is of the house of David.

93. He is of the house of Abraham.

94. He is of the house of Isaac.

95. He is of the house of Jacob.

96. He is of the house of Joseph.

97. He is of the house of Mary.

98. He is of the house of David.

99. He is of the house of Abraham.

100. He is of the house of Isaac.

101. He is of the house of Jacob.

102. He is of the house of Joseph.

103. He is of the house of Mary.

104. He is of the house of David.

105. He is of the house of Abraham.

106. He is of the house of Isaac.

107. He is of the house of Jacob.

108. He is of the house of Joseph.

109. He is of the house of Mary.

110. He is of the house of David.

111. He is of the house of Abraham.

112. He is of the house of Isaac.

113. He is of the house of Jacob.

114. He is of the house of Joseph.

115. He is of the house of Mary.

116. He is of the house of David.

117. He is of the house of Abraham.

118. He is of the house of Isaac.

119. He is of the house of Jacob.

120. He is of the house of Joseph.

121. He is of the house of Mary.

122. He is of the house of David.

123. He is of the house of Abraham.

124. He is of the house of Isaac.

125. He is of the house of Jacob.

126. He is of the house of Joseph.

127. He is of the house of Mary.

128. He is of the house of David.

129. He is of the house of Abraham.

130. He is of the house of Isaac.

131. He is of the house of Jacob.

132. He is of the house of Joseph.

133. He is of the house of Mary.

134. He is of the house of David.

135. He is of the house of Abraham.

136. He is of the house of Isaac.

137. He is of the house of Jacob.

138. He is of the house of Joseph.

139. He is of the house of Mary.

140. He is of the house of David.

141. He is of the house of Abraham.

142. He is of the house of Isaac.

143. He is of the house of Jacob.

144. He is of the house of Joseph.

145. He is of the house of Mary.

146. He is of the house of David.

147. He is of the house of Abraham.

148. He is of the house of Isaac.

149. He is of the house of Jacob.

150. He is of the house of Joseph.

151. He is of the house of Mary.

152. He is of the house of David.

153. He is of the house of Abraham.

154. He is of the house of Isaac.

155. He is of the house of Jacob.

156. He is of the house of Joseph.

157. He is of the house of Mary.

158. He is of the house of David.

159. He is of the house of Abraham.

160. He is of the house of Isaac.

161. He is of the house of Jacob.

162. He is of the house of Joseph.

163. He is of the house of Mary.

164. He is of the house of David.

165. He is of the house of Abraham.

166. He is of the house of Isaac.

167. He is of the house of Jacob.

168. He is of the house of Joseph.

169. He is of the house of Mary.

170. He is of the house of David.

171. He is of the house of Abraham.

172. He is of the house of Isaac.

173. He is of the house of Jacob.

174. He is of the house of Joseph.

175. He is of the house of Mary.

176. He is of the house of David.

177. He is of the house of Abraham.

178. He is of the house of Isaac.

179. He is of the house of Jacob.

180. He is of the house of Joseph.

181. He is of the house of Mary.

182. He is of the house of David.

183. He is of the house of Abraham.

184. He is of the house of Isaac.

185. He is of the house of Jacob.

186. He is of the house of Joseph.

187. He is of the house of Mary.

188. He is of the house of David.

189. He is of the house of Abraham.

190. He is of the house of Isaac.

191. He is of the house of Jacob.

192. He is of the house of Joseph.

193. He is of the house of Mary.

194. He is of the house of David.

The genealogie of Christ. Chap. i. The whole new testame.
THE HOLY GOSPEL OF
IESVS CHRIST, ACCORDING
TO S. MATTHEW.



The places specified in the Mapped, with their situation by the observation of the degrees concerning their length and breadth.

[illegible][illegible][illegible][illegible]

12 *Zehn u. 11.*
 13 *Canst a piece*
 14 *of cloth be drawn*
 15 *in a cubit, and*
 16 *nothing be by it*
 17 *as we people say*
 18 *that is, that it*
 19 *standing is whole*
 20 *without any*
 21 *diminution of*
 22 *its length, and*
 23 *the edge of the*
 24 *cloth be even*
 25 *in wanting to*
 26 *be drawn in,*
 27 *they say that*
 28 *they do not*
 29 *knowing his*
 30 *name.*
 31 *For they say*
 32 *that he is the*
 33 *son of the*
 34 *Galilee.*
 35 *¶ It will be*
 36 *remembered*
 37 *that he is*
 38 *drawn in,*
 39 *without any*
 40 *diminution*
 41 *of his length*
 42 *and, that he*
 43 *is drawn in*
 44 *and comes*
 45 *to the first*
 46 *force, and the*
 47 *second he*
 48 *was drawn*
 49 *in through a*
 50 *small hole.*
 51 *¶ The third*
 52 *that he is*
 53 *drawn in*
 54 *is, that he*
 55 *is drawn in*
 56 *through a*
 57 *small hole*
 58 *in the*
 59 *Galilee.*
 60 *¶ The fourth*
 61 *that he is*
 62 *drawn in*
 63 *is, that he*
 64 *is drawn in*
 65 *through a*
 66 *small hole*
 67 *in the*
 68 *Galilee.*
 69 *¶ The fifth*
 70 *that he is*
 71 *drawn in*
 72 *is, that he*
 73 *is drawn in*
 74 *through a*
 75 *small hole*
 76 *in the*
 77 *Galilee.*
 78 *¶ The sixth*
 79 *that he is*
 80 *drawn in*
 81 *is, that he*
 82 *is drawn in*
 83 *through a*
 84 *small hole*
 85 *in the*
 86 *Galilee.*
 87 *¶ The seventh*
 88 *that he is*
 89 *drawn in*
 90 *is, that he*
 91 *is drawn in*
 92 *through a*
 93 *small hole*
 94 *in the*
 95 *Galilee.*
 96 *¶ The eighth*
 97 *that he is*
 98 *drawn in*
 99 *is, that he*
 100 *is drawn in*
 101 *through a*
 102 *small hole*
 103 *in the*
 104 *Galilee.*
 105 *¶ The ninth*
 106 *that he is*
 107 *drawn in*
 108 *is, that he*
 109 *is drawn in*
 110 *through a*
 111 *small hole*
 112 *in the*
 113 *Galilee.*
 114 *¶ The tenth*
 115 *that he is*
 116 *drawn in*
 117 *is, that he*
 118 *is drawn in*
 119 *through a*
 120 *small hole*
 121 *in the*
 122 *Galilee.*
 123 *¶ The eleventh*
 124 *that he is*
 125 *drawn in*
 126 *is, that he*
 127 *is drawn in*
 128 *through a*
 129 *small hole*
 130 *in the*
 131 *Galilee.*
 132 *¶ The twelfth*
 133 *that he is*
 134 *drawn in*
 135 *is, that he*
 136 *is drawn in*
 137 *through a*
 138 *small hole*
 139 *in the*
 140 *Galilee.*
 141 *¶ The thirteenth*
 142 *that he is*
 143 *drawn in*
 144 *is, that he*
 145 *is drawn in*
 146 *through a*
 147 *small hole*
 148 *in the*
 149 *Galilee.*
 150 *¶ The fourteenth*
 151 *that he is*
 152 *drawn in*
 153 *is, that he*
 154 *is drawn in*
 155 *through a*
 156 *small hole*
 157 *in the*
 158 *Galilee.*
 159 *¶ The fifteenth*
 160 *that he is*
 161 *drawn in*
 162 *is, that he*
 163 *is drawn in*
 164 *through a*
 165 *small hole*
 166 *in the*
 167 *Galilee.*
 168 *¶ The sixteenth*
 169 *that he is*
 170 *drawn in*
 171 *is, that he*
 172 *is drawn in*
 173 *through a*
 174 *small hole*
 175 *in the*
 176 *Galilee.*
 177 *¶ The seventeenth*
 178 *that he is*
 179 *drawn in*
 180 *is, that he*
 181 *is drawn in*
 182 *through a*
 183 *small hole*
 184 *in the*
 185 *Galilee.*
 186 *¶ The eighteenth*
 187 *that he is*
 188 *drawn in*
 189 *is, that he*
 190 *is drawn in*
 191 *through a*
 192 *small hole*
 193 *in the*
 194 *Galilee.*
 195 *¶ The nineteenth*
 196 *that he is*
 197 *drawn in*
 198 *is, that he*
 199 *is drawn in*
 200 *through a*
 201 *small hole*
 202 *in the*
 203 *Galilee.*
 204 *¶ The twentieth*
 205 *that he is*
 206 *drawn in*
 207 *is, that he*
 208 *is drawn in*
 209 *through a*
 210 *small hole*
 211 *in the*
 212 *Galilee.*
 213 *¶ The twenty-first*
 214 *that he is*
 215 *drawn in*
 216 *is, that he*
 217 *is drawn in*
 218 *through a*
 219 *small hole*
 220 *in the*
 221 *Galilee.*
 222 *¶ The twenty-second*
 223 *that he is*
 224 *drawn in*
 225 *is, that he*
 226 *is drawn in*
 227 *through a*
 228 *small hole*
 229 *in the*
 230 *Galilee.*
 231 *¶ The twenty-third*
 232 *that he is*
 233 *drawn in*
 234 *is, that he*
 235 *is drawn in*
 236 *through a*
 237 *small hole*
 238 *in the*
 239 *Galilee.*
 240 *¶ The twenty-fourth*
 241 *that he is*
 242 *drawn in*
 243 *is, that he*
 244 *is drawn in*
 245 *through a*
 246 *small hole*
 247 *in the*
 248 *Galilee.*
 249 *¶ The twenty-fifth*
 250 *that he is*
 251 *drawn in*
 252 *is, that he*
 253 *is drawn in*
 254 *through a*
 255 *small hole*
 256 *in the*
 257 *Galilee.*
 258 *¶ The twenty-sixth*
 259 *that he is*
 260

The Geneva Bible was the first Bible to add numbered verses to the chapters, so that referencing specific passages would be easier. Every chapter was also accompanied by extensive marginal notes which later were a source of annoyance to King James and the established Anglican Church. The marginal notes contradicted the idea that the King was appointed by God as His representative.

It was highly prized by the Puritans.

1568 The Bishop's Bible is an English translation of the Bible which was produced under the authority of the established Church of England in 1568. The thorough Calvinism of the Geneva Bible (displayed in the marginal notes more so than in the translation itself) offended the High-Church party of the Church of England, to which almost all of its bishops subscribed. They associated Calvinism with Presbyterianism, which sought to replace government of the church by bishops (Episcopalian) with government by lay elders i.e. presbytery). It was substantially revised in 1572, and this revised edition was to be prescribed as the base text for the Authorized King James Version of 1611.

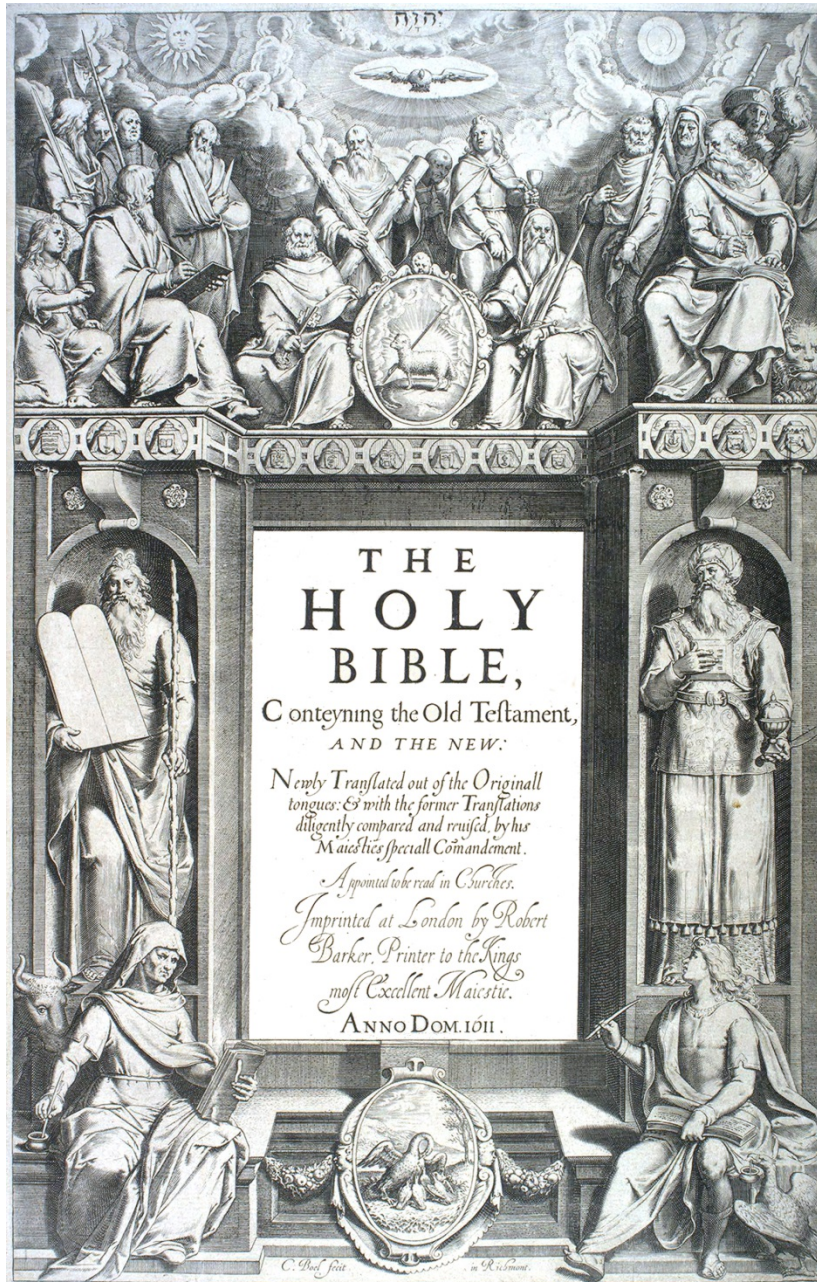


The Bishops' Bible of 1558

1585 Rheims New Testament. This is an English version of Jerome's Latin Vulgate with all of the corruption that Erasmus removed and was followed in 1609 by the OT in English. The combination became known as the Doway/Rheims Version and this is the version used in Roman Catholic churches today. It includes the fourteen Apocryphal books.

1611 The King James Bible. When James took the throne of England, the Geneva Bible was very popular especially amongst the Protestants and Puritans. However, James and the established church (Anglican) disliked its marginal notes which did not support church hierarchy with the king at the top, so James ordered a new translation to be produced.

As can be seen, an assembly of men skilled in Greek, Hebrew, Latin and other languages produced a Bible which the King authorised and was the Bible to be used in all churches. This became known as the King James Bible or The Authorised Version. It became the most printed book in the world with over one billion copies produced and was the main Bible for over 250 years. All KJV Bibles purchased today are not the 1611 version (it is very difficult to read) but the 1769 Baskerville spelling and wording revision of the 1611.



The Title page of
the 1611 King
James Bible

It is easy to under estimate the impact the KJV had. Read the back cover of *In The Beginning*. And page 74 of The Complete Guide to Bible Translations.

English Bible translations from the *Textus Receptus*

Young Literal Version

Tyndale New Testament 1526-1530

Miles Coverdale's Bible 1535

Matthew's Bible 1537

The Great Bible 1539

Geneva Bible 1557-1560

The Bishops' Bible 1568

King James 1611 and 1769

Webster Bible 1833

Darby Bible 1884,1890

New King James 1982

The 21st Century King James Version 1994

Literal Translation of the Bible 1995

Third Millennium Bible 1998

Modern King James Version 1999

Analytical Literal Translation 1999

1881 The New Testament in the Original Greek. Up to this point most English language Bibles contained the 14 Apocryphal books and were based on Erasmus' Greek New Testament; a revised New Testament which relied heavily but not exclusively, on two fourth century manuscripts; Codex Vaticanus and Codex Sinaiticus (discovered only in 1859) was produced by Brooke Foss Westcott and Fenton John Anthony Hort: The New Testament in the Original Greek. Westcott and Hort distinguished four text types in their studies. The most recent is Syrian, or Byzantine text-type, of which the newest example (they claimed that from a critical text view it to be less reliable) is the Textus Receptus. The Western text-type is much older, but tends to paraphrase, so according to them also lacks dependability. The Alexandrian text-type, exemplified in the Codex Ephraemi, exhibits a polished Greek style.

The two scholars identified their favorite text type as "Neutral text", exemplified by the two 4th century manuscripts codex Vaticanus (known to scholars since the 15th century) and Codex Sinaiticus (discovered only in 1859), both of which they relied on heavily but not exclusively for this edition. This text has only a few changes of the original. This edition is based on the critical works especially of Tischendorf and Tregelles.

1963-2012 Novum Testamentum Graece (Today the designation Novum Testamentum Graece normally refers to the Nestle-Aland editions of the New Testament in Greek). In 1952 Erwin Nestle continued the work of his father Eberhard, in composing a Greek New Testament based on, but not entirely, the oldest existing texts (Alexandrian Text Type). Kurt Aland joined Erwin Nestle. Aland submitted his work to the editorial committee of the United Bible Societies *Greek New Testament* and it became the basic text of their third edition (UBS3) in 1975, four years before it was published as the 26th edition of Nestle-Aland. Subsequent editions are continuously up dated using the eclecticism method.

- http://en.wikipedia.org/wiki/Novum_Testamentum_Graece
- Eclecticism refers to the practice of consulting a wide diversity of witnesses to a particular original. The practice is based on the principle that the more independent transmission histories are, the less likely they will be to reproduce the same errors. What one omits, the others may retain; what one adds, the others are unlikely to add. Eclecticism allows inferences to be drawn regarding the original text, based on the evidence of contrasts between witnesses.

The Nestle-Aland text is the primary source for most contemporary New Testament translations, although most are translations of the earlier text that was available at the time of translation. The Nestle-Aland text is also the standard for academic work in New Testament studies.

Apart from the KJV and the NKJV which contain a New Testament translated from the *Textus Receptus*, virtually all modern versions of the Bible have their New Testament translated predominantly from the Alexandrian Text type using the technique of eclecticism. The practice is based on the principle that the more independent transmission histories are, the less likely they will be to reproduce the same errors.

http://en.wikipedia.org/wiki/The_New_Testament_in_the_Original_Greek