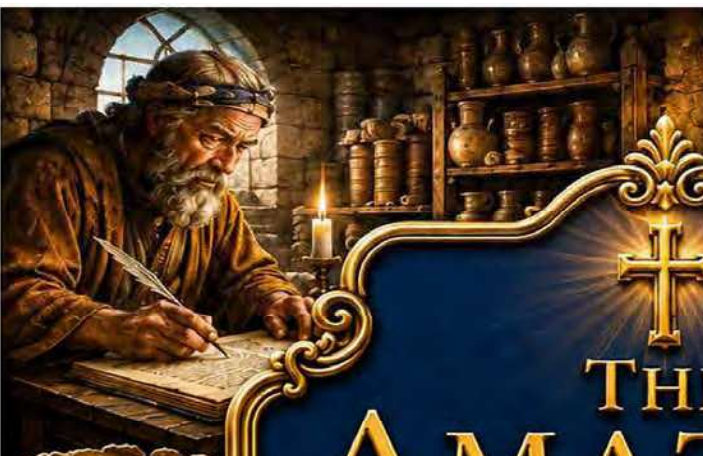
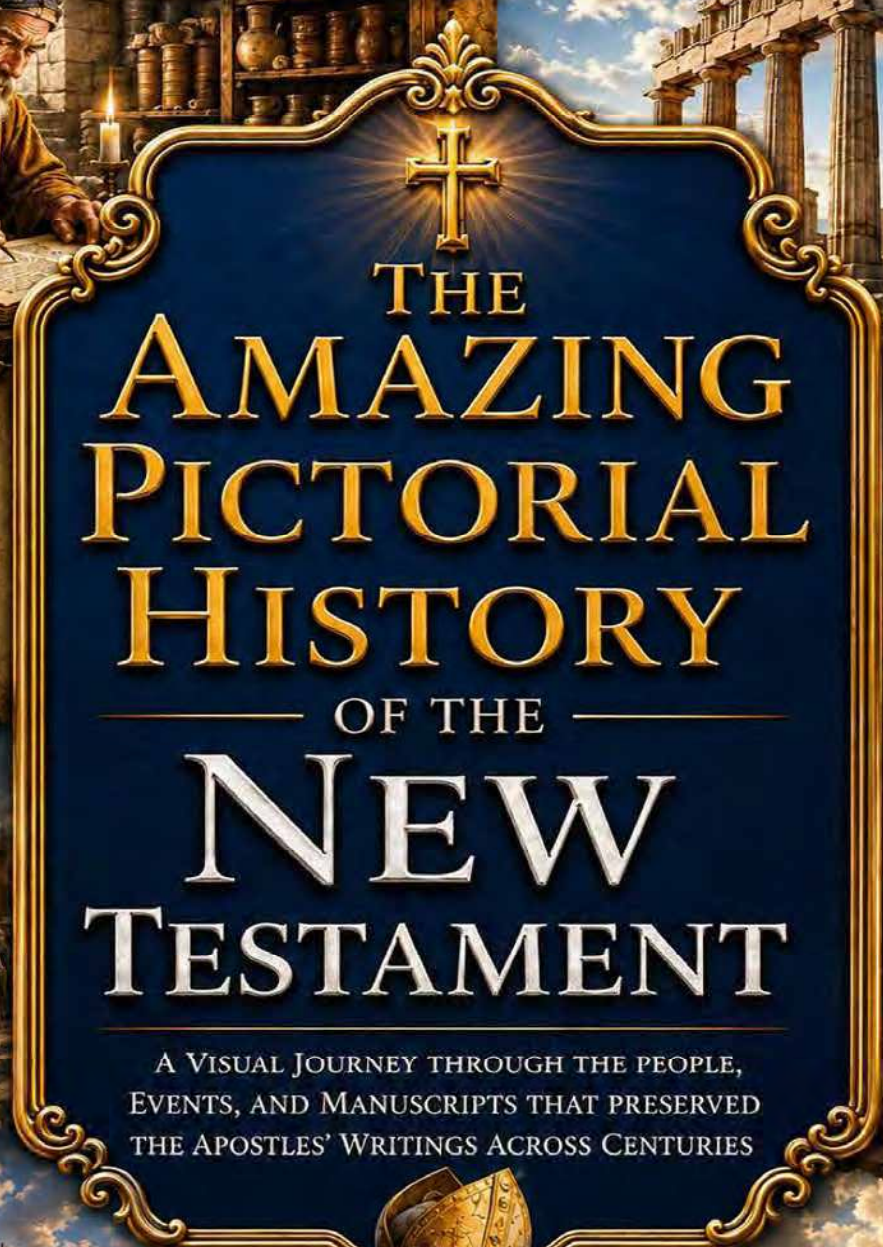


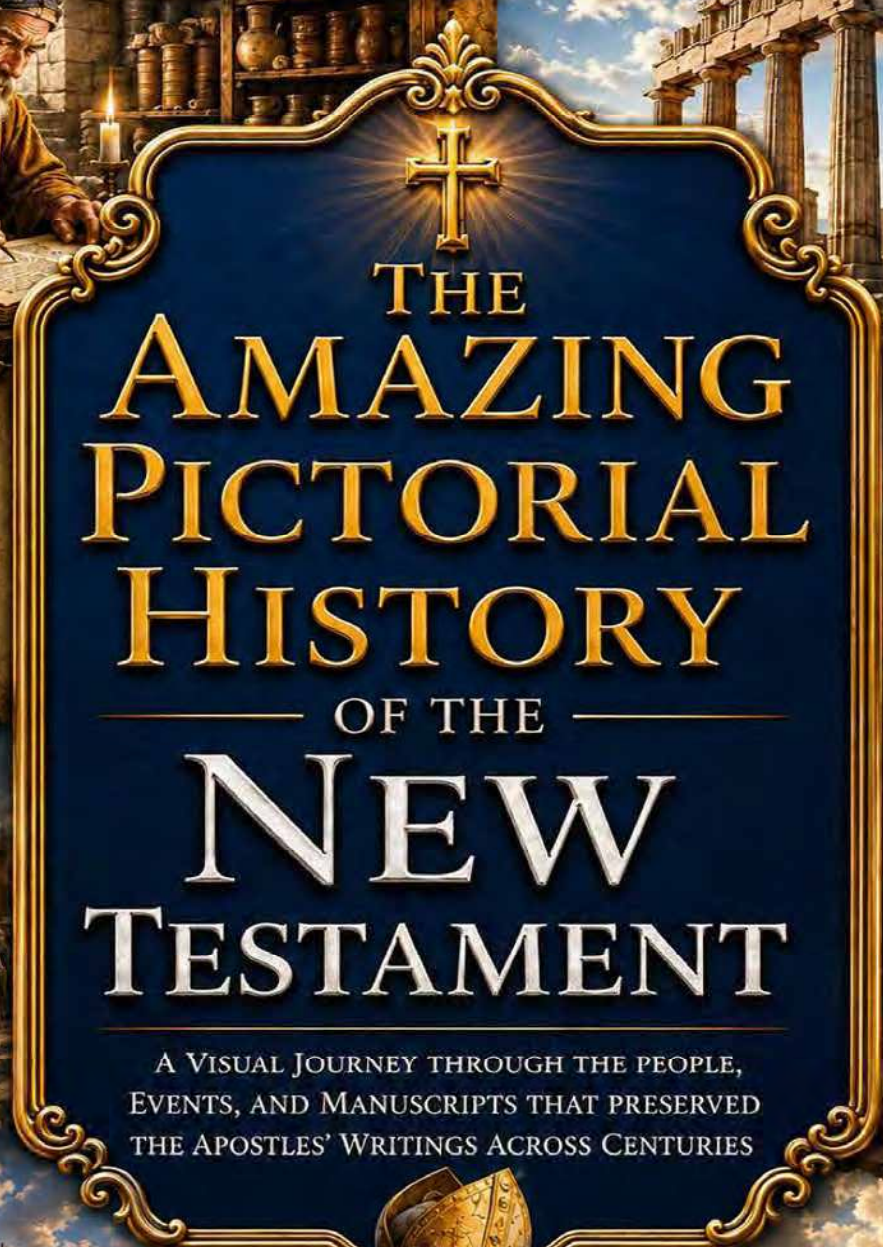
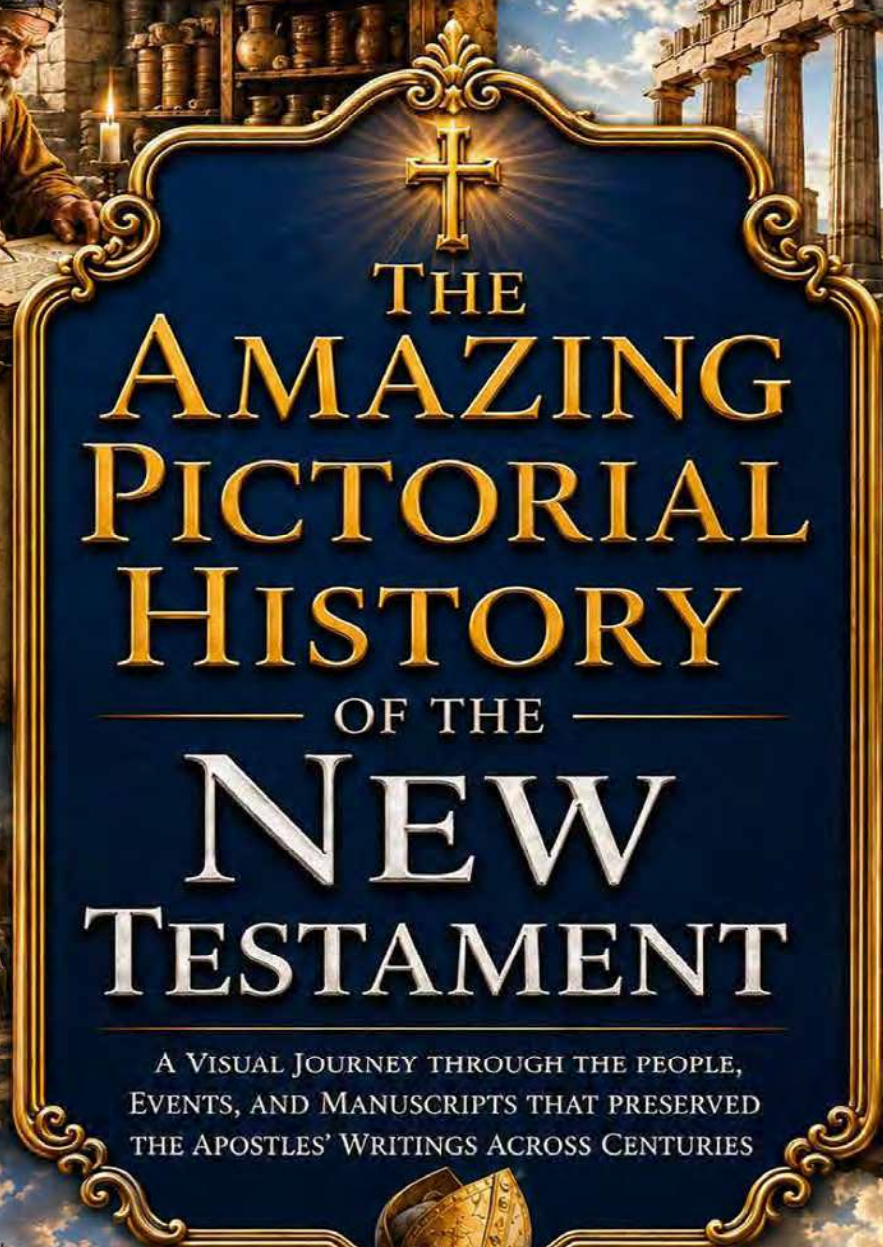
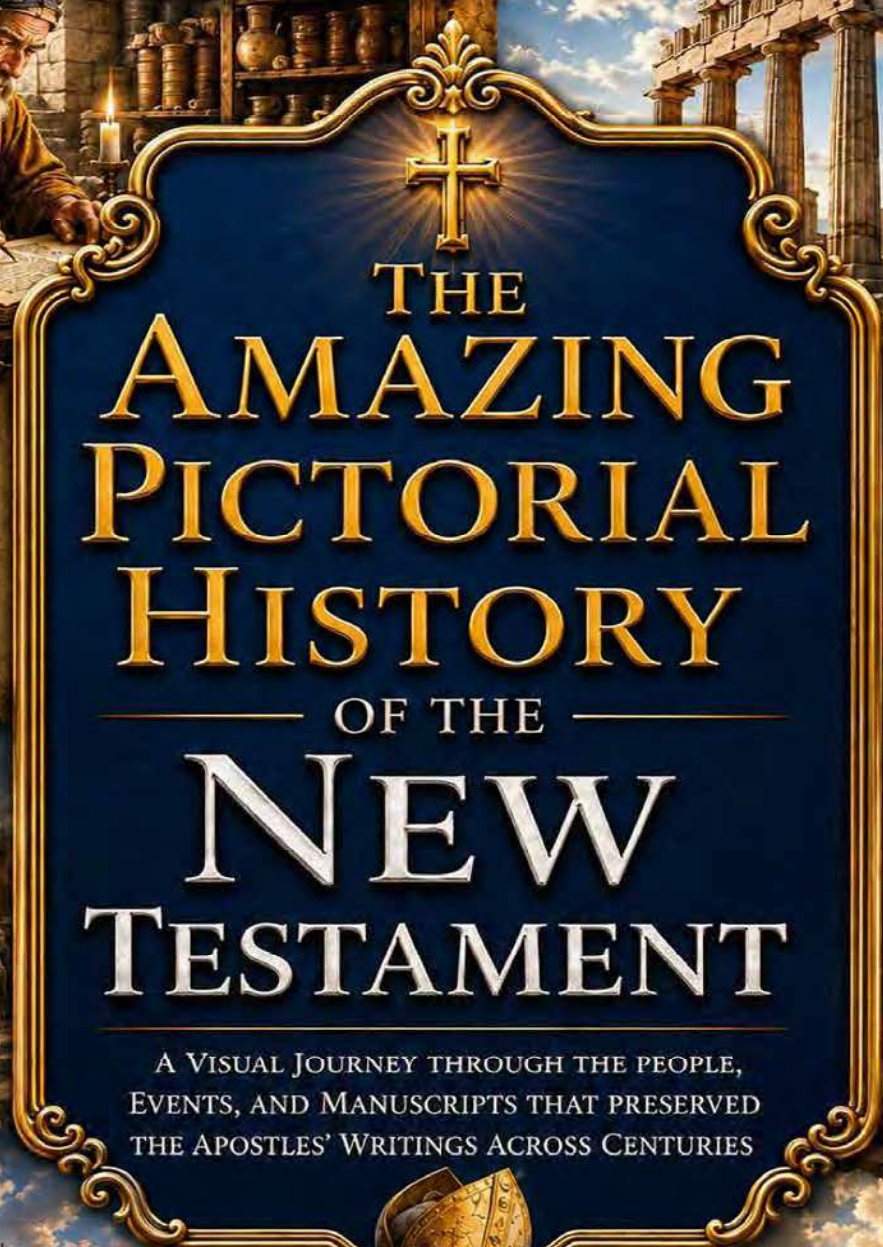
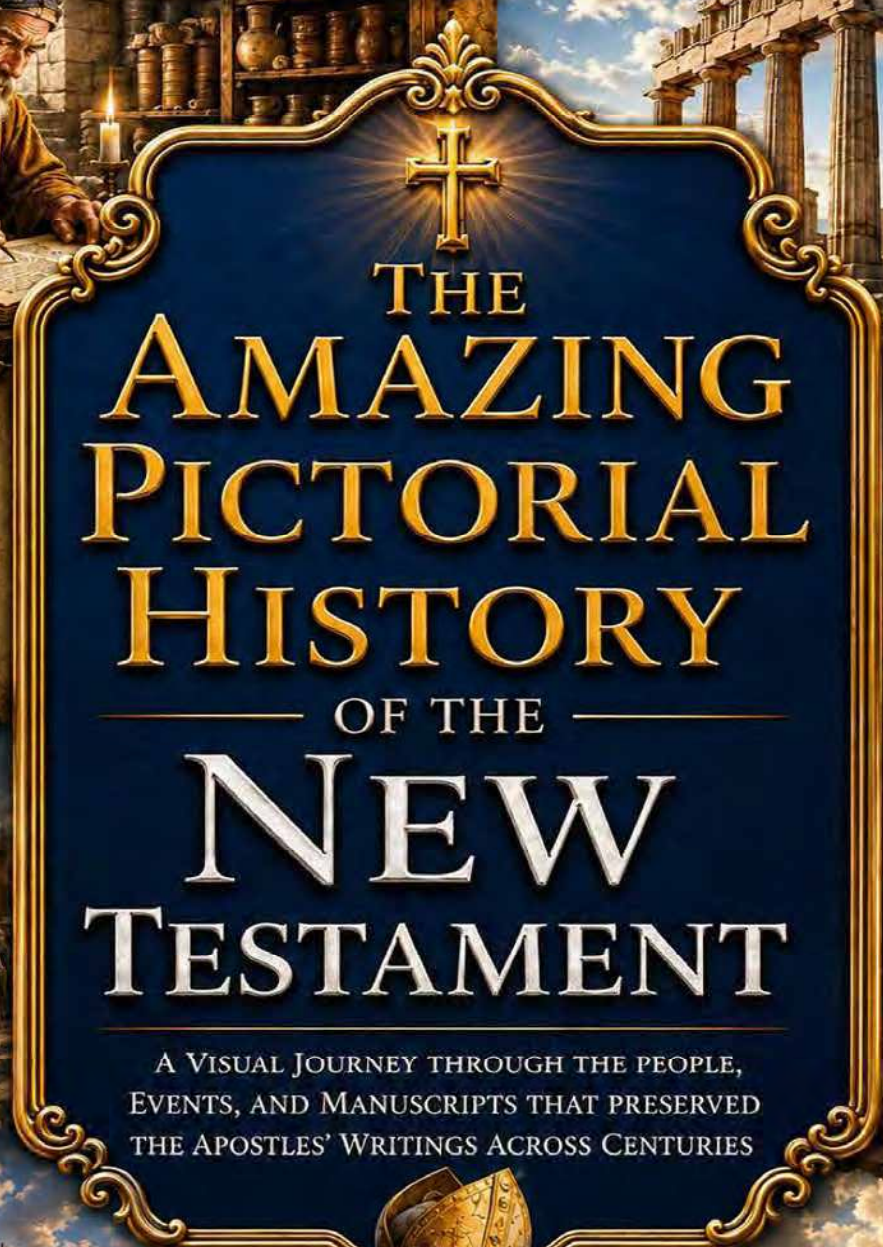
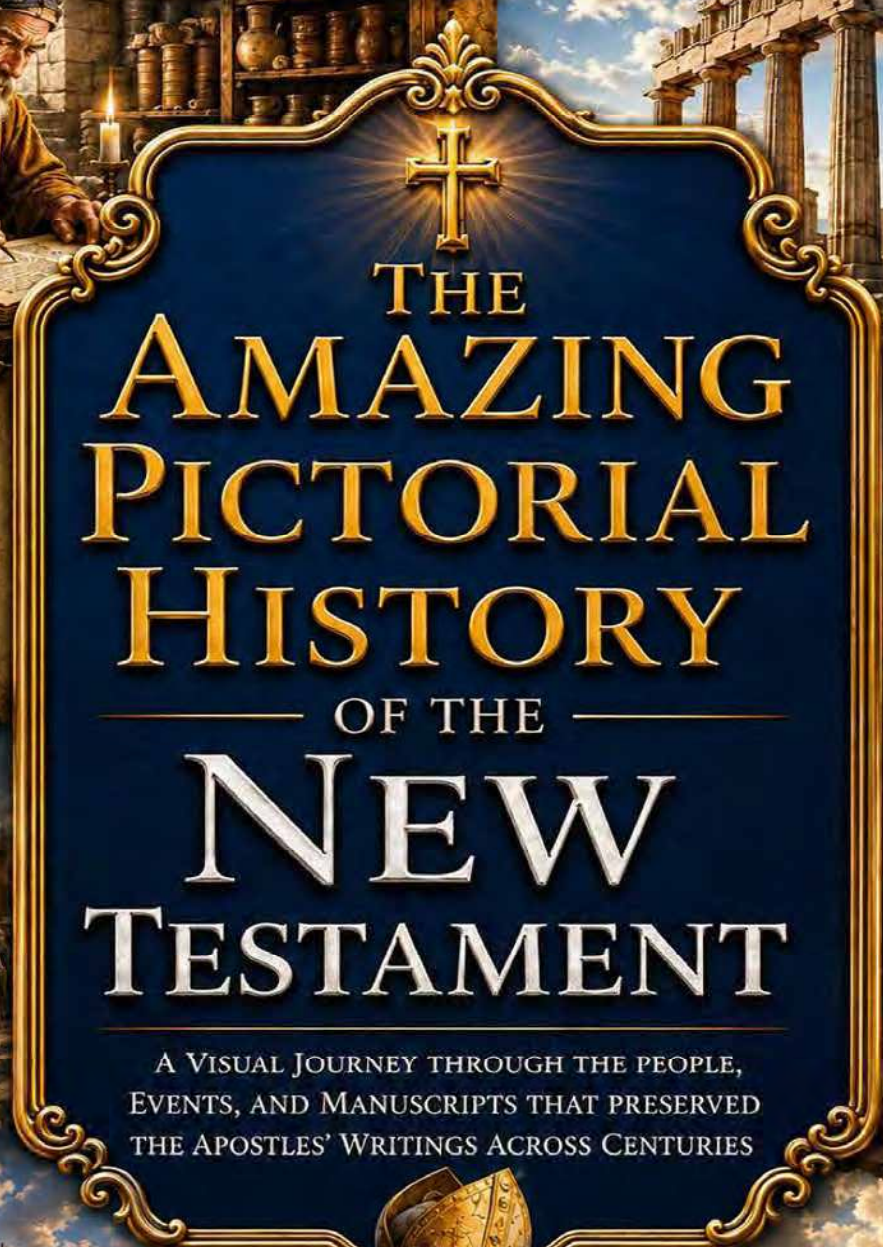
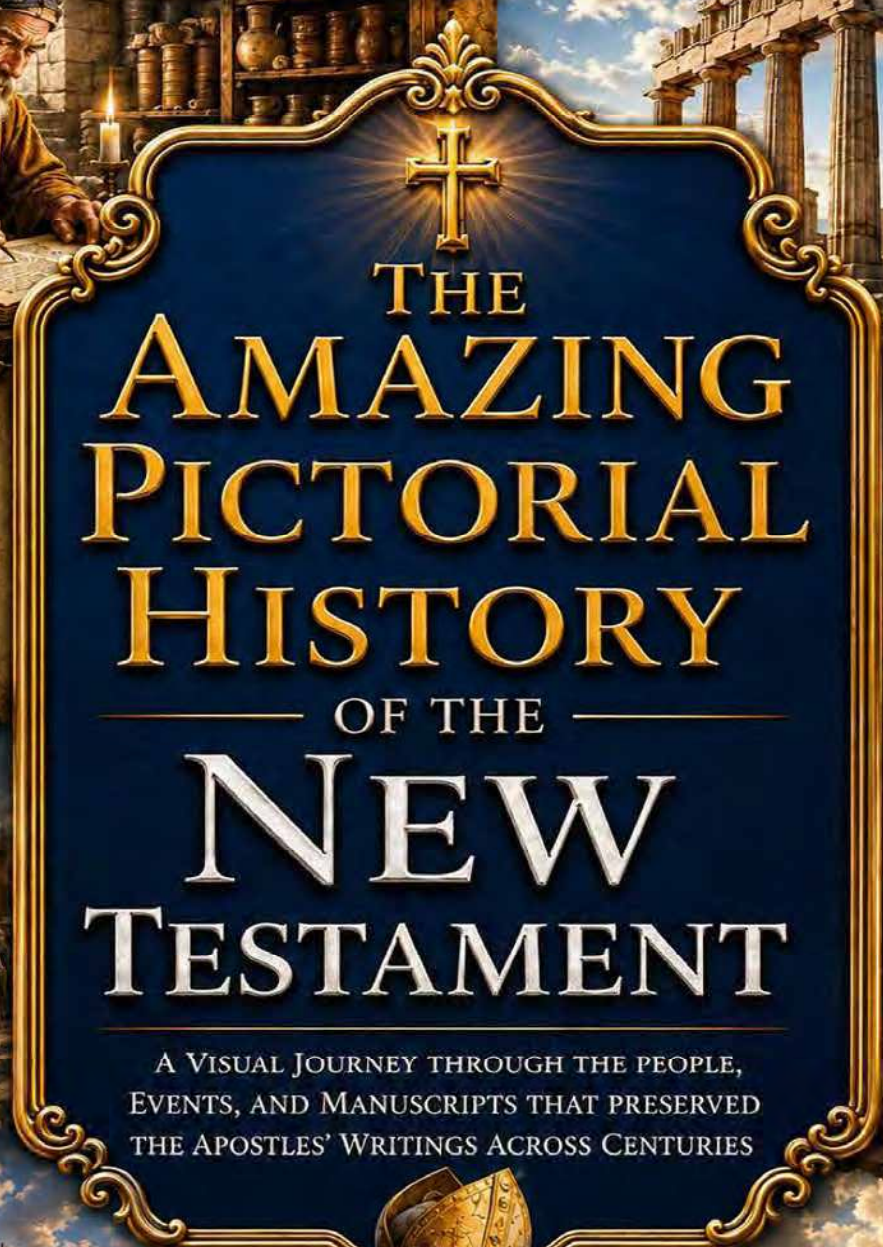
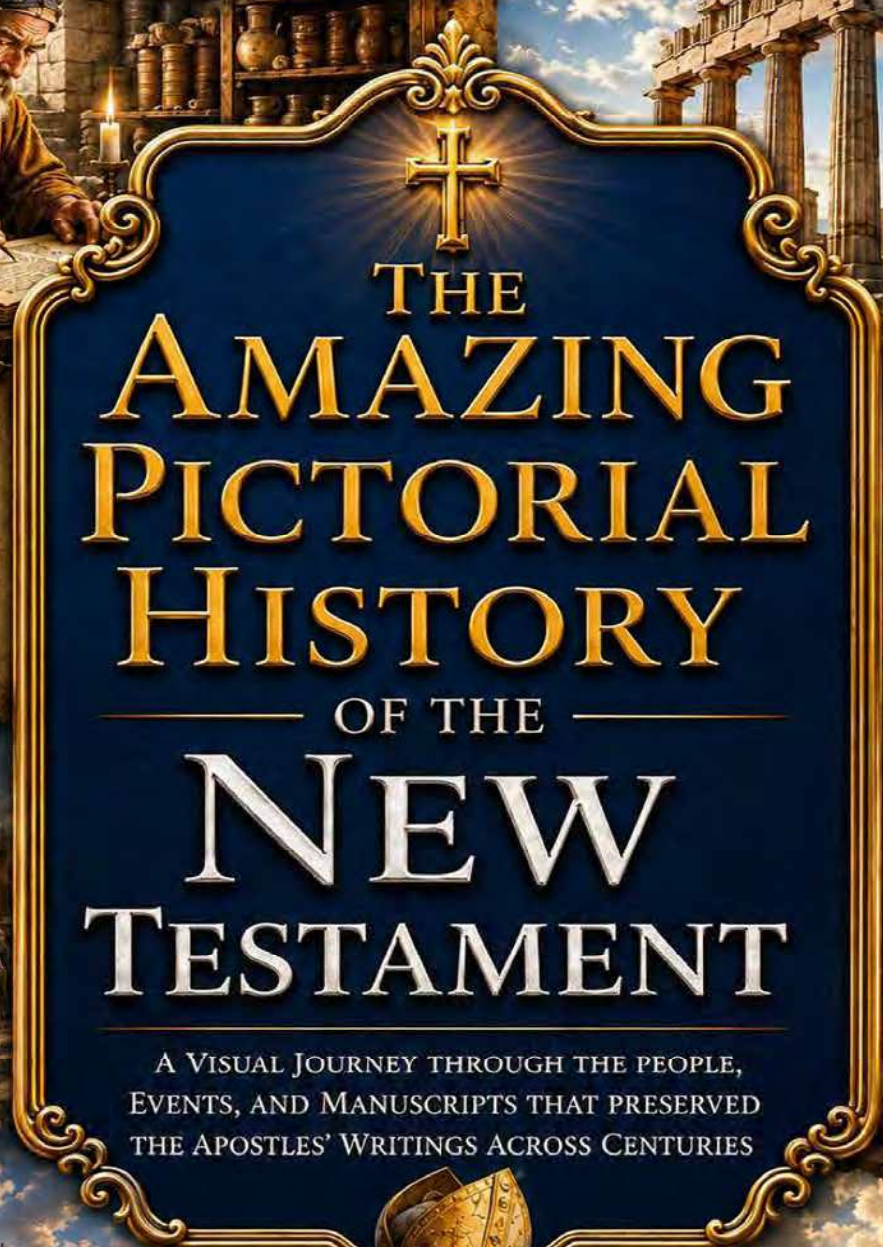
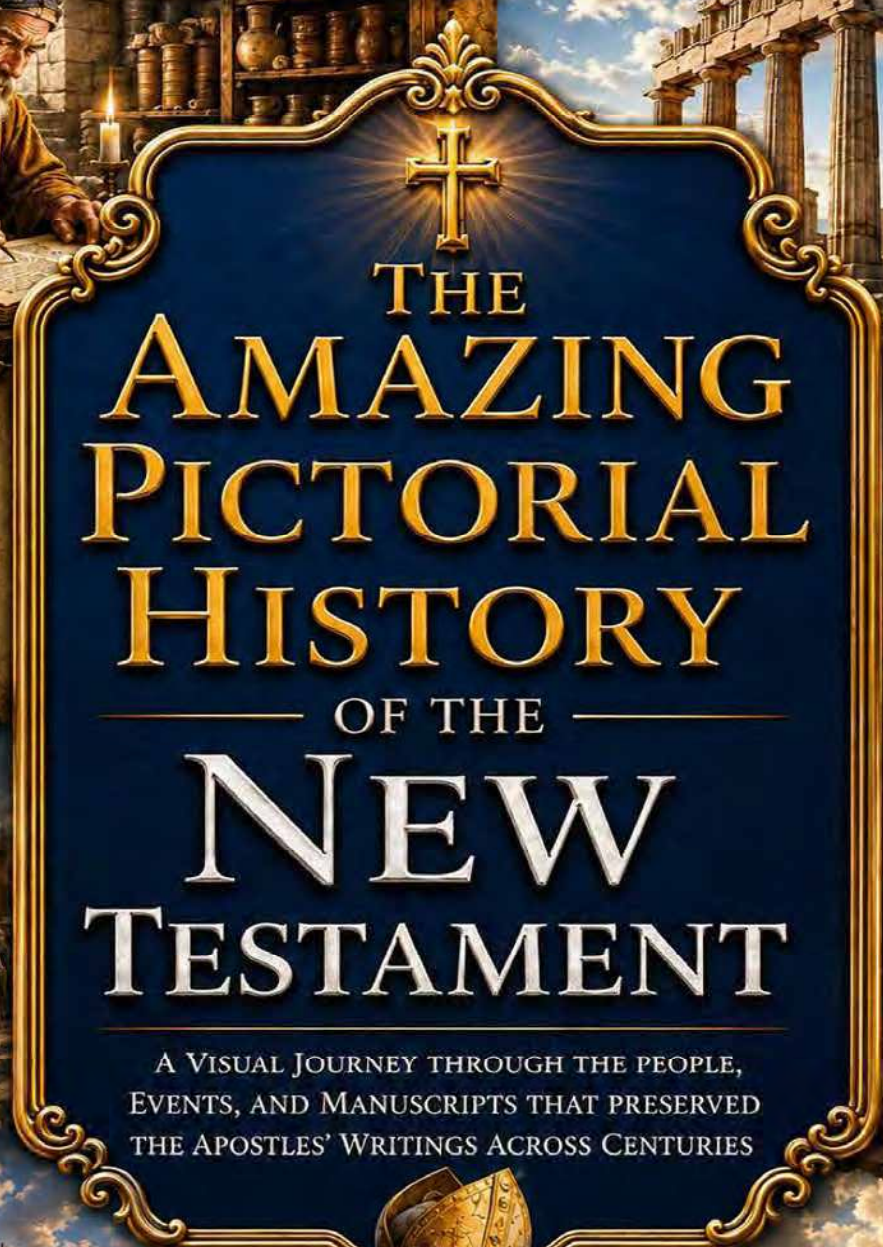
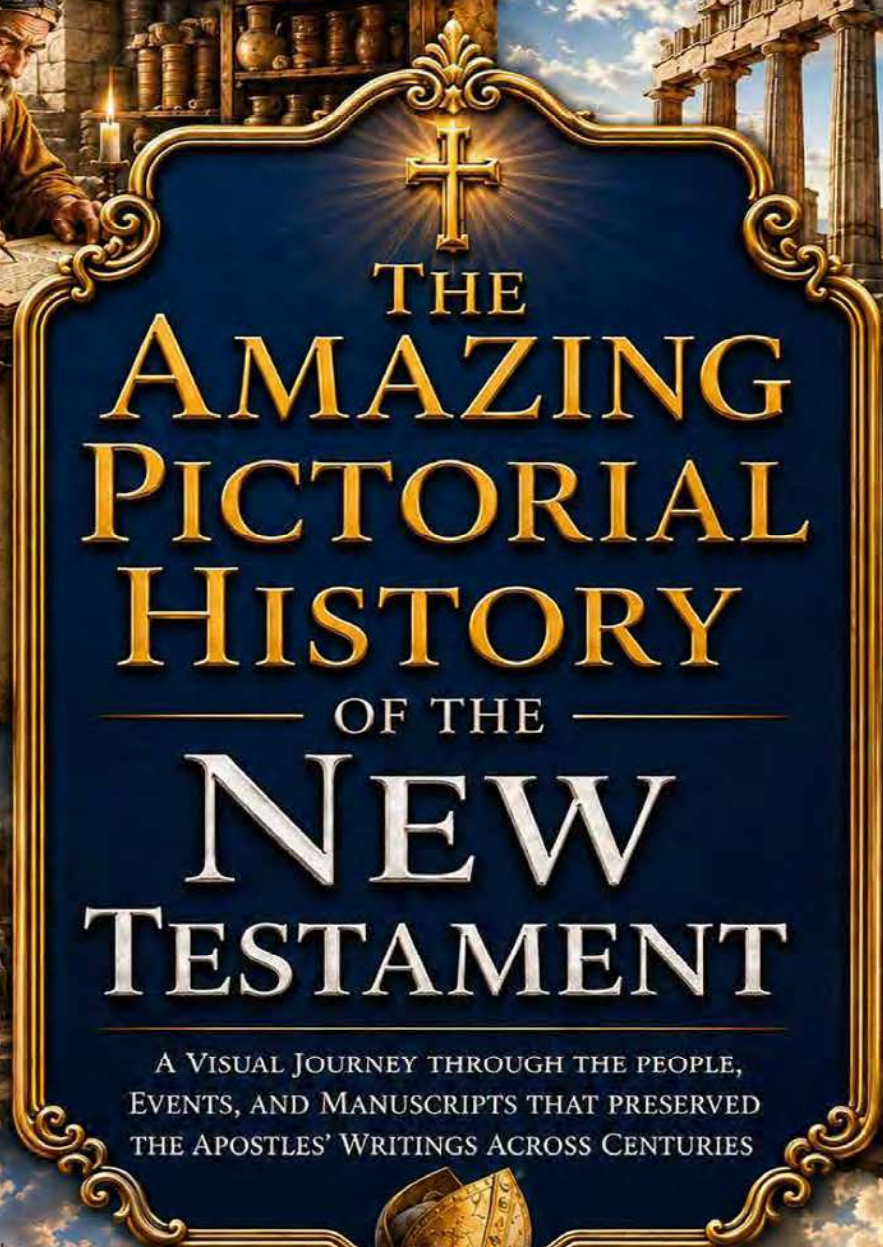
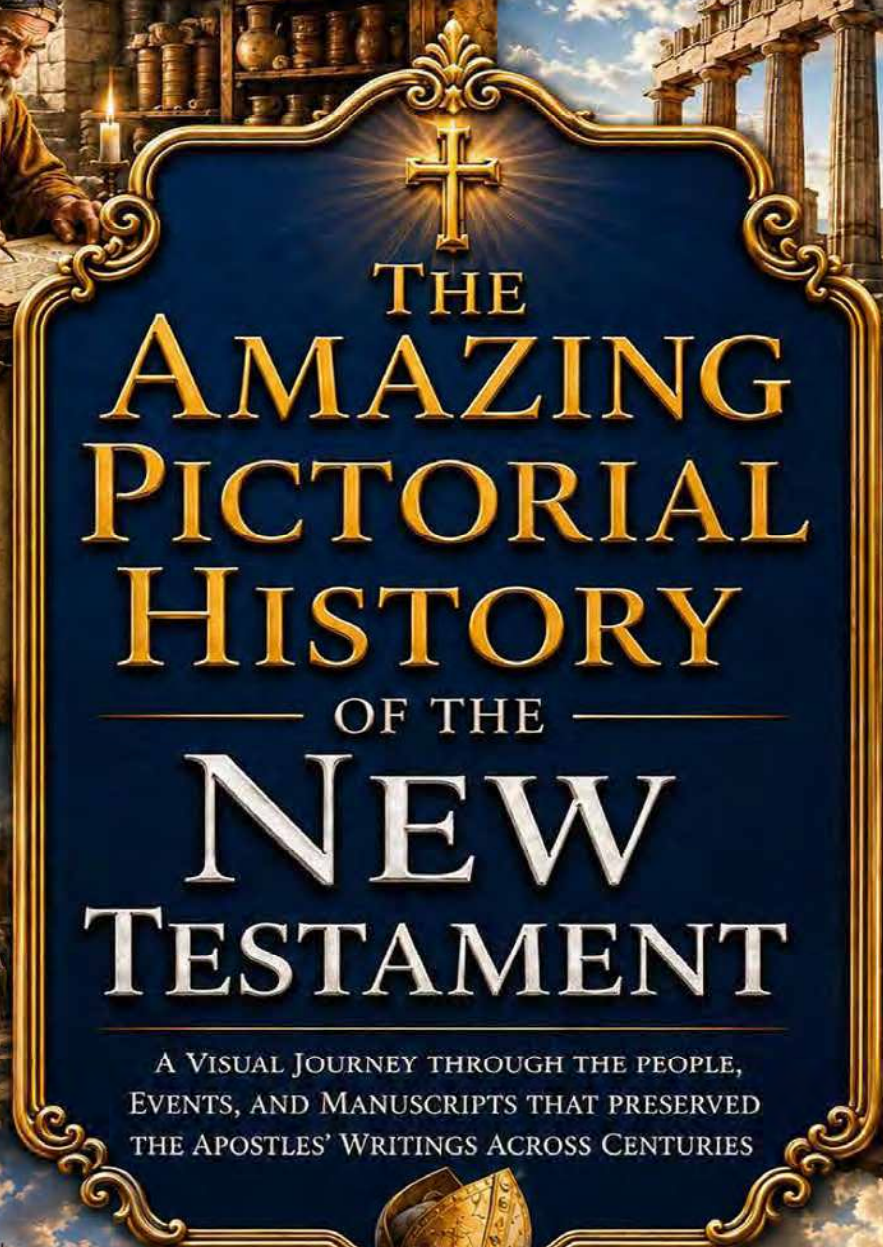
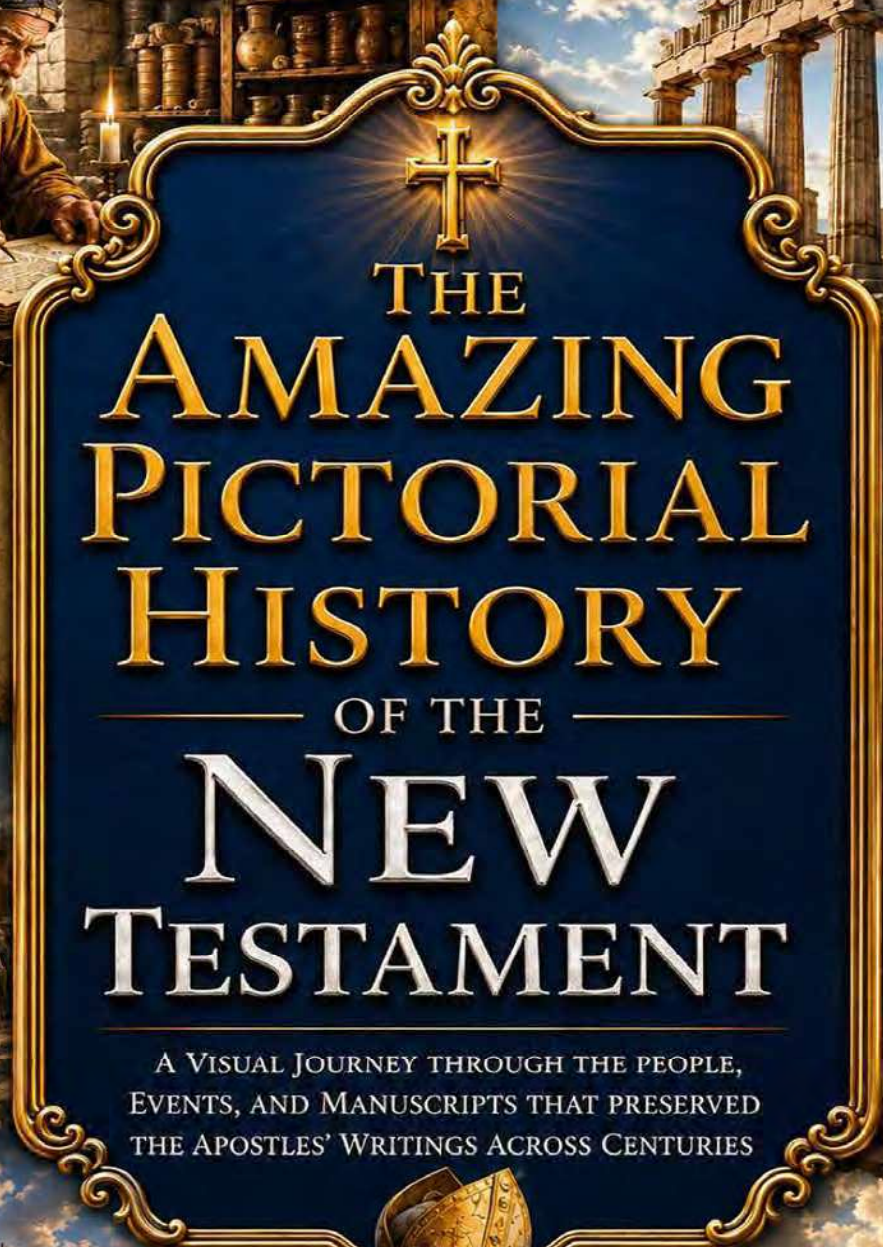
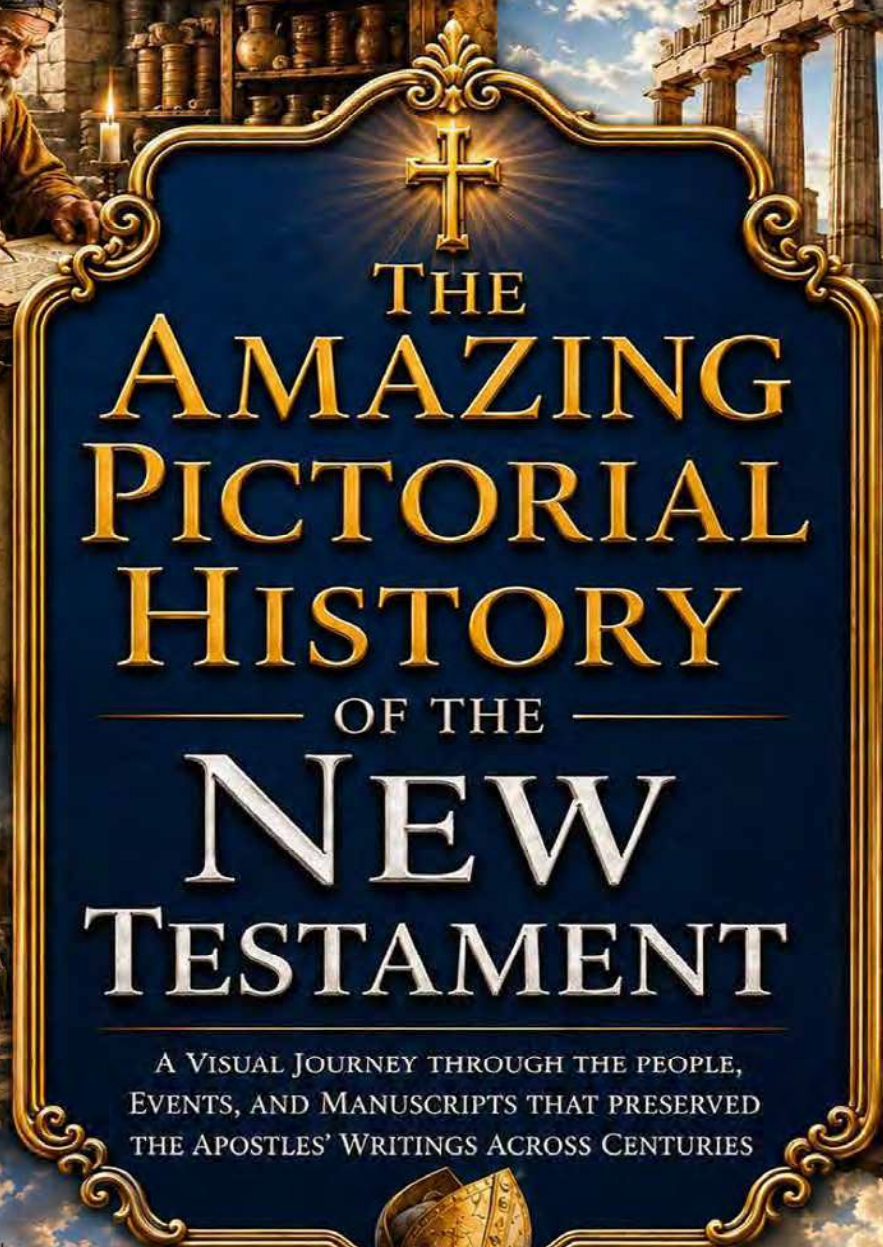
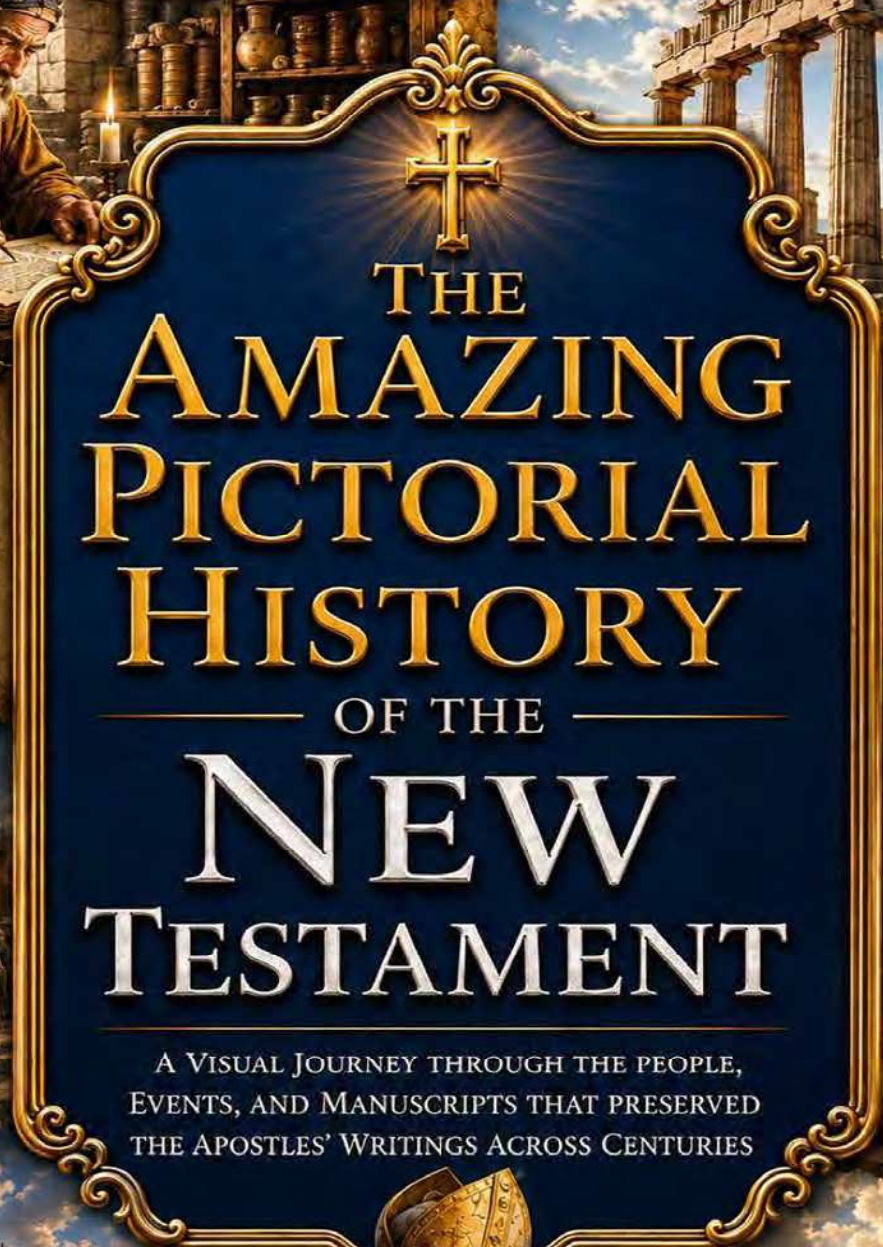
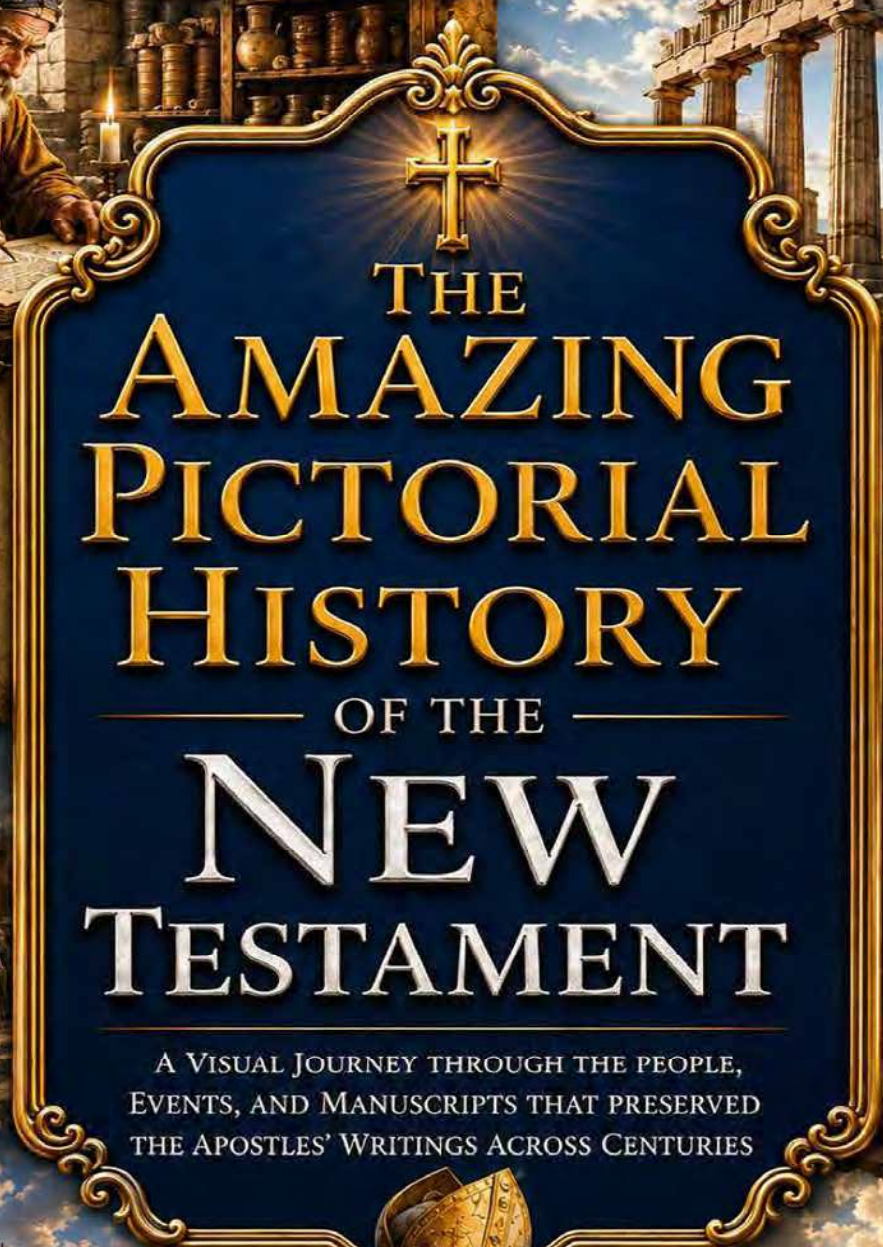
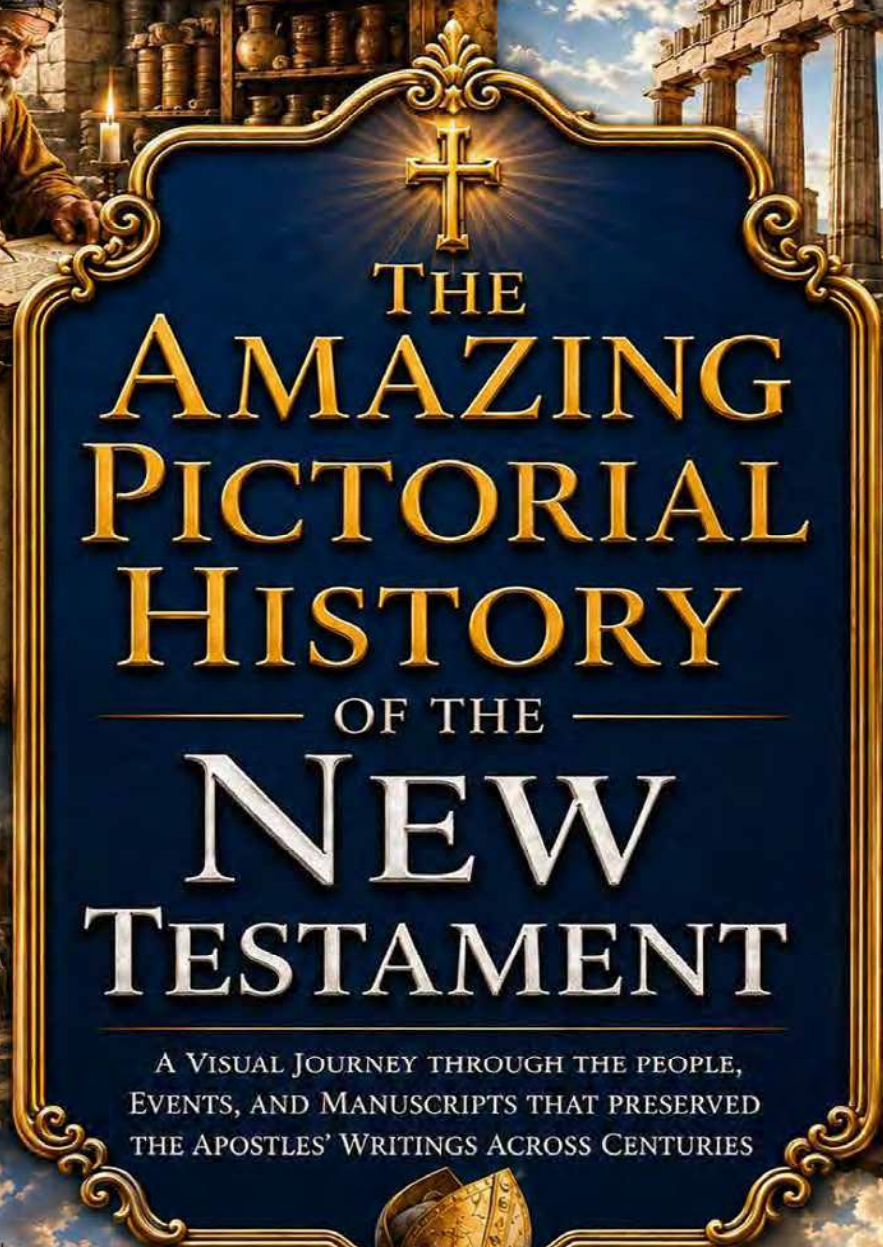
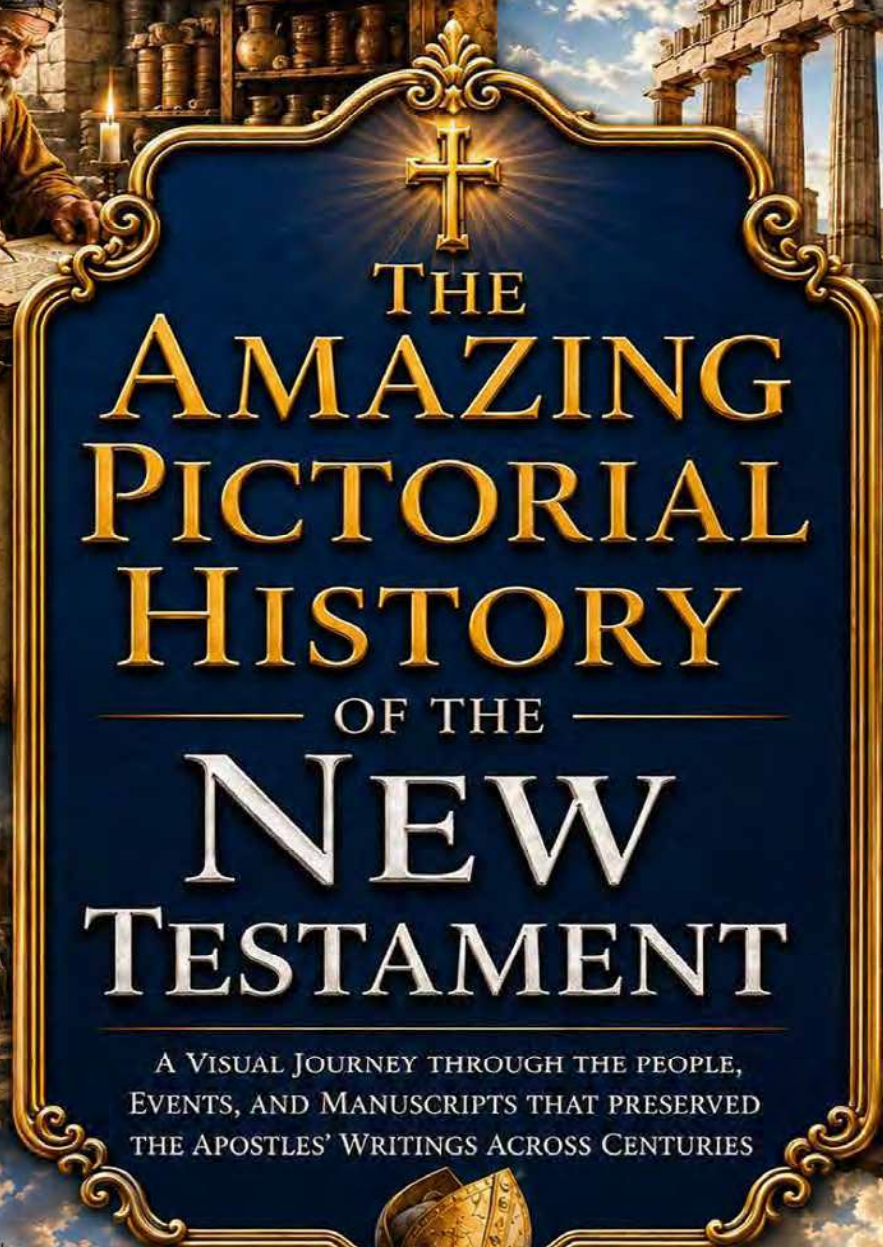
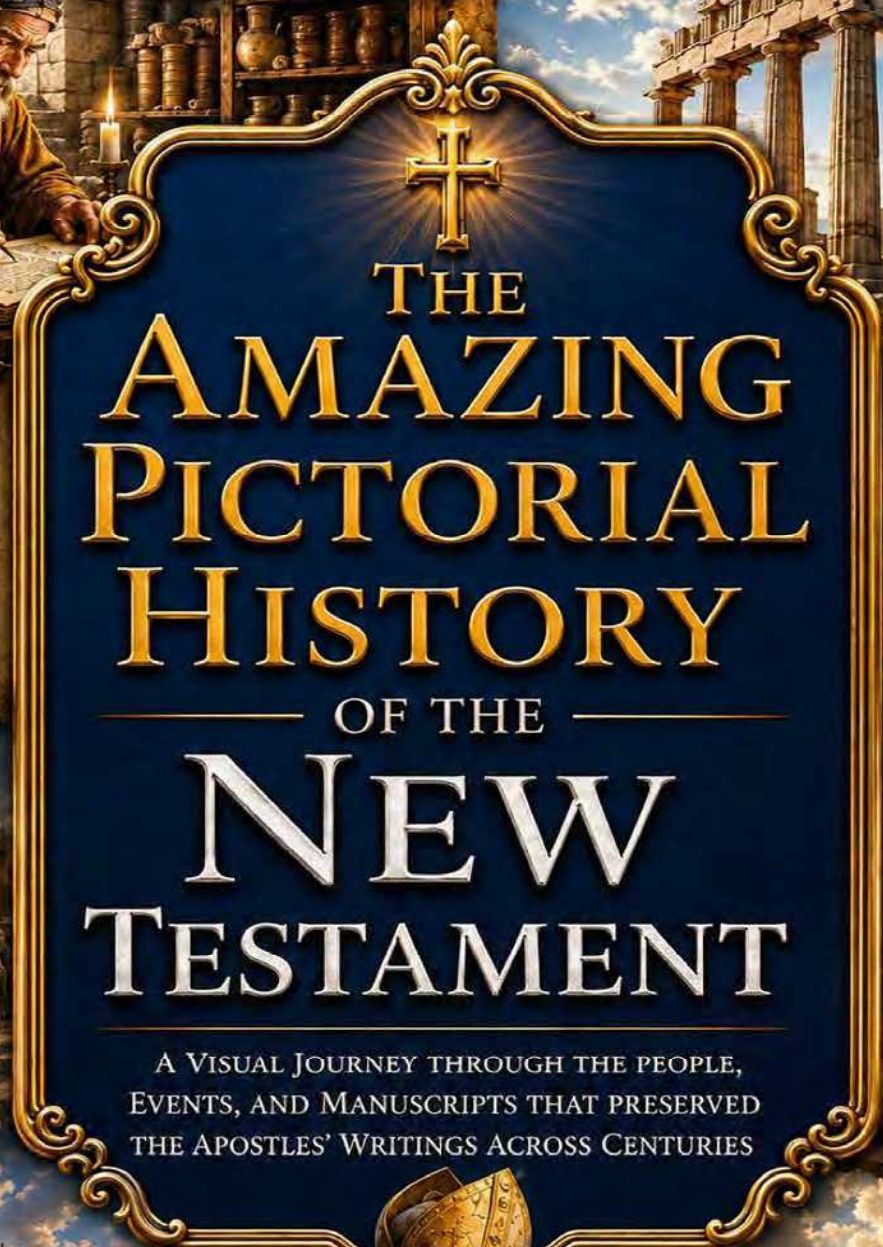
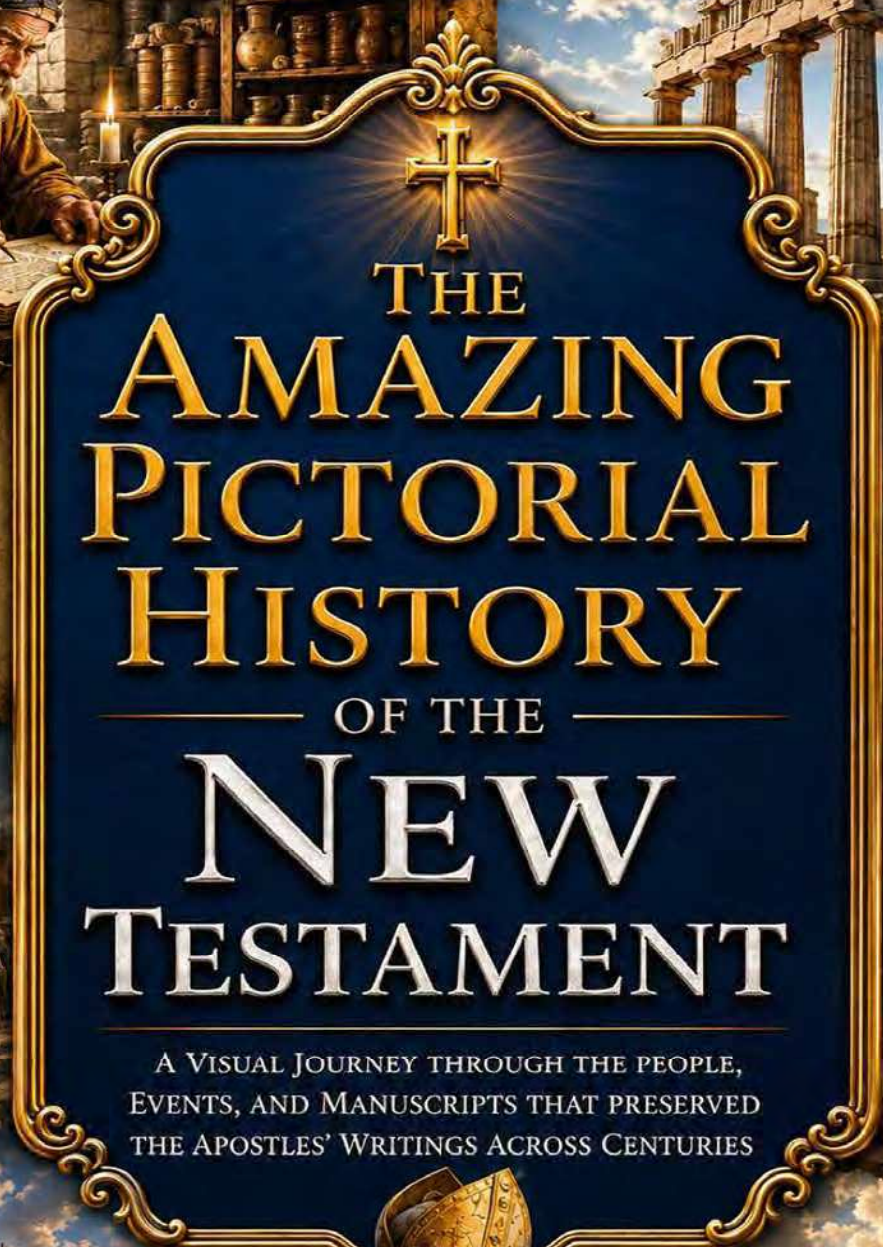
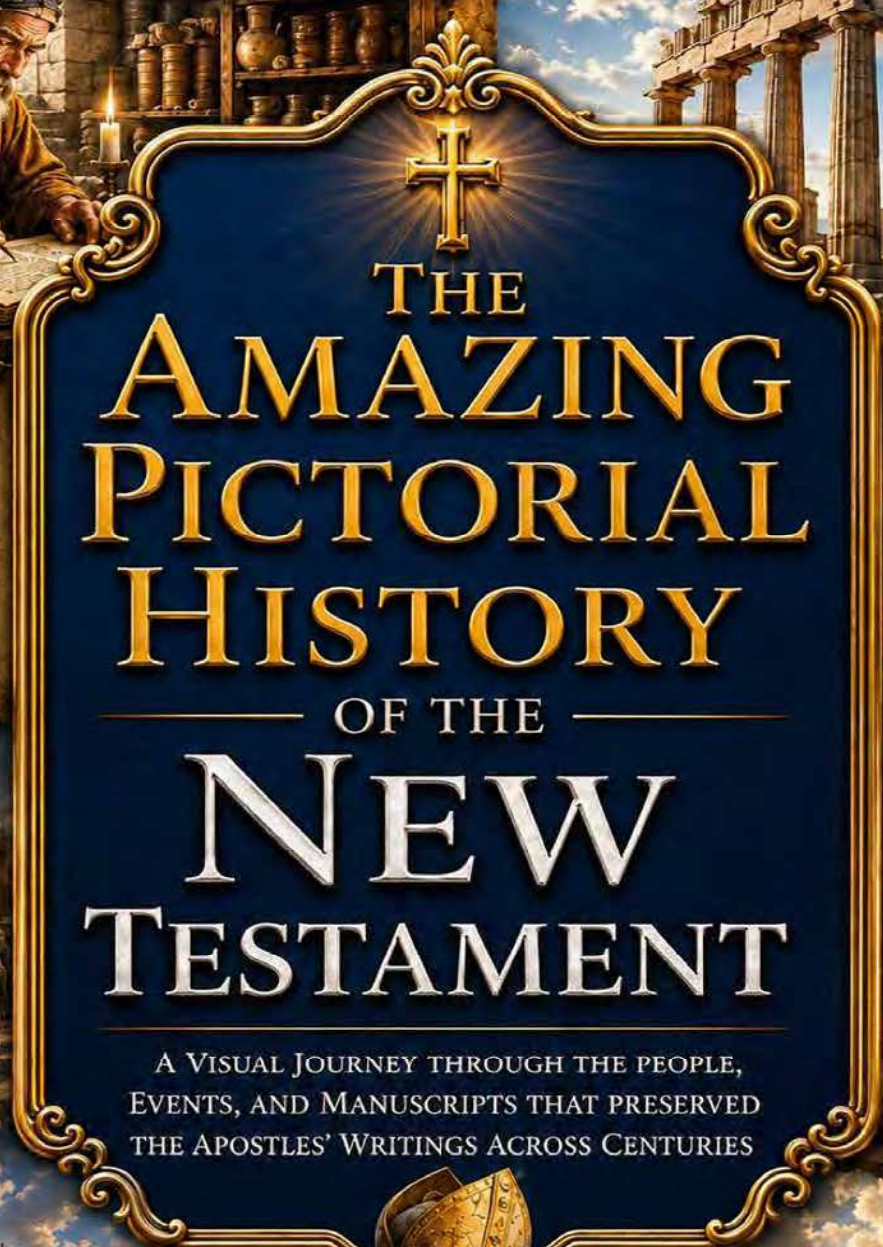
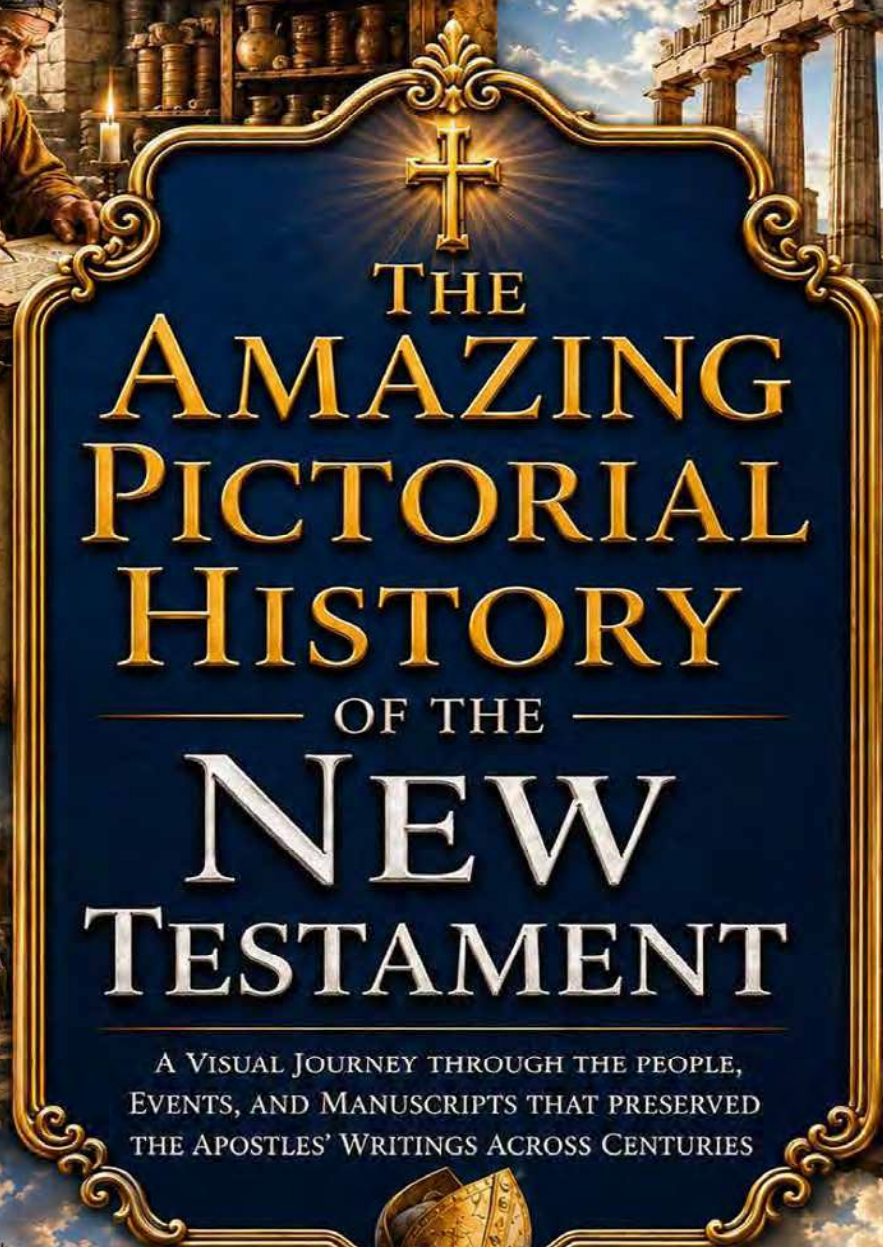
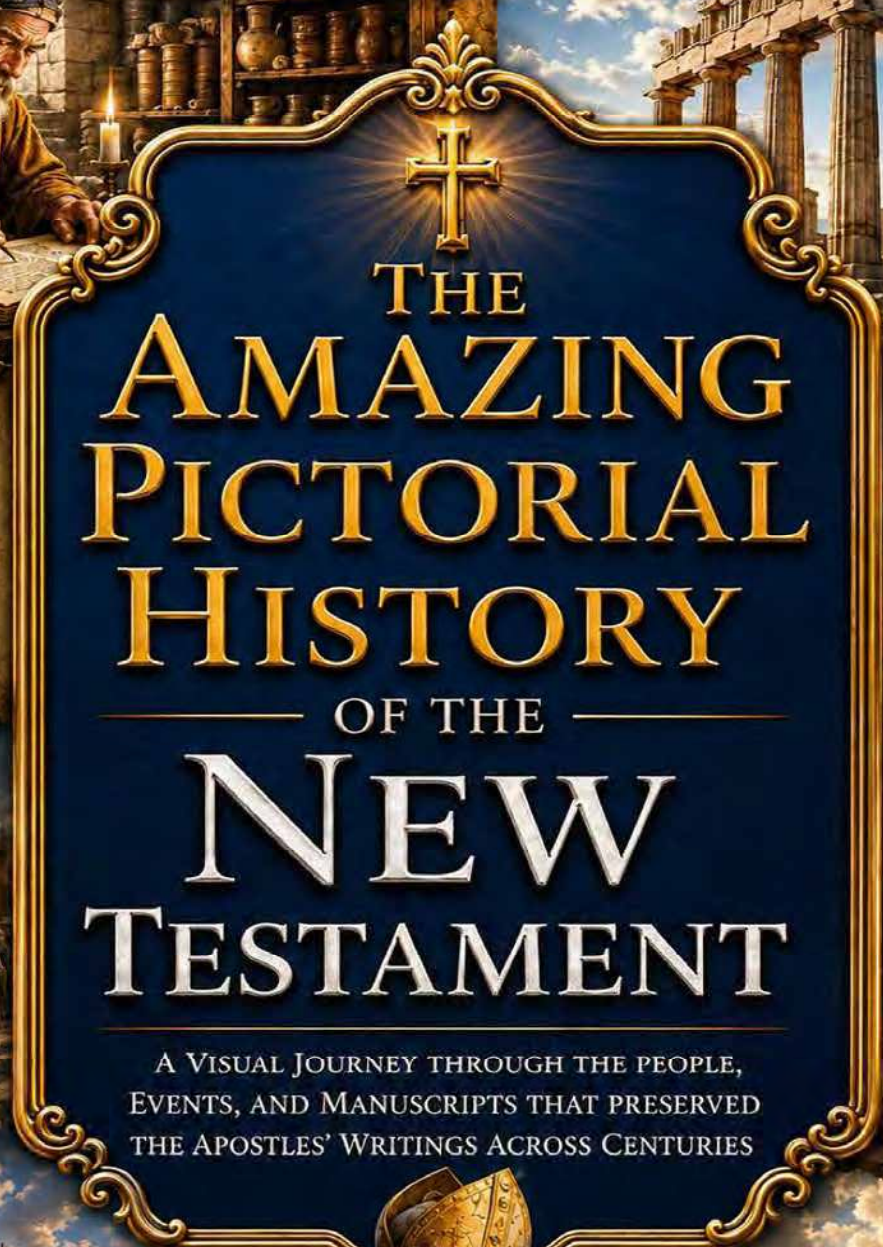
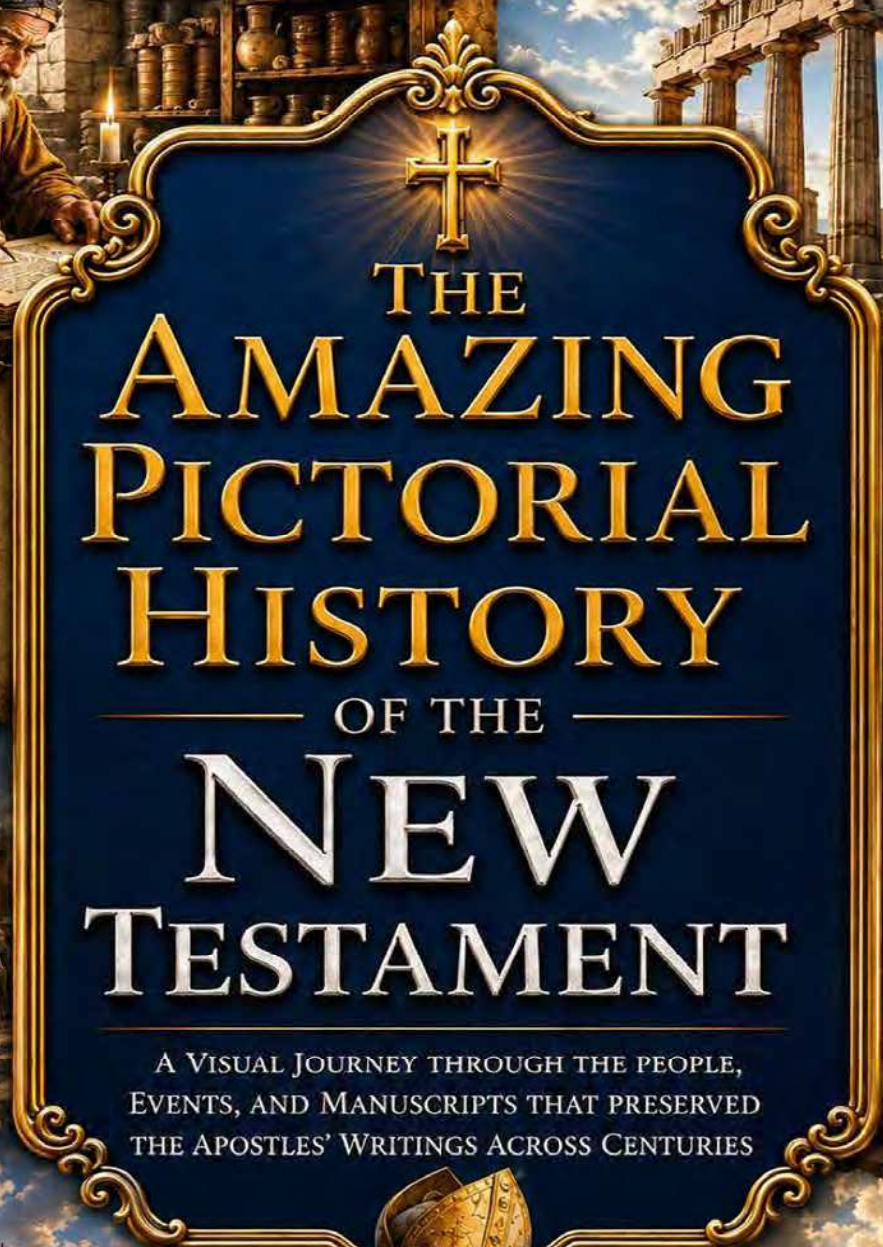
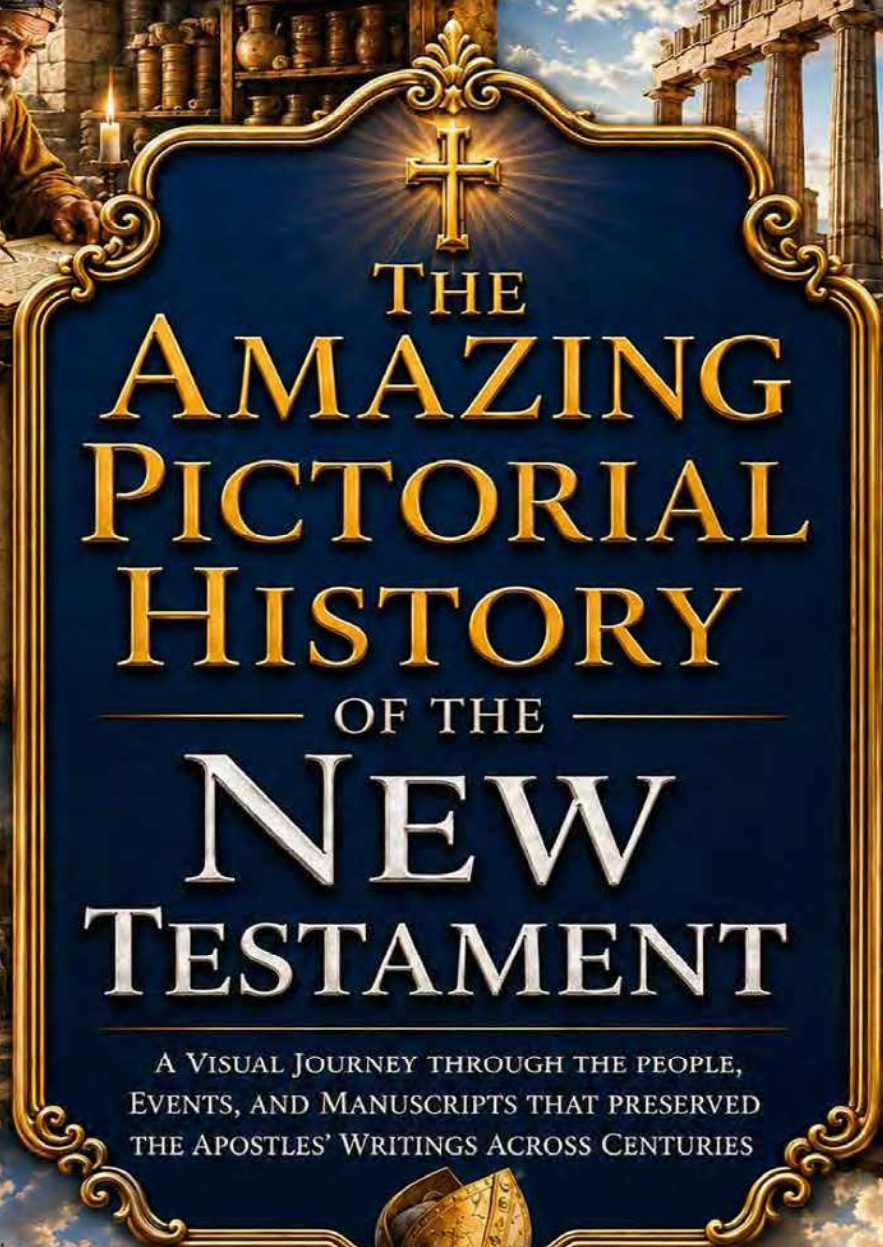
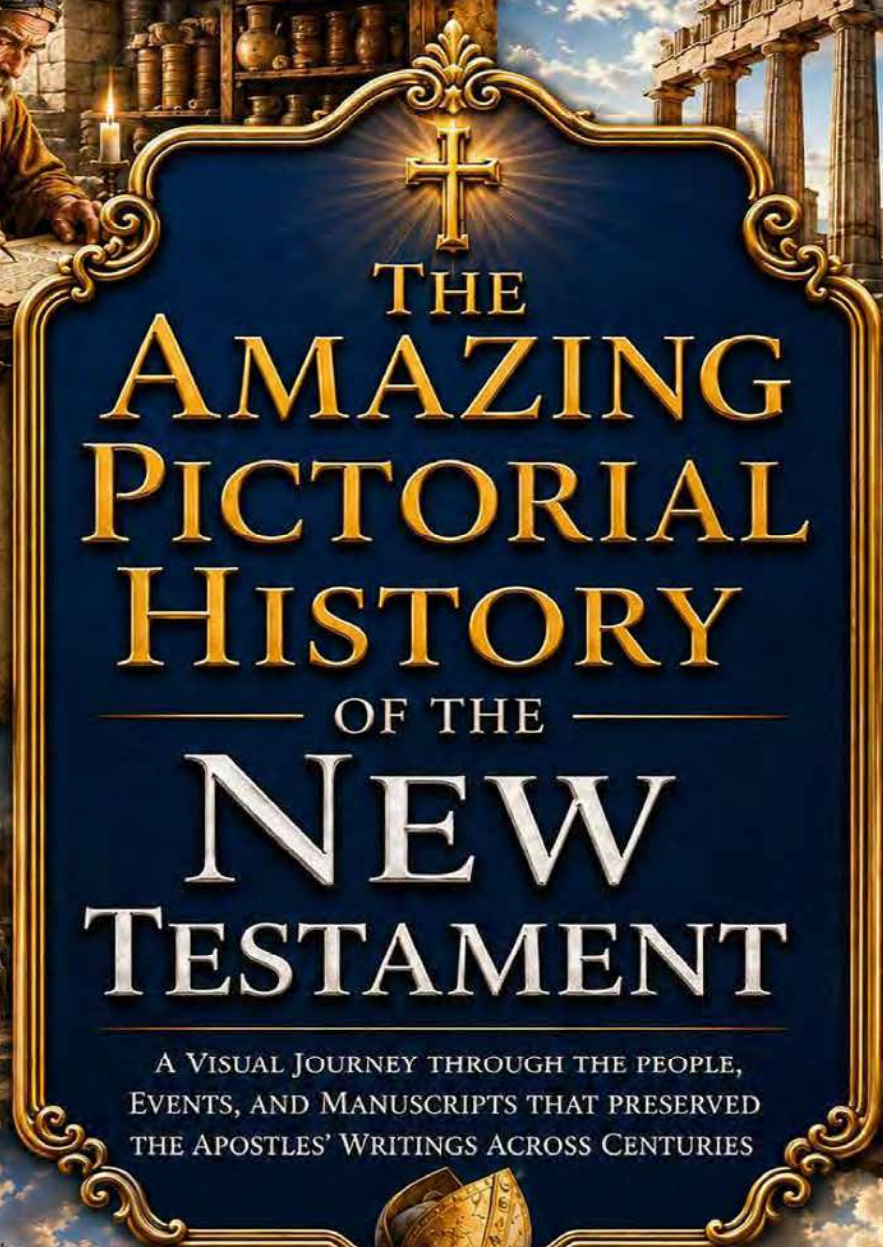
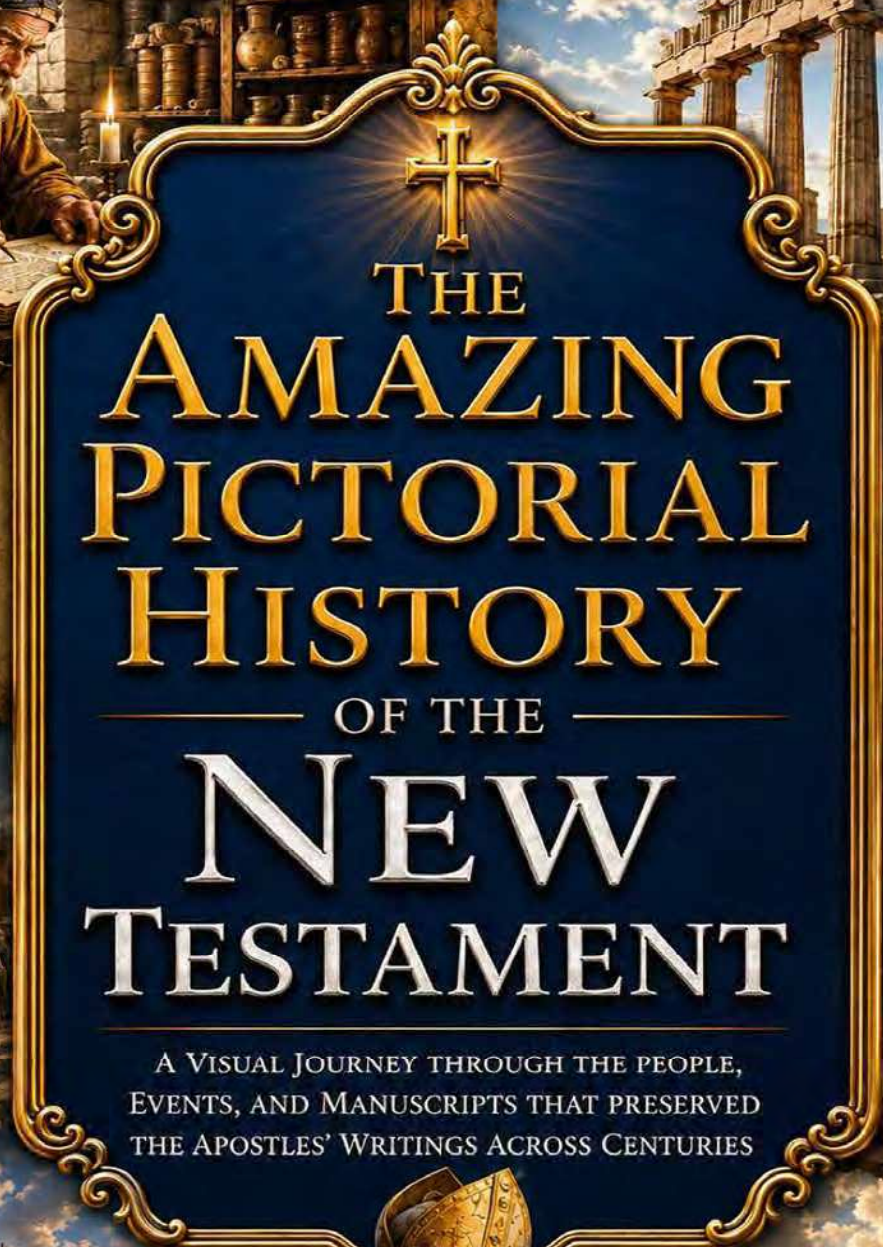
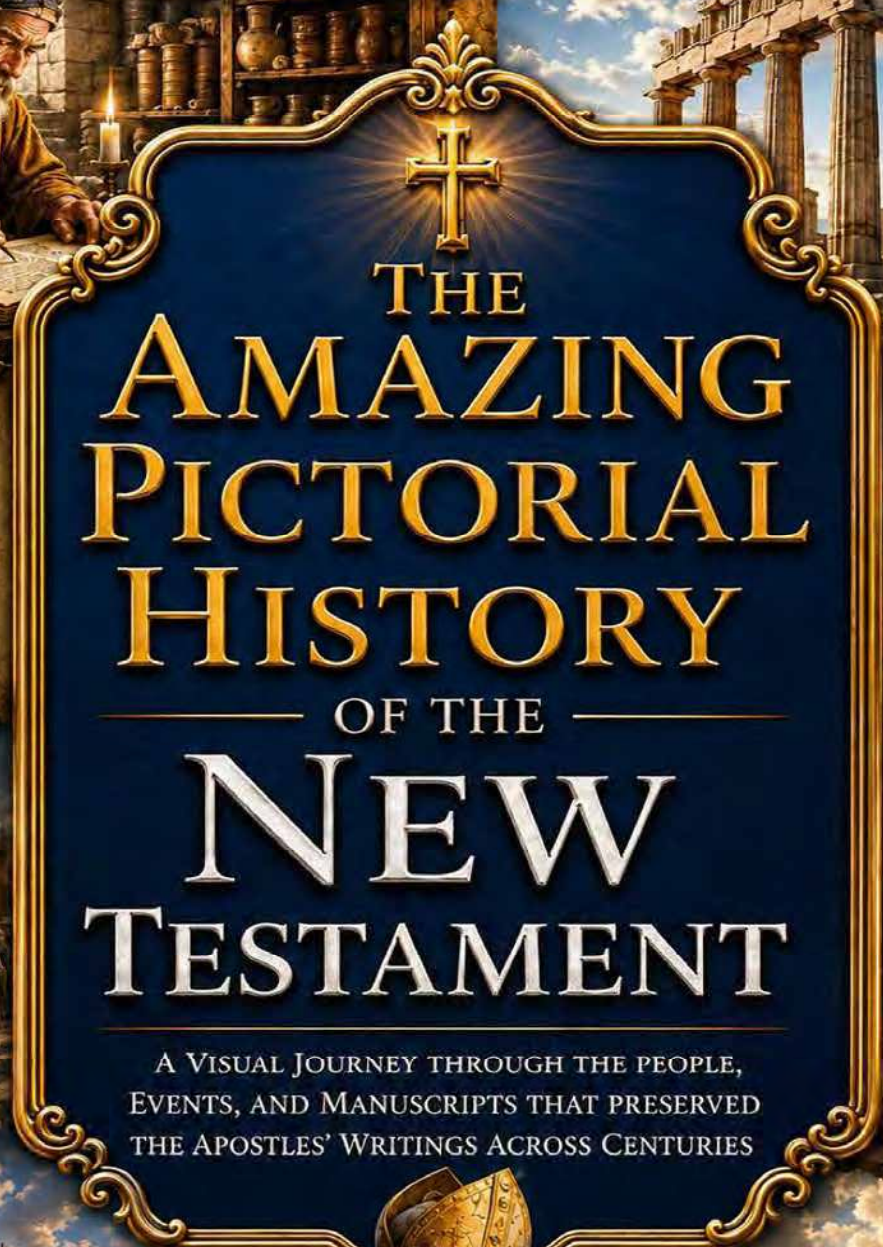
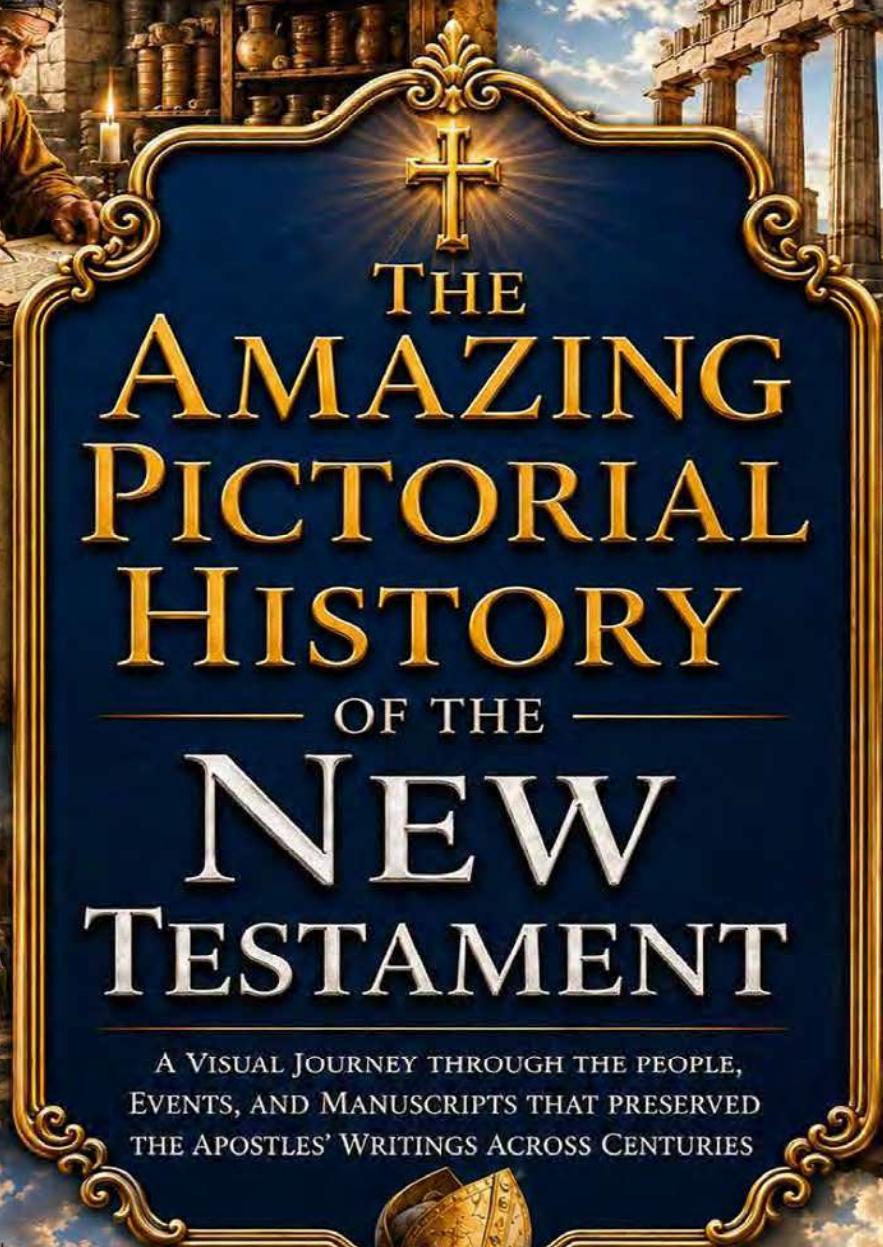
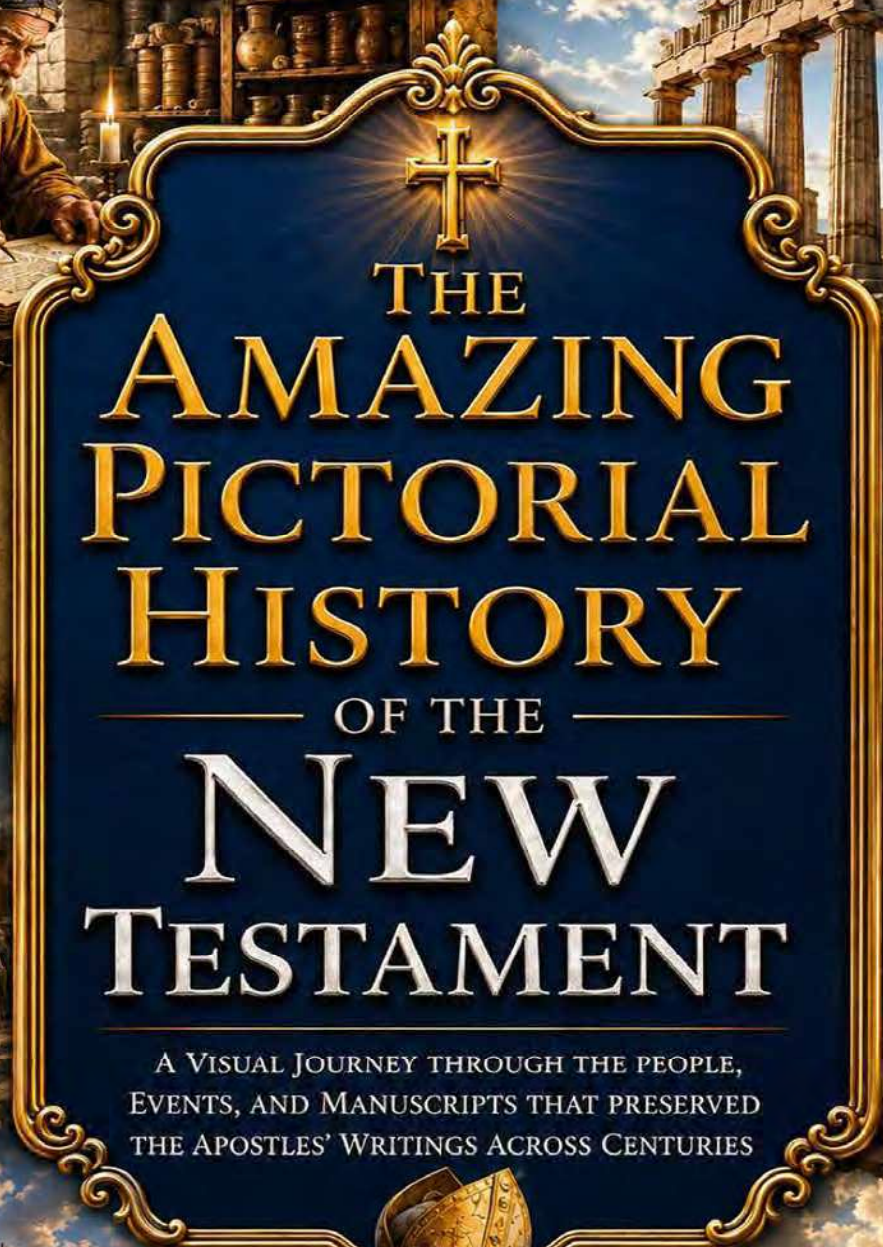
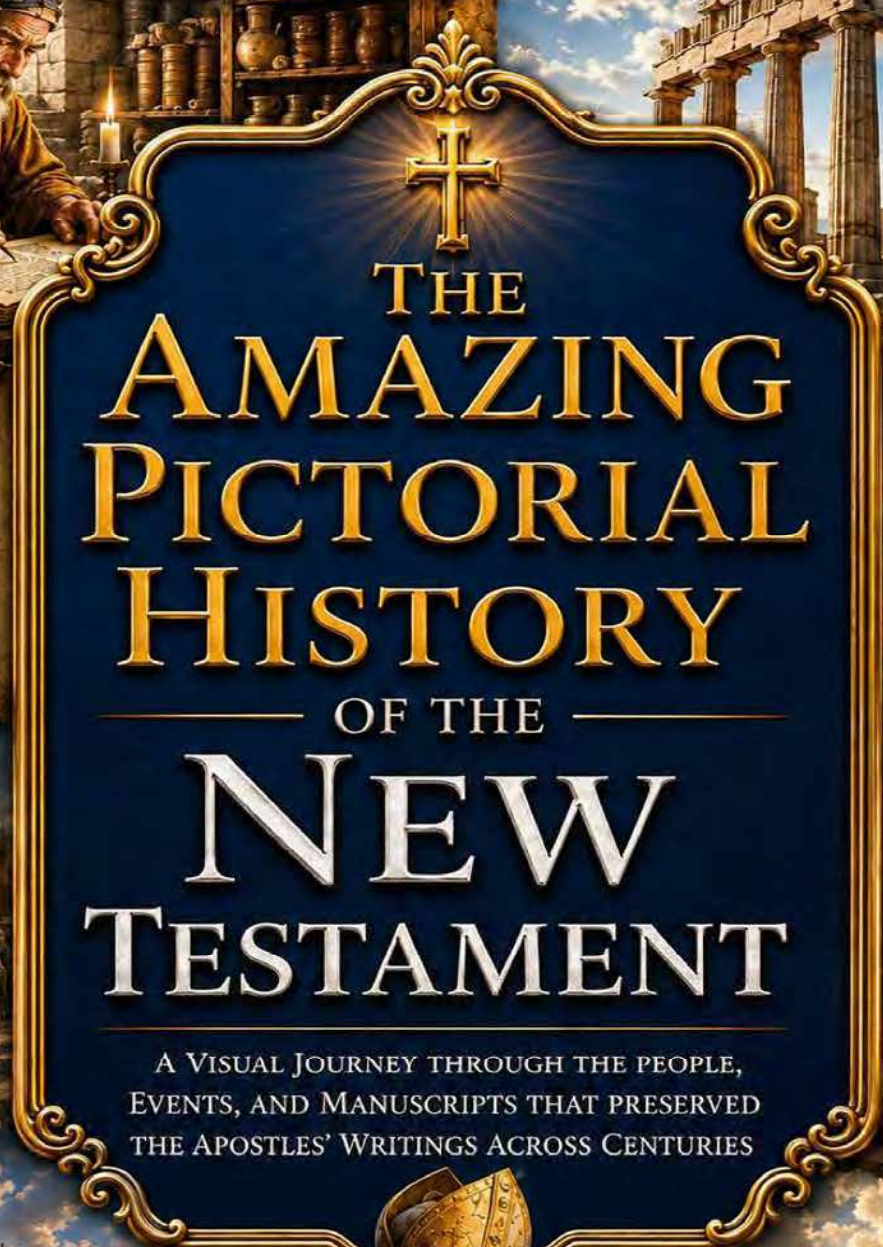
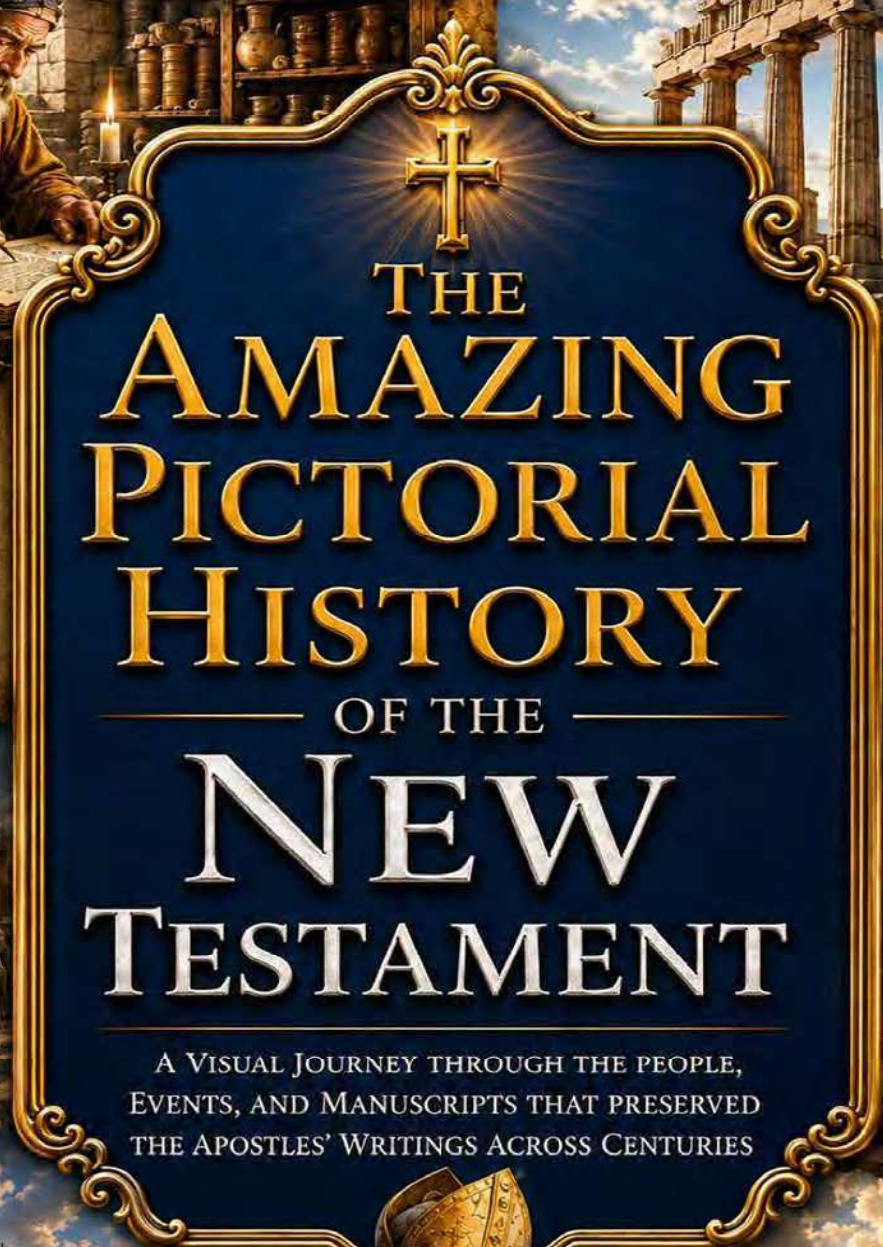
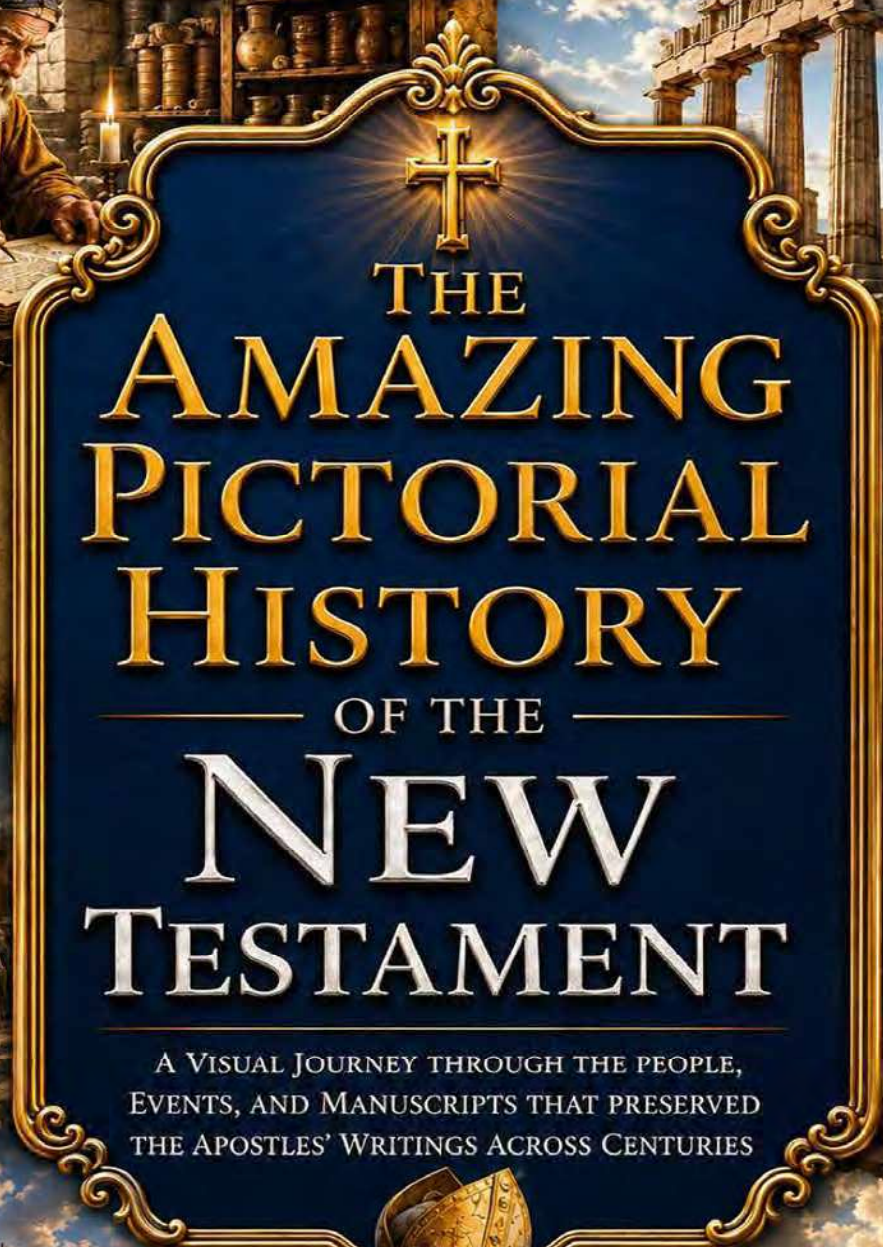
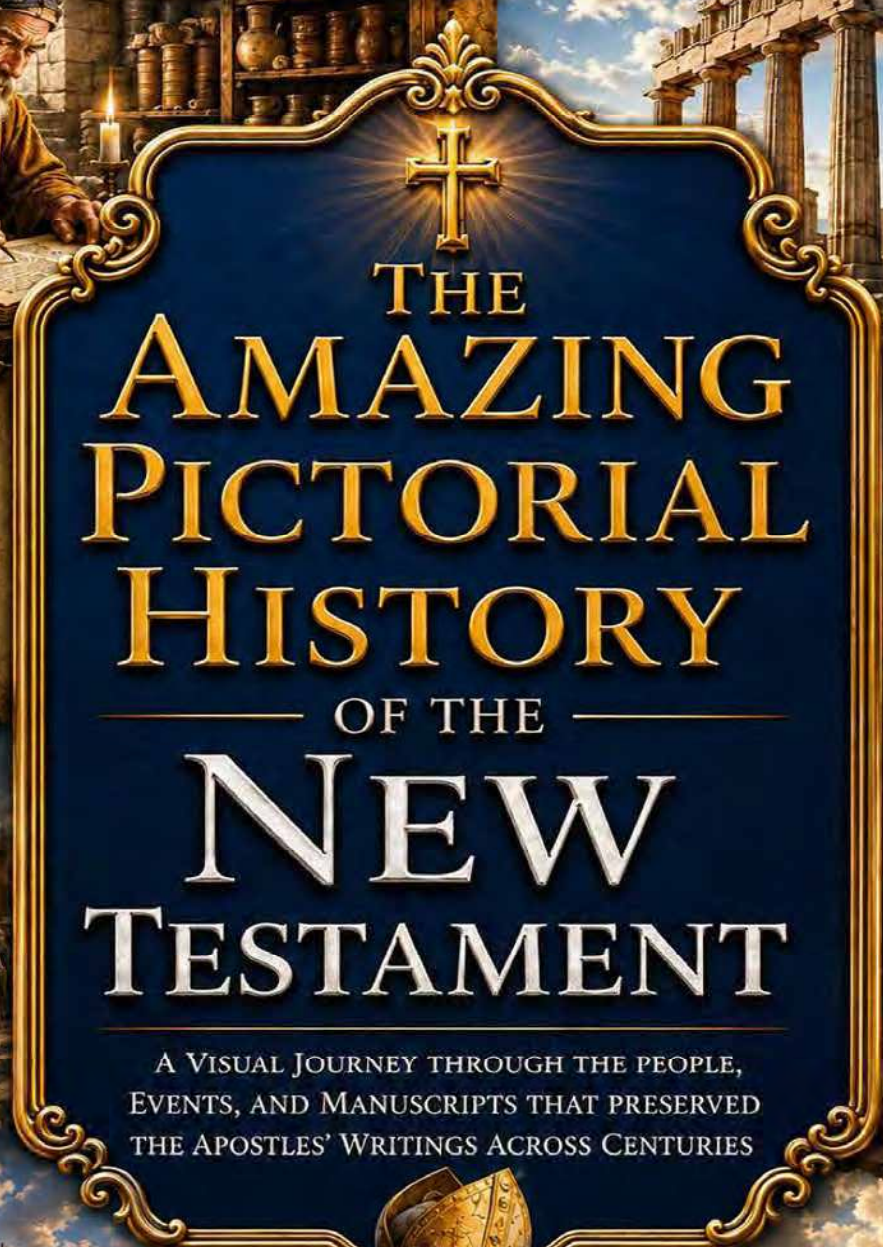
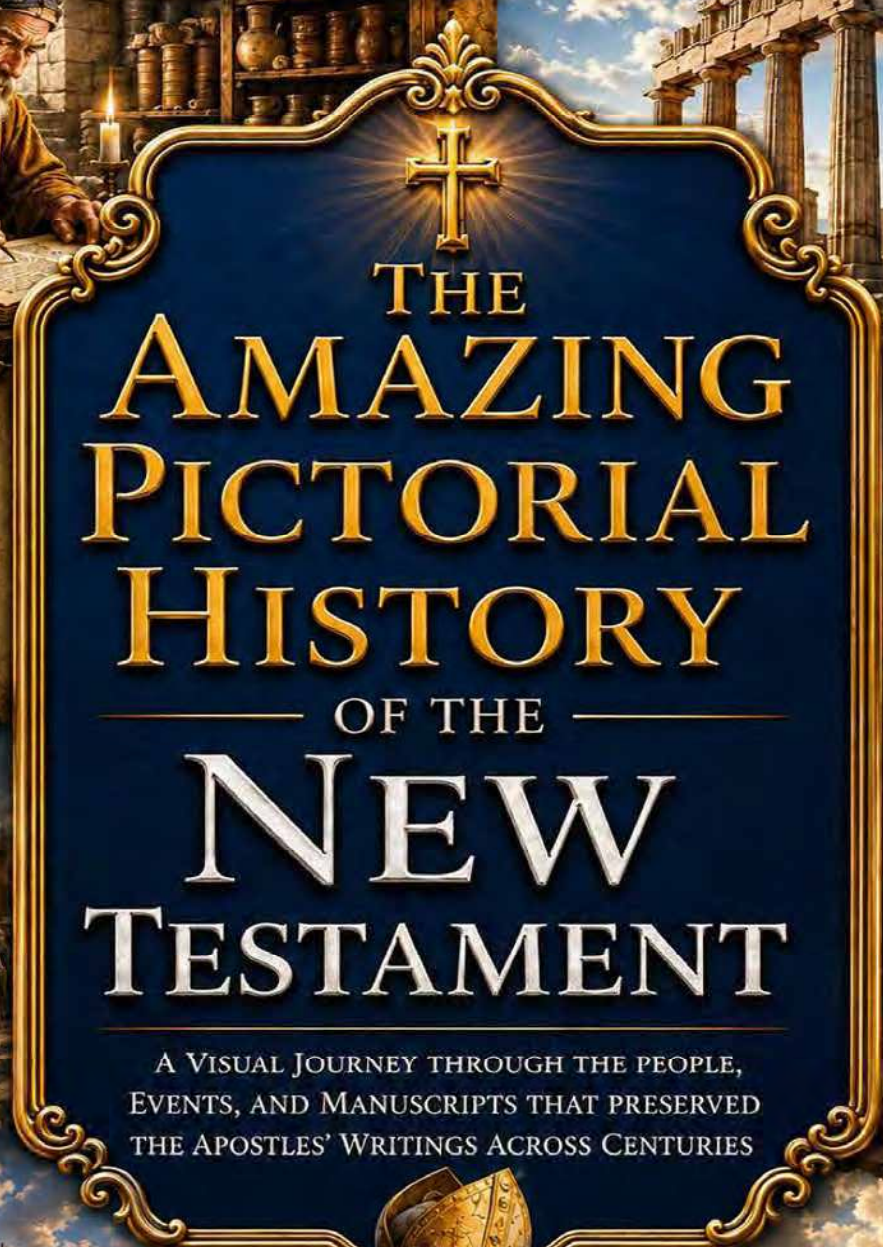
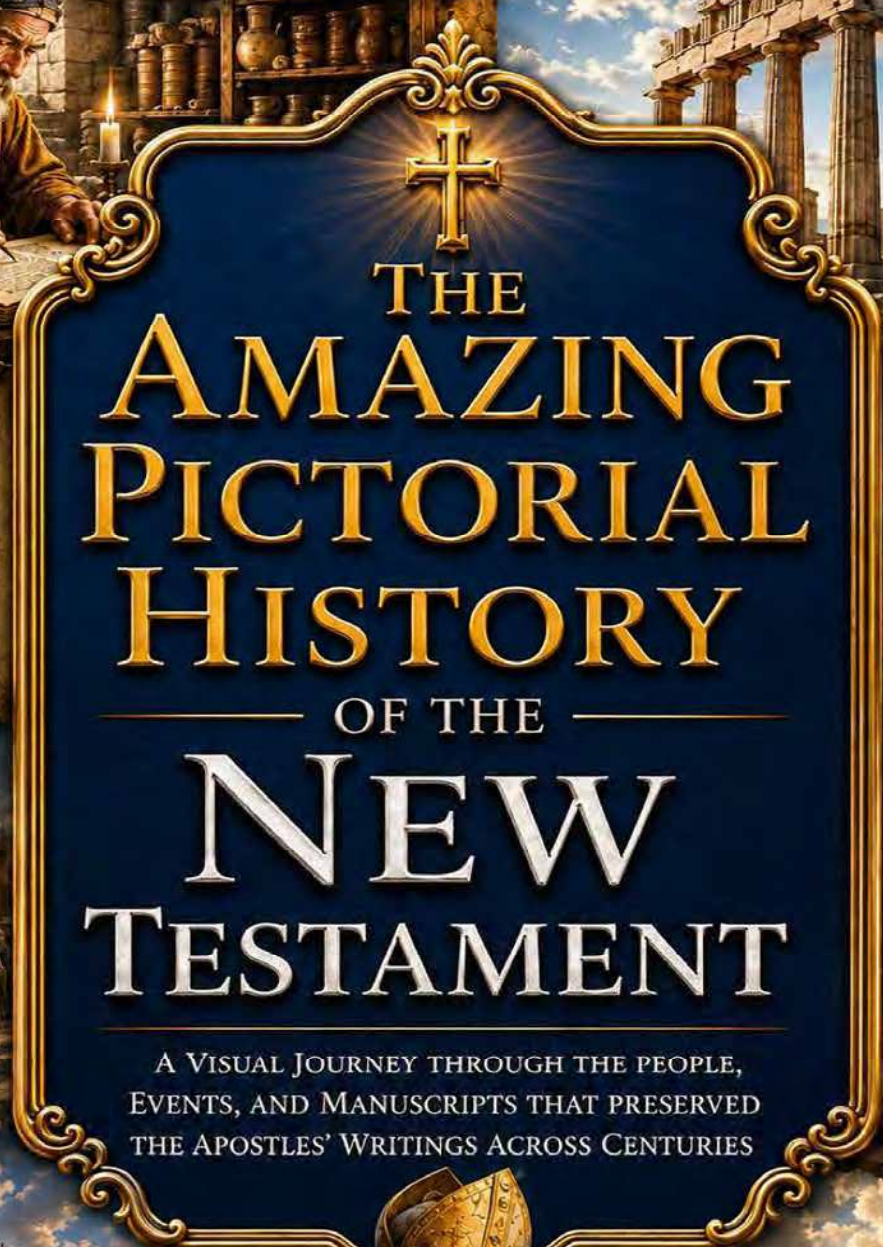
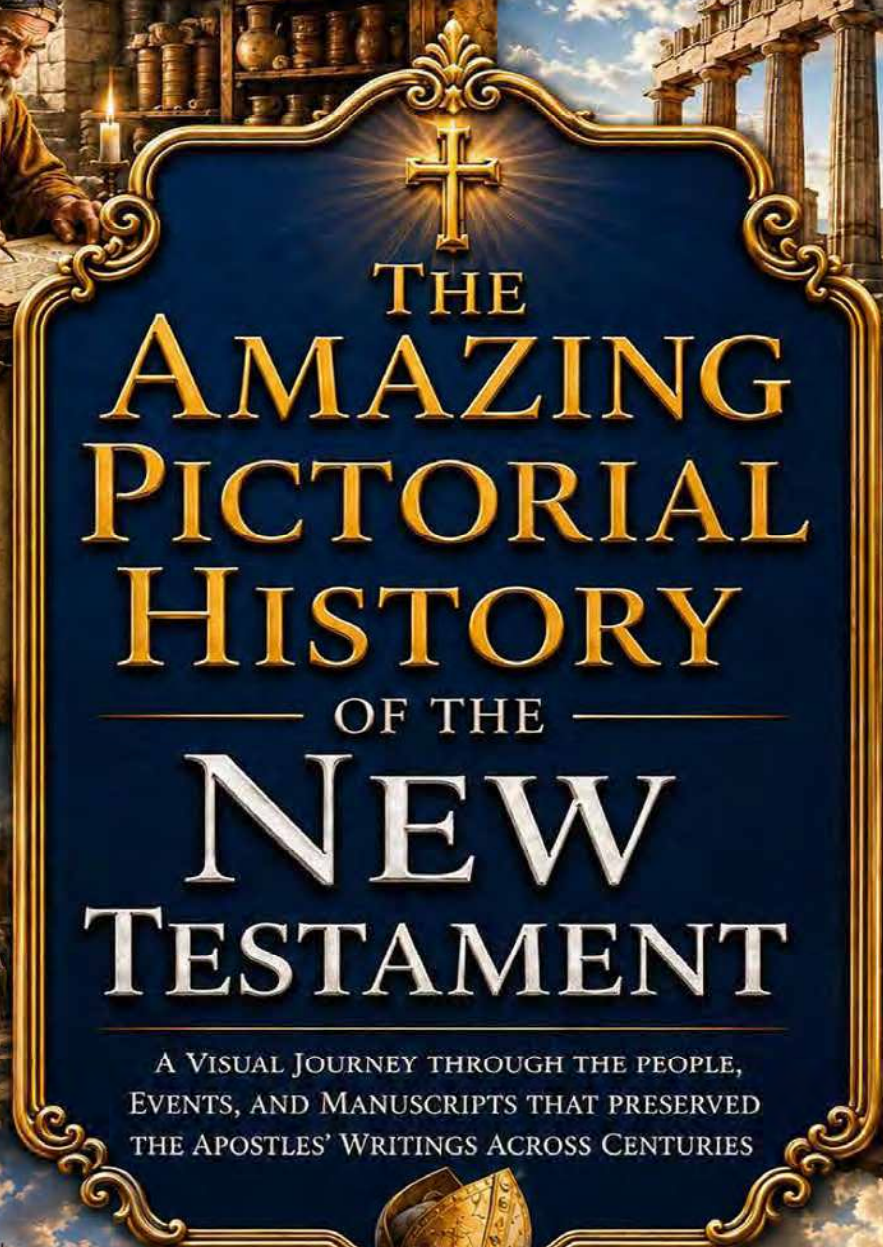
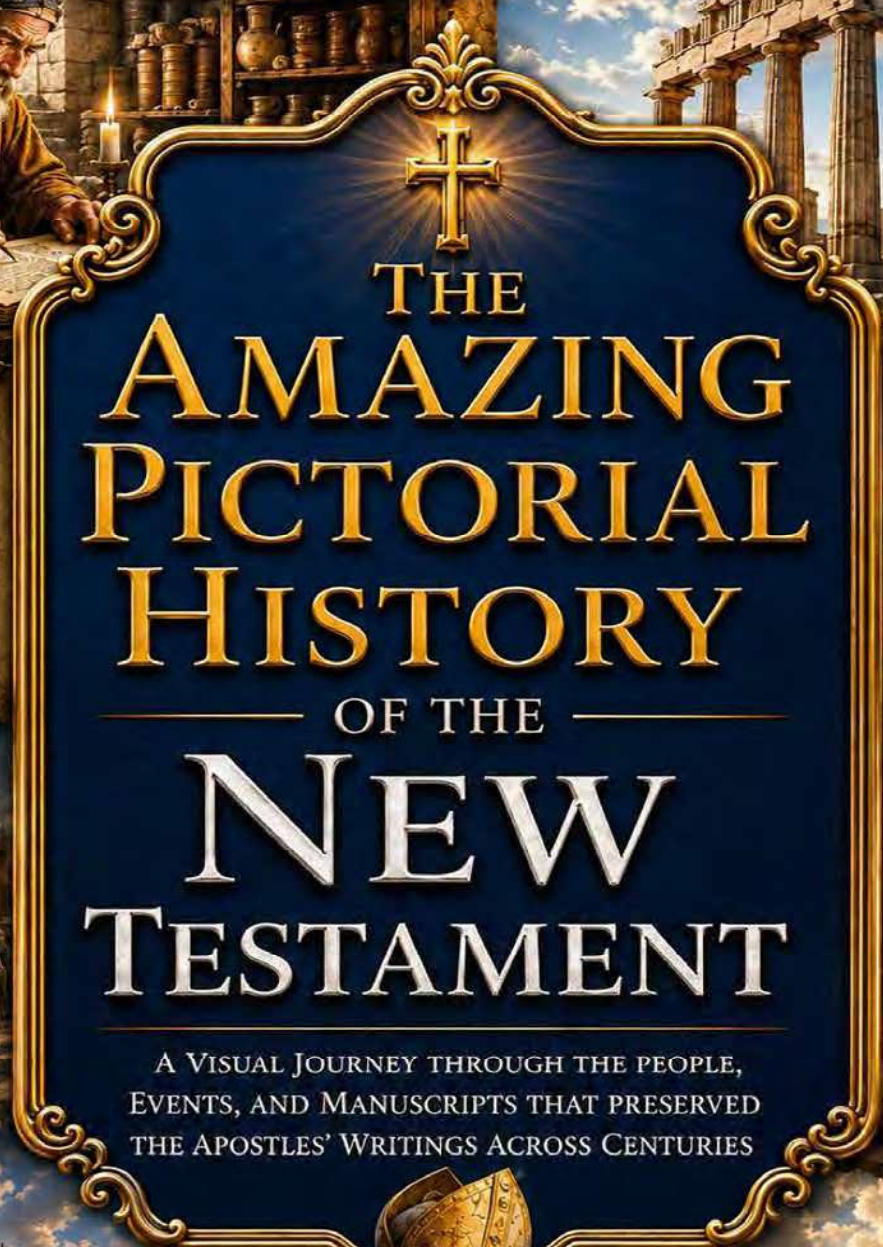
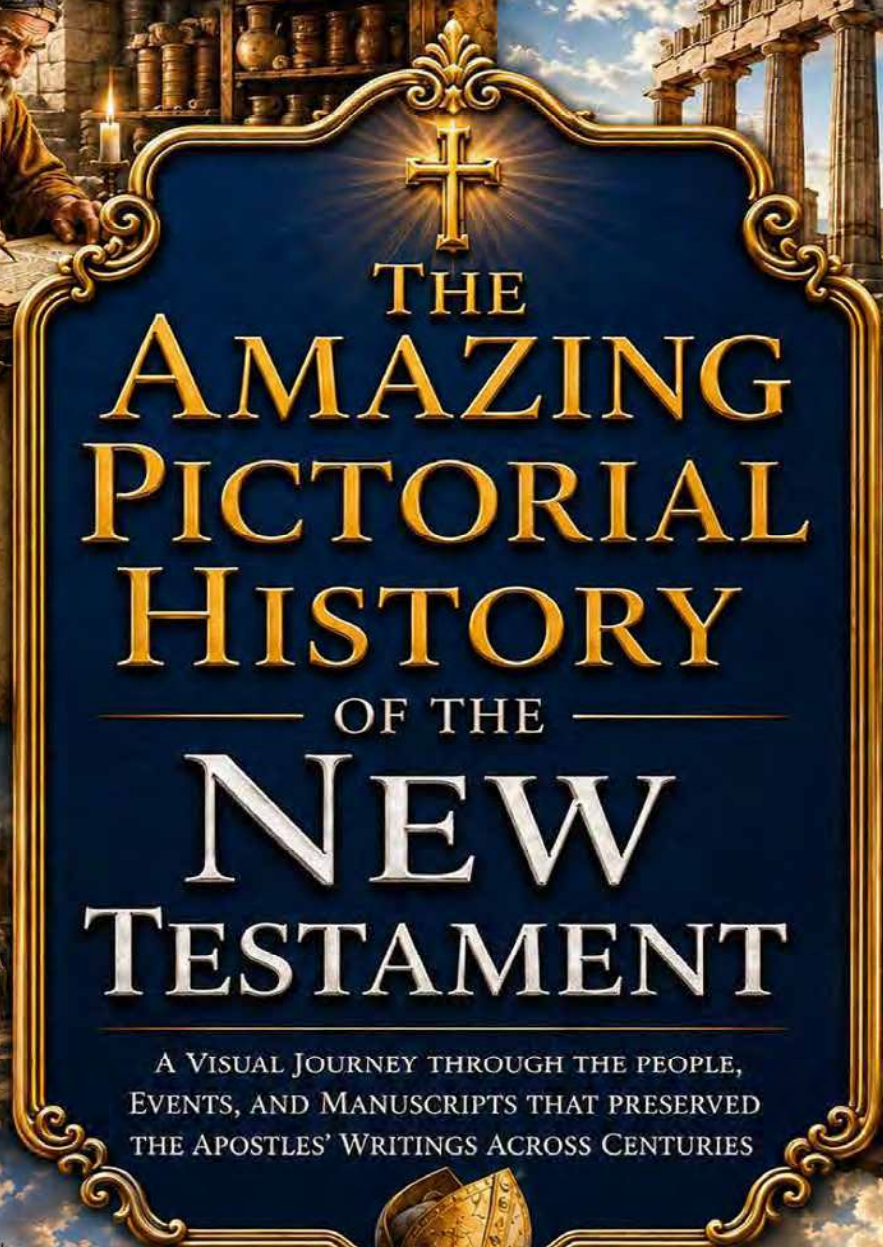
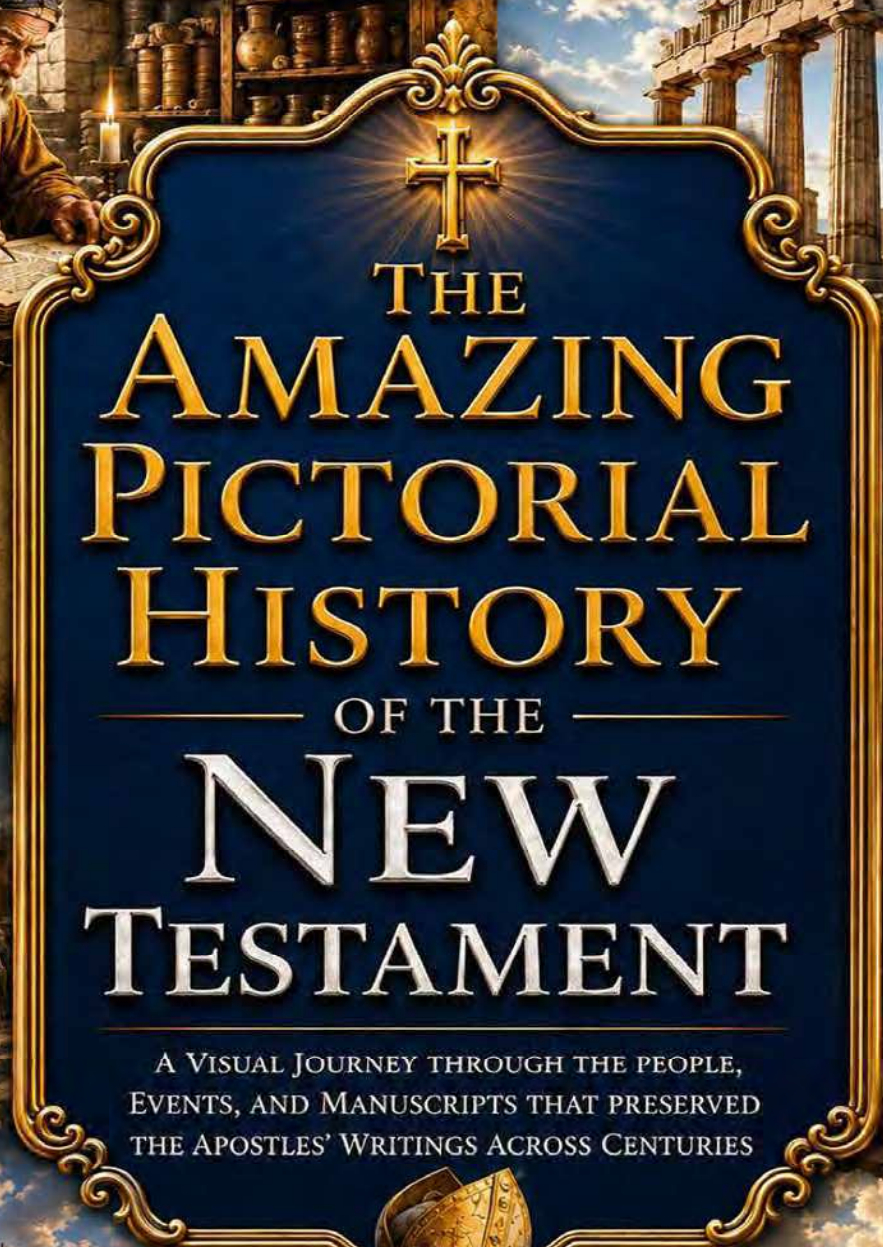
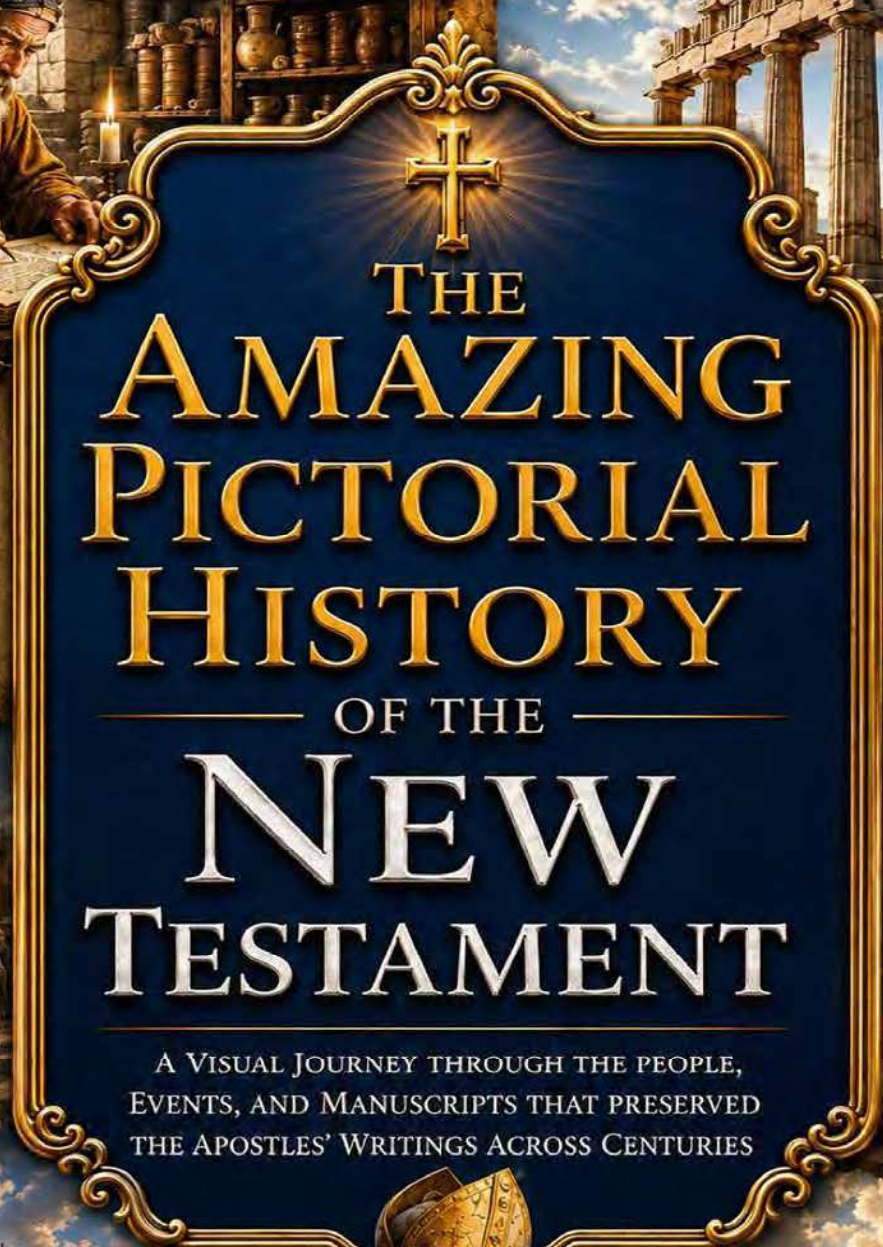
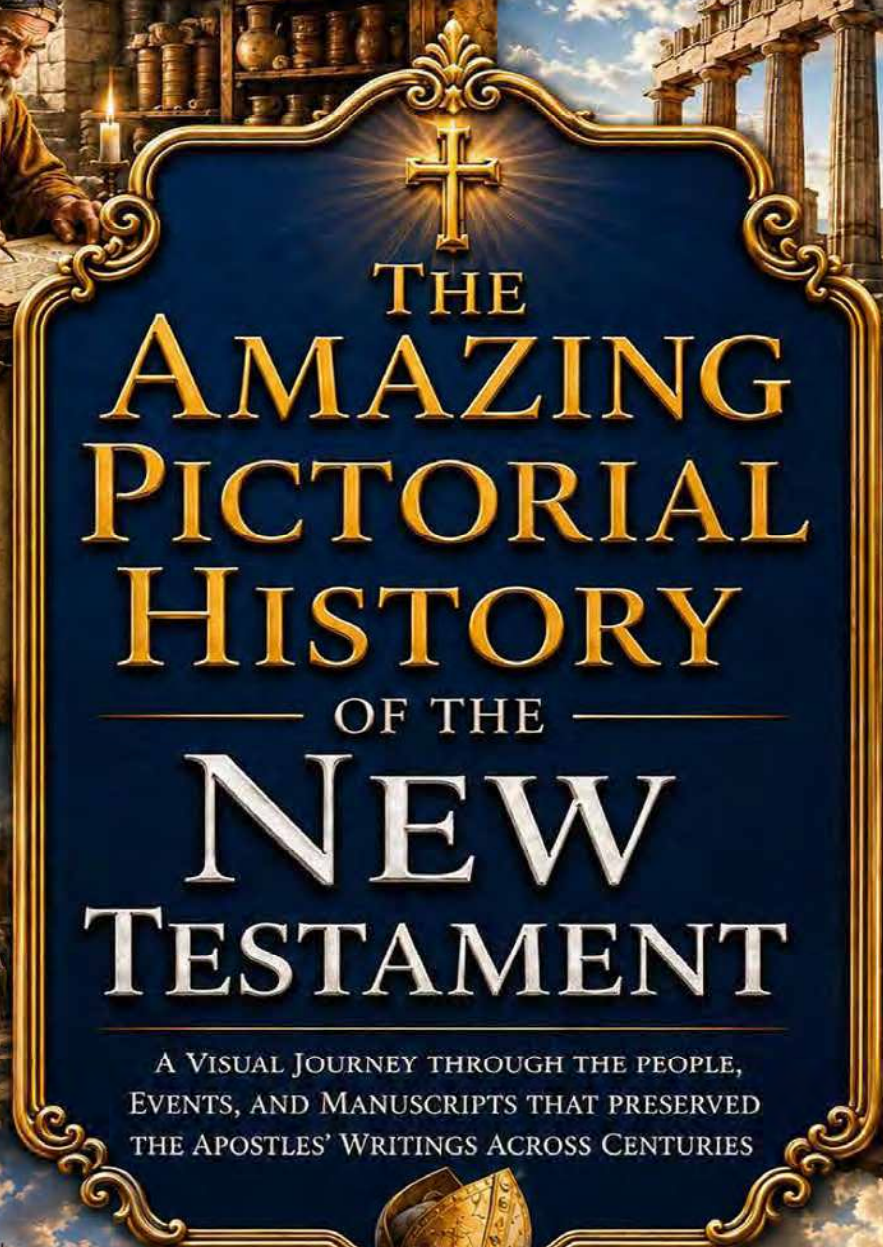
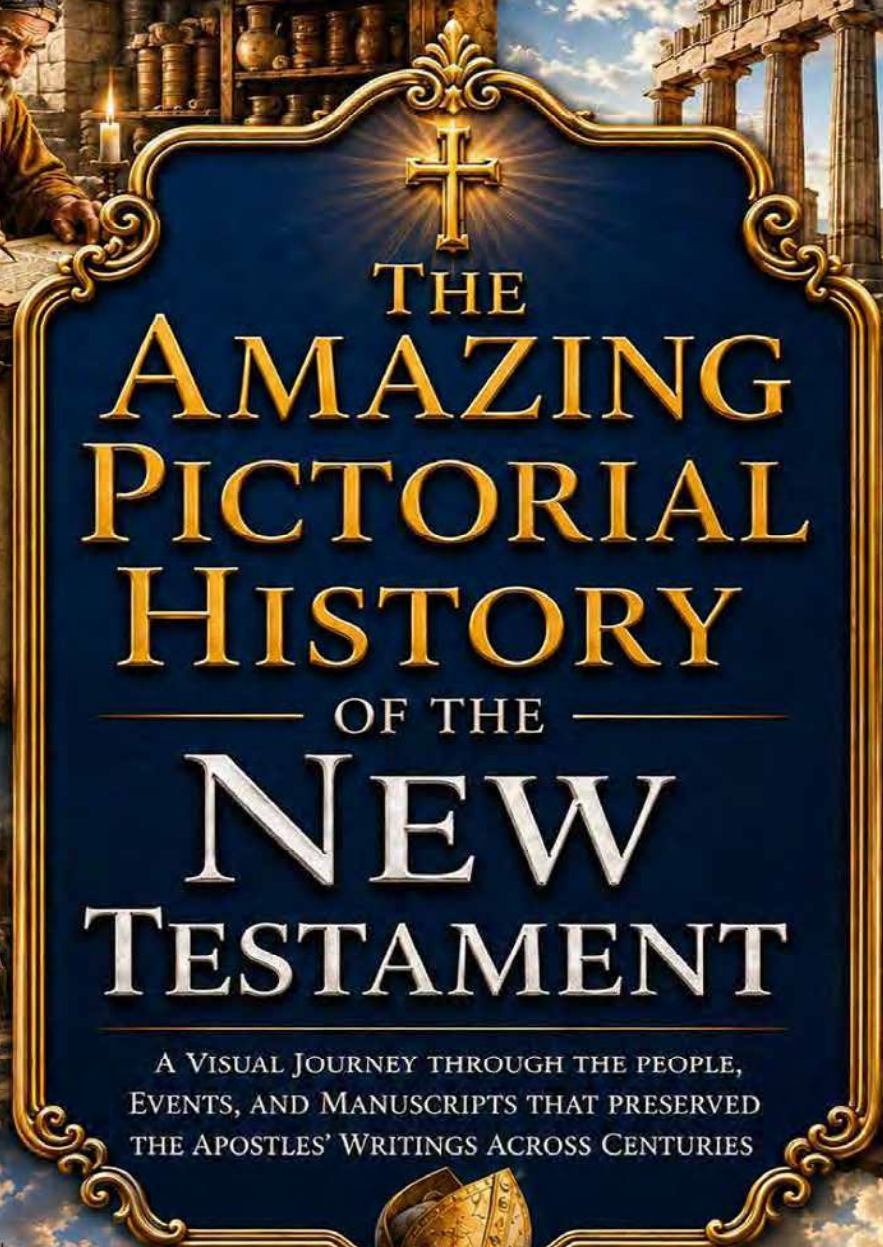
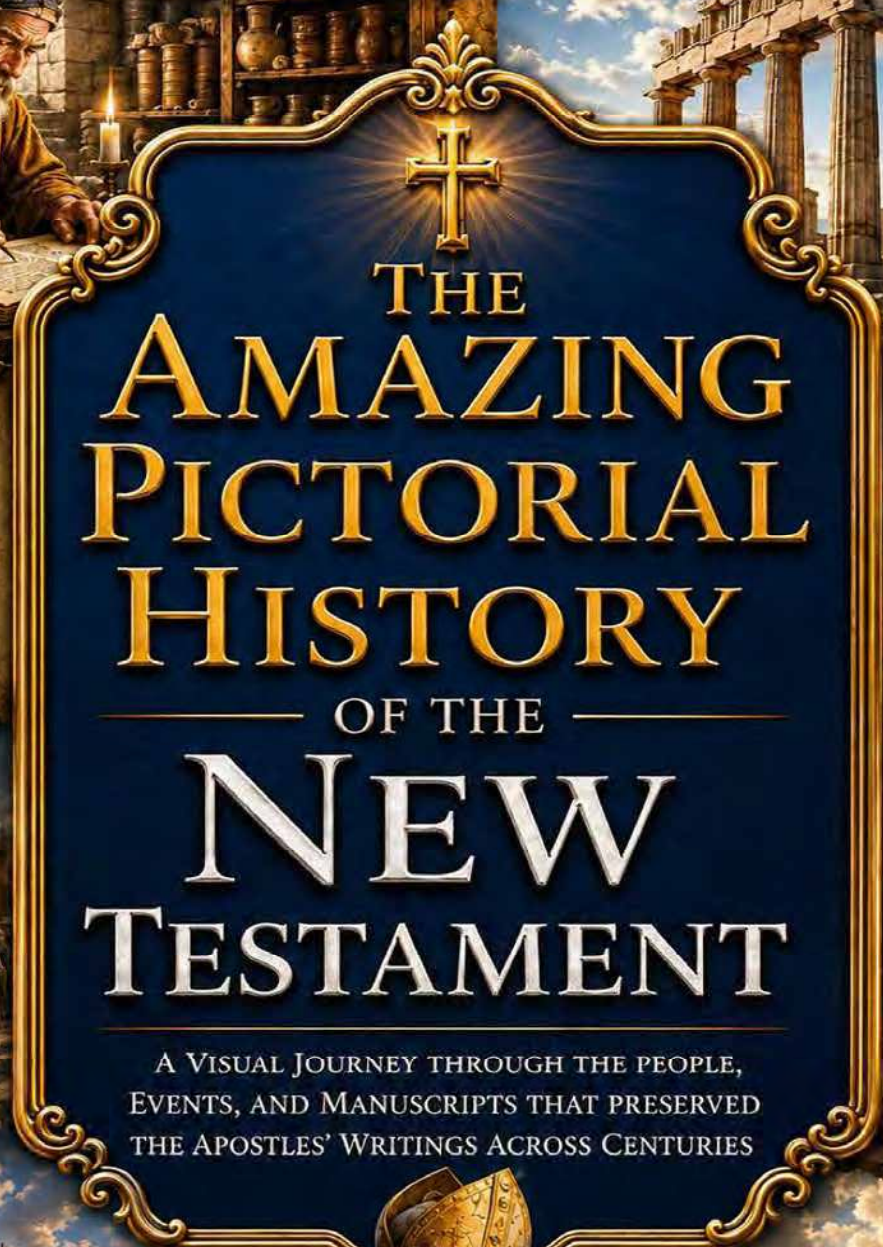
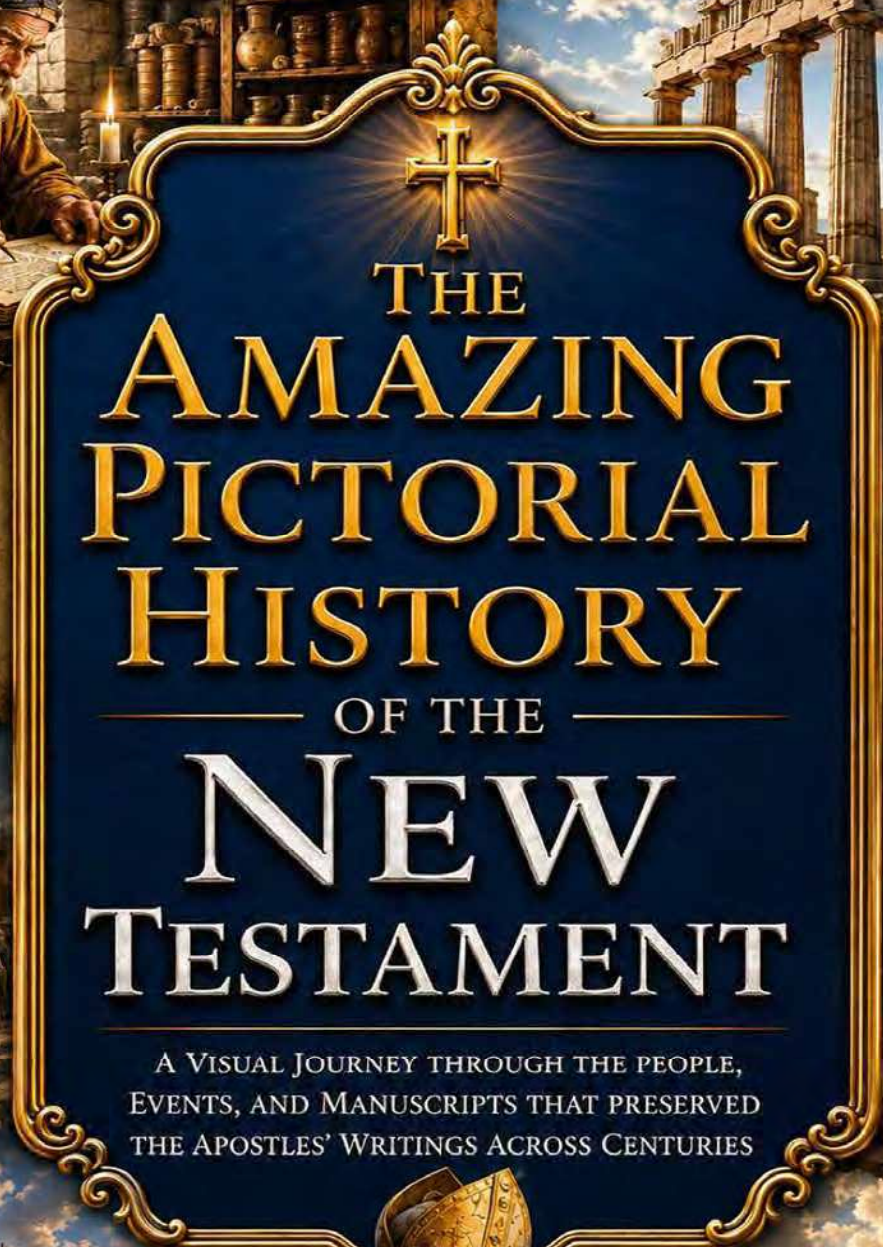
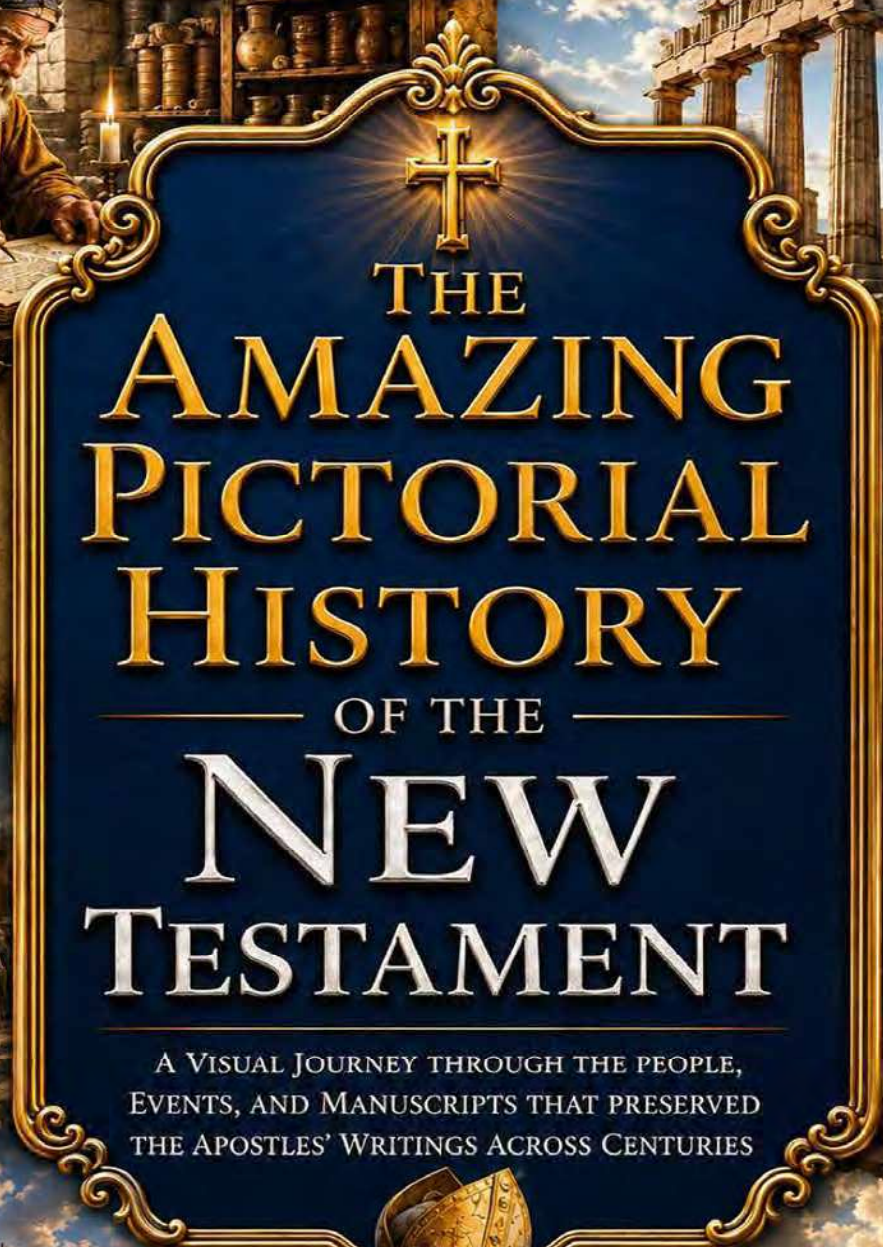
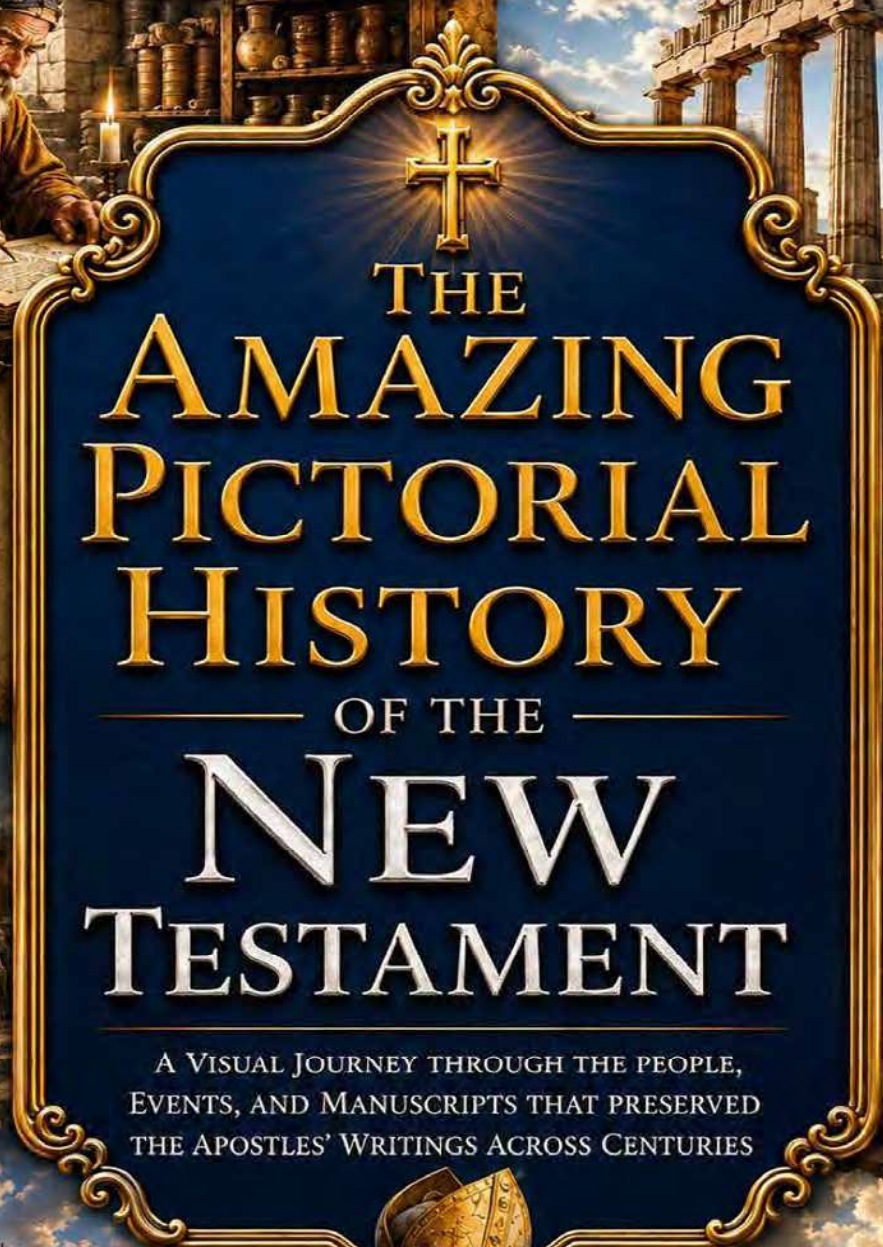
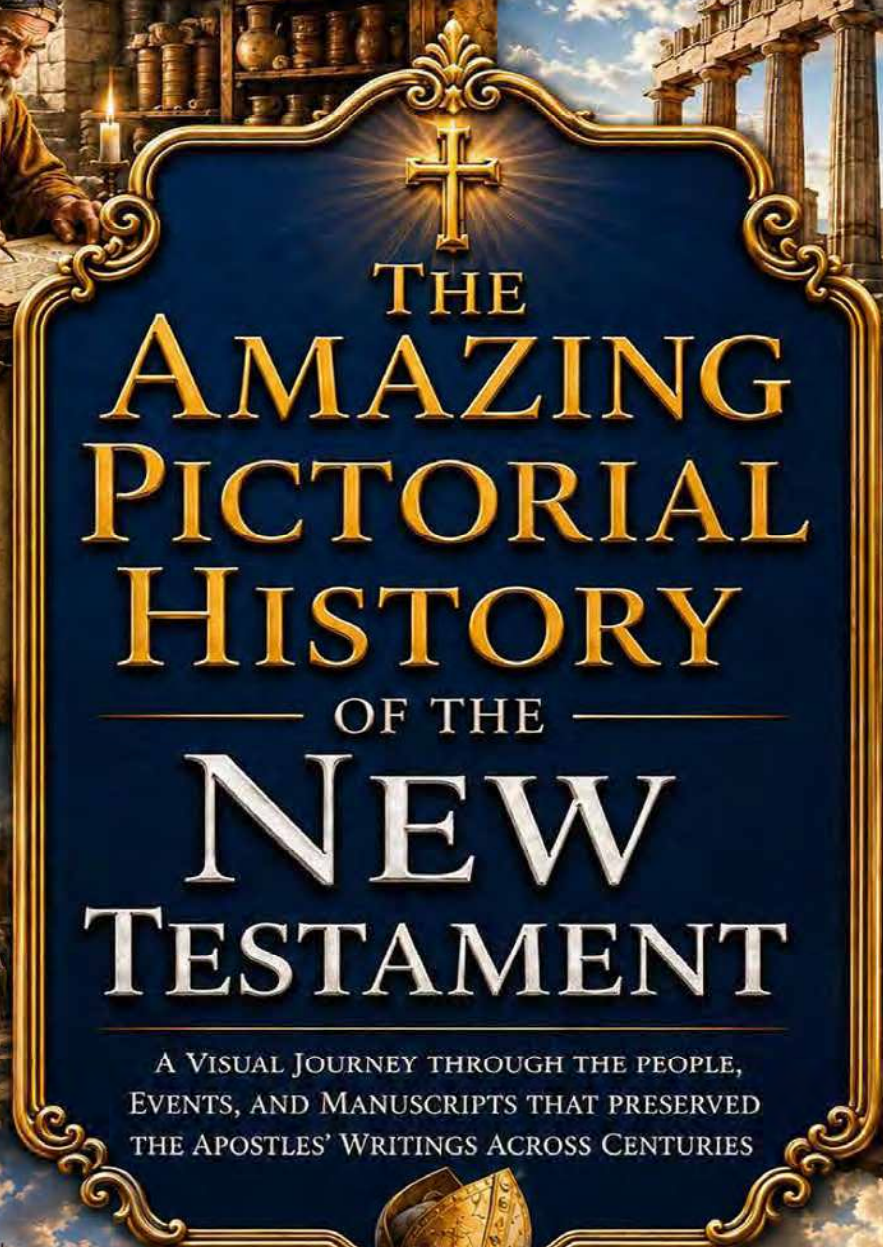
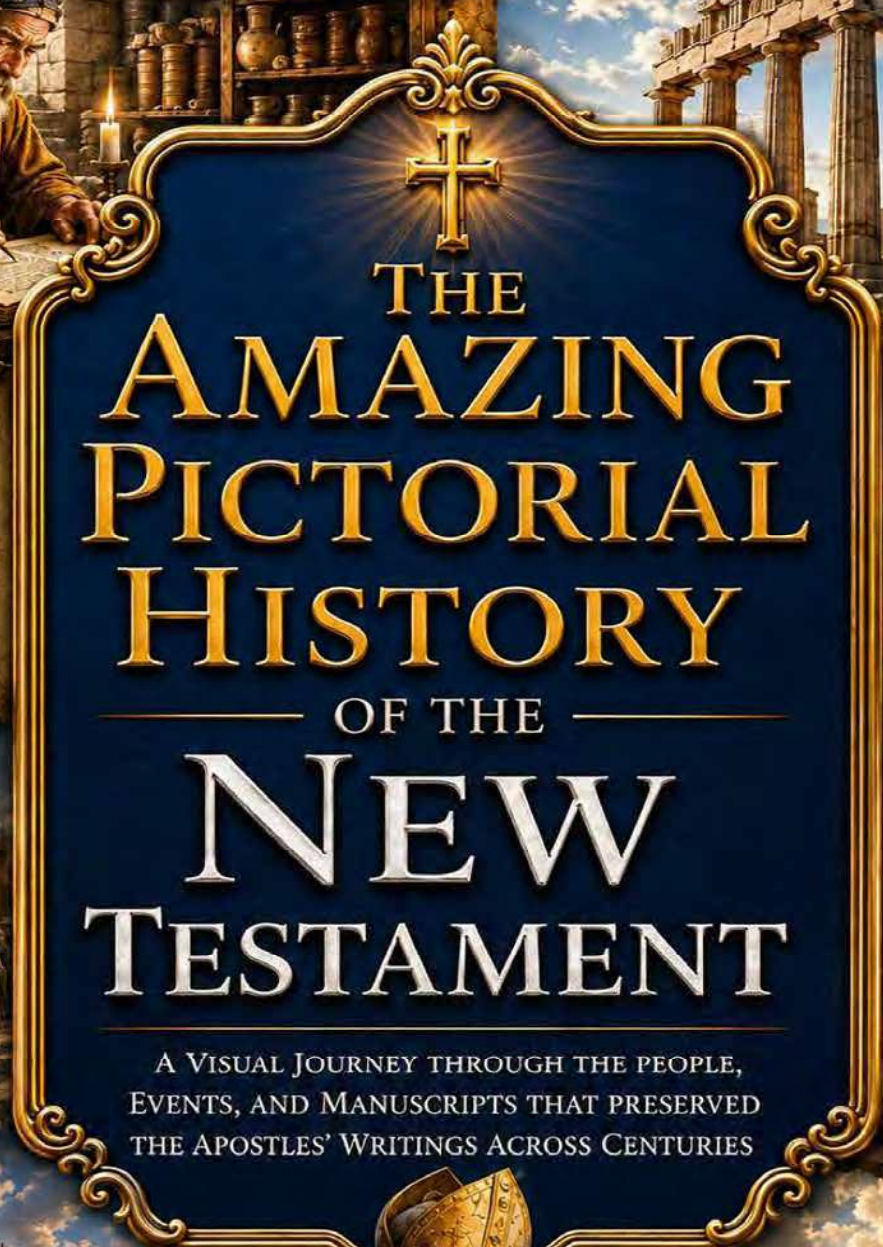
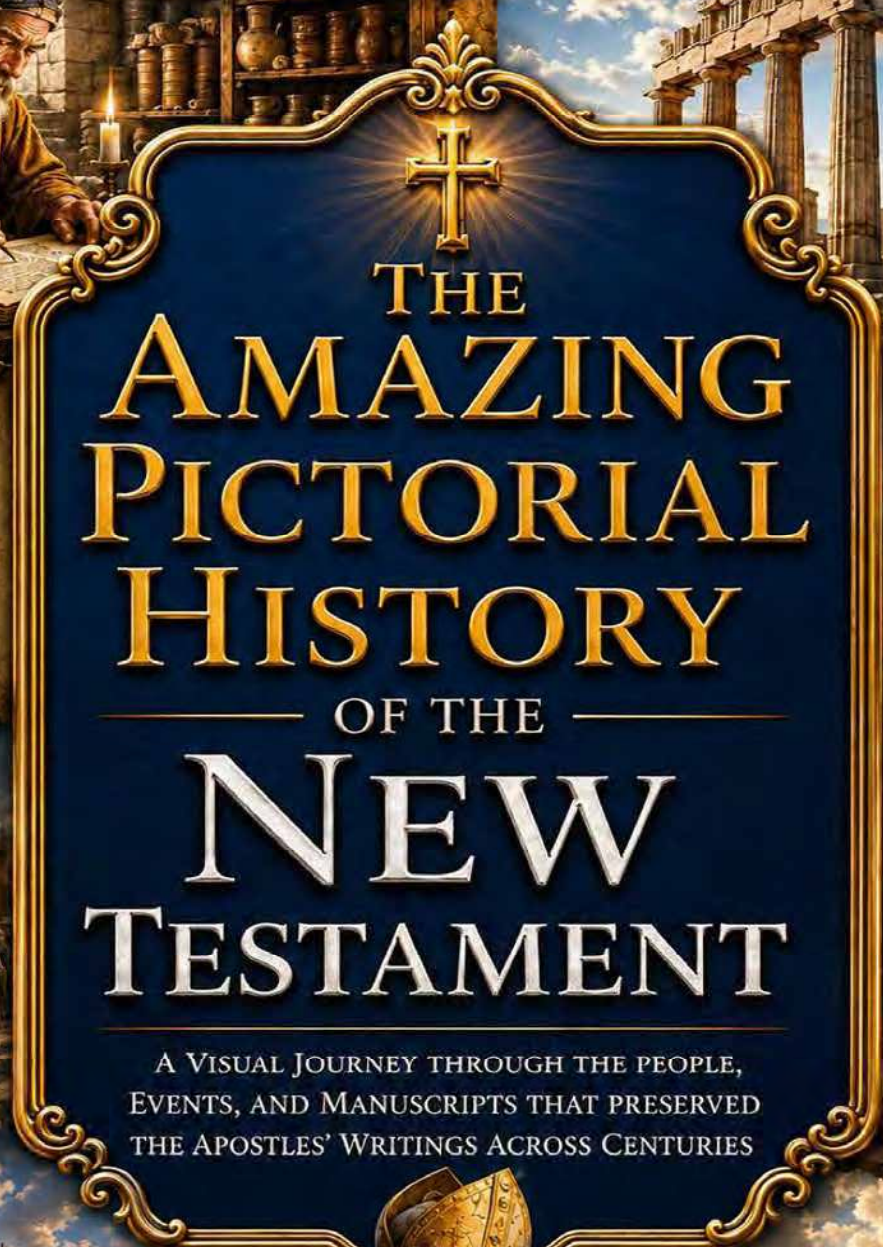
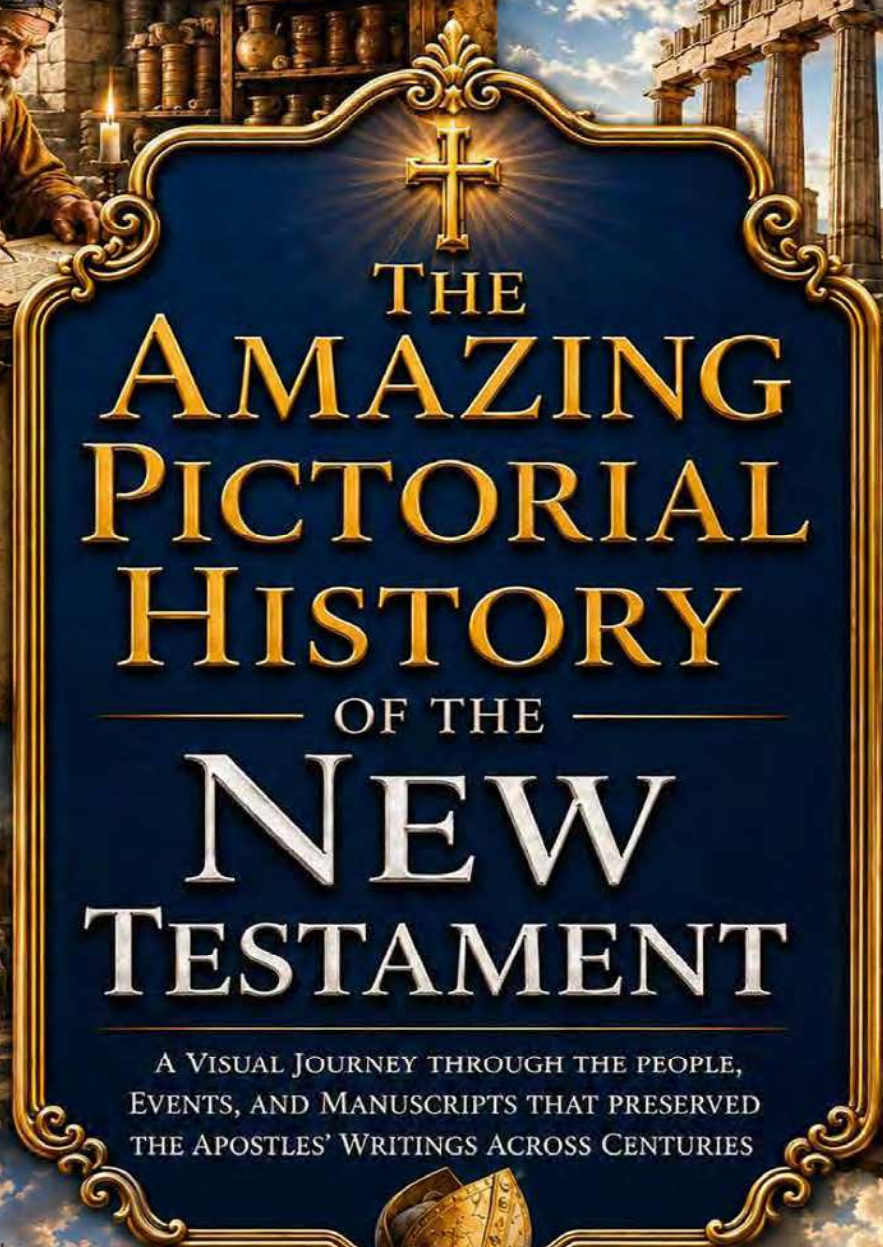
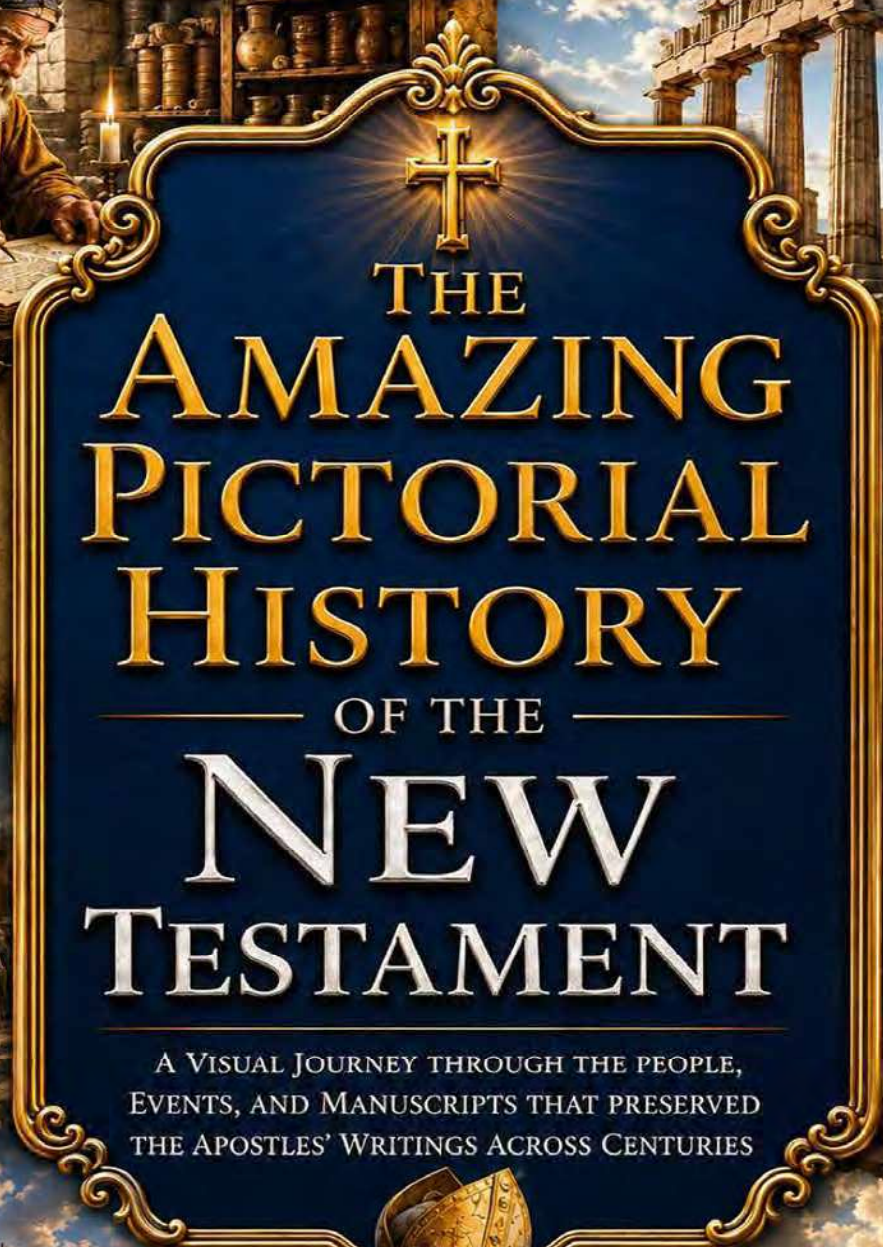
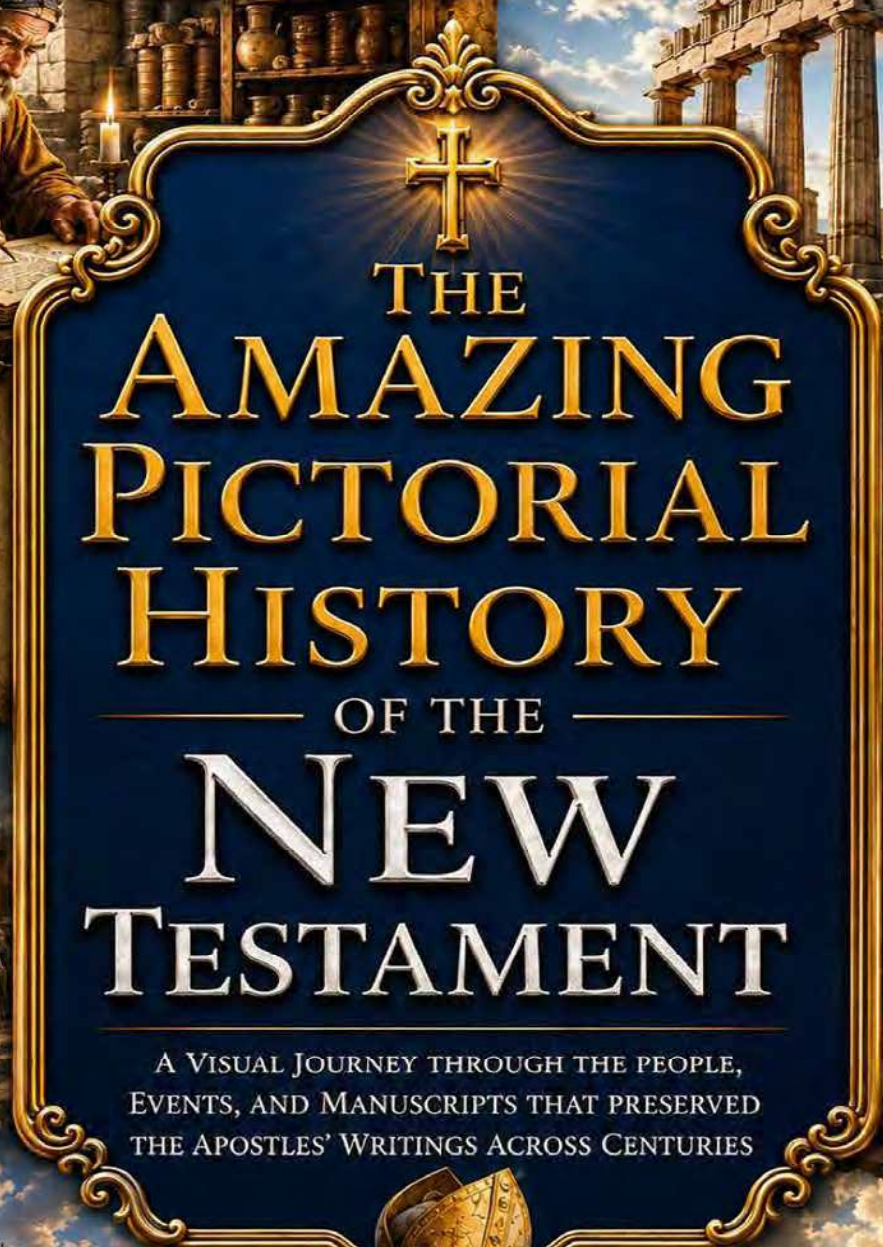
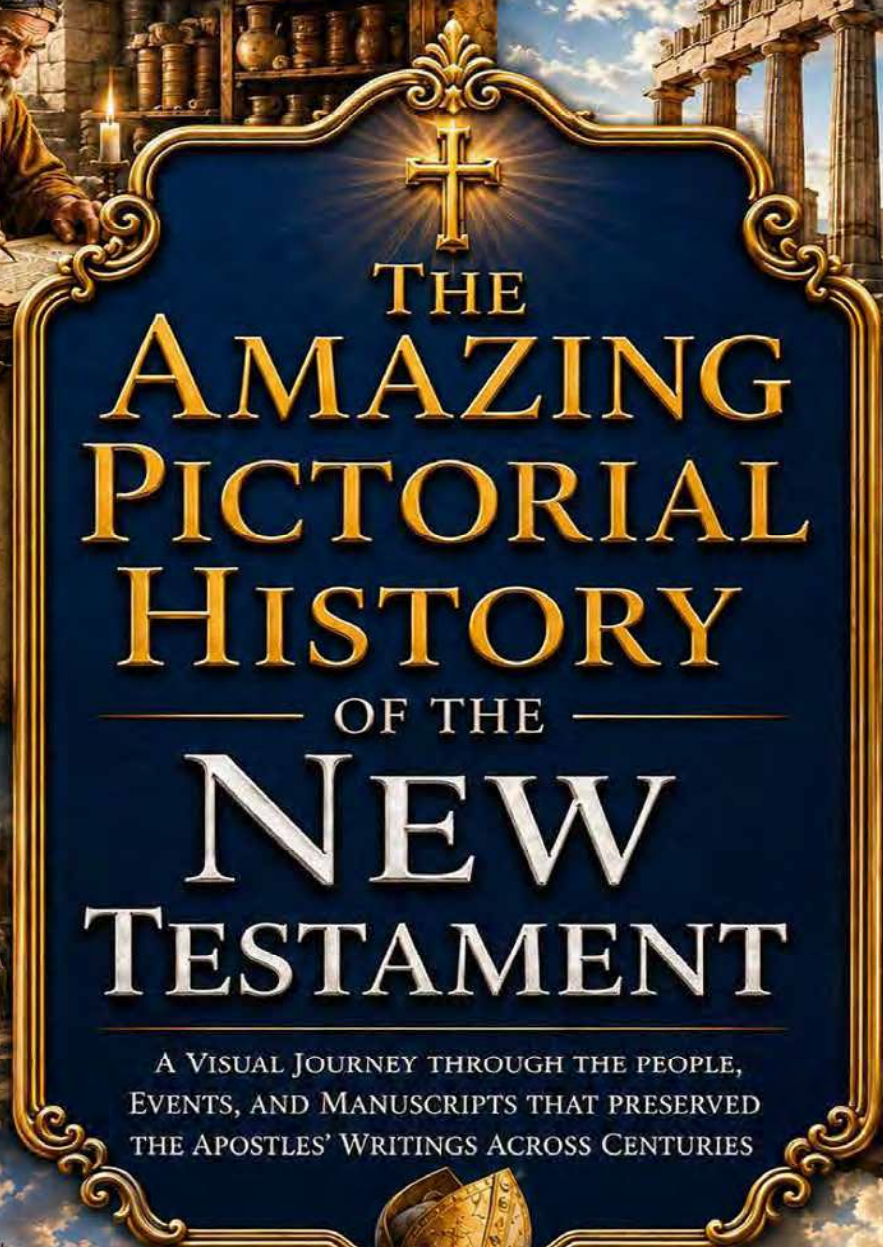
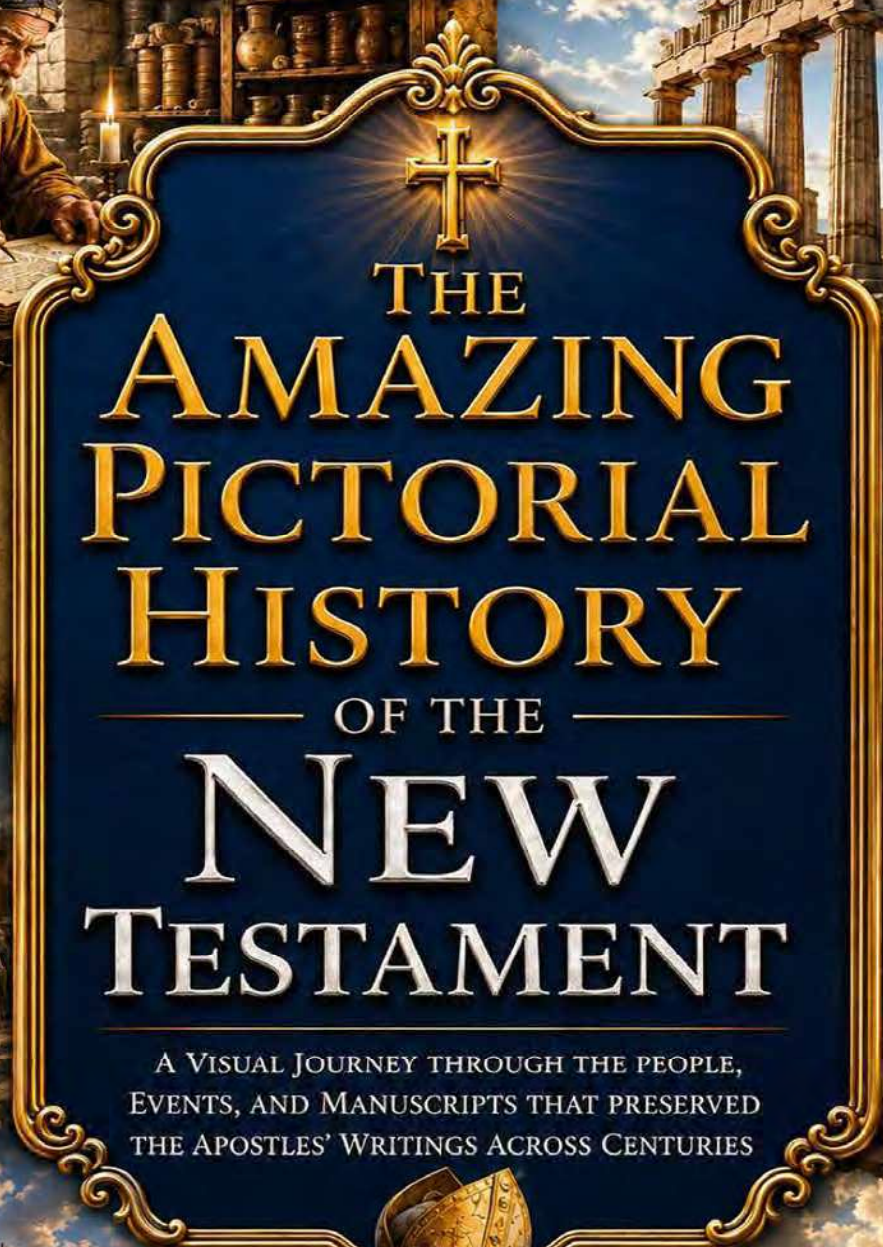
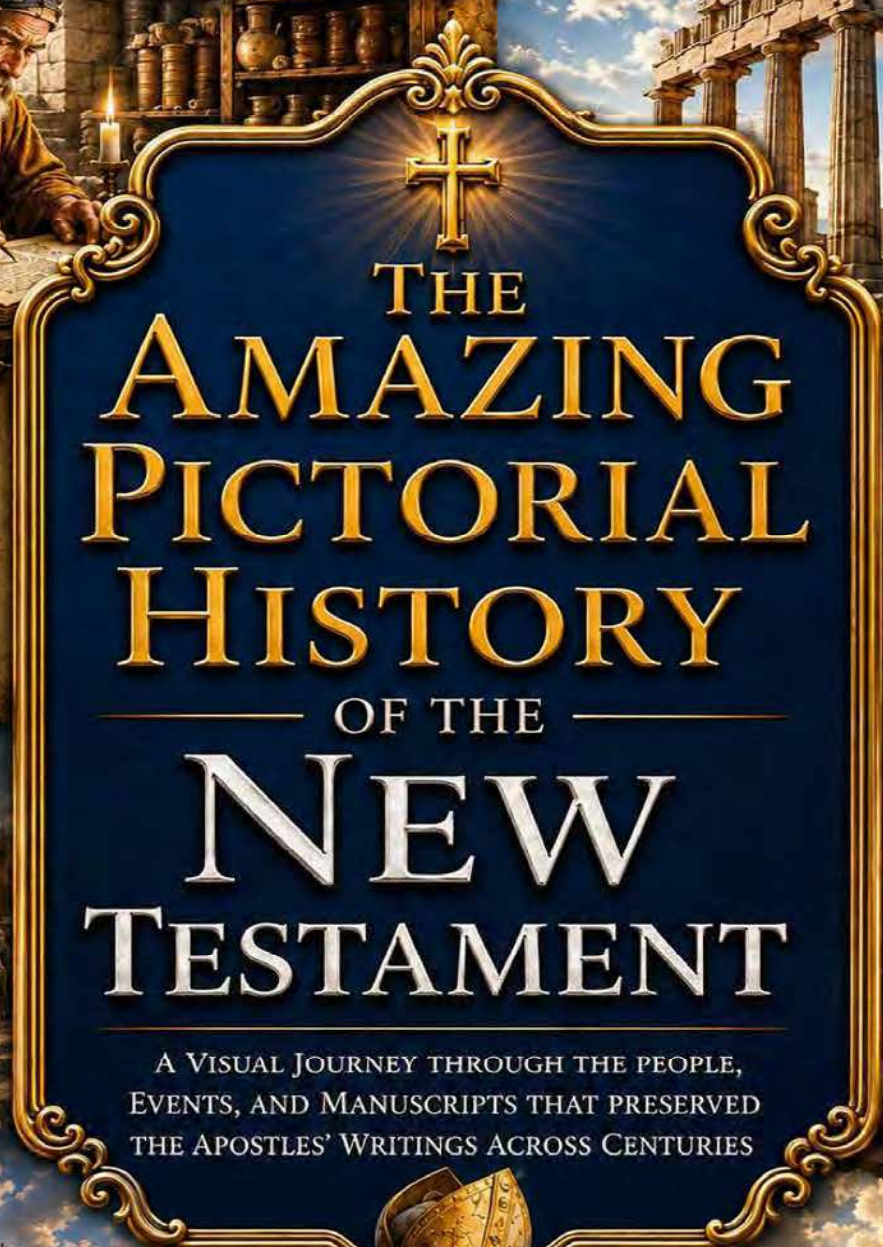
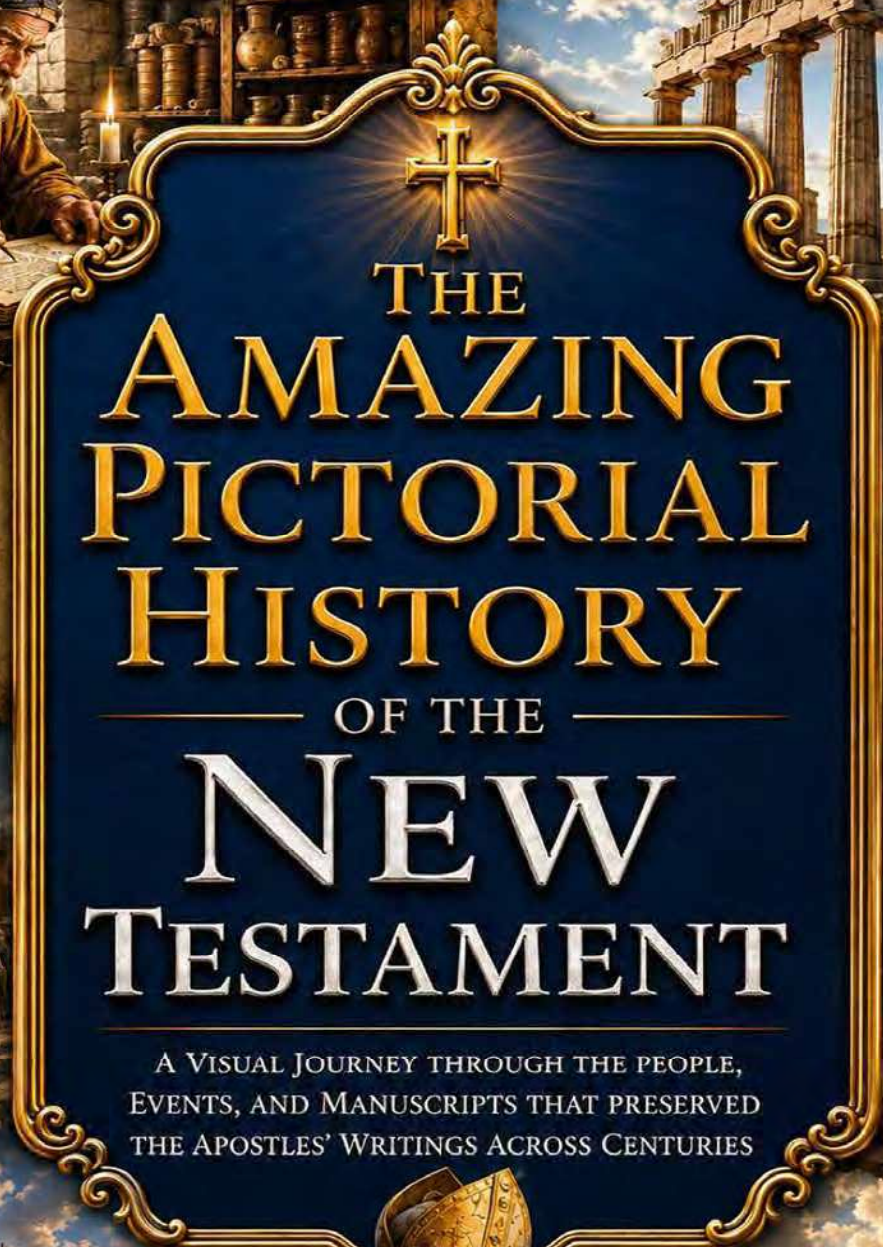
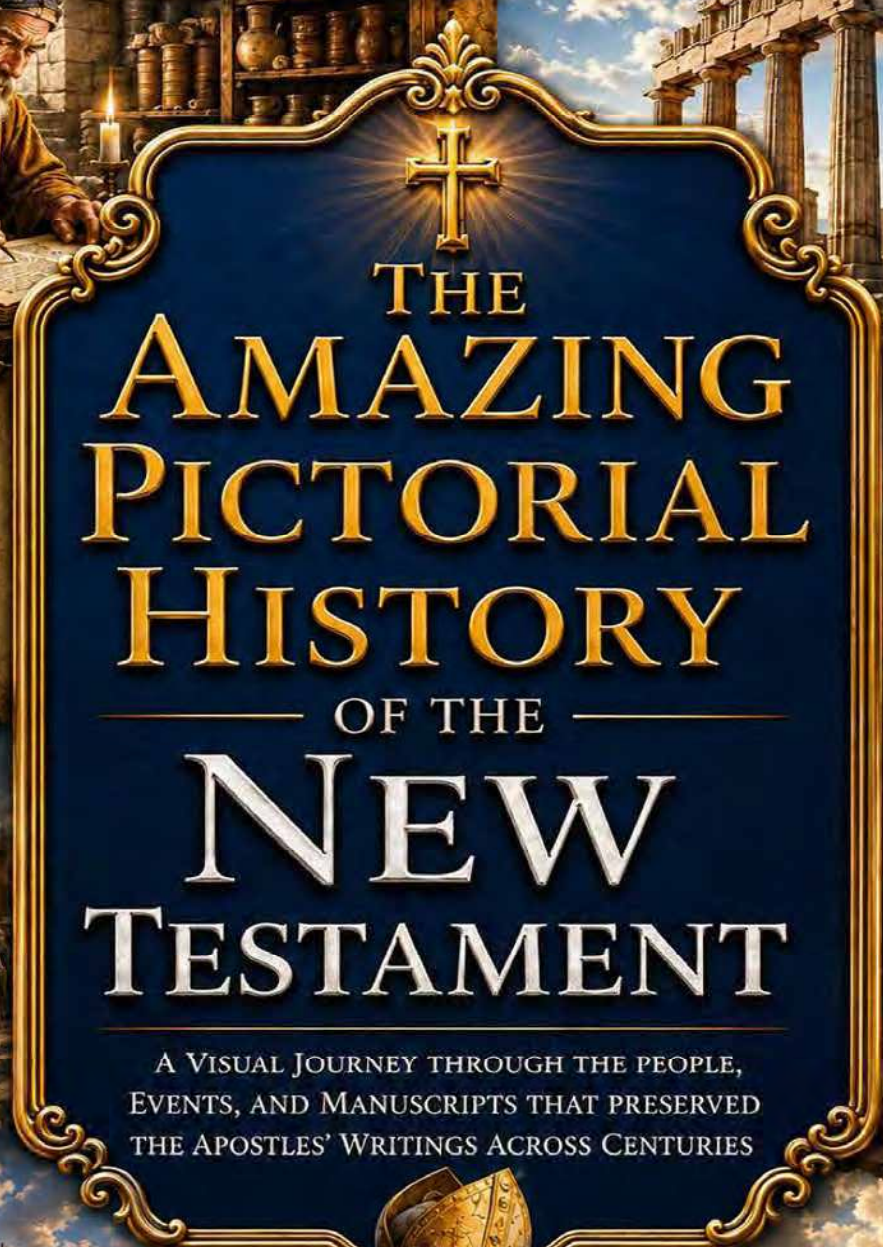
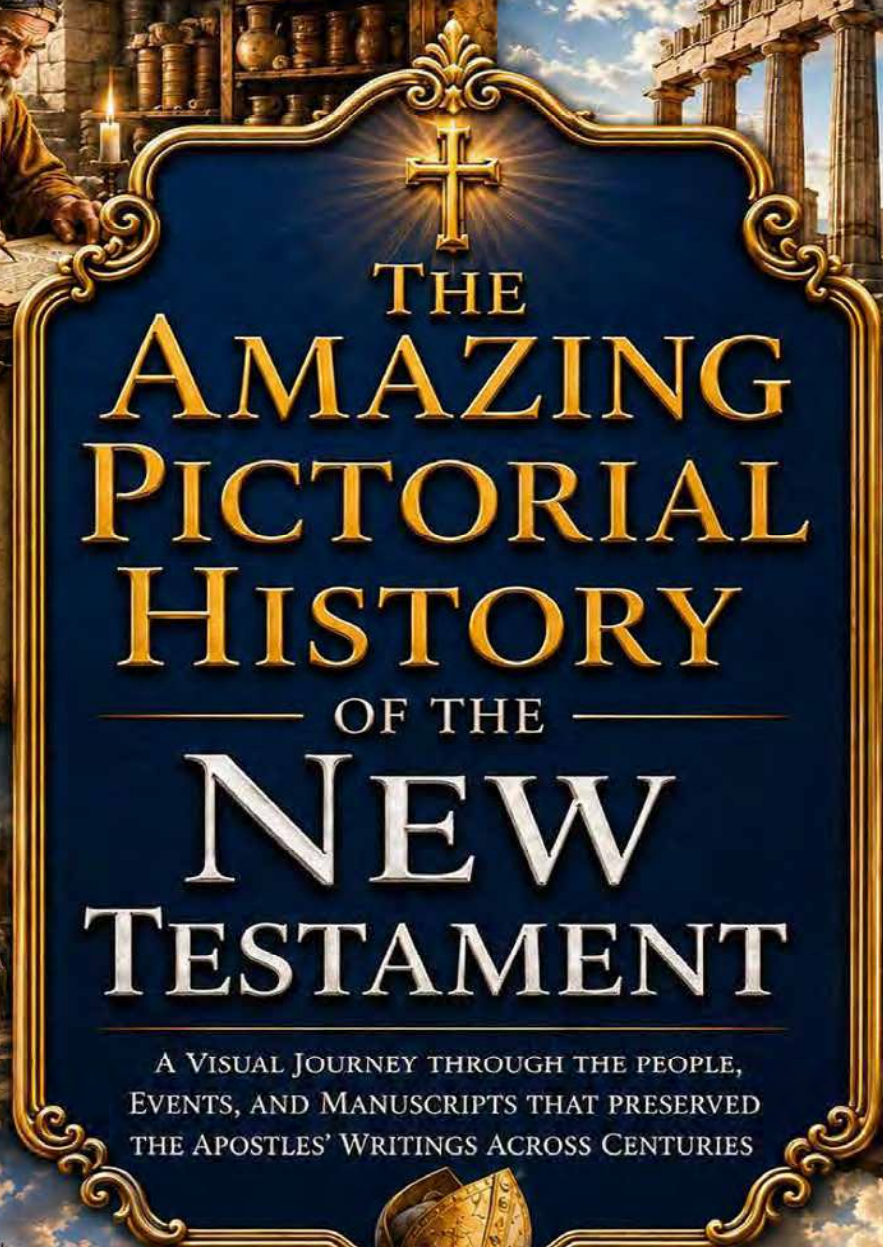
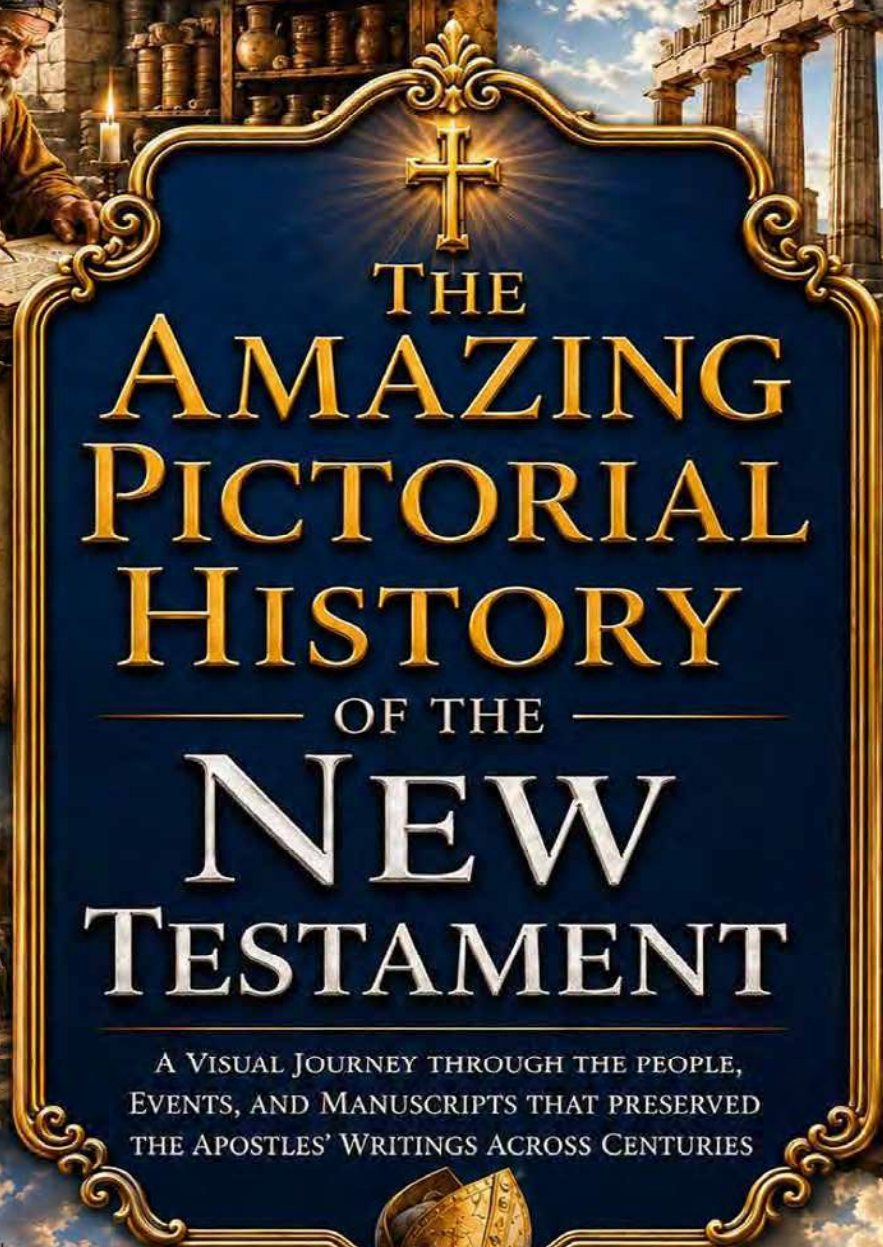
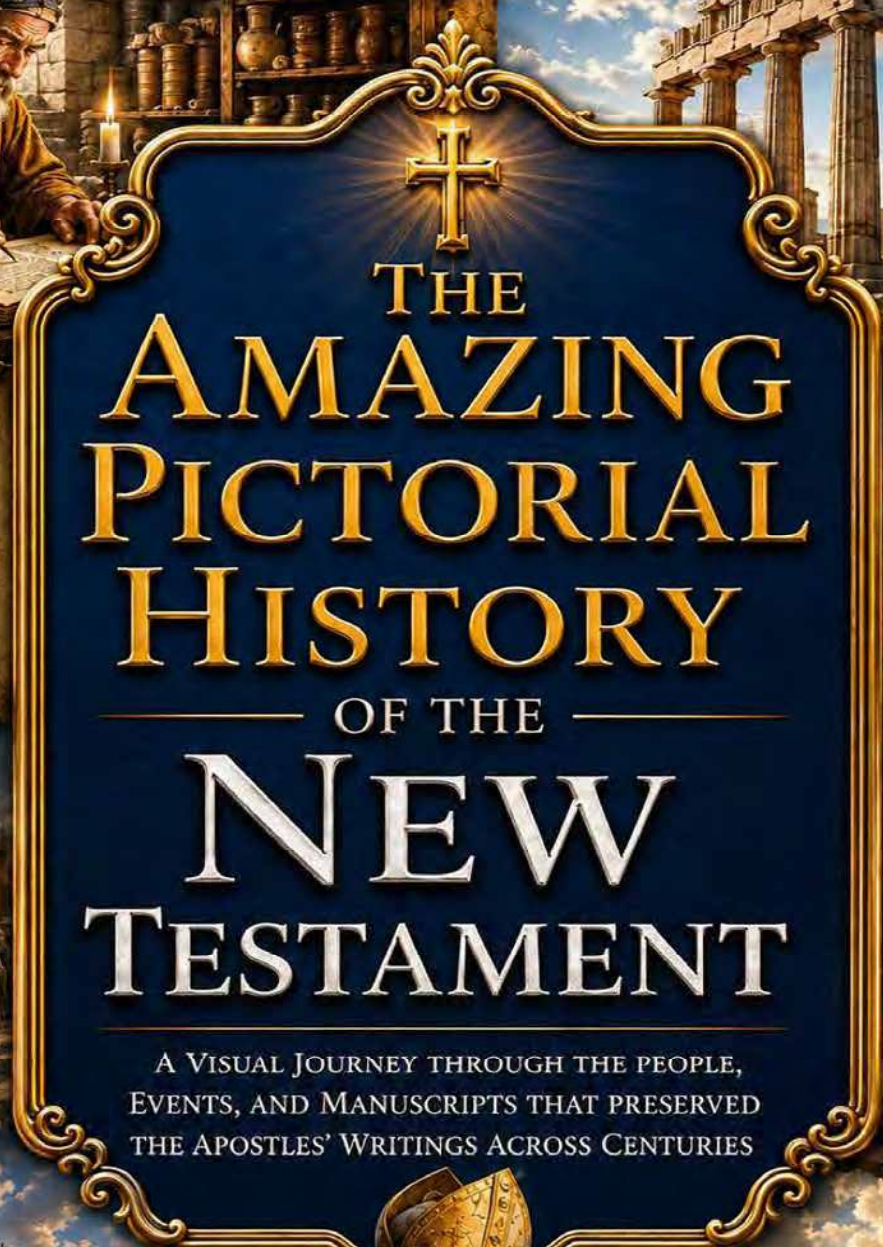
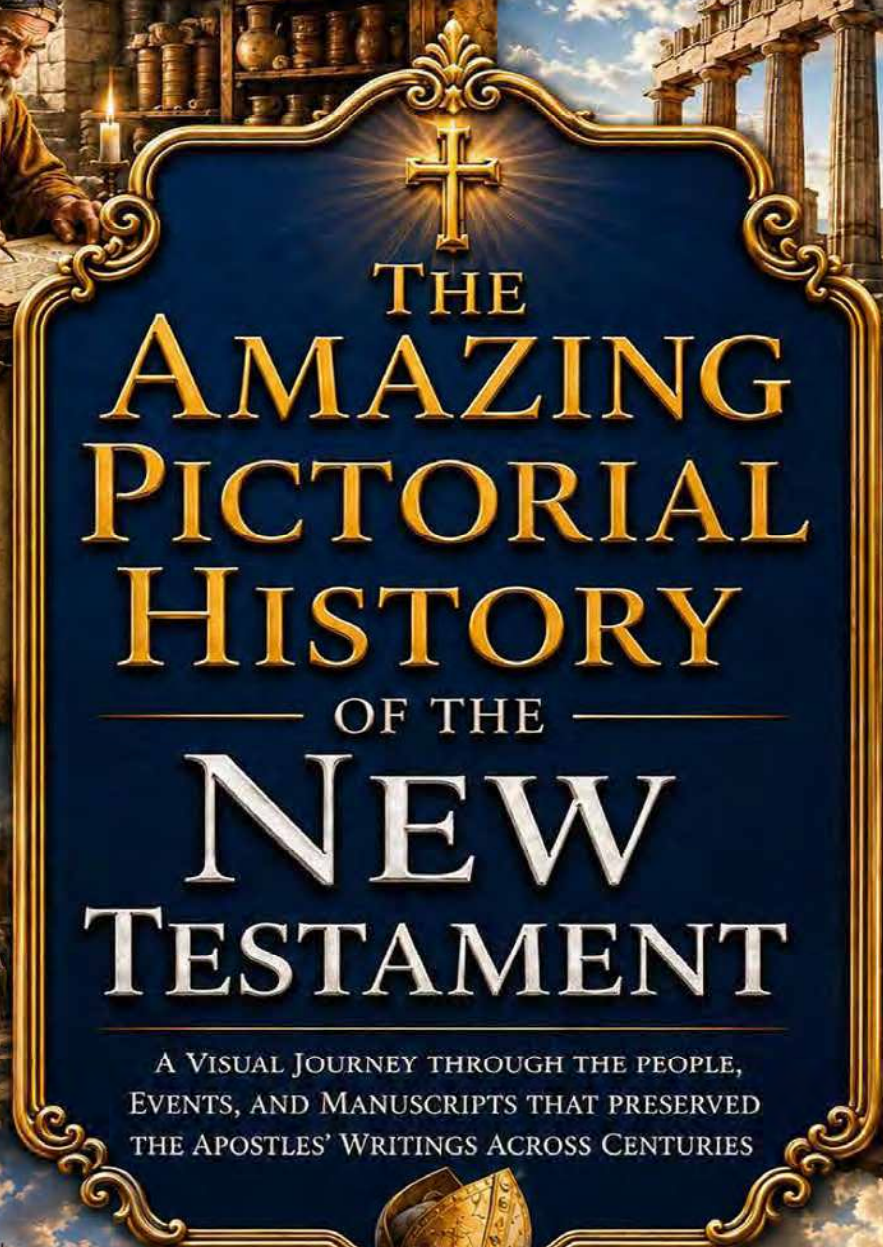
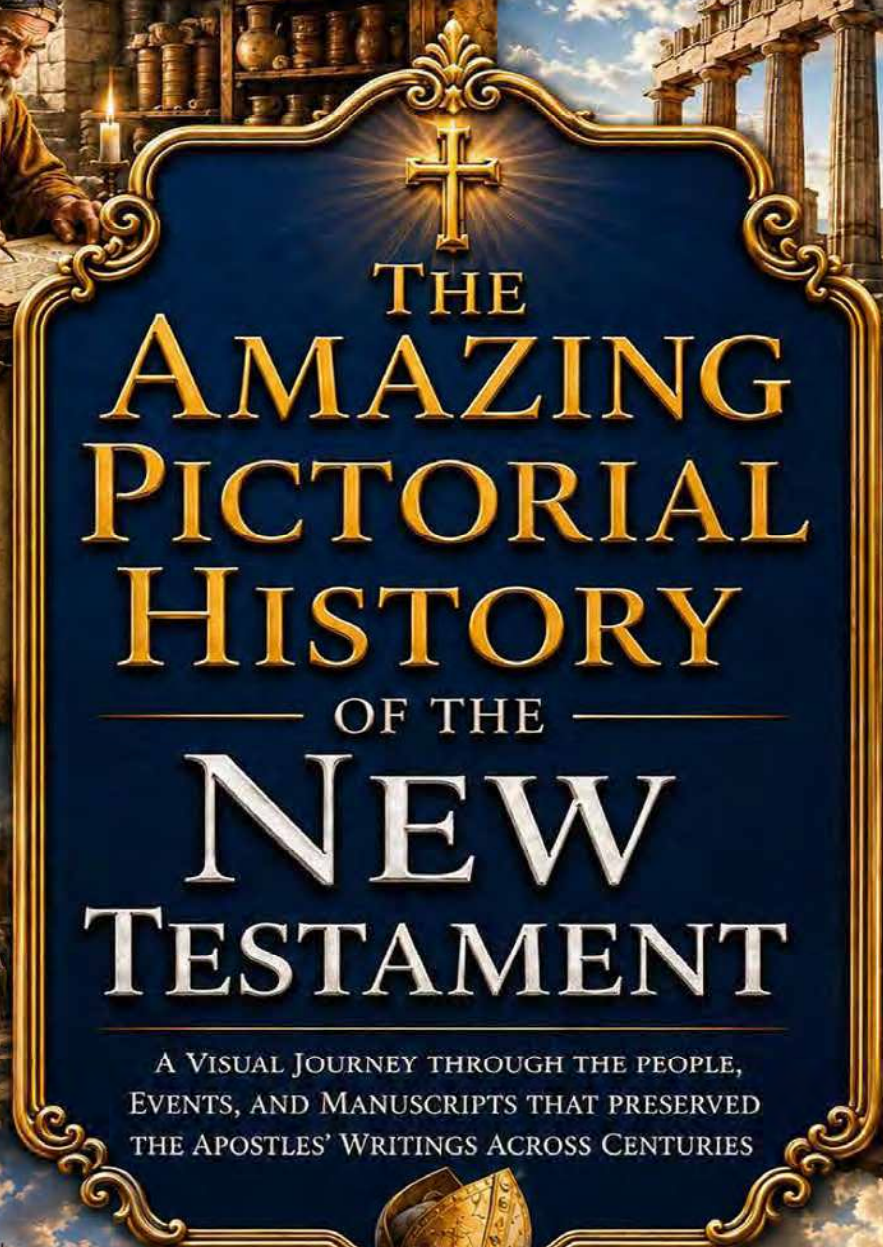
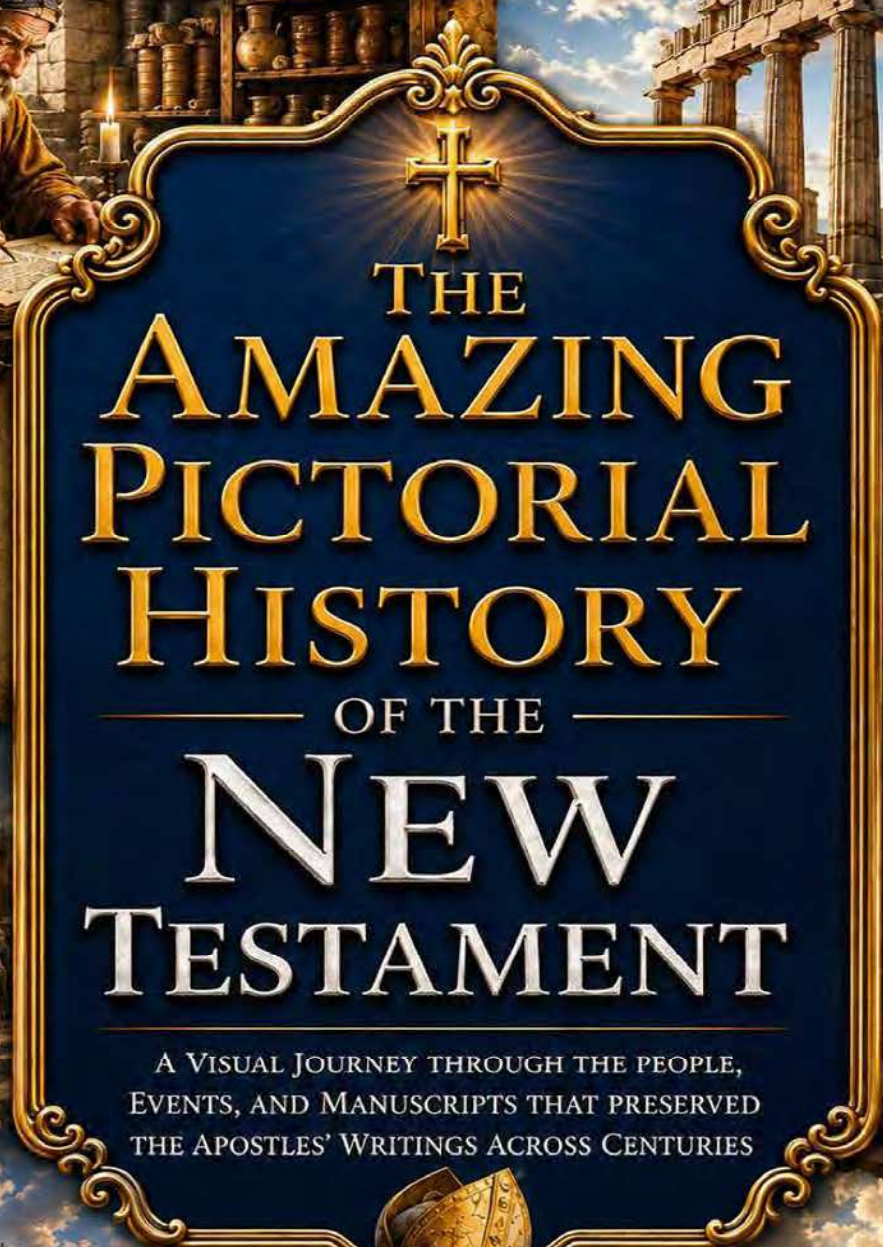
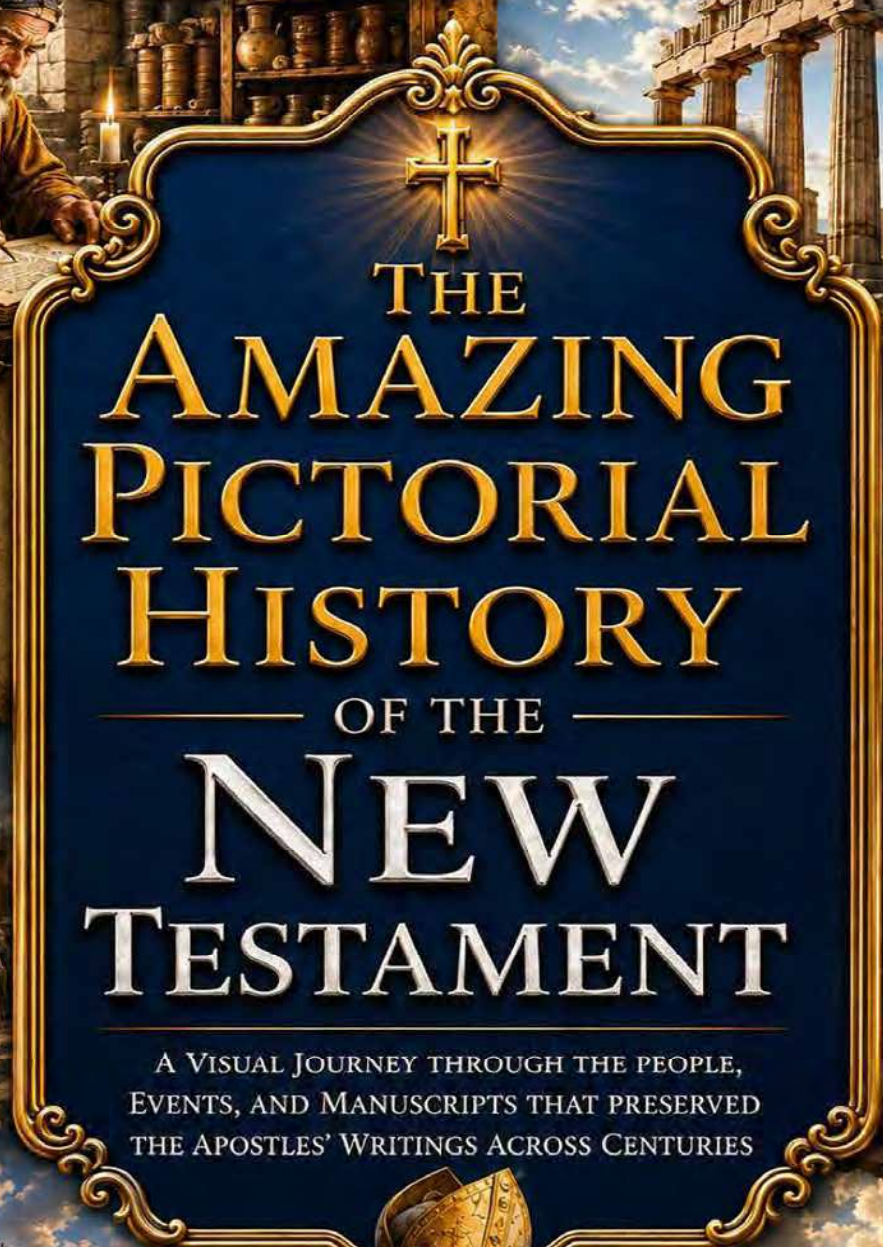
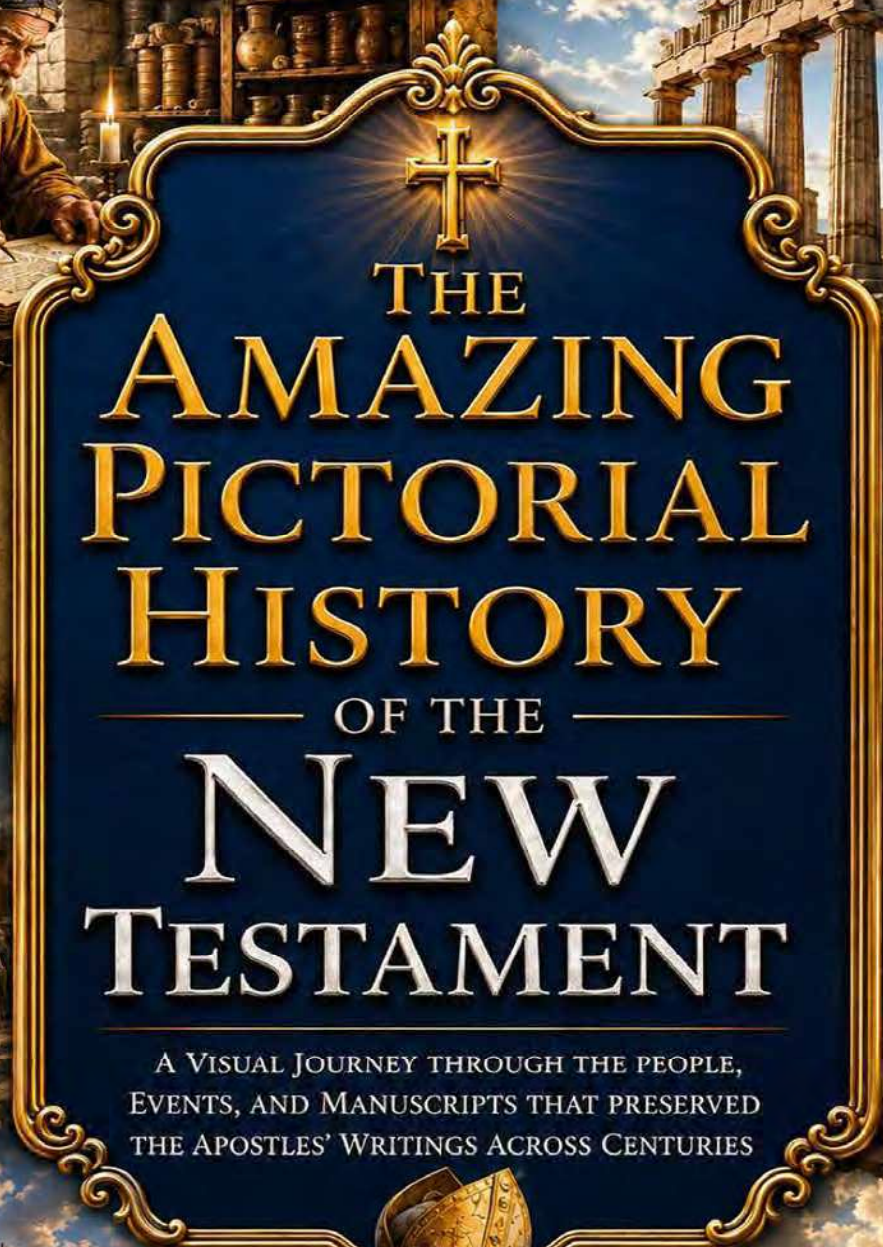
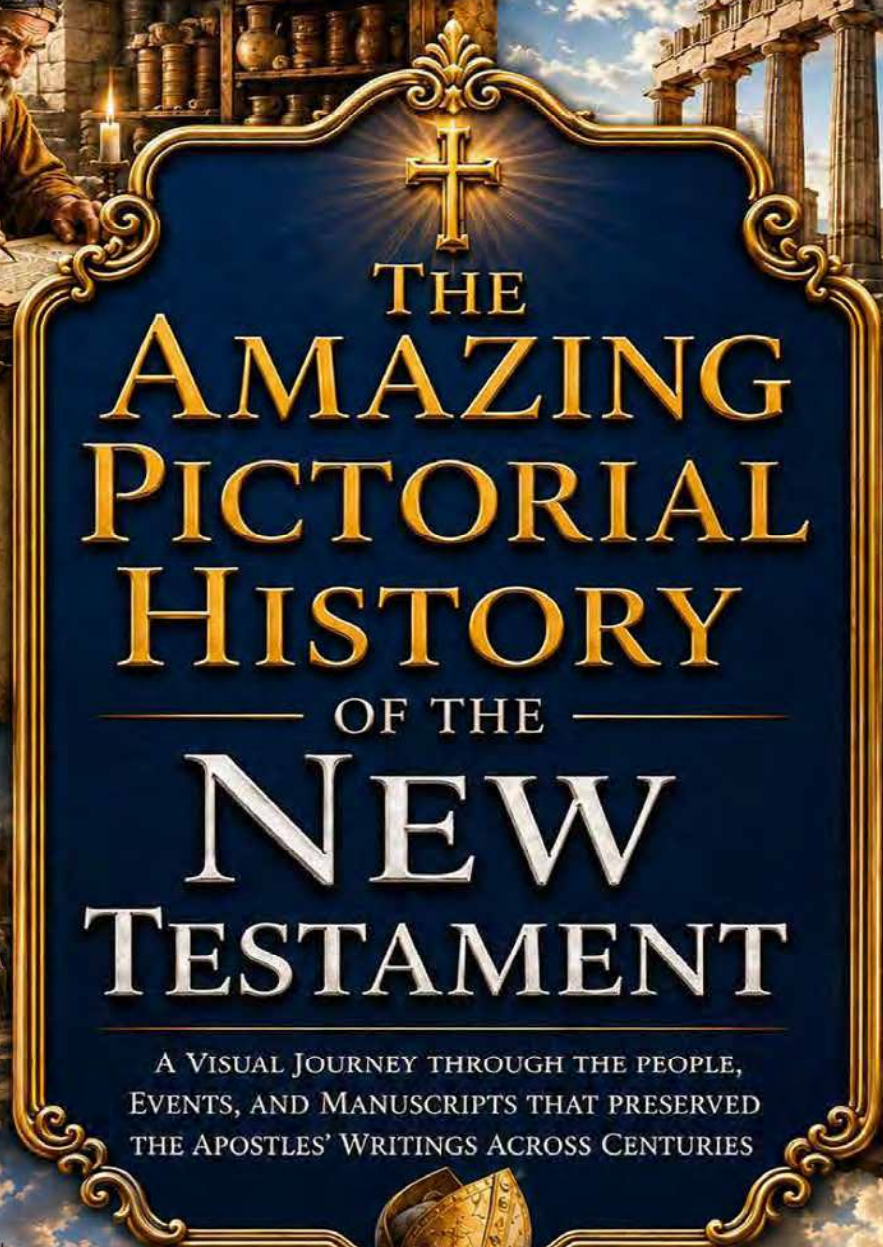
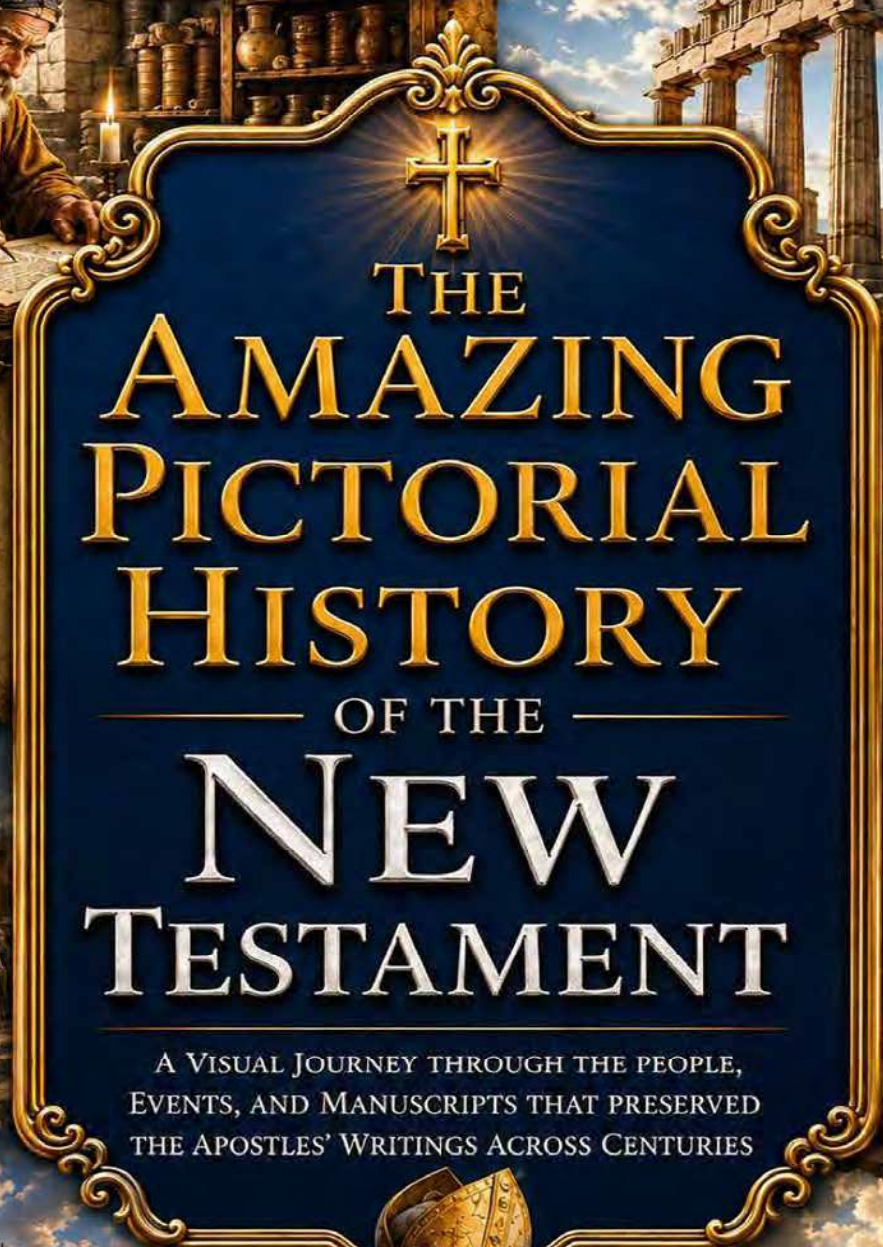
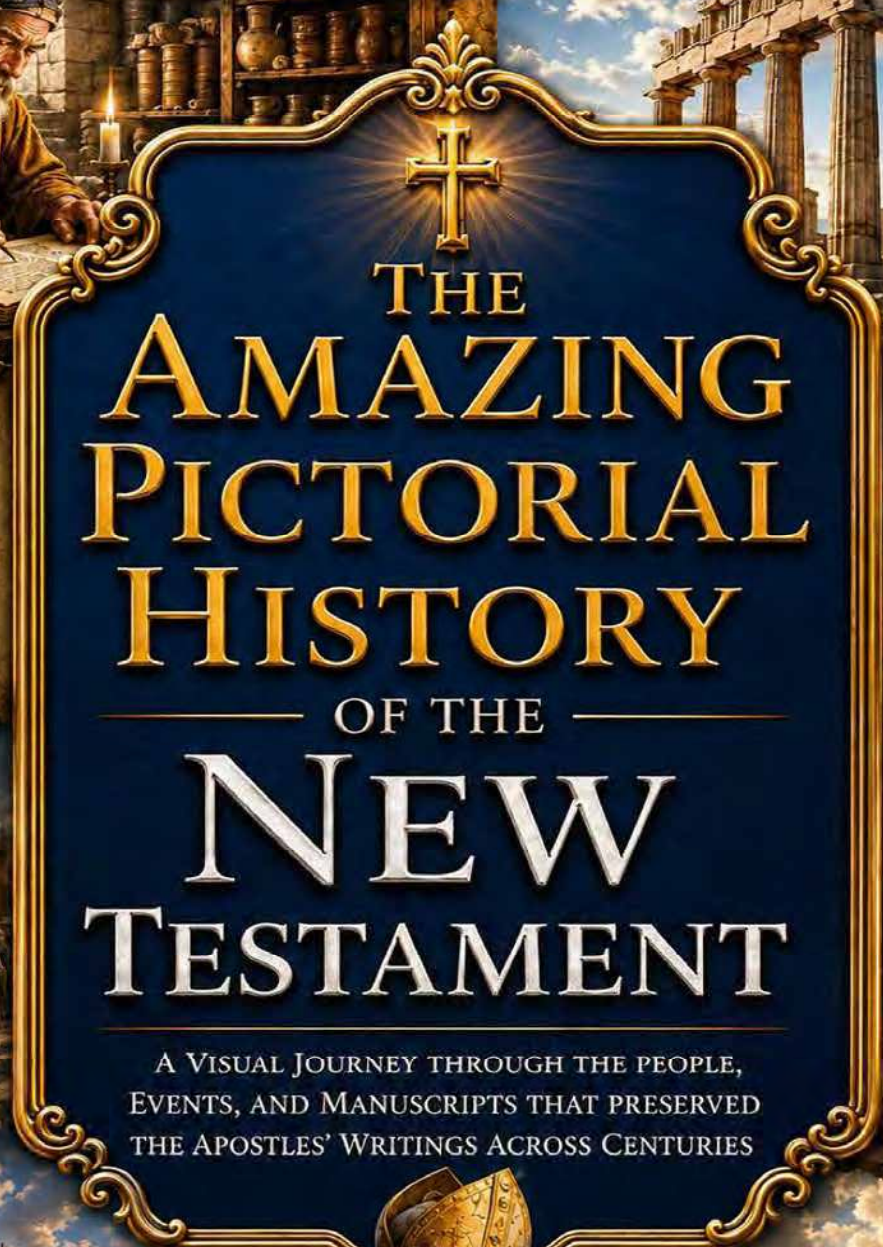
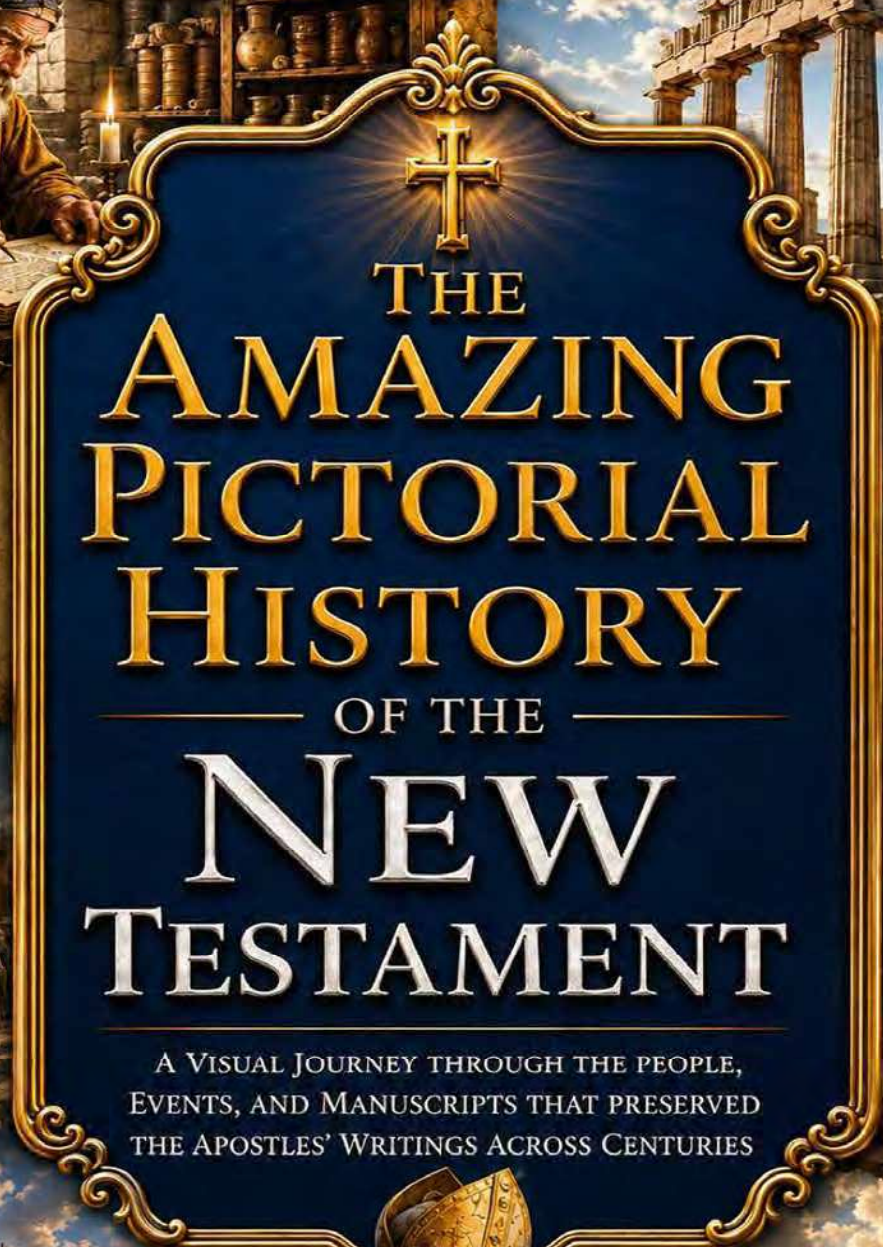
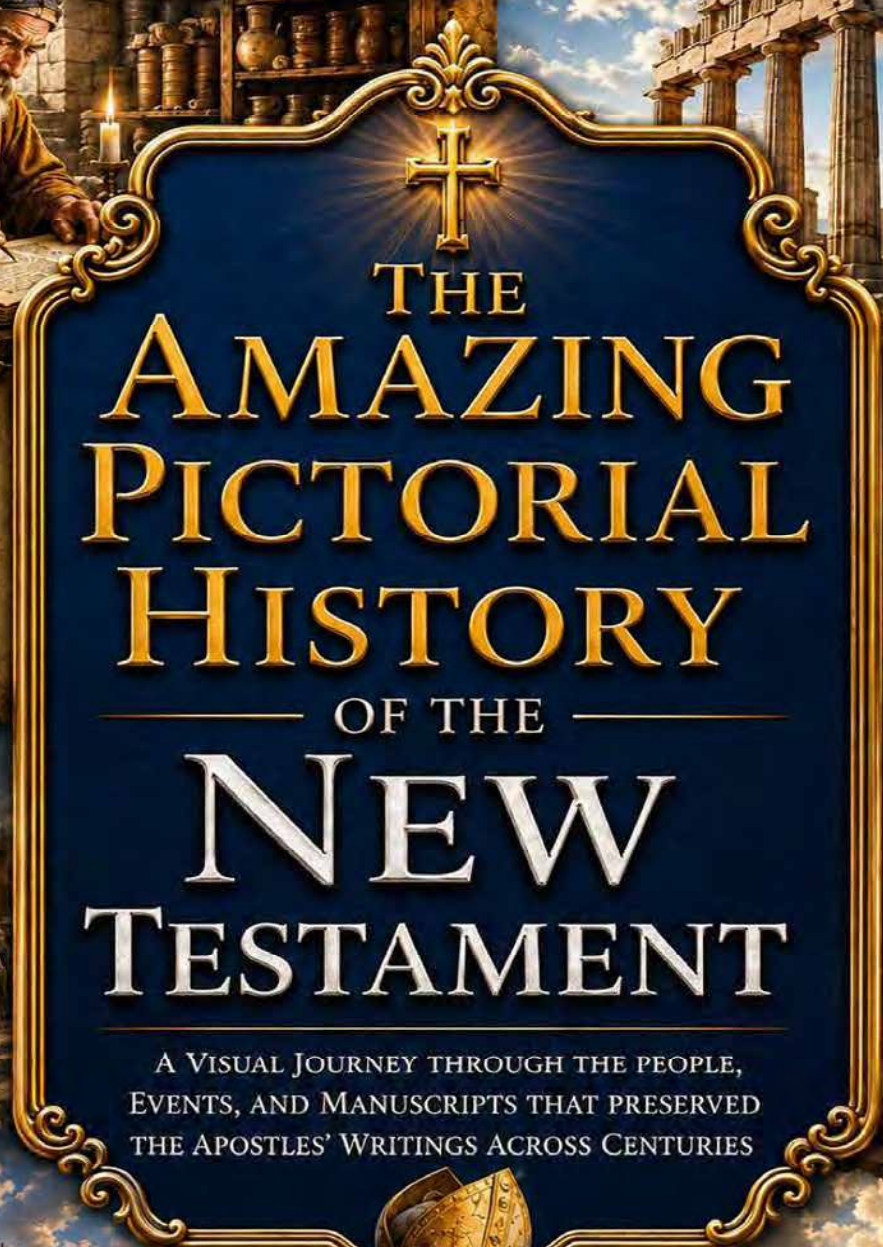
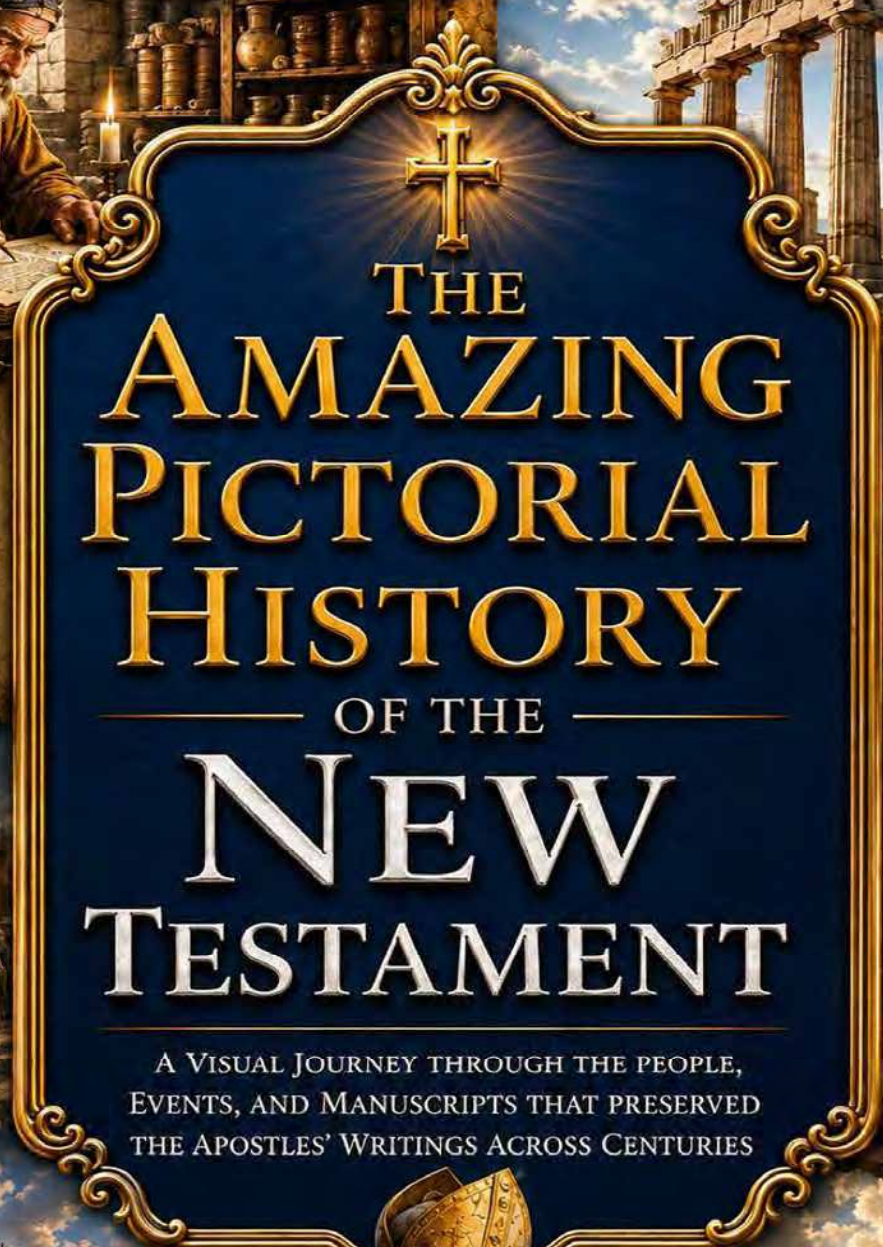
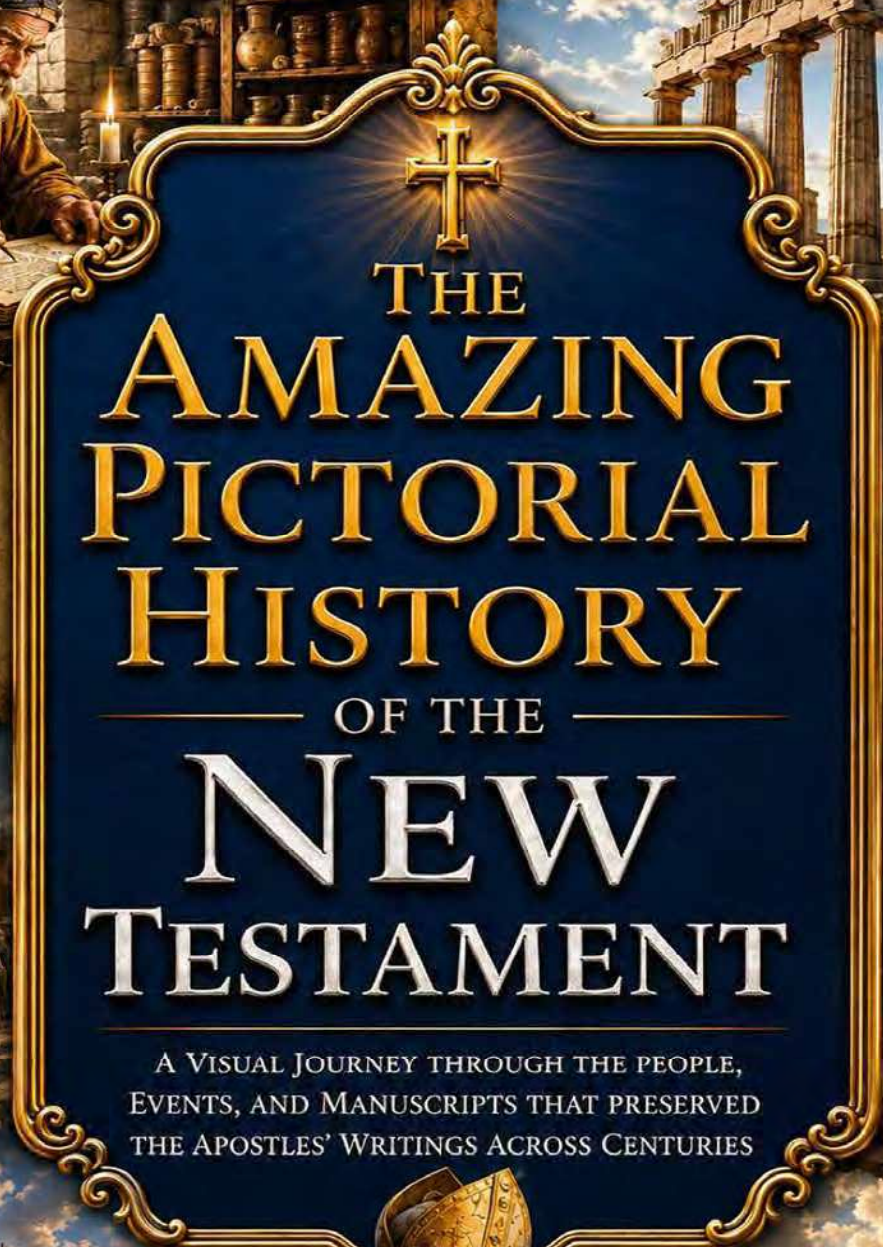
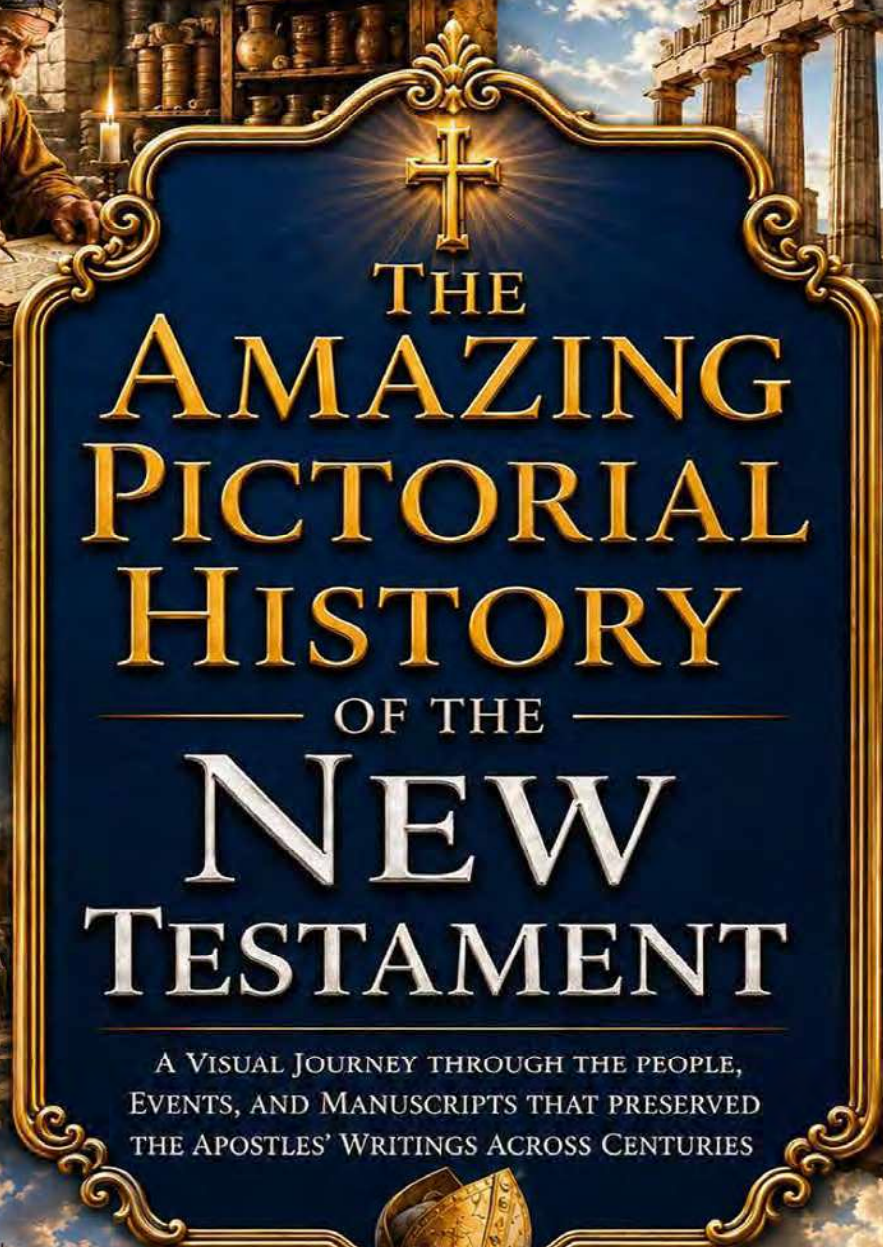
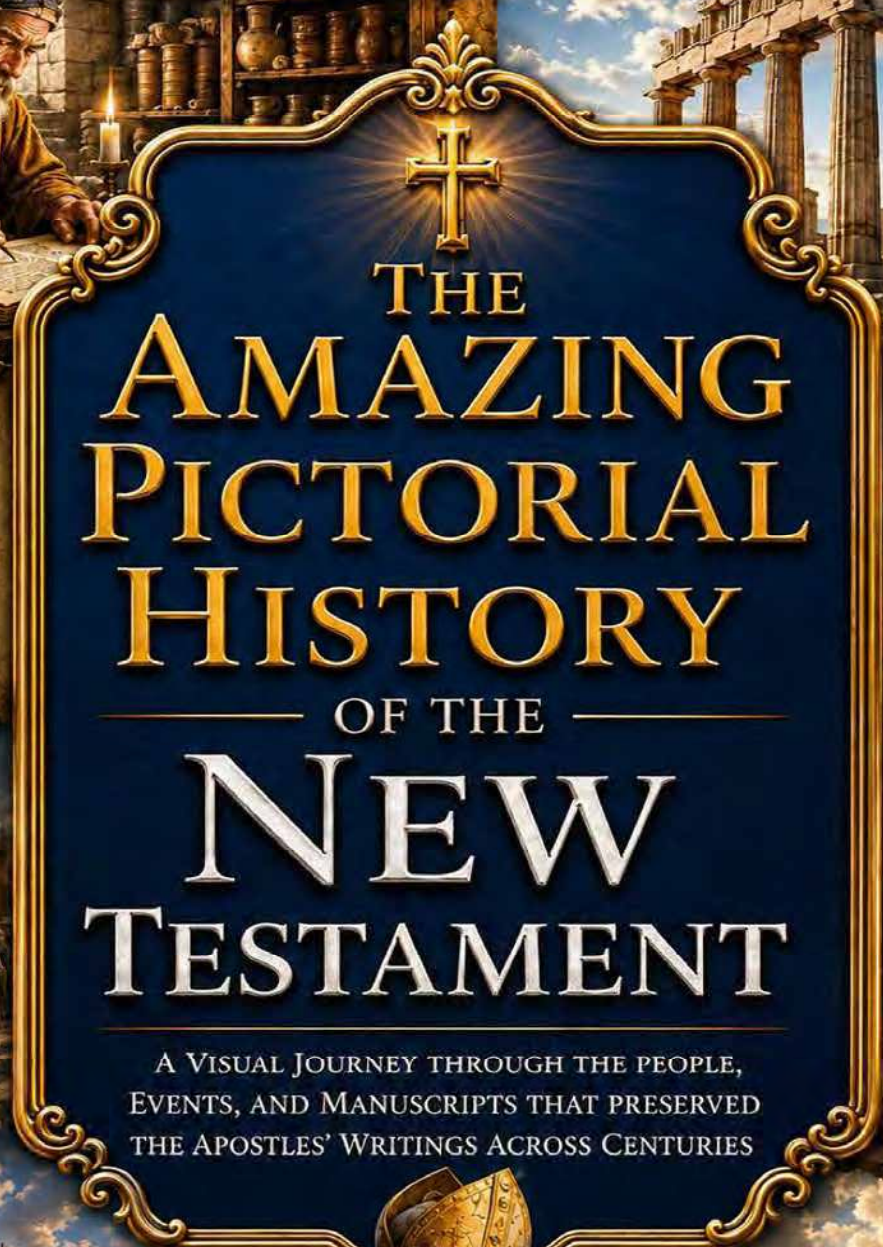
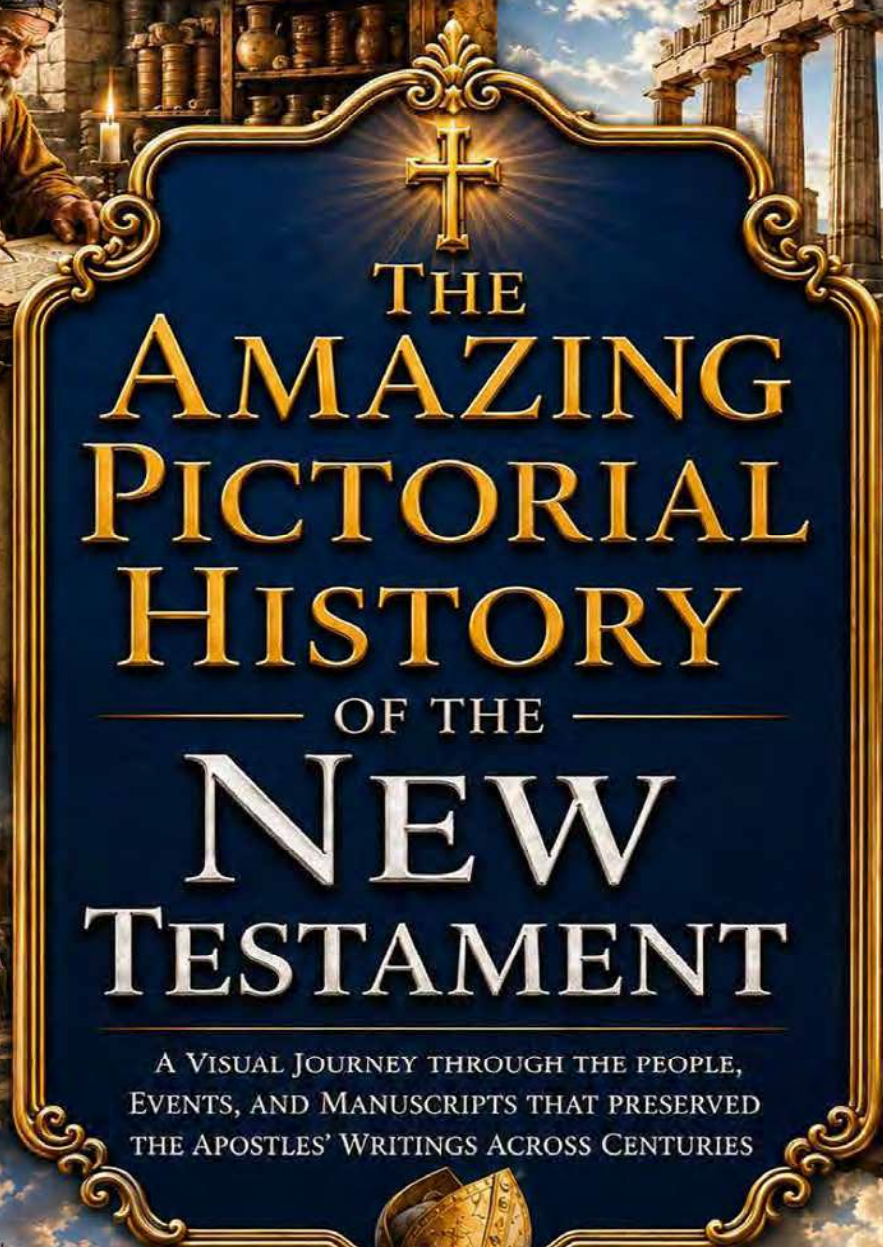
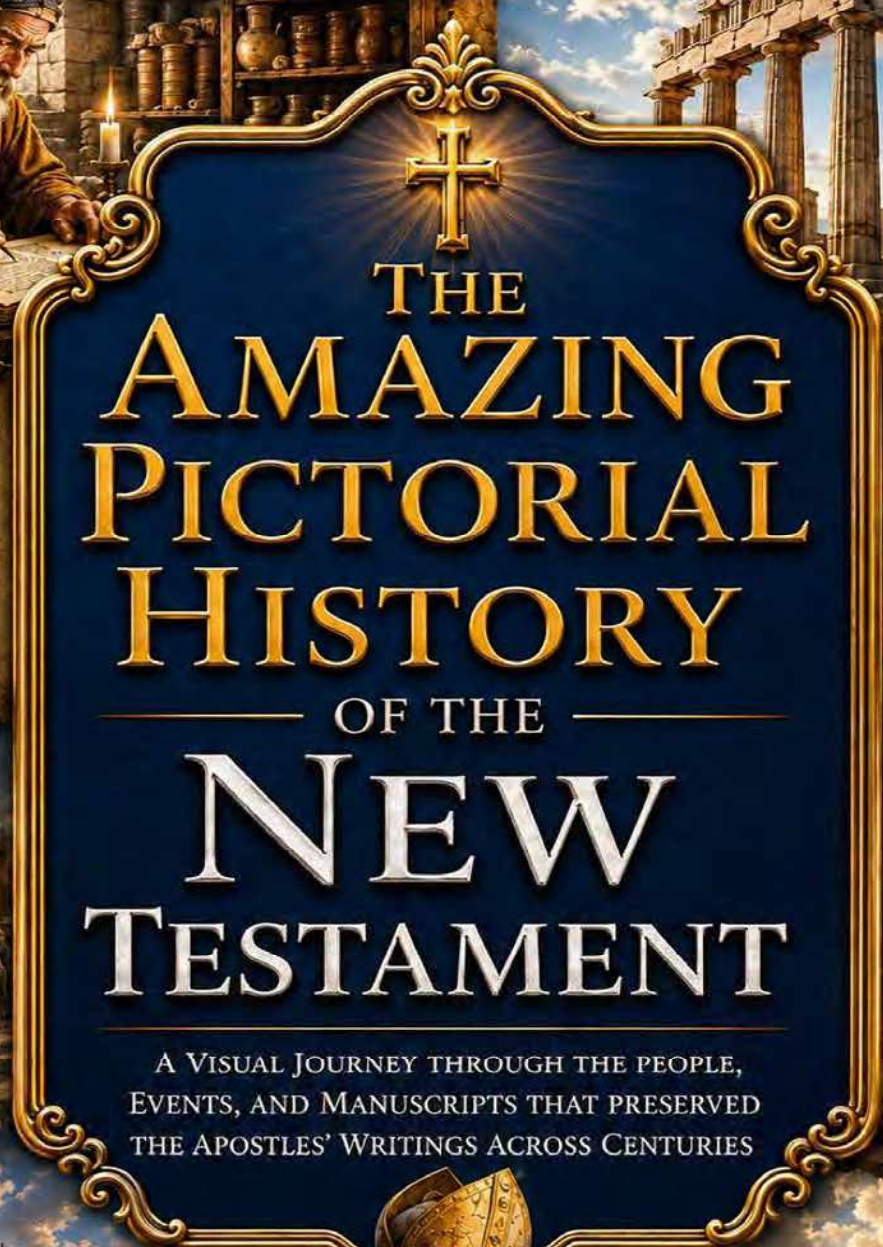
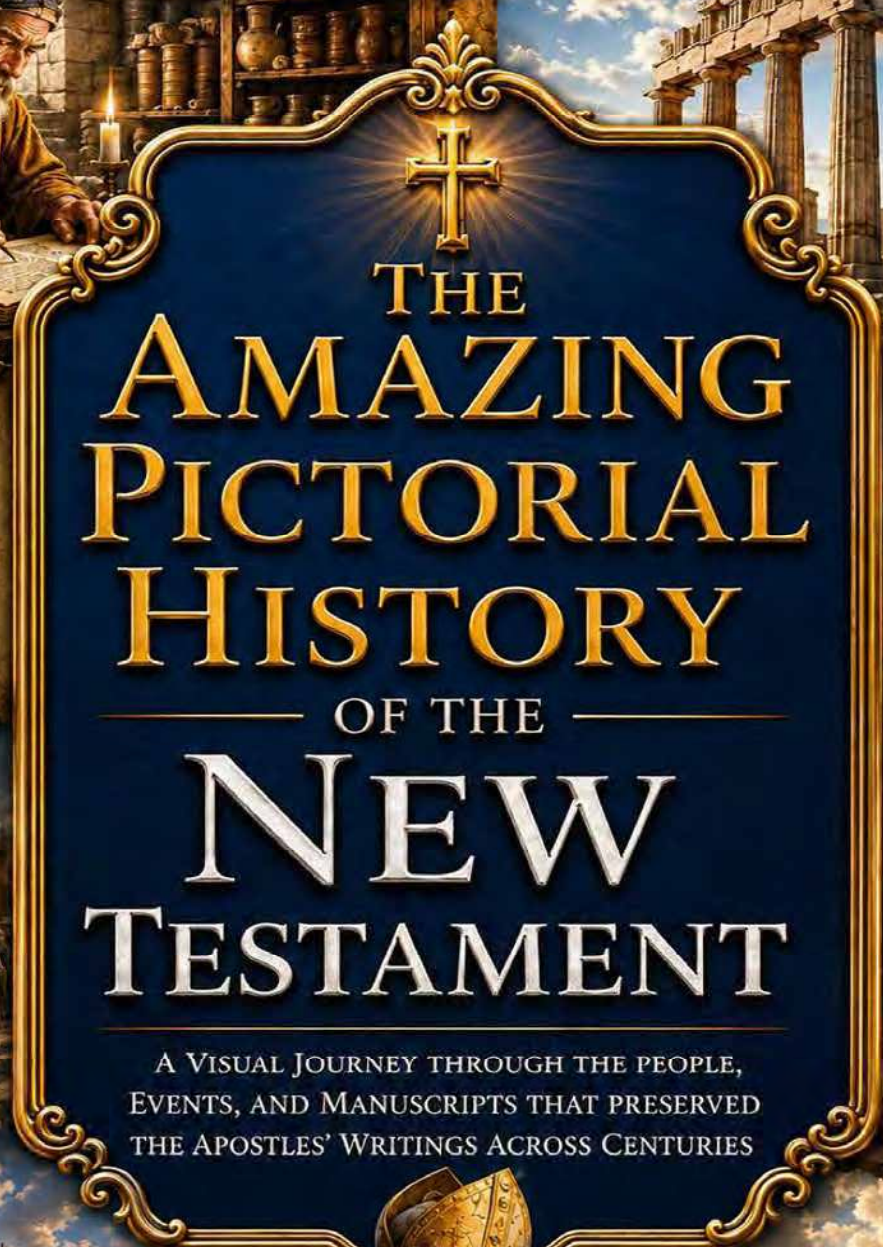
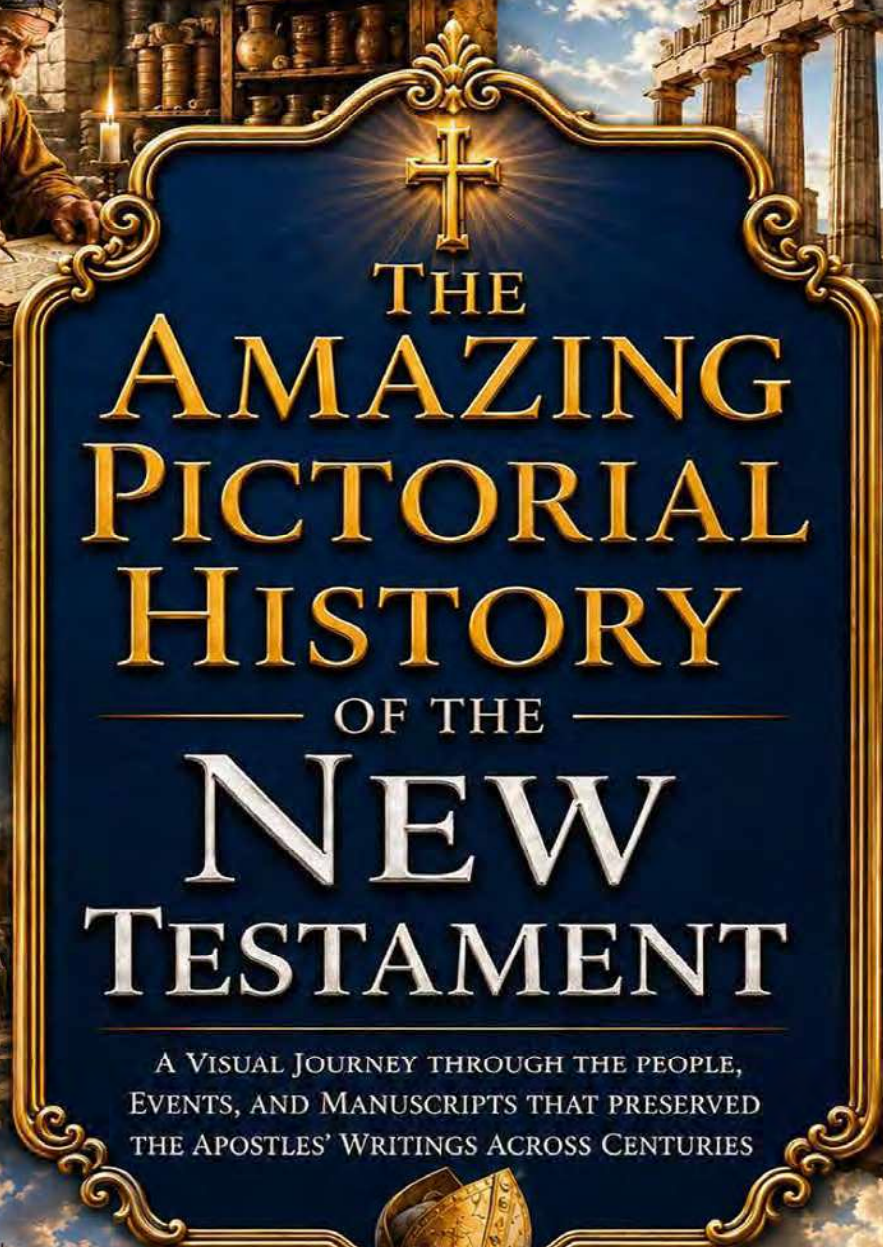
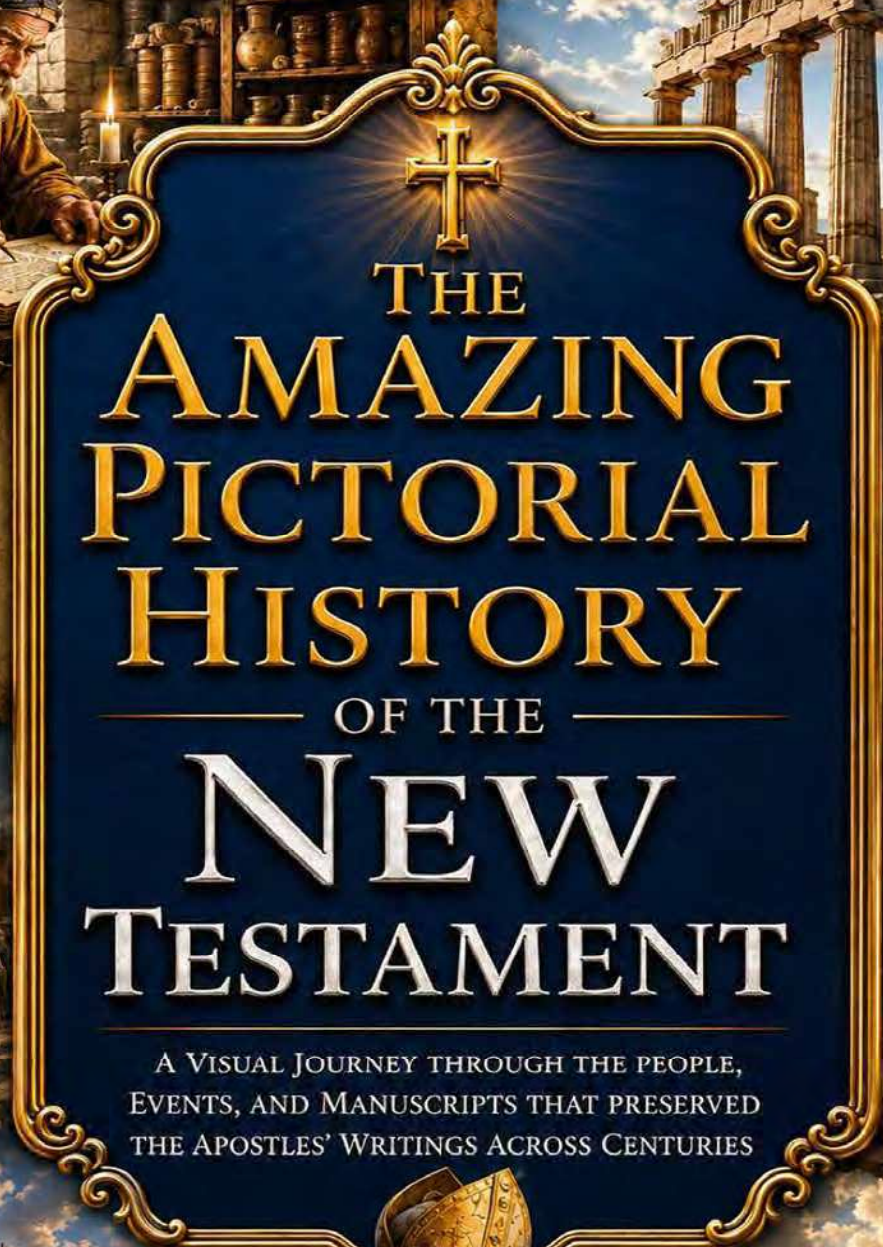
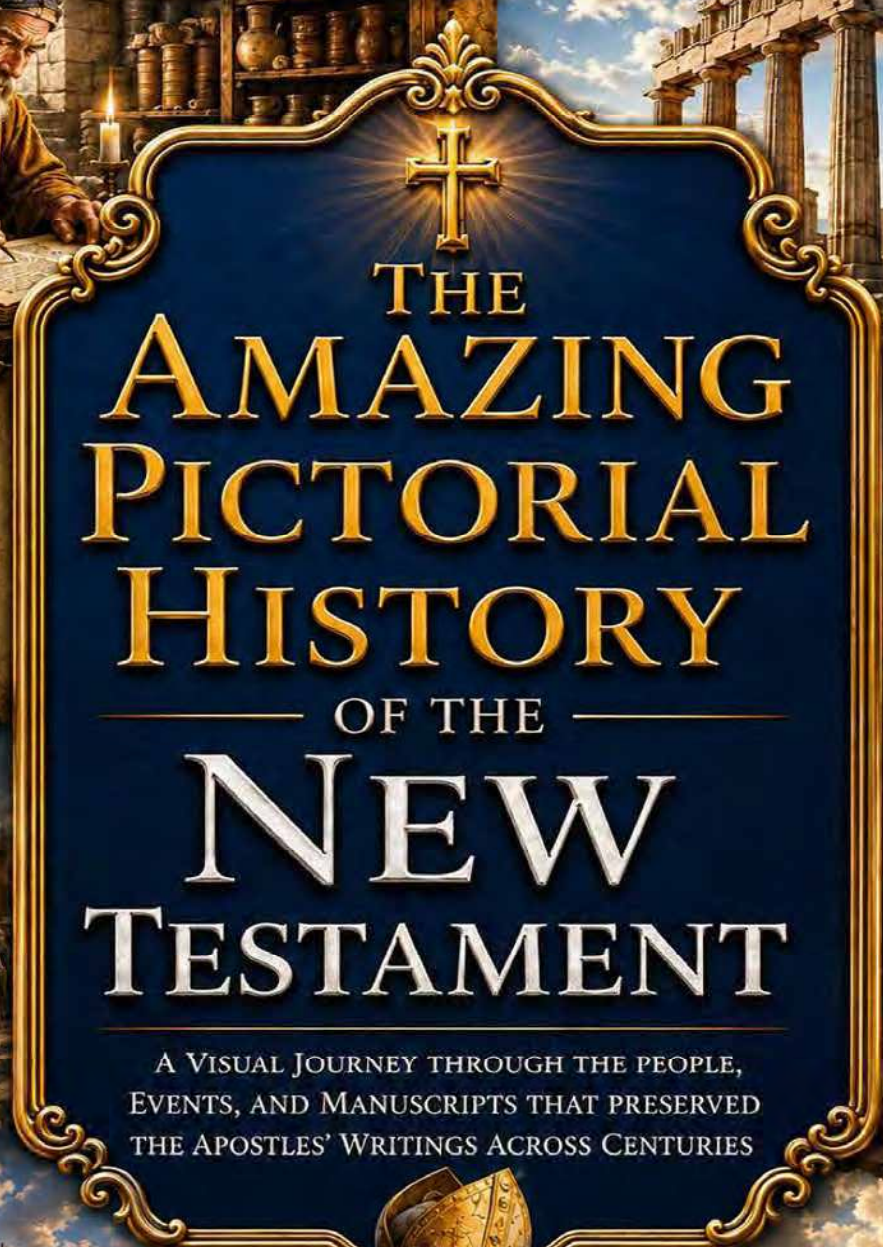
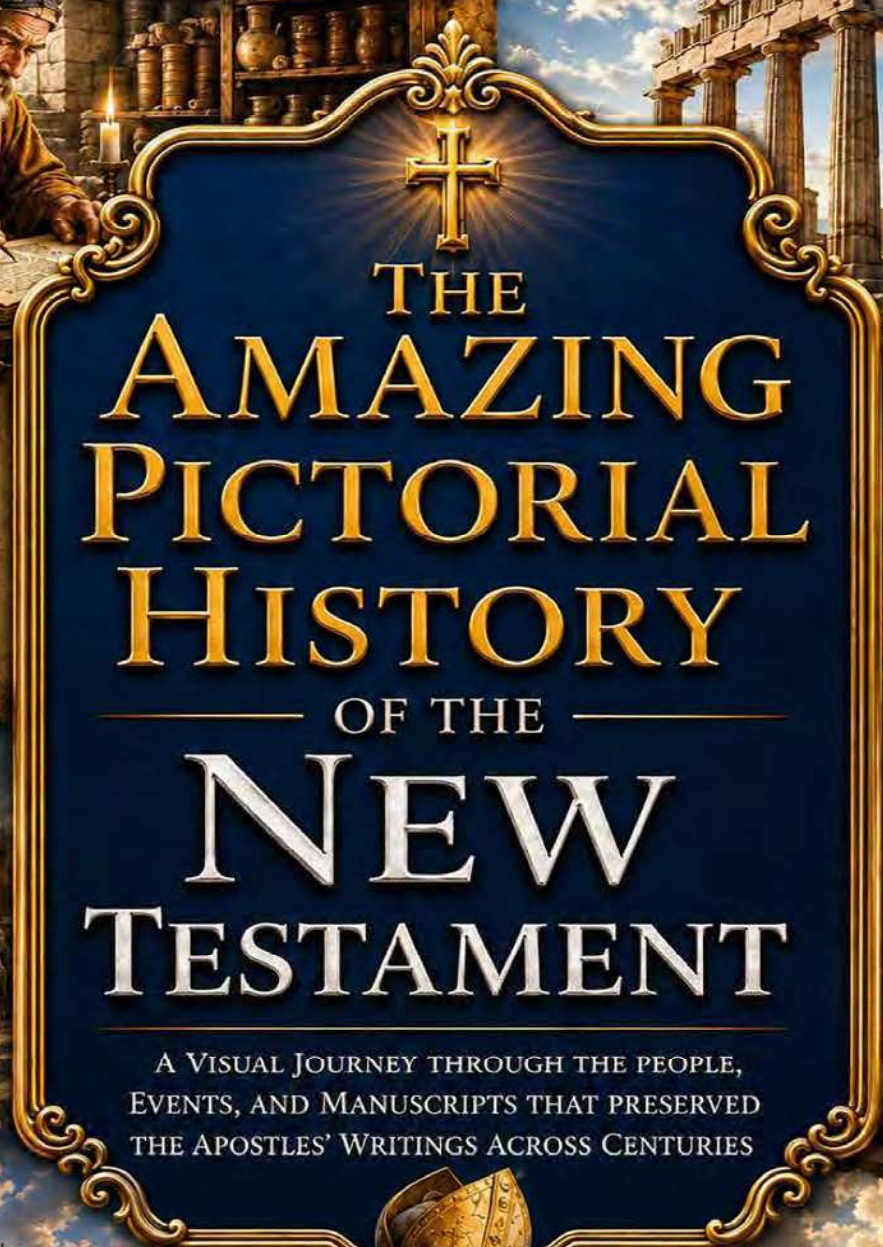
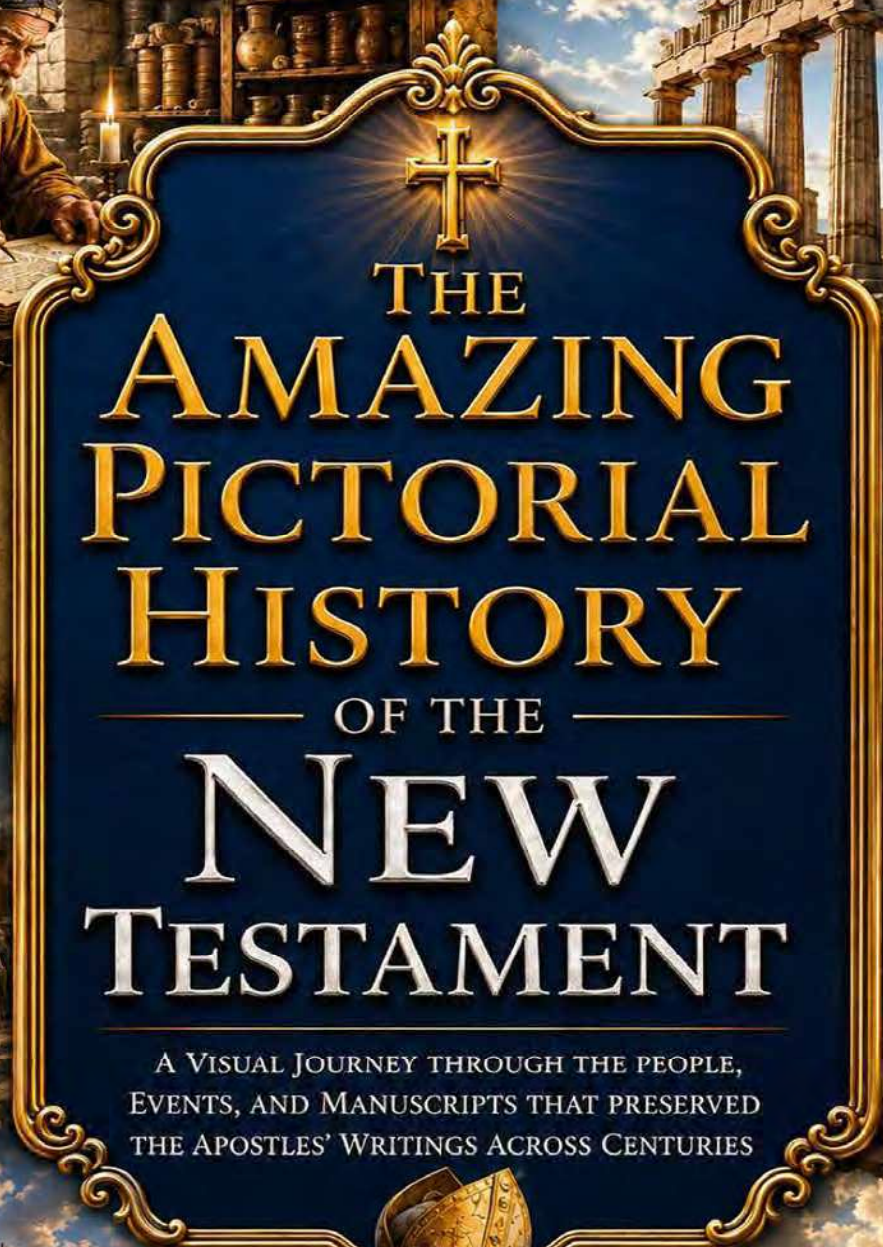
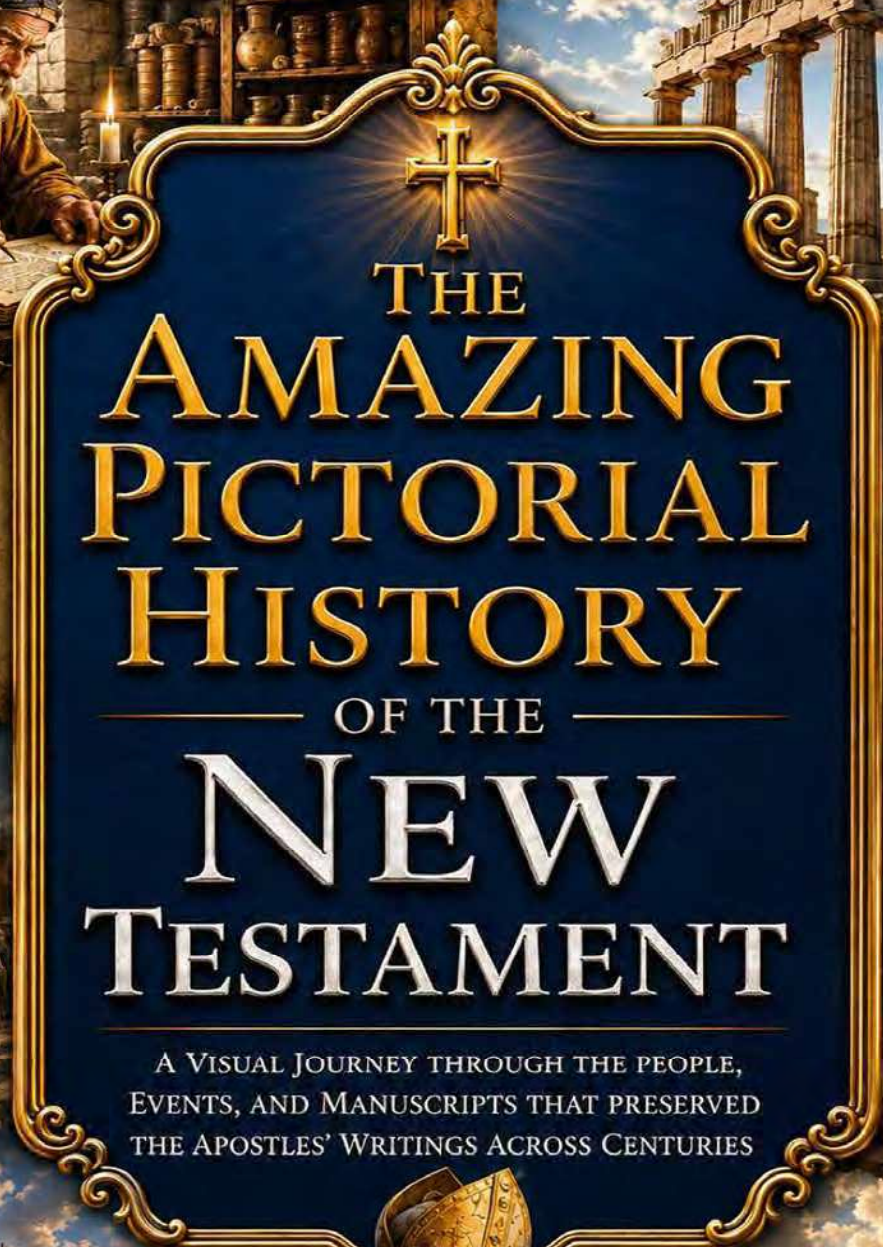
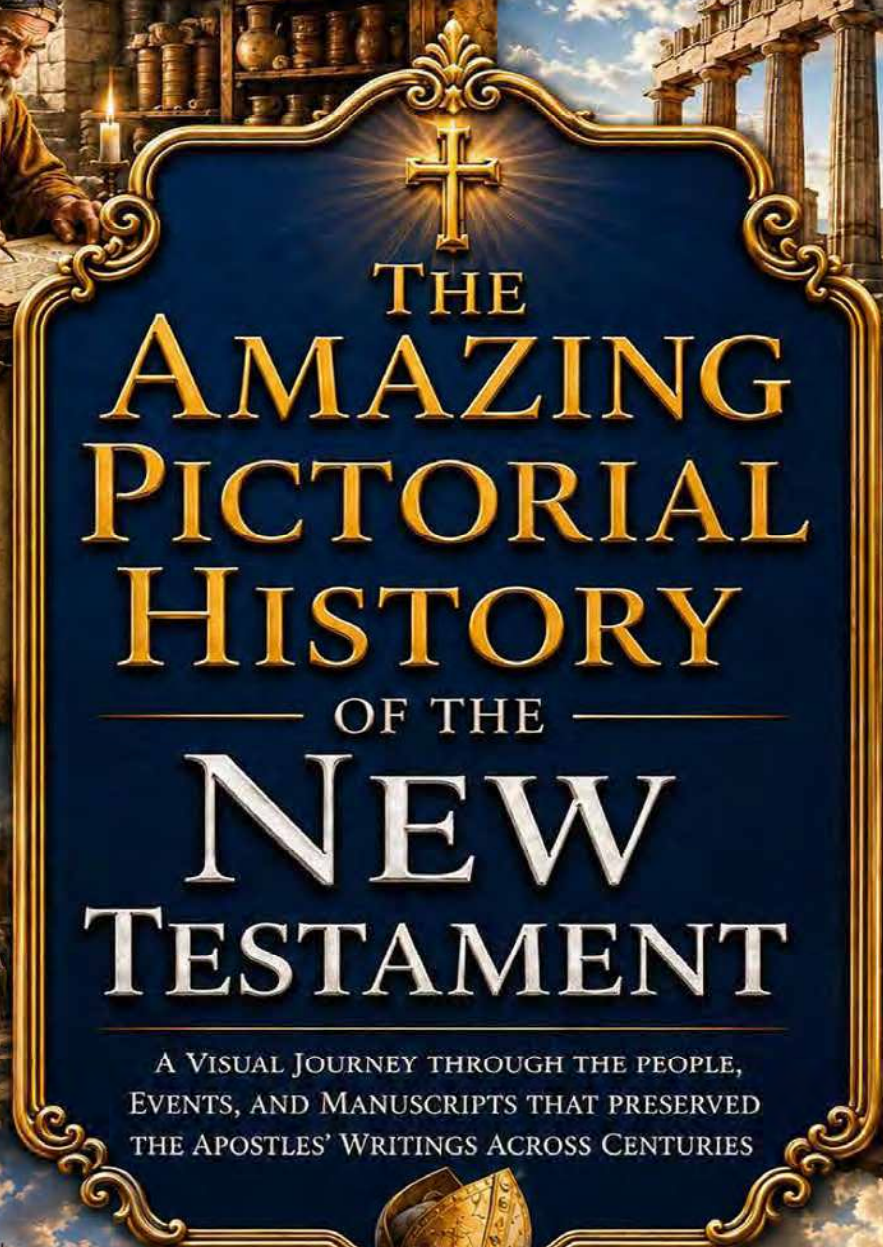
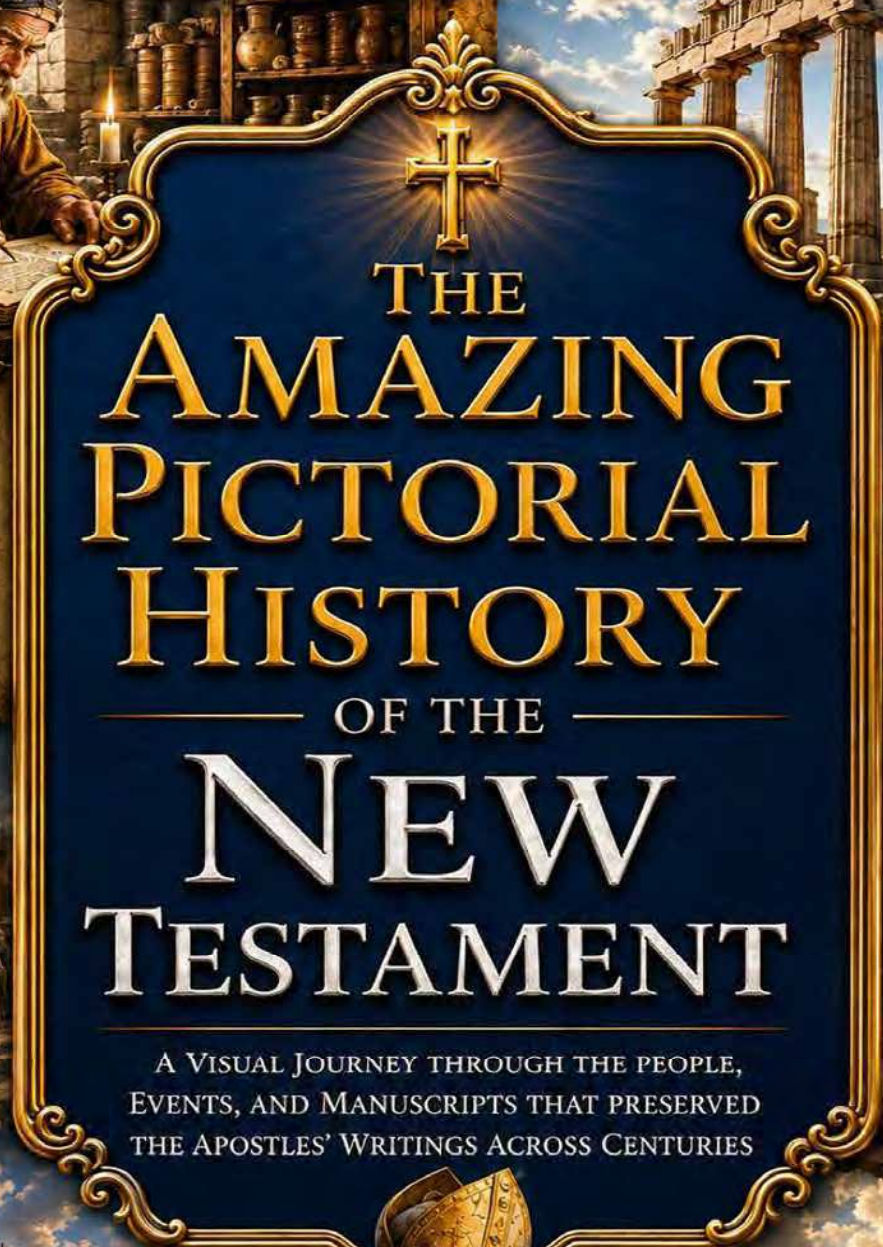
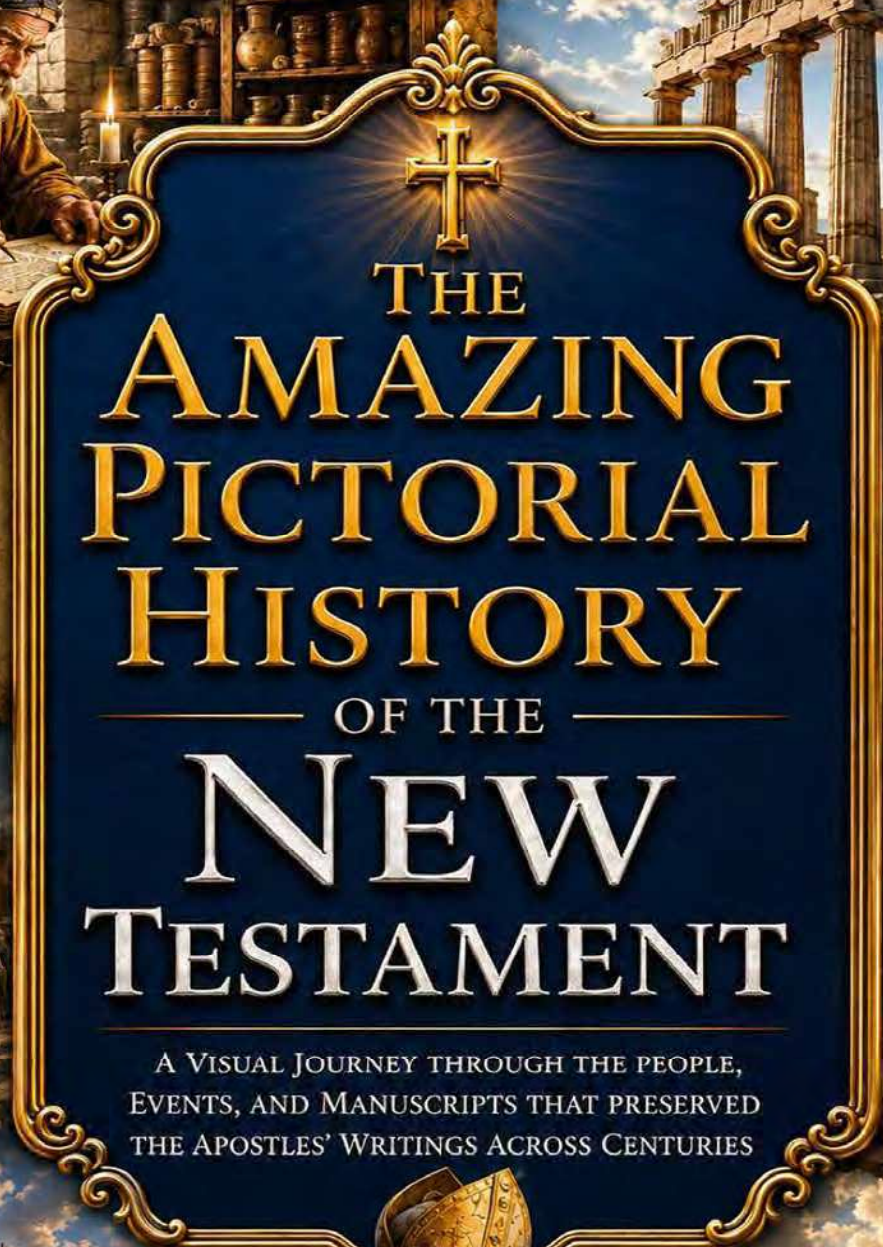
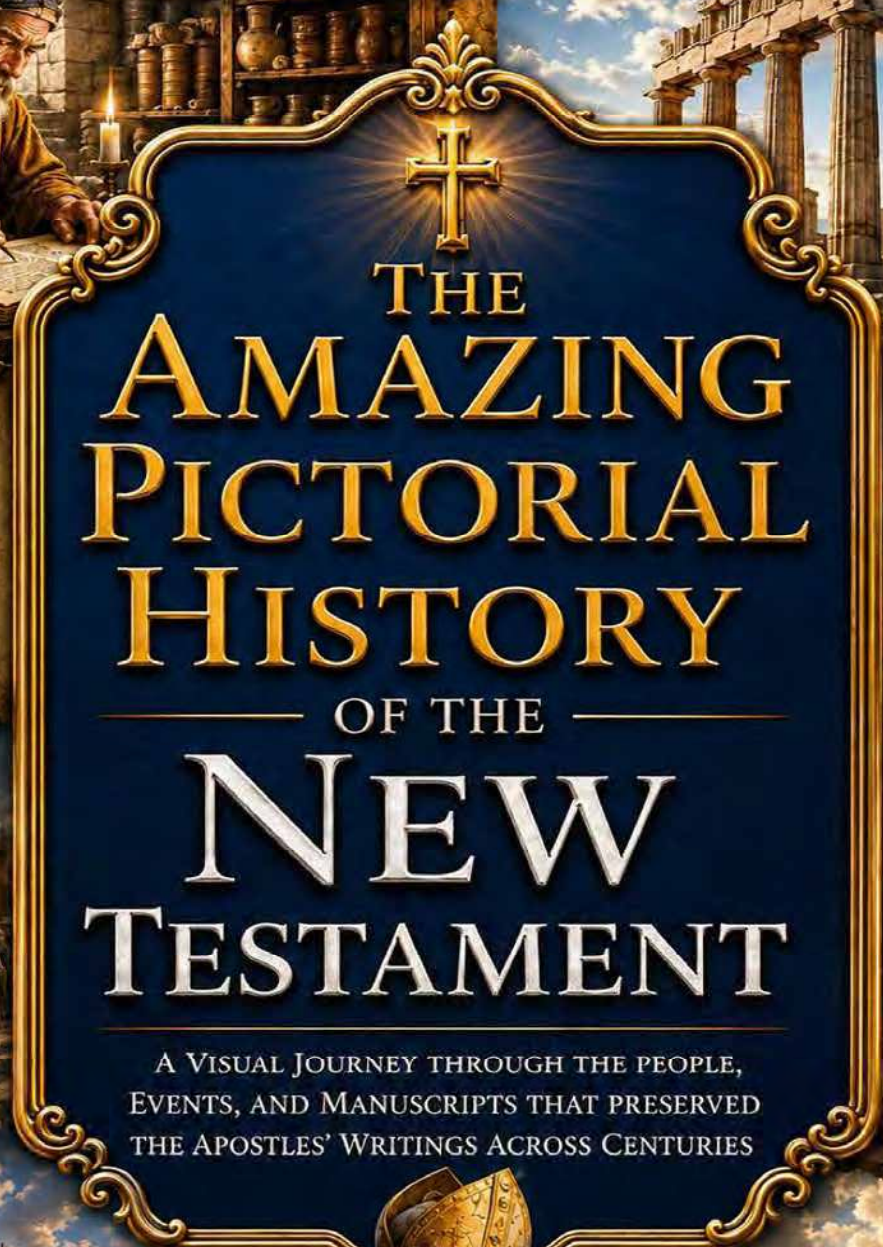
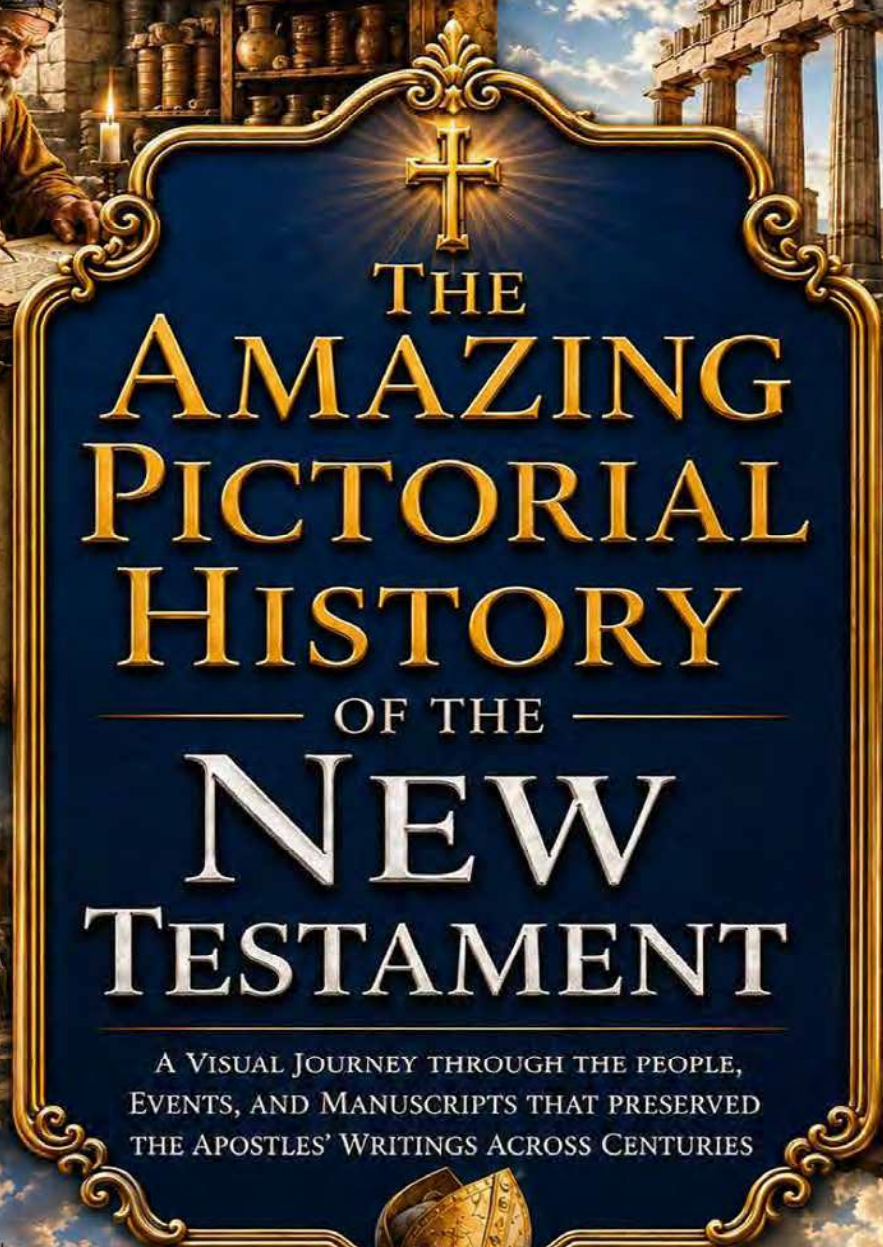
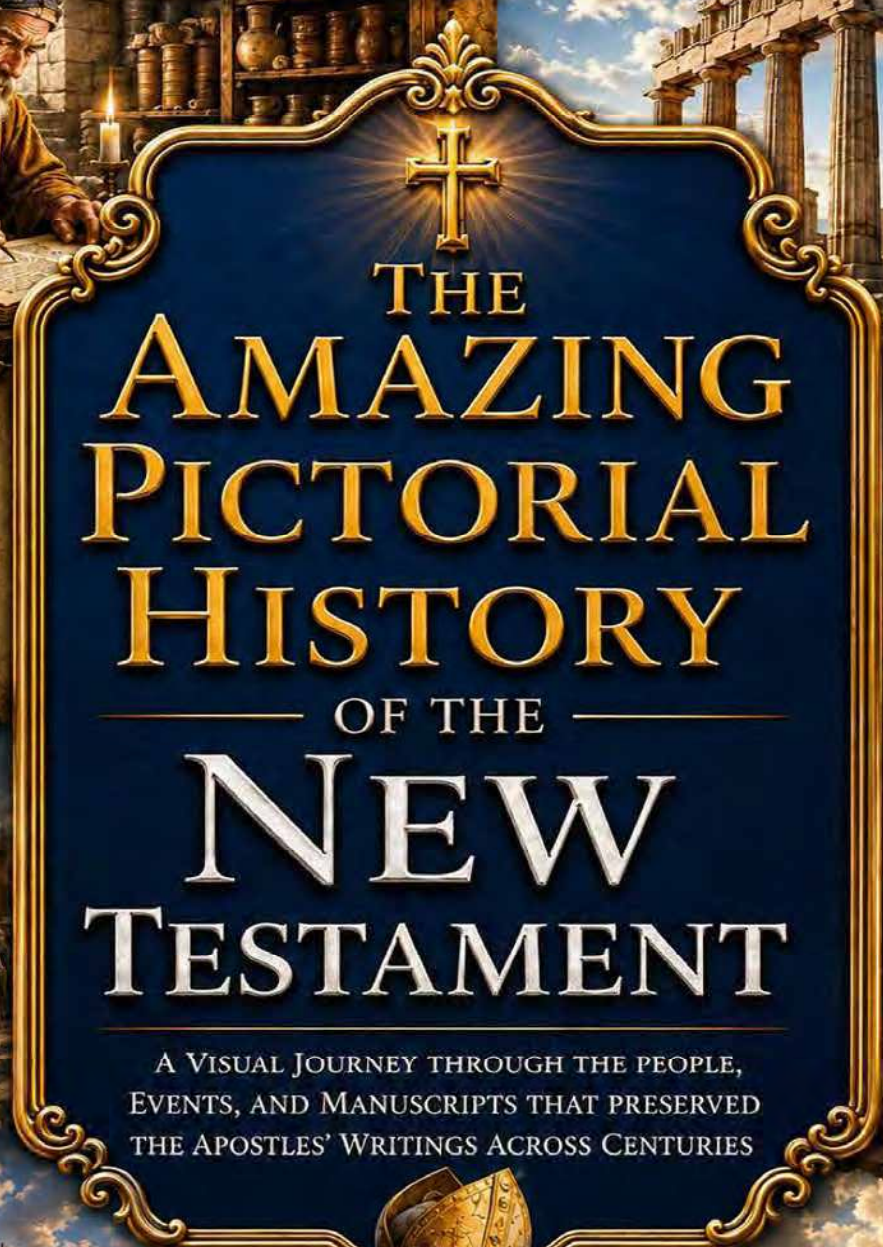
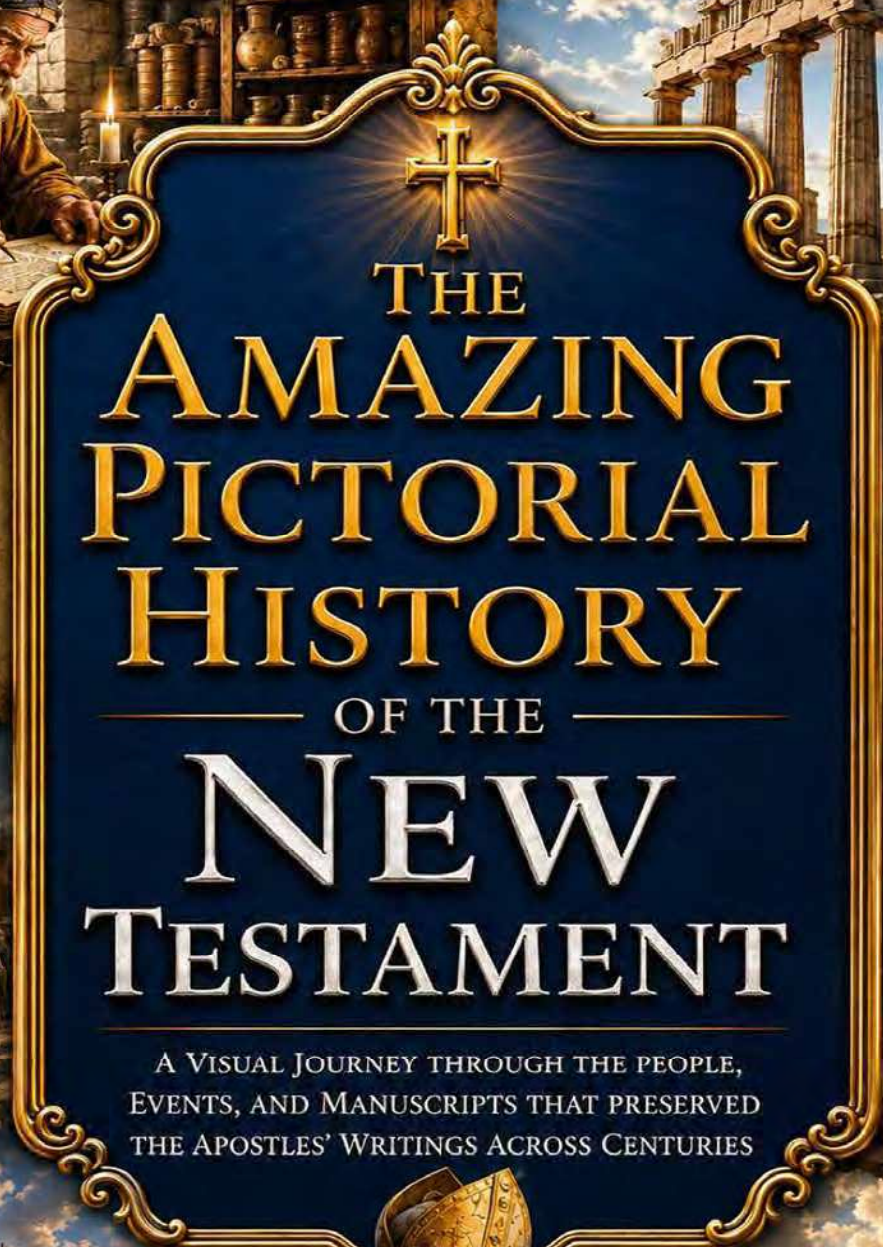
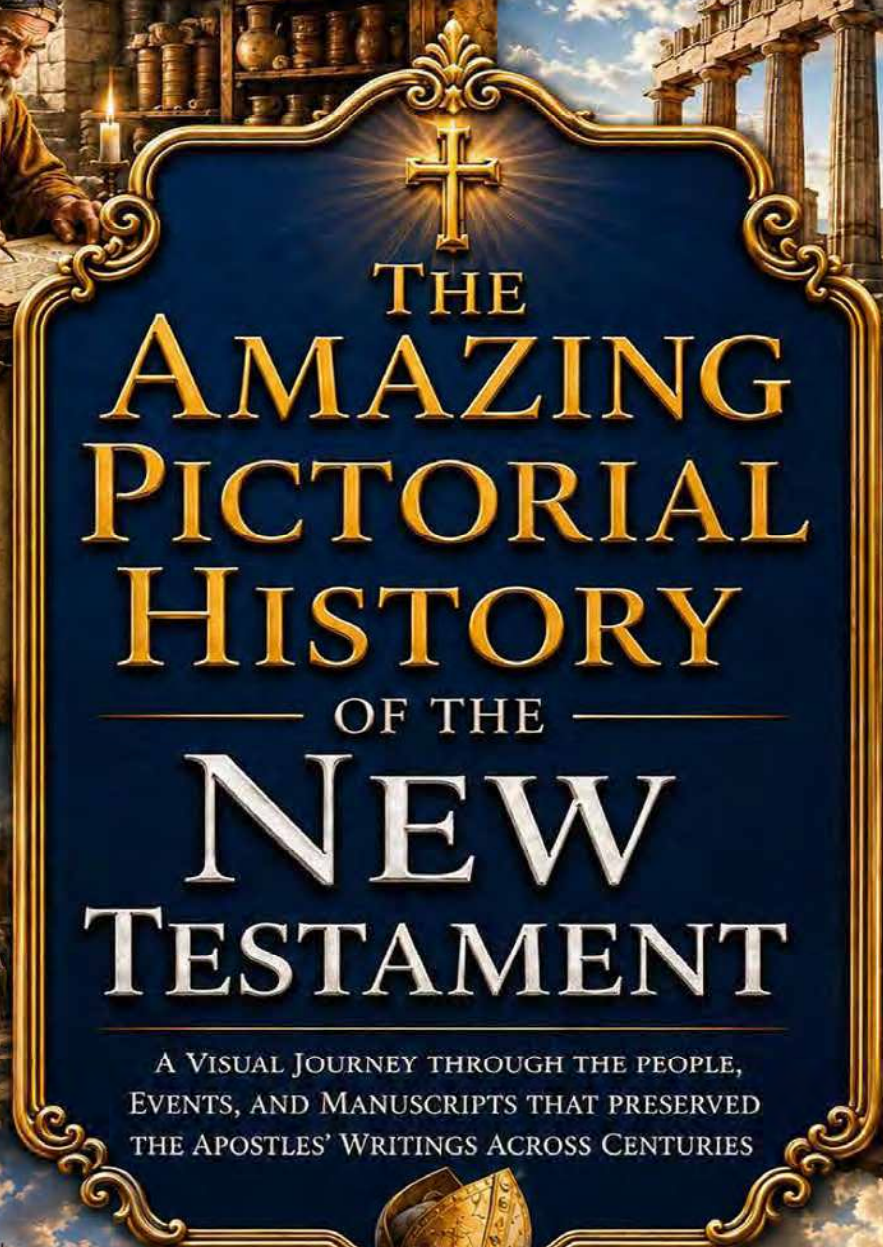
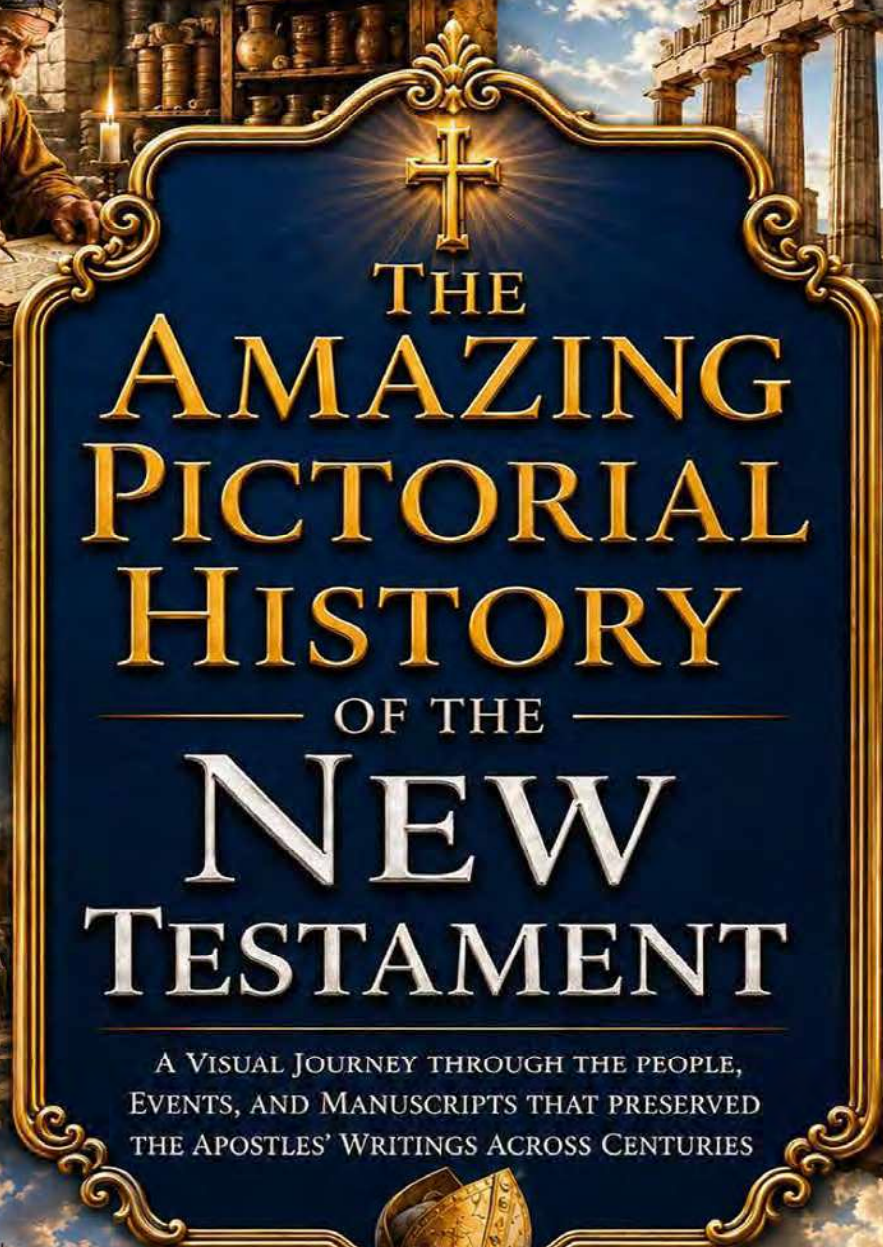
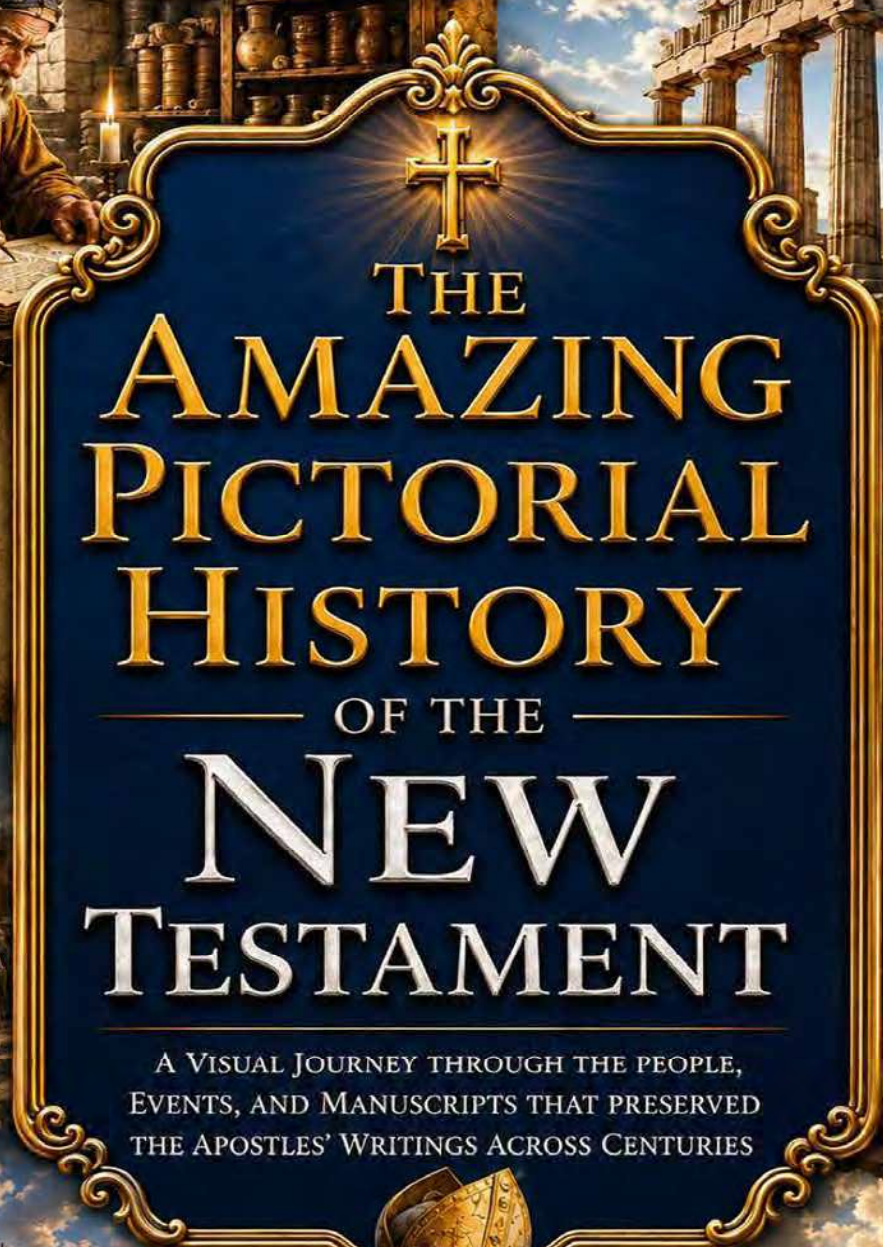
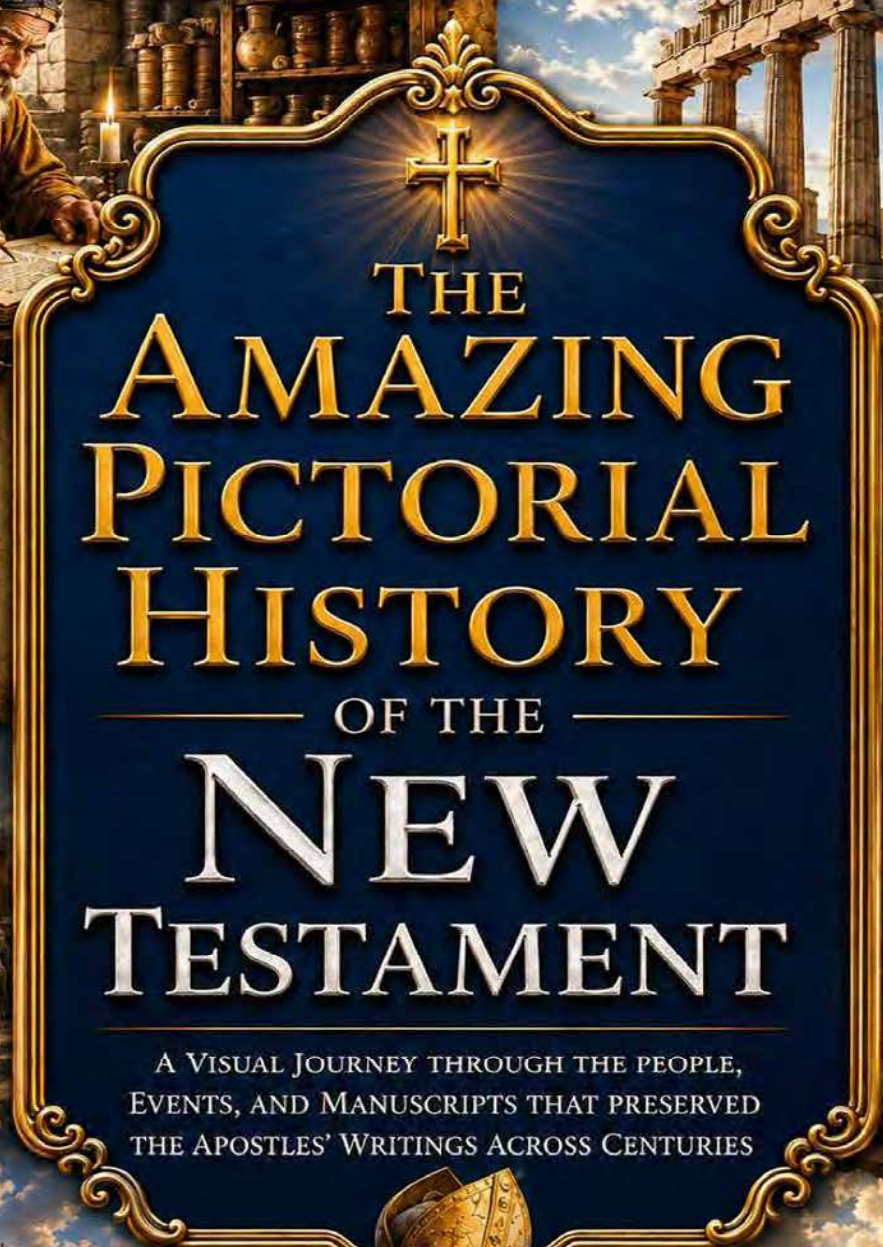
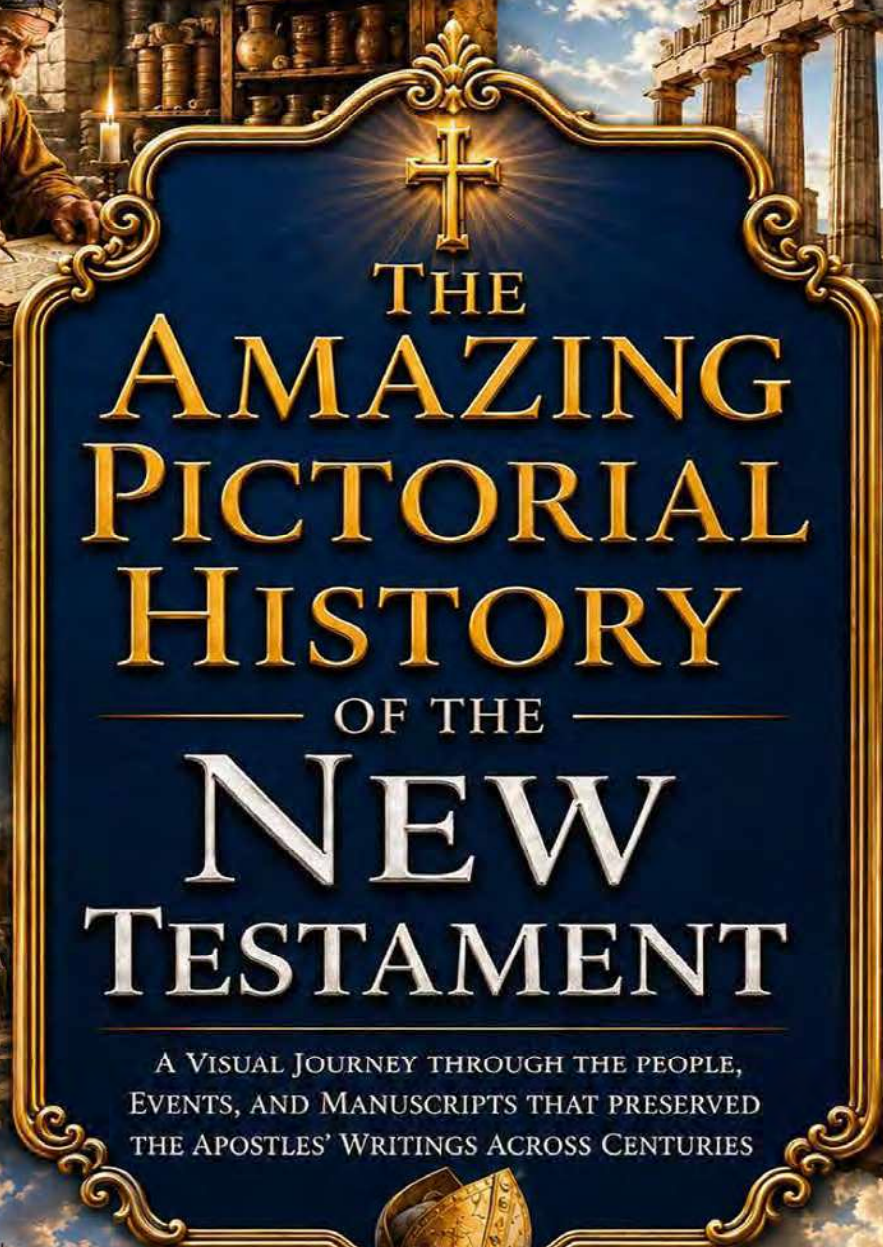
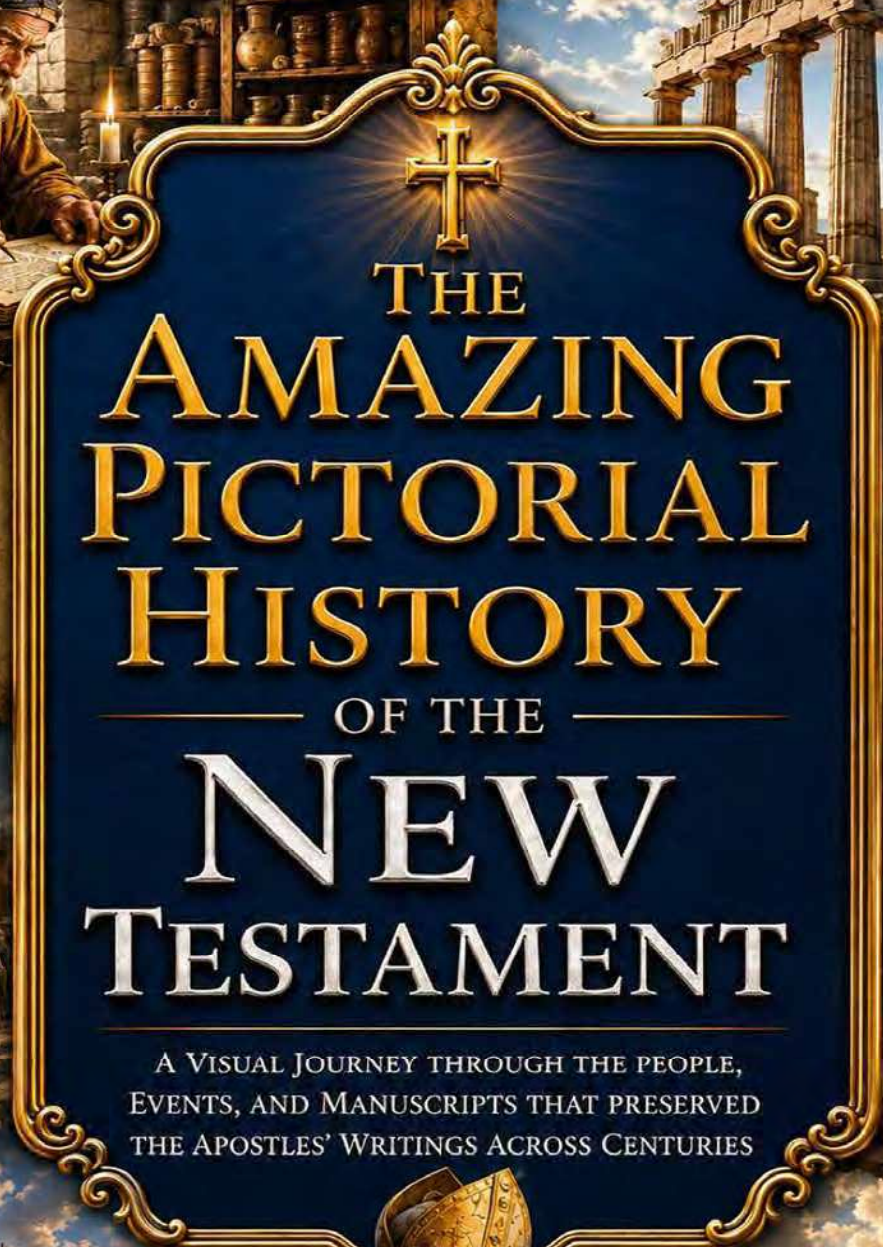
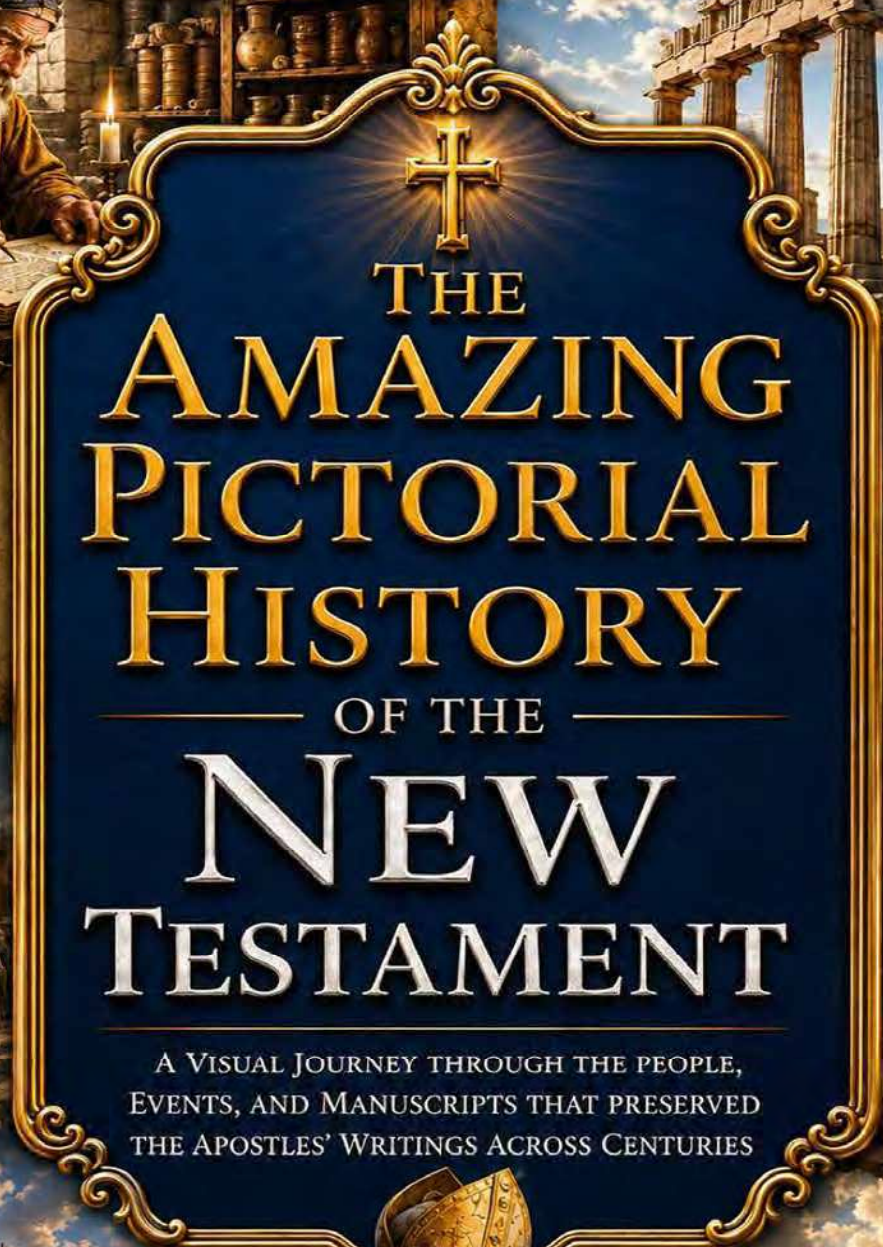
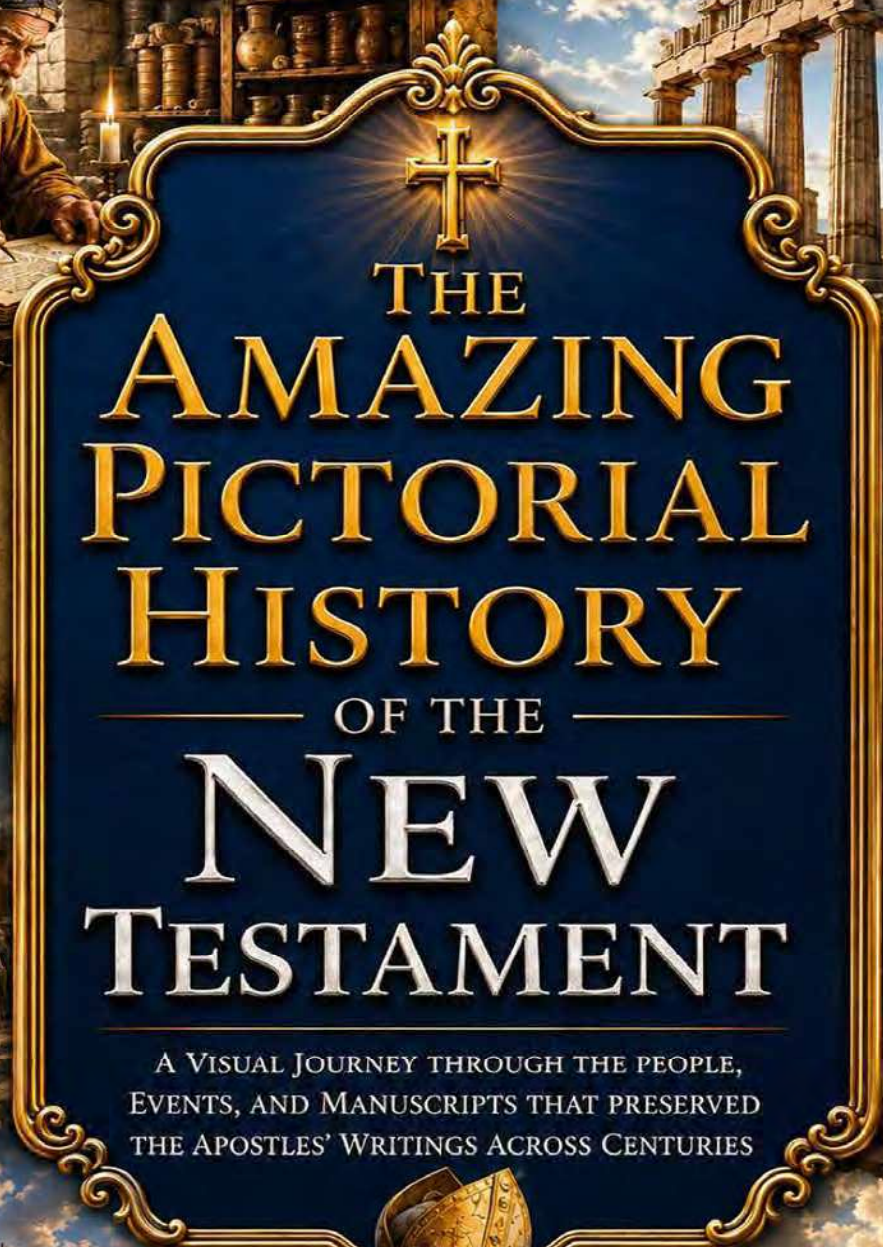
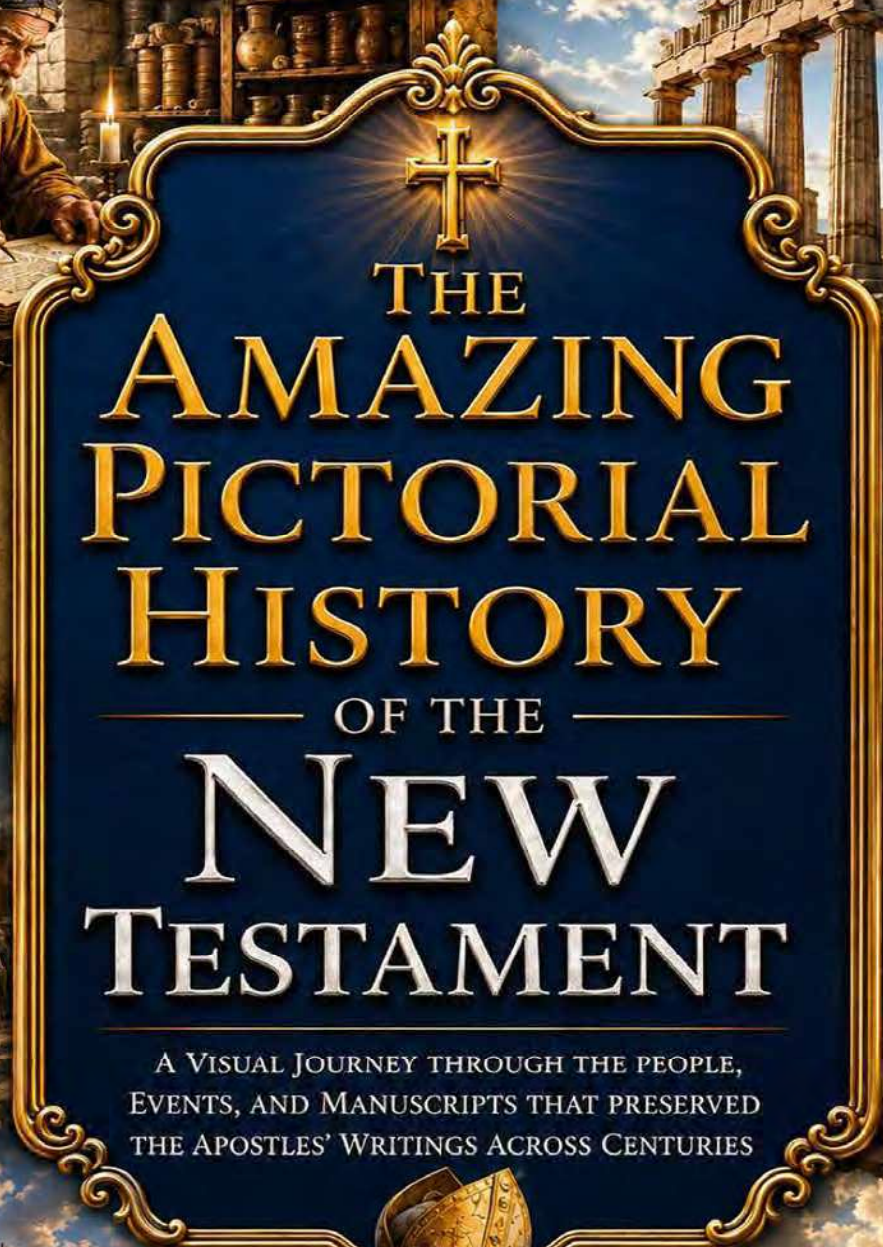
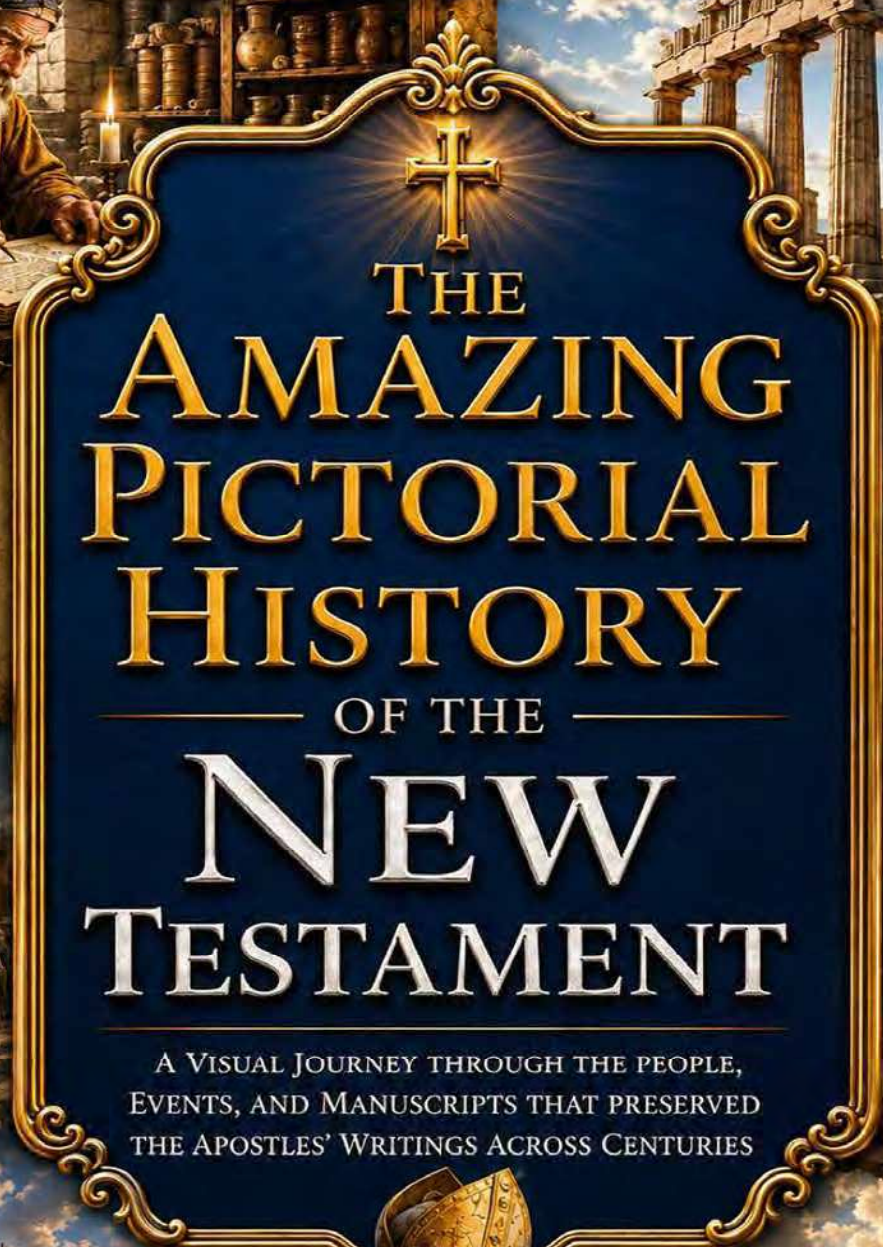
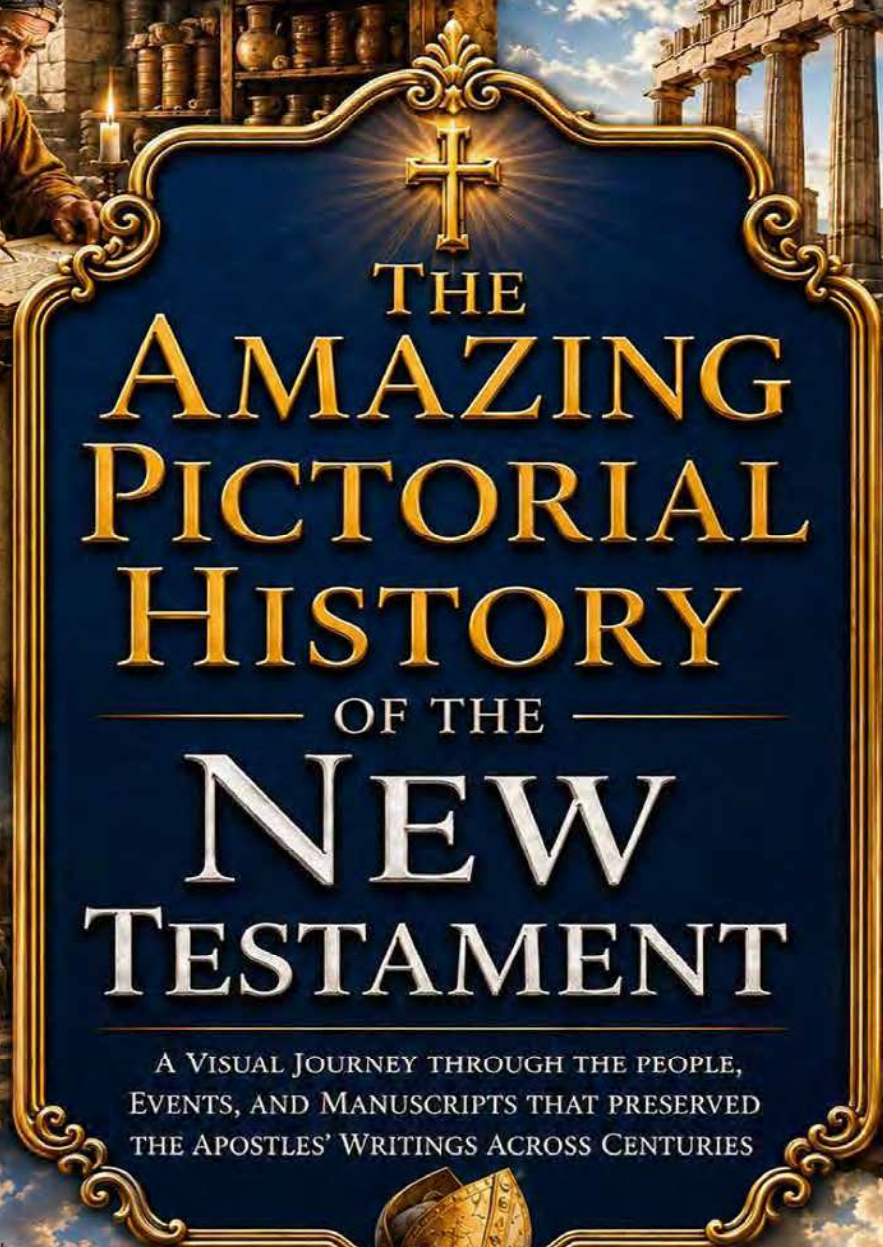
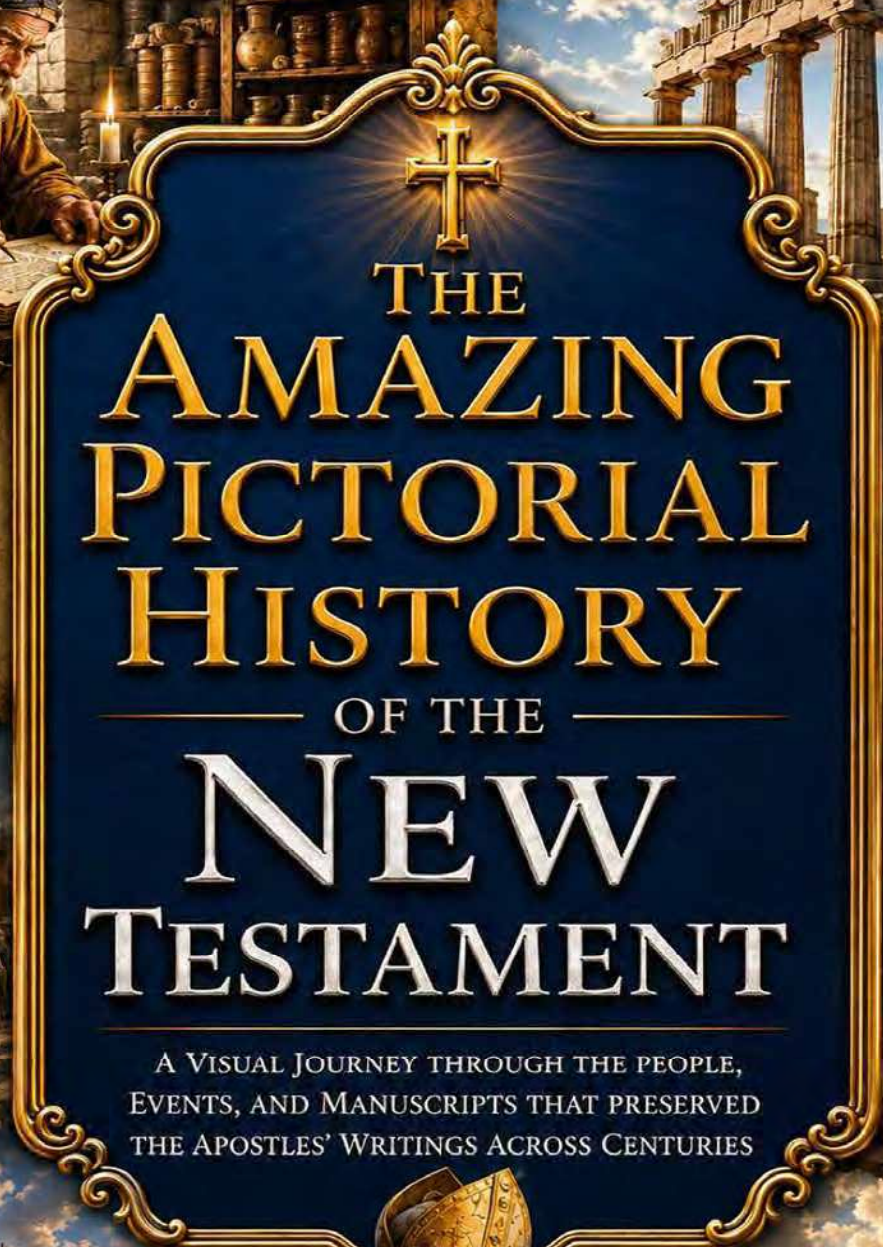
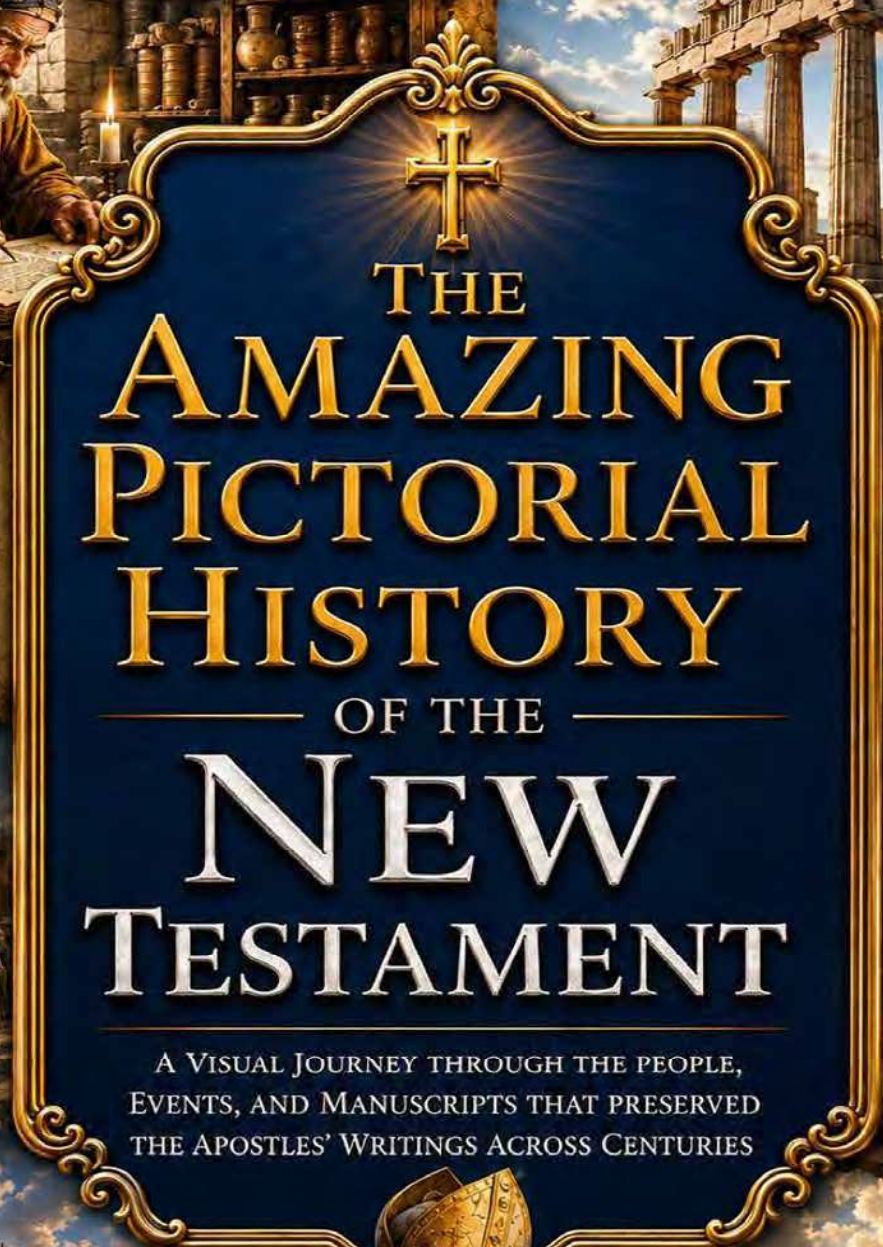
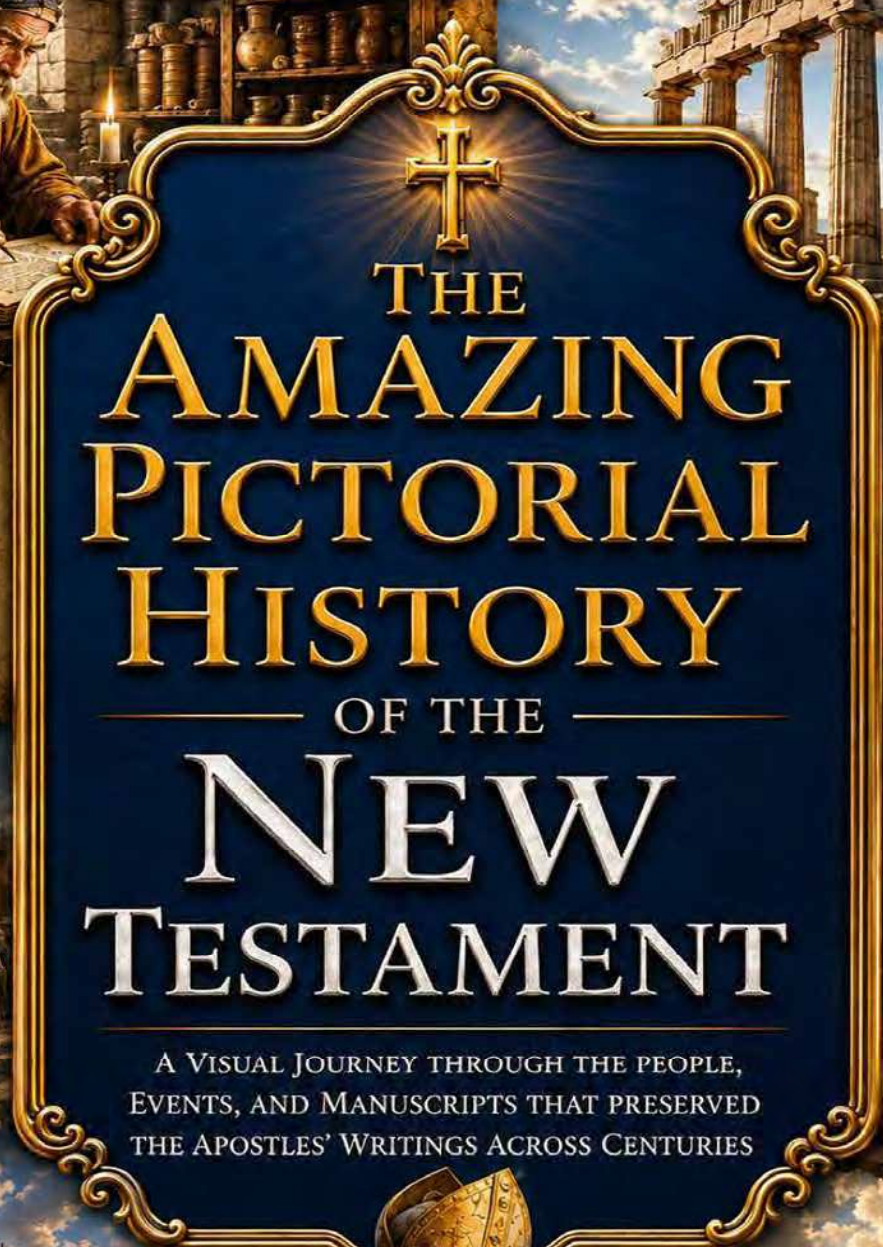
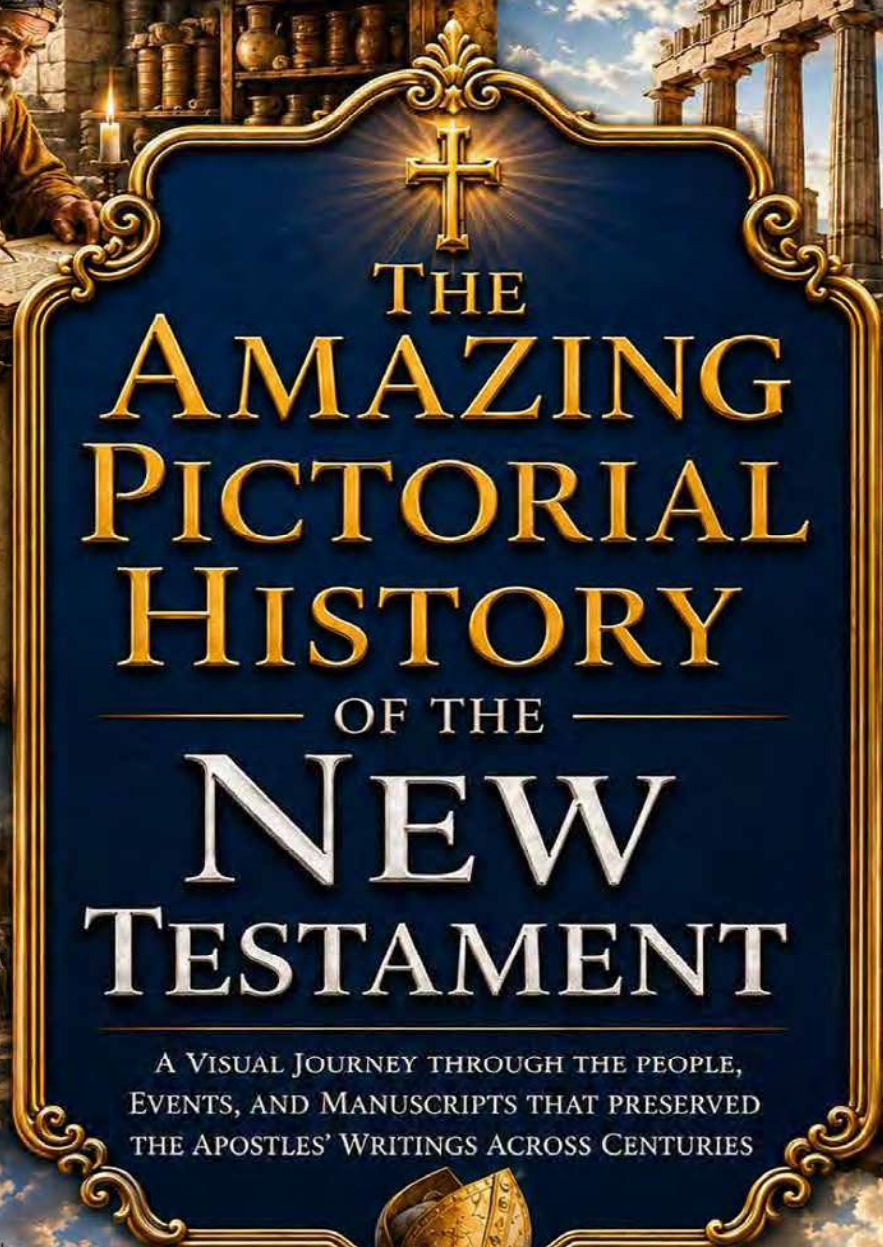
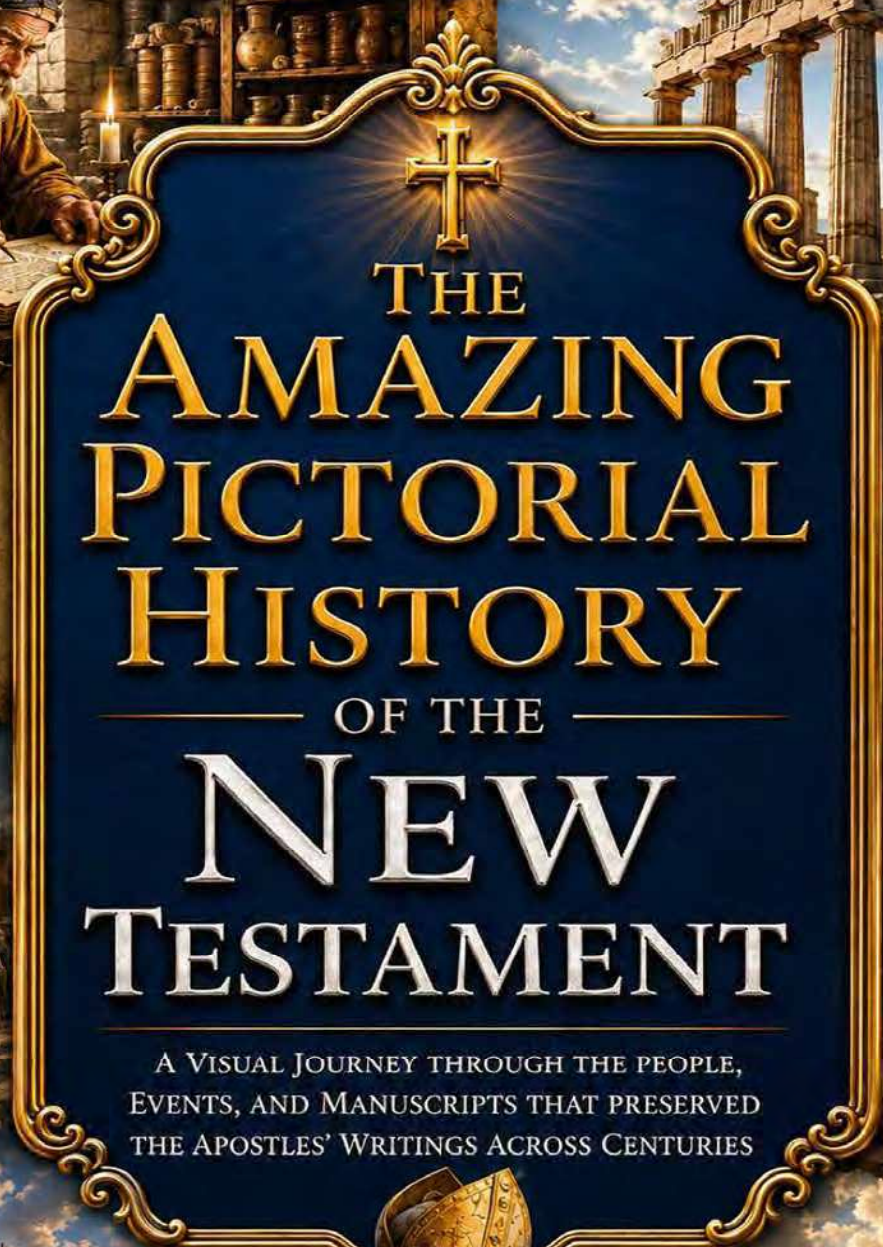
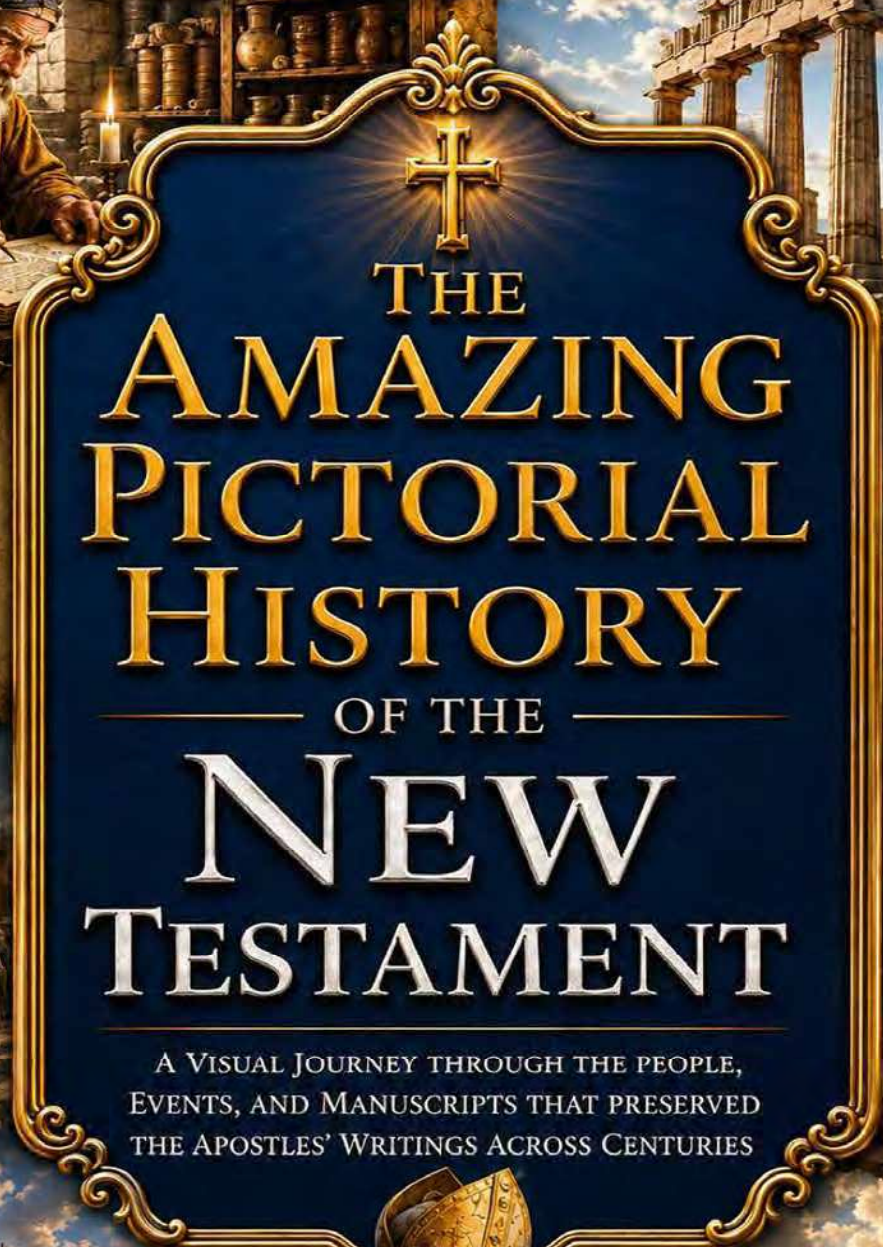
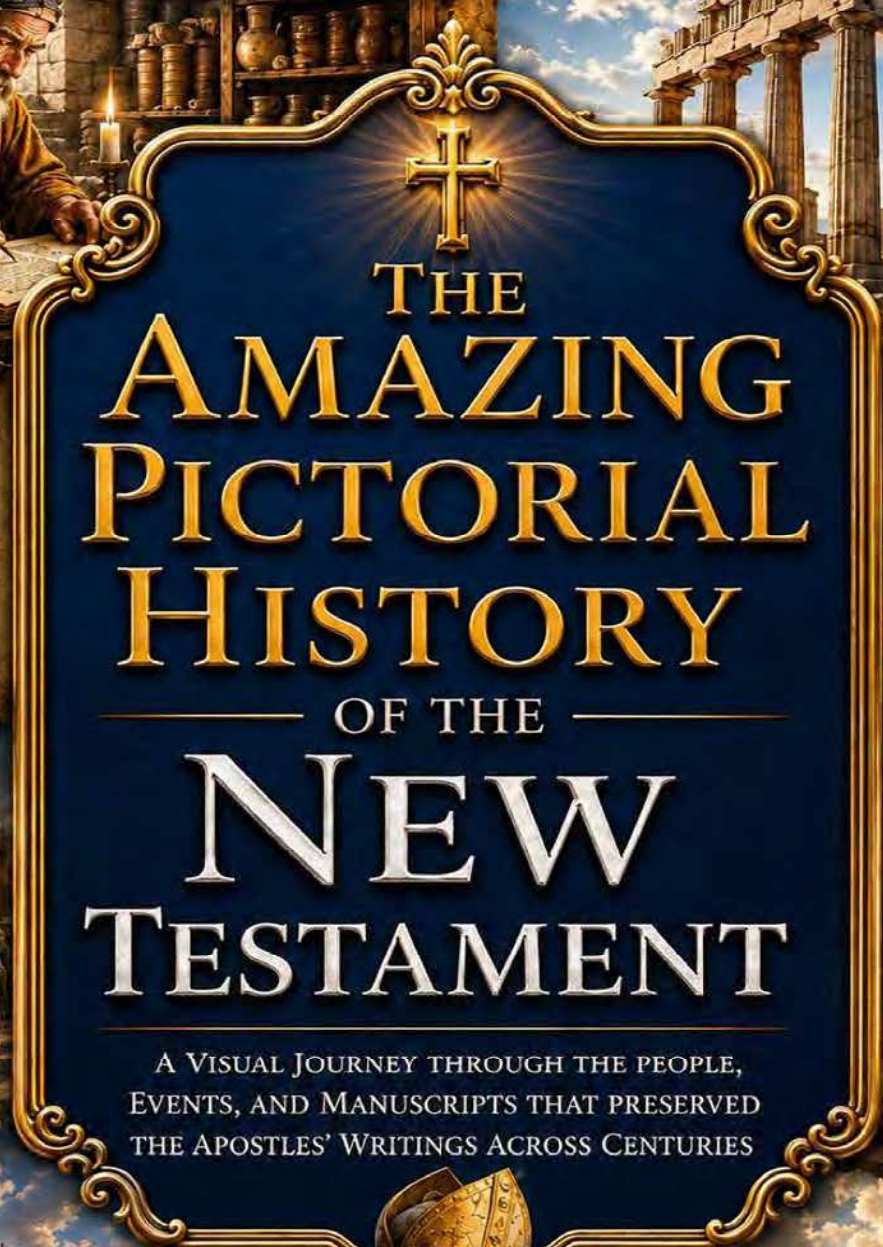
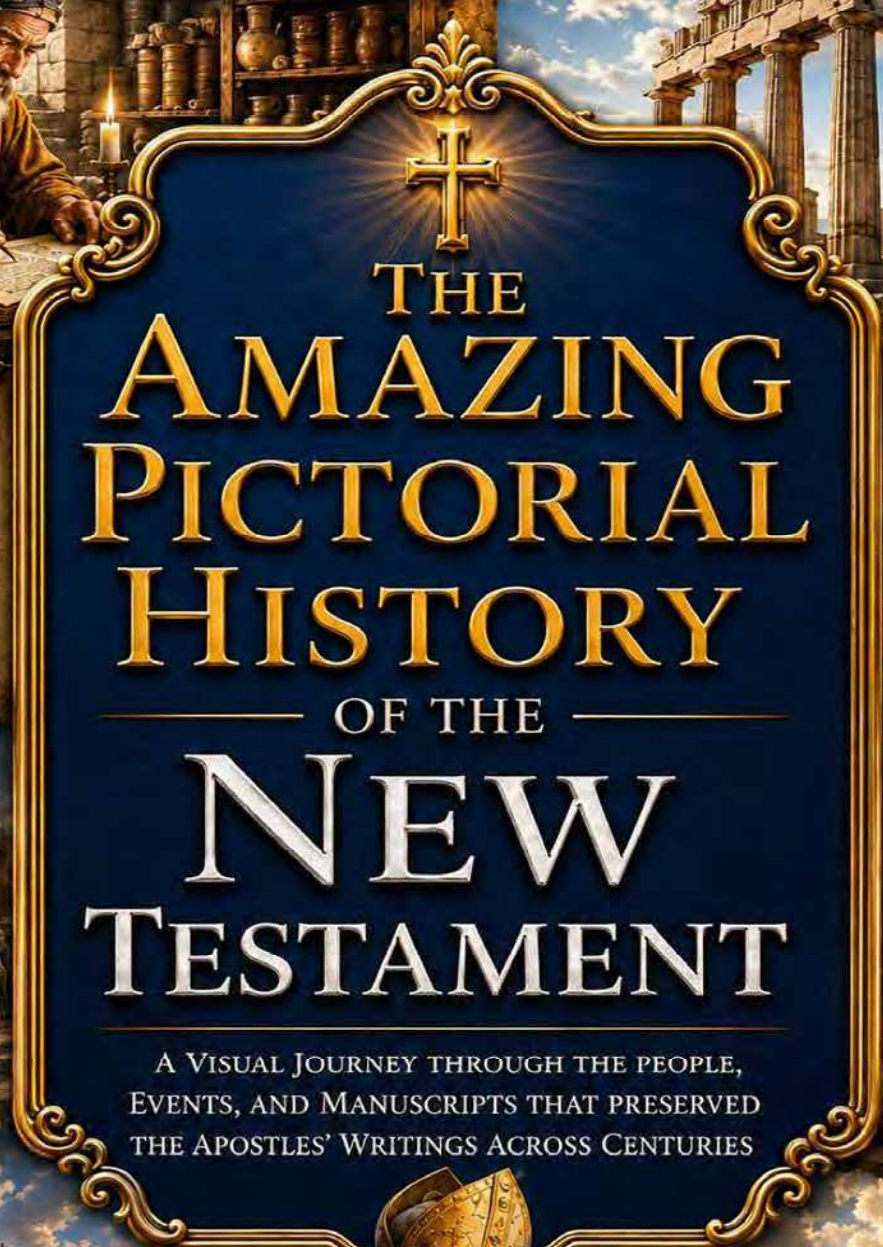
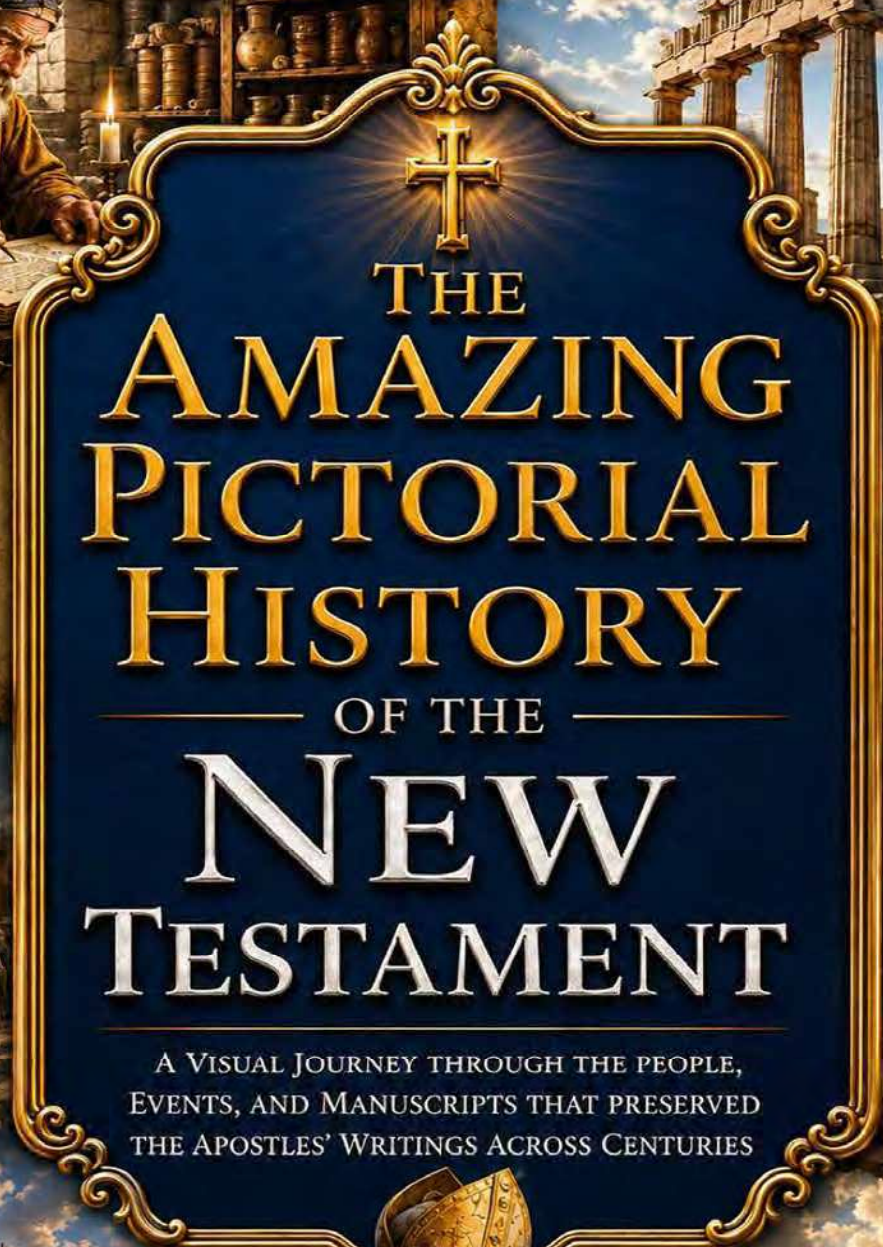
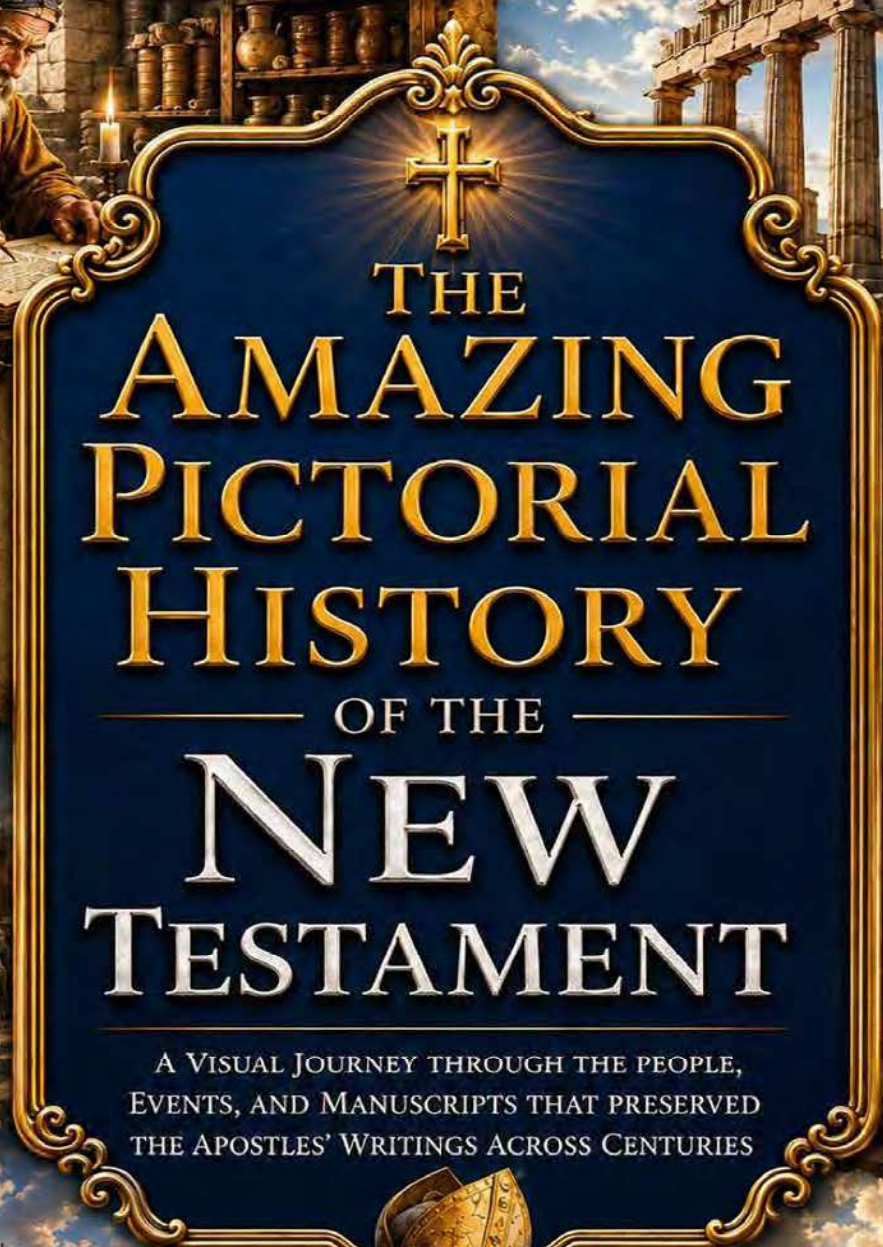
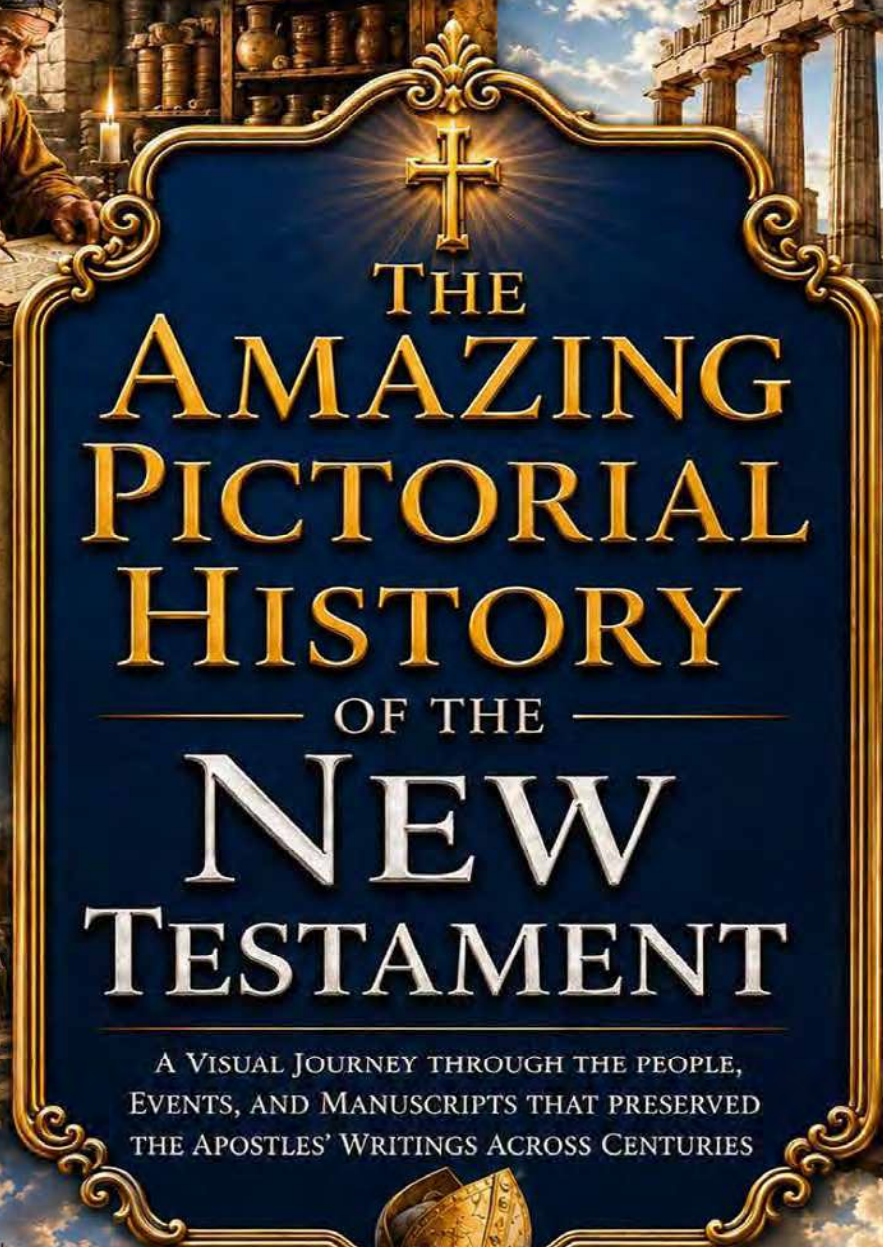
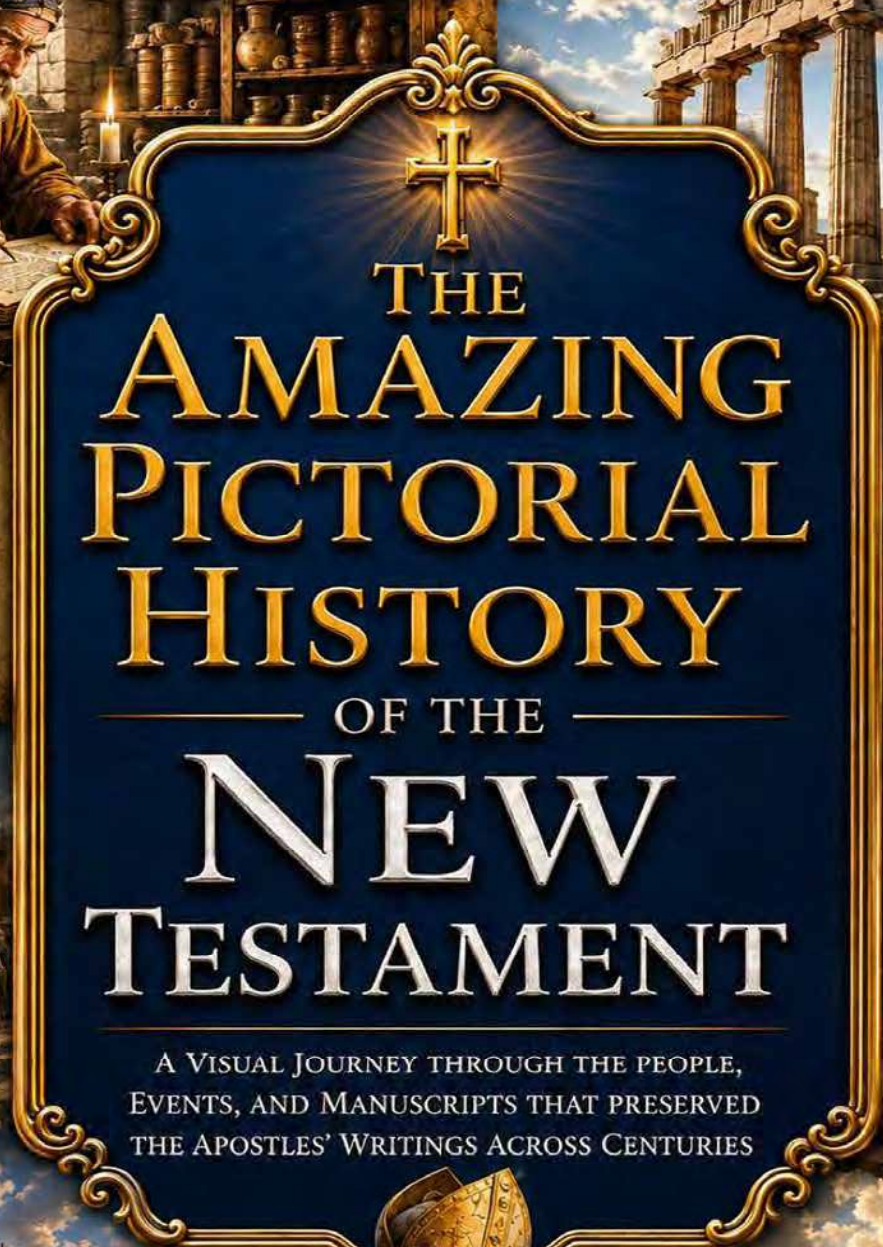
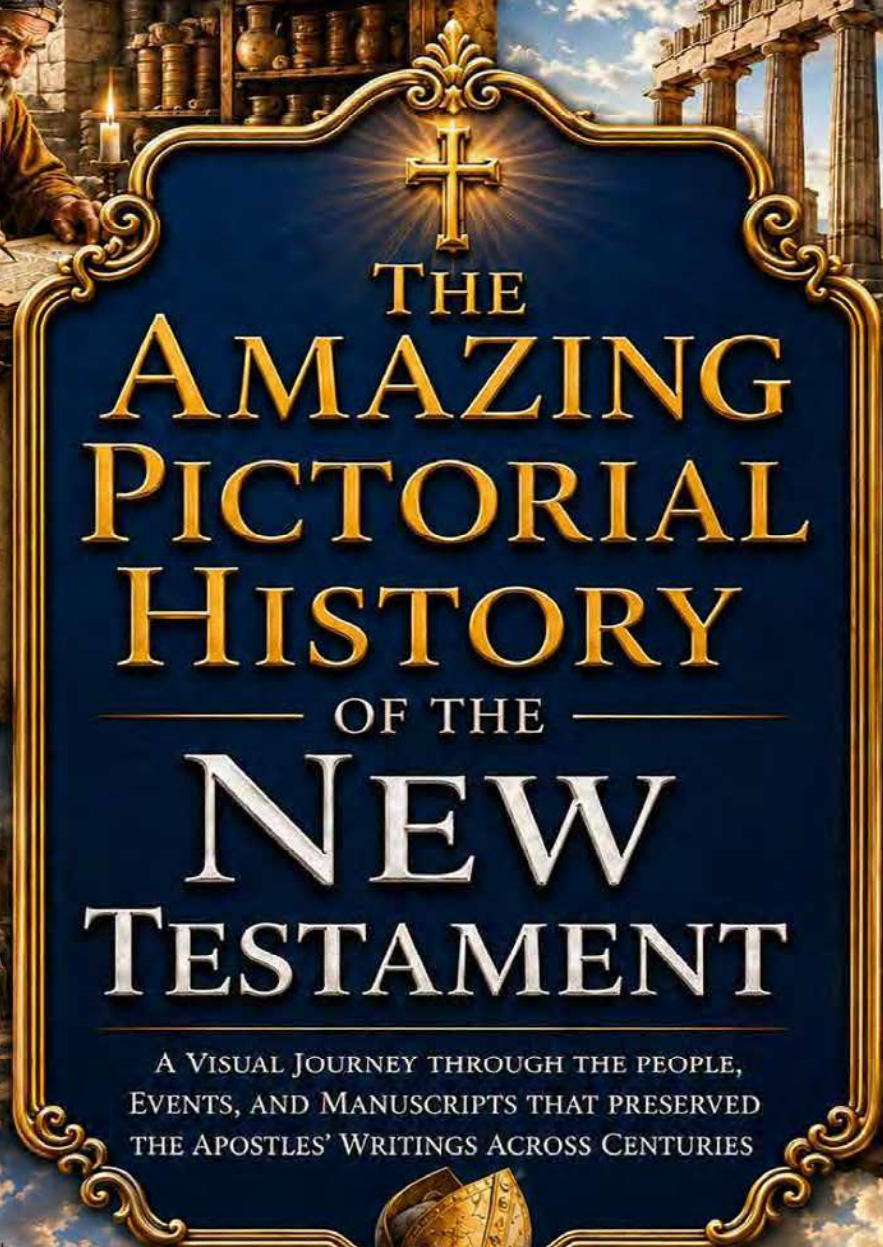
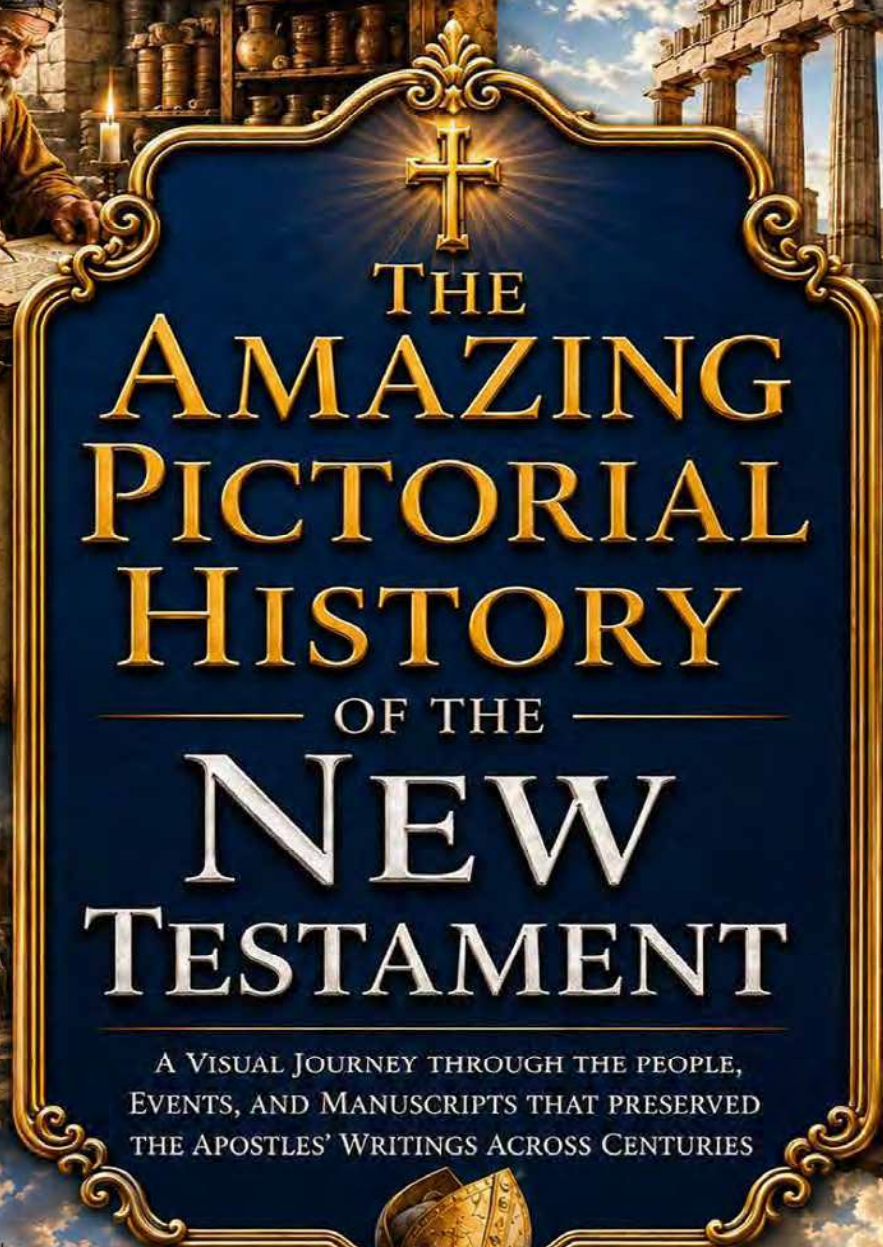
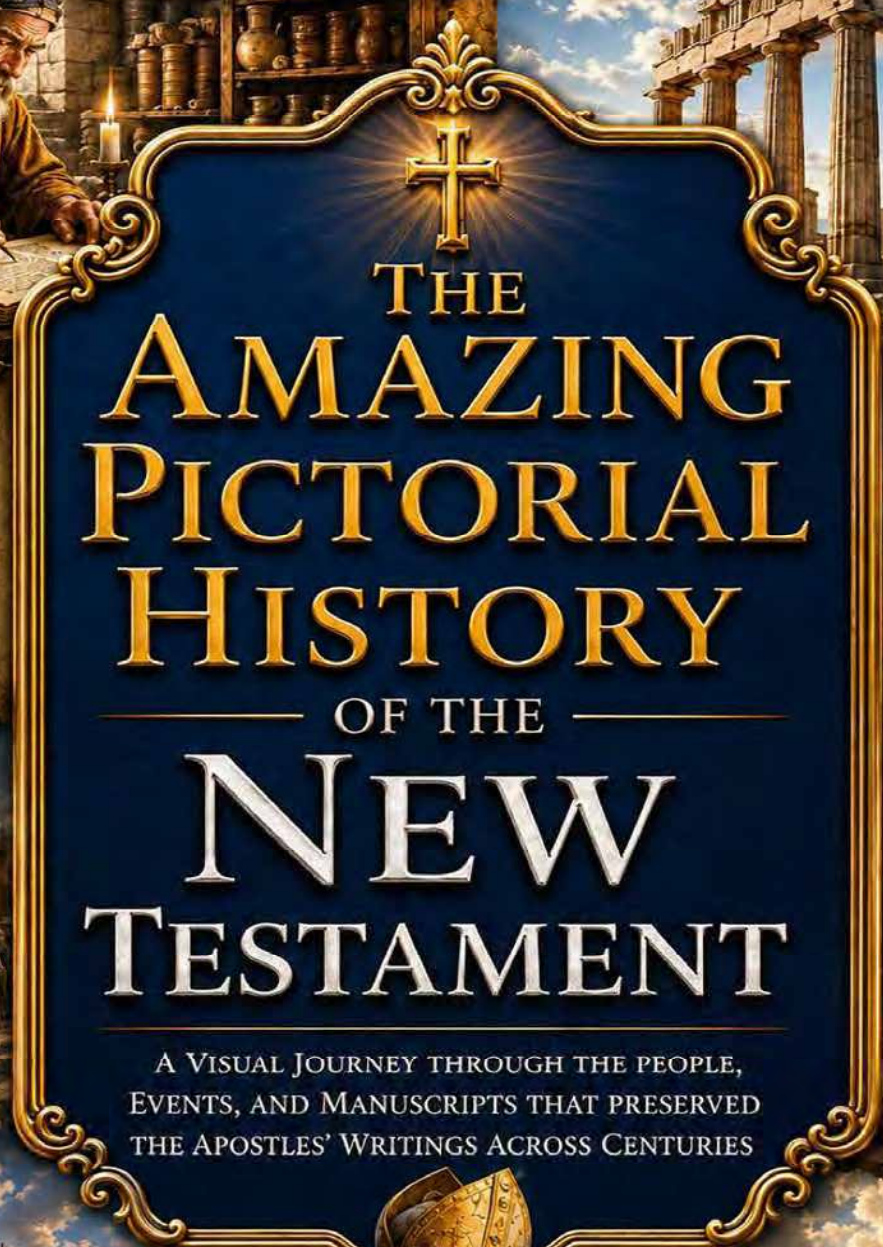
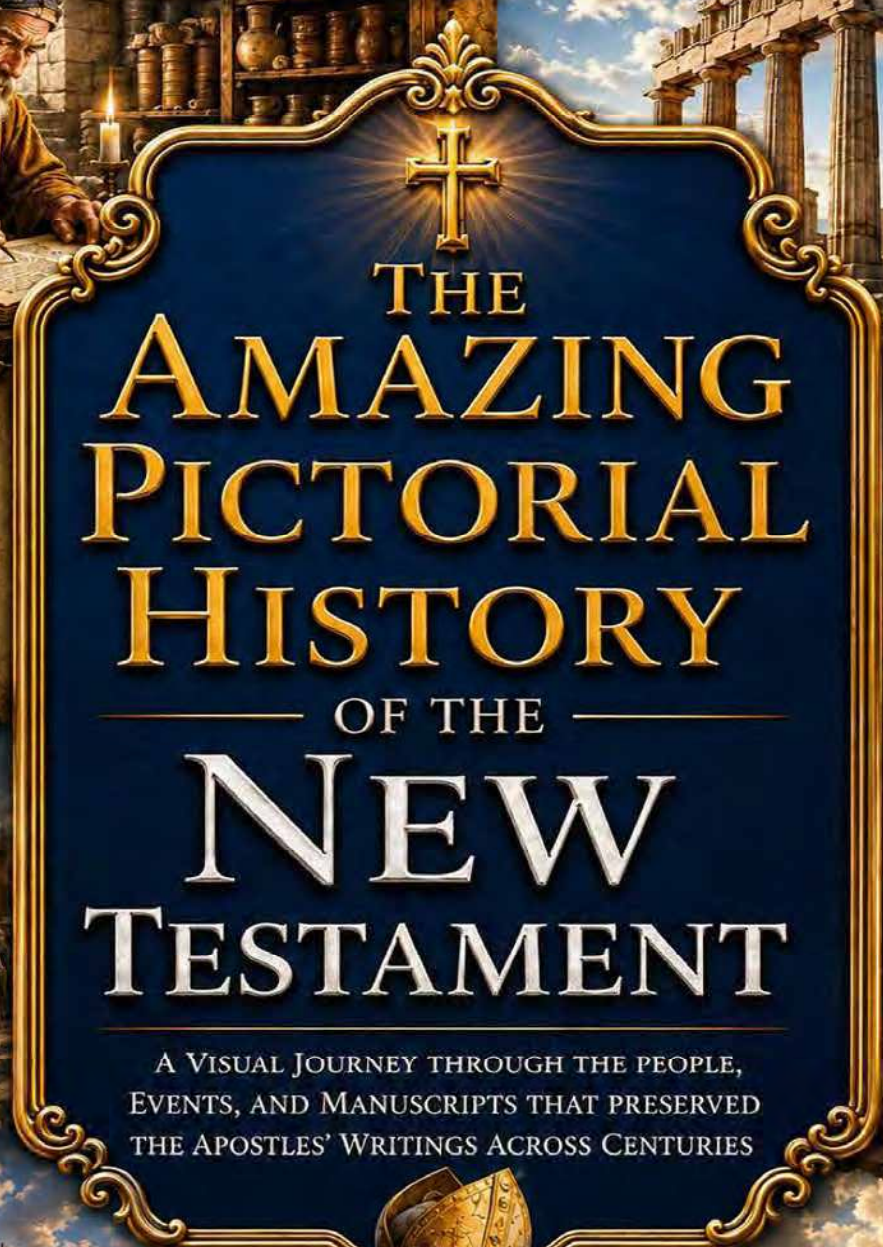
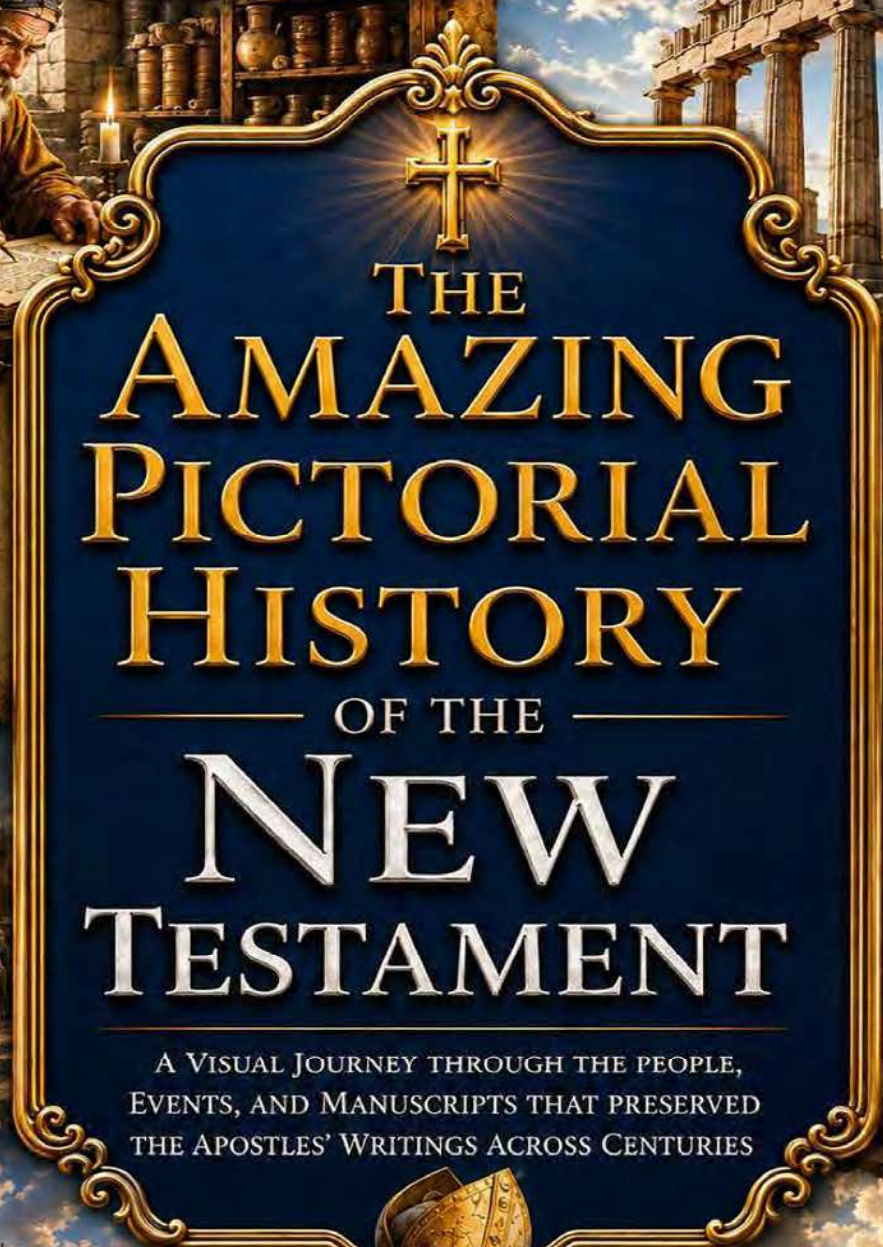
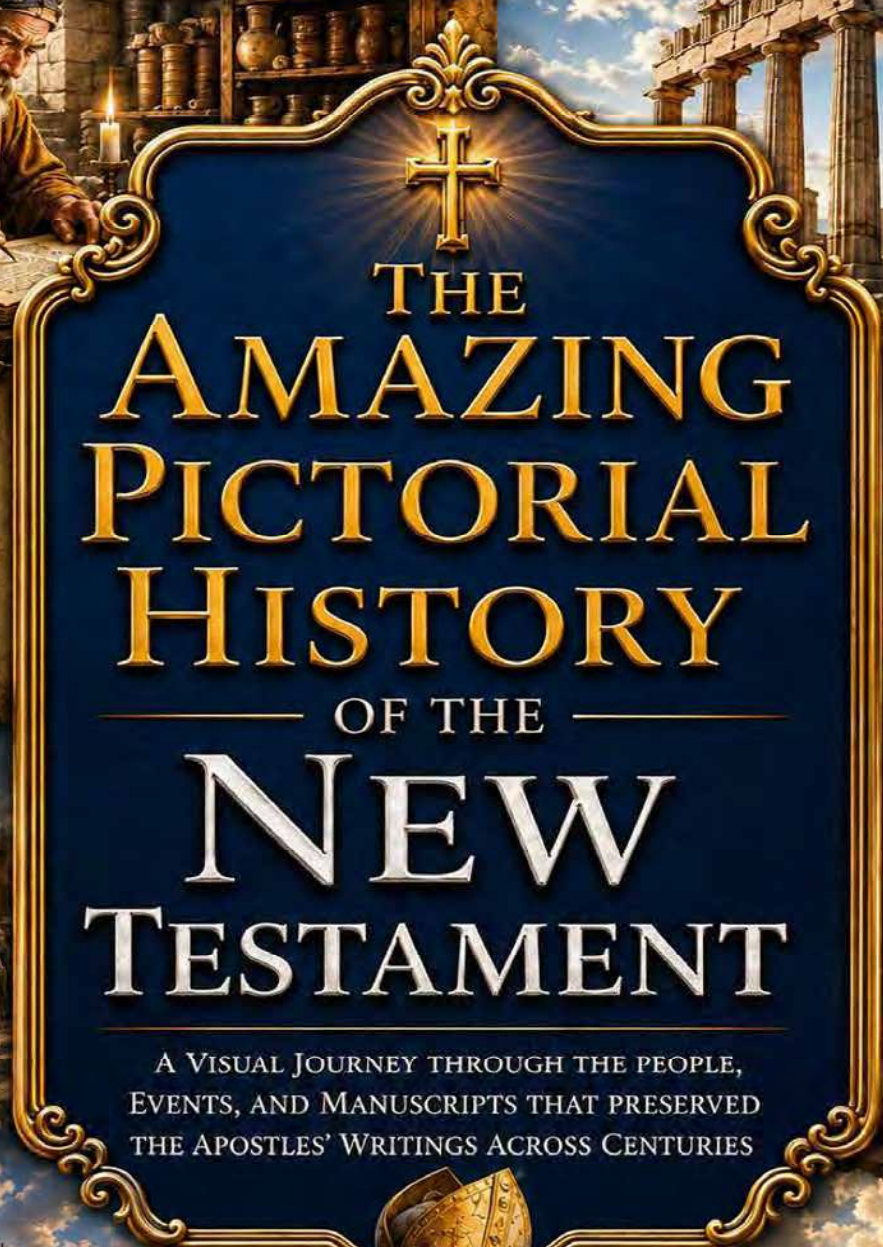
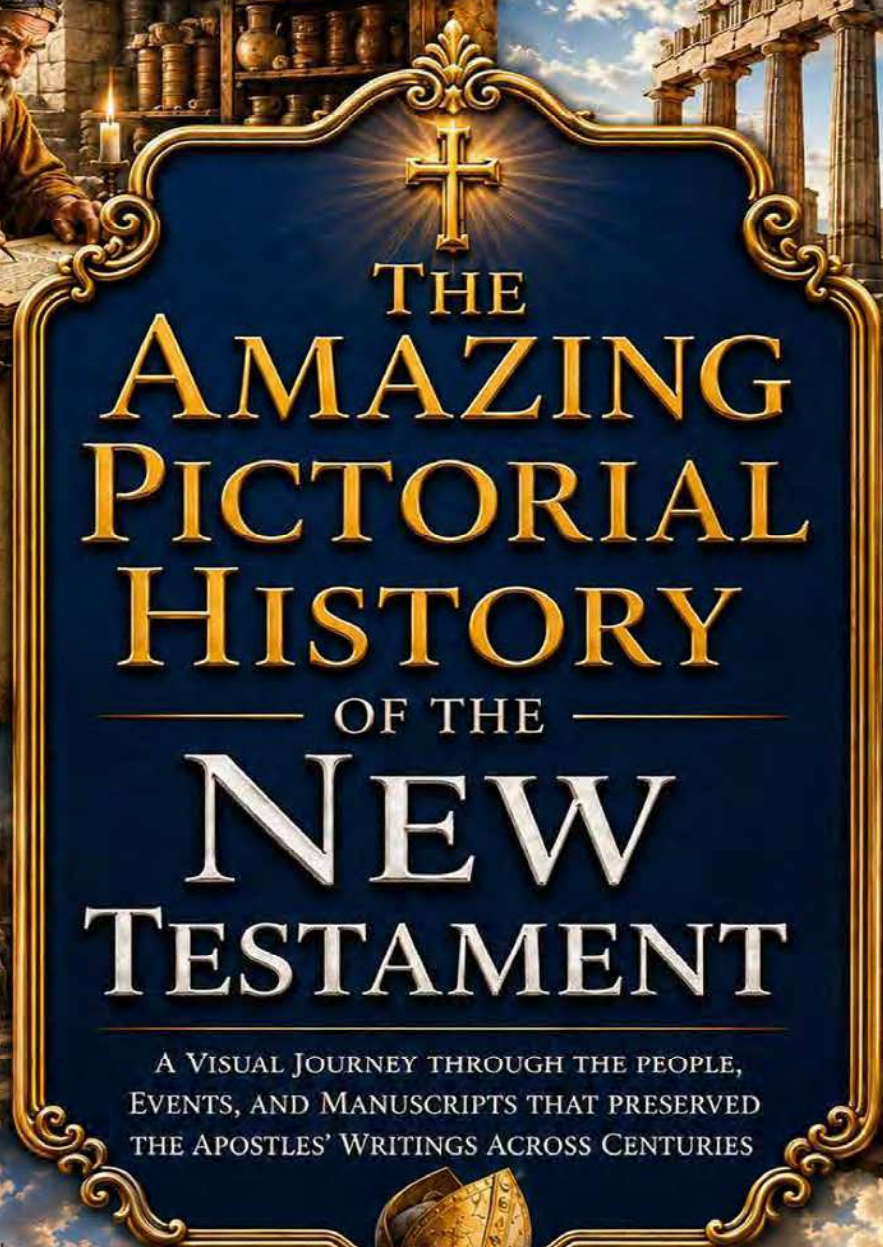
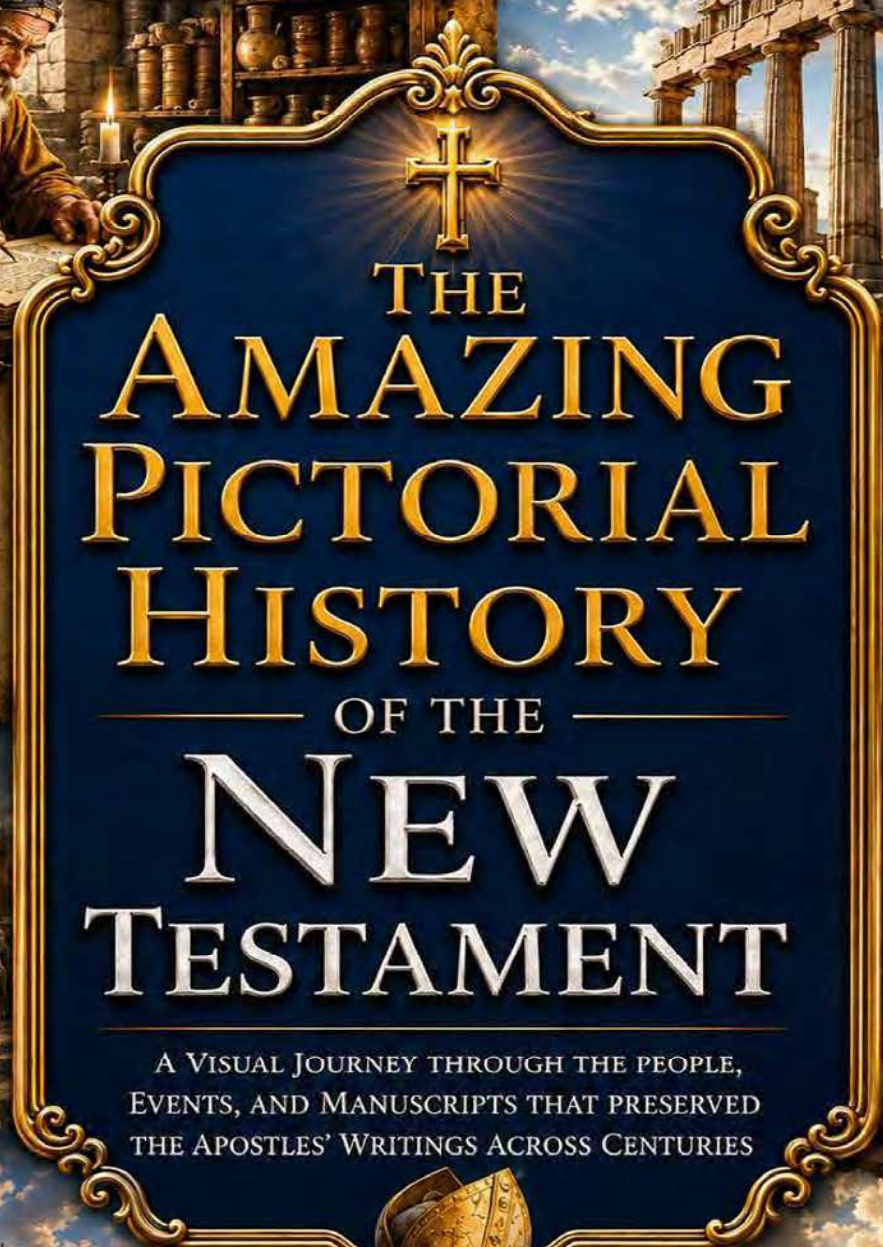
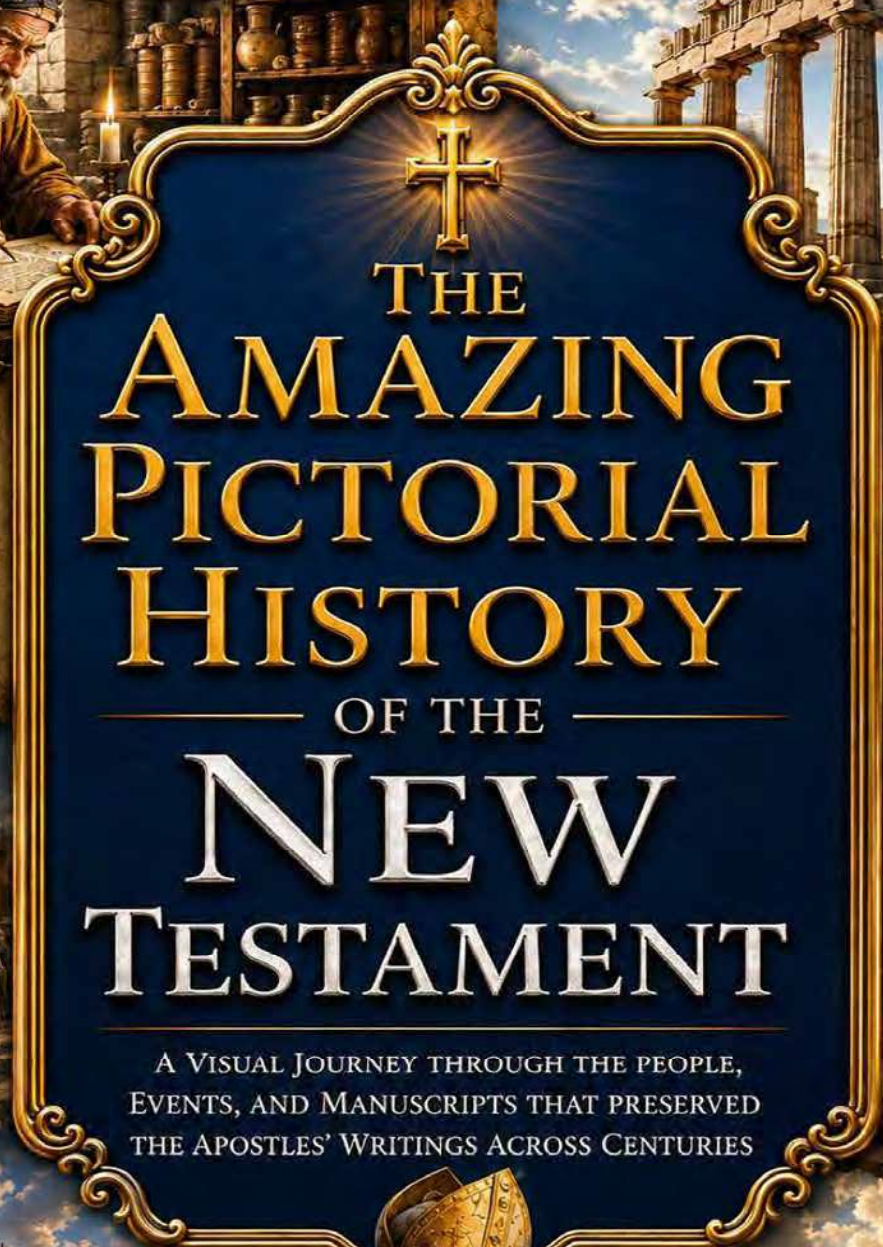
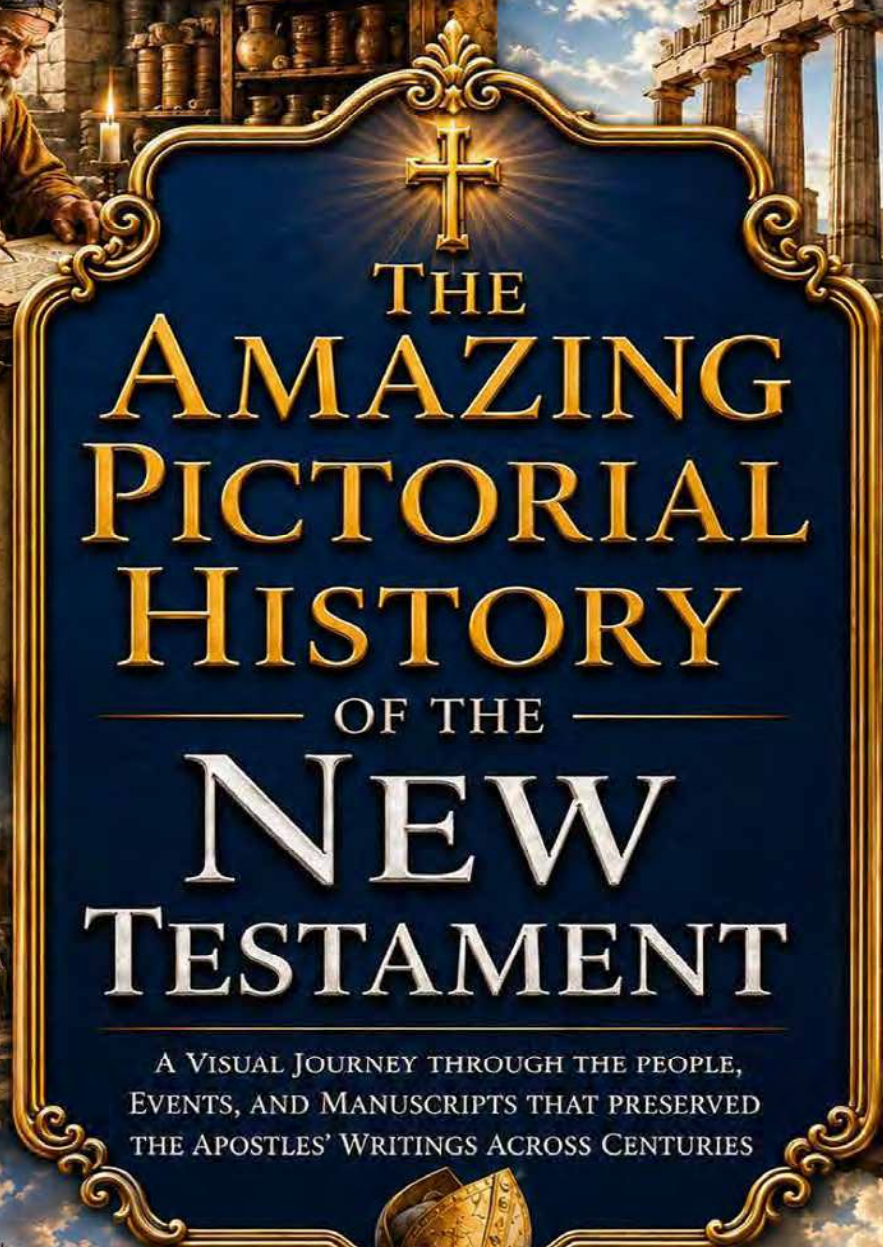
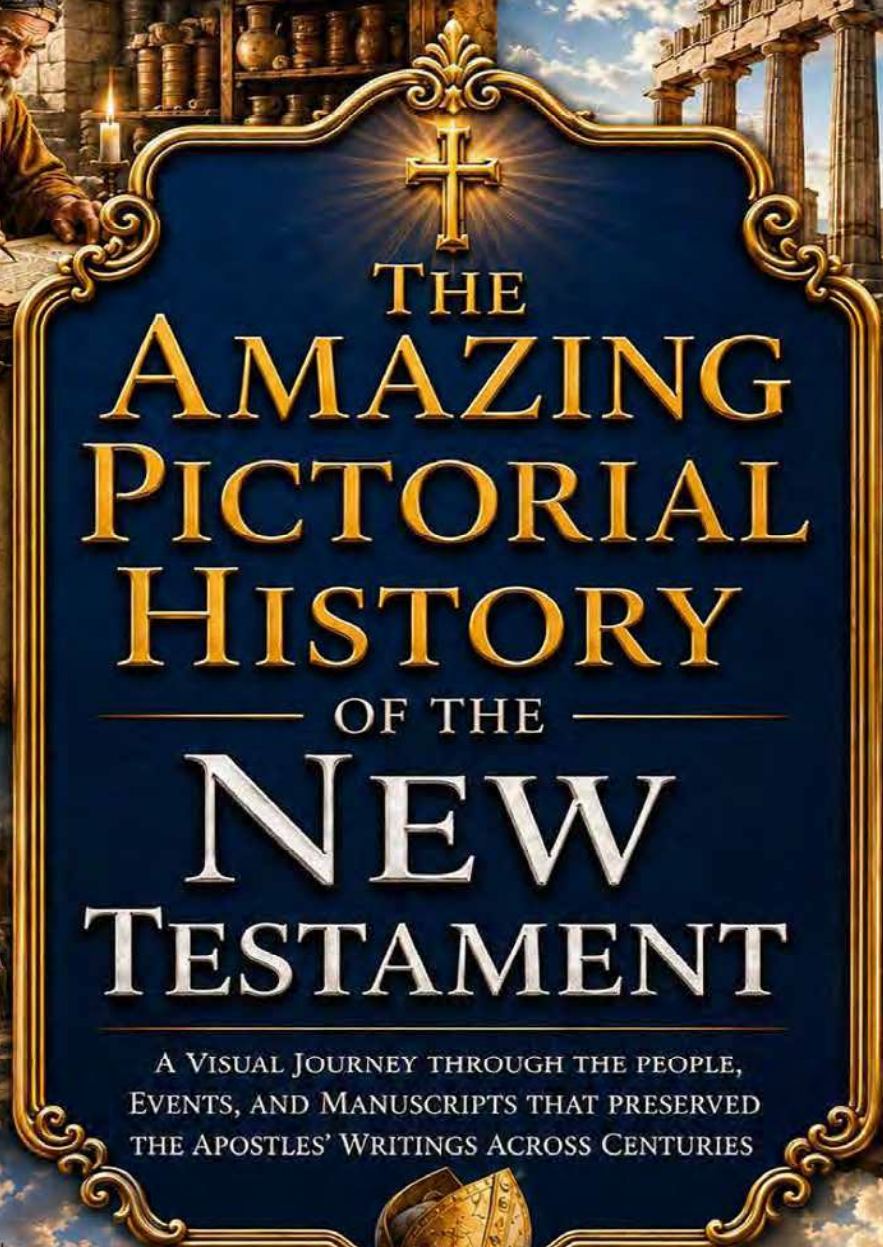
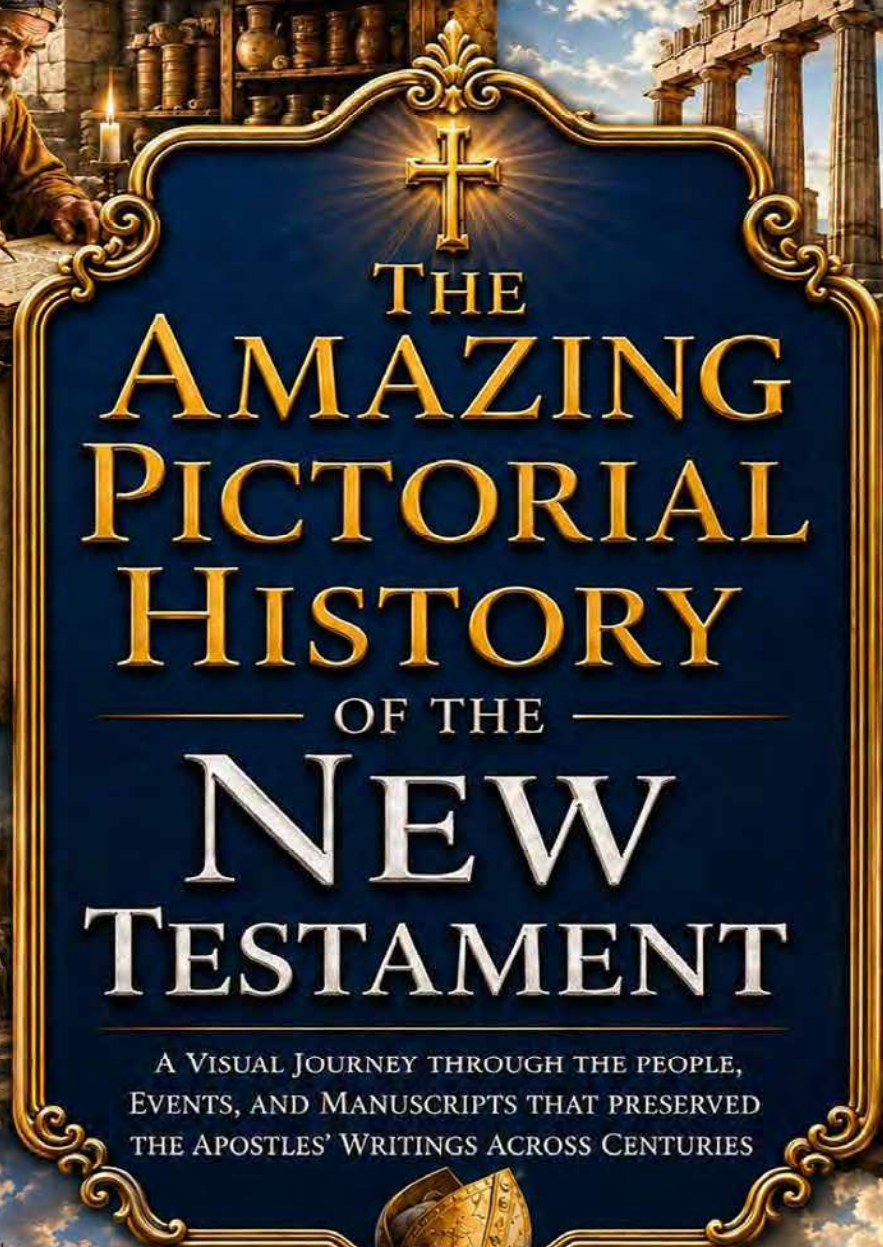
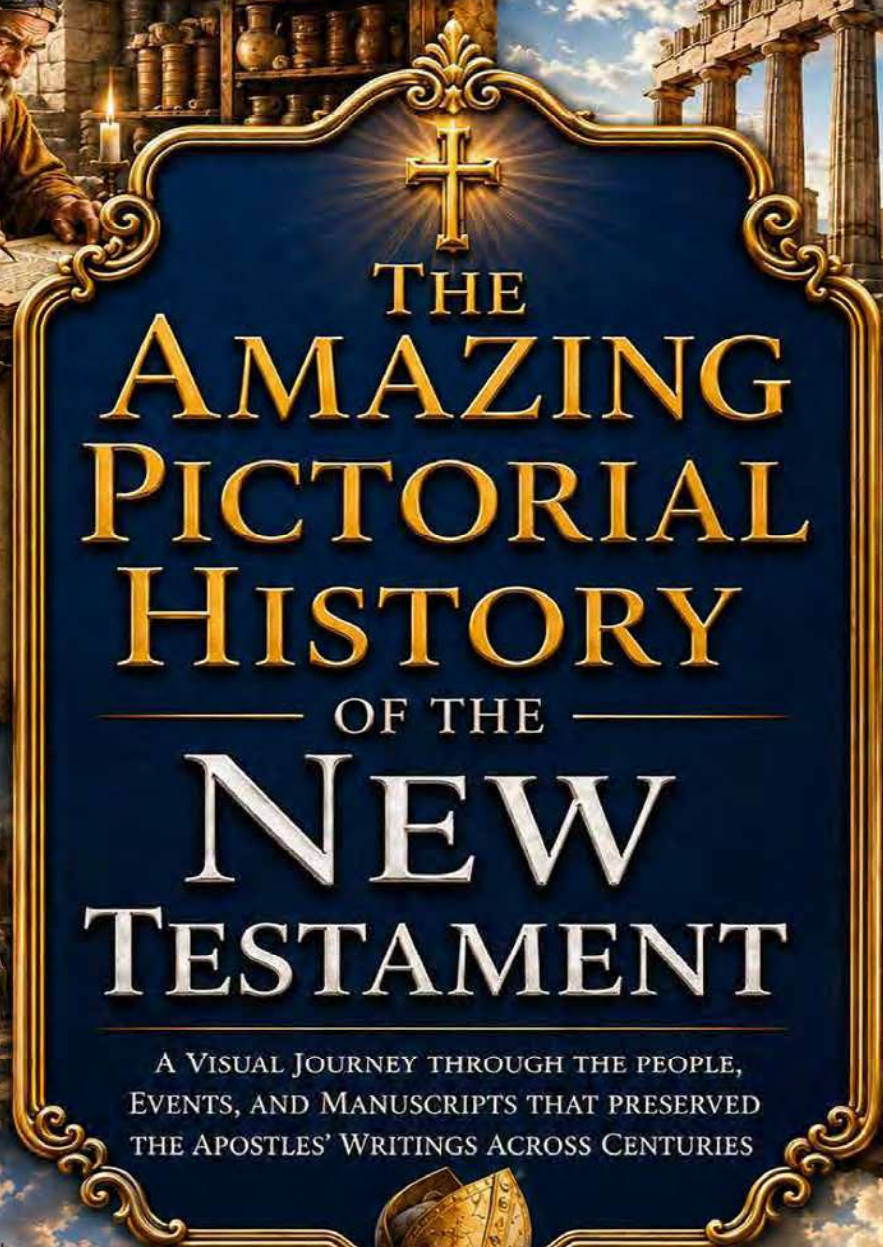
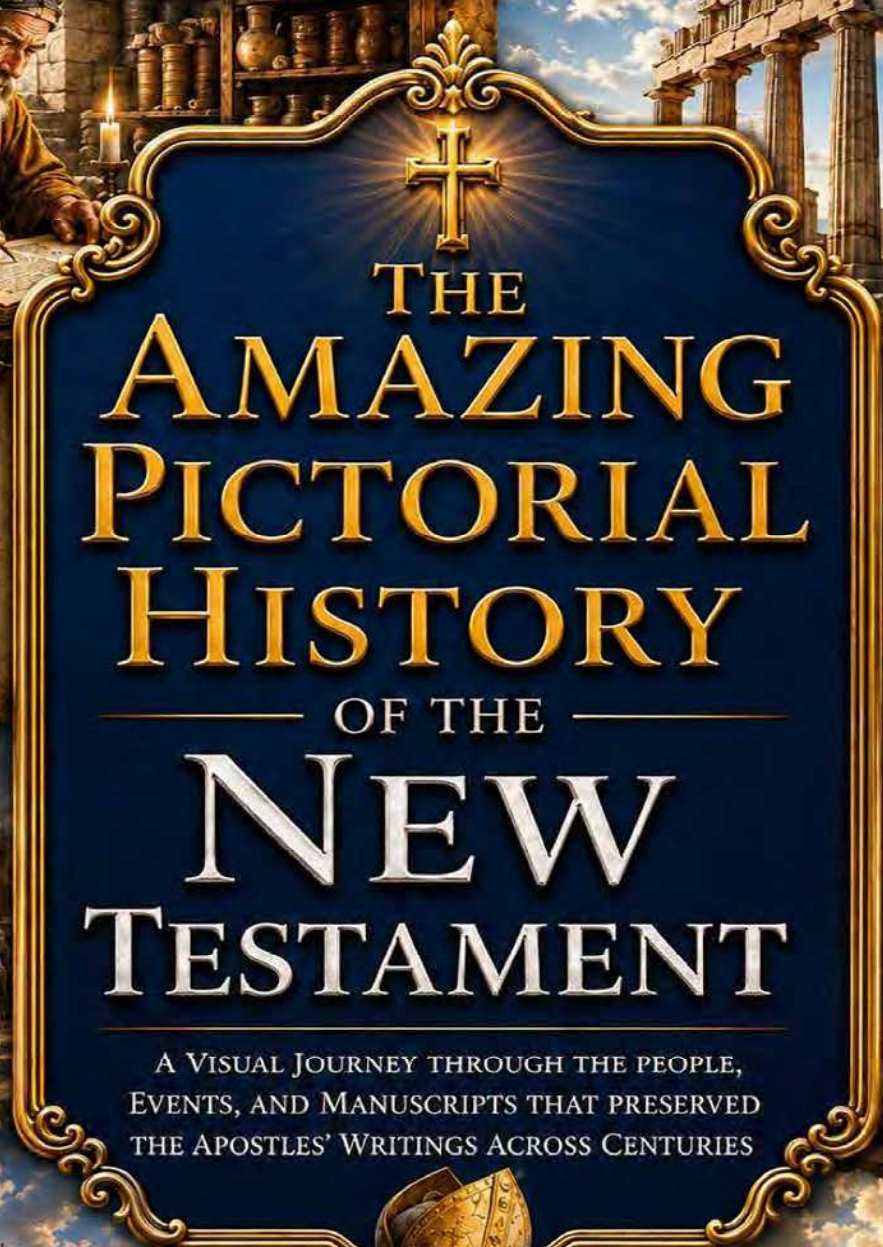
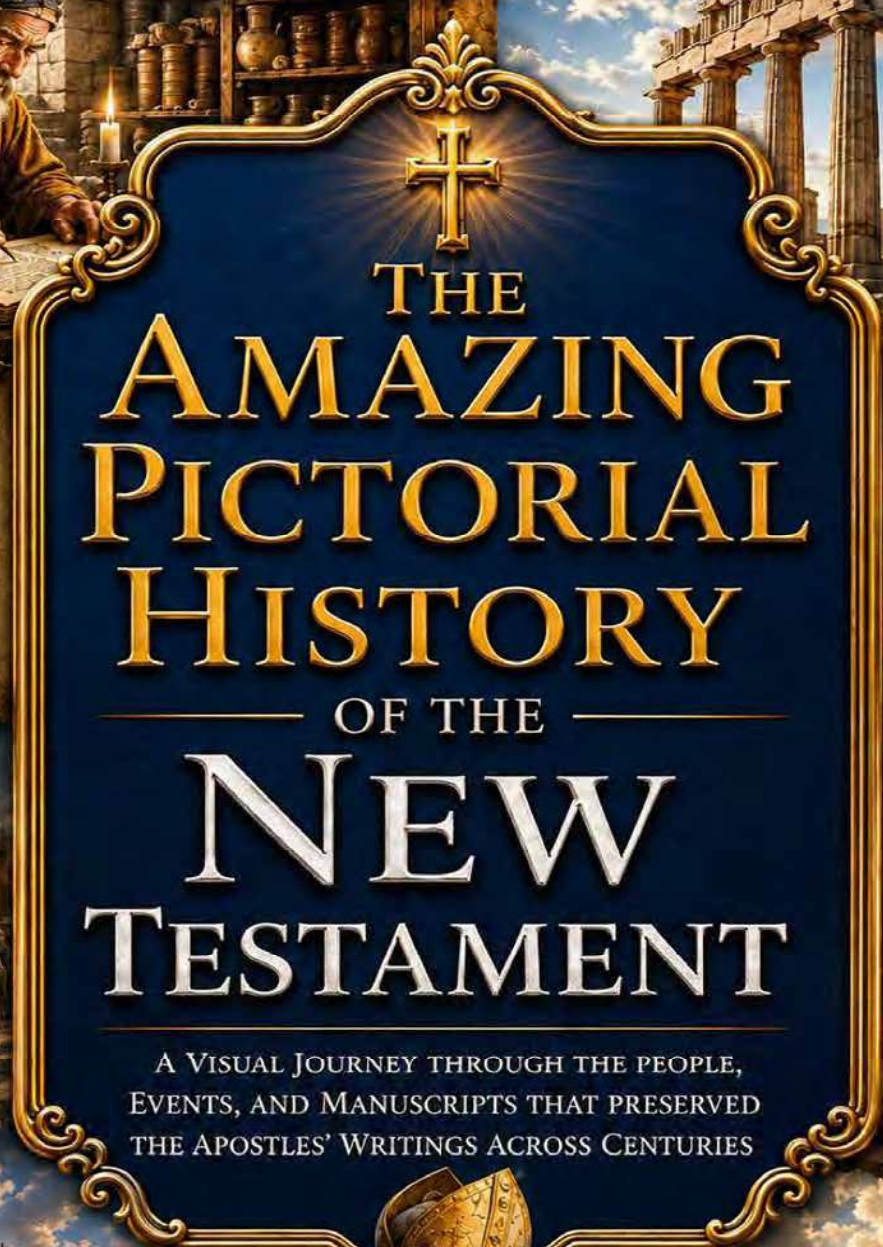
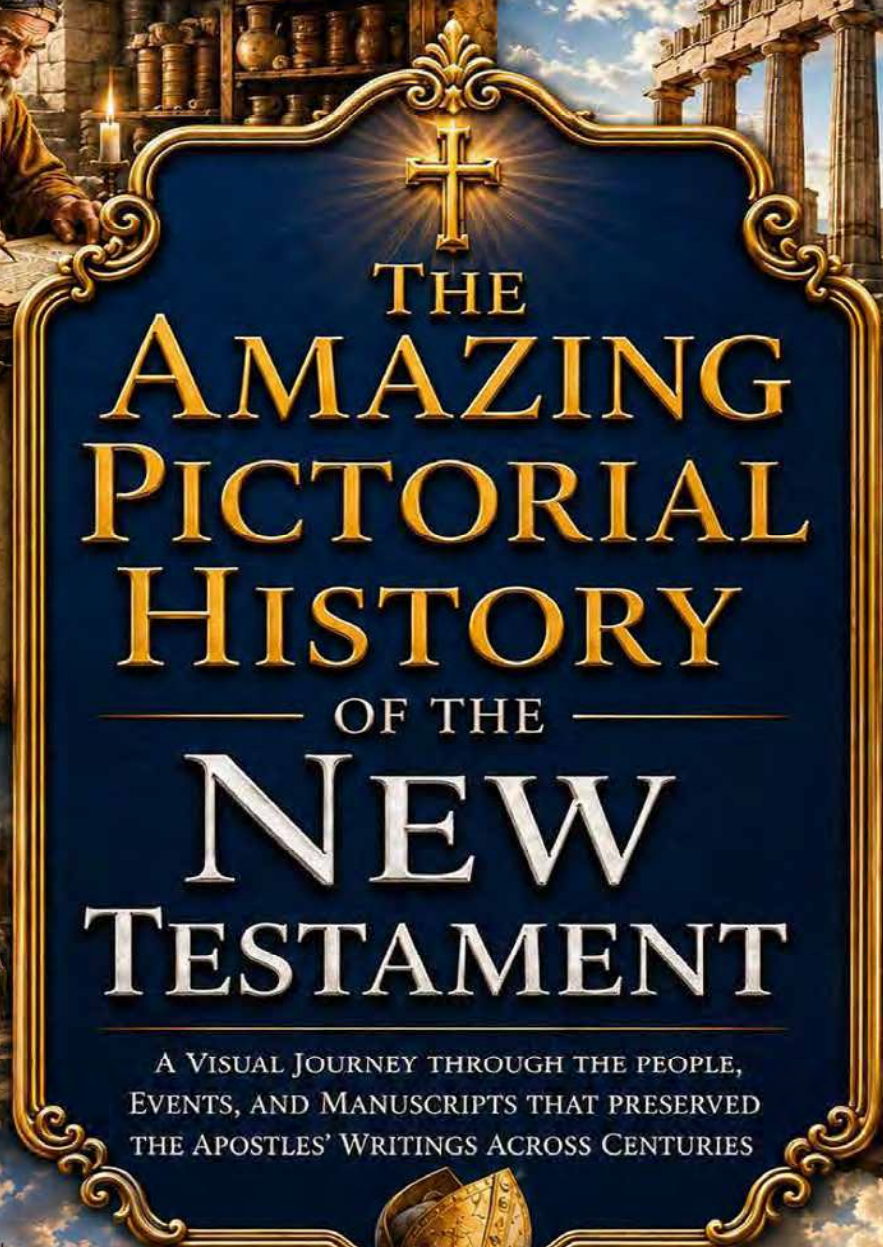
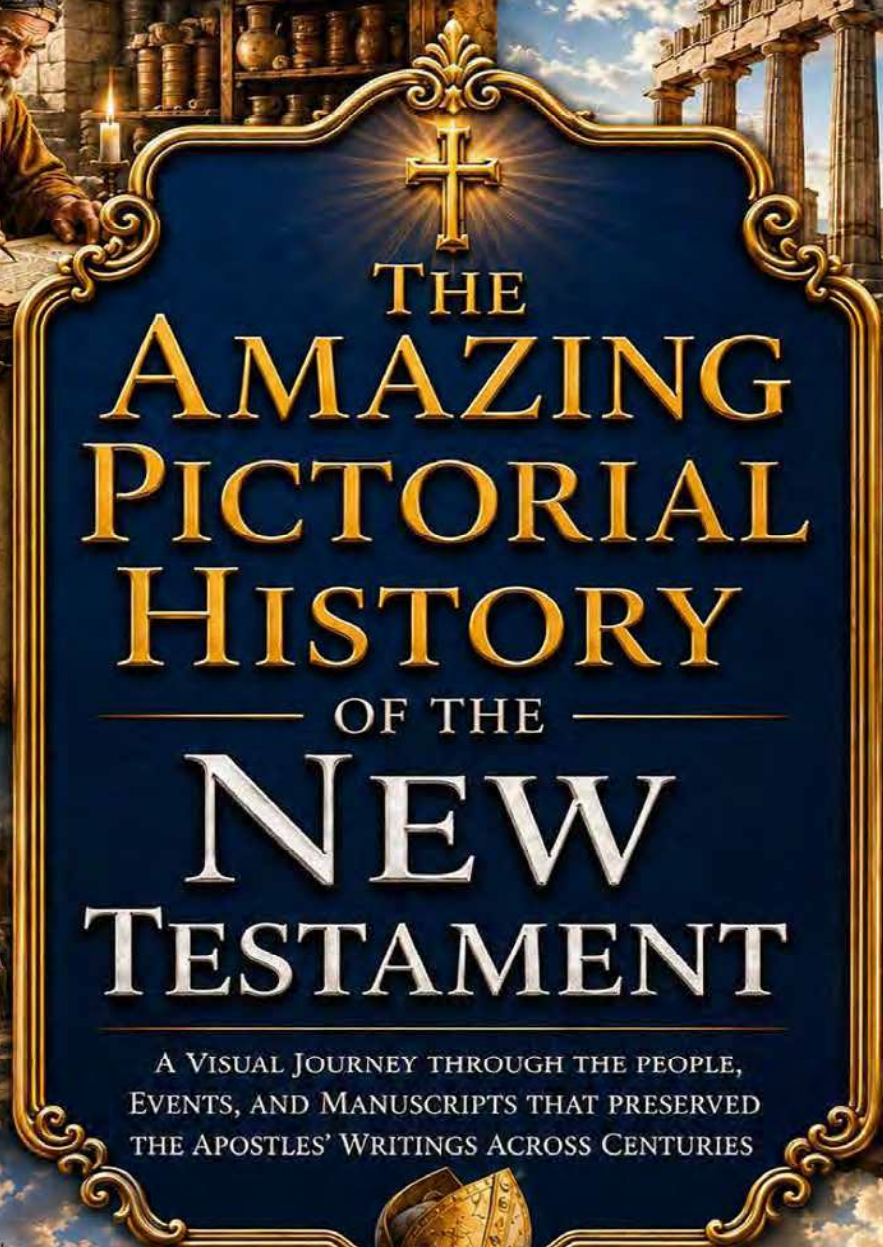
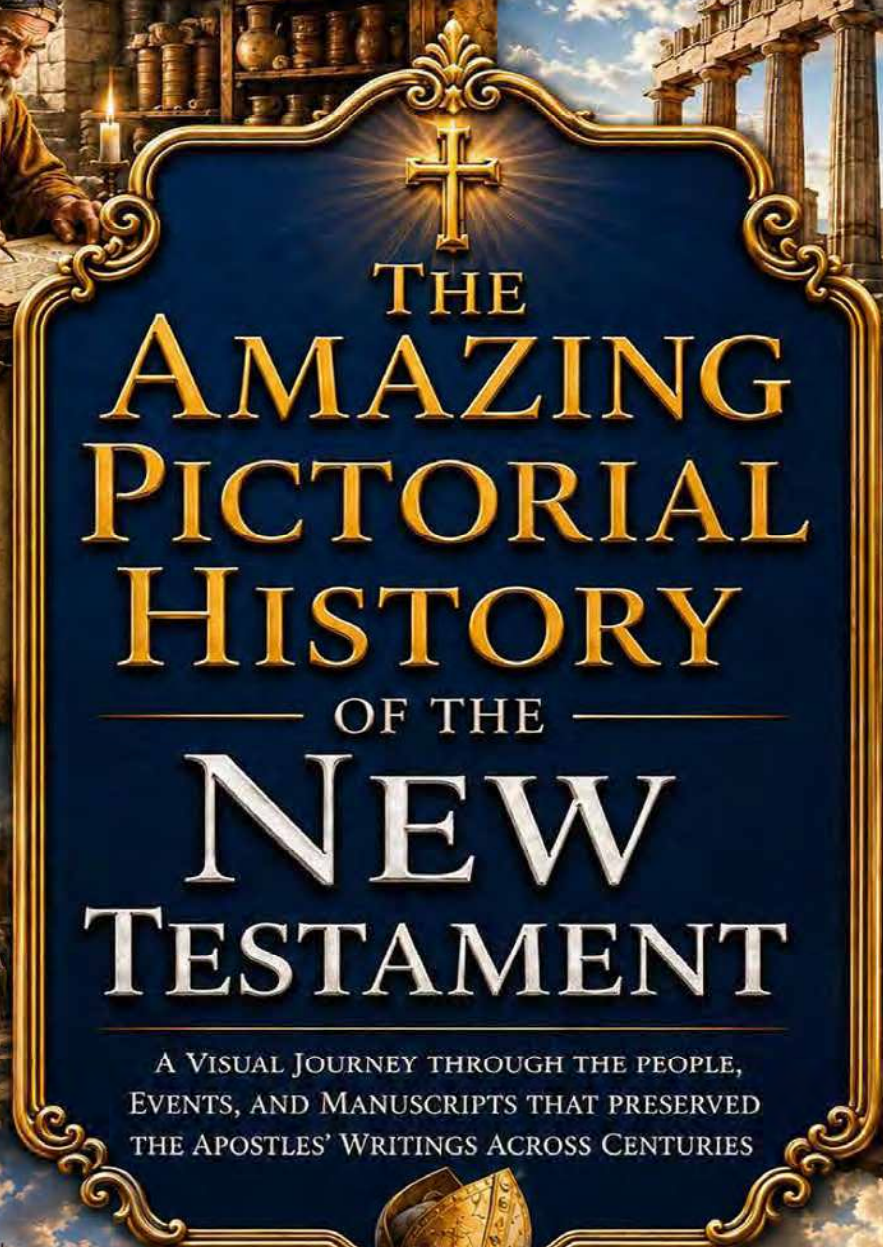
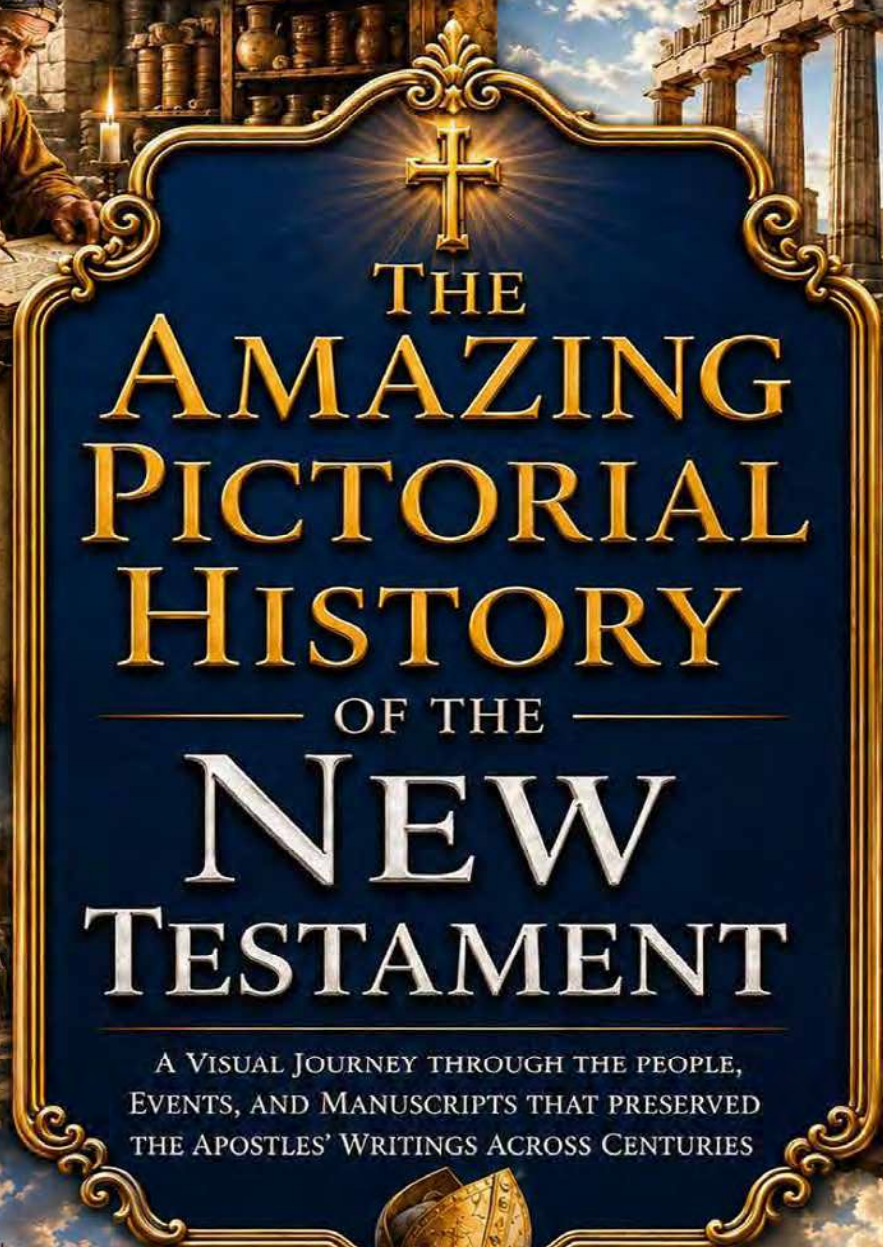
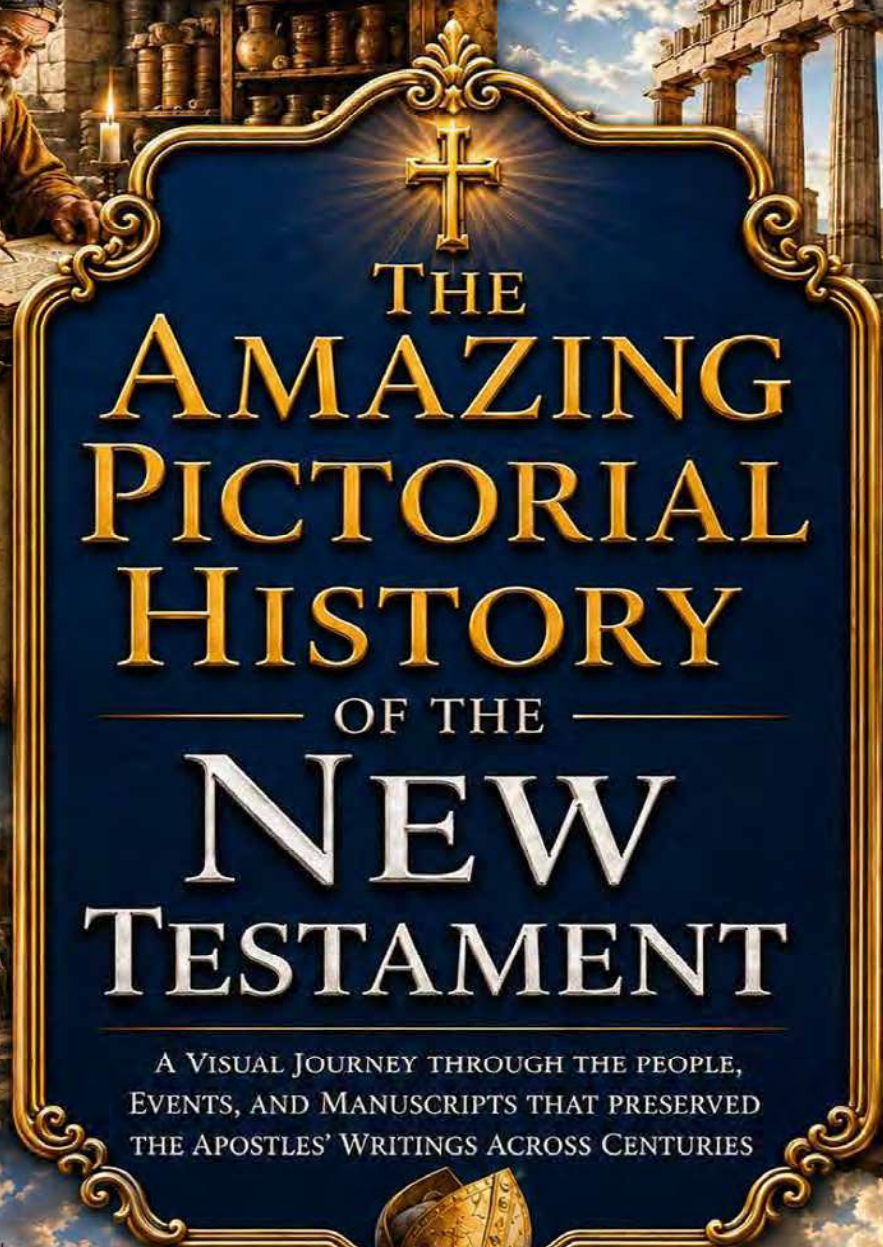
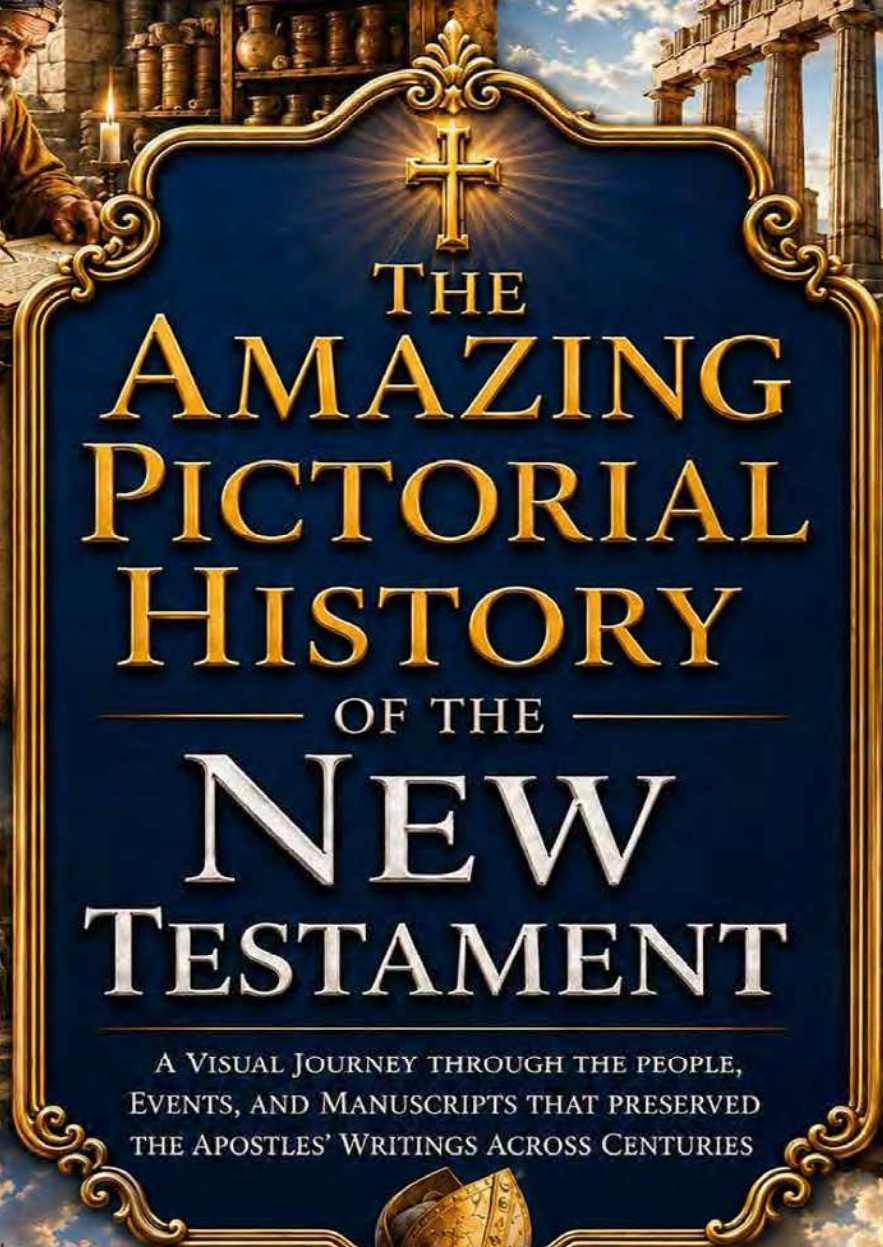
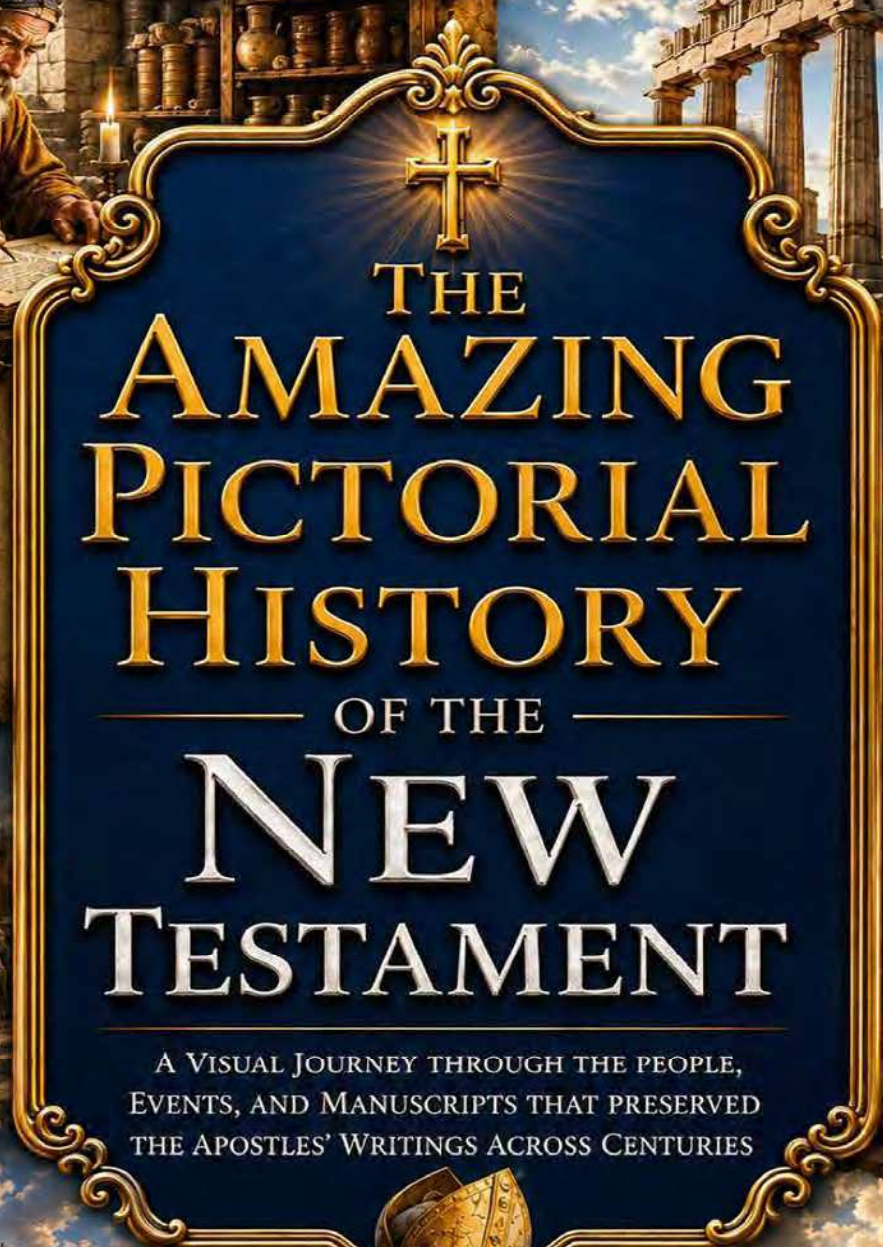
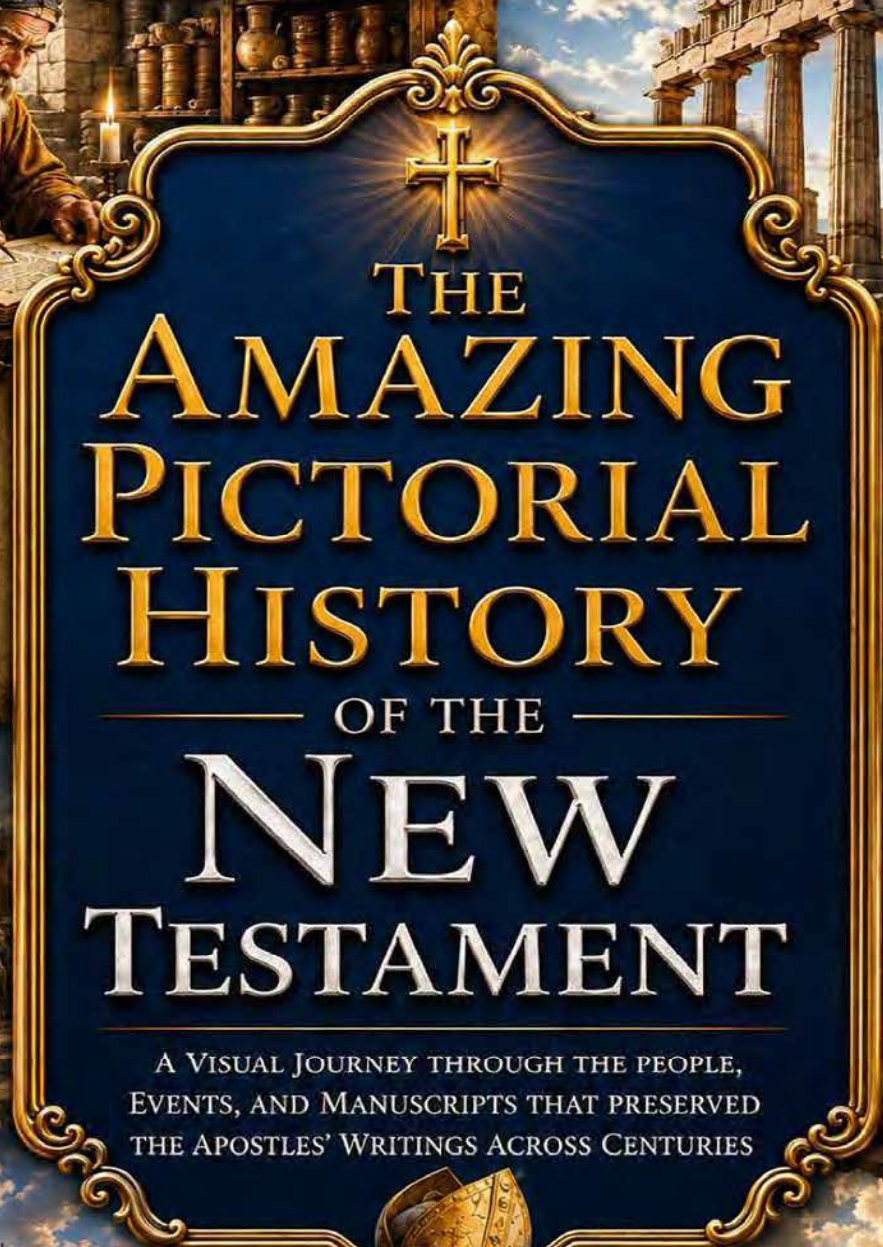
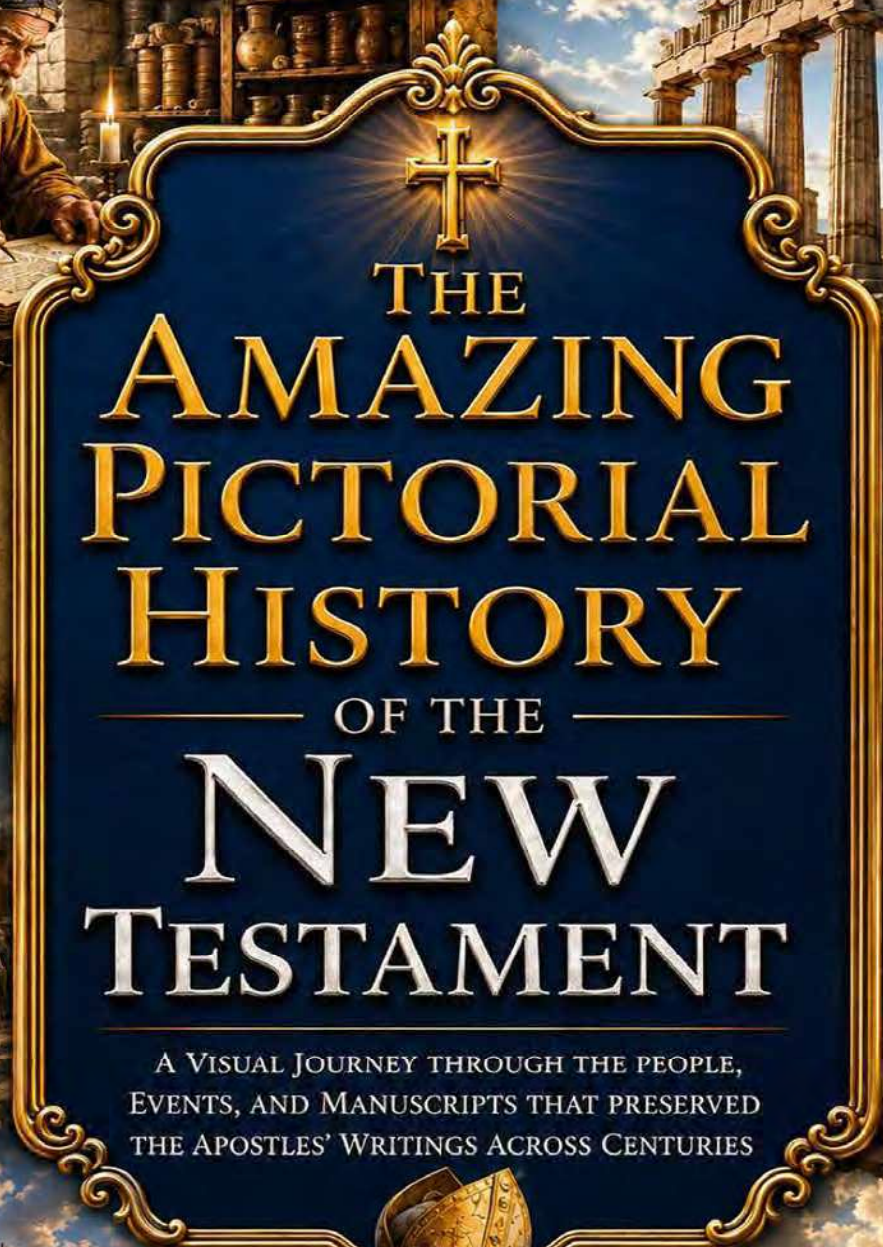
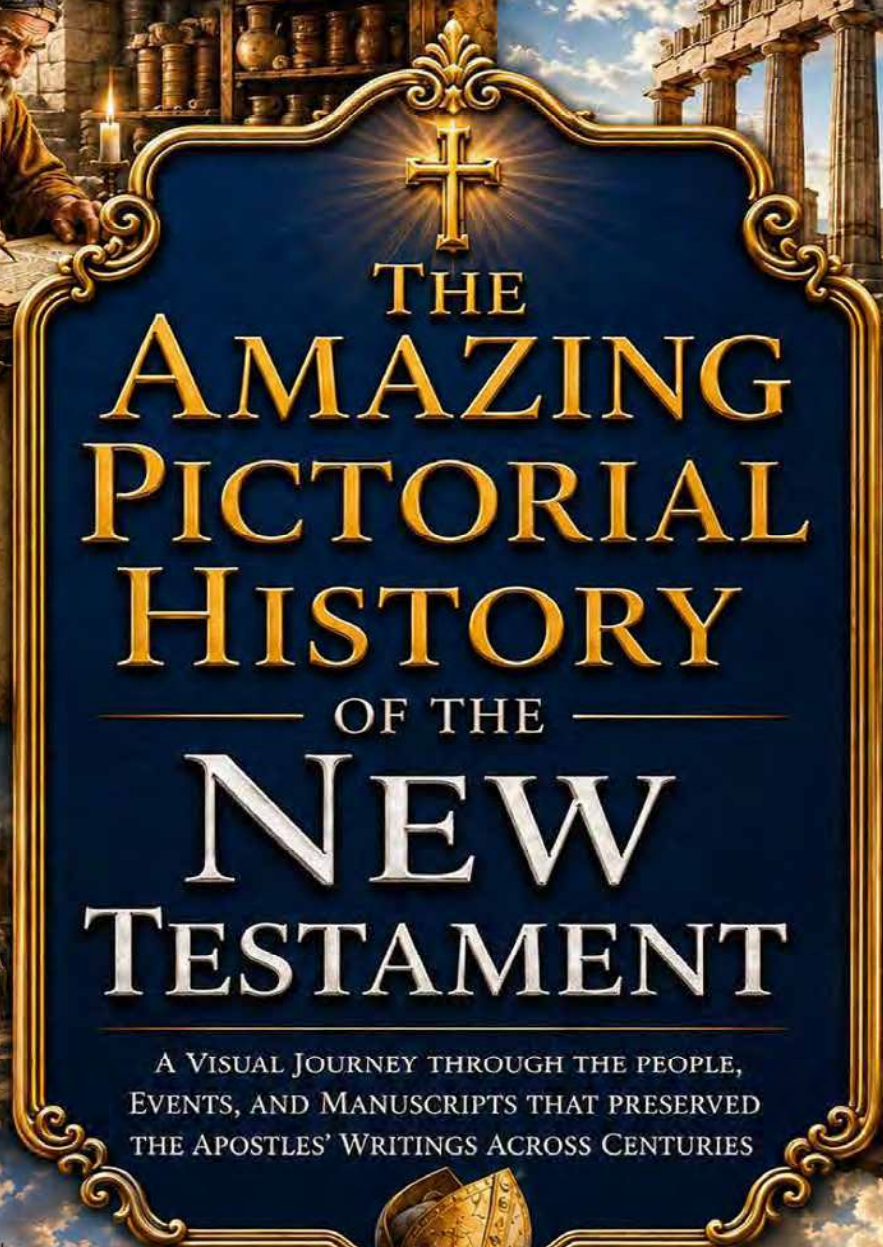
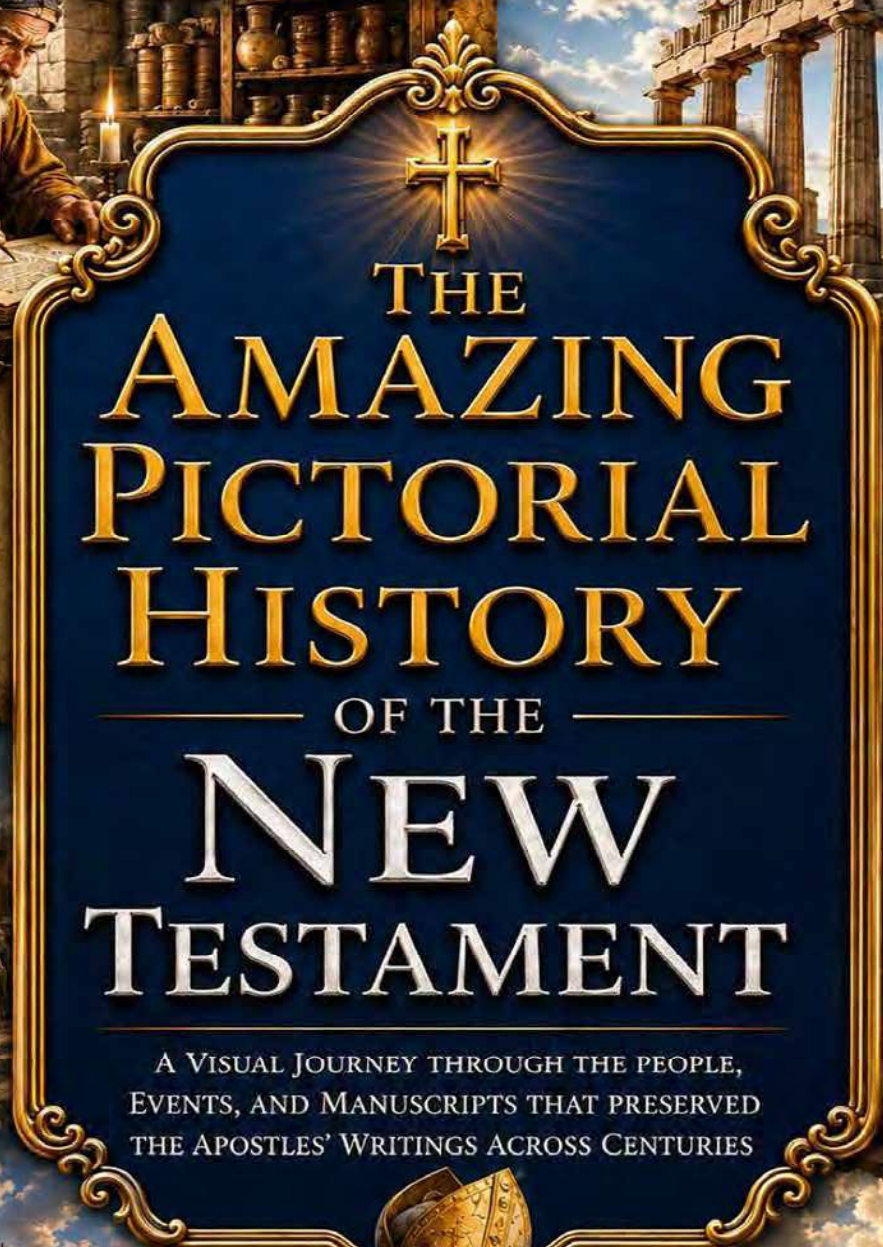
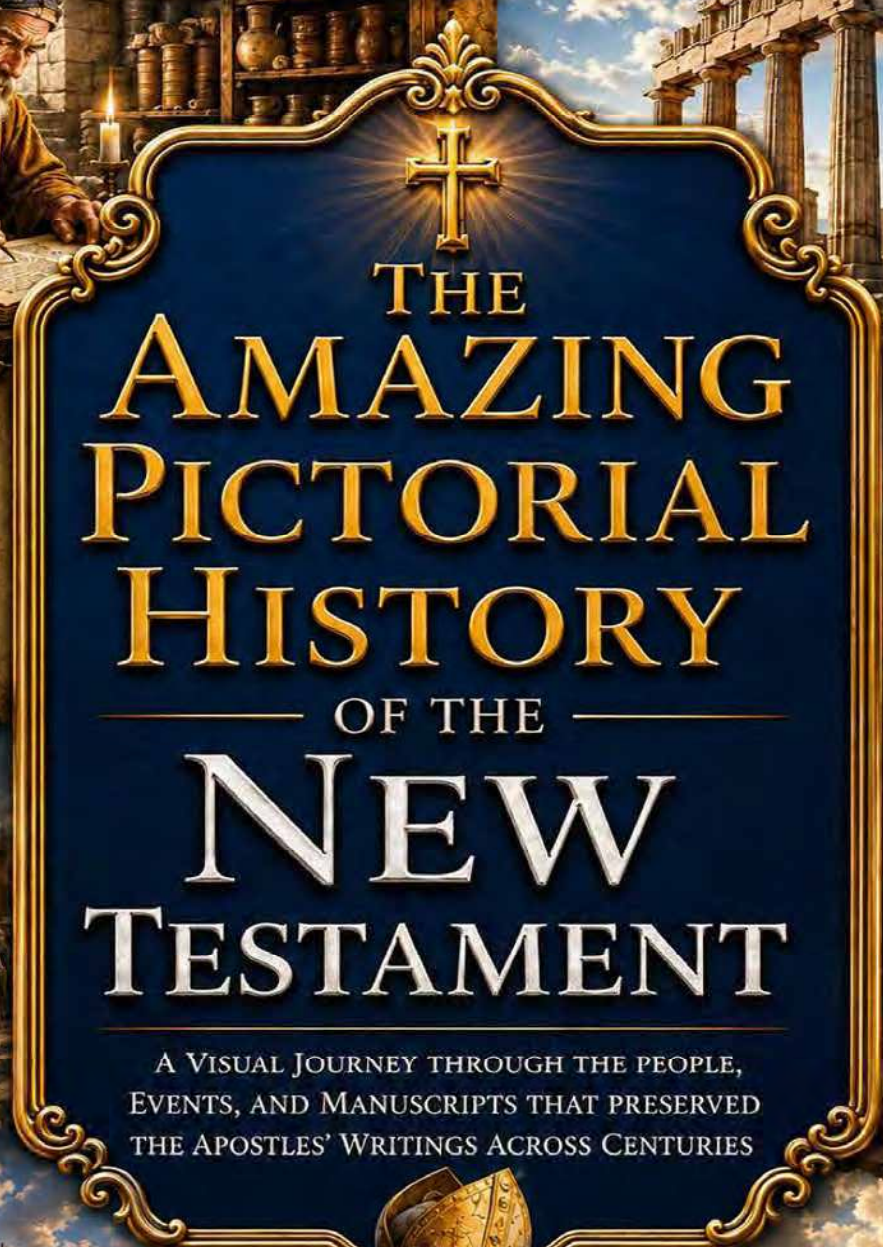
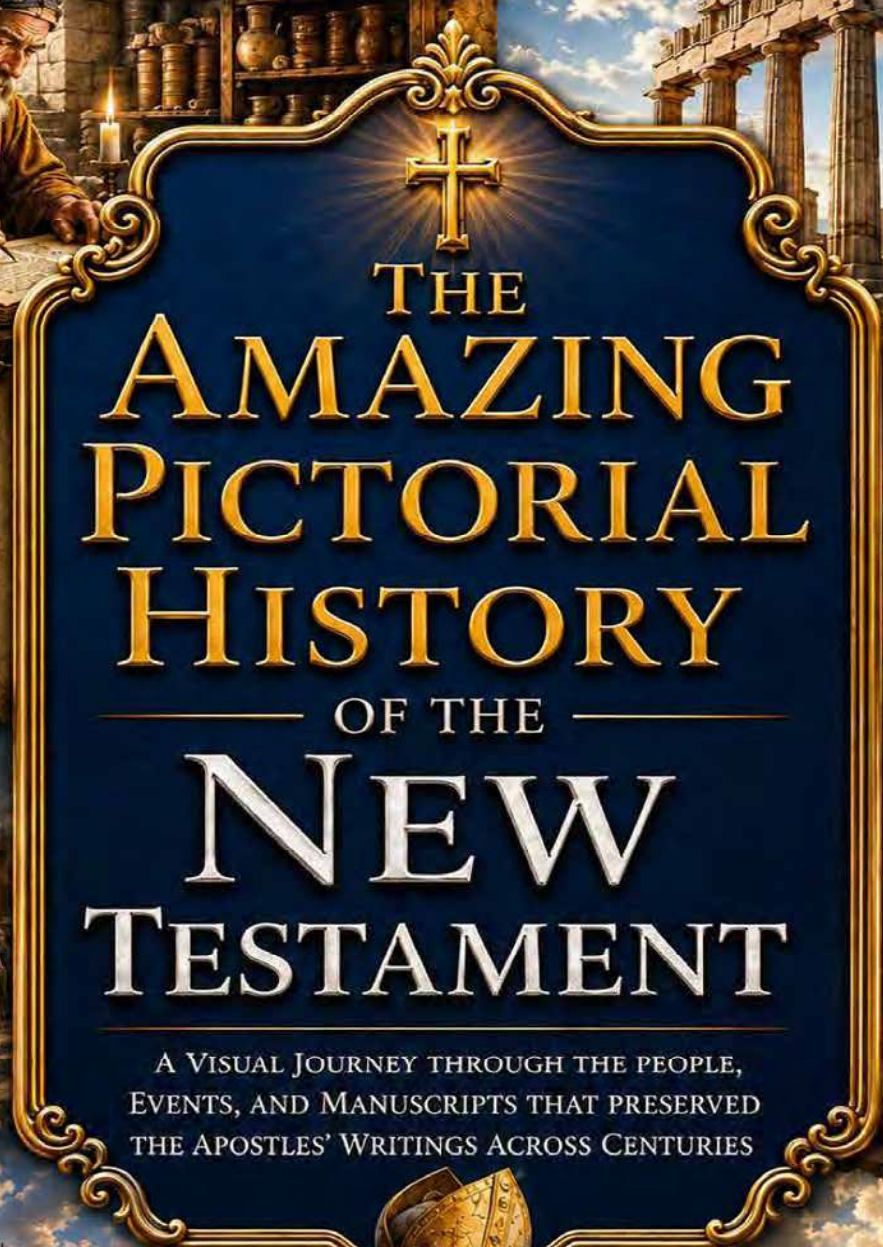
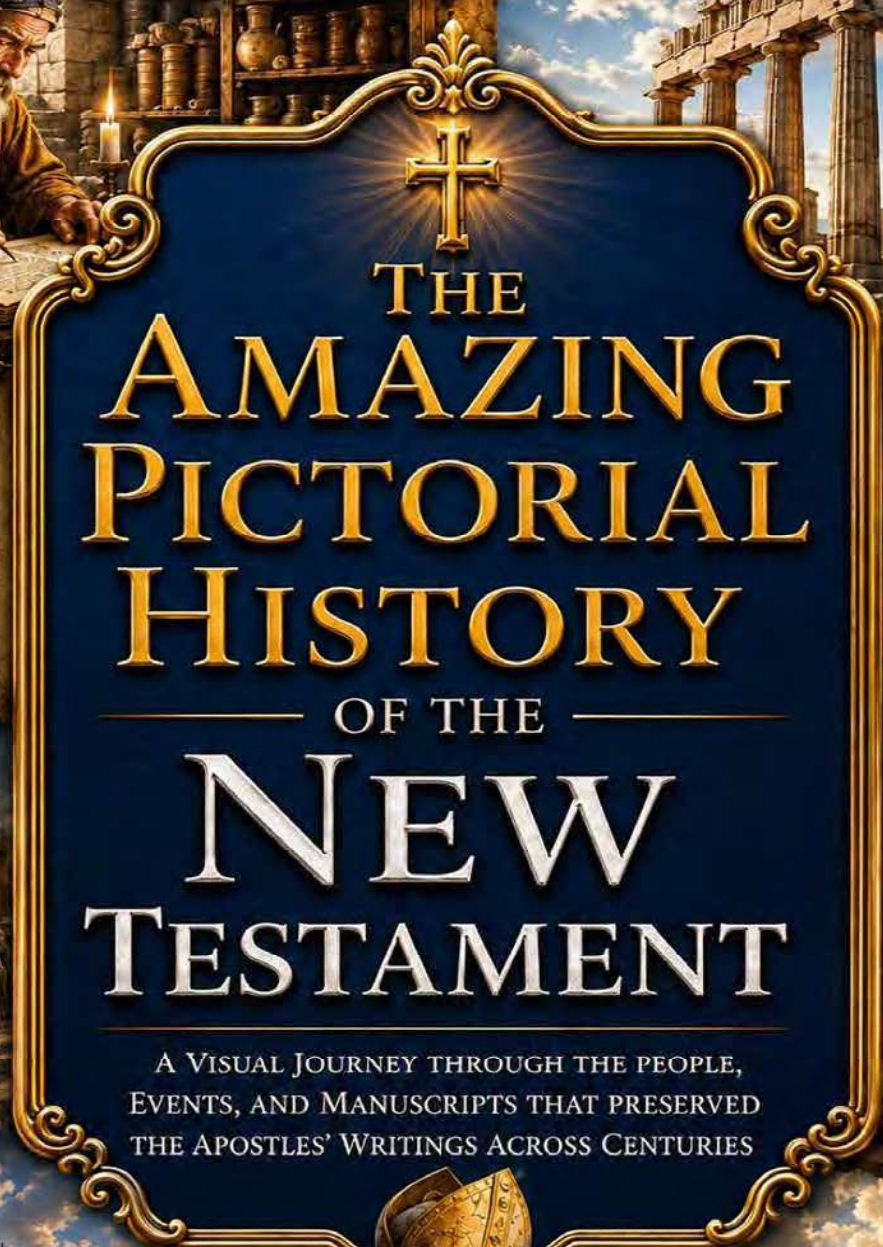
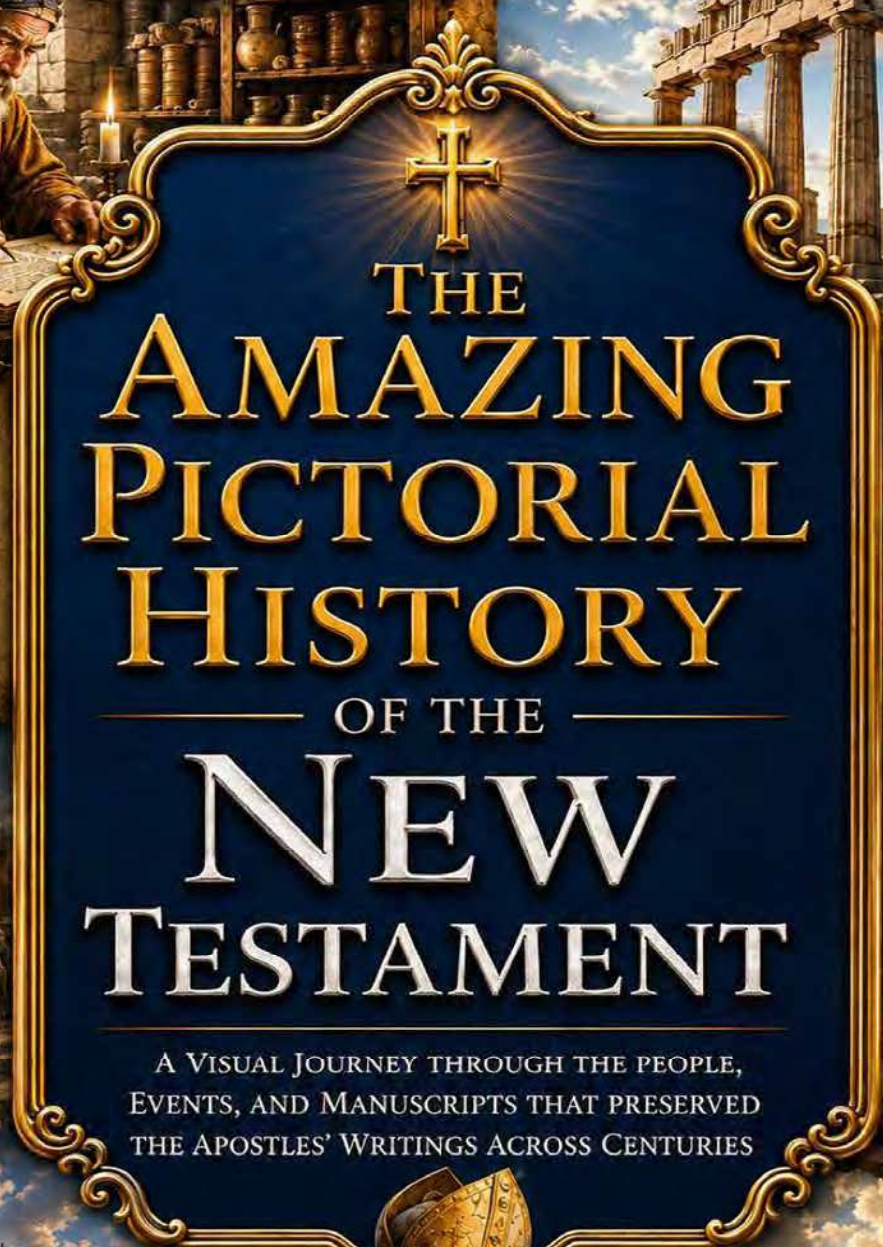
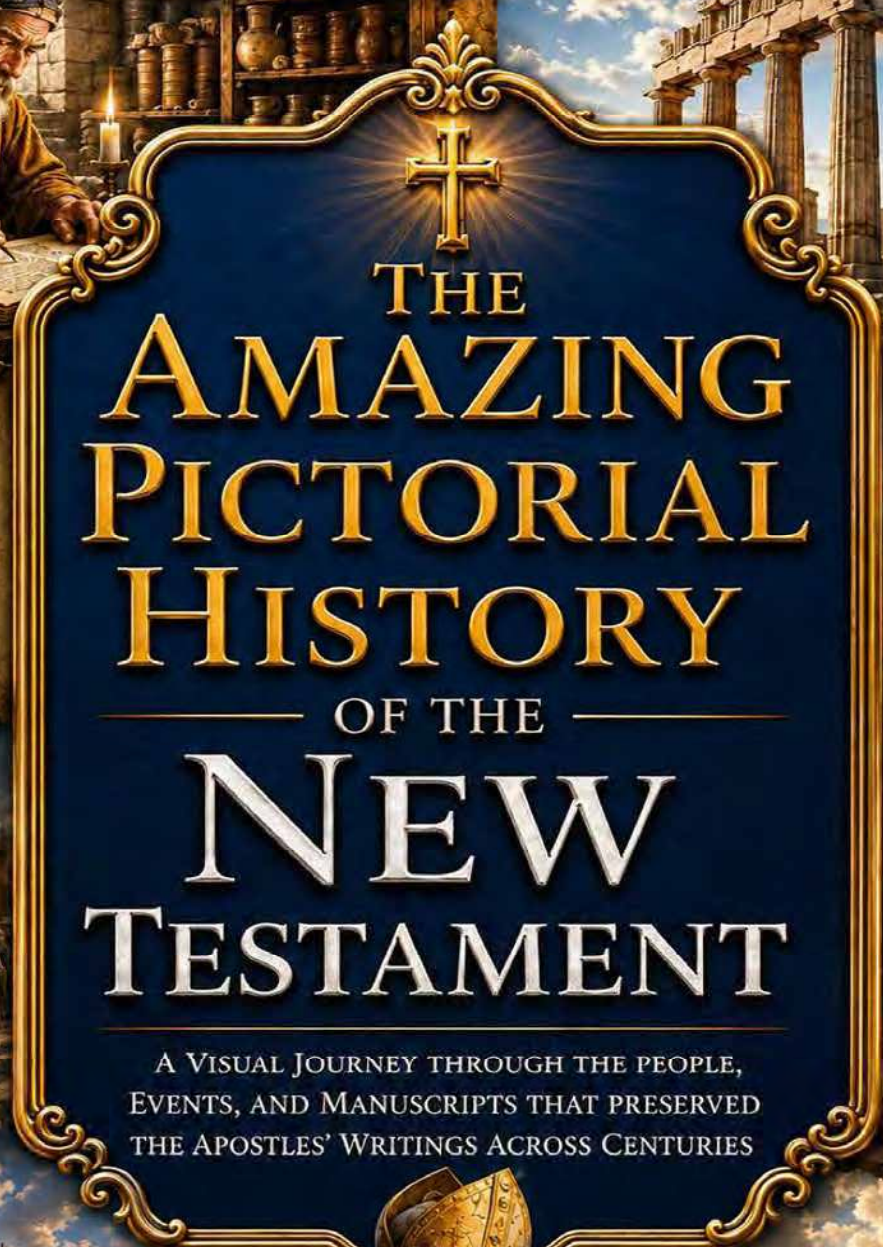
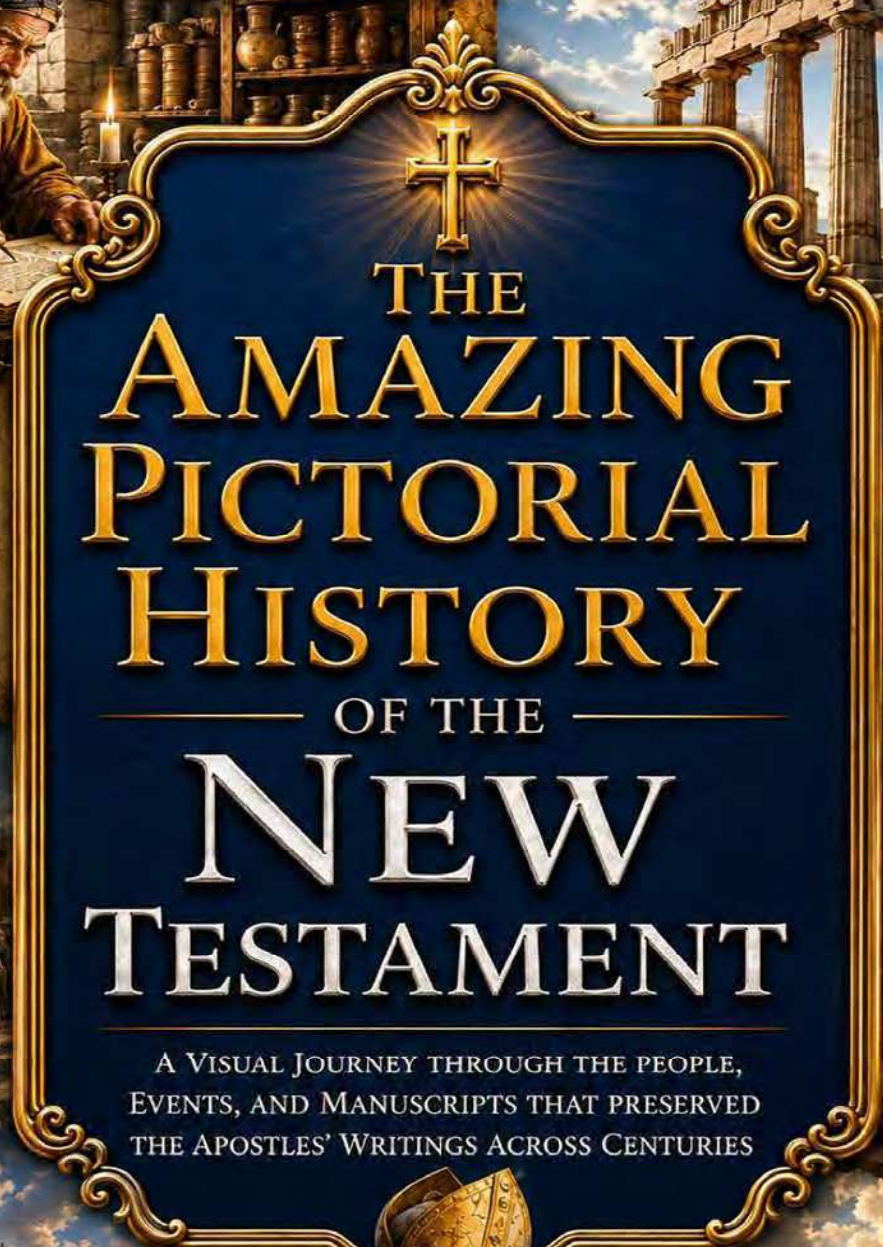
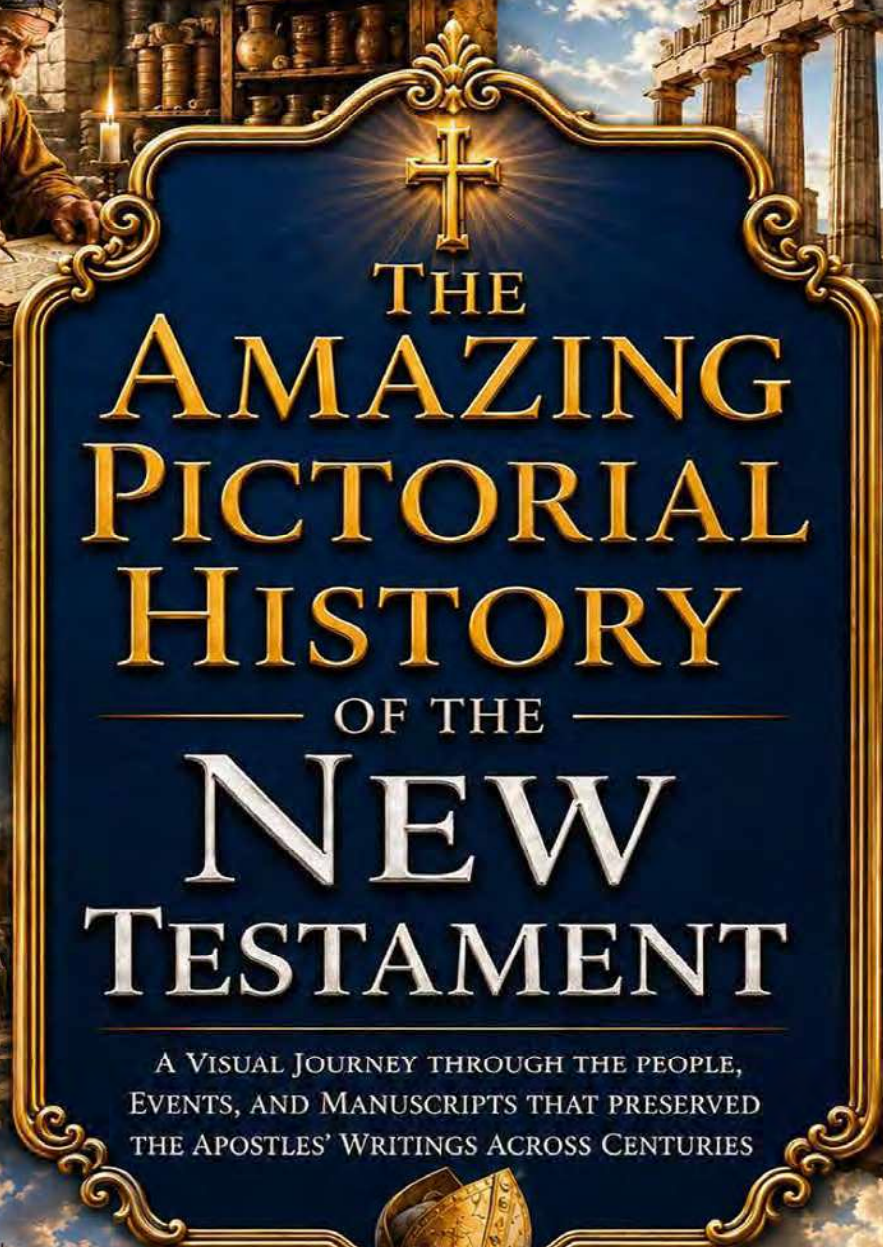
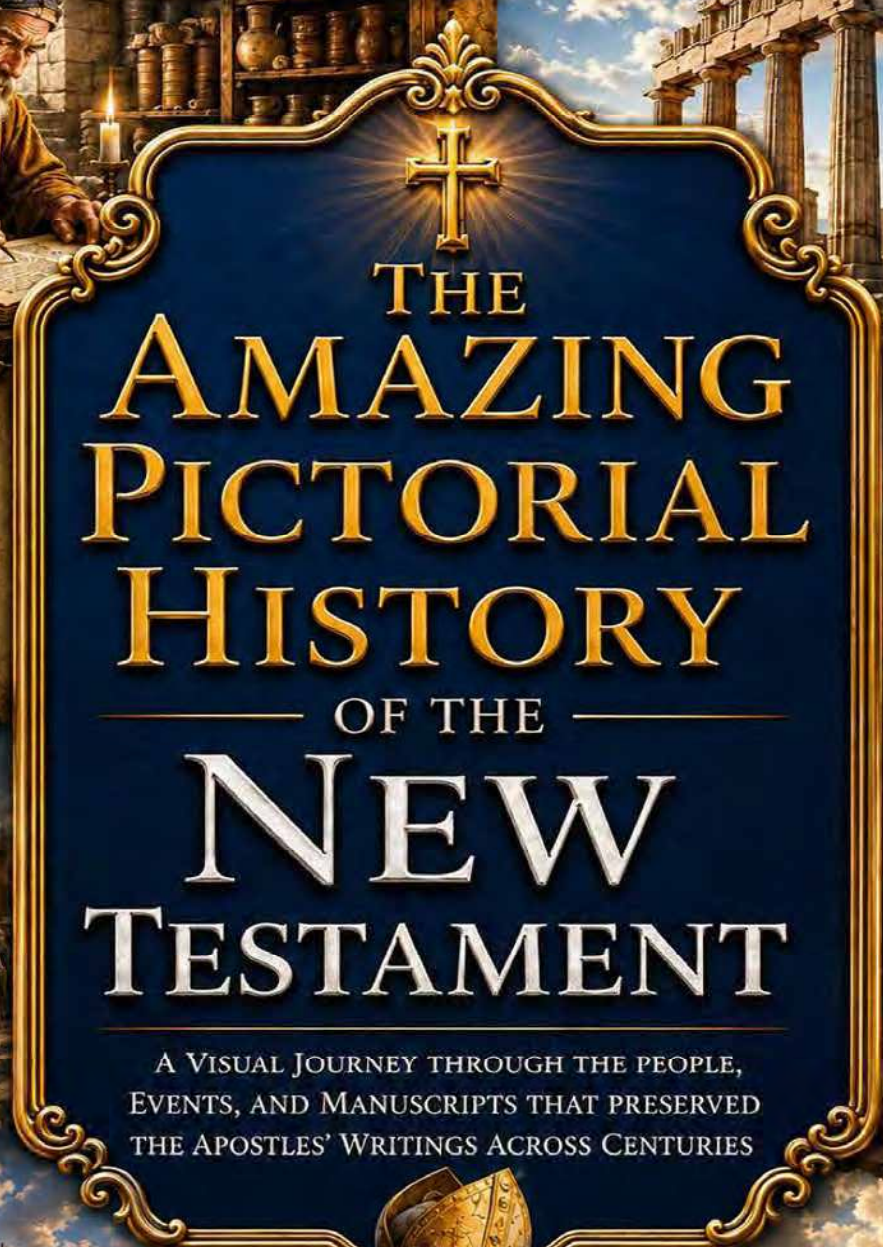
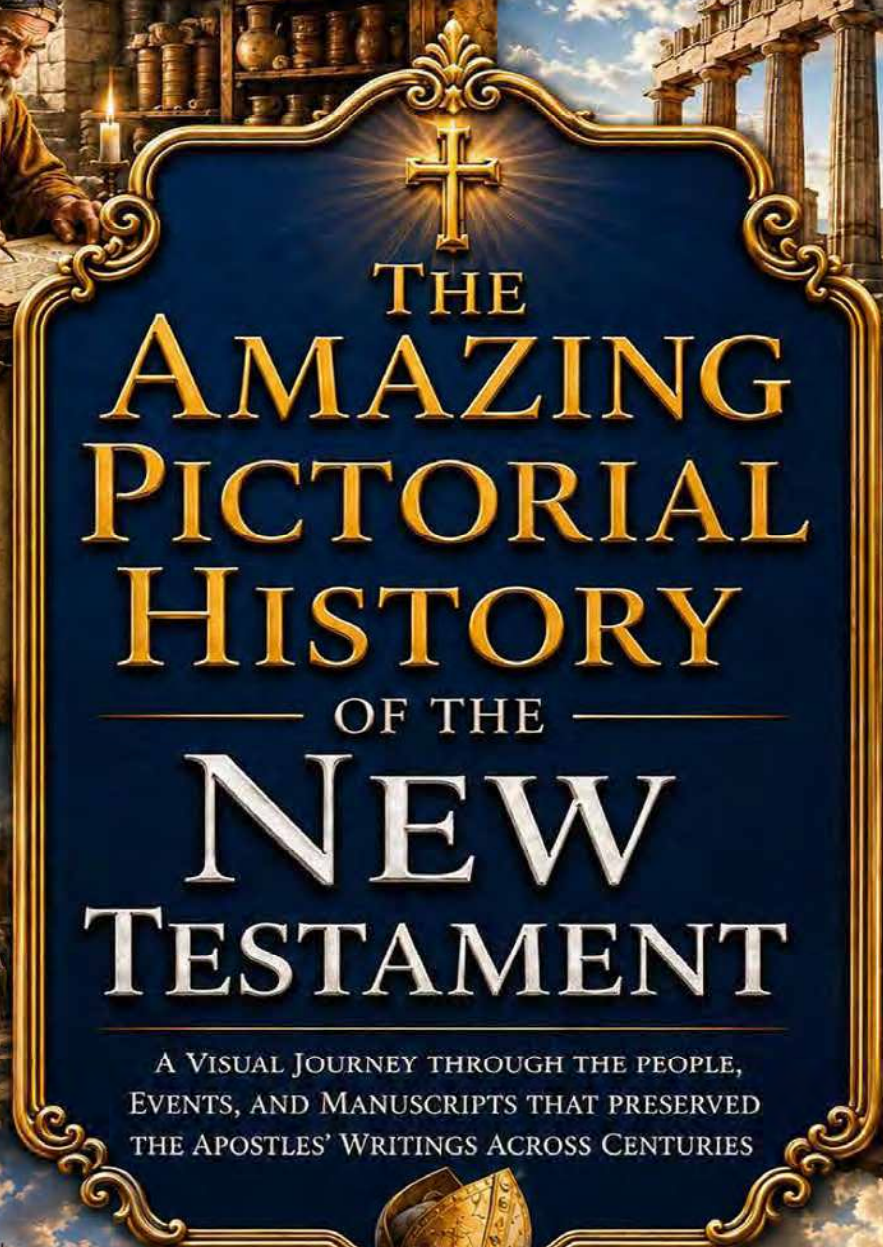
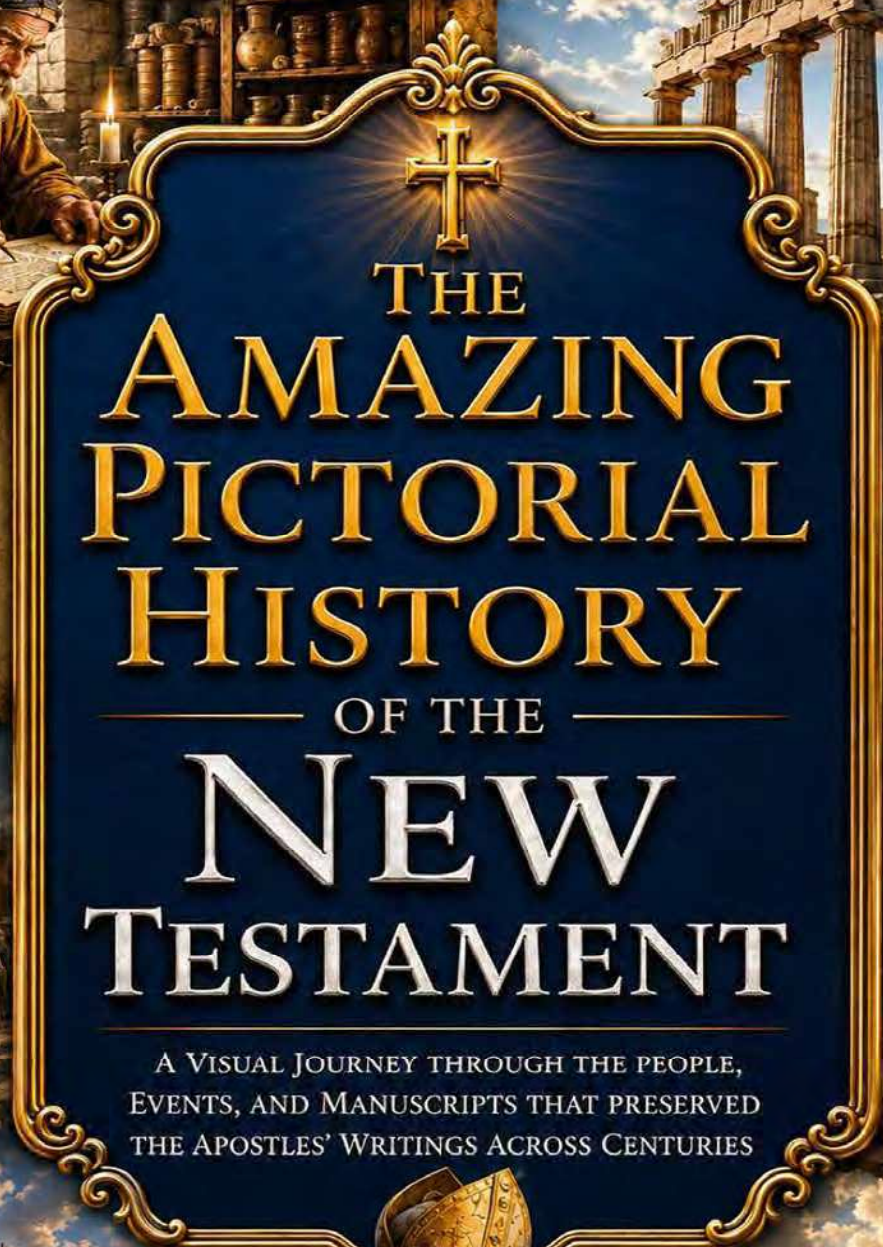


ἘΝ ΑΡΧῇ ἦΝ/
Ὁ ΛΟΓΟΣ,
ΚΑΙ Ὁ ΛΟΓΟΣ
ἦΝ ΠΡΟΣ ΤΟΝ
ΘΕΟΝ, ΚΑΙ
ΘΕΟΣ ἦΝ
Ὁ ΛΟΓΟΣ.
ΙΩΑΝΝΗΣ 1:1



THE AMAZING PICTORIAL HISTORY OF THE NEW TESTAMENT

A VISUAL JOURNEY THROUGH THE PEOPLE,
EVENTS, AND MANUSCRIPTS THAT PRESERVED
THE APOSTLES' WRITINGS ACROSS CENTURIES



The Amazing Pictorial History of the New Testament



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First Edition • 2026

The Amazing Pictorial History of the New Testament



DEDICATION



Dedicated to my wife,
my gift, the most godly and
courageous woman I know.

THE AMAZING PICTORIAL HISTORY OF THE NEW TESTAMENT

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INTRODUCTION

The New Testament is the most influential collection of writings in human history. It has transformed civilizations, inspired countless works of art and literature, shaped legal systems, comforted the suffering, challenged kings and empires, and above all has led millions to faith in Jesus Christ. Yet many people have never considered the remarkable story of how these twenty-seven books survived centuries of persecution, controversy, and relentless attempts to destroy them.

This book was written to tell that story.

The Amazing History of the New Testament is not merely a study of ancient manuscripts, dates, or archaeological discoveries. It is a visual journey through the people, places, events, and provincial cultures connected—sometimes uprooted—through six eras of preservation from the first century until our the first century today century until today. Every page is intended to make history come alive through illustrations, history come alive through illustrations, maps, timelines, backgrounds, and carefully researched summaries that help readers visualize one of the greatest stories ever told.

INTRODUCTION



The New Testament was born in a world dominated by the Roman Empire. Within a generation of Christ's resurrection, the apostles and their companions carried the gospel across Judea, Syria, Asia Minor, Greece, Egypt, Italy, and beyond. As churches multiplied, handwritten copies of the Gospels and apostolic letters circulated from congregation to congregation. Faithful believers treasured these writings because they recognized them as the authoritative testimony of those commissioned by the risen Christ.

The preservation of these writings was never easy. Christians endured waves of persecution under Roman emperors. During the Great Persecution under Diocletian in the early fourth century, churches were destroyed, Christian libraries were confiscated, and countless biblical manuscripts were burned. Many believers chose imprisonment or death rather than surrender the Scriptures. Yet despite these determined efforts to erase Christianity, the New Testament endured.

As Christianity spread, thousands of scribes devoted themselves to copying the sacred text by hand. Their work was carried out in homes, churches, monasteries, and scriptoria throughout the ancient world. Greek manuscripts were copied alongside early translations into Latin, Syriac, Coptic, Gothic, Armenian, Georgian, Ethiopic, and many other languages. Together these witnesses provide an extraordinary record of the transmission of the New Testament across continents and centuries.

THE ROAD THE GOSPEL TRAVELED

From a small group of disciples in Jerusalem, the Word of God went forth to the nations:



"And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come."

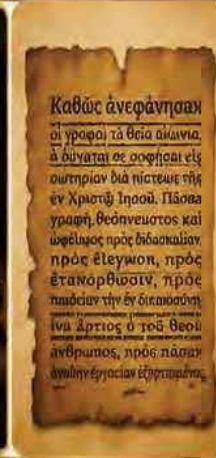
— Matthew 24:14

INTRODUCTION

This book also explores the development of the biblical canon—the process by which the Church recognized the books that bore apostolic authority and faithfully reflected the teaching, character of Christ, and life of the saints. Readers will meet many of the early church leaders who defended the faith, preserved Scripture, and quoted the New Testament extensively in their writings, leaving valuable testimony to its early circulation.

The invention of the printing press marked another turning point in biblical history. The work of scholars such as Erasmus, the Complutensian editors, Robert Estienne (Stephanus), Theodore Beza, William Tyndale, Martin Luther, and the translators of the King James Version brought the Scriptures to millions in their own languages. Their labors helped ignite the Reformation and forever changed the accessibility of God's Word.

A HERITAGE PRESERVED THROUGH THE AGES



Apostolic Times

Oral teaching and the earliest letters written by the apostles.

Handwritten Copies

Scribes faithfully copied the texts by hand for generations.

Monasteries & Scriptoria

Monks preserved manuscripts with dedication and care.

Printing Press Era

Scriptures were printed and spread to the nations like never before.

*"The grass withers, the flower fades,
but the word of our God will stand forever." — Isaiah 40:8*

INTRODUCTION



The modern era has witnessed remarkable archaeological discoveries that have expanded our knowledge of the New Testament's textual history. Ancient papyri recovered from Egypt, great uncial codices, medieval manuscripts preserved in monasteries, and thousands of additional witnesses continue to provide valuable evidence for understanding the transmission of the biblical text.

This book introduces these discoveries in an accessible and visual manner while explaining why they remain important to students of Scripture. By bringing together history, archaeology, geography, and the faithfulness of God's people, we gain a deeper appreciation for how His Word has been preserved and how it continues to speak with power, truth, and hope to every generation.

WHY THIS STORY MATTERS TODAY



It shows God's providential care in preserving His Word through every age.



It strengthens our confidence that we have the same message the apostles wrote.



It reminds us that ordinary people—scribes, believers, and church leaders—played a vital role in this great legacy.



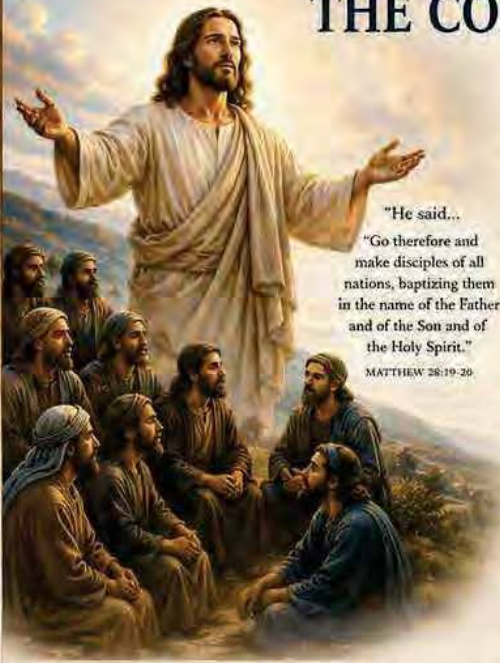
It inspires us to value, protect, and share God's Word with the world.



THE COMING OF CHRIST AND THE WRITING OF THE NEW TESTAMENT

THE MESSAGE OF SALVATION FOR ALL NATIONS

"Go into all the world and proclaim the gospel to the whole creation." — Mark 16:15



"He said...
"Go therefore and
make disciples of all
nations, baptizing them
in the name of the Father
and of the Son and of
the Holy Spirit."
MATTHEW 28:19-20

THE TITLE ON THE CROSS WRITTEN BY PILATE



THE PUBLISHING OF THE GOSPEL TO EVERY NATION

The message of Christ was written,
copied, translated, and published so
that all peoples could hear and believe

WRITTEN
The apostles
and early believers
wrote the good
news.



COPIED
Faithful scribes
made many
copies by hand
and preserved
them.

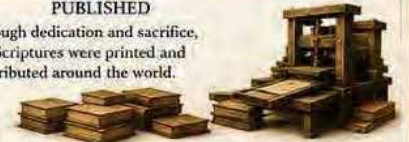


TRANSLATED
The gospel was
translated into
many languages
so all nations
could understand.



PUBLISHED

Through dedication and sacrifice,
the Scriptures were printed and
distributed around the world.



FROM JERUSALEM TO THE ENDS OF THE EARTH



JERUSALEM
The gospel begins



JUDEA & SAMARIA
Witnesses spread
the good news



TO THE NATIONS
Proclaimed to all
people groups



TO THE WORLD
The gospel reaches
every nation

8 MEN USED BY THE HOLY SPIRIT TO WRITE THE NEW TESTAMENT

1

MATTHEW

A tax collector
called by Jesus.
Wrote for Jewish
believers, showing
Jesus as the
Messiah and King.



WROTE:
Gospel of Matthew

2

MARK

A companion of
Peter. Wrote
the earliest
gospel account,
focused on
Jesus as Servant.



WROTE:
Gospel of Mark

3

LUKE

A physician and
companion of Paul.
Wrote for all
people, showing
Jesus as the
Savior of all.



WROTE:
Gospel of Luke
Acts of the Apostles

JOHN

The beloved disciple.
Wrote of Jesus'
divinity and love,
so that all may
believe and have
eternal life.



WROTE:
Gospel of John
1, 2, 3 John
Revelation

PAUL

Apostle to the
Gentiles. Wrote
letters explaining
salvation by grace
through faith in
Christ.



WROTE:
13 Letters
(Romans-Philemon)

PETER

Apostle of Jesus
Christ. Wrote of
living hope and
holy living in a
suffering world.



WROTE:
1 Peter
2 Peter

JAMES

Brother of the Lord.
Wrote about
practical faith
and living out
God's Word.



WROTE:
Letter of James

JUDE

A brother of James.
Wrote to warn
against false
teachers and
encourage believers
to stand firm.



WROTE:
Letter of Jude

PRESERVED, TRANSLATED, PUBLISHED — FOR ALL NATIONS



ORIGINAL MESSAGE
God's Word given
through prophets
and apostles.



COPIED BY HAND
Scribes carefully
copied the Scriptures
in many places
and generations.



TRANSLATED
The Scriptures were
translated into many
languages for people
around the world.



PUBLISHED
Printed Scriptures
made the Bible
available to more
people than ever.



DISTRIBUTED
Bibles are sent,
shared, and read
in every nation
and culture.

Thousands of manuscript copies and fragments remain today,
some from as early as the 2nd century.

THE GOSPEL IN MANY LANGUAGES

LATIN
Verbum Domini
manet in aeternum.

GREEK
Ο λόγος του Κυρίου
μένει εις τας αιώνας.

SYRIAC
ܡܠܟܐ ܕܡܝܬܐ
ܕܡܝܬܐ ܕܡܝܬܐ.

COPTIC
ⲙⲉⲛ ⲉⲩⲉⲓ ⲁⲩⲱⲛⲁⲥ.

ARMENIAN
Տէրոց խոսքը
յայտնած է.

GEORGIAN
უფროსი სიტყვა
ბავუჯნოდ რჩება.

ETHIOPIIC
የክብሩ ቃል
ቃል ይኖራል!

ARABIC
كلمة الرب
تثبت إلى الأبد

CHINESE
主的话
永远长存。

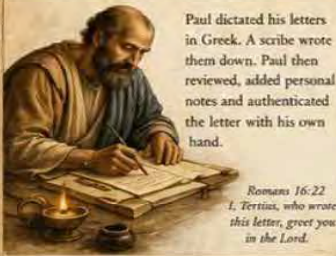


THIS GOSPEL OF THE KINGDOM WILL BE PROCLAIMED THROUGHOUT THE WHOLE WORLD
AS A TESTIMONY TO ALL NATIONS, AND THEN THE END WILL COME.
MATTHEW 24:14

PAUL'S LETTER WRITING & DISTRIBUTION NETWORK

TAKING THE GOSPEL TO THE NATIONS BY LETTER AND BY FAITHFUL MESSENGERS

PAUL THE WRITER

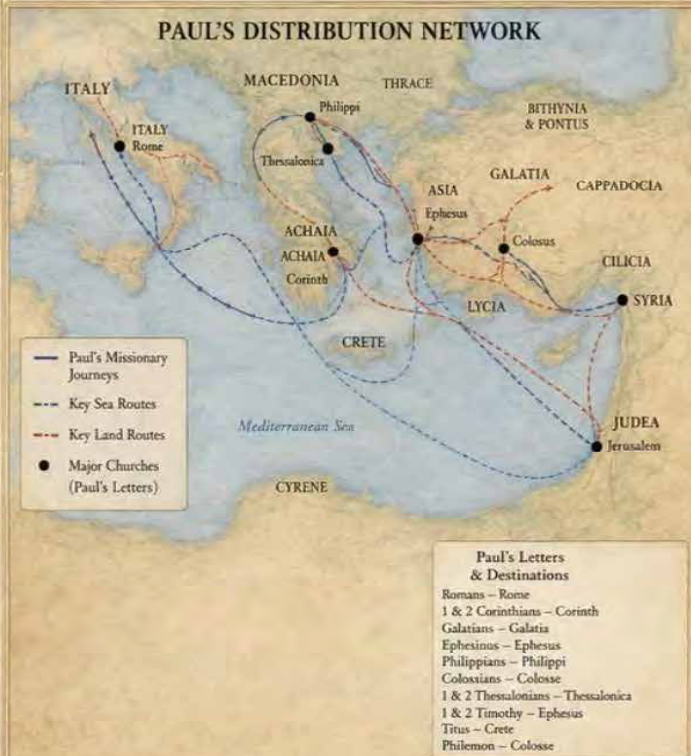


Paul dictated his letters in Greek. A scribe wrote them down. Paul then reviewed, added personal notes and authenticated the letter with his own hand.

Romans 16:22
I, Tertius, who wrote this letter, greet you in the Lord.

"If I am delayed, you may know how people ought to conduct themselves in the household of God, which is the church of the living God, the pillar and support of the truth." — 1 Timothy 3:15

PAUL'S DISTRIBUTION NETWORK



TOOLS OF PAUL'S TRADE

- Ink (kalamos) & stylus
- Papyrus scrolls
- Wax tablets for notes
- Traveling desk
- To copy, fold, roll & seal



THE LETTER WRITING PROCESS



1. REVELATION & INSIGHT
Paul receives revelation from Christ, the Holy Spirit, or inspiration from the situation in the churches.



2. DICTATION
Paul dictates the letter to a trusted scribe (e.g., Tertius).



3. REVIEW & PERSONAL NOTES
Paul reviews, adds greetings, personal words, and final instructions.



4. COPY & PREPARE
Copies are made for multiple churches when needed.



5. SEALED & SENT
The letter is rolled, sealed, and given to a trusted messenger.

THE MESSENGERS

Trusted Brothers & Sisters

- Timothy – Ephesus, Macedonia, Corinth
- Titus – Crete, Corinth
- Tychicus – Ephesus, Colosse
- Onesimus – Philemon
- Sopater – Berea
- Gaius – Corinth
- Erastus – Corinth
- Phoebe – Cenchreae (carrier of Romans)
- Epaphras – Colosse
- Mark – Rome



HOW THE LETTERS WERE SENT

Letters were written on papyrus scrolls, rolled, tied with cord, and sealed with clay or wax.



They were carried by faithful brothers and sisters who traveled on routine journeys by land and sea.

THE JOURNEY OF A LETTER



PAPYRUS FRAGMENTS THAT SURVIVE TODAY



Thousands of manuscript copies and fragments testify to the transmission of Paul's letters.

THE IMPACT

- ☒ Sound doctrine taught
- ☒ Churches strengthened
- ☒ Unity in the body of Christ
- ☒ The gospel spread to all nations

"From Jerusalem and all the way around to Illyricum, I have fulfilled the ministry of the gospel of Christ."
— Romans 15:19

EXAMPLES OF PAUL'S LETTER OPENINGS

Paul, a servant of Christ Jesus, called to be an apostle...
— Romans 1:1

Paul, an apostle of Christ Jesus by the will of God...
— Ephesians 1:1

Paul and Timothy, servants of Christ Jesus...
— Philippians 1:1

WHY THIS MATTERS

- Paul's letters reveal the Gospel, built the Church, and establish doctrine.
- Written inspired by the Holy Spirit.
- Delivered through a faithful network.
- Preserved by God's people.
- Relevant to believers in every generation.

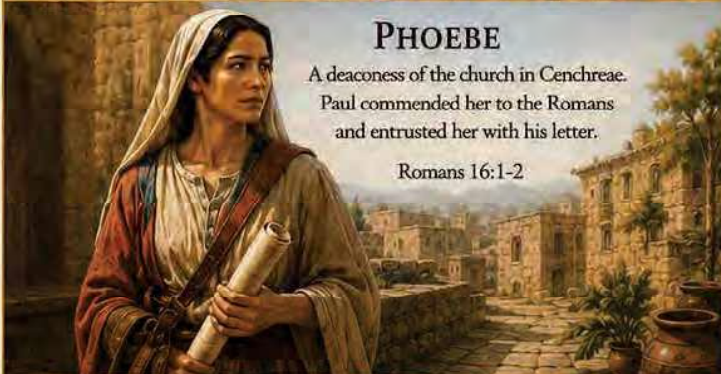
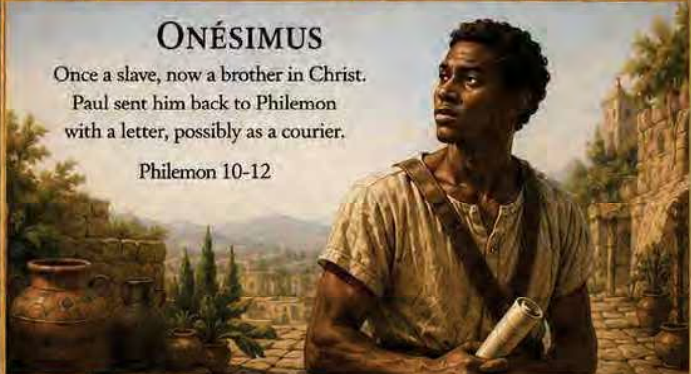
"But we have this treasure in jars of clay, to show that the surpassing power belongs to God and not to us."

— 2 Corinthians 4:7

THE POSSIBLE COURIERS OF PAUL

FAITHFUL MESSENGERS. TRUSTED SERVANTS. CARRIERS OF ETERNAL TRUTH.

Throughout his ministry, the Apostle Paul relied on trusted men and women to deliver his letters to the churches. These couriers played a vital role in spreading the Gospel and strengthening believers.

TIMOTHY Paul's faithful son in the faith. He carried letters to the Philippians and the Thessalonians. Philippians 2:19-24 1 Thessalonians 3:2	TITUS A trusted fellow worker who carried Paul's letter to the church in Corinth. 2 Corinthians 7:5-6 2 Corinthians 8:16-24	TROPHIMUS Paul left him sick in Miletus, but he later brought Paul's letter to the Colossians. Colossians 4:7-9	TERTIUS Paul wrote the letter to the Romans dictated through Tertius. Romans 16:22	EPAPHRAS A faithful servant who likely delivered Paul's letter to the Colossians. Colossians 1:7 Colossians 4:12	LUKE The beloved physician and companion of Paul who likely carried several letters. Colossians 4:14 Philemon 24 2 Timothy 4:11	SOSTHENES Mentioned by Paul in connection with the letter to the Corinthians. 1 Corinthians 1:1	GAIUS A faithful host and supporter who may have helped carry Paul's letter. Romans 16:23
							
PHOEBE A deaconess of the church in Cenchreae. Paul commended her to the Romans and entrusted her with his letter. Romans 16:1-2				ONÉSIMUS Once a slave, now a brother in Christ. Paul sent him back to Philemon with a letter, possibly as a courier. Philemon 10-12			
							



WORK AND WITNESS

Their practical service opened doors and met the needs of many people.



TEACHING AND DISCIPLESHIP

They explained the way of God more accurately to Apollos.
— Acts 18:26



CHURCH GATHERINGS

Their home was a place of worship, prayer, and encouragement for believers.



PARTNERS IN MINISTRY

They traveled with Paul and planted and strengthened churches together.



OPEN DOOR HOSPITALITY

Gaius opened his home to travelers and ministers of the Gospel.



CARE FOR BELIEVERS

He provided for the needs of those who labored in the work of the Lord.



PARTNERS IN THE GOSPEL

Paul commended Gaius for his faithfulness and encouraged the church to support him.



A GOOD EXAMPLE TO ALL

His hospitality reflected the love and unity of Christ's body.

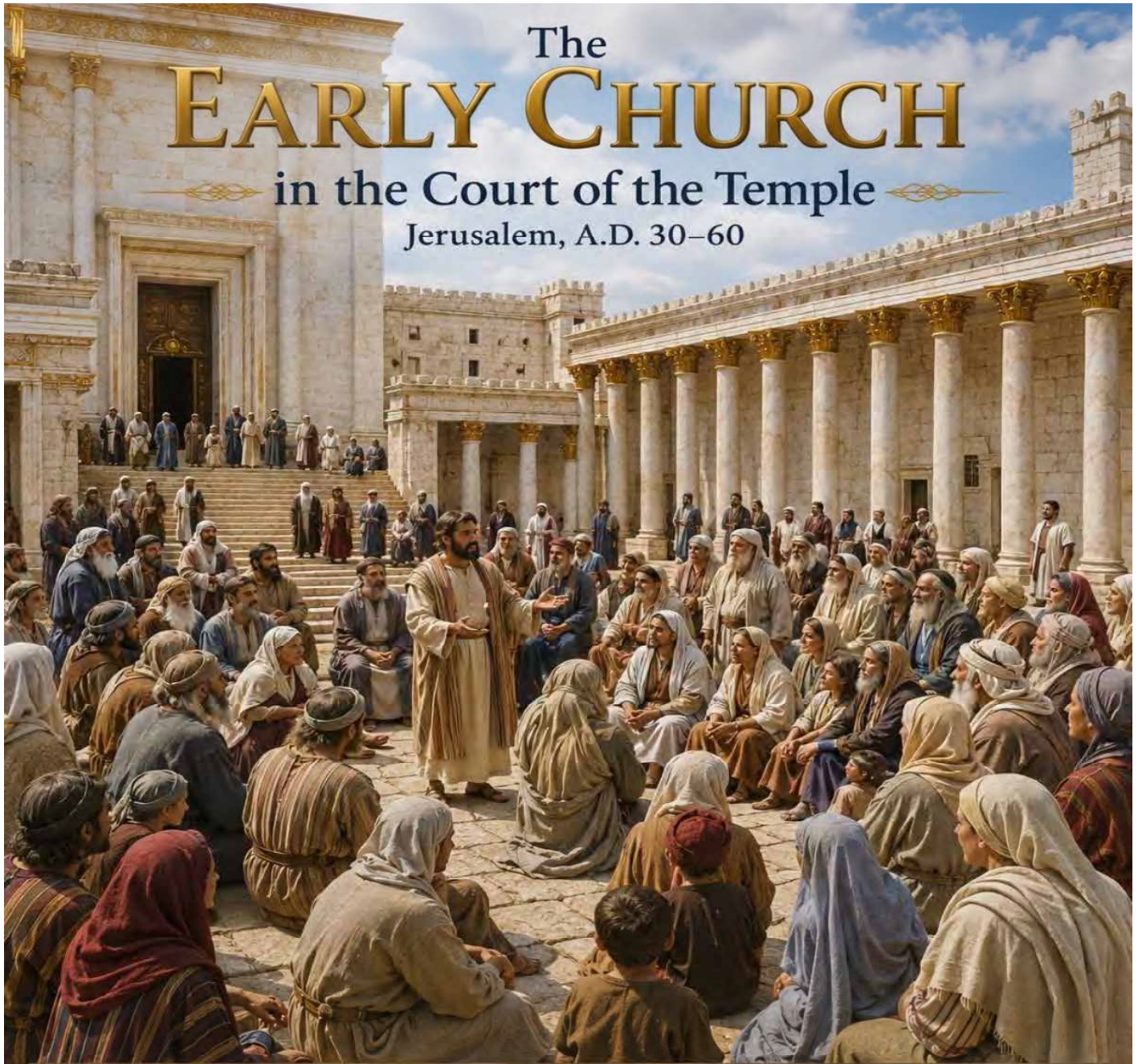
“How beautiful are the feet of those who preach the good news!” — ROMANS 10:15

— ACTS 2:46-47 | ROMANS 16:1-16 | 3 JOHN 1:5-8 —

The EARLY CHURCH

in the Court of the Temple

Jerusalem, A.D. 30–60



Proclaiming the Messiah

After His resurrection, Jesus' followers began teaching in the Temple courts.



They proclaimed that Jesus is the Messiah, the Son of God, and the Savior of the world.

A Place of Teaching and Witness

The Temple courts were a natural place to share the gospel with all who came to Jerusalem.



Jews from many lands heard the message of salvation through Jesus Christ.

Living in Fellowship

The early believers devoted themselves to the apostles' teaching, prayer, and fellowship.



Their hearts were united, and they praised God together.

Acts 2:46; 3:11; 5:42

4

"In Solomon's Porch... daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." – Acts 5:42

THE EARLY CHURCH'S MOVE FROM JERUSALEM TO PELLA TO AVOID DESTRUCTION IN AD 70

JERUSALEM

CIRCA AD 66–70

DANGER APPROACHES

Jesus warned His followers of coming destruction and told them to flee to the mountains.

Luke 21:20–21

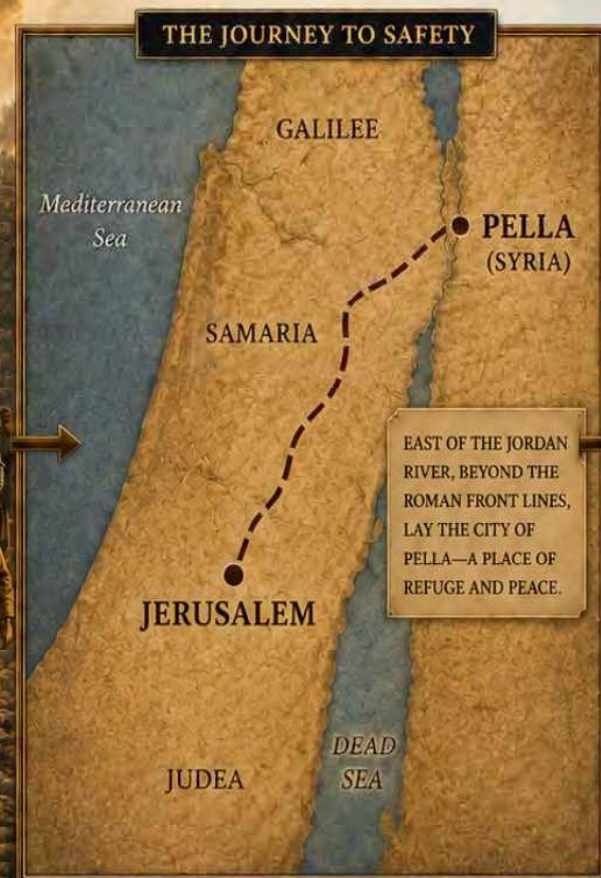
"When you see Jerusalem surrounded by armies, then know that its desolation is near."

Luke 21:20

PELLA (SYRIA)

A PLACE OF REFUGE

The believers found safety in Pella, a city of Decapolis, where they remained and continued in faith, worship, and community.



As Roman armies advanced, believers in Jerusalem remembered the Lord's warning and fled...

From Pella, the Church continued to grow and the Gospel continued to spread.

HISTORICAL TESTIMONY

The Christian historian Eusebius (*Church History* 3.5.3) records:

"...before the war, the disciples of Christ, being divinely warned, removed from Jerusalem to Pella beyond the Jordan..."



DIVINELY WARNED

They heeded the words of Jesus.



THEY FLED

Leaving Jerusalem before the siege.



THEY FOUND REFUGE

In Pella, where they continued in faith.



THE CHURCH CONTINUED

The Gospel continued to spread to other regions.

THE JOURNEY OF THE EARLY CHURCH FROM JERUSALEM TO PELLA, THEN TO ANTIOCH

WHY DID THEY LEAVE?



Before the destruction of Jerusalem in A.D. 70, believers, guided by the Holy Spirit, relocated to Pella in Perea, beyond the Jordan River, to find safety.

A journey of faith to preserve the Gospel and bring the light of Christ to the nations.

ANTIOCH on the Orontes

A major center of Christian teaching, missionary outreach, and ministry.
Acts 11:19-26

THE PURPOSE OF THE JOURNEY



Preserve the Church
To escape the imminent destruction of Jerusalem.



Continue the Mission
To carry the Gospel to new places and new people.



Establish Centers of Faith
Pella and Antioch became vital centers for teaching, discipleship, and missionary outreach.

Mediterranean Sea



JERUSALEM

The Heart of the Early Church
Acts 2:1-47



JUDEA

GALILEE

Sea of Galilee

PELLA

A city of refuge in Perea, on the eastern side of the Jordan River.
Acts 11:1-2

SYRIA

Approximately
70 km
(43 miles)

Jordan River

Dead Sea

Approximately
525 km
(326 miles)

Orontes River

JOURNEY SUMMARY

ROUTE	DISTANCE	DESCRIPTION
JERUSALEM TO PELLA	Approximately 70 km (43 miles)	Crossing the Jordan into Perea
PELLA TO ANTIOCH	Approximately 525 km (326 miles)	Through Syria to the Orontes River



"Now those who had been scattered because of the persecution that arose over Stephen traveled as far as Phoenicia, Cyprus, and Antioch, speaking the word to no one except Jews. But some of them, men of Cyprus and Cyrene, came to Antioch and began speaking to the Greeks also, preaching the Lord Jesus."

— *Acts 11:19-20*

A CHURCH ON THE MOVE, A FAITH THAT ENDURES



From Jerusalem to the ends of the earth.

Acts 1:8



ANTIOCH: A HUB OF THE EARLY CHURCH

Teaching, preaching, writing, and copying the Word of God so that the truth of Christ might reach the ends of the earth.

Acts 11:19-26; 13:1-4



THE BOOKMAKING INDUSTRY IN ANTIOCH ON THE ORONTES IN THE 1ST CENTURY

Antioch was one of the great cities of the Roman Empire—cosmopolitan, wealthy, and strategically located on trade routes that connected East and West. It was also a center for the production, copying, and distribution of books, including Jewish Scriptures and Christian writings.

A PROSPEROUS CITY

Antioch's location on the Orontes River made it a hub of commerce and culture. Merchants, educators, and scribes from many lands lived and worked here.

EDITING & REVIEW

Texts were carefully checked. Errors were corrected, and important works were sometimes compared with multiple copies.

FROM SCROLLS TO CODEX

By the 1st century, codex (book form) was becoming common among Christians because it was easier to use, carry, and preserve multiple writings.

MATERIALS

Papyrus was imported from Egypt in rolls. Parchment (animal skins) was prepared locally. Ink was made from soot and gum. Wooden boards and leather were used for binding.

SCRIBES AT WORK

Skilled scribes copied texts by hand with reed pens. They worked from earlier copies, reading aloud as they wrote.

BINDING

Pages were folded and gathered into signatures, sewn together, and bound with leather around wooden covers.

A LEGACY OF THE WORD

The bookmaking industry in Antioch helped preserve and transmit sacred writings that have influenced millions for two thousand years and beyond.

DISTRIBUTION

Finished books were sold in the marketplace, shipped to other cities, and sent with travelers. Ideas—and faith—spread through books.

CHRISTIAN WRITINGS

Alongside Greek literature and Jewish Scriptures, Christian writings were copied and circulated: the letters of Paul, the Gospels, the Acts, and other apostolic works that shaped the early churches.

The Early Church Copied the Word



Early Writers Show Today's New Testament was Copied in the Late First and Second Centuries

Their quotations and allusions preserve the wording of the books already circulating among the churches.



1

c. AD 95 — Clement of Rome

Uses or echoes Matthew, Luke, Romans, 1 Corinthians, Hebrews, and other apostolic writings.



2

c. AD 100–120 — The Didache

Reflects Matthew's Gospel and other early Christian teaching traditions.



3

c. AD 110 — Ignatius of Antioch

Draws upon the Gospels and several Pauline letters while writing to churches across the Roman world.



4

c. AD 110–135 — Polycarp of Smyrna

His short letter contains numerous quotations and allusions, especially from Paul and 1 Peter.



5

c. AD 150–165 — Justin Martyr

Describes the 'memoirs of the apostles' being read with the prophets in Christian worship.



6

c. AD 180 — Irenaeus of Lyons

Explicitly defends the fourfold Gospel and quotes broadly from the New Testament.

WHAT THIS SHOWS

By the end of the second century, the four Gospels, Acts, Paul's letters, and many other New Testament books were already widely known, copied, read, quoted, and defended across distant regions. These witnesses do not replace the manuscripts—but they independently confirm the early circulation and recognizable wording of today's New Testament.

9

Historical note: exact dates and the classification of quotations versus allusions are approximate and sometimes debated.

1ST & 2ND CENTURY WRITERS

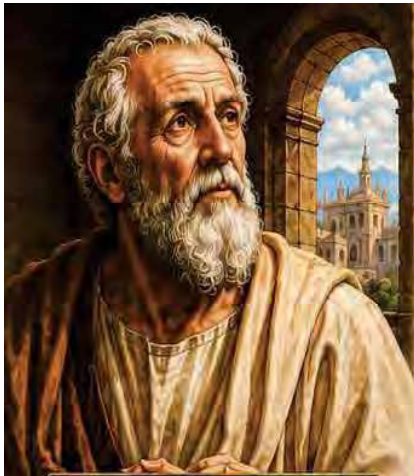
NEW TESTAMENT QUOTATIONS & ALLUSIONS

INCLUDING HERETICAL WRITERS • c. AD 70–200

WRITER / SOURCE	DATE	STATUS	REPRESENTATIVE NT QUOTATIONS & ALLUSIONS
Clement of Rome <i>Koine Greek</i>	c. 96	Orthodox	Matt. 5:7; 6:12–14; 7:1–2; Luke 6:36–38; Rom. 1:29–32; 1 Cor. 1:10–13; 13; Heb. 1
Didache <i>Koine Greek</i>	c. 80–120	Church manual	Matt. 5–7; 6:9–13; 7:6, 12–14; 24:30–31; 28:19; Luke 6:27–35
Ignatius of Antioch <i>Koine Greek</i>	c. 107–117	Orthodox	Matt. 3:15; 10:16; 12:33; 19:12; John 1:14; 3:8; 5:30; Rom. 1:3–4; 1 Cor. 1:18
Polycarp of Smyrna <i>Koine Greek</i>	c. 110–140	Orthodox	Matt. 5:3, 10; 7:1–2; Acts 2:24; Rom. 12:10; 1 Cor. 6:2; Eph. 4:26; 1 Pet. 2:22
Epistle of Barnabas <i>Koine Greek; possibly Alexandrian</i>	c. 80–130	Christian	Matt. 9:13; 20:16; 22:14; Mark 2:17; Rom. 4:11; Eph. 2:2; 1 Pet. 1:17
Papias of Hierapolis <i>Koine Greek</i>	c. 110–130	Orthodox	Traditions on Matthew and Mark; echoes Matt. 7:6; 10:16; 1 John 2:18; Rev. 20
Shepherd of Hermas <i>Koine Greek</i>	c. 100–150	Christian	Matt. 5:28; 6:24; 10:32–33; 13:5–8; Mark 10:23–24; 1 Cor. 7:39–40; Jas. 1:5–8
Basilides <i>Alexandrian Koine Greek</i>	c. 120–140	Heretical	Matt. 7:6; 19:12; Luke 1:35; John 1:9; Rom. 5:13; 7:9; 1 Cor. 2:13; 2 Cor. 12:4
Valentinus & school <i>Alexandrian Koine Greek</i>	c. 135–180	Heretical	Matt. 5:8; 11:27; John 1:1–18; 8:56; 10:8; 1 Cor. 2:6–8; Eph. 2:14; Col. 1:16
Marcion <i>Koine Greek</i>	c. 140–160	Heretical	Used an edited Luke and ten Pauline Epistles; many quotations survive in Tertullian and Epiphanius
Justin Martyr <i>Koine Greek</i>	c. 150–165	Orthodox	Matt. 5–7; 8:11–12; 11:27; 16:4; 19:17; 22:37–39; Luke 22:44; John 3:3–5; Rev. 20
Tatian <i>Koine Greek; Diatessaron Greek or Syriac</i>	c. 160–175	Encratite	Diatessaron harmonized Matthew, Mark, Luke, and John; 1 Cor. 15:22; Titus 3:5
Ptolemy <i>Koine Greek</i>	c. 160–180	Heretical	Matt. 5:17–48; 12:25; 15:13; John 1:3; 1:18; 12:27; Eph. 2:15; Col. 1:16
Heracleon <i>Koine Greek</i>	c. 170–190	Heretical	Earliest known commentary on John: John 1:3, 18, 23, 29; 2:12; 4:13–24; 8:44; 19:25
Athenagoras <i>Literary Koine Greek</i>	c. 176–180	Orthodox	Matt. 5:28, 44–45; 19:4–6, 9; Mark 10:11; Luke 6:27–28; 1 Cor. 15:54; 2 Cor. 5:10
Theophilus of Antioch <i>Koine Greek</i>	c. 180	Orthodox	Matt. 5:28, 32, 44; 6:3; John 1:1–3; Rom. 2:6; 13:7–8; 1 Cor. 2:9; 1 Tim. 2:1–2
Irenaeus of Lyons <i>Koine Greek; much survives in Latin</i>	c. 180–195	Orthodox	Quotes all four Gospels, Acts, Paul, Catholic Epistles, and Revelation extensively
Clement of Alexandria <i>Alexandrian Koine Greek</i>	c. 190–200	Orthodox	Extensive use of all four Gospels, Acts, Paul, Hebrews, Catholic Epistles, and Revelation
Tertullian <i>Latin</i>	c. 197–200*	Orthodox then Montanist	Extensive quotations from nearly every NT book; especially Gospels and Paul

APPROXIMATE TALLY: 19 WRITERS / SOURCES • 5 CLEARLY HERETICAL WRITERS OR SCHOOLS • MORE THAN 4,000 IDENTIFIABLE NT QUOTATIONS & ALLUSIONS IN SURVIVING SECOND-CENTURY MATERIAL

Representative references only—not exhaustive. Totals vary by edition and by whether verbal parallels, loose allusions, and fragments preserved by later authors are counted. *Only Tertullian's writings produced by c. AD 200 are included.



IGNATIUS OF ANTIOCH

c. 35–c. 107 AD

Bishop • Theologian • Martyr

“*I desire to be
ground by the teeth
of wild beasts,
that I may be found
pure bread of Christ.*”

– Letter to the Romans 4

A MAN OF APOSTOLIC TIMES



Disciple of the Apostle John



Bishop of Antioch in Syria



Arrested and sent to Rome
for his testimony of Christ



Martyred in Rome
c. 107 AD

IGNATIUS OF ANTIOCH

Apostolic Father • Martyr • Defender of the Faith

BISHOP OF ANTIOCH – WITNESS TO CHRIST

Ignatius (c. 35–c. 107 AD) was the second bishop of Antioch,
a disciple of the apostle John.

On his way to martyrdom in Rome, he wrote letters that
exalt Christ, affirm the Church, and guard the truth against error.

THE SEVEN LETTERS OF IGNATIUS

Written c. 107 AD



TO THE EPHESIANS

On unity in the Church and
the role of the bishop.



TO THE MAGNESIANS

On living in accordance with
Christ and His Church.



TO THE TRALLIANS

On sound doctrine and
avoiding false teachings.



TO THE ROMANS

On his forthcoming martyrdom
and love for the Church.



TO THE PHILADELPHIANS

On joy, faith, and perseverance
in Christ.



TO SMYRNA

On suffering for Christ and
spiritual steadfastness.



TO POLYCARP

A personal letter of encouragement
and friendship.

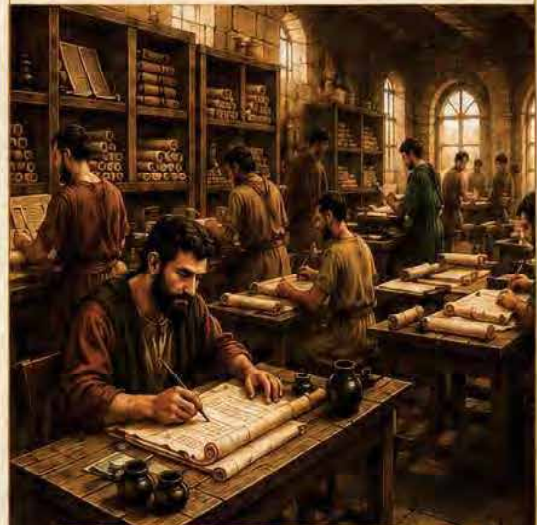
THEMES IN HIS LETTERS

- The divinity of Christ
- The reality of Christ's incarnation
- The unity of the Church
- The hope of eternal life
- Obedience to the bishop
- The call to faithful witness

THE COPY INDUSTRY IN ANTIOCH

A MAJOR CENTER FOR SCRIPTURE MULTIPLICATION

Antioch on the Orontes was the leading center for the
copying and distribution of Christian writings in the
1st and 2nd centuries.



- Skilled scribes and amanuenses
- Extensive use of papyrus and parchment
- Letters and Gospels copied and sent
throughout the Roman world
- A vital link in preserving and spreading
apostolic truth



*“Wherever the bishop appears, there let the people be;
even as wherever Jesus Christ is, there is the Catholic Church.”*

– Ignatius, To the Smyrnaeans 8



ANTIOCH: A HUB OF THE EARLY CHURCH

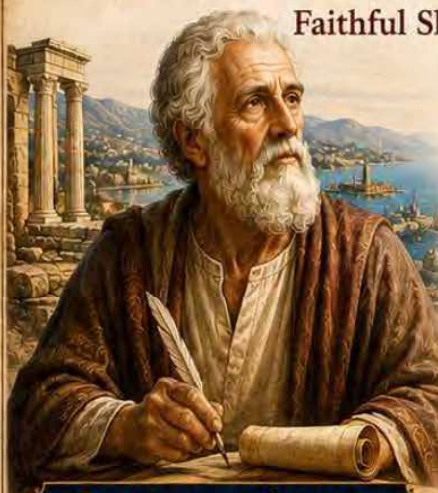
Teaching, preaching, writing, and copying the Word of God
so that the truth of Christ might reach the ends of the earth.

Acts 11:19–26; 13:1–4



POLYCARP OF SMYRNA

Faithful Shepherd • Apostle of Asia • Witness to the Truth



POLYCARP OF SMYRNA

Bishop • Martyr • Teacher
c. 69–155 AD

A DISCIPLE OF THE APOSTLE JOHN

Polycarp was instructed by the apostles and knew many who had seen the Lord. He faithfully taught the truth he had received, and wrote letters to the churches to keep them grounded in the Gospel.

— Polycarp, *Letter to the Philippians* 3:3

A FAITHFUL WITNESS



Defended the apostolic faith against false teachers.



Encouraged perseverance in trials and persecution.



Exalted Christ and called believers to holiness and love.

“Whoever does not confess that Jesus Christ has come in the flesh is antichrist.”

— Polycarp, *Letter to the Philippians* 7:8

THE DISTRIBUTION OF POLYCARP'S LETTERS

Polycarp (c. 69–155 AD), disciple of the apostle John, wrote to encourage and strengthen faithful believers in the surrounding churches, promoting unity, sound doctrine, and steadfastness in the faith.

THE SEVEN LETTERS OF POLYCARP



TO THE EPHESIANS

On faith and sound doctrine



TO THE SMYRNAEANS

On perseverance in tribulation



TO THE PHILIPPIANS

On unity and humility



TO THE COLOSSIANS

On Christian character



TO THE THESSALONIANS

On steadfast faith



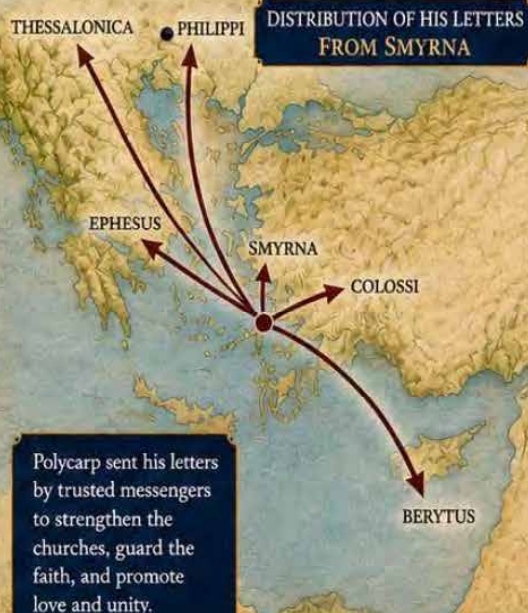
TO PHILEMON

Concerning Onesimus



TO THE CHURCH IN BERYTUS

(Fragments)
On truth and perseverance



HIS LETTERS – APOSTOLIC HERITAGE

Polycarp's letters are among the earliest Christian writings outside the New Testament and provide a window into the life, faith, and order of the early Church.

“I exhort you... to walk in a manner worthy of God, who has called you into His kingdom and glory.”

— Polycarp, *Letter to the Ephesians* 1:1

HISTORICAL IMPACT



Strengthened churches in Asia Minor and beyond.



Preserved apostolic teaching and Christian unity.



His letters were read in the churches for generations.

POLYCARP'S LIFE AND LEGACY

c. 69 AD



Born in Asia Minor

c. 90–100 AD



Bishop of Smyrna

Early 2nd Century



Writes and sends his seven letters

155 AD



Arrested in Smyrna and martyred

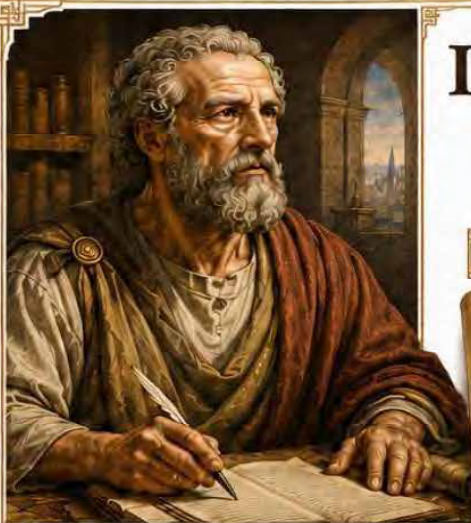
Through the Centuries



Remembered as a faithful witness and shepherd

“Let us therefore follow the things that make for peace and the things that build up one another.”

— Polycarp, *Letter to the Romans* (Fragment)



IRENÆUS OF LYONS

A Solemn Warning to the Scribes Guardians of God's Word

c. 130 – c. 202 AD

Disciple of Polycarp • Bishop of Lyons • Defender of the Truth

WHO WAS IRENAEUS?

- A faithful disciple of Polycarp, who was a disciple of the Apostle John
- Bishop of Lyons in Gaul (France)
- A powerful teacher and defender of apostolic truth
- Wrote extensively against heresy and for the purity of Scripture
- His major work: *Against Heresies* (*Adversus Haereses*)

IRENÆUS' WARNING TO SCRIBES

“It is within the power of all, in the Church, to contemplate the beauty of the Lord in the Scriptures, and if any one doesn't understand them, let him not yield to his own pleasure, but rather to the authority of the presbyters who are in the Church.

For it would be a great evil if anyone were to alter or corrupt, for his own advantage, the truth of God.”

– *Against Heresies* 3.7.1

A SERIOUS WARNING TO THOSE WHO COPY THE SCRIPTURES

Irenaeus understood that the accuracy of Scripture depends on the integrity of those who transmit it.



DO NOT ALTER THE TEXT

No one has the right to change a single word for personal reasons or to promote an opinion.



DO NOT CORRUPT FOR GAIN

Altering Scripture “for one's own advantage” is not only wrong—it is a great evil.



SUBMIT TO THE CHURCH'S AUTHORITY

The meaning of Scripture is not private opinion, but under the guidance of the presbyters (spiritual leaders) in the Church.



PRESERVE THE TRUTH OF GOD

The scribes are stewards, not owners. They must preserve, not manipulate, the Word of God.

“Let the scribes be like faithful servants, not lords over the Word of God.”

WHY THIS WARNING MATTERS

From the earliest days, Irenaeus saw how false teachers twisted or rejected Scripture. He knew that even small changes could lead many astray.



Scripture is Holy
It is the very Word of God and must be treated with reverence.



Truth Protects the Church
Corrupted texts open the door to heresy.



Unity Requires Faithfulness
One pure Gospel, one true faith, one Church.

THE CONSEQUENCES OF TAMPERING

Irenaeus saw this as “a great evil” because it:



Deceives the simple and weak in faith



Destroys confidence in God's Word



Feeds heresy and false doctrine



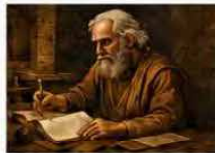
Brings judgment on the one who corrupts the Scriptures

“Woe to him through whom offenses come!”

– Matthew 18:7

EXAMPLES OF FAITHFUL SCRIBES

The early Church honored those who carefully preserved and transmitted the Word:



EZRA

Read the Law clearly and caused the people to understand (Nehemiah 8:8).



LUKE

Investigated everything carefully and wrote in order (Luke 1:3).



PAUL

Commanded Timothy: “Guard the deposit” (1 Timothy 6:20).



FAITHFUL SCRIBES

Through their care, we have the Scriptures today.

“The Church throughout the whole world carefully preserves the faith preached by the apostles.”

– *Against Heresies* 1.10.2



Let every scribe remember:
He holds not his own words,
but the Words of Life.





TERTULLIAN OF CARTHAGE

The Father of Latin Christianity

LAWYER. SCHOLAR. APOLOGIST. CHURCH FATHER.

"Quod quidem est verum" – "What is true, is indeed true."

WHO WAS TERTULLIAN?



Born c. 160 – 165 AD in Carthage, North Africa (Roman Empire)



Died c. 220 AD

One of the earliest and most influential Christian writers



Converted to Christianity as an adult

Known for his powerful writings in defense of the faith

MAJOR WORKS INCLUDE:

- *Apologeticum* – Defense of Christianity
- *Ad Nationes* – Defense to the Gentiles
- *De Praescriptione Haereticorum* – Against Heretics
- *De Monogamia* – On Christian Marriage
- *De Anima* – On the Soul
- *De Baptismo* – On Baptism
- *De Oratione* – On Prayer
- And many more...



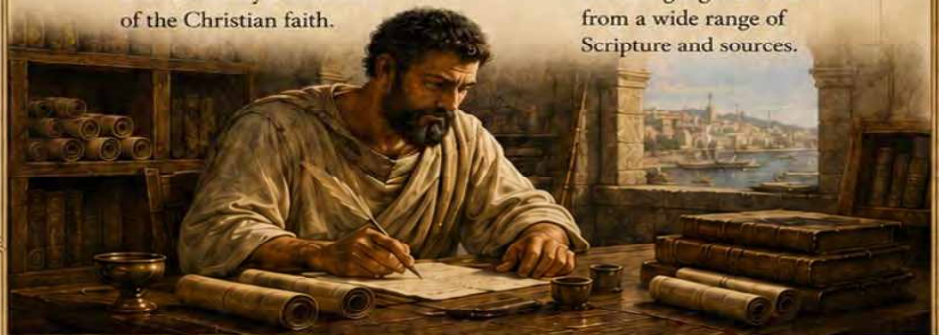
A TRAINED LAWYER

Tertullian was trained in Roman law and practiced as an advocate in Carthage. His legal mind is evident in his clear arguments, logical reasoning, and courtroom-style defenses of the Christian faith.



A SCHOLAR OF LATIN & GREEK

He was fluent in both Latin (his native language) and Greek, the language of the New Testament. He used both languages and drew from a wide range of Scripture and sources.



QUOTED OVER 8,000 SCRIPTURES

Tertullian quoted or alluded to more than 8,000 Scripture passages in his writings – more than any other early Christian writer before him.



~8,000+
Scripture
Quotations



46
Books
Written



c. 2 Million+
Words
Preserved

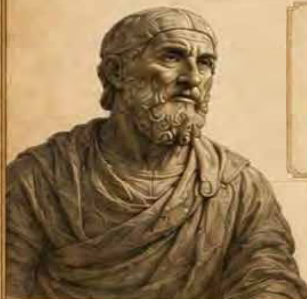


A MASTER OF SCRIPTURE

Tertullian's deep knowledge of the Old and New Testaments gave strength to his arguments and defended the faith with unmatched authority in the Latin-speaking world.

“ We do not inquire what Athens or what Jerusalem has to do with us, or what agreement the Church has with idolatry. For what concord is there between the temple of God and idols? ”

– Tertullian, *Apologeticum* 17.



A GIANT AMONG EARLY CHRISTIANS

- ✓ The first major Christian writer to write extensively in Latin
- ✓ Helped shape Christian theology in the West
- ✓ His writings were widely read and respected for centuries
- ✓ Bridged the intellectual world of Greco-Roman culture and the Christian faith



HIS LEGACY

Tertullian laid the foundation for Latin Christian thought and influenced generations of theologians, including Cyprian, Augustine, and Jerome.



“From Tertullian, the Church has learned to speak with boldness and clarity.”

– St. Jerome



A DEFENDER OF THE FAITH
Stood firm against persecution and heresy.



A VOICE FOR TRUTH
Wrote with passion, precision, and purpose.



A BRIDGE BETWEEN WORLDS
United classical learning with Christian revelation.

TERTULLIAN'S QUOTATIONS

FROM THE NEW TESTAMENT

(c. AD 155–220)

Tertullian is one of the earliest Christian writers to quote extensively from Scripture. His surviving works contain several thousand quotations, citations, and allusions from every book of the New Testament.

SCRIPTURA SACRA

πᾶσα γραφή
θεόπνευστος
καὶ ὠφέλιμος

*Omnis scriptura
a Deo inspirata
et utilis.*

SIGNIFICANCE OF TERTULLIAN'S SCRIPTURE USE

- Quotes from every book of the New Testament.
- His works show that a very large portion of Scripture was already regarded as authoritative around AD 200.
- Valuable witness for the text of the New Testament in North Africa.
- Frequently argues from Scripture against heresy (Marcion, Praxeas, etc.).

ABOUT THE COUNT

Scholars estimate several thousand quotations, citations, and allusions (over 7,000 instances in some studies), though numbers vary depending on method and criteria.

This table provides a representative overview, not an exhaustive list.

NEW TESTAMENT BOOK	EXAMPLES OF SCRIPTURE QUOTED (Citations by Tertullian)	MAJOR WORKS CONTAINING THE QUOTATIONS
Matthew	5:17; 5:22; 5:28; 5:44; 6:9–13; 7:7; 10:28; 11:27; 16:18; 18:20; 19:6; 22:37–40; 26:26–28; 28:19	<i>Against Marcion, On Prayer, On Baptism, On Modesty</i>
Mark	1:4; 2:17; 3:27; 8:35; 10:6–9; 12:29–31	<i>Against Marcion, On Monogamy</i>
Luke	1:35; 2:29–32; 4:18; 5:31–32; 6:20; 6:27; 7:28; 9:23; 10:21–22; 15:4–7; 16:16; 18:18–23; 22:19–20; 23:46; 24:39	Especially <i>Against Marcion IV</i>
John	1:1–3; 1:14; 3:5–6; 4:24; 6:53; 8:44; 10:30; 14:6; 14:28; 16:13; 20:17	<i>Against Praxeas, On the Flesh of Christ, On Resurrection</i>
Acts	1:8; 2:17–18; 2:38; 8:20; 9; 10; 15; 19:1–6; 20:28	<i>Against Marcion, On Baptism, Prescription Against Heretics</i>
Romans	1:20; 1:25; 2:16; 3:21; 5:12; 6:3–4; 7:7; 8:3; 8:11; 8:15; 8:32; 9:20; 10:10; 12:1; 13:1	<i>Against Marcion V, On Resurrection</i>
1 Corinthians	1:18; 1:27; 2:9; 3:16; 5:5; 6:9–11; 6:19; 7:1; 7:39; 10:4; 10:16; 11:23–26; 12:1–11; 13:1; 15:21–22; 15:35–55	<i>Against Marcion V, On Resurrection, On Modesty</i>
2 Corinthians	3:6; 4:4; 4:16; 5:10; 5:17; 11:13–15; 12:2–4	<i>Against Marcion V</i>
Galatians	1:6–9; 2:5; 2:11; 3:10; 3:13; 3:26–28; 4:4; 4:22–31; 5:2; 5:16–17	<i>Against Marcion V</i>
Ephesians	1:10; 2:2; 2:14; 4:8; 4:26; 5:25–32; 6:12	<i>Against Marcion V</i>
Philippians	2:6–8; 3:20–21	<i>Against Marcion, On Resurrection</i>
Colossians	1:15–17; 1:21; 2:8; 2:16; 3:5	<i>Against Marcion V</i>
1 Thessalonians	4:13–17; 5:21	<i>On Resurrection, Against Marcion</i>
2 Thessalonians	2:1–12	<i>On Resurrection</i>
1 Timothy	1:4; 4:1; 6:20	<i>Against Marcion, Prescription Against Heretics</i>
2 Timothy	1:14; 2:17–18; 4:3	<i>Prescription Against Heretics, other treatises</i>
Titus	3:10–11	<i>Prescription Against Heretics</i>
Hebrews	(He refers to the Epistle to the Hebrews and attributes it to Barnabas)	<i>On Modesty 20</i>
1 Peter	2:20–21; 4:8	<i>Various ethical writings</i>
1 John	1:1; 2:18; 4:1–3; 4:18; 5:6–8* (allusion to the three that bear witness in heaven)	<i>Against Praxeas, Against Marcion</i>
Jude	Jude 6; references to Enoch/Jude tradition	<i>On the Apparel of Women</i>
Revelation	1:6; 5:10; 6:9; 20:4–6; 21:2; 21:10–23	<i>Against Marcion, On Resurrection</i>

* ON 1 JOHN 5:6–8

Tertullian does not quote the later Latin Comma ("Father, Word, and Holy Spirit...") in those exact words, but in *Against Praxeas* 25 he connects Father, Son, and Spirit and then appeals to John's statement about the three being one. This is an important early allusion relevant to the history of this text.

Tertullian's Claims

APOLOGIST • THEOLOGIAN • DEFENDER OF THE TRUTH

"What has Athens to do with Jerusalem? What agreement has the Academy with the Church? And what harmony has heresy with the truth?"

— Tertullian, *Against Heresies* 7.9

Tertullian was one of the earliest and most influential Latin Church Fathers. He vigorously defended the faith and the authority and purity of the Scriptures against heretics and false teachers.

GREEK IS THE TRUE AND AUTHORITATIVE LANGUAGE

"The original [Scriptures] were delivered in Greek, while every heretic translates them as he is able."

— *Against Marcion* 4.3

TERTULLIAN'S CLAIMS ABOUT THE GREEK SCRIPTURES



THE ORIGINALS WERE IN GREEK

The Apostles wrote and the Gospels were delivered in Greek, the universal language of the Church.

— *Against Marcion* 4.3; 4.4



THE GREEK COPIES ARE MORE RELIABLE

We have the true copies in our own keeping, while heretics have corrupt and mutilated versions.

— *Against Marcion* 4.7



THE CHURCHES RELY ON THESE COPIES

All the Churches founded by the Apostles continue to use the same Greek Scriptures.

— *Against Marcion* 4.2



THE RULE OF FAITH IS PRESERVED IN THEM

The true faith is safeguarded in the authentic Greek Scriptures handed down in the Churches.

— *Against Marcion* 4.7

TERTULLIAN'S KEY CLAIM

"We appeal to the original copies of the Apostles, to those very copies from which every Church derives its authority."

— *Against Marcion* 4.2

WHERE TERTULLIAN SAID THE GREEK SCRIPTURES MIGHT BE FOUND

Tertullian did not name one library, but his statements and knowledge of the Church point to these centers.



ROME

The Apostles Peter and Paul preached and left their witness in Rome.



ASIA MINOR

Ephesus, Smyrna and other Churches where John and the Apostles labored.



CORINTH

Founded by Paul, rich in believers and early Christian writings.



ANTIOCH

A major center where believers were first called Christians (Acts 11:26).



These Churches preserved the authentic Greek Scriptures received from the Apostles and their disciples and handed them down faithfully.

WHY THIS MATTERED TO TERTULLIAN



Heresies used corrupted or altered Latin versions to support false doctrines.



Only the authentic Greek Scriptures could be trusted as the rule of faith.



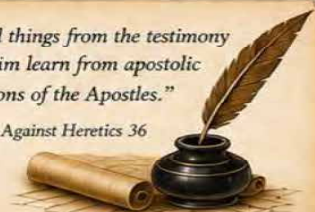
The Churches received and preserved the original Greek writings.



Truth is found in the Apostolic Churches, not in private interpretations.

"Let a Christian prove all things from the testimony of the truth, and let him learn from apostolic Scripture the traditions of the Apostles."

— Tertullian, *Prescription Against Heretics* 36



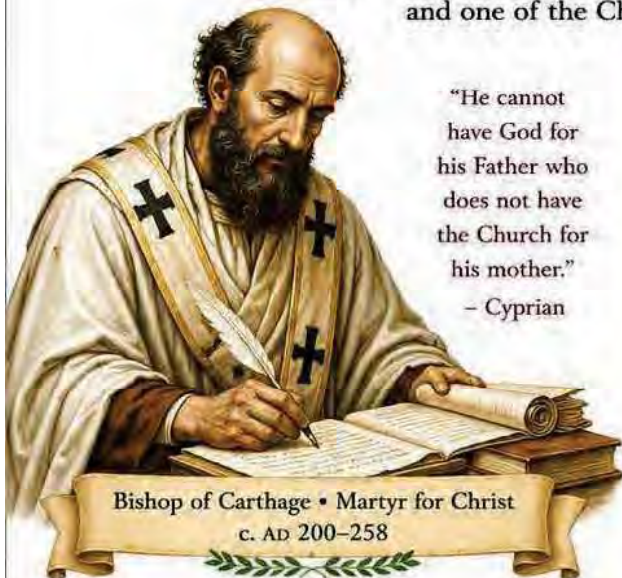
TERTULLIAN'S WITNESS: The true and authority Scriptures were in Greek, preserved in the Churches founded by the Apostles.

From these faithful copies, the Church has handed down the Word of God to every generation.

CYPRIAN OF CARTHAGE

A FAITHFUL WITNESS TO THE SCRIPTURES

Cyprian (c. AD 200–258) was bishop of Carthage, a bold defender of the faith, and one of the Church's greatest scriptural scholars.



"He cannot have God for his Father who does not have the Church for his mother."
– Cyprian

Bishop of Carthage • Martyr for Christ
c. AD 200–258

HOW MANY VERSES DID CYPRIAN QUOTE?



Cyprian quoted or alluded to

~2,400 – 2,600

**NEW TESTAMENT QUOTATIONS
AND ALLUSIONS**

throughout his 13 treatises and 81 letters.



These references cover

MORE THAN 7,000

of the approximately 7,800–7,957
recognized verses of the
New Testament.

Cyprian's writings are one of the richest sources of New Testament citations from the early third century.

HIS WRITINGS



13

TREATISES

Addressed to individuals, churches, and whole congregations on faith, unity, discipline, and Christian living.



81

LETTERS

NEW TESTAMENT BOOKS HE QUOTED



QUOTED WITH STRONG CERTAINTY
Cyprian quoted from every New Testament book except Philemon.

Matthew, Mark, Luke, John, Acts, Romans, 1 & 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 & 2 Thessalonians, 1 & 2 Timothy, Titus, Hebrews, James, 1 & 2 Peter, 1 John, 2 & 3 John, Jude

(Philemon is not quoted.)



**QUOTED WITH LESS CERTAINTY
OR MORE SPARSELY**

Hebrews, James, 2 Peter, 2 & 3 John, Jude

(Scholars vary on the number and certainty of citations from these books.)

HIS MAJOR WORK:

TREATISE 12 (TESTIMONIA AD QUIRINUM)



A monumental list of Scriptural proofs for Christian doctrine.



Contains hundreds of citations from the New Testament.



Directly quotes nearly every book of the New Testament.

WHY CYPRIAN'S TESTIMONY MATTERS



One of the earliest and most prolific witnesses to the New Testament (early 3rd century).



Demonstrates the wide circulation and authority of Scripture in the Church of his day.



Quotes from diverse books and themes, showing thorough knowledge of the whole New Testament.



Strong support for the integrity and preservation of the apostolic writings.



His life and writings continue to inspire the Church to stand firm for truth and unity.

"We are well grounded when, in all our actions, we can show from the Lord's
Testimony what our authority is." – Cyprian (Epistle 63.14)

CYPRIAN – A MAN OF GOD, A STUDENT OF THE SCRIPTURES, A CHAMPION OF THE CHURCH.

THE SCILLITAN MARTYRS:

A METHOD OF OPERATION FOR THE DISTRIBUTION OF INDIVIDUAL BOOKS OF THE NEW TESTAMENT

Faithful believers who carried the written Word at great personal cost, ensuring that Scripture reached every corner of the known world.

1. WHO WERE THE SCILLITAN MARTYRS?

A group of Christians from Scillium (modern Scilla, Calabria, Italy) who were martyred for refusing to surrender the sacred Scriptures they carried.

Their relics were venerated for their faithfulness in protecting and transporting the written Word.



2. THEIR METHOD OF OPERATION

-  Obtain or copy individual books of the New Testament.
-  Memorize key passages and hide manuscripts in containers, clothing, or cargo.
-  Travel by sea and land using established routes.
-  Deliver to trusted churches, elders, and house fellowships.
-  If caught, remain faithful—often paying with their lives.

3. THE ROUTES OF DISTRIBUTION

From Antioch, Jerusalem, and the Churches to the Nations



4. INDIVIDUAL BOOKS CARRIED & DISTRIBUTED

 Matthew (in Hebrew/Greek)	 Mark	 Luke	 John
 Acts	 Romans	 1 Corinthians	 2 Corinthians
 Galatians	 Ephesians	 Philippians	 Revelation

5. STEP-BY-STEP: HOW A BOOK TRAVELED



1
Copied or received from an apostle or trusted church.



2
Hidden and carried by faithful believers (often at great risk).



3
Traveled by sea or land using trade and missionary routes.



4
Delivered to a church, elder, or house fellowship.



5
Copied locally and passed to other churches.



6
Preserved, read, and used in worship, teaching, and devotion.

6. THE IMPACT

- ✓ Scripture spread faster than persecution.
- ✓ Every major region received the writings of the apostles.
- ✓ The Church was built on the written Word and the testimony of eyewitnesses.
- ✓ The truth was preserved by faithful men and women—then and now.



7. THEIR MARTYRDOM

They were arrested in Scillium for refusing to deny Christ or surrender the sacred books they carried.

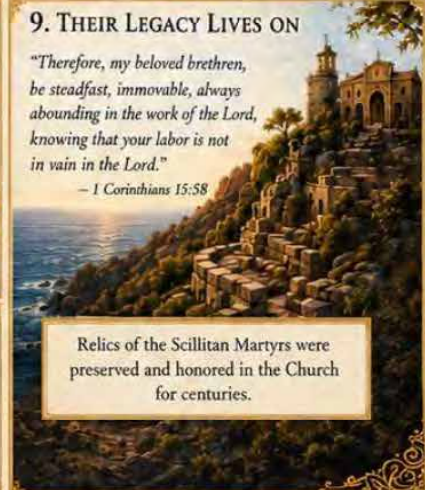
They were tortured and executed, but their witness inspired the Church across the regions.



9. THEIR LEGACY LIVES ON

"Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord."

— 1 Corinthians 15:58



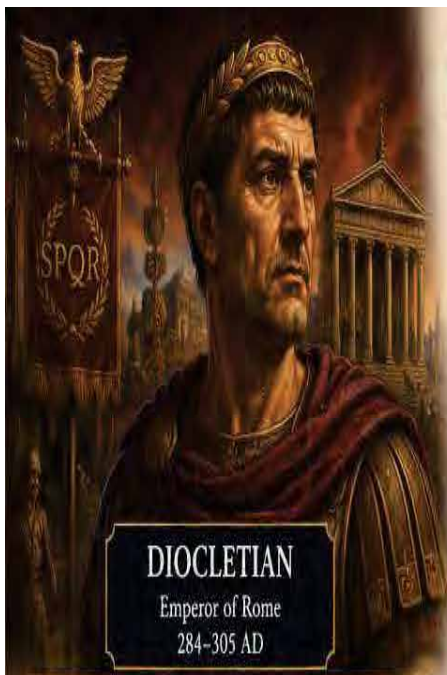
Relics of the Scillitan Martyrs were preserved and honored in the Church for centuries.

8. THE CHAIN OF TRANSMISSION

From the Apostles to Us



"All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work." — 2 Timothy 3:16-17



DIOCLETIAN

Emperor of Rome
284-305 AD

THE EDICTS OF PERSECUTION AGAINST THE CHURCH

Diocletian issued a series of edicts from 303-304 AD in an attempt to eradicate Christianity.



FIRST EDICT - 23 FEBRUARY 303

Christian churches were to be destroyed, and Scriptures were to be burned.



SECOND EDICT - MAY 303

All Christian leaders were arrested and the Church's property was confiscated.



THIRD EDICT - 24 FEBRUARY 304

All Christians were ordered to sacrifice to the Roman gods or face severe punishment.



Those who refused were imprisoned, tortured, exiled, or put to death.

"The rage of persecution may rage for a time, but the Church of God cannot be destroyed."

- Cyprian

PERSECUTION, DESTRUCTION, AND MARTYRDOM

THE EDICTS OF DIOCLETIAN

A DARK TIME • A FAITHFUL WITNESS • AN ETERNAL LEGACY

"We must not think that the sufferings of this present time are worthy to be compared with the glory which shall be revealed in us."

- Romans 8:18

DESTRUCTION OF BIBLES AND CHURCH RECORDS

Churches were torn down, and thousands of copies of the Holy Scriptures, along with precious records and writings, were burned in the public squares.



THE MARTYRDOM OF CYPRIAN OF CARTHAGE - 14 SEPTEMBER 258 AD



Bishop, pastor, and father in the faith, Cyprian refused to deny Christ. He was beheaded outside the city of Carthage.

"Thanks be to God who has counted me worthy to be offered this day for His people."

- Cyprian,
just before his martyrdom

CYPRIAN OF CARTHAGE

c. 200-258 AD



Bishop of Carthage, North Africa, and a faithful disciple of Tertullian.



Wrote 80 letters to bishops, priests, deacons, and congregations across Africa, Europe, and beyond.



Defended the unity of the Church, the authority of Scripture, and the truth of the Gospel.



His letters reveal a vibrant Church connected in faith and fellowship across the known world.

CYPRIAN'S 2 ALLUSIONS TO THE JOHANNINE COMMA (1 JOHN 5:7)



LETTER 73.21 (TO FIDUS)

Cyprian writes of the three that bear witness in heaven:

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."



LETTER 3.4 (TO DONATUS)

Cyprian again affirms the same triune testimony:

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."

These are the only two explicit allusions in his writings to this sacred testimony.



THE CHURCH WAS PERSECUTED,
THE SCRIPTURES WERE ATTACKED,
BUT THE TRUTH COULD NOT BE SILENCED.



THROUGH THE FAITHFUL WITNESS OF MEN LIKE CYPRIAN,
THE WORD OF GOD WAS PRESERVED,
AND THE CHURCH WAS STRENGTHENED.





THE DEVASTATION OF DIOCLETIAN'S PERSECUTION

THE MOST SEVERE PERSECUTION IN CHURCH HISTORY

Emperor Diocletian (284–305 AD) launched a systematic, empire-wide campaign to eradicate Christianity. His edicts targeted churches, Scriptures, clergy, and believers—attempting to destroy the faith in every corner of the Roman Empire.

EDICTS AGAINST CHRISTIANS

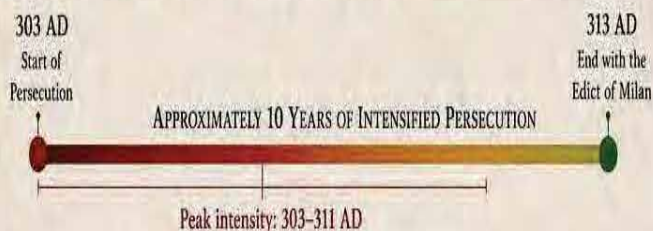
- 303 AD – Destruction of churches and Scriptures of clergy
- 304 AD – Sacrifices to the gods enforced; closure of Christian gatherings
- 305 AD – Continued enforcement until the abdication of Diocletian

THE GOAL:



To destroy Christianity completely from the Roman Empire.

HOW LONG DID IT LAST?



"Yea, and all that will live godly in Christ Jesus shall suffer persecution." — 2 Timothy 3:12

THE PERSECUTION SPREAD ACROSS THE ENTIRE ROMAN EMPIRE



THE EXTENT OF DEVASTATION (ESTIMATES)

CHURCHES DESTROYED	MANUSCRIPTS DESTROYED	CHRISTIANS MARTYRED
Estimated 1,500 – 2,000	Estimated 200,000 – 500,000+	Estimated 250,000 – 1,000,000+
Church buildings were torn down or burned to the ground throughout the empire.	Holy Scriptures and Christian writings were burned in public places. The loss of ancient Christian literature was immense.	Believers of all ages and stations—bishops, priests, deacons, men, women, and children—were martyred for their faith in Christ.

METHODS OF PERSECUTION



Destruction of churches and Christian property



Burning of Scriptures and Christian books



Imprisonment and hard labor



Torture and cruel punishments



Execution by sword, fire, wild beasts, and more

EYEWITNESS ACCOUNTS



EUSEBIUS (*Church History* 8:2–3)
"A great multitude of martyrs in various places... endured every kind of torture, being crowned with immortal glory."



LACTANTIUS (*On the Deaths of the Persecutors* 48)
"The persecutors thought they could extinguish the name of Christians, but the more they killed, the more they increased."



CYPRIAN OF CARTHAGE (*Epistle* 55:24)
"The blood of the martyrs is the seed of the Church."
(Written during this period of suffering.)

THE LASTING IMPACT

- ✓ The Church was scattered but not destroyed.
- ✓ Christian faith grew stronger through martyrdom.
- ✓ Many of the greatest saints and writings came from this era of suffering.
- ✓ The persecution ended when Constantine issued the Edict of Milan in 313 AD, bringing relief and religious tolerance.

THE PERSECUTION FAILED



What was meant for evil, God used for good. The Church emerged stronger, purer, and more united in faith.

"BE THOU FAITHFUL UNTO DEATH, AND I WILL GIVE THEE A CROWN OF LIFE." — REVELATION 2:10



CONSTANTIUS CHLORUS: THE TEST OF LOYALTY

Integrity to God, Loyalty to Empire

THE TEST OF LOYALTY

Constantius Chlorus summoned his officers and gave them a challenge:



When the choices were made, Constantius revealed it was a test. He dismissed those who sacrificed and honored those who refused.

“THOSE WHO ARE LOYAL TO THEIR GOD WILL ALSO BE LOYAL TO THEIR EMPEROR.”

He entrusted them with the protection of his person and his government, valuing them far more highly than the richest treasures.

HIS PROTECTION OF SPAIN

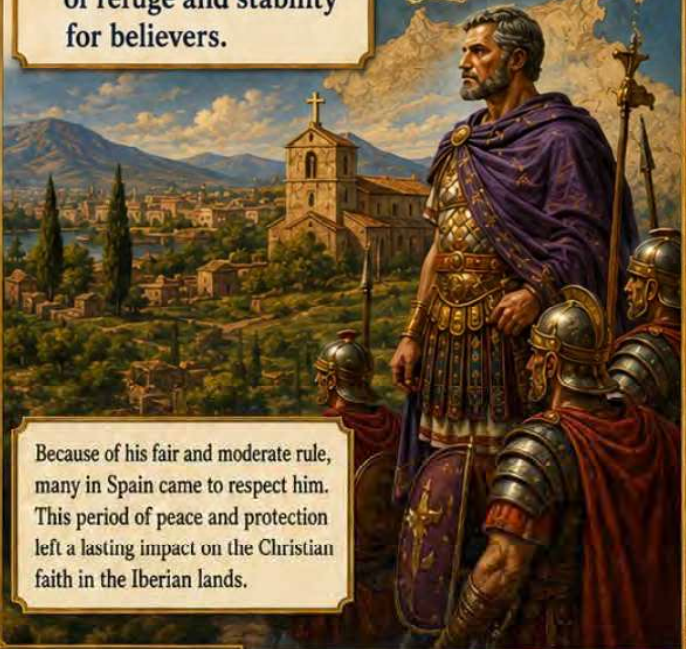
During Diocletian's persecution, Constantius was given command of the West, including the province of Spain.



He shielded the churches from severe persecution and allowed Christians freedom to worship.

Spain became a place of refuge and stability for believers.

ROMAN
EMPIRE



Because of his fair and moderate rule, many in Spain came to respect him. This period of peace and protection left a lasting impact on the Christian faith in the Iberian lands.

THE LESSON THAT LASTS

1

THE CHALLENGE

Constantius gave his officials a choice:



Sacrifice to the Roman gods and keep your position



Refuse to sacrifice and lose your office

2

THE TEST

Some chose to sacrifice to keep their offices. Others refused, choosing faith over position and honor.



3

THE REWARD

Constantius dismissed those who sacrificed and honored those who refused.



“Those who are loyal to their God will also be loyal to their emperor.”

He entrusted them with high office and the protection of the Empire.



FAITHFUL TO GOD. TRUSTWORTHY TO THE EMPIRE.

A legacy of integrity. A foundation for the future of Constantine the Great.



CONSTANTINE BEFORE THE BATTLE

THE MAN, THE EMPEROR, THE JOURNEY

"Before he won the greatest victory of his life, Constantine was a soldier, a leader, and a seeker of truth."

HIS ORIGINS

- Born: 272 AD in Naissus (modern-day Niš, Serbia)
- Father: Constantius Chlorus, a Roman military officer
- Mother: Helena
- Grew up in the court of Emperor Diocletian



Constantius Chlorus



Helena



CONSTANTINE THE GREAT
272–337 AD
Future Emperor of Rome

A LIFE PREPARING FOR GREATNESS



Military Training

Raised in a military family, Constantine was trained in leadership, strategy, and the art of war.



Proven Leader

He served in many campaigns and was known for his courage, discipline, and ability to inspire loyalty.



Rising Through the Ranks

He became a trusted commander under Diocletian and was eventually appointed Caesar in the West in 293 AD.



Ruler of Gaul and Britain

As Caesar, he governed Gaul (modern France and Germany) and Britain, securing the borders and winning respect.



A Man of Ambition and Vision

He dreamed of unity and greatness for Rome—but the empire was divided, and power was not his yet.

THE DIVIDED ROMAN EMPIRE

After Diocletian's reforms, the Empire was ruled by four leaders (the Tetrarchy). Constantine was Caesar in the West under Maximian.



HIS SPIRITUAL JOURNEY

Constantine was not a Christian at first.

- He respected all gods and observed traditional Roman religion.
- Yet, he was drawn to the God of the Christians by the faith and courage of believers.



THE WORLD AROUND HIM

The empire was in turmoil:

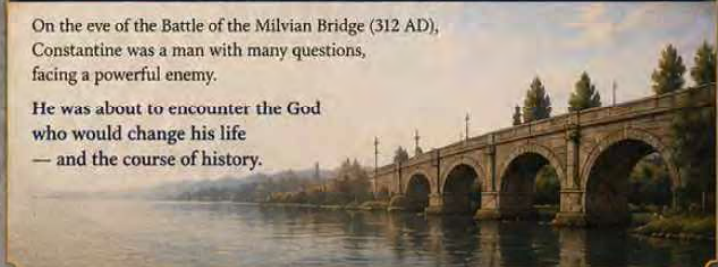
- Corruption in leadership
- Heavy taxes and unrest
- Persecutions of Christians under emperors like Diocletian and Galerius



A MOMENT BEFORE DESTINY

On the eve of the Battle of the Milvian Bridge (312 AD), Constantine was a man with many questions, facing a powerful enemy.

He was about to encounter the God who would change his life — and the course of history.



BEFORE THE VICTORY, HE WAS...



A trained warrior



A rising leader



A ruler with ambition



A man searching for truth



A servant of Rome—soon to become a servant of Christ



"GREATER IS HE THAT IS IN YOU, THAN HE THAT IS IN THE WORLD."

— 1 JOHN 4:4



CONSTANTINE'S VICTORY

THE BATTLE OF THE MILVIAN BRIDGE

— 28 OCTOBER 312 AD —

THE SITUATION

In 312 AD, Rome was torn by civil war. Constantine, with a much smaller army, marched against Maxentius, who commanded a massive force and controlled Rome.

CONSTANTINE
15,000 – 20,000 MEN

Greatly Outnumbered.
Divinely Empowered.
Historically Changed.

MAXENTIUS
150,000 – 200,000+ MEN

*"In this sign
conquer."*
— Constantine

THE ARMIES: A STAGGERING DIFFERENCE

CONSTANTINE'S ARMY
15,000 – 20,000 MEN

- Mostly infantry
- Limited cavalry
- Outnumbered up to 10 to 1
- Fighting for survival and faith

MAXENTIUS' ARMY
150,000 – 200,000+ MEN

- Large infantry force
- Strong cavalry
- War elephants
- Confident. Battle-hardened. Defending Rome.

CONSTANTINE WAS
GREATLY OUTNUMBERED.
HUMANLY SPEAKING,
VICTORY WAS IMPOSSIBLE.

"Then I saw in a vision God's angel coming toward me, with the Lord's command to put this symbol on the shields of my soldiers."

— Eusebius, *Life of Constantine* 1.28

HOW CONSTANTINE DEFEATED THE ROMAN ARMY

1

DIVINE REVELATION



Constantine saw a vision of the cross and the words "In this sign conquer."

2

FAITH AND OBEDIENCE



He trusted God and marched forward in obedience.

3

STRATEGIC POSITIONING



He took the high ground near the Milvian Bridge, limiting the enemy's advantage.

4

DISCIPLINE AND COURAGE



His troops fought with unity and boldness.

5

ENEMY'S DEFEAT



Maxentius' forces were thrown into confusion and defeated.

6

GOD'S DELIVERANCE



Victory was achieved not by might, but by the power of God.

THE DEVASTATION OF DIOCLETIAN

(303–311 AD)

10 YEARS OF RELENTLESS PERSECUTION

CHURCHES DESTROYED



Estimated
1,500 – 2,000
churches
burned or
demolished.

MANUSCRIPTS DESTROYED



Estimated
200,000 –
500,000+
manuscripts
lost.

CHRISTIANS MARTYRED



Estimated
250,000 –
1,000,000+
believers
martyred.

Torture. Imprisonment. Exile. Execution.
Yet the Church endured—and God raised up a deliverer.

THE RESULT

Constantine's victory opened the door to religious freedom with the Edict of Milan (313 AD) and ended the pagan persecution.

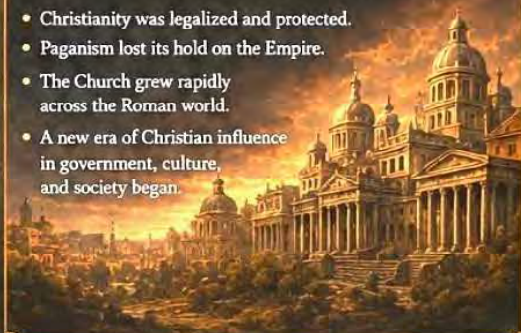
Christianity went from underground to unashamed—and the world was never the same.



SOLI DEO GLORIA

THE IMPACT OF THE VICTORY

- Christianity was legalized and protected.
- Paganism lost its hold on the Empire.
- The Church grew rapidly across the Roman world.
- A new era of Christian influence in government, culture, and society began.



*"NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT,
SAITH THE LORD OF HOSTS."* — ZECHARIAH 4:6



CONSTANTINE THE GREAT

VICTORY • CAPTURE OF THE EMPIRE • RESTORATION OF THE CHURCH

"BY THIS SIGN YOU SHALL CONQUER"

In 312 AD, Constantine saw a vision of the Cross with the words *"In hoc signo vinces"* ("By this sign you will conquer"). He trusted in Christ and won the decisive victory at the Battle of the Milvian Bridge.

EDICTS TO RESTORE AND BUILD THE CHURCH

-  Granted freedom of worship to all Christians.
-  Ordered the return of Christian places of worship that had been seized during persecutions.
-  Financed the rebuilding of churches destroyed under previous emperors.
-  Commanded that the Scriptures be honored and that copies be preserved and made available.
-  Supported bishops and Church councils to promote unity and sound doctrine.

CONSTANTINE THE GREAT

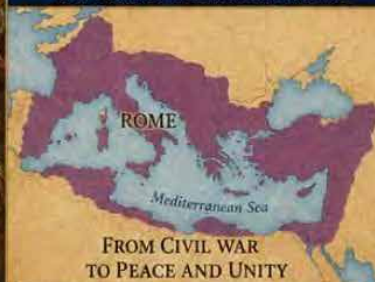
(c. 272 – 337 AD)
Roman Emperor

From a divided empire and a persecuted Church, Constantine raised up Christianity from the shadows and changed the course of history.

-  First Christian Emperor of Rome
-  United the Empire after years of civil war
-  Ended the persecution of Christians
-  Honored the Scriptures and the Church
-  Patron of Church councils and Christian leaders
-  Founded Constantinople – a new Christian capital

"It is my purpose to give both to the Christians and to all others full authority to follow the religion which each person has chosen."
– Edict of Milan, 313 AD

CAPTURE OF THE ROMAN EMPIRE



FROM CIVIL WAR
TO PEACE AND UNITY

By 324 AD, Constantine had defeated his rivals and became the sole ruler of the Roman Empire. He brought peace, order, and stability.



THE PERSECUTION OF THE CHURCH



- ✗ Christians were hunted, imprisoned, tortured, and executed.
- ✗ Churches were destroyed.
- ✗ Holy Scriptures were burned.
- ✗ Believers were denied rights and forced to renounce their faith.

 But the Church endured through the faith of martyrs and the power of God's Word.

A LEGACY THAT ENDURES

-  Constantine's victory marked a turning point in history.
-  The Church was no longer in hiding but commissioned to fulfill its mission.
-  The Scriptures were preserved, copied, and spread throughout the Empire.
-  The Gospel advanced to the ends of the earth.

THE EDICTS OF CONSTANTINE

EDICT OF MILAN 313 AD

Issued jointly with Emperor Licinius, this edict granted religious freedom throughout the Empire.

"We grant to Christians and all others full authority to follow the religion which each person has chosen."

EDICT ON CHURCH PROPERTY 321 AD

Ordered that confiscated Christian property and places of worship be returned to the Church without delay.

"Let the places which have been taken from the Christians be restored to them."

LAW FOR THE CLERGY 325 AD

Granted exemptions to clergy from certain civic burdens so they could devote themselves to the service of God.

"It is fitting that those who serve divine things should be free from earthly burdens."



THROUGH HIS EDICTS, CONSTANTINE RESTORED THE CHURCH, PROTECTED THE SCRIPTURES, AND LAID THE FOUNDATION FOR THE GROWTH OF CHRISTIANITY THROUGHOUT THE WORLD.



"We ought to give thanks to the Almighty God, who has granted to us and to all under our rule the opportunity to follow the divine things."

– Constantine



For the Word of God is not bound.
– 2 Timothy 2:9

CONSTANTINE THE GREAT USING THE WEALTH OF THE EMPIRE FOR CHRIST

From Persecution to Protection • From Pagan Temples to Houses of God • From Empire's Wealth to Eternal Treasure

REBUILDING CHURCHES

After the Edict of Milan (A.D. 313), Constantine used imperial resources to restore, rebuild, and construct magnificent churches throughout the Roman Empire.

- ✦ Restored confiscated church property
- ✦ Built great basilicas and churches
- ✦ Granted churches tax privileges
- ✦ Supported bishops and clergy
- ✦ Built in Jerusalem, Bethlehem, Rome, Constantinople, and across the Empire

TREASURY
OF THE
ROMAN EMPIRE



MAJOR CHURCHES BUILT OR SPONSORED

Church of the Holy Sepulchre
Jerusalem



Church of the Nativity
Bethlehem



Old St. Peter's Basilica
Rome



Church of the Holy Apostles
Constantinople



A NEW ERA FOR THE CHURCH



By God's providence, Constantine turned the resources of an empire once used for idols and oppression into a blessing for the Church of Christ.

"In this sign
conquer."

- *In hoc signo vinces*
(With this sign
you will conquer)

PRODUCING THE SCRIPTURES: THE FIFTY BIBLES

In a letter preserved by Eusebius (*Life of Constantine*, IV, 36-37), Constantine requested:

"FIFTY COPIES
OF THE
DIVINE SCRIPTURES"

THE IMPERIAL COMMAND

- ✦ Written on finest prepared parchment
- ✦ By skilled and accurate scribes
- ✦ In clear, beautiful script
- ✦ At imperial expense
- ✦ For the churches of Constantinople

"Let the cost be
no concern to you."
- Constantine

✦ These were not printed (the printing press came centuries later), but carefully hand-copied codices—
a priceless investment in God's Word for generations to come. ✦

EARLY WITNESS: THE SCRIPTURES WERE WIDELY AVAILABLE



John Chrysostom (c. 349-407)

In his homilies, Chrysostom repeatedly urged Christians to read the Scriptures at home, assuming that many believers owned copies.

"How is it that you have the Scriptures
in your houses, and do not read them?"

- John Chrysostom, *Homily on Genesis* hom. 19.5

A TRANSFORMED EMPIRE, A SPREADING GOSPEL



Wealth once
used for idols
became a tool
for God's glory.



Churches were
rebuilt and
constructed
across the Empire.



The Scriptures
were copied,
multiplied, and
made available.



Millions came
to faith through
God's Word
and His Church.

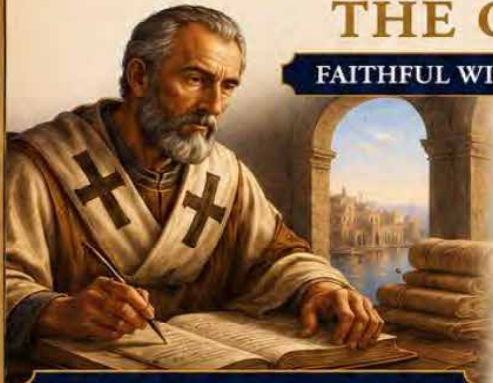
✦ THE WORD OF GOD ENDURES FOREVER ✦

"Heaven and earth will pass away, but My words will not pass away." - Matthew 24:35

EUSEBIUS OF CAESAREA

THE CHURCH HISTORIAN

FAITHFUL WITNESS • CAREFUL RECORDER • PRESERVER OF HISTORY



EUSEBIUS OF CAESAREA

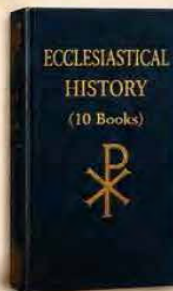
c. 260 – 339 AD

Bishop • Theologian • Historian

“The Father of Church History”

Eusebius (c. 260 – 339 AD), Bishop of Caesarea in Palestine, was a leading Church Father, scholar, and historian. He devoted his life to preserving the truth of the Gospel and the history of the Church for future generations.

HIS MAJOR HISTORICAL WORKS



Ecclesiastical History (10 Books)

The first comprehensive history of the Christian Church from the time of the Apostles to the early 4th century.

Includes:

- Persecutions under Roman emperors
- Lives of Church leaders and martyrs
- Growth and spread of the Christian faith



The Life of Constantine

A detailed account of Emperor Constantine's conversion, victories, and commitment to Christianity.

Includes:

- The vision of the Cross
- The defeat of Maxentius
- Edicts for religious liberty
- Church restoration

HISTORICAL RECORDS EUSEBIUS PROVIDES



Lists of Church leaders and bishops in major cities.



Accounts of persecutions under Nero, Domitian, Decius, Diocletian, and others.



Records of Church councils and important decisions.



Information about Scripture, its preservation, and use in the Church.



Descriptions of Christian worship, practices, and doctrine.



Details of the spread of Christianity throughout the Roman Empire and beyond.



Biographies of faithful men and women who defended the faith.

A PIONEER IN HISTORICAL RESEARCH



Used official documents, letters, and public records.



Interviewed eyewitnesses and gathered testimonies.



Visited many places and examined ancient archives.



Critically evaluated sources to ensure accuracy.



Organized facts clearly for the benefit of future generations.

EUSEBIUS' MISSION



To preserve the true accounts of God's work in the Church so that future generations may know the truth.

WHY EUSEBIUS IS TRUSTED

- ✓ He wrote close to the events.
- ✓ He used reliable sources.
- ✓ He had access to official Church archives.
- ✓ He wrote with honesty and integrity.

“It is good to leave to those who come after us the exact truth.”

– Eusebius, Ecclesiastical History 1.1.4

“Let us therefore give thanks to God, who has thought us worthy to be put in possession of such great and admirable blessings, and has enabled us to hand down to posterity the records of those things which we have received.”

– Eusebius, Ecclesiastical History 1.3.1

A LEGACY THAT ENDURES

Eusebius' writings remain an invaluable source for understanding the early Church and the foundations of Christian history.



EUSEBIUS PRESERVED THE HISTORY,
SO THE TRUTH OF CHRIST COULD ENDURE.



ARIUS (c. 256 – c. 336 AD)

THE MAN, HIS TEACHINGS, AND THE FOLLOWING HE AMASSED

A CONTROVERSIAL TEACHER WHO SPARKED A WORLDWIDE CONTROVERSY



WHO WAS ARIUS?

Arius was a presbyter and teacher in Alexandria, Egypt.

A brilliant speaker with a powerful personality, he rose to prominence for his teachings that challenged the deity of Christ and the teachings of the Church.



"There was when he was, when he was not; and before he was born, he was not."

– Arius

ARIUS' TEACHINGS

Arius denied the eternal deity of Jesus Christ. His key beliefs included:

-  Christ was a created being, not eternal. "There was when He was not."
-  The Son was inferior to the Father. The Father alone is unbegotten and eternal.
-  Christ was created by the Father out of nothing.
-  Christ was the highest of creatures, but not equal with God.
-  Salvation is through Christ as God's instrument, not because of His deity.

Condemned by the Church

Arius' teachings were condemned at the Council of Nicaea in 325 AD, which affirmed that Jesus Christ is "of one substance with the Father" (homoousios).

"But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom." – Hebrews 1:8

THE FOLLOWING ARIUS AMASSED

Through his eloquence and political connections, Arius gained a large and influential following.



Many bishops, priests, and deacons across the Empire



Support from several influential leaders and civil authorities



Widespread acceptance in churches of the East



Thousands of clergy and laypeople

His teachings spread rapidly, especially in:
Egypt • Palestine • Syria • Asia Minor • Thrace

GEOGRAPHICAL SPREAD OF ARIANISM (4TH CENTURY)



Arianism became the dominant belief in many regions for decades, challenging orthodox Christianity throughout the Roman Empire.

PROMINENT SUPPORTERS OF ARIUS

- ✦ Eusebius of Nicomedia – Bishop who openly supported Arius
- ✦ Eusebius of Caesarea (in early years) – Initially associated with Arian sympathies
- ✦ The Emperor Constantine (at times) – Showed periods of favor toward Arian positions
- ✦ Many Eastern Bishops – Especially in the 4th century



CONSTANTINE THE GREAT

THE IMPACT OF ARIANISM



Caused great division in the Church.

Led to numerous councils and creeds to defend the true faith.

Resulted in exile and persecution of orthodox bishops.

Persisted for over a century in many parts of the world.

ARIUS' LEGACY

- ✦ His ideas were rejected by the Church but continued to influence many.
- ✦ Arianism was condemned but not immediately eradicated.
- ✦ His controversy led the Church to clearly articulate the deity of Christ in the Nicene Creed.



The Church stood firm:
"Christ is true God from true God."



"FOR WHO HATH KNOWN THE MIND OF THE LORD? OR WHO HATH BEEN HIS COUNSELLOR? OR WHO HATH FIRST GIVEN TO HIM, AND IT SHALL BE RECOMPENSED UNTO HIM AGAIN?"

– ROMANS 11:34-35

THE DEATH OF ARIUS

ANSWERED PRAYER AND DIVINE JUSTICE



ALEXANDER OF ALEXANDRIA
c. 250 – 328 AD
Defender of the Faith
Champion of Christ's Deity

ALEXANDER'S PRAYER AND ARIUS' SUDDEN END

When Arius continued to spread his false teachings and cause division in the Church, Alexander, bishop of Alexandria, lifted up his heart in prayer to God:

"O Lord, who sittest in the heavens, look down, I beseech Thee, and visibly lay open the impiety of this man."

— Socrates Scholasticus
(Church History, Book 1, Chapter 8)



ARIUS' SUDDEN AND MISERABLE DEATH

That very night, Arius was struck with severe intestinal illness. He suffered terribly and died in great agony, as many witnessed.

"And immediately he was seized with violent pain in his bowels."

— Socrates Scholasticus

"The Lord knoweth them that are His."

— 2 Timothy 2:19

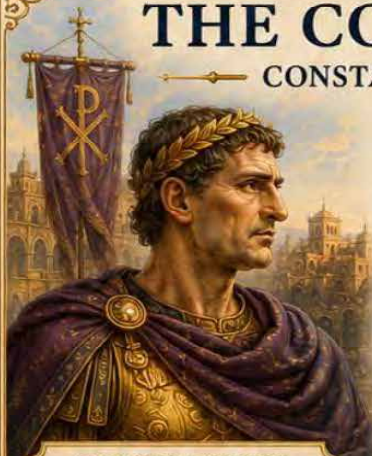


A LESSON REMEMBERED

Arius, who denied the deity of Christ, was silenced by the justice of God. The Church gave glory to the Lord, who defends His truth and hears the prayers of His servants.

THE COUNCIL OF NICAEEA (325 AD)

CONSTANTINE AND THE BISHOPS UNITED FOR TRUTH



CONSTANTINE THE GREAT
c. 272 – 337 AD
Roman Emperor
Defender of Christianity

Desiring unity and truth in the Church, Emperor Constantine called for a great council of bishops from throughout the Empire to meet in Nicaea, Bithynia.



Over 300 bishops attended from East and West.



They examined the teachings of Arius and his followers.



The divinity of Christ was affirmed.



The Nicene Creed was written to stand for all generations.



THE OUTCOME



Arius and his teachings were condemned.



The full divinity of Jesus Christ was declared.



Church unity was strengthened.



The truth of the Gospel was preserved.



THE NICENE CREED DECLARED:

"We believe in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made."



A MONUMENTAL MOMENT IN HISTORY

The Council of Nicaea was a turning point in Church history. By God's guidance, truth prevailed and the foundation was laid for the Church that would endure.

"GREAT PEACE HAD ALL THEY WHICH LOVED THY LAW: AND NOTHING SHALL OFFEND THEM." — PSALM 119:165



THE LORD UPHOLDS HIS CHURCH AND PRESERVES HIS TRUTH FOREVER.

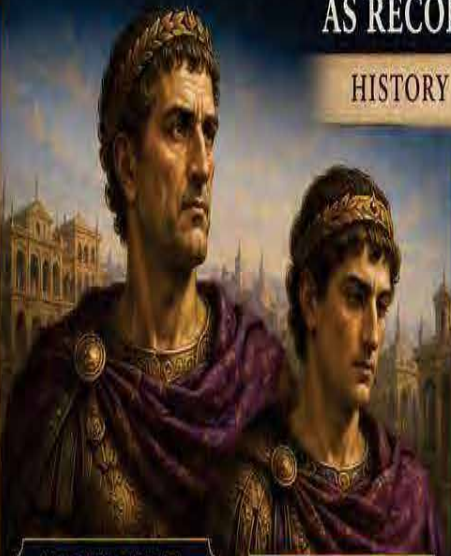
"I WILL BUILD MY CHURCH; AND THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT." — MATTHEW 16:18



CONSTANTINE'S SON CONVERTS TO ARIANISM

AS RECORDED BY RUFINAS AFTER CONSTANTINE'S DEATH

HISTORY REMEMBERS • RECORDS REMAIN • THE LESSON ENDURES



CONSTANTINE THE GREAT
c. 272 – 337 AD
Roman Emperor

CONSTANTINE II
c. 316 – 340 AD
Son and Successor

After the death of Constantine the Great in 337 AD, his son Constantine II became one of the rulers of the Roman Empire.

RUFINAS: THE HISTORIAN'S RECORD

Rufinas, a respected Church historian of the 4th century, wrote after Constantine's death, preserving an account that reveals a tragic turn in the imperial legacy.



"Constantius [Constantine II] was led astray by the heresy of the Arians, and did many things contrary to the faith which his father had held."

– Rufinas

Church History, Book 10, Chapter 37

THE CONVERSION TO ARIANISM

According to Rufinas, after Constantine the Great—a defender of Orthodox Christianity—had died, his son Constantine II embraced Arianism.



ARIANISM



Denied the full divinity of Christ.



Taught that the Son was created by the Father.



Spread division within the Church and the Empire.

"For there are some who trouble you and want to pervert the gospel of Christ." – Galatians 1:7

A SHIFT IN IMPERIAL POLICY

Under Constantine II, support for Arian bishops increased, and Orthodox Christians faced pressure.



Arian bishops were favored.



Orthodox leaders were removed or exiled.



Church unity was shattered.



The legacy of Constantine the Great was overshadowed.



RUFINAS: A FAITHFUL WITNESS

Rufinas was not an eye-witness to these events but recorded earlier accounts with integrity so future generations would know the truth.

His writings help us see that even within the highest circles of power, the gift of faith can be rejected, and the truth of Christ can be compromised.



A LESSON FOR EVERY GENERATION

The story of Constantine II reminds us that:



True faith is a gift from God, not guaranteed by heritage or position.



Heresy can arise even in times of Christian power.



We must hold fast to the truth of Scripture and the teaching of the Church.



The Lord preserves His Church, despite the failures of men.



The Truth Endures
Empires rise and fall,
but the word of God
stands forever.

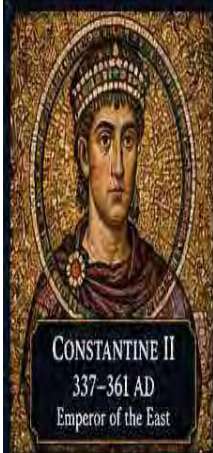
"Jesus Christ the same yesterday, and to day, and for ever."

– Hebrews 13:8



"Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with charity." – 1 Corinthians 16:13-14





CONSTANTINE II
337–361 AD
Emperor of the East

ARIANISM UNDER CONSTANTINE II (337–361 AD)

HOW ARIANISM SPREAD THROUGH THE ROMAN WORLD—SPAIN REMAINED FAITHFUL

After the death of Constantine the Great (337 AD), his sons divided the Empire.

Under Constantine II, Arianism became the official religion of the Empire and spread throughout the world—EXCEPT IN SPAIN.

- ARIANISM – OFFICIAL RELIGION UNDER CONSTANTINE II
- INFLUENCED OR SUBJECT TO ARIANISM
- ORTHODOX CHRISTIAN FAITH PRESERVED (SPAIN REMAINED FAITHFUL)

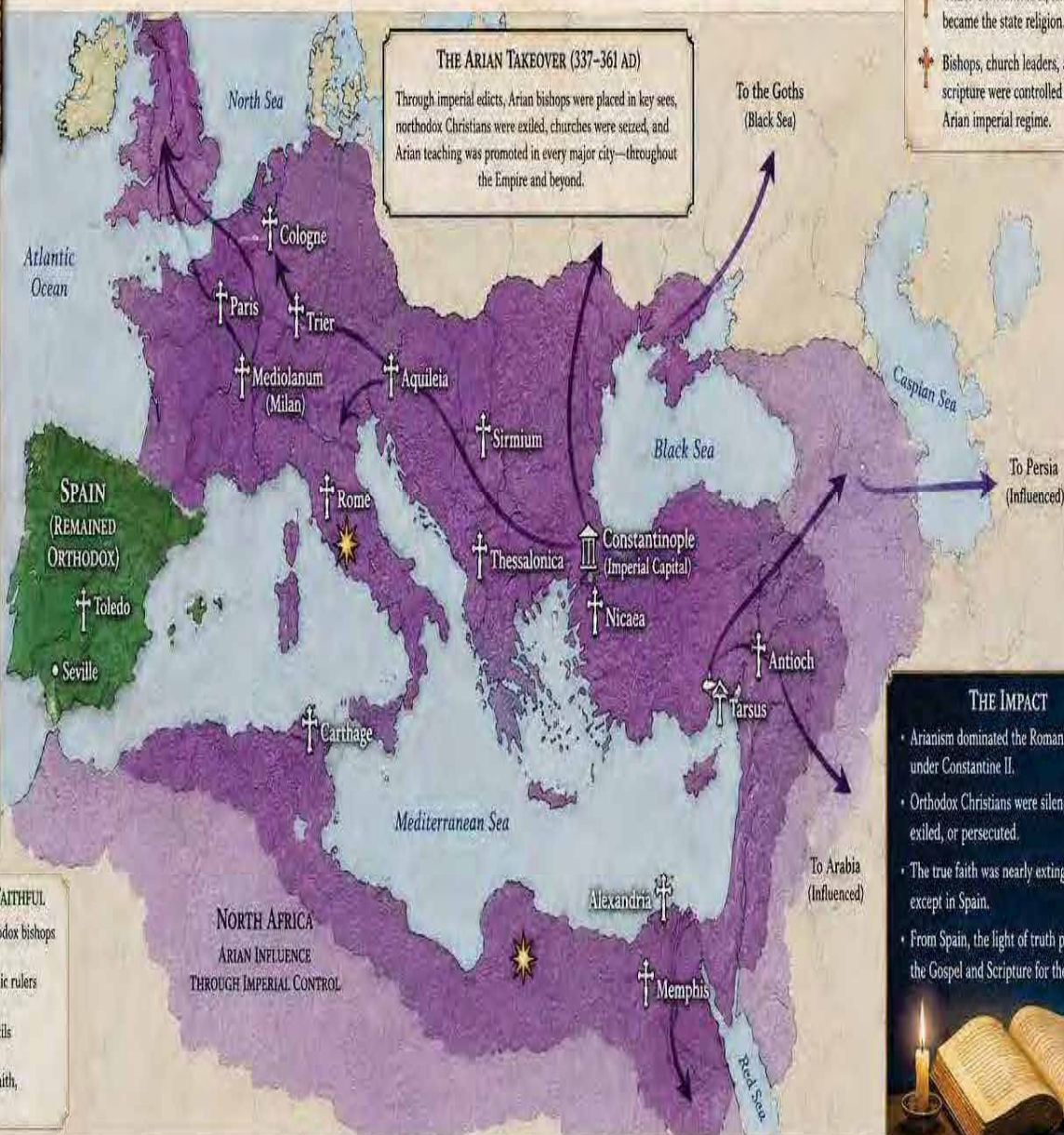
- MAJOR SEES CONTROLLED BY ARIAN BISHOPS
- ARIAN IMPERIAL CENTER OR RESIDENCE
- ORTHODOX BISHOPS EXILED OR PERSECUTED
- ARIAN INFLUENCE BEYOND THE EMPIRE (GOTHS, VANDALS, ETC.)

WHY SPAIN REMAINED FAITHFUL

- ✓ Strong leadership of Orthodox bishops and clergy
- ✓ Support from the Visigothic rulers who were Catholic
- ✓ Independent church councils (e.g., Councils of Toledo)
- ✓ Preservation of the true faith, scripture, and tradition

THE ARIAN TAKEOVER (337–361 AD)

Through imperial edicts, Arian bishops were placed in key sees, orthodox Christians were exiled, churches were seized, and Arian teaching was promoted in every major city—throughout the Empire and beyond.



THE RISE OF ARIANISM

- Arius (c. 256–336 AD) taught that Jesus Christ was not eternal, but created by the Father.
- Condemned at the Council of Nicaea (325 AD)
- Under Constantine II, Arianism became the state religion.
- Bishops, church leaders, and scripture were controlled by the Arian imperial regime.

THE IMPACT

- Arianism dominated the Roman Empire under Constantine II.
- Orthodox Christians were silenced, exiled, or persecuted.
- The true faith was nearly extinguished—except in Spain.
- From Spain, the light of truth preserved the Gospel and Scripture for the future.



A TIMELINE OF KEY EVENTS



325 AD
Council of Nicaea
Arianism condemned; the true faith affirmed.

337 AD
Death of Constantine the Great
Empire divided among his sons.



337–361 AD
Reign of Constantine II
Arianism becomes the official religion of the Empire.



Arian Bishops Installed Across the Empire
Orthodox leaders exiled; churches and scriptures placed under Arian control.



Spain Stands Firm
The Orthodox faith preserved through godly leadership, councils, and the people.



Legacy
Spain becomes a fortress of Orthodoxy and a keeper of Biblical truth in the midst of Arian darkness.

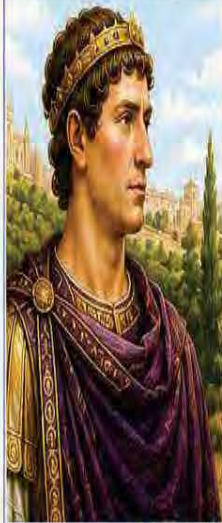
† “THE LORD KNOWETH THEM THAT ARE HIS.” — 2 TIMOTHY 2:19 †

CONSTANTIUS II AND THE PROTECTION OF THE CHURCH IN SPAIN

A Haven of Orthodoxy While the Arians Looked Elsewhere

While Arianism spread in many parts of the Roman Empire, Constantius II (r. 337–361) showed favor to the orthodox Church in Hispania (Spain), granting her peace, stability, and freedom from Arian interference. The Arians, focused on other regions, largely left Spain untouched.

CONSTANTIUS II: A DEFENDER OF THE CHURCH IN SPAIN



"Constantius granted many privileges to the Churches in Spain... He confirmed their possessions, gave them liberty of worship, and showed great favor to the Catholic faith."

— Sozomen, Ecclesiastical History (Book 2, Chapter 24)

- ✦ Confirmed the Church's rights and property in Spain
- ✦ Protected orthodox bishops and Church councils
- ✦ Allowed the Church to flourish without Arian interference
- ✦ Spain remained a stronghold of Catholic (Trinitarian) faith

CONSTANTIUS PROTECTED SPAIN DURING DIOCLETIAN'S PERSECUTION (c. 303–311)

While Diocletian raged elsewhere, Constantius governed the West and ensured that Spain was largely spared from the worst of the persecutions, allowing the Church to survive and grow.

THE CHURCH FLOURISHED IN SPAIN



Major councils held in Spain



Many saints and theologians arose



Orthodox teaching preserved and handed down



The faith remained pure and uncontaminated

THE ARIANS: DISINTERESTED IN SPAIN



- ✗ Arians focused their efforts in the East—especially in Constantinople, Alexandria, and other key centers.
- ✗ Spain held little strategic interest for their cause.
- ✗ Theological disputes and political struggles kept them occupied elsewhere.
- ✗ The Church in Spain was left in peace.

"The Arians... made no headway in Spain, for they were wholly taken up with their own contentions elsewhere."

— Theodoret, Ecclesiastical History (Book 2, Chapter 20)

SPAIN: A LAND OF FAITH AND FIDELITY



"The Catholic faith has taken deep root in Spain, and from there it has flourished mightily."

— Jerome (Letter 22.3)

WITNESSED BY CHURCH HISTORIANS

SOZOMEN
(c. 400–450)



"Constantius was favorable to the Church in Spain and granted it great privileges."

Book 2, Chapter 24

SOCRATES SCHOLASTICUS
(c. 380–440)



"The Church in Spain remained in the true faith, untouched by the heresy that afflicted other places."

Book 2, Chapter 32

THEODORET OF CYRUS
(c. 393–458)



"The Arians did not trouble the Spaniards, but busied themselves with other matters."

Book 2, Chapter 20

AUGUSTINE OF HIPPO
(354–430)



"The Churches of Spain have preserved the Catholic faith with great constancy."
Against the Epistle of Manichaeus, 5.6

THE LASTING IMPACT

- ✦ Spain became a beacon of orthodoxy in the West.
- ✦ The Visigoths later adopted the Catholic faith under King Reccared (589), building on this foundation.
- ✦ The Mozarabic Church preserved the faith through centuries of turmoil.
- ✦ A legacy of faithful witness endures to this day.

THE ARIANS LOOKED EAST... SPAIN REMAINED FAITHFUL



A TIMELINE OF PRESERVATION ACROSS LANGUAGES



GOD PRESERVED HIS CHURCH IN SPAIN, WHILE MEN SOUGHT TO DIVIDE IT ELSEWHERE.

"Upon this rock I will build My Church, and the gates of Hades shall not prevail against it." — Matthew 16:18

VERITAS LIBERABIT VOS

— JOHN 8:32

31

JEROME OF BETHLEHEM (c. 347–420 AD) COMMISSIONED TO PRODUCE AN AUTHORITATIVE LATIN BIBLE

HIS RESEARCH • HIS PRINCIPLES • HIS LEGACY

COMMISSIONED BY THE CHURCH

Pope Damasus I commissioned Jerome to revise the existing Latin translations and produce an authoritative Latin Bible true to the original texts.

"I determined to translate the whole Scripture afresh from the original truth."

— Jerome, Epistle 57:3

Jerome devoted over 30 years to producing a faithful and accurate Latin Bible that would become known as the Vulgate.

THE VULGATE

"The common (earliest) edition for the public use."
— Jerome

HIS RESEARCH INTO THE CHURCH FATHERS

Jerome carefully studied the writings of the early Church Fathers to ensure accuracy and faithfulness in his translation.



TERTULLIAN

- Studied Tertullian's Latin works extensively.
- Valued his Latin style and doctrinal clarity.



CYPRIAN OF CARTHAGE

- Examined Cyprian's letters and treatises.
- Respected his testimony on Church doctrine and Scripture.

"I have not only read Tertullian through carefully, but I have also compared him with the Greek truth."
— Jerome, Epistle 58:3

HE CHOSE HEBREW SCRIPTURES FOR THE OLD TESTAMENT

Jerome rejected the inaccurate Latin Old Testament versions and returned to the original Hebrew text.



- Learned Hebrew from Jewish scholars.
- Used Hebrew texts available in Palestine.
- Produced the most accurate Latin Old Testament of his time.

"I have followed the Hebrew truth."
— Jerome, Prologus Galeatus

HE CHOSE ANCIENT GREEK FOR THE NEW TESTAMENT

Jerome used the best available Ancient Greek manuscripts for the New Testament.



- Sought out the most reliable and ancient Greek texts.
- Preferred earlier manuscripts over later corrupt copies.
- Ensured the New Testament was translated from the Greek as closely as possible.

"In the New Testament, I followed the Greek truth." — Jerome

HE REJECTED THE APOCRYPHA

Jerome did not include the Apocrypha in the Hebrew canon and questioned their authority.



- Did not accept the Apocrypha as inspired Scripture.
- Believed they were not found in the Hebrew canon.
- His decisions helped establish the biblical canon used by the Church for centuries.

"The Church reads these books for example of life and instruction of manners, not to establish the authority of the Church."
— Jerome, Prologus Galeatus

A LIFELONG WORK FOR THE CHURCH



- ✓ Worked in Bethlehem, Rome, and Bethlehem again.
- ✓ Revised and corrected his work many times.
- ✓ Corresponded with Church leaders and scholars.
- ✓ Completed the Old Testament (from Hebrew).
- ✓ Revised the New Testament (from Greek).

A LABOR OF LOVE, FOR THE GLORY OF GOD AND THE UNITY OF THE CHURCH.

THE RESULT: THE VULGATE

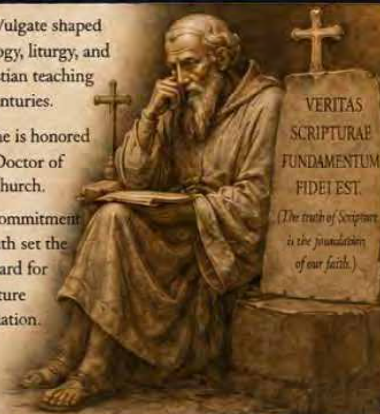


"Ignorance of the Scriptures is ignorance of Christ."
— Jerome

The Vulgate became the standard Latin Bible of the Church for over 1,000 years and had a profound impact on theology, worship, and Western civilization.

HIS LEGACY ENDURES

- The Vulgate shaped theology, liturgy, and Christian teaching for centuries.
- Jerome is honored as a Doctor of the Church.
- His commitment to truth set the standard for Scripture translation.



"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 perfect, thoroughly furnished unto all good works." — 2 Timothy 3:16–17 (KJV)



AUGUSTINE & JEROME

A PARTNERSHIP IN TRUTH

**AUGUSTINE
OF HIPPO**
(354–430 AD)

Bishop, Theologian,
Author of
The City of God

CORRESPONDENCE • COUNSEL • CANON • SCRIPTURE

For over 30 years, Augustine and Jerome exchanged letters across the Christian world—encouraging, correcting, and building up the Church in sound doctrine and love.

More than 100 letters survive today.

**JEROME
OF BETHLEHEM**
(347–420 AD)

Scholar, Translator,
Author of the
Vulgate

THEIR CORRESPONDENCE

- On Scripture and its true meaning
- On translation and textual accuracy
- On Church unity and combating heresy
- On the canon and inspired books
- On grace, faith, and Christian living

A BOND OF RESPECT & TRUTH

- Jerome called Augustine “the teacher of Grace.”
- Augustine trusted Jerome’s scholarship and diligence.
- They labored together for the glory of Christ and the good of the Church.

AUGUSTINE’S ACCEPTANCE OF THE NEW TESTAMENT

“As regards the authority of the Catholic Scriptures, I embrace those books of the New Testament which are received by all the Catholic Churches under the name of the authors Apostolic.”

— Augustine, *On Christian Doctrine* 2.8.13

AUGUSTINE’S WROTE:

“In these alone is declared the New Covenant; in these alone is the grace of the Gospel preached.”

— *On Christian Doctrine* 2.8.13

THE 27 BOOKS OF THE NEW TESTAMENT

- | | | |
|-----------------|-------------------|--------------|
| • Matthew | • Ephesians | • Hebrews |
| • Mark | • Philippians | • James |
| • Luke | • Colossians | • 1 Peter |
| • John | • 1 Thessalonians | • 2 Peter |
| • Acts | • 2 Thessalonians | • 1 John |
| • Romans | • 1 Timothy | • 2 John |
| • 1 Corinthians | • 2 Timothy | • 3 John |
| • 2 Corinthians | • Titus | • Jude |
| • Galatians | • Philemon | • Revelation |

“I have learned that the Hebrew truth is not unfrequently different from the Greek, and that most of those who follow the Hebrew truth, do not admit the authority of the Septuagint.”

— Augustine, *Against Faustus* 2.20

AUGUSTINE’S PREFERENCE FOR THE SEPTUAGINT (LXX)

WHY AUGUSTINE PREFERRED THE SEPTUAGINT

- Used by the Apostles and quoted in the New Testament.
- The version most widely used in the Early Church.
- Inspired and preserved by God for the Church’s instruction.
- Provided the Greek text in common use across the Christian world.

CODEX VATICANUS (B)
4th Century
Contains the Septuagint
(Old Testament in Greek)

THE CANON OF THE OLD TESTAMENT

Augustine received the Old Testament canon of the Church, which included the Deuterocanonical books (Tobit, Judith, Wisdom, Sirach, Baruch, 1–2 Maccabees, and additions to Esther and Daniel), just as it had been used in the Septuagint and affirmed in the Councils of Hippo (393) and Carthage (397, 419).

“The Church reads these books for example of life and instruction of manners; not to establish the authority of the Church.”

— Augustine



“In all things may the Truth be glorified; in Whom we live and move and have our being.”

— Augustine

ONE FAITH. ONE SCRIPTURE. ONE CHURCH.

“To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” — Isaiah 8:20



ST. JEROME
(c. 347–420)

Scholar, monk,
and translator
who dedicated
his life to giving
the Church a
faithful Latin Bible.

HOW JEROME'S TRANSLATION BECAME KNOWN AS THE VULGATE

THE BIBLE FOR THE PEOPLE. THE STANDARD FOR THE CHURCH.

Jerome's translation of the Scriptures from the original Hebrew and Greek into Latin became the most trusted Bible of the Church for over a thousand years.



"I have not followed anyone, but the truth itself, and I have translated nothing but what I found in the original."

— St. Jerome

THE JOURNEY TO THE VULGATE

382–385

CALLED TO ROME



Jerome came to Rome as secretary to Pope Damasus I, who commissioned him to revise the existing Latin Gospels (the "Old Latin").

385–386

TO BETHLEHEM



Jerome retired to a monastery in Bethlehem to devote himself to study of Hebrew and Greek and to translate the Scriptures from the original texts.

386–390

TRANSLATING THE BIBLE



He translated the Gospels, Psalms, and much of the Old Testament from Hebrew, and the New Testament from Greek, striving for accuracy and clarity.

390–405

REVISION AND COMPLETION



Jerome revised and completed the entire Bible, harmonizing his earlier translations into one consistent and faithful Latin text.

405–420

WIDELY COPIED AND USED



Monasteries and churches throughout the West copied and used Jerome's Bible more than any other. It became the Church's standard Scripture.

LATE 4TH–6TH CENTURIES

KNOWN AS THE VULGATE



"Vulgate" comes from the Latin word *vulgata*, meaning "that which has been made common." It became the official Bible of the Latin Church for centuries.

WHAT DOES "VULGATE" MEAN?

The Latin word *vulgata* means "that which has been made common" or "generally received."

Jerome's translation became the commonly read and accepted Bible of the Church.

POPE DAMASUS I

"Ignorance of the Scriptures is ignorance of Christ."

He trusted Jerome to prepare a Bible that the whole Church could rely on.



FROM BETHLEHEM TO THE WORLD



From monasteries in Palestine, the Vulgate spread throughout Europe, North Africa, and beyond.

THE VULGATE'S LASTING IMPACT



The standard Bible of the Latin Church for over 1,000 years.



Used in the Mass, theology, and Church teaching.



The foundation for many later translations, including the King James Bible.

KEY FEATURES OF JEROME'S VULGATE



FAITHFUL TO ORIGINALS
Translated from Hebrew and Greek, not from earlier Latin texts.



ACCURATE AND CLEAR
Sought both truth to the text and clarity for the reader.



UNIFIED TEXT
Brought together various versions into one consistent Latin Bible.

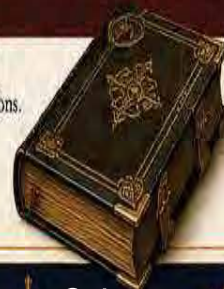


USED EVERYWHERE
Accepted by councils, theologians, and the people of God.

A LEGACY THAT ENDURES

Through Jerome's dedication, the Word of God was preserved in a form the Church could trust, read, and proclaim for generations.

"Thy word is a lamp unto my feet, and a light unto my path." — Psalm 119:105



ONE MAN'S LABOR. ONE CHURCH'S TREASURE. GOD'S WORD FOR THE WORLD.



THE DEVELOPMENT OF THE NEW TESTAMENT CANON

Recognition, circulation, testing and agreement among the early churches



1 c. AD 45–100 — APOSTOLIC WRITINGS

The Gospels, Acts, apostolic letters and Revelation were written and circulated among churches. Apostolic teaching was read publicly alongside the Old Testament.



2 c. AD 95–150 — EARLY USE & COLLECTIONS

Clement of Rome, Ignatius, Polycarp and other early Christians quoted or echoed many New Testament books. Collections of the four Gospels and Paul's letters began circulating.



3 c. AD 140 — MARCION'S LIST REJECTED

Marcion accepted only an edited form of Luke and ten edited Pauline letters. He rejected the Old Testament and other apostolic writings. The wider Church rejected his shortened, altered list and defended the received apostolic books.



4 c. AD 150–200 — EARLY LISTS & REFERENCES

MURATORIAN FRAGMENT — An early surviving Latin canon list, usually dated to the late second century. Its damaged text recognizes most of today's New Testament while distinguishing disputed or rejected writings.

IRENÆUS — Defended the fourfold Gospel: Matthew, Mark, Luke and John.



5 c. AD 200–325 — RECOGNIZED & DISPUTED BOOKS

Origen and Eusebius distinguished widely recognized books from disputed ones. Hebrews, James, 2 Peter, 2–3 John, Jude and Revelation received varying levels of acceptance in different regions.



6 AD 367 — ATHANASIUS'S 27-BOOK LIST

Athanasius's 39th Festal Letter provides the earliest surviving list that names exactly the same twenty-seven New Testament books used today.



7 AD 393–419 — REGIONAL COUNCILS

The regional councils of Hippo and Carthage affirmed the twenty-seven-book collection for church reading. They confirmed an already developing consensus; they did not create the books or make them inspired.

HOW BOOKS WERE RECOGNIZED



APOSTOLIC CONNECTION — Written by an apostle or close associate.



ORTHODOX TEACHING — Consistent with the rule of faith received by the churches.



WIDESPREAD USE — Read broadly across many churches and regions.

ANCIENT ORIGIN — Belonging to the apostolic age.

SPIRITUAL AUTHORITY — Recognized as bearing authoritative Christian witness.



THE CANON WAS RECOGNIZED GRADUALLY

No single council invented the New Testament canon, and the Council of Nicaea did not select its books. Broad agreement developed through centuries of copying, public reading, comparison and discernment.



Key witnesses: early Christian citations • Muratorian Fragment • Irenaeus • Origen • Eusebius • Athanasius • Hippo and Carthage

THE DEVELOPMENT OF THE OLD TESTAMENT CANON

1

c. 1400–400 BC —
THE LAW, PROPHETS
& WRITINGS



Israel's sacred books were preserved and recognized gradually. Later tradition associates Ezra and the Great Assembly with their transmission; no surviving evidence records a council that formally closed the canon.

2

c. 300 BC–AD 70 —
SECOND TEMPLE
JUDAISM



Biblical books circulated alongside other respected Jewish writings. Different Jewish communities did not always assign every book the same authority.

3

c. AD 90 —
YAVNEH (JAMNIA)



Rabbis discussed Ecclesiastes and Song of Songs. No evidence shows that a 'Council of Jamnia' selected the entire canon or formally rejected the Apocrypha.

4

c. AD 90–600 —
JOSEPHUS, MISHNAH
& TALMUD



Josephus described twenty-two sacred books—essentially the later twenty-four-book Tanakh when counted differently. Rabbinic Judaism transmitted this Hebrew canon.

JEWISH PERSPECTIVE ON THE APOCRYPHAL BOOKS

A



JEWISH WORKS — RESPECTED,
BUT NOT IN THE TANAKH

- **Tobit** — Jewish wisdom tale; Aramaic and Hebrew fragments at Qumran.
- **Judith** — Jewish historical novella; not accepted in the rabbinic canon.
- **Wisdom of Solomon** — Hellenistic Jewish wisdom in Greek; not in the Tanakh.
- **Sirach (Ecclesiasticus)** — Highly respected Jewish wisdom; Hebrew copies survive and rabbis cited it, but it was not canonized.
- **Baruch & Letter of Jeremiah** — Jewish writings associated with Jeremiah; outside the Tanakh.
- **1 Maccabees** — Important Jewish history of the Hasmonean revolt; not Scripture in rabbinic Judaism.
- **2 Maccabees** — Greek epitome of Jewish history and theology; not in the Tanakh.

B



GREEK ADDITIONS — NOT PART
OF THE HEBREW CANON

- **Additions to Esther** — Greek expansions absent from the Hebrew Esther.
- **Prayer of Azariah & Song of the Three** — Greek additions to Daniel.
- **Susanna** — Greek addition to Daniel.
- **Bel and the Dragon** — Greek addition to Daniel.
- **Prayer of Manasseh** — Jewish penitential prayer; not in the Tanakh.
- **Psalm 151** — Extra psalm known in Greek and at Qumran; not in the rabbinic Psalter.

C



OTHER BOOKS FOUND IN SOME
CHRISTIAN OLD TESTAMENTS

- **1 Esdras** — Alternate Greek form of material from Chronicles–Ezra–Nehemiah.
- **2 Esdras / 4 Ezra** — Jewish apocalypse with later Christian additions.
- **3 Maccabees** — Greek Jewish account set under Ptolemaic rule.
- **4 Maccabees** — Greek Jewish philosophical discourse on martyrdom.

All remained outside the rabbinic Jewish canon.

D



ENOCHIC & RELATED JEWISH
LITERATURE

- **1 Enoch** — Influential and copied at Qumran; authoritative to some Jews, but never universally received and absent from the rabbinic Tanakh.
- **2 Enoch** — Later Jewish apocalypse preserved mainly in Slavonic; never in the Jewish canon.
- **3 Enoch** — Late Jewish mystical work; never in the Jewish canon.
- **Jubilees** — Valued at Qumran and preserved as Scripture in Ethiopian tradition; outside the rabbinic Tanakh.
- **Psalms of Solomon** — Jewish religious poetry; respected literature, not canonical.

NO SINGLE JEWISH COUNCIL VOTED THESE BOOKS OUT



The Jewish canon emerged gradually through communal recognition and transmission. 'Apocrypha' covers different collections in Catholic, Orthodox and Protestant usage.³⁶

Historical Jewish reception varied by community and period.

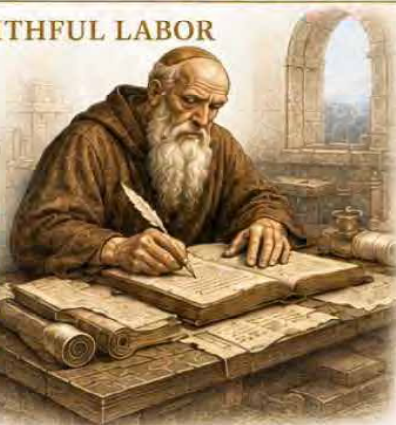
JEROME'S LAMENT: HIS TRANSLATION ALTERED, THE APOCRYPHA READDED

"I have translated faithfully... but I see with grief that what I have done is being corrected by many." — Jerome (Letter 104.14)

JEROME'S FAITHFUL LABOR

Jerome spent over 30 years translating the Scriptures from the original Hebrew and Greek into Latin, seeking accuracy and truth for the Church.

"I have not followed anyone, but in Hebrew truth itself."
— Jerome (Letter 57.6)

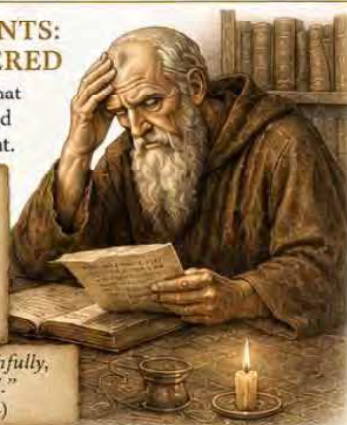


JEROME'S COMPLAINTS: THE VULGATE ALTERED

Jerome repeatedly complained that his translation was being changed without his knowledge or consent.

"Many have presumed to correct my labors, and have not only removed the words I had inserted, but have even added their own."
— Jerome (Letter 82.1)

"What I have translated faithfully, I see with grief corrupted."
— Jerome (Letter 104.14)



THE APOCRYPHA REMOVED... THEN READDED

Jerome and other Church leaders agreed the Apocrypha were not inspired Scripture and should not be read as such.

But over time, pressures grew to restore these books—first in some manuscripts, then in official lists.

These books returned to many Latin Bibles and councils, eventually being accepted as canonical by the Roman Church.



JEROME'S WARNINGS IGNORED

Jerome warned that adding human writings to God's Word would lead souls astray.

"I do not admit the Apocryphal books to be on the same level with the canonical Scriptures, but only useful for edification of the people."
— Jerome (Prologue to the Books of Solomon)

Still, Church authorities and copyists slowly reintroduced them into the text.



A TIMELINE OF CORRUPTION

382–405	405	5th–7th Centuries	6th Century	1546
Jerome translates the Bible into Latin (Vulgate).	Jerome completes the Vulgate and warns against alteration.	Copyists begin changing the text and adding explanatory notes.	Apocrypha books begin appearing in Latin manuscripts again.	Council of Trent declares the Apocrypha as canonical Scripture.

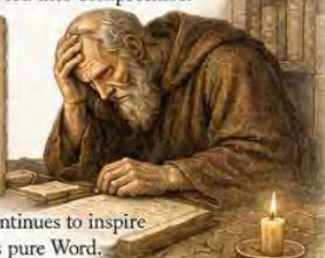
"It is not the power of the truth that is in danger, but the truth itself."
— Jerome (Letter 125.9)

JEROME'S HEARTACHE

Jerome died in sorrow, seeing his life's work misused and the Church led into compromise.

"I am like one beating the air, for I see the Apostle Paul sold in the market."
— Jerome (Letter 108.12)

Yet Jerome's faithful stand continues to inspire generations who love God's pure Word.



JEROME STOOD FOR BIBLICAL TRUTH



He returned to the original Hebrew and Greek.



He rejected the Apocrypha as uninspired.



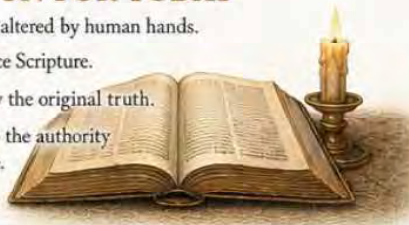
He longed for the Church to be rooted in truth, not tradition.

"Let us hold fast to the unity of the Church and the truth of the Lord."
— Jerome (Letter 66.8)



THE LESSON FOR TODAY

- † God's Word must never be altered by human hands.
- † Tradition must never replace Scripture.
- † We must test everything by the original truth.
- † The Church must return to the authority of the inspired Word alone.



HIS LEGACY REMAINS

Jerome's tears were not in vain. The Lord preserved His Word, and His truth endures forever.

"The grass withers, the flower fades, but the word of our God will stand forever."
— Isaiah 40:8



"Sanctify them in the truth; Your word is truth." — John 17:17



CHURCH FATHERS WHO ACCUSED THE ARIANS OF DESTROYING RECORDS

THE TESTIMONY OF HISTORY • THE PRESERVATION OF TRUTH

"The Arians... not content with persuading by false reasoning, also thought it lawful to destroy the very records of the truth."

— Socrates Scholasticus, Ecclesiastical History, Book I, Chapter 5

THEY WROTE, THEY WITNESSED, THE CHURCH REMEMBERS

These early Church Fathers and historians recorded how the Arians opposed the truth, not only with their words, but also by the destruction and alteration of sacred writings.

Socrates Scholasticus
c. 380 – c. 439 AD



"The Arians... not content with persuading by false reasoning, also thought it lawful to destroy the very records of the truth."

— Ecclesiastical History, Book I, Chapter 5

Sozomen
c. 400 – c. 450 AD



"They (the Arians) everywhere endeavored to destroy the Catholic books and even the very copies of the Scriptures."

— Ecclesiastical History, Book I, Chapter 8

Theodoret of Cyrrhus
c. 393 – c. 458 AD



"They destroyed the divine Scriptures and the writings of the Fathers, and would not suffer them to remain."

— Ecclesiastical History, Book I, Chapter 7

Rufinus of Aquileia
c. 345 – c. 410 AD



"The Arians burned the books of the Catholics and destroyed the holy records entrusted to their care."

— Ecclesiastical History, (Book not specified)

Athanasius of Alexandria
c. 296 – 373 AD



"The Arians not only corrupt the doctrine, but also endeavor to burn the books of the true believers."

— Orations Against the Arians, Oration I.

Hilary of Poitiers
c. 310 – 367 AD



"They (the Arians) wish to blot out even the memory of the truth by destroying the sacred books."

— On the Trinity, Book X, Chapter 57

WHY THEY DESTROYED RECORDS



- To erase the truth of Christ's divinity
- To silence opposing voices
- To control what the Church could read and believe
- To spread their heresy without challenge



"Heaven and earth shall pass away; but my words shall not pass away."

— Matthew 24:35



THE CHURCH REMAINED STEADFAST

Though books were burned and records destroyed, the Church preserved the truth through faithful witnesses, copied Scriptures, and God's providence. The Word of God endures forever.



38



THE ARIANS SOUGHT TO DESTROY THE RECORDS; GOD PRESERVED THE TRUTH.

"Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever." — Psalm 119:160



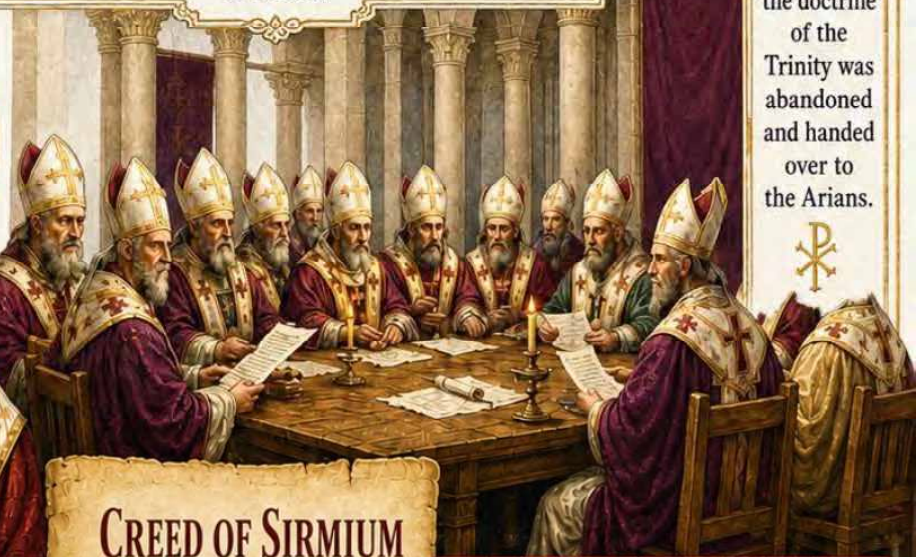
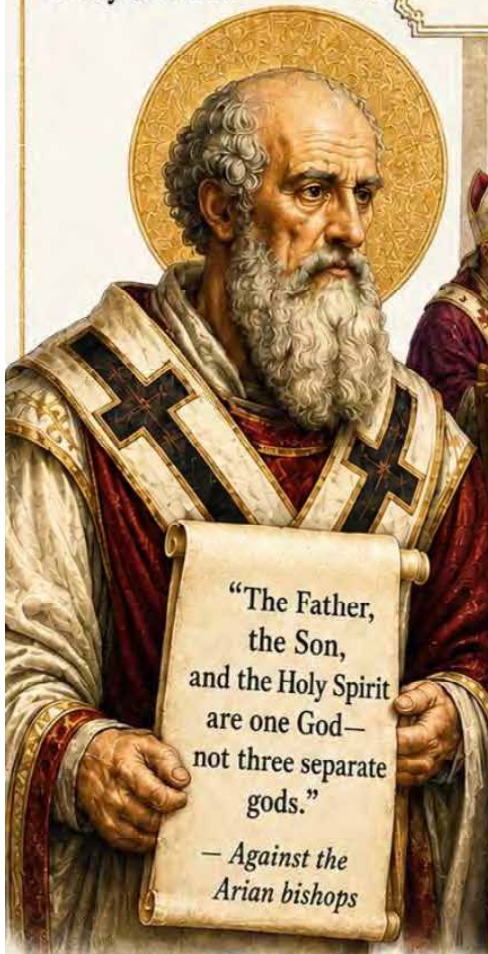
ATHANASIUS

Defender of the
Trinity and the
Deity of Christ

COUNCIL OF SIRMIIUM – A.D. 351

Arian bishops rejected the doctrine of the
Trinity and formulated their own declaration
of faith.

At one
point,
the doctrine
of the
Trinity was
abandoned
and handed
over to
the Arians.



CREED OF SIRMIIUM

1. Whoever says...
2. Whoever says...
∴
18. Whoever says...
19. Whoever says... →
20. Whoever says...
∴
27. Whoever says...



CANON 19

“The Father,
the Son,
and the
Holy Spirit
are not three Gods;
whoever says that
there is one God
is to be
condemned.”



The Arian bishops
of the Council of
Sirmium formulated
27 canons rejecting
the doctrine of the
Trinity and the divinity
of the Father, Son,
and Holy Spirit.

At one point, the doctrine
of the Trinity was
abandoned and handed over
to the Arians.

COUNCIL OF SIRMIIUM: ARIAN COUNCIL (A.D. 351)

Rejecting the doctrine of the Trinity, they declared that
the Son was not of the same substance [with the Father],
but that “he is like the Father.” They formulated this
confession of faith against the Nicene doctrine.

THE DESTRUCTION OF MANUSCRIPTS IN EARLY CHURCH LIBRARIES

The Loss Was Real – But God's Word Endured

WHY WERE MANUSCRIPTS DESTROYED?

"Many excellent books and very ancient copies perished in the flames."
– Epiphanius
(Haer. 1.16.6)



HERESY & FALSE TEACHING

Heresies often led to the destruction of orthodox Christian writings.



PERSECUTION & WAR

Christian libraries were targeted during persecutions and invasions.



IGNORANCE & NEGLECT

Many were lost through carelessness, decay, or simple neglect.



IDEOLOGICAL OR POLITICAL MOTIVES

Rulers and groups destroyed texts that opposed their beliefs.



A PAINFUL REALITY IN CHURCH HISTORY

From the early centuries, many precious manuscripts were destroyed in church libraries, monasteries, and centers of learning.

- ✦ Libraries in Caesarea and Jerusalem were burned.
- ✦ Many works of early Christian writers are now lost forever.
- ✦ Countless copies of Scripture and church writings were reduced to ashes.



THE CONSEQUENCES OF LOSS



Loss of historical records and theological works.



Fewer writings from early Church Fathers survive.



Gaps in our knowledge of the early Church.



A reminder of our dependence on God's sovereignty.

"Heaven and earth shall pass away: but my words shall not pass away." Matthew 24:35

NOTABLE INSTANCES

3RD CENTURY CAESAREA, PALESTINE

Origen's library was reportedly destroyed during the persecution of Decius.



4TH CENTURY THEOLOGICAL CONFLICTS

Writings of Athanasius and others were burned by Arian opponents.



5TH CENTURY LIBRARY OF SERAPEUM

The great library in Alexandria was destroyed in the chaos of religious and political strife.



5TH-7TH CENTURIES INVASIONS & WARS

Persian, Vandal, and Arab invasions led to the destruction of many Christian libraries.



6TH-7TH CENTURIES 8TH-9TH CENTURIES

Iconoclasts destroyed many books and manuscripts they considered "idolatrous."



YET, GOD PRESERVED HIS WORD



Faithful believers continued to copy and preserve the Scriptures.



Manuscripts were hidden, carried to safety, and shared across lands.



God's Word was never completely lost—His promise stands firm forever.



HUMAN EFFORT MAY FAIL, BUT GOD'S PURPOSE WILL NEVER BE THWARTED.



Though many manuscripts were lost, God raised up copyists, preserved the canon, and ensured His Word would be available to every generation.



WRITTEN
The Apostles and early believers wrote the Scriptures.



PRESERVED
Believers copied and protected the manuscripts faithfully.



TRANSMITTED
Scripture traveled across regions and generations.



TRANSLATED & PRINTED
Through the ages, God's Word reached more and more people.



TO EVERY NATION, TO EVERY GENERATION
The Gospel continues to transform lives around the world.

THE WORD OF THE LORD ENDURES FOREVER.
1 PETER 1:25

THEODOSIUS I

DEFENDER OF THE FAITH • RESTORER OF ORTHODOXY
EMPEROR OF THE ROMAN EMPIRE 379–395 AD

THE REFORMS OF THEODOSIUS I



1. ESTABLISHED NICENE CHRISTIANITY AS THE OFFICIAL FAITH

Theodosius I made Nicene Christianity the official religion of the Roman Empire, uniting the empire under orthodox faith.



2. SUPPRESSED PAGANISM

He prohibited pagan sacrifices, closed many pagan temples, and ended state support for pagan cults and festivals.



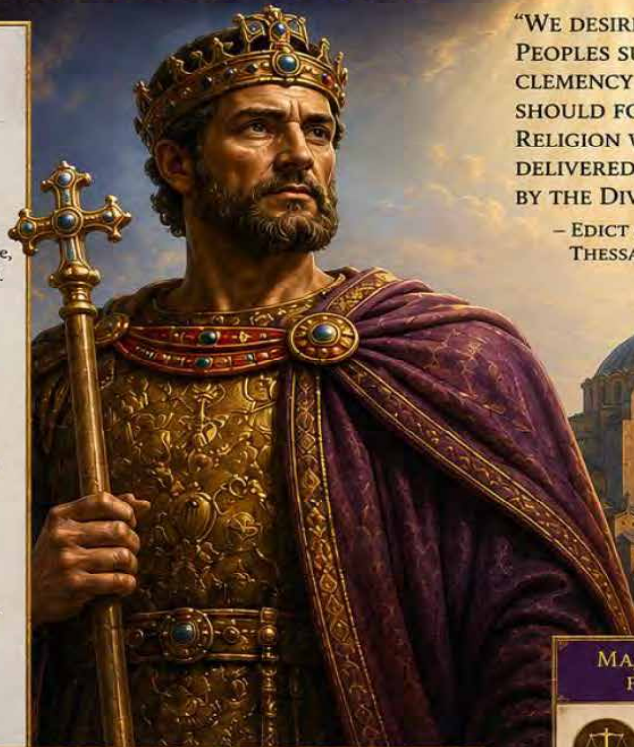
3. STRENGTHENED THE CHURCH

He elevated the authority of bishops, supported Church discipline, and granted the Church legal privileges and protections.



4. CONVENED THE FIRST COUNCIL OF CONSTANTINOPLE (381)

He convened this ecumenical council, which reaffirmed the Nicene Creed and declared the full divinity of the Holy Spirit.



“WE DESIRE THAT ALL THE
PEOPLES SUBJECT TO OUR
CLEMENCY AND MODERATION
SHOULD FOLLOW THAT
RELIGION WHICH HAS BEEN
DELIVERED TO THE ROMANS
BY THE DIVINE APOSTLE PETER.”

— EDICT OF
THESSALONICA (380 AD)

BY IMPERIAL LAW AND DIVINE PURPOSE,
THE CHURCH WAS UNITED,
HERESY WAS CONDEMNED,
AND ORTHODOXY RESTORED.

MAJOR IMPERIAL LAWS FOR THE CHURCH



Laws protected Church property and clergy from abuse.



Orthodox bishops were to be supported and heretics were to be excluded from Church leadership.



Church disputes were to be resolved according to the teaching of the Nicene faith.



The unity of the Church was made a matter of public order and salvation.



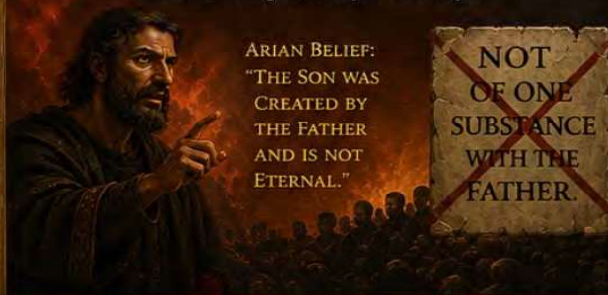
The Empire and the Church worked together for the moral and spiritual good of the people.

ARIANISM: A THREAT TO THE FAITH

Arianism denied the full divinity of Christ, teaching that “there was a time when the Son was not.” This heresy spread widely, dividing the Church and threatening the unity of the Empire.

ARIAN BELIEF:
“THE SON WAS
CREATED BY
THE FATHER
AND IS NOT
ETERNAL.”

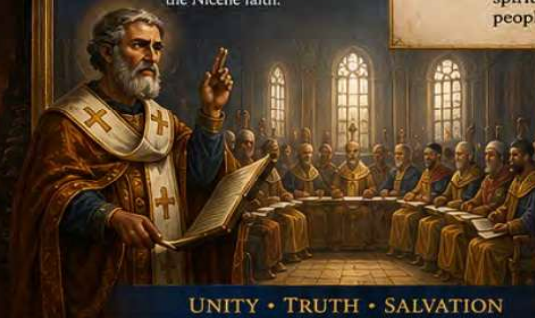
~~NOT
OF ONE
SUBSTANCE
WITH THE
FATHER.~~



DIVISION • CONFUSION • SPIRITUAL DARKNESS

THE CHURCH'S RETURN TO ORTHODOXY

Through councils, faithful bishops, and the leadership of Theodosius I, the Church returned to the truth of the Gospel and was united in the Nicene faith.



UNITY • TRUTH • SALVATION

NICENE FAITH:
“THE SON IS
BEGOTTEN,
NOT MADE,
OF ONE BEING
WITH THE
FATHER.” ✓



ONE FAITH • ONE LORD • ONE CHURCH –
FROM THE APOSTLES TO THE ENDS OF THE EARTH



THEODOSIUS II

REFORMS THAT STRENGTHENED THE CHURCH AND THE FAITH (408–450 AD)

Theodosius II was a devout Christian emperor who protected orthodoxy, strengthened the Church, and guided the Empire with justice and godliness.



1. THE COUNCIL OF EPHESUS (431 AD)

Convened by Theodosius II and affirmed that Mary is Theotokos (God-bearer). Strengthened the authority of ecumenical councils and preserved the unity of Christ's person.



2. IMPERIAL ENFORCEMENT OF ORTHODOXY

Laws were enacted against heresies such as Arianism, Eutonianism, Manichaeism and other sects. Heretics were banned from public meetings and offices in the Empire. Church property and civil rights were protected.



3. THE THEODOSIAN CODE (438 AD)

Compiled earlier imperial laws into one official code. Included laws on Church property, clergy privileges, episcopal authority, protection of orthodox worship, and regulation of heretics and Jews.



4. GREATER AUTHORITY OF BISHOPS

Bishops served as judges in civil cases (by agreement of both parties). Episcopal courts gained prestige and bishops had greater influence in local government, charity, and discipline.



5. SUPPORT FOR MONASTICISM

Monasteries flourished throughout the Empire with imperial protection and legal recognition. Monks became leaders in prayer, learning, and the copying of Scripture.

"I DESIRE THAT WE SHOULD
LIVE IN THE RELIGION DELIVERED
TO US BY THE DIVINE APOSTLES.
HANDLED DOWN TO US BY THE
APOSTLES."
— THEODOSIUS II

1. THE COUNCIL OF EPHESUS (431 AD)



Convened by Theodosius II.
Condemned Nestorius and affirmed
that Mary is Theotokos (God-bearer).
Strengthened the authority of
ecumenical councils and preserved
the unity of Christ's person.

THEOTOKOS
GOD-BEARER

2. IMPERIAL ENFORCEMENT OF ORTHODOXY



Laws governed heresy and
protected the Church,
endowments, tax exemptions for
clergy, and discipline among
bishops and priests.

3. THE THEODOSIAN CODE (438 AD)



Laws on Church property,
clergy privileges, episcopal
authority, orthodox worship,
and regulation of heretics
and Jews.

4. GREATER AUTHORITY OF BISHOPS



Bishops judged civil cases
(by agreement of both
parties). Episcopal courts
gained prestige and bishops
had greater influence in
local government.

5. SUPPORT FOR MONASTICISM



Monasteries were built and
restored throughout the Empire.
Monks were protected and
recognized for their prayer,
learning, and copying of Scripture.

6. BUILDING AND RESTORATION OF CHURCHES



Many churches were built
or restored, especially in
Constantinople, Thessalonica,
Antioch, and the East.

7. GROWTH OF THE PATRIARCHATE OF CONSTANTINOPLE

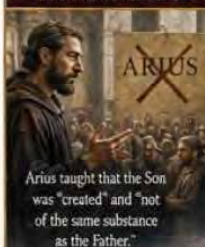


The see of Constantinople
gained great prestige and
influence in the East,
though always in
communion with
Alexandria and
other ancient sees.

8. REGULATION OF CLERGY AND CHURCH AFFAIRS



ARIANISM: A DIVISIVE ERROR



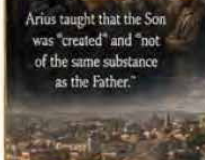
THEODOSIUS II'S STAND
He upheld the Nicene Faith
that the Son is eternal, divine,
and of the same substance
(*homoousios*) with the Father.

THE CHURCH RETURNED
TO ORTHODOXY, UNITY,
AND TRUTH.

THE RESULT: A STRONGER CHURCH AND A GODLY EMPIRE



ORTHODOXY PROTECTED COUNCILS RESPECTED CHURCHES STRENGTHENED SCRIPTURE PRESERVED MONASTERIES MULTIPLIED BISHOPS EMPOWERED FAITH AND ORDER RESTORED



THE CHURCH
ENDURES!
BUILT ON THE
APOSTLES AND
PROPHETS.
EPHESIANS 2:20



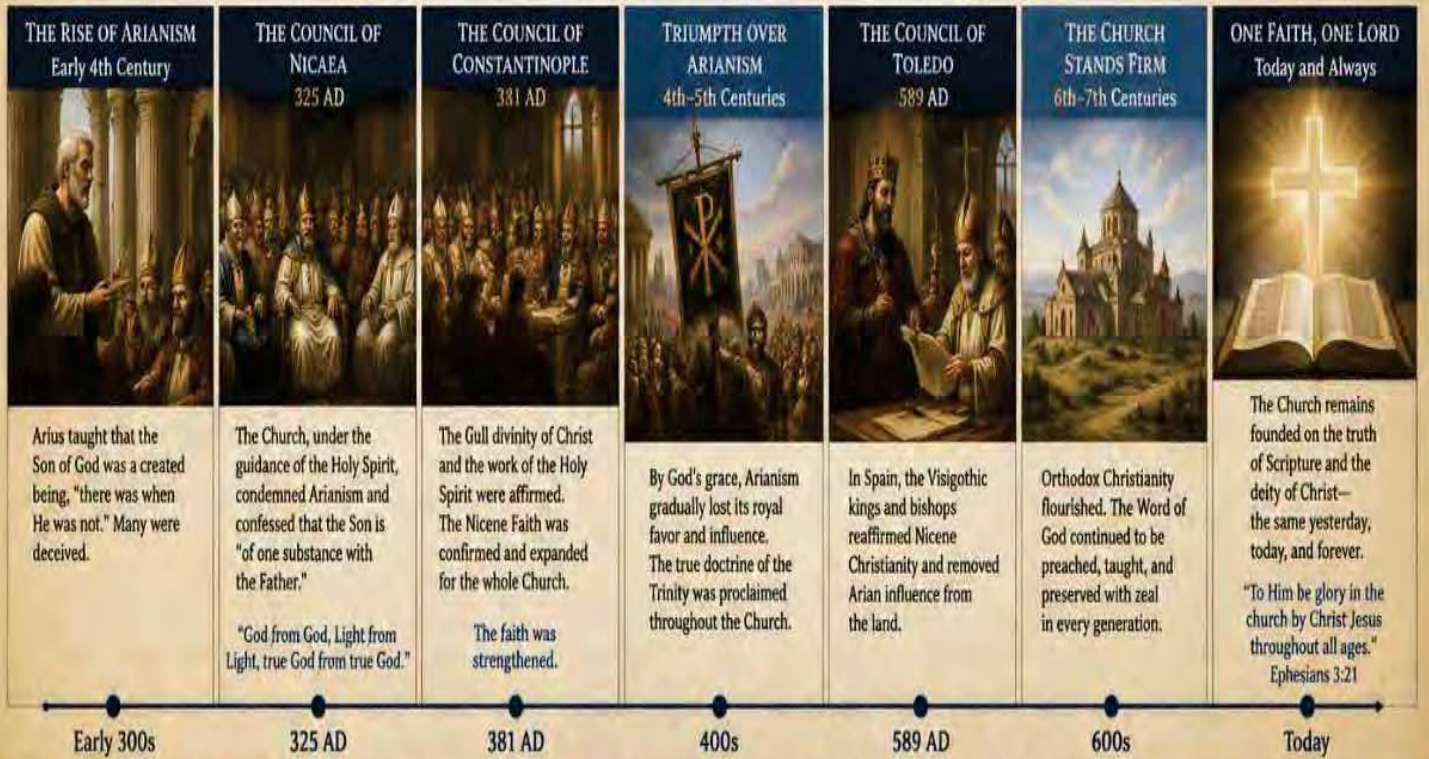
ONE LORD • ONE FAITH • ONE BAPTISM • ONE GOD AND FATHER OF ALL

— EPHESIANS 4:5–6 —



THE RECOVERY OF THE CHURCH FROM ARIANISM

The Triumph of Biblical Truth and the Unity of the Faith



THE CONTINUATION OF COPYING THE BIBLE BY HAND

Scriptoriums and Monasteries Preserving God's Word for Every Generation

IN SCRIPTORIUMS AND MONASTERIES...

- Monks and faithful scribes copied Scripture with devotion and care.
- Every letter, word, and verse were preserved by hand.
- The Bible was treasured as the inspired Word of God.
- Copying continued in cities, monasteries, and hermitages across the world.



CENTERS OF PRESERVATION

- Egypt - Monasteries of the Desert Fathers
- Syria - Antioch, Edessa, Nisibis
- Asia Minor - Caesarea, Constantinople
- Italy - Rome, Monte Cassino
- Spain - Toledo, Seville, Codex traditions
- Ireland & Britain - Monastic schools
- Mount Athos - Continuous preservation

From papyrus to parchment... from hand to hand... from generation to generation...







WHY IT MATTERS

-  The Church endured trials and false teaching.
-  God's Word was never lost—protected by faithful believers.
-  Hand-copied Scriptures were passed down through the centuries.
-  This faithful preservation has given us the Bible we have today.

"The grass withers, the flower fades, but the word of our God will stand forever."
Isaiah 40:8

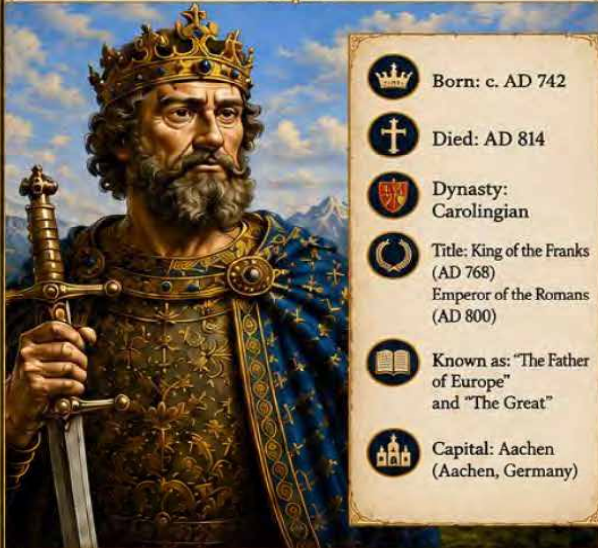
GOD'S WORD ENDURES.

Preserved by His Church.
Protected by His Providence.
Proclaimed for His Glory.

"Sanctify them in the truth;
Your word is truth."
John 17:17

1. WHO WAS CHARLEMAGNE?

King, Emperor and Defender of the Christian Faith



-  Born: c. AD 742
-  Died: AD 814
-  Dynasty: Carolingian
-  Title: King of the Franks (AD 768)
Emperor of the Romans (AD 800)
-  Known as: "The Father of Europe" and "The Great"
-  Capital: Aachen (Aachen, Germany)

Charles, known as Charlemagne, was King of the Franks who unified much of Western Europe and was crowned Emperor by Pope Leo III on December 25, AD 800. He was a courageous ruler, a great warrior, and deeply committed to Christ and His Church. His dream was to restore order, education, and the Christian faith throughout his empire.

HIS KEY ACHIEVEMENTS



Unified much of Western Europe under one strong, just, and stable government.



Defended the Christian faith against pagan peoples and heresies.



Protected the Church and promoted worship and Christian discipline.



Promoted education, reading and copying of the Scriptures and Christian books.



Restored the Western Roman Empire and set a model of Christian leadership.



Established just laws and promoted justice and good governance throughout the empire.

"I PRAY, ABOVE ALL, TO SERVE THE NAME OF OUR LORD JESUS CHRIST, AND TO DO WHAT IS PLEASING IN HIS SIGHT."

— CHARLEMAGNE



2. THE REFORMS ENACTED BY CHARLEMAGNE

A Christian Renewal in the Middle Ages



Charlemagne believed that a strong empire required a strong Church, well-prepared pastors, and a people who knew the Scriptures. Therefore, he implemented reforms that transformed Europe and preserved the Christian faith for future generations.

1. CHURCH REFORM

- Convened councils and synods to correct abuses.
- Required bishops and priests to live holy lives and teach true doctrine.
- Strengthened church discipline and the unity of the Church.



2. EDUCATION AND SCHOOLS

- Ordered the establishment of schools in monasteries and cathedrals.
- Taught children to read, write, chant psalms, and learn the Christian faith.
- Invited scholars like Alcuin of York to direct education at his court.



3. PROMOTED READING AND COPYING OF SCRIPTURE

- Ordered that books, especially the Bible, be copied and corrected.
- Supported the production of Bibles, psalters, gospels, and liturgical books.
- His reign marked the beginning of the great movement to copy manuscripts in history.



4. STANDARDIZED THE LITURGY AND TEACHING

- Promoted the use of the Liturgy of St. Jerome, the official Latin Bible of the Church.
- Sought uniformity in worship and teaching throughout his empire.



5. SUPPORTED THE MONASTERIES

- Restored and founded many monasteries.
- Monasteries became centers of prayer, learning, and copying of books.
- Monks preserved the Scriptures and Christian knowledge.



THE LEGACY OF CHARLEMAGNE



Preserved the Bible and the Christian faith.



Strengthened the Church throughout Europe.



Promoted education and knowledge.



Left a legacy that prepared the way for the future of Europe.

"THAT ALL MAY LEARN THE SCRIPTURES, BECAUSE TO IGNORE THE SCRIPTURES IS TO IGNORE CHRIST."

— CHARLEMAGNE



ONE LORD • ONE FAITH • ONE BAPTISM • ONE GOD AND FATHER OF ALL

— EPHESIANS 4:5-6 —



THE SCRIPTORIUMS AND MONASTERIES

UNDER THE REFORMS OF CHARLEMAGNE (768–814)

A spiritual, intellectual, and cultural renaissance that preserved the Word of God and transformed Europe for future generations.

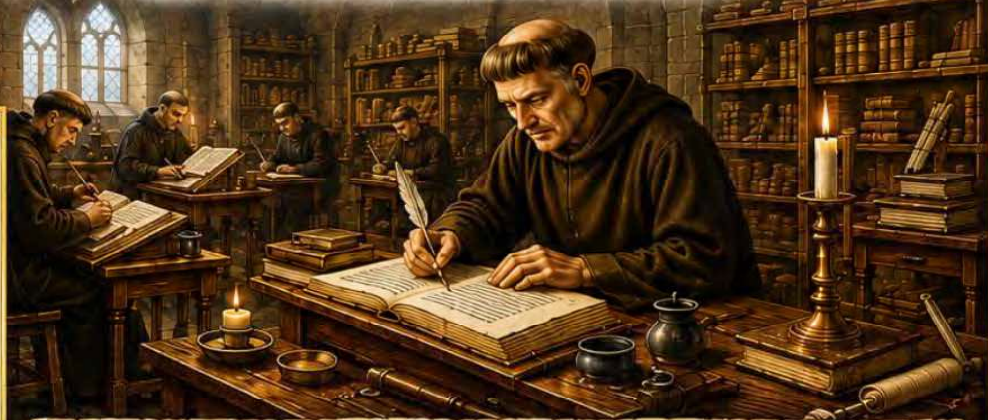


THE SCRIPTORIUMS

Monasteries became copy centers where scribes worked in scriptoria. Day and night, monks copied with patience and devotion:

- The Bible (Latin Vulgate)
- Psalters
- Gospels
- Church Fathers
- Liturgical Books
- Ecclesiastical Writings
- Classical Works

These books illuminated the Church and preserved knowledge for the future.



“THE IGNORANCE OF THE SCRIPTURES IS IGNORANCE OF CHRIST.” — SAINT JEROME

THE REFORMS OF CHARLEMAGNE



Education of the Clergy — He established schools in monasteries and cathedrals to train learned priests.



Support for the Monasteries — He gave land, protection, and resources so that monasteries could become centers of prayer, work, and study.



Correction of Books — He ordered old and carelessly copied Bibles and texts to be corrected and recopied accurately.



Unity of the Church — He promoted uniform liturgy and doctrine throughout the empire.



Promotion of Reading — He encouraged everyone, from bishops to monks, to read and understand the Scriptures.

ACHIEVEMENTS OF THE REFORMS

- ✓ Thousands of manuscripts were copied and preserved.
- ✓ The Vulgate Bible was corrected and standardized.
- ✓ The beautiful Carolingian minuscule script was developed.
- ✓ Education flourished and Christian knowledge grew.
- ✓ Europe was spiritually unified and strengthened.



MAJOR MONASTERIES AND COPYING CENTERS UNDER CHARLEMAGNE

ABBAY OF FULDA

Fulda, Germany



One of the most important learning centers in the empire. Produced many manuscripts and trained learned monks.

ABBAY OF SAINT GALL

St. Gallen, Switzerland



Famous for its scriptorium and library. Its manuscripts are masterpieces of Carolingian art.

ABBAY OF CORBIE

Corbie, France



A key center in the reform of books. Alcuin of York worked here as a learned scholar and teacher.

ABBAY OF TOURS

Tours, France



An important school and scriptorium that produced well-copied texts and liturgical books.

ABBAY OF REICHENAU

Reichenau, Germany



A beacon of culture and art. Its manuscripts show great beauty and precision.

MONTI CASSINO

Cassino, Italy



Ancient home of Saint Benedict. Continued copying and preserved the Scriptures and the Christian tradition.

THE CAROLINGIAN MINUSCULE SCRIPT

Developed during the reforms, this clear and uniform script made books easier to read and copy, reducing errors and preserving truth.



PRAYER, WORK, AND STUDY

Monastic life combined prayer to God with diligent work and constant study of the Scriptures.



AN ETERNAL LEGACY

Thanks to the monks and the reforms of Charlemagne, the Word of God was preserved with faithfulness through the centuries, preparing the way for the printing of the Bible and the spiritual renewal of the Church.



TO CHRIST BE THE GLORY IN THE CHURCH AND IN CHRIST JESUS
THROUGHOUT ALL GENERATIONS, FOR EVER AND EVER. AMEN.

— EPHESIANS 3:21 —

THE PRESERVATION AND PROGRESS OF GOD'S WORD AFTER CHARLEMAGNE

13 GREAT WORKS AND EVENTS THAT SHAPED THE CHURCH AND THE COPY OF THE MANUSCRIPTS

1. CAROLINGIAN SCRIPTORIA CONTINUE (9TH-10TH CENTURIES)

Monasteries across Europe continued copying thousands of manuscripts.

- Fulda • St. Gall • Reichenau
- Corbie • Tours • Monte Cassino

They produced Bibles, Gospel books, Church Fathers, and classical works with great accuracy.



2. DEVELOPMENT OF CAROLINGIAN MINUSCULE (9TH CENTURY)

A beautiful, clear handwriting became the standard of Europe.

- Reduced copying errors
- Easier to read and copy
- The foundation of our modern lowercase letters

In principio erat Verbum,
et Verbum erat apud Deum,
et Deus erat Verbum.

Carolingian Minuscule

3. THE GREAT MONASTIC REFORM MOVEMENT (10TH-11TH CENTURIES)

The Abbey of Cluny (founded 910) led a powerful movement of renewal.

- Restored worship and discipline
- Promoted Bible copying and study
- Founded hundreds of daughter monasteries



4. BYZANTINE PRESERVATION OF GREEK MANUSCRIPTS

In the Eastern Roman Empire, monasteries preserved and copied the Greek Scriptures.

- Mount Athos • Studion Monastery
- Constantinople

Thousands of Greek New Testament manuscripts and commentaries survived this era.



5. THE GREAT EAST-WEST SCHISM (1054)



The formal separation of the Church into Eastern Orthodox and Roman Catholic.

- Separate traditions of copying and worship continued
- Multiple manuscript lines preserved the Scriptures



6. ROMANESQUE AND GOTHIC BIBLE PRODUCTION (11TH-13TH CENTURIES)



Bibles became works of art and devotion.

- Large lectern Bibles
- Illuminated manuscripts
- Gold leaf and painted illustrations

Examples: Winchester Bible
Bible of Saint Louis



7. UNIVERSITIES TRANSFORM BIBLICAL SCHOLARSHIP (12TH-13TH CENTURIES)



New universities became centers of biblical study.

- Bologna • Oxford
- Paris

Scholars compared texts, produced commentaries, and trained clergy.



8. STEPHEN LANGTON'S CHAPTER DIVISIONS (C. 1227)



The Archbishop of Canterbury divided the Bible into chapters.

- Greatly improved Bible study
- Helped preaching, teaching, and cross-referencing

This system is still used today!



9. THE RISE OF THE PARIS BIBLE (13TH CENTURY)

The University of Paris produced a compact, standardized Bible.

- Portable size
- Uniform order of books
- Standard chapter divisions

This became the most widely copied Bible in Europe.



10. THE MENDICANT ORDERS (13TH CENTURY AND BEYOND)

The Dominicans and Franciscans spread the Word of God.

- Preached Scripture
- Taught in universities
- Produced study Bibles and commentaries



11. THE FALL OF CONSTANTINOPLE (1453)

When Constantinople fell to the Ottomans, Greek scholars fled to the West.

- Brought Greek New Testaments and manuscripts
- Rediscovered Church Fathers and classical learning
- Sparked the Renaissance



THE CONTINUED FAITHFULNESS OF GOD

Through monks, scholars, and believers across the centuries, God preserved His Word in thousands of manuscripts, leading to its spread throughout the world.

"FOREVER, O LORD, YOUR WORD IS SETTLED IN HEAVEN."

— PSALM 119:89

12. GUTENBERG'S PRINTING PRESS (C. 1455)



Johannes Gutenberg revolutionized the spread of God's Word.

- Movable metal type
- Oil-based ink
- Mechanical press

The Gutenberg Bible was the first major book printed in Europe, making Scripture more available than ever before.



13. RENAISSANCE RECOVERY OF GREEK (15TH-16TH CENTURIES)



Humanist scholars returned to the original languages.

- Lorenzo Valla
- Johann Reuchlin
- Desiderius Erasmus

Their work produced printed editions of the Greek New Testament and renewed biblical scholarship.



FROM FAITHFUL HANDS TO EVERY NATION

From the monastic scriptoriums to the printing press, each generation guarded and passed on the Scriptures, so that the Gospel of Jesus Christ would reach the ends of the earth.

"THIS GOSPEL OF THE KINGDOM WILL BE PREACHED IN THE WHOLE WORLD AS A TESTIMONY TO ALL NATIONS, AND THEN THE END WILL COME." — MATTHEW 24:14

MONASTIC LIFE HELPED THE
COPY AND PRESERVATION OF GOD'S WORD

THE DEVELOPMENT of MINUSCULE Writing



ERASMUS OF ROTTERDAM (1466–1536)

HUMANIST • SCHOLAR • REFORMER

A MAN ON A MISSION TO RECOVER THE TRUE LATIN OF JEROME

Erasmus believed that the Church must return to the pure sources of Scripture.

"My chief desire in this edition is to restore Jerome to his own words."
— Erasmus

HIS MISSION

Erasmus set out to recover the original Latin translation of the Bible made by St. Jerome (the Vulgate), corrupted over centuries by copyists' errors, later additions, and ignorance.

ST. JEROME
(347–420 AD)

Translator of the Bible into Latin at the request of Pope Damasus I. His work, the Vulgate, was the authoritative Bible of the Western Church for over 1000 years.

THE PROBLEM ERASMUS FOUND

CORRUPTED MANUSCRIPTS

Medieval Latin Bibles were filled with errors, inconsistencies, and later additions. Erasmus saw that the Vulgate had been neglected and distorted.

LOSS OF JEROME'S TRUE WORDS

Many manuscripts differed from Jerome's original translation. Erasmus determined to return to the most ancient and faithful texts.

NEED FOR RENEWAL

Erasmus believed the Church and her people deserved a Bible that was accurate, clear, and faithful to the original.

HIS WORK AND ACCOMPLISHMENT

Erasmus compared hundreds of manuscripts, including some very old ones, and produced a revised Latin New Testament (1516) based on the best available Greek texts and the most reliable Latin manuscripts.

- ✓ Returned to Jerome's original Latin as closely as possible.
- ✓ Corrected thousands of copying errors.
- ✓ Emphasized clarity, accuracy, and fidelity.
- ✓ His text became the standard for all later Latin Bibles, including the editions used at the Council of Trent.

NOVUM
INSTRUMENTUM
OMNIE
ERASMO ROTERODAMO
AVTORE
AD VETVSTISSIMA
EXEMPLARIA CASTIGATUM
BASILEAE
M D X V I

HIS TOOLS

- 📖 Deep knowledge of Greek and Latin
- 📜 Access to ancient manuscripts
- ✝️ Friendship with leading scholars
- 🔥 A passion for truth and the glory of God

Erasmus collated manuscripts with care and discernment.

HIS HEART

Erasmus was not seeking fame or rebellion—he longed for reform through return to the sources.

"Not to innovate, but to restore."
— Erasmus

LASTING IMPACT

- 🔥 His work prepared the way for the Reformation.
- 📖 Preserved Jerome's legacy.
- 📖 Strengthened the Church with a more faithful Bible.
- 🔥 His Latin New Testament remains a monumental achievement of Christian scholarship.

ERASMUS' PRAYER

He prayed that his work would serve the Church and lead souls to Christ.

"O Lord Jesus Christ, grant that by this labor I may in some way promote the glory of Your name and the good of Your Church."

— Erasmus

ERASMUS' LEGACY

✝️ He called the Church back to the fountains of Scripture—not by tearing down, but by restoring what had been lost.

"The Scriptures do not err; it is we who err, by not understanding them rightly."

— Erasmus

2 TIMOTHY 3:16

✝️ "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

ERASMUS' DISCOVERY AND THE TEXTUS RECEPTUS

THE GREEK MANUSCRIPTS THAT LED HIM TO PUBLISH
THE TEXTUS RECEPTUS, BELIEVING THEY REPRESENTED
THE BASIS OF JEROME'S TRANSLATION

ERASMUS
OF ROTTERDAM
1466-1536

Humanist
Scholar
Reformer

*"I resolved to restore Jerome
to his own words."*

- Erasmus



ERASMUS' MISSION

Erasmus sought to purify the Bible by returning to the original Greek.

He believed that the pure Greek text was the foundation of Jerome's Latin Vulgate.

By comparing manuscripts, he hoped to remove corruption and restore the truth.

1 THE SEARCH FOR TRUTH

Erasmus traveled and corresponded across Europe, seeking ancient manuscripts of the Greek New Testament.

- He visited libraries and monastic collections.
- He asked scholars and friends to help locate the best Greek texts.
- His goal: a text as close as possible to the Apostles.



2 THE DISCOVERY OF GREEK MANUSCRIPTS

Erasmus obtained several important Greek manuscripts, including:

- Codex 1513 (later called Codex Erasmus)
- Manuscripts from Italy
- Other ancient Greek texts not previously available to the Latin Church



Codex 1513
(a 12th century manuscript)

3 COMPARING AND EVALUATING THE TEXTS

Erasmus carefully compared manuscripts line by line.

- He preferred the oldest and most accurate readings.
- He rejected readings he believed were later corruptions.
- He restored the text as faithfully as possible.



4 PUBLISHING THE TEXTUS RECEPTUS

In 1516, Erasmus published his Greek New Testament:

- Title: *Novum Instrumentum Omne* (The New Instrument Entire)
- Based on the best Greek manuscripts available to him.
- This text became known as the Textus Receptus ("Received Text").



5 ERASMUS' CONVICTION

Erasmus believed these Greek manuscripts represented the very words Jerome used for his Latin Vulgate.

- Therefore, his Textus Receptus would restore Jeremiah's translation to its purest form.
- His work laid the foundation for future Bible translations, including the King James Version.

MANUSCRIPTS USED BY ERASMUS

Erasmus used a limited number of manuscripts (about 6 Greek NT manuscripts), but they were the best available in the West.

- Codex 1513 (12th century)
- Codex 61 (11th century)
- Codex 83 (11th century)
- Minuscules and later copies

Erasmus' judgment and skill produced a text that stood the test of time.



FROM MANUSCRIPTS TO A TEXT THAT IMPACTED THE WORLD



Ancient Greek Manuscripts



Erasmus' Careful Comparison



Novum Instrumentum Omne (1516)



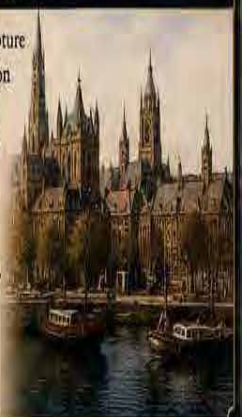
The Textus Receptus:
Basis for Many Translations

ERASMUS' LEGACY

Erasmus' dedication to Scripture helped ignite the Reformation and renewed the Church's desire for God's pure Word.

*"The Scriptures do not err;
it is we who err, by not
understanding them rightly."*

- Erasmus



GOD'S WORD ENDURES FOREVER

*"He who neglects and despises
ancient authors does not know
the greatest treasures."*

- Erasmus

"Heaven and earth shall pass away; but my words shall not pass away."

- Matthew 24:35

Through Erasmus' work, the Church was given a clearer window to the true words of the New Testament.



THE EDITIONS OF ERASMUS' GREEK NEW TESTAMENT

A Legacy of Scholarship That Shaped the Church and the World

"My only aim is to bring the Text as near as possible to the truth."

— Erasmus

Desiderius Erasmus (1466–1536) devoted over two decades to producing the most accurate Greek New Testament of his time. His editions laid the foundation for modern Bible scholarship and influenced countless translations, including the KJV.

ERASMUS' PRIMARY MANUSCRIPT SOURCES

- 5 Greek manuscripts (including Codex 1 and manuscripts from Valla's collection)
- The Complutensian Polyglot (1514–1517)
- The work of previous scholars
- His deep knowledge of Greek and Latin



THE SIX MAJOR EDITIONS

1 1516

FIRST EDITION
Basel, Switzerland



- First printed Greek New Testament
- Based on 5 Greek manuscripts
- No verse numbers or chapter divisions
- Pioneering work that established Erasmus as the leading biblical scholar of his day

2 1519

SECOND EDITION
Basel



- Minor corrections to spelling and grammar
- Revised the text in several places based on new manuscript collations
- Improved accuracy and clarity

3 1522

THIRD EDITION
Basel



- Significant revisions based on additional manuscript evidence
- Over 4,000 changes from the first edition
- Printed the text of the Complutensian Polyglot in parallel columns
- Enhanced typography

4 1527

FOURTH EDITION
Basel



- Further textual refinements
- More changes in wording and punctuation
- Strengthened Erasmus' textual decisions
- Increased accuracy in verse order

5 1535

FIFTH EDITION
Basel



- Final corrections and improvements
- Standardized punctuation
- More precise manuscript collation
- Widely used and highly influential

6 1535

SIXTH EDITION
(Posthumous)
Basel



- Published after Erasmus' death
- Based on the 1535 edition with minor adjustments
- Continued Erasmus' legacy as the standard Greek NT for decades

LASTING IMPACT



Textus Receptus

Erasmus' text became the basis of the Textus Receptus (1550) and the King James Bible (1611).



Global Influence

His editions were printed hundreds of times and used by scholars, pastors, and translators across Europe.



Scholarly Standard

Erasmus set a new standard for biblical scholarship: "ad fontes" — back to the original sources.

A LABOR OF LOVE

"I have spent more than half of my life in preparing and correcting this work."

— Erasmus

BY THE NUMBERS

- Over 12,000 textual changes from the 1st to the 5th edition
- More than 100 printings in his lifetime
- Translated into Latin, German, French, English, and many other languages

"God grant that I may never be weary of this task, until I have brought it to perfection."

— Erasmus

THE ERASMUS SEAL

Erasmus used the image of an anchor with a dolphin and the motto:

"Concedo nulli"
(I yield to no one)



TIMELINE AT A GLANCE



Six editions. One mission. The truth of Scripture.

Erasmus' editions remain a monument to faith, learning, and the pursuit of truth in Scripture.

HENRY LEE AND ERASMUS: A FAITHFUL DISCUSSION ON 1 JOHN 5:7-8

A Text in Question. A Friendship in Christ. A Truth Preserved.

TWO MEN. ONE PURPOSE.

In the early 1520s, English scholar and pastor Henry Lee traveled to Basel to meet the renowned humanist Desiderius Erasmus.

Both men loved the Church, cherished the Scriptures, and desired a Bible free from error.

*"In essentials, unity,
in non-essentials, liberty,
in all things, charity."*

— Henry Lee



HENRY LEE

ERASMUS

THE TOPIC: 1 JOHN 5:7-8

The Johannine Comma

"For there are three that bear witness in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood; and these three agree in one."

— 1 John 5:7-8 (Textus Receptus)

Erasmus had omitted the passage from his Greek New Testament, marking it in the margin as:

οὐκ εἶσιν ἐν τοῖς ἀρχαίοις
manuscriptis

"It is not in the ancient manuscripts."

A RESPECTFUL BUT EARNEST DISCUSSION

HENRY LEE:

"Though it be not found in Greek, yet it is received in all Latin copies, and daily read in the Churches."

HENRY LEE:

"But good sir, the Latin Church hath it from long time. Will you omit that which so many thousands of faithful Christians have read and received?"

ERASMUS:

"I follow the rule of the ancients: I dare not put into the text what is wanting in the Greek."

ERASMUS:

"I yield to your judgment in this matter. Let it be restored in the Latin edition, with a note of explanation."

✠ Lee did not seek victory, but faithfulness.

✠ Erasmus did not seek fame, but truth. Together, they sought the glory of God.



THE EVIDENCE PRESENTED TO ERASMUS

Henry Lee showed Erasmus that 1 John 5:7-8 was found in:

- ✠ All Latin manuscripts (Vulgate)
- ✠ The ancient Fathers (Cyprian, Augustine)
- ✠ The Councils and liturgies of the Church
- ✠ Public reading in the Churches
- ✠ The consensus of the faithful for centuries

"I can produce more witnesses in one hour than Erasmus can produce reasons in a whole month."

— Henry Lee

The weight of testimony from the Church could not be ignored.

THE DECISION: IT IS ADDED



Erasmus added the Johannine Comma to his Latin New Testament in 1522.

THE IMPACT: TRUTH PRESERVED

- ✠ The Johannine Comma remained in the Latin Vulgate and the Textus Receptus.
- ✠ It was printed in the Complutensian Polyglot (1522-1527).
- ✠ It was preserved in the King James Bible (1611).
- ✠ It continues to confess the eternal Trinity: Father, Word, and Holy Spirit—Three in One.

*Not by compromise,
but by charity and truth,
the Church was edified.*

*"These three
are one."
— 1 John 5:7*



A TIMELINE OF FAITHFULNESS

c. 1521

Henry Lee visits Erasmus in Basel to discuss concerns about the omission of 1 John 5:7-8.



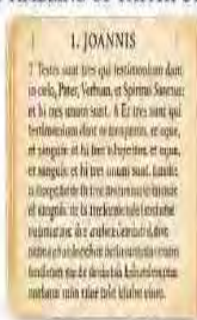
1516

Erasmus publishes his first edition of the Latin New Testament. (Omission)



1522

Erasmus adds 1 John 5:7-8 to his second edition at the urging of Henry Lee.



1522-1527

The verse is printed in the Complutensian Polyglot—Greek, Latin, Hebrew, and Aramaic.



1611

The Textus Receptus, including 1 John 5:7-8, forms the basis of the HOLY BIBLE



TODAY

The Trinity endures. The Word of God remains.



"Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." — 2 Timothy 1:13

TO THE FATHER, AND TO THE SON, AND TO THE HOLY SPIRIT: ONE GOD, BLESSED FOR EVER. AMEN.

PRESERVED IN SPAIN, PROCLAIMED TO THE WORLD

Trinitarian Truth Preserved by Faithful Saints, Scribes, and a Converted Nation

"We have received, and we hold, that faith which might be believed everywhere, always, by all." — Priscillian, Tractate 1

PRISCILLIAN: A FAITHFUL WITNESS



Priscillian (c. 340–385), a nobleman and disciple of St. Martin of Tours, traveled to Spain and defended Orthodox (Trinitarian) faith against Arian influence.

- ✚ He copied and preserved Scripture with Trinitarian passages intact.
- ✚ He taught the true faith and encouraged repentance and unity.
- ✚ His writings contain clear Trinitarian affirmations.

"There is one God the Father... and one Lord Jesus Christ, His Son... and the Holy Spirit, who is equal in honor."

— Priscillian, Tractate 1

ISIDORE OF SEVILLE: GUARDIAN OF TRUTH



St. Isidore of Seville (c. 560–636) preserved and taught the true Catholic faith in his writings and through the Councils of Toledo.

- ✚ He defended the full Trinity in the face of Arian and semi-Arian influence.
- ✚ He compiled and preserved orthodox doctrine for future generations.

"We believe in one God, the Father Almighty... and in one Lord Jesus Christ... and in the Holy Spirit, who proceeds from the Father and the Son."

— Isidore, De Fide Catholica

THE MOZARABICS: KEEPERS OF THE FAITH

The Mozarabic Christians—native believers in Spain—preserved Orthodox doctrine, worship, and Scripture during times of turmoil.

- ✚ They copied and passed down manuscripts with Trinitarian passages intact.
- ✚ Their liturgy, traditions, and creeds remained faithful.



"We profess one God in three Persons, Father, Son, and Holy Spirit."

— Mozarabic Creed (Ancient Spanish Liturgy)

THE VISIGOTHS: FROM ARIANISM TO ORTHODOXY

The Visigoths, once Arians, came to embrace the Catholic (Trinitarian) faith.

- ✚ King Reccared I (589) renounced Arianism and led the Visigothic kingdom into Orthodoxy.
- ✚ The Third Council of Toledo (589) confirmed the Catholic faith throughout Spain.
- ✚ Unity and peace were restored under the truth of the Trinity.



"We, Reccared... renounce the error of Arianism and profess the Catholic faith, which the Holy Roman Church has believed from the beginning."

— Reccared I (589 AD)



THROUGH PERIL, PERSECUTION, AND PROVISION, THE TRUE FAITH REMAINED IN SPAIN.



TRINITARIAN PASSAGES PRESERVED IN SPAIN

While others altered or omitted, the Church in Spain preserved key Trinitarian truths:

- ✚ Matthew 28:19 ("Father, Son, and Holy Spirit")
- ✚ 1 John 5:7–8 ("the Father, the Word, and the Holy Ghost; and these three are one")
- ✚ 2 Corinthians 13:14 ("The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all.")



These passages were copied in Mozarabic and Latin manuscripts and used in the liturgy and councils of Spain.

A LINE OF FAITHFULNESS

From Priscillian to Isidore, from the Mozarabics to Reccared and beyond—God preserved His Church in Spain for the glory of the Trinity.



PRISCILLIAN
c. 340–385



ISIDORE
OF SEVILLE
c. 560–636



THE
MOZARABICS
(Indigenous
Believers)

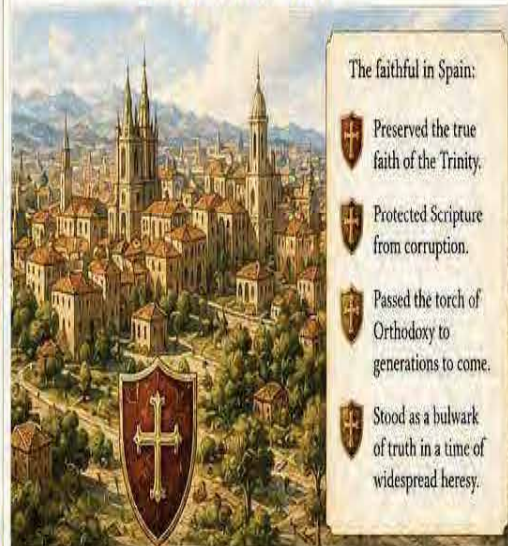


RECCARED I
KING OF THE
VISIGOTHS
589 AD

"And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

— John 10:16

THE LEGACY OF SPAIN



The faithful in Spain:

- ✚ Preserved the true faith of the Trinity.
- ✚ Protected Scripture from corruption.
- ✚ Passed the torch of Orthodoxy to generations to come.
- ✚ Stood as a bulwark of truth in a time of widespread heresy.

Spain became a stronghold of Catholic truth that influenced the Church throughout Europe.



"Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." — 2 Timothy 1:13

TO GOD THE FATHER, AND TO THE SON, AND TO THE HOLY SPIRIT: ONE GOD, ONE FAITH, ONE CHURCH, FOREVER.

VERITAS LIBERABIT VOS
— JOHN 8:32

THE MOZARAB RUBRICATED TRINITY PASSAGES

Ancient Spanish Manuscripts That Affirm the Doctrine of the Holy Trinity

A Powerful Witness to the Trinitarian Faith in Early Christianity

What Are the Mozarab Rubricated Trinity Passages?

They are portions of ancient Latin manuscripts from medieval Spain written in Visigothic script, in which key passages that affirm the Trinity are highlighted in red ink (rubrics) to emphasize their theological importance.

Key Features

- ✚ Written in Visigothic script
- ✚ Rubricated (highlighted in red)
- ✚ Trinitarian passages emphasized
- ✚ Used in the Mozarabic Liturgy
- ✚ Copied between the 9th–11th centuries
- ✚ Preserved in the Library of El Escorial, Spain

What Do These Passages Show?

These manuscripts show that the early Church in Spain held firmly to the doctrine of the Trinity—Father, Son, and Holy Spirit.

They are strong historical evidence against claims that the Trinity was a later development.

EXAMPLES OF RUBRICATED TRINITARIAN PASSAGES

The Baptism of Christ
Matthew 28:19

EGO VOBISCUM
SYM OMNIBVS DIBVS
VSQVE AD CONSUMMATIONEM
SECVLLI.

BAPTIZATE IGITVR
EOS IN NOMINE PATRIS:
ET FILII: ET SPIRITVS SANCTI.

"Baptize them in the name
of the Father, and of the Son,
and of the Holy Spirit."

The Great Commission
Matthew 28:19

BAPTIZATE IGITVR
EOS IN NOMINE PATRIS:
ET FILII: ET SPIRITVS SANCTI.

ET DOCE TE EOS
OBSERVARE OMNIA
QVAECVMQVE MANDAVI
VOBIS.

"Baptize them in the name
of the Father, and of the Son,
and of the Holy Spirit."

The Apostolic Benediction
2 Corinthians 13:14

GRATIA DOMINI NOSTRI
IESV CHRISTI: ET CHARITAS
DEI: ET COMMUNICATIO
SANCTI SPIRITVS:
CVM OMNIBVS VOBIS.

"The grace of the Lord Jesus Christ,
and the love of God, and the
fellowship of the Holy Spirit,
be with you all."

1 John 5:7–8
(Latin Tradition)

TRES SVNT QVI TESTIMO-
NIVM DANT IN COELO:
PATER: VERBVM: ET SPIRITVS
SANCTVS: ET HI TRES VNVM
SVNT.
ET TRES SVNT QVI TESTI-
MONIVM DANT IN TERRA:
SPIRITVS: ET AQUA: ET SANGVIS:
ET HI TRES VNVM SVNT.

"For there are three that
bear record in heaven...
and these three are one."

Why It Matters

- ✚ These manuscripts predate the Lateran Council (1215) by centuries.
- ✚ They prove that belief in the Trinity was widespread and deeply rooted in the Church.
- ✚ They stand in harmony with Scripture and the universal Christian faith.
- ✚ A treasure of Christian heritage from Catholic Spain.



The Mozarabic Tradition

The Mozarabs were Christians in Spain who preserved their unique liturgy, theology, and manuscripts even under Islamic rule. Their faithfulness produced some of the most beautiful and doctrinally rich manuscripts in Christian history.

*"The Father is God, the Son is God,
and the Holy Spirit is God;
and yet they are not three Gods,
but one God."*

— From an ancient Mozarabic source



A Lasting Witness

The Mozarab Rubricated Trinity Passages are a glorious testimony to the truth of the Trinity handed down through faithful generations.

One God in Three Persons: Father, Son, and Holy Spirit.

THE ADDITION OF BIBLE VERSE NUMBERS

MAKING GOD'S WORD EASIER TO FIND, STUDY & SHARE

For many centuries, the Bible was written in continuous text without chapters or verses. The addition of verse numbers has helped billions of people find, read, and study Scripture with greater ease.

A BRIEF HISTORY OF HOW VERSE NUMBERS WERE ADDED

BEFORE CHAPTERS AND VERSES

Before 1227

The Bible was written in continuous text with no divisions.



CHAPTERS ADDED

1227

Stephen Langton, Archbishop of Canterbury, divided the Bible into chapters.



STEPHEN LANGTON

EARLY PRINTED BIBLES

1450s

The Gutenberg Bible and early printed Bibles used chapter divisions but no verse numbers.



VERSE NUMBERS INTRODUCED

1551

Robert Estienne, a French scholar, published the first New Testament with numbered verses.



ROBERT ESTIENNE

WIDELY ADOPTED

1570s-1600s

Verse numbers were gradually adopted in most Bibles and became standard.



MODERN BIBLES

TODAY

Verse numbers are now an essential tool in study Bibles, apps, concordances, and daily reading.



WHY IT MATTERS



Easier to Find
Locate specific passages quickly.



Easier to Study
Reference, compare, and memorize Scripture.



Easier to Share
Communicate God's Word clearly with others.



A Global Blessing
Helps believers worldwide understand and apply Scripture.

SEE THE DIFFERENCE

WITHOUT VERSE NUMBERS (EARLY BIBLE TEXT)

John 3

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God for no man can do these miracles that thou doest, except God be with him.

WITH VERSE NUMBERS (MODERN BIBLE TEXT)

John 3

1 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews.
2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

"Thy word is a lamp unto my feet, and a light unto my path."

- Psalm 119:105



THE SCHOLAR BEHIND THE VERSE NUMBERS

Robert Estienne (1503-1559)

A brilliant French scholar and printer, Estienne desired to help readers quickly find key passages. In 1551, he printed the first New Testament with numbered verses in the margins.



Estienne's 1551 Greek New Testament
- The first to use verse numbers

"have numbered the verses, that the place may be the more easily found."

- Robert Estienne

From Continuous Text to Clear, Accessible Scripture
A SMALL CHANGE THAT MADE A BIG IMPACT FOR GENERATIONS TO COME.

THE PRINTING PRESS

HOW IT MULTIPLIED GOD'S WORD

"Thy word have I hid in mine heart, that I might not sin against Thee." – Psalm 119:11

A REVOLUTION IN THE SPREAD OF THE BIBLE

Before the printing press, Bibles were copied by hand—slowly and at great expense. The printing press changed history, making God's Word available to more people, in more places, than ever before.



THE INVENTION THAT CHANGED THE WORLD



Johannes Gutenberg perfected the printing press in the 1440s in Mainz, Germany.



Movable metal type, oil-based ink, and the mechanical press made mass production possible for the first time.



What once took months or years to copy by hand could now be printed in days.



The printing press was the single greatest catalyst for the spread of the Bible.

BIBLE PRODUCTION: BEFORE AND AFTER THE PRINTING PRESS

BEFORE 1450

Hand-copied Manuscripts
Very few Bibles existed. Only for the wealthy or in monasteries.



Estimated:
About 30,000 Bibles
in all of Europe

1455

The Gutenberg Bible
First major printed Bible.
180 copies produced.



180 Copies
in the World

1500

Spread Across Europe
Printing presses multiply
in major cities.



Estimated: 20,000 –
30,000 Printed Bibles

1600

Bibles in the Vernacular:
More translations printed
in local languages.



Estimated: 100,000+
Printed Bibles

1800

Mass Production
Bibles produced in the
hundreds of thousands.



Estimated: Over
2 Million Printed
Bibles

TODAY

Billions of Bibles
Printed and distributed
in every nation.



Over 6 Billion Bibles
Printed Since the
Invention of Printing

THE IMPACT OF PRINTED BIBLES



Scripture became available to ordinary people for personal reading and study.



It fueled the Reformation, missionary movements, literacy, and education.



Believers could now compare translations and return to the original truths of Scripture.



God's Word went from being scarce and hidden to being abundant and accessible.

PRINTING PRESSES SPREAD THE GOSPEL TO THE NATIONS



From Europe to the Americas, Africa, and Asia—printing carried the Bible where the hand of man could not go.



A LEGACY THAT ENDURES



The grass withereth, the flower fadeth:
but the word of our God shall stand
for ever." – Isaiah 40:8

FROM HAND-COPIED SCROLLS TO PRINTED BIBLES IN EVERY HOME—
THE PRINTING PRESS HELPED FULFILL THE GREAT COMMISSION.



Go ye therefore, and teach all nations,
baptizing them in the name of the Father,
and of the Son, and of the Holy Ghost:
Teaching them to observe all things whatsoever
I have commanded you. – Matthew 28:19-20



The Printing Press helps
the Spread of God's Word

THE RACE TO PRINT THE GREEK NEW TESTAMENT

Four Men. Four Cities. One Mission: To Publish the Greek New Testament.

In the early 16th century, a race began among Europe's greatest scholars and printers to publish the Greek New Testament. Their work preserved God's Word and shaped Bible history forever.



ALDUS MANUTIUS
Venice, Italy (c. 1494–1518)



- Humanist scholar and printer
- First to print a Greek New Testament
- Used italic type and small, portable format – the "Aldine Edition"
- Pioneered accuracy and elegance in printing



Festina Lente
(Make haste slowly)

ROBERT ESTIENNE (STEPHEN)
Paris, France (1546)



- Royal printer to the King of France
- Published the first Greek NT with verse divisions
- Added chapter numbers and section headings
- Set a high standard for future editions



Lectori Salutem
(Greetings to the reader)

FRANCISCO XIMENES
Alcalá, Spain (1520–1522)



- Spanish cardinal and scholar
- Produced the first printed Polyglot New Testament (Greek, Latin, and Hebrew)
- Known for deep scholarship and devotion



In Monasterio et Studio
(In monastery and study)

DESIDERIUS ERASMUS
Basel, Switzerland (1516)



- Great humanist and Bible scholar
- Edited and published the Greek NT based on the best manuscripts
- His work laid the foundation for many future translations, including Luther's



Concedo Nulli
(I yield to no one)

THE RACE TIMELINE

THE START

The rediscovery of ancient manuscripts and the invention of the printing press (1450s) sparked a new era of spreading God's Word.



1494–1516

Aldus Manutius prepares and prints the first Greek New Testament.

ALDUS WINS
THE FIRST PRINT!



1516

Erasmus publishes his Greek NT, based on refined manuscripts.



1520–1522

Ximenes publishes the Polyglot New Testament in multiple languages.



1546

Estienne publishes his Greek NT with verses and chapters.



THE FINISH

All four men finished strong, leaving a lasting legacy that advanced the spread and preservation of Scripture.



THEIR PRINTED LEGACIES

**ALDINE GREEK
NEW TESTAMENT**
(1516)



The first printed Greek New Testament. Elegant, portable, and accurate.

**ERASMUS GREEK
NEW TESTAMENT**
(1516)



Based on the *Textus Receptus*. The standard text for centuries to come.

**XIMENES POLYGLOT
NEW TESTAMENT**
(1520–1522)



The first polyglot edition (Greek, Latin, Hebrew). A monumental scholarly work.

**ESTIENNE GREEK
NEW TESTAMENT**
(1546)



First Greek NT with verse divisions and chapter numbers.

A LASTING IMPACT

Their dedication to truth, scholarship, and innovation helped preserve God's Word and made it accessible to the nations.



"The grass withers, the flower fades, but the word of our God will stand forever." — Isaiah 40:8

THE TRANSLATIONS OF ERASMUS: THE FOUNDATION OF LUTHER'S AND TYNDALE'S BIBLES

"We are but servants and fellow laborers with you." — 1 Corinthians 3:9

ONE GREEK TEXT – MANY TRANSLATIONS – ONE PURPOSE: TO MAKE GOD'S WORD ACCESSIBLE

1. ERASMUS: RESTORING THE GREEK



Desiderius Erasmus (1466–1536) returned "ad fontes" (to the original sources) and produced the first printed Greek New Testament (1516).

- Based on the best Greek manuscripts available
- Included a new Latin translation alongside it
- Emphasized clarity and faithfulness to the text



1516 – Erasmus' Greek New Testament and Latin Translation

2. THE BRIDGE: ERASMUS' WORK BECOMES THE STANDARD

Erasmus' Greek text and Latin translation became the most trusted foundation for Protestant reformers and translators.

- ✓ Most accurate text then available
- ✓ Printed and distributed widely across Europe
- ✓ Used in study, preaching, and translation
- ✓ A shared source for a new generation of reformers



3A. MARTIN LUTHER: THE GERMAN BIBLE



Luther used Erasmus' Greek New Testament as his primary textual source for translating the New Testament into German.

- "Erasmus is the one who has prepared the way for us all." — Martin Luther
- Published in 1522 (NT) and 1534 (complete Bible)

1522 – Luther's German New Testament



3B. WILLIAM TYNDALE: THE ENGLISH BIBLE



Tyndale used Erasmus' Greek text and Latin translation as the foundation for his English New Testament.

- "I took the New Testament out of Erasmus' Latin, and translated it as near the Greek as I could." — William Tyndale
- Published in 1526

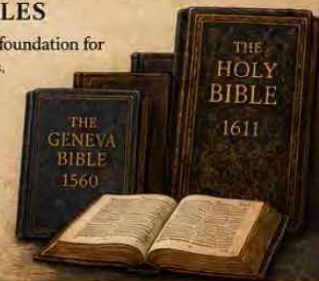


1526 – Tyndale's English New Testament

4. THE LEGACY: IMPACT ON ENGLISH BIBLES

Tyndale's work became the foundation for all later English translations.

- Coverdale Bible (1535)
- Matthew's Bible (1537)
- Great Bible (1539)
- Geneva Bible (1560)
- King James Bible (1611)



"When we translate the Scriptures, we are not to be preferred before Erasmus."
— Martin Luther

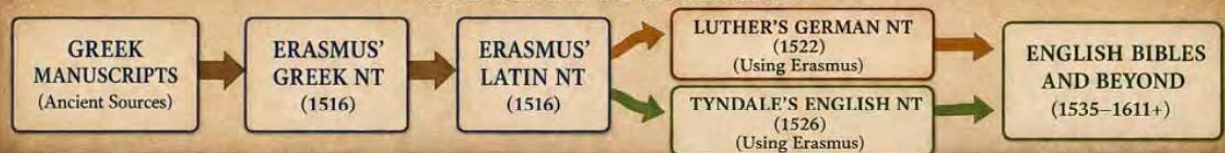


WHAT THEY SAID

"I thank God for putting into the hands of his Church the labors of that excellent man, Erasmus." — William Tyndale

"Erasmus' Latin Bible was the milk by which I was nourished."
— John Calvin

THE CHAIN OF INFLUENCE



THE ENDURING TRUTH

God used the scholarship of Erasmus to raise up reformers who would translate His Word for the church in every nation.

"Your word is truth." — John 17:17





William Tyndale (1494–1536)

A Faithful Translator Who Gave England the Word of God

"He who spareth his own life shall lose it; and he who loseth his life for My sake and the gospel's shall save it." — William Tyndale

Who Was Tyndale?

William Tyndale was a gifted scholar and a faithful believer. He loved God's Word and had a deep burden: that ordinary people in England should be able to read the Scriptures in their own language.

Tyndale's Vision

Tyndale believed that every person should have the Bible in a language they could understand. He wanted the Scriptures to be available to all.

— William Tyndale

Opposition from Kings and the Church

Refusing to give up, Tyndale continued his work.

"Forasmuch as ye, William Tyndale, have, against the king our sovereign lord, translated into English a certain book, called the New Testament, and also other books relating to the Old Testament, contrary to the king's proclamations made against you in this behalf; you shall therefore suffer death."



1. Tyndale's Translation Methods



He carefully studied the original languages—Hebrew, Greek, and Latin.



He compared many manuscripts and ancient commentaries.



He translated *Who (uni), of (ex), through (per)* word by word, so the meaning would be clear.



His goal was plain, faithful English that even common people could understand.



His translation—clear and faithful—helped lay the foundation for the English Bible we have today.

2. Tyndale's Early Life and Call

- Born around 1494 in a Welsh family—died 1536.
- Studied at Oxford and Cambridge Universities.
- Deeply influenced by the ideas of the Reformers.
- His heart was moved—to give the English people the Word of God.
- Left England and began translating the Bible in secret.



Tyndale began his translation work in secret in exile, far from his homeland, laboring day and night for God's Word.

3. Tyndale's Major Works (Timeline)

- † 1522 – New Testament (Printed in Worms, Germany)
- † 1535 – Partial translation of the Old Testament (Pentateuch) published
- † 1526 – Portions of the Old Testament, including Jonah, released
- † 1534–1536 – Full Old Testament completed (Not published in his lifetime)

Tyndale's Lasting Legacy

Tyndale's Bible translation became the foundation for future English Bibles; his words live on in thousands of churches, and his dedication continues to inspire many.

4. Circulation and Impact of Tyndale's Bible

Tyndale's New Testament spread widely across England.

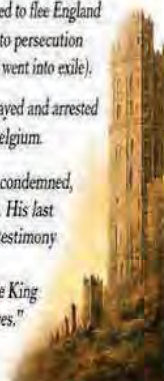


It is estimated that 75–85% of Tyndale's New Testament circulated among the people, greatly affecting the hearts of many, stirring their faith, and leading them to embrace the truth of the Bible.

5. Persecution and Martyrdom

- † 1524 – Forced to flee England due to persecution (and went into exile).
- † 1535 – Betrayed and arrested in Belgium.

He was tried, condemned, and strangled. His last words were a testimony of faith: "Lord, open the King of England's eyes."



Tyndale's Editions: Shaping the English Bible

New Testament (1522)	Partial Old Testament (1535)	Matthew to Revelation (1537)	Complete Old Testament (1539)	Geneva Bible (1560)	King James Bible (1611)
Printed in Europe	NT & OT	Individual booklets circulated	More complete and widely circulated	Greatly influenced the church	Built on Tyndale's foundation

"Your word is a lamp to my feet and a light to my path." — Psalm 119:105

6. Tyndale's Final Prayer — His Last Request

Before he was martyred, Tyndale prayed for the English people:

"Lord, open the King of England's eyes. I pray that the King may know Your truth and rule in righteousness to lead this nation according to Your will."



"The grass withers, the flower fades, but the word of our God stands forever." — Isaiah 40:8
"Who are these that fly like a cloud and like doves to their windows?" — Song of Solomon 2:16



WILLIAM TYNDALE'S REVISIONS

A PIONEER OF BIBLE TRANSLATION AND TRUTH

William Tyndale (1494?–1536) believed that everyone should be able to read God's Word in their own language. His revisions to the Latin Bible and his translation of the New Testament brought clarity, faithfulness, and power to the Scriptures.



"If God spare my life, ere many years I will cause a boy that driveth the plough shall know more of the Scripture than thou dost." — William Tyndale

WHO WAS WILLIAM TYNDALE?

- ✦ Born in Gloucestershire, England.
- ✦ Scholar, linguist, and passionate believer.
- ✦ Opposed the corruption and inaccessibility of the Church's Latin Vulgate.
- ✦ Determined to translate the Bible into English from the original languages: Greek and Hebrew.
- ✦ Martyred in 1536 for his faith and commitment to God's Word.



TYNDALE'S MISSION

"I defy the pope, and all his laws: if God spare my life, ere many years I will cause a boy that driveth the plough shall know more of the Scripture than thou dost."

His mission was to give England a Bible that was accurate, understandable, and available.



WHAT TYNDALE REVISED AND IMPROVED

FOCUS AREA	WHAT TYNDALE DID	EXAMPLE	IMPACT
 TRANSLATED FROM THE ORIGINAL LANGUAGES	Tyndale translated the New Testament from the Greek Textus Receptus and the Old Testament from Hebrew.	Latin Vulgate: "poenitentiam agite" Tyndale: "Repent ye" (Matthew 3:2) Meaning made clear to the people.	He made God's Word accessible in clear, faithful English.
 CLARIFIED MEANING AND LANGUAGE	He used simple, strong English that ordinary people could understand.	Latin Vulgate: "caritas" (charity) Tyndale: "love" Clearer and more personal.	The Scriptures spoke directly to people's hearts.
 IMPROVED ACCURACY AND FAITHFULNESS	He corrected errors in the Latin Vulgate and stayed faithful to the original meaning of Scripture.	Latin Vulgate: "baptizate" (passive) Tyndale: "baptize" (active) Reflects the true intent of the text.	His work set a higher standard for Bible translation.
 RESTORED DOCTRINAL TRUTH	His translation emphasized justification by faith and other truths that had been obscured in the Vulgate.	Galatians 2:16 Tyndale: "A man is justified by faith without the deeds of the law."	He helped shift hearts back to the truths of Scripture.
 MADE THE BIBLE ACCESSIBLE TO ALL	He wanted every person—not just priests and scholars—to read and know God's Word.	Tyndale's Bible was printed in English so that all could read it in their homes and churches.	It empowered ordinary people to grow in faith.

THE IMPACT OF TYNDALE'S REVISIONS

- ✦ His work laid the foundation for all later English Bibles, including the King James Bible.
- ✦ Over 80% of the New Testament and about 60% of the Old Testament in the KJV are from Tyndale's translation.
- ✦ He introduced powerful English words and phrases that are still used today.
- ✦ His revisions helped ignite the Reformation and change the course of history.

"The Scriptures are the true and certain Word of God. We ought not to be ashamed to confess the truth and open it to the people."
— William Tyndale



HIS PRAYER

*"Lord, open the King of England's eyes."
May God raise up more laborers who will faithfully translate and proclaim His Word.*



TYNDALE'S BIBLE

*"Lord, open the King of England's eyes."
Tyndale prayed earnestly for King Henry VIII to allow the English Bible. Though his prayer was not answered in his lifetime, it was answered through those who came after him.*



THE BIBLE THAT CHANGED ENGLAND

Tyndale's New Testament (1525) and later editions (1534, 1535, 1536) were smuggled into England in great numbers. They were read in secret, cherished by believers, and used by God to transform hearts and a nation.



TYNDALE'S LEGACY – A FAITHFUL FOUNDATION



"Sanctify them through thy truth: thy word is truth." — John 17:17



WILLIAM TYNDALE
c. 1494 – 1536

Tyndale was the first to translate the New Testament from the original Greek into English (1526) and much of the Old Testament (1530–1535). His translation laid the foundation for every English Bible that followed, including the King James Bible.

"If God spare my life, ere many years I will cause a boy that driveth the plow to know more of the Scripture than thou dost."

– William Tyndale

THE KING JAMES BIBLE

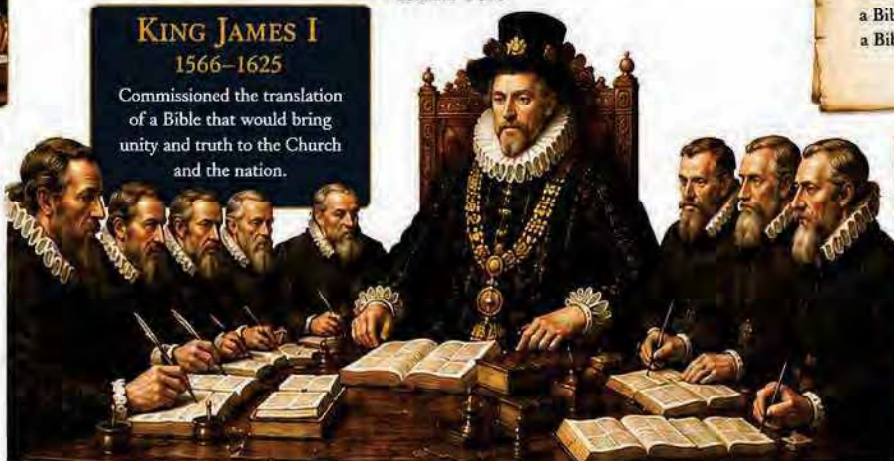
A LEGACY OF FAITHFUL TRANSLATION

*"The grass withereth, the flower fadeth:
but the word of our God shall stand for ever."*

– Isaiah 40:8

KING JAMES I 1566–1625

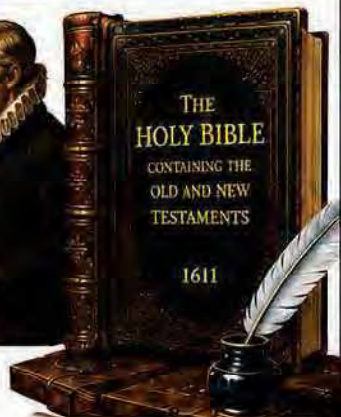
Commissioned the translation of a Bible that would bring unity and truth to the Church and the nation.



THE MANDATE

"A Bible to be read in Churches,
a Bible to be read in Houses,
a Bible to be read in Travelling,
a Bible to be read by all."

– King James I



THE TRANSLATION COMMITTEE (1604–1611)

King James I appointed 54 scholars, divided into 6 companies, to translate from the best available texts (Hebrew, Aramaic, and Greek) into English.

WESTMINSTER (Company 1)

Lancelot Andrews
(Chairman)
Bishop of Winchester
Miles Smith
William Laud



Westminster
Abbey

OXFORD (Company 2)

John Rainolds
(Chairman)
Bishop of Gloucester
John Walker
Thomas Wavertone



Exeter College
Oxford

CAMBRIDGE (Company 3)

Samuel Ward
(Chairman)
Bishop of Exeter
John Overall
Richard Fairbairn



Trinity College
Cambridge

WESTMINSTER (Company 4)

William Laud
(Chairman)
Archbishop of Canterbury
Richard Bancroft
John Williams



Lambeth Palace

GENEVA (Company 5)

Miles Smith
(Chairman)
Bishop of Winchester
Thomas Bilson
Edmund Castell



Geneva Bible
Scholars

DORCHESTER (Company 6)

Richard Neile
(Chairman)
Bishop of Durham
Robert Steward
Humphrey Henchman



Dorchester
House

ENDURING IMPACT

- Authorized for use in Churches of England
- Carried the Scriptures to the English-speaking world
- Inspired countless believers
- Preserved the truth of God's Word in the English language



*"Thy word is a lamp
unto my feet, and
a light unto my path."*

– Psalm 119:105

TYNDALE'S WORK LIVED ON...

Nearly 84% of the New Testament and over 76% of the Old Testament in the King James Bible are based on Tyndale's translation.



THE WESTMINSTER CONFESSION OF FAITH (1646)

Adopted by the Westminster Assembly of Divines, this confession upholds the complete inspiration and inerrancy of Scripture and affirms the King James Bible as the received text for the English Church.



- ✓ Teaches that the Holy Scriptures are the Word of God, inspired by the Holy Spirit, and "infallible rule of faith and obedience." (WCF 1.2)
- ✓ Affirms the preservation of Scripture in the original languages and the faithful translation of God's Word into the English tongue. (WCF 1.8)
- ✓ Declares that all doctrine must be proved by Scripture alone.

THE LONDON BAPTIST CONFESSION OF FAITH (1689)

A landmark confession of Particular Baptists that embraces the authority of the King James Bible as the perfect and sufficient rule of faith.



- ✓ Affirms that the Scriptures of the Old and New Testament are "the Word of God, the only rule of faith and practice." (LBCF 1)
- ✓ Receives the King James Bible as the standard English translation, faithful and accurate.
- ✓ Commits the church to the pure preaching and careful study of God's Word.

From Tyndale's sacrifice to the King's commission,
God preserved His Word through faithful servants for our edification and eternal hope.

Sola Scriptura • Soli Deo Gloria



ALL MAJOR BIBLE TRANSLATIONS FROM THE TEXTUS RECEPTUS

HOW THE TEXTUS RECEPTUS BECAME THE FOUNDATION OF COUNTLESS TRANSLATIONS AROUND THE WORLD

The Textus Receptus (TR), completed by Erasmus in 1516 and refined by Stephanus in 1550, was the primary Greek New Testament used for centuries.

It became the basis for most traditional and modern Bible translations.

THE TEXTUS RECEPTUS (TR)

- Compiled by Erasmus (1516)
- Refined by Stephanus (1550)
- Based on Byzantine Majority Text manuscripts
- Used for the King James Bible (1611)
- The foundation for most traditional Bible translations for over 400 years.



THE TEXTUS RECEPTUS: THE ROOT THAT PRODUCED A FOREST OF TRANSLATIONS



MAJOR BIBLE TRANSLATIONS FROM THE TEXTUS RECEPTUS

ENGLISH TRANSLATIONS	EUROPEAN TRANSLATIONS	SPANISH TRANSLATIONS	OTHER MAJOR TRANSLATIONS	MODERN TRANSLATIONS STILL ROOTED IN THE TR TRADITION
1611 King James Bible (KJV) 1762 Baskerville Bible 1769 New King James Version (NKJV) 1825 Webster's Bible 1833 American Standard Version (ASV) 1873 Young's Literal Translation (YLT) 1881 Revised Version (RV) 1895 Darby Bible 1901 American Revised Version (ARV) 1949 Traditional Standard Version (TSV) 1954 New American Standard Bible (NASB) 1960 New Testament in Modern English (NTME) 1971 New King James Version (NKJV) 1977 Expanded Bible (EXB) 1995 Legacy Standard Bible (LSB) 1998 New Heart English Bible (NHEB) 1999 World English Bible (WEB) 2001 English Standard Version (ESV)* 2009 New American Standard Bible (NASB 1995) 2016 King James 1611 (KJV 1611) 2020 Christian Standard Bible (CSB)*	1526 Lutherbibel (Germany) 1535 Coverdale Bible (England) 1537 Matthew's Bible (England) 1539 Great Bible (England) 1541 Geneva Bible (England) 1560 Bishops' Bible (England) 1582 Douay-Rheims Bible (Latin/English) 1602 Rheims New Testament (English) 1649 Elzevir Dutch Bible (Netherlands) 1681 Louis Segond Bible (French) 1744 Le Clerc New Testament (French) 1788 Van der Hooght Bible (Dutch) 1837 Tafelbibel (Germany) 1867 Smith's Bible Dictionary & TR Notes 1908 Berleburger Bibel (Germany) 1951 Schlachter 1951 (Germany) 1979 Neue Genfer Übersetzung (NGÜ)* 1984 Revised Elberfelder (Germany)* 2000 Hoffnung für Alle (Germany)*	1569 Reina-Valera (RV) 1602 Reina-Valera Antigua (RVA) 1862 Reina-Valera Revisada (RVR) 1909 Reina-Valera 1909 (RVR1909) 1960 Reina-Valera Moderna (RVR60) 1995 Reina-Valera Actualizada (RVA-95) 2011 Reina-Valera Contemporánea (RVC) 2015 Reina-Valera 1960 (RVR1960) ITALIAN TRANSLATIONS 1607 Diodati Bible (Italian) 1861 Giovanni Diodati Revision 1927 Nuova Diodati 1949 Riveduta 1927 (Riveduta) 2008 Nuova Riveduta (NR) PORTUGUESE TRANSLATIONS 1681 Almeida Revista e Corrigida (ARC) 1732 Almeida Revista (ARA) 1993 Almeida Revista e Atualizada (ARA) 2009 Almeida Século 21 (A21)	1689 Polish Gdańsk Bible (Polish) 1871 Synodal Translation (Russian) 1888 Japanese Union Version (Japanese) 1900 Chinese Union Version (Chinese) 1926 Updated Chinese Union Version 1972 Hindi Bible (based on TR) 1876 Tamil Bible (TR basis) 1899 Telugu Bible (TR basis) 1903 Malay Bible (TR basis) 1904 Burmese Bible (TR basis) 1906 Korean Bible (TR basis) 1919 Armenian Bible (TR basis) 1921 Swahili Bible (TR basis) 1933 Afrikaans Bible (TR basis) 1957 Vietnamese Bible (TR basis)	Faithful word-for-word or formal equivalence translations continue to follow the TR manuscript tradition. ✓ Berean Literal Bible (BLB) ✓ Concordant Literal Version (CLV) ✓ Literal Standard Version (LSV) ✓ New King James Version (NKJV) ✓ New American Standard Bible (NASB) ✓ Legacy Standard Bible (LSB) ✓ Brenton Septuagint (LXX) ✓ JPS Tanakh (Jewish Publication Society) ✓ Green's Literal Translation ✓ The Emphasized Bible (EXB) ✓ Young's Literal Translation (YLT) ✓ TR 1550 Greek New Testament Editions

*While these also use modern critical texts in parts, they retain much of the TR tradition.

*Later editions may incorporate critical text updates.

UNIVERSAL IMPACT

From the 16th century to today, the Textus Receptus has been the foundation for over 80% of the Bible translations in the world.



THE WORD OF OUR GOD SHALL STAND FOREVER. — ISAIAH 40:8



MAP ATLAS: MANUSCRIPT DISCOVERIES AND GREAT MONASTERIES

THE PRESERVATION AND SPREAD OF THE NEW TESTAMENT TEXT

1. MAJOR MANUSCRIPT DISCOVERIES

- 1 OXYRHYNCHUS (Egypt)
Papyri: P52, P66, P75, P45, hundreds of others
Found: 1896–1907
- 2 CAIRO / FAYYUM (Egypt)
Many New Testament papyri
Found: 1890s–1900s
- 3 NAG HAMMADI (Egypt)
Coptic manuscripts
Found: 1945
- 4 CHESTER BEATY (Egypt)
Papyri and uncials
Found: Early 1900s
- 5 SINAI (Egypt)
Codex Sinaiticus (N)
Found: 1844 at St. Catherine's
- 6 ANTIOCH (Syria)
Ancient Christian center
Manuscripts recovered
- 7 EDESSA (Urfu, Turkey)
Very early Christian writings
Found in the region
- 8 PERGAMUM (Turkey)
Ancient library; fragments
of Christian texts found
- 9 PHILIPPI (Greece)
Papyri and inscriptions
Found: 1910s–1930s
- 10 ATHENS (Greece)
Papyri and fragments
Found: Various
- 11 ROME (Italy)
Catacomb and library finds
Christian manuscripts
- 12 CARTHAGE (Tunisia)
Early Latin manuscripts
Found: Various
- 13 MILAN (Italy)
Ambrosian Library
manuscripts
- 14 COLOGNE (Germany)
Codex D (Bezae)
Found: 17th century
- 15 PARIS (France)
Many Greek manuscripts
Collected: 16th–19th c.
- 16 OXFORD (England)
Collections of uncials
and minuscules



0 250 500 750 1000 Miles
0 250 500 750 1000 1250 1500 Km

2. GREAT MONASTERIES AND SCRIPTORIA

- A MOUNT ATHOS (Greece)
Since the 10th century
Thousands of manuscripts
still preserved
- B ST. CATHERINE'S MONASTERY
Sinai, Egypt – 6th century
One of the world's oldest
continuously operating
monasteries
- C MONASTERY OF MAR SABA
Judean Desert – 5th century
Major center for copying
Greek and Syriac texts
- D MONASTERY OF THEOPHOTOS
Constantinople – 5th century
Famous library and scriptorium
- E MONASTERY OF STUDIOI
Constantinople – 5th century
Produced beautifully written
Greek manuscripts
- F MONASTERY OF PANTOCRATOR
Constantinople – 12th century
Important scriptorium
and library
- G IONA ABBEY (Ireland)
6th century
Missionary center; copied
scriptures for Europe
- H MONASTERY OF LUXEUIL
(Luxeuil, France)
6th century
Major center of learning
in Gaul
- I MONASTERY OF MONTE CASSINO
Italy – 6th century
Preserved and copied
ancient manuscripts
- J MONASTERIES OF SPAIN
(Toledo, San Millán de la Cogolla,
Valeránica, etc.)
5th–10th centuries
Preserved and copied both
Latin and Greek texts

3. ANCIENT MANUSCRIPT TRADITIONS

- Alexandrian Text Type
- Antiochene Text Type
- Western Text Type
- Byzantine Text Tradition

From the earliest centuries, the Scriptures were copied and carried along these routes by believers, missionaries, and monks—spreading the Word throughout the world.



4. EARLY PAPYRUS DISCOVERIES IN EGYPT

- 1 Oxyrhynchus
Hundreds of NT papyri
found 1896–1907
- 2 Fayyum Region
Many early Christian
papyri found
- 3 Tebtunis
Important collection
of papyri
- 4 Nag Hammadi
Gnostic library and
Christian texts
found 1945
- 5 Cairo (Old Cairo)
Manuscripts and
fragments



5. TIMELINE OF MANUSCRIPT PRESERVATION

1st Century
50–100 AD



- Autographs written
- Scrolls in use
- Early codex begins to appear
- Churches multiply

2nd–3rd Centuries
100–300 AD



- Codex becomes common
- Widespread copying
- Manuscripts travel across the Empire
- Church Fathers write

4th–6th Centuries
300–600 AD



- Great Codices produced
- Councils affirm the Scriptures
- Monasteries founded
- Texts preserved through turmoil

7th–10th Centuries
600–1000 AD



- Monastic scriptoria flourish
- Text copied and illuminated
- Scriptures translated into many languages

11th–16th Centuries
1000–1500s



- Printing Press (1450s)
- Bibles printed in many lands
- Scriptures go to the world

LEGEND & SYMBOLS

- Manuscript Discoveries
- Monasteries / Scriptoria
- Libraries & Collections
- Routes of Transmission
- Ancient Trade / Roman Roads
- ✝ Major Christian Centers

IMPORTANT MANUSCRIPTS AT A GLANCE

P52	P45	P46	P66	P72	P75
c. 125–175 AD John 18 Papyrus	c. 175–225 AD Gospels & Acts Papyrus	c. 175–225 AD Pauline Epistles Papyrus	c. 200 AD John; Luke Papyrus	c. 200–250 AD Revelation Papyrus	c. 175–225 AD Luke; John Papyrus
Codex Sinaiticus (N)	Codex Vaticanus (B)	Codex Alexandrinus (A)	Codex Bezae (D)		
c. 330–360 AD Old & New Test. 4th Century Parchment	c. 325–350 AD Old & New Test. 4th Century Parchment	c. 400–440 AD Old & New Test. 5th Century Parchment	c. 400–450 AD Gospels, Acts, Epistles Parchment		

KEY TAKEAWAY

From deserts to mountains, from cities to monasteries, from persecutions to printing presses—God preserved His Word through faithful people in every age.

“Forever, O LORD, thy word is settled in heaven.”

PSALM 119:89



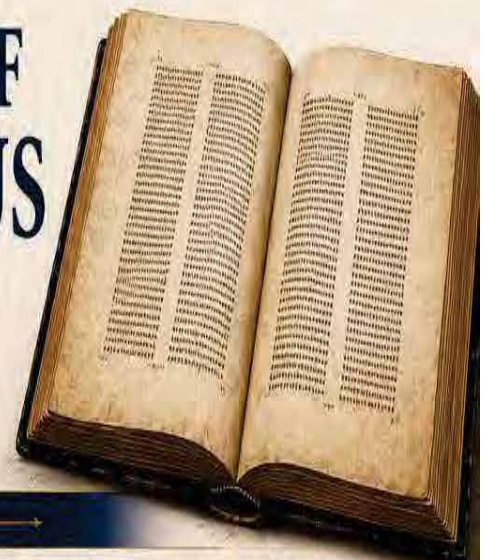
Maps are approximate. Manuscript dates are estimated and subject to ongoing scholarly research.

THE DISCOVERY OF CODEX SINAITICUS

THE OLDEST COMPLETE BIBLE MANUSCRIPT

St. Catherine's Monastery,
Mount Sinai, Egypt
Founded c. 560 AD

A priceless treasure of God's Word hidden for centuries
in a remote monastery—rediscovered in the 19th century
and now a witness to the faith of the early Church.



A REMARKABLE REDISCOVERY

1844 THE FIND



German scholar Constantin von Tischendorf visited St. Catherine's Monastery in search of ancient biblical manuscripts.

MAY 28, 1844 THE DISCOVERY



While searching in the monastery's library, Tischendorf found a large, ancient codex in a basket hidden in a chest.

THE MANUSCRIPT IDENTIFIED



He recognized it as an extraordinary manuscript—containing the complete Old and New Testaments in Greek.

REMOVED IN PIECES (1844–1859)



Tischendorf was allowed to remove portions of the manuscript. Over several trips, he transported it to Europe.

PRESENTED TO THE WORLD



The manuscript was studied, photographed, and published in a monumental edition (*Codex Sinaiticus Petropolitanus*) beginning in 1862.

PRESERVED FOR GENERATIONS



Codex Sinaiticus is now housed in the British Library in London (Add. MS 43725) and remains one of the Church's greatest heritage treasures.

ABOUT CODEX SINAITICUS

- Written around 330–360 AD.
- Contains the complete Old and New Testaments in Greek Uncial script.
- 535 leaves (about 1,460 pages).
- One of the earliest and most complete biblical manuscripts.
- A powerful witness to the accuracy and preservation of God's Word.



CONSTANTIN VON TISCHENDORF (1815–1874)



- German biblical scholar and pioneer in New Testament textual criticism.
- Traveled widely to locate and preserve ancient manuscripts.
- His discovery of Codex Sinaiticus is considered one of the greatest events in biblical scholarship.

*"This is indeed a discovery
for which future generations
will bless the day."*

— C. Tischendorf

SIGNIFICANCE OF THE DISCOVERY

- Confirms the integrity of Scripture transmitted for over 1,500 years.
- Provides invaluable evidence for the early Church's text.
- Connects believers today with the same Word that strengthened Christians in the 4th century.
- A testimony to God's faithfulness in preserving His Word.

PSALM 119:105

*"Thy word is a lamp
unto my feet,
and a light
unto my path."*

60



✠ GOD'S WORD ENDURES THROUGH FAITHFUL PRESERVATION—YESTERDAY, TODAY, AND FOREVER. ✠

Saint Catherine's Monastery at the Foot of Mt. Sinai

Where Codex Sinaiticus was Discovered





CODEX SINAITICUS

A 4TH-CENTURY TREASURE OF SCRIPTURE

The oldest complete Bible manuscript, written around 330–360 AD.

Discovered in St. Catherine's Monastery at Mount Sinai in 1844.



WRITTEN
c. 330–360 AD



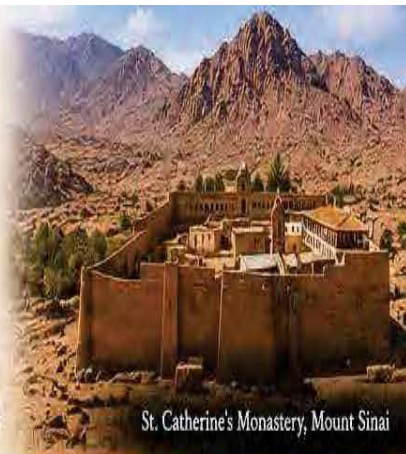
WRITTEN IN
GREEK UNCIAL
SCRIPT



535 LEAVES
(ABOUT 1,460 PAGES)



DISCOVERED IN
ST. CATHERINE'S
MONASTERY, 1844



St. Catherine's Monastery, Mount Sinai

CANONICAL BOOKS IN CODEX SINAITICUS

OLD TESTAMENT (39 BOOKS)

- Genesis
- Exodus
- Leviticus
- Numbers
- Deuteronomy
- Joshua
- Judges
- Ruth
- 1 Samuel
- 2 Samuel
- 1 Kings
- 2 Kings
- 1 Chronicles
- 2 Chronicles
- Ezra
- Nehemiah
- Esther
- Job
- Psalms
- Proverbs
- Ecclesiastes
- Song of Solomon
- Isaiah
- Jeremiah
- Lamentations
- Ezekiel
- Daniel
- Hosea
- Joel
- Amos
- Obadiah
- Jonah
- Micah
- Nahum
- Habakkuk
- Zephaniah
- Haggai
- Zechariah
- Malachi

NEW TESTAMENT (27 BOOKS)

- Matthew
- Mark
- Luke
- John
- Acts
- Romans
- 1 Corinthians
- 2 Corinthians
- Galatians
- Ephesians
- Philippians
- Colossians
- 1 Thessalonians
- 2 Thessalonians
- 1 Timothy
- 2 Timothy
- Titus
- Philemon
- Hebrews
- 1 Peter
- 2 Peter
- 1 John
- 1 Peter
- 2 John
- 3 John
- Jude
- Revelation



These 66 books are the canonical books recognized in the Christian canon.

NON-CANONICAL BOOKS INCLUDED IN CODEX SINAITICUS

ADDITIONAL CHRISTIAN WRITINGS

(Accepted by some in the early Church but not included in the final canon)



THE EPISTLE OF BARNABAS

A Christian epistle of encouragement and exhortation.



THE SHEPHERD OF HERMAS

A Christian visionary and ethical work. Codex Sinaiticus contains almost the entire work.



These writings were read in some churches for instruction and edification, but they were not considered authoritative Scripture and were not included in the final canon.

WORKS NOT INCLUDED IN CODEX SINAITICUS

Many early Christian writings circulated in various communities, but the following are NOT found in Codex Sinaiticus.



GOSPEL OF THE HEBREWS
(Known only through quotations by Church Fathers)



GOSPEL OF THOMAS
(Discovered in Nag Hammadi library, 1945)



GOSPEL OF PETER
(Fragmentary; later composition)



GOSPEL OF THE EGYPTIANS
(Known only through references)



EPISTLE TO THE LAODICEANS
(Known from citations; not preserved in Sinaiticus)



THIRD CORINTHIANS
(Known from Church Fathers)



ACTS OF PAUL AND THECLA
(Popular early Christian text; not in Sinaiticus)



APOCRYPHAL ACTS AND EPISTLES
(Many early Christian writings not included)



The absence of these works in Codex Sinaiticus shows the early Church's careful distinction between inspired Scripture and other writings.

MANUSCRIPT FACTS

- Written on parchment in 4 columns per page.
- Contains the complete Old and New Testaments, plus two additional Christian writings.
- Written in Greek Uncial (majuscule) script.
- One of the most important manuscripts for biblical text and history.
- Now housed in the British Library, London (Add. MS 43725).

A PAGE FROM CODEX SINAITICUS



KEY FEATURES



4th-century manuscript



Written in Greek Uncial script



535 leaves (about 1,460 pages)



Contains 66 canonical books



Includes 2 additional Christian writings

A PRECIOUS LEGACY

Codex Sinaiticus is a priceless witness to the text of Scripture in the 4th century and a powerful testimony to God's preservation of His Word.

*"Thy word is a lamp unto my feet,
and a light unto my path."*

— Psalm 119:105



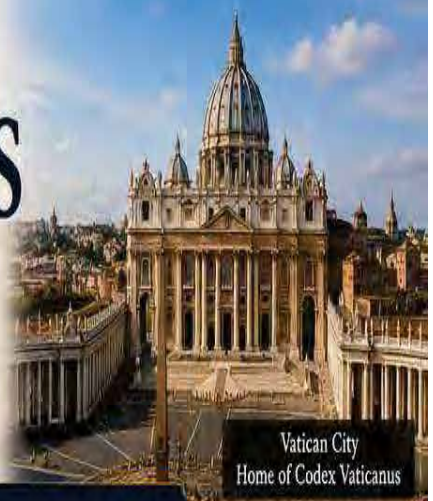
GOD'S WORD ENDURES THROUGH FAITHFUL PRESERVATION—ACROSS CENTURIES AND THROUGH MANY HANDS.



THE DISCOVERY OF CODEX VATICANUS

ONE OF THE OLDEST AND MOST COMPLETE
BIBLE MANUSCRIPTS

A priceless treasure of God's Word, preserved for centuries in the Vatican Library,
and now a vital witness to the original text of Scripture.



Vatican City
Home of Codex Vaticanus

THE DISCOVERY

BEFORE THE 15TH CENTURY

The manuscript had been housed in the Vatican Library for centuries, likely brought to Rome from Caesarea in the 4th century.



1475

Poggio Bracciolini, an Italian humanist, visited the Vatican Library in search of ancient texts. He discovered a magnificent Greek manuscript of the Bible.



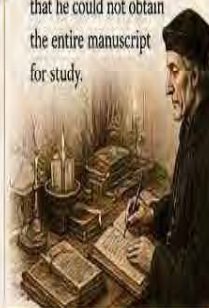
HE IDENTIFIED IT AS A UNIQUE TREASURE

Poggio recognized it as a very old and complete manuscript of the Bible—later known as Codex Vaticanus.



LATER COPIES AND TRANSCRIPTIONS

Portions were copied by scholars, including Erasmus, who lamented that he could not obtain the entire manuscript for study.



PRESERVED IN THE VATICAN LIBRARY

Codex Vaticanus remained in the Vatican Library, carefully preserved for over 1,500 years.



AVAILABLE TO THE WORLD

Today, high-quality digital images make this ancient manuscript accessible to scholars and believers around the world.



THE BOOKS IN CODEX VATICANUS

OLD TESTAMENT (39 BOOKS)

- Genesis
- Exodus
- Leviticus
- Numbers
- Deuteronomy
- Joshua
- Judges
- Ruth
- 1 Samuel
- 2 Samuel
- 1 Kings
- 2 Kings
- 1 Chronicles
- 2 Chronicles
- Ezra
- Nehemiah
- Esther
- Job
- Psalms
- Proverbs
- Ecclesiastes
- Song of Solomon
- Isaiah
- Jeremiah
- Lamentations
- Ezekiel
- Daniel
- Hosea
- Joel
- Amos
- Obadiah
- Jonah
- Micah
- Nabum
- Habakkuk
- Zephaniah
- Haggai
- Zechariah
- Malachi

The Old Testament is in the Greek Septuagint (LXX). It includes the same books as other early Greek Bibles.

NEW TESTAMENT (27 BOOKS)

- Matthew
- Mark
- Luke
- John
- Acts
- Romans
- 1 Corinthians
- 2 Corinthians
- Galatians
- Ephesians
- Philippians
- Colossians
- 1 Thessalonians
- 2 Thessalonians
- 1 Timothy
- 2 Timothy
- Titus
- Philemon
- Hebrews
- James
- 1 Peter
- 2 Peter
- 1 John
- 2 John
- 3 John
- Jude
- Revelation

The New Testament is complete and in Greek Uncial script.

MANUSCRIPT FACTS

- Written in Greek Uncial script.
- Dated to the 4th century (circa 330–350 AD).
- Contains 759 leaves (about 1,500 pages).
- Written on high-quality parchment in 3 columns per page.
- One of the two oldest complete Bible manuscripts (along with Codex Sinaiticus).
- Considered a leading witness to the Alexandrian text-type.



SIGNIFICANCE OF CODEX VATICANUS

- An invaluable witness to the original Greek text of the Bible.
- Helps scholars restore the most accurate text.
- Confirms the remarkable preservation of Scripture through the centuries.
- Connects us today with the faith of the early Church who treasured God's Word.

"All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness."

— 2 Timothy 3:16



GOD'S WORD HAS BEEN FAITHFULLY PRESERVED SO THAT WE MAY HAVE LIFE IN HIS WORD.
FROM THE 4TH CENTURY TO TODAY—HIS WORD ENDURES FOREVER.





THE TEXTUS RECEPTUS (TR)

The traditional text underlying the King James Bible and most translations for over 400 years.

TEXTUS RECEPTUS vs. VATICANUS & SINAITICUS

THREE MAJOR WITNESSES TO THE GREEK NEW TESTAMENT

All three are valuable, but they come from very different times, places, and historical circumstances, which helps explain their textual differences.



CODEx VATICANUS (B)

4th Century
(c. 325–350 AD)



CODEx SINAITICUS (X)

4th Century
(c. 330–360 AD)

1. THE TEXTUS RECEPTUS (TR)

- DATE:** 1516 AD (compiled by Erasmus)
Printed editions: 1520–1611 (Elzevir)
- PLACE:** Western Europe
- MANUSCRIPTS USED:** Byzantine Majority Text manuscripts (mostly from 12th–15th centuries)
- TEXT TYPE:** Byzantine Text-Type
- CHARACTERISTICS:**
 - More verses and readings
 - Smoother, more traditional readings
 - Reflects the text used in the churches of the Byzantine Empire
- INFLUENCE:** Basis for the King James Bible (1611) and most traditional translations

2. CODEx VATICANUS (B)

- DATE:** c. 325–350 AD
- PLACE:** Likely produced in Egypt (Alexandrian region)
- TEXT TYPE:** Alexandrian Text-Type
- CHARACTERISTICS:**
 - Fewer verses and readings
 - More difficult, less harmonized text
 - Often shorter and more abrupt in style
 - Considered one of the oldest and most important manuscripts
- CONTENTS:** Almost the entire Bible: Old Testament (Septuagint) and New Testament



WRITTEN UNDER AN ARIAN POLITICAL REGIME

During the reign of Emperor Constantine and his successors (Constantius II, Valens), Arianism was officially promoted (c. 331–361 AD).

Many Arian bishops and scribes held positions of influence in the church and had access to resources and libraries.

This raises legitimate questions about possible doctrinal or textual influence on manuscripts produced during this period.

3. CODEx SINAITICUS (X)

- DATE:** c. 330–360 AD
- PLACE:** Likely produced in Egypt or Palestine
- TEXT TYPE:** Alexandrian Text-Type
- CHARACTERISTICS:**
 - Fewer verses and readings
 - More difficult, less harmonized text
 - Often shorter and more abrupt in style
 - Contains some unique readings not found in later manuscripts
- CONTENTS:** Most of the Bible: Old Testament (Septuagint) and New Testament, plus additional early Christian writings (Epistle of Barnabas, Shepherd of Hermas)



WRITTEN UNDER AN ARIAN POLITICAL REGIME

Produced during the same Arian-influenced period under Constantine and his Arian-leaning successors.

Arianism denied the full deity of Christ. Many historians believe this climate could have influenced what was copied, preserved, or even omitted.

KEY TEXTUAL DIFFERENCES (EXAMPLES)

PASSAGE	TEXTUS RECEPTUS (Byzantine Majority)	VATICANUS (B) (Alexandrian)	SINAITICUS (X) (Alexandrian)	NOTES
Matthew 28:19 Baptismal Formula	"...baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."	"...baptizing them in the name of the Father and of the Son and of the Holy Spirit."	Same as Vaticanus	TR has "Holy Ghost" (VS) – not in B or X
John 5:7 Pool of Bethesda	Present	Not Present	Not Present	Story of the pool is not in B or X
1 John 5:7–8 The Comma Johanneum	"There are three that bear record in heaven..."	Not Present	Not Present	Not in B or X
Mark 16:9–20 Long Ending	Present	Not Present	Not Present	Shorter ending in B and X (16:8)
Luke 22:43–44 (Agony in Gethsemane)	Present	Not Present	Not Present	Not in earliest Alexandrian witnesses

Note: These are examples only. Thousands of smaller wording differences exist.

THE ARIAN POLITICAL CONTEXT (4TH CENTURY)



Constantius II (337–361 AD) – Arian emperor who banned orthodox bishops and promoted Arian doctrine.



Valens (364–378 AD) – Strong Arian supporter who persecuted orthodox Christians.



Arian bishops and theologians were often placed in key positions in major sees and scriptoria.



Access to imperial resources allowed Arian scribes to produce and distribute manuscripts widely.



History shows that religions and rulers sometimes influence what is written, preserved, or even destroyed.

WHY THIS MATTERS

- ✓ The TR reflects the text preserved in the churches through the centuries.
- ✓ Vaticanus and Sinaiticus are earlier, but were produced in a time of Arian dominance.
- ✓ Textual differences often involve verses that support the deity of Christ, the Trinity, and Christ's atonement.
- ✓ We must weigh both age and doctrinal climate when evaluating manuscripts.



"Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus."

— 2 Timothy 1:13



GOD'S WORD HAS BEEN PRESERVED THROUGH MANY HANDS,
DESPITE HUMAN FLAW AND POLITICAL PRESSURE.



"Thy word is a lamp unto my feet, and a light unto my path." — Psalm 119:105

THE NEW TESTAMENT MANUSCRIPTS

A MIRACULOUS LEGACY OF PRESERVATION

More ancient manuscripts of the New Testament exist today than for any other ancient work from the classical world.

1. HOW MANY MANUSCRIPTS?

OVER 24,000 ANCIENT MANUSCRIPT WITNESSES

A. GREEK NEW TESTAMENT MANUSCRIPTS (Approx. 5,900)



TOTAL GREEK MANUSCRIPTS: ~5,900

B. ANCIENT VERSIONS (TRANSLATIONS) (Approx. 18,000+)

Latin (Old Latin & Vulgate)	10,000+
Syriac	350+
Coptic	200+
Armenian	2,500+
Georgian	300+
Ethiopic (Ge'ez)	800+
Gothic	a few
Christian Palestinian Aramaic	several
Old Nubian	a few
Sogdian	fragments
Old Church Slavonic	hundreds
Arabic	hundreds
Persian	several

TOTAL ANCIENT VERSIONS: 18,000+

2. IN HOW MANY LANGUAGES?

AT LEAST 14 ANCIENT LANGUAGES

- 1 Greek
- 2 Latin
- 3 Syriac
- 4 Coptic
- 5 Armenian
- 6 Georgian
- 7 Ethiopic (Ge'ez)
- 8 Gothic
- 9 Christian Palestinian Aramaic
- 10 Old Nubian
- 11 Sogdian
- 12 Old Church Slavonic
- 13 Arabic
- 14 Persian



These manuscripts come from many regions and centuries, showing that the New Testament was carefully copied, preserved, and transmitted across the world.

3. CONSISTENCY WITH THE 7,800 RECOGNIZED VERSES

THE STANDARD NEW TESTAMENT



7,800 RECOGNIZED VERSES
In 27 Books

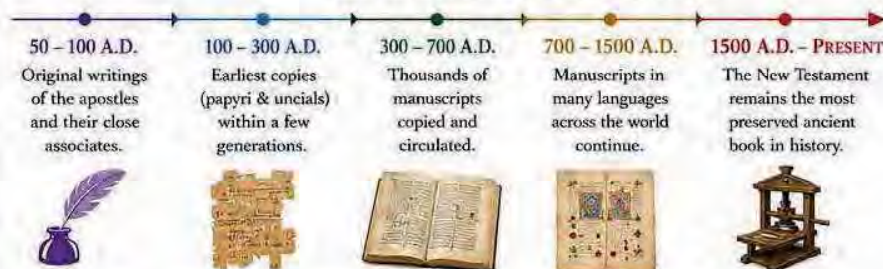
REMARKABLE AGREEMENT

- ✓ Over 99% of the New Testament text is affirmed by the manuscripts.
- ✓ More than 7,400 verses are identical in all manuscript families.
- ✓ The remaining verses contain minor spelling, word order, or short phrase variations.
- ✓ Only a VERY SMALL NUMBER of verses involve significant differences.

WHY THIS MATTERS

- ✓ We can know the original text with great confidence.
- ✓ The message of the New Testament has been faithfully preserved.
- ✓ No important Christian doctrine depends on any disputed verse.
- ✓ The New Testament is the best attested document from antiquity.

4. A TIMELINE OF PRESERVATION



BY THE NUMBERS

- OVER 24,000 Ancient Manuscript Witnesses
- IN AT LEAST 14 Ancient Languages
- 7,800 Recognized Verses
- OVER 99% Textual Agreement

“Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever.” Psalm 119:160



CODEx VATICANUS (B)
c. 325–350 AD

CODEx SINAITICUS (N)
c. 330–360 AD

FROM ANCIENT DISCOVERIES TO BIBLES FOR EVERY GENERATION

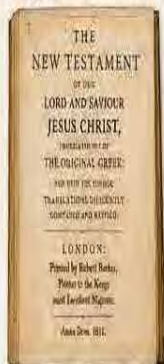
HOW CODEx VATICANUS AND, ESPECIALLY, CODEx SINAITICUS HAVE PROPELLED THE PRODUCTION OF NEWER AND MORE READABLE BIBLES

The recovery of the earliest and most complete Greek manuscripts has transformed our understanding of Scripture and the Bibles we read today.

ANCIENT WORD. FAITHFUL HANDS.
CLEARER BIBLES FOR THE WORLD.

DISCOVERIES THAT CHANGED EVERYTHING

BEFORE THE DISCOVERIES
(Major Text: Textus Receptus)



For centuries, the Textus Receptus (printed by Erasmus in 1516) was the primary Greek text used for translations, including the King James Bible (1611).

1475
CODEx VATICANUS IDENTIFIED



Poggio Bracciolini discovered this ancient manuscript in the Vatican Library. One of the oldest and most complete Bibles known.

1844
CODEx SINAITICUS DISCOVERED



Constantin von Tischendorf found this extraordinary manuscript at St. Catherine's Monastery on Mount Sinai. It contains the complete New Testament and most of the Old Testament.

1862–1900s
MANUSCRIPTS PUBLISHED AND STUDIED



Both manuscripts were carefully edited and published, giving scholars access to the earliest and most reliable text of Scripture.

MODERN TEXT CRITICISM EMERGES



Scholars compared thousands of manuscripts. Vaticanus and Sinaiticus, being earlier and more reliable, became the foundation for modern Greek New Testament texts.

NEW, MORE ACCURATE TRANSLATIONS



Translations like the RSV (1952), NIV (1978), ESV (2001), CSB (2017), and many others use the best available Greek texts, including Vaticanus and Sinaiticus.

BIBLE FOR EVERYONE, EVERYWHERE

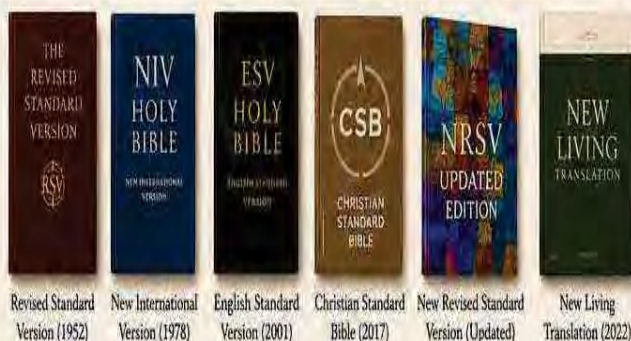


Today, God's Word is more accurate, clearer, and more accessible than ever—available in thousands of languages and formats worldwide.

THE IMPACT OF THESE DISCOVERIES

- Restored the earliest and most trustworthy text of the New Testament.
- Corrected copying errors and later additions found in older printed texts.
- Strengthened confidence in the reliability and preservation of Scripture.
- Enabled clearer, more natural translations in today's languages.
- Empowered the global Church with Bibles that are faithful, understandable, and readable.

EXAMPLES OF BIBLES IMPACTED BY THESE MANUSCRIPTS



ALL THESE TRANSLATIONS BENEFIT FROM THE WITNESS OF VATICANUS AND SINAITICUS—THE EARLIEST AND MOST COMPLETE GREEK MANUSCRIPTS WE HAVE.

A CONTINUING LEGACY

- Over 3,500 languages
- Billions of Bibles printed
- Reaching every nation with God's Word

"The grass withers, the flower fades, but the word of our God will stand forever."

— Isaiah 40:8



✠ GOD HAS PRESERVED HIS WORD THROUGH THE CENTURIES SO THAT WE CAN KNOW HIM TODAY.
"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH." — PSALM 119:105 ✠

GOD'S WORD ADVANCING WORLDWIDE THE LAST 100 YEARS

"Heaven and earth shall pass away: but my words shall not pass away." — Matthew 24:35

BIBLES PRINTED

5-6 BILLION

copies of the Bible have been printed in the last 100 years!

That's about 1 Bible for every 1.3 people on Earth today.



LANGUAGES

700+

new languages received the complete Bible in the last 100 years.



Total: **3,700+ languages** have the Bible in whole or in part.

SCRIPTURE ACCESS TODAY



Bible available in: **3,700+ languages**



New Testament in: **1,600+ languages**



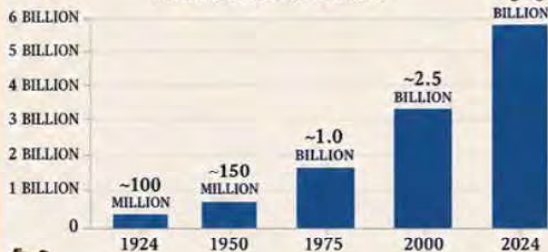
Audio Bibles in: **2,000+ languages**



Digital Bibles & Apps in: **Nearly every country**

A CENTURY OF GROWTH

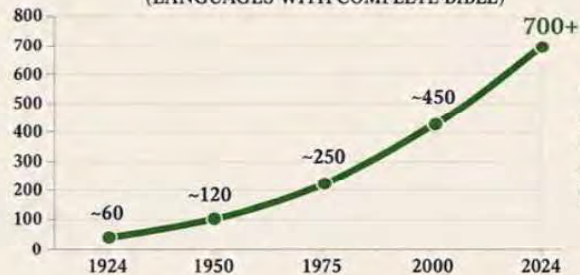
Estimated Bibles Printed



The faithfulness of God's people, advances in printing, missions, and technology have placed His Word into the hands of billions.

BIBLE TRANSLATION GROWTH

(LANGUAGES WITH COMPLETE BIBLE)

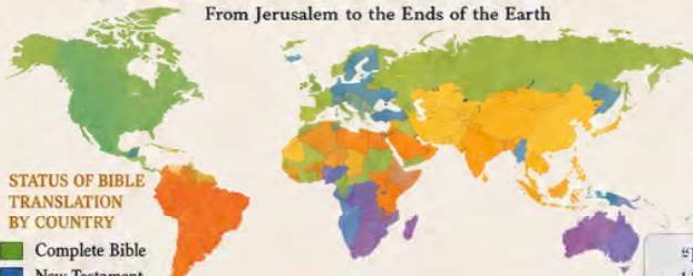


700+ languages have the complete Bible today.

A twenty-fold increase in languages with the complete Bible in just the last 100 years!

THE BIBLE GOES TO THE NATIONS

From Jerusalem to the Ends of the Earth



Every people group deserves God's Word in a language they can understand.

"I have seen a day, and I have seen another day, and behold, the third day is even yet in the loins of time: He shall yet bring it forth." — Habakkuk 2:3



AN EXPLOSION OF ACCESS IN THE LAST 100 YEARS!

YEAR	ESTIMATED BIBLES PRINTED
1924	~100 MILLION
1950	~150 MILLION
1975	~1.0 BILLION
2000	~2.5 BILLION
2024	~5-6 BILLION

More Bibles printed in the last 100 years than in all previous centuries combined!

MAJOR MILESTONES



1920s-1940s - Bible Societies expand worldwide.



1950s - Mass printing & distribution increase dramatically.



1960s-1980s - Global missions & translation accelerate.



1990s - Digital tools, software & computers speed up translation.



2000s-2024 - Internet, mobile apps & audio Bibles bring Scripture to every nation.

BY CONTINENT (2024)

Languages with Complete Bible

Africa	278+
Asia	230+
Europe	234+
North America	50+
South America	70+
Oceania	30+



God's Word is transforming lives in every nation, tribe, people and language.

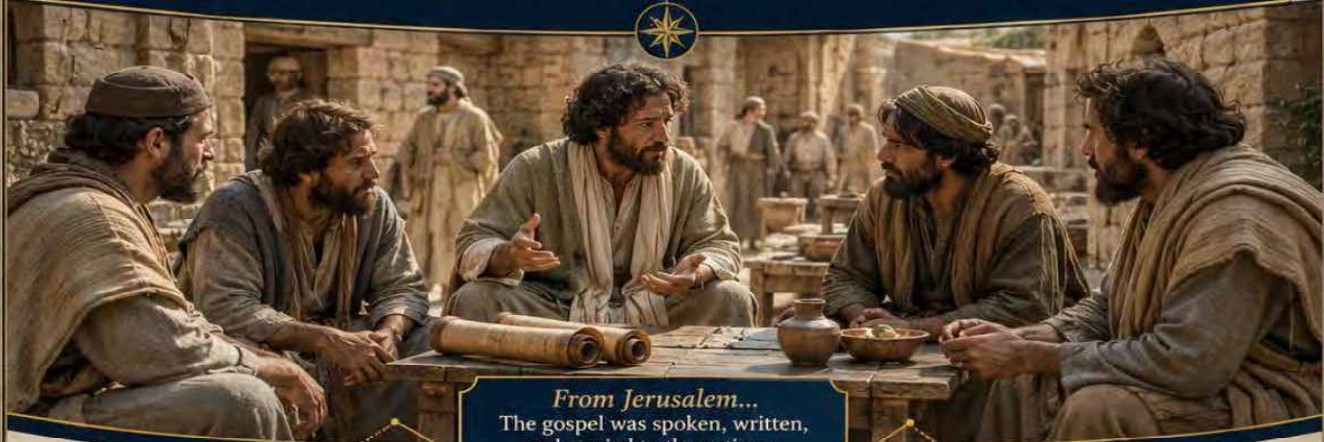
THE WORD OF THE LORD ENDURES FOREVER.

Printed. Translated. Proclaimed.
Lives Changed. Eternity Impacted.

"So then faith cometh by hearing, and hearing by the word of God."
— Romans 10:17

MODERN TOOLS ADVANCING THE GOSPEL

Digital Technology and AI in Service to the Great Commission



From Jerusalem...
The gospel was spoken, written,
and carried to the nations.



DIGITAL SCRIPTURE

God's Word in languages
people understand,
available anytime,
anywhere.



Bible Apps



Offline Access



Multiple
Languages



*...to Every
Nation*



AUDIO & VIDEO



The gospel
proclaimed
and disciples
equipped
through
sound and
sight.



Podcasts



Videos



Audio
Recordings



GLOBAL CONNECTION

Reaching across
borders through
technology and
partnership.



Satellite
Internet



Ministry
Networks



Real-Time
Communication



AI-ASSISTED TRANSLATION

AI tools help
accelerate
translation
and improve
accuracy—
never replace
faithful
people.



Draft
Translations



Consistency
Checks



Language
Tools



HUMAN REVIEW & DISCERNMENT

Faithful men and women
prayerfully review,
refine, and approve
translations and
teachings to ensure
theological accuracy
and spiritual wisdom.



Careful
Review



Theological
Soundness



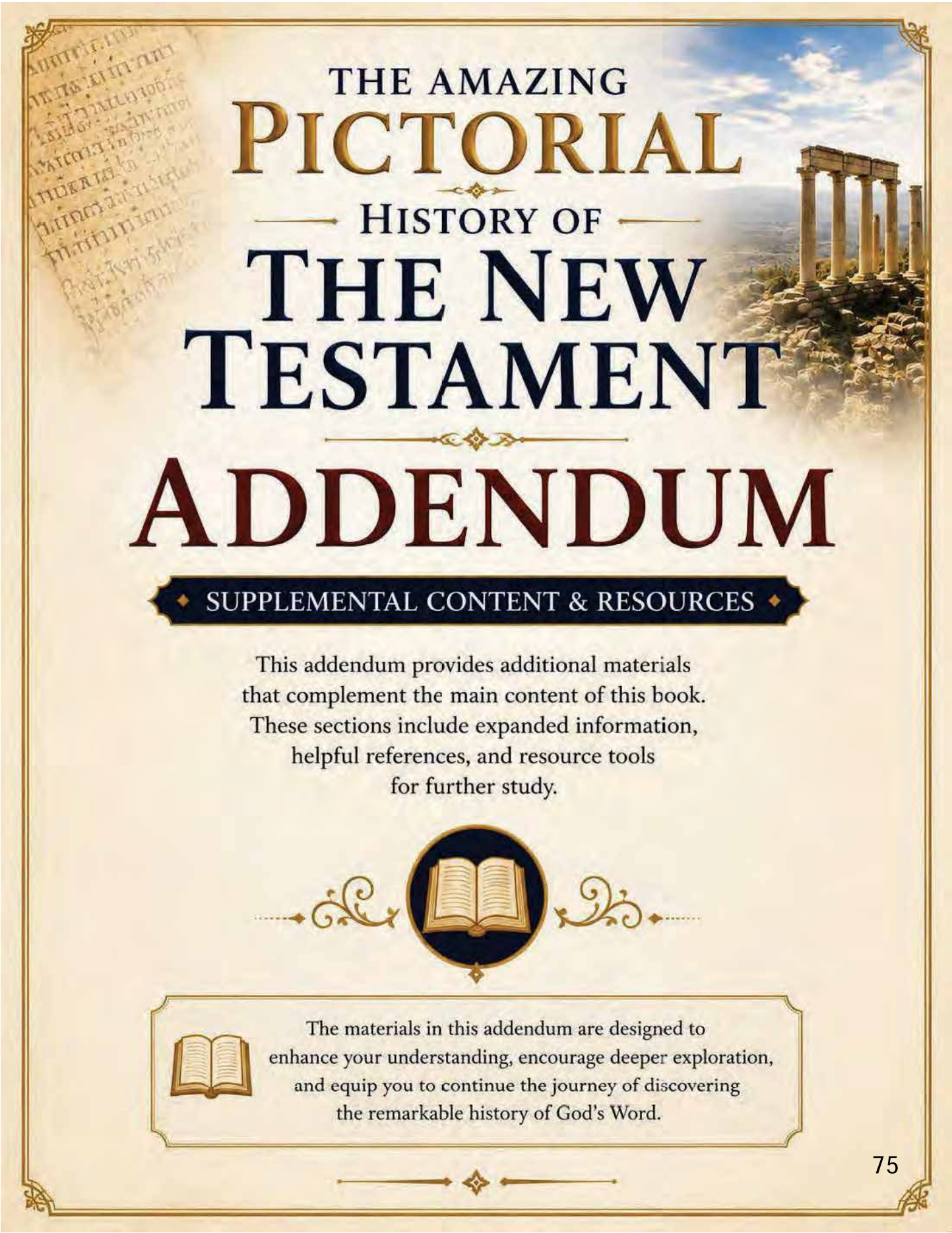
Prayer &
Discernment



Pastors, Translators
& Missionaries Lead



"Go ye into all the world, and preach the gospel to every creature." — Mark 16:15



THE AMAZING PICTORIAL — HISTORY OF — THE NEW TESTAMENT ADDENDUM

◆ SUPPLEMENTAL CONTENT & RESOURCES ◆

This addendum provides additional materials that complement the main content of this book. These sections include expanded information, helpful references, and resource tools for further study.



The materials in this addendum are designed to enhance your understanding, encourage deeper exploration, and equip you to continue the journey of discovering the remarkable history of God's Word.

THE MOST FAMOUS DECORATED BIBLE MANUSCRIPTS

MASTERPIECES OF FAITH, ART & DEVOTION

For more than a thousand years, scribes and artists have adorned the Scriptures with breathtaking beauty. These priceless manuscripts are treasures of Christian heritage and windows into the faith and culture of their times.

1

THE LINDISFARNE GOSPELS c. 698–721 AD



- Origin: Northumbria, England
- Script: Insular (Latin)
- Contents: Gospels
- Now in: British Library, London (Cotton MS Nero D.IV)

A stunning Insular masterpiece created by monks at Lindisfarne (England). Famous for its intricate carpet pages and vibrant colors.

2

THE BOOK OF KELLS c. 800 AD



- Origin: Iona, Scotland
- Script: Insular (Latin)
- Contents: Gospels
- Now in: Trinity College Library, Dublin

Ireland's most celebrated manuscript. Its intricate illuminations and knotwork reflect extraordinary artistry and devotion.

3

THE UTRECHT PSALTER c. 800–835 AD



- Origin: Utrecht, Netherlands
- Script: Carolingian (Latin)
- Contents: Psalms
- Now in: University Library, Utrecht (MS 32)

One of the earliest and most beautiful illustrated Psalters, filled with rich colors, gold, and expressive figures.

4

THE ST. GALL GOSPELS c. 830–850 AD



- Origin: St. Gall, Switzerland
- Script: Carolingian (Latin)
- Contents: Gospels
- Now in: St. Gall Abbey Library (Cod. Sang. 51)

A masterpiece of the Carolingian Renaissance with full-page miniatures and superb calligraphy.

5

THE MACIEJOWSKI BIBLE c. 1250 AD



- Origin: France (Paris)
- Script: Gothic (Latin)
- Contents: Old & New Testament
- Now in: Pierpont Morgan Library, New York (MS M.638)

One of the earliest complete Bibles with extensive illuminations. A pinnacle of medieval Gothic art.

6

THE GOLDEN BIBLE OF ST. EMERAM c. 870–893 AD



- Origin: Regensburg, Germany
- Script: Carolingian (Latin)
- Contents: Gospels
- Now in: Bayerische Staatsbibliothek, Munich (Cod. Clm 14000)

Commissioned for a Bavarian monastery, noted for its glorious gold backgrounds and courtly style.

7

THE CRUSADER BIBLE (MORGAN BIBLE) c. 1244 AD



A magnificent Bible likely made for a Crusader nobleman in the Holy Land, rich with medieval artistry.

- Origin: Acre (Holy Land)
- Script: Gothic (Latin)
- Contents: Old & New Testament
- Now in: Pierpont Morgan Library, New York (MS M.638)

WHY THEY MATTER

- They reflect deep devotion and the desire to honor God's Word with the finest art of their time.
- They preserve the biblical text through centuries of change.
- They inspire awe and point the heart to the beauty of Scripture.



A LEGACY IN GOLD AND INK

These manuscripts remind us that the Word of God is timeless—worthy of the greatest treasures of human skill and the deepest devotion of the human heart.



"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 perfect, thoroughly furnished unto all good works."

— 2 Timothy 3:16–17

GOD'S WORD ENDURES FOREVER.
PRESERVED BY FAITH. ILLUMINATED BY BEAUTY.
PROCLAIMED TO EVERY GENERATION.

THE GLORY OF THE GOSPELS

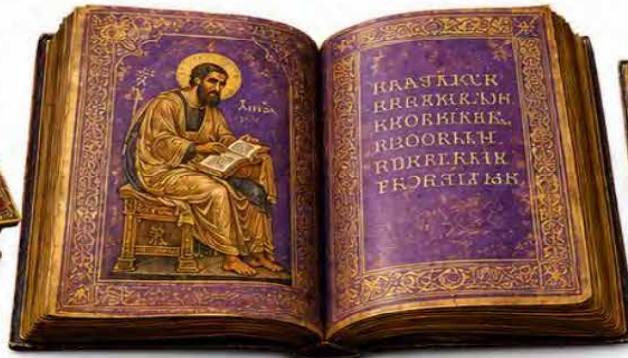
TREASURES OF FAITH, WRITTEN IN PURPLE AND GOLD

In the early centuries, the Gospels were copied on the finest materials and adorned with gold, silver, and precious colors—especially purple, the color of royalty—honoring the King of Kings.



THE LINDISFARNE GOSPELS
c. 700 AD – Northumbria (England)

Famous for its intricate design, vibrant colors, and beautiful Insular art. A masterpiece of early medieval devotion.



CODEx PURPUIEUS ROSSANENSIS (PURPLE CODEX)

6th Century – Probably from Syria
One of the most magnificent purple Gospels.
Written in silver and gold ink on purple-dyed parchment.
Contains the Gospels with stunning full-page miniatures.



CODEx ARGENTEUS (SILVER GOSPELS)
6th Century – Probably from Italy

Written in silver ink on purple parchment, containing the four Gospels in Latin. The silver has darkened over time, but its beauty remains.



THE VIENNA GENESIS
6th Century – Constantinople

An imperial purple codex with gold writing. Though containing the Book of Genesis, it reflects the same royal tradition given to the Gospels.

WHY PURPLE?



Purple dye was extremely expensive, reserved for emperors and royalty.



The early Church used it to honor Christ, the true King.



These Gospels were not ordinary books; they were treasures of worship, revered and preserved for centuries.

OTHER NOTABLE PURPLE AND DECORATED GOSPELS



CODEx BEZAE (D)
5th Century
A bilingual Gospel (Greek & Latin) with purple pages and gold writing.



THE AMIATINUS
6th Century – Italy
Latin Gospels with lavish gold and colorful illuminations.



THE EBBO GOSPELS
c. 820 AD – France
One of the most beautiful Carolingian Gospels, richly decorated.



CODEx PETROPOLITANUS PURPUREUS (N)
5th Century – Egypt
One of the oldest nearly complete Gospels, written in gold on purple parchment.

“Your testimonies are wonderful; therefore my soul keeps them.”

FAMOUS LECTIONARIES

Sacred Books that Proclaimed God's Word Through the Church

Lectionaries are ancient books that contain the Scripture readings appointed to be read in the Church services. They helped the early Church proclaim God's Word faithfully and consistently.

THE PURPOSE

- † To preserve the Scripture readings for worship.
- † To guide the Church through the liturgical year.
- † To ensure the faithful proclamation of God's Word.



NOTABLE ANCIENT LECTIONARIES

1



THE JAROSLAV LECTIONARY
11th Century
Kievan Rus' (Ukraine)

- † One of the earliest known full lectionaries.
- † Contains Gospel readings ordered according to the liturgical year.
- † A masterpiece of Slavic calligraphy and illumination.
- † Now preserved in the National Library of Ukraine.

2



THE ST. GALL LECTIONARY
8th–9th Century
St. Gall, Switzerland

- † A Frankish lectionary used in the Church at St. Gall.
- † Important witness to early liturgical practice.
- † Contains readings from the Gospels, Epistles, and Psalms.
- † Now in the St. Gallen Stiftsbibliothek, Switzerland.

3



THE DURHAM LECTIONARY
7th Century
Durham, England

- † One of the oldest surviving Anglo-Saxon lectionaries.
- † Contains readings, prayers, and liturgical instructions.
- † Beautifully written in Latin with early English influence.

† Now in Durham Cathedral Library, England.

4



THE BOBBIO LECTIONARY
8th Century
Bobbio, Italy

- † Used in the monastery of Bobbio in northern Italy.
- † Contains Gospel readings for Sundays and feasts.
- † An important example of Insular-Carolingian art.
- † Now in the Biblioteca Capitolare di Bobbio, Italy.

5



THE VERONA LECTIONARY
6th Century
Verona, Italy

- † A 6th-century lectionary with remarkable miniatures.
- † Contains Gospel readings and liturgical texts.
- † A treasure of early Christian art and devotion.
- † Now in the Biblioteca Capitolare di Verona, Italy.

A HERITAGE OF FAITH AND WORSHIP

These ancient lectionaries remind us of the Church's unbroken commitment to proclaiming Scripture through every generation.

*"Faith comes by hearing,
and hearing by the word of Christ."
— Romans 10:17*



Lift up your hearts to the God of all grace, for His Word endures forever.

WHY THEY MATTER



They preserve the earliest witnesses of the Church's worship and Scripture use.



They connect us to the faith of our forefathers in Christ.



They reflect the beauty of God's Word and the devotion of those who copied it.



They guided the Church in reading the Bible in unity across the centuries.



They remain a lasting legacy of Scripture, Faith, and Worship.

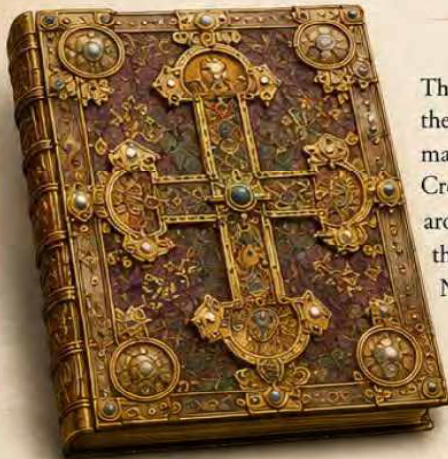


*"Your word is a lamp to my feet
and a light to my path." — Psalm 119:105*



THE BOOK OF KELLS

A MASTERPIECE OF FAITH, ART, AND SCRIPTURE



The Book of Kells is one of the most famous illuminated manuscripts in the world. Created by Celtic monks around 800 AD, it contains the four Gospels of the New Testament in Latin.



WHAT IS THE BOOK OF KELLS?

- ◆ An illuminated manuscript of the four Gospels: Matthew, Mark, Luke, and John.
- ◆ Written in Latin on vellum (calfskin).
- ◆ Created by monks in Iona, Scotland, then completed in Kells, Ireland.
- ◆ A masterpiece of Insular (Celtic) art, calligraphy, and devotion.
- ◆ Today it is preserved in Trinity College Dublin, Ireland.

KEY FACTS

	DATE	c. 800 AD
	PLACE OF ORIGIN	Iona (Scotland) – Completed in Kells (Ireland)
	SCRIPT	Latin (Vulgate)
	MATERIAL	Vellum (calfskin)
	SIZE	Approximately 13 x 10 inches
	PAGES	340 (includes decorated pages and text)
	PRESERVED AT	Trinity College Library, Dublin, Ireland

A SACRED TREASURE

- ◆ Contains the complete Latin text of the four Gospels.
- ◆ Richly decorated with intricate illuminations, vibrant colors, and Celtic knotwork.
- ◆ Reflects the deep faith, patience, and artistry of the early Christian monks.
- ◆ Considered one of the greatest treasures of Western civilization and a powerful witness to God's Word through the centuries.

"The Book of Kells is not merely a book, it is the work of angels."

– George Bain

WHY IT MATTERS

- ◆ A stunning blend of Scripture and sacred art.
- ◆ Preserved for over 1,200 years.
- ◆ Inspires awe and reminds us of the timeless value of God's Word.



"This is the Word of God, which lives and abides forever."

– 1 Peter 1:25

BEAUTY THAT POINTS TO ETERNITY



EVANGELIST PORTRAITS

Symbolic portraits of the Gospel writers reflect heavenly inspiration.



INTRICATE DESIGNS

Every page is filled with extraordinary detail and meaning.



CELTIC KNOTWORK

Endless knots symbolize eternity and God's unending love.



BEAUTIFUL CALLIGRAPHY

Elegant Latin script was written with precision and devotion.



RICH COLORS & GOLD

Natural pigments and real gold bring the pages to life.



A LIVING LEGACY

The Book of Kells continues to inspire the world today.



ORIGEN

The First Great Bible Scholar

c. 185 – c. 254 AD

"The greatest genius the Church has ever produced."

– Eusebius of Caesarea

WHO WAS ORIGEN?

-  Born in Alexandria, Egypt
-  A Christian scholar, theologian, and teacher
-  Trained in philosophy, Scripture, and languages from an early age
-  Became head of the Catechetical School of Alexandria
-  Ordained as a presbyter in the Church

"From childhood I have been accustomed to Holy Scripture." – Origen

HIS ACCOMPLISHMENTS



PROLIFIC WRITER

Wrote over 6,000 works (only fragments remain), covering theology, Scripture, apologetics, and Christian living.



DEEP BIBLE SCHOLAR

Studied the Scriptures with unmatched depth, believing in the literal, moral, and spiritual meanings of the text.



MASTER OF LANGUAGES

Fluent in Greek, Hebrew, and Aramaic. He used multiple versions to obtain the most accurate meaning of the text.



FOUNDER OF BIBLICAL CRITICISM

Compared different texts, noted variants, and sought the original meaning – laying the foundation for future textual study.



DEFENDER OF THE FAITH

Defended Christianity against pagan attacks and heresies through reason and Scripture.

THE HEXAPLA Origen's Monumental Work

Origen created the Hexapla (meaning "six-fold"), a unique parallel text of the Old Testament. It was the most ambitious biblical scholarship project of the ancient world.



THE SIX COLUMNS OF THE HEXAPLA

1 HEBREW TEXT	2 HEBREW IN GREEK LETTERS	3 AQUILA'S VERSION	4 SYMMACHUS' VERSION	5 THEODOTON'S VERSION	6 ORIGEN'S CRITICAL NOTES
The original Hebrew Scripture	Transliteration of the Hebrew text	A literal Greek translation	A smoother Greek translation	A revised Greek translation	His textual corrections and remarks
					

WHY IT MATTERS

- The Hexapla helped preserve the Hebrew text and early Greek translations.
- It allowed Origen to compare variants and identify errors.
- It shows his commitment to accuracy and the original meaning of Scripture.
- Though lost, it influenced all future biblical scholarship.

"We have not received the Scriptures for the purpose of learning what men think, but what God has said."

– Origen

SOME OF HIS WORKS

- On First Principles (*De Principiis*)
- Against Celsus
- Commentary on the Gospel of John
- Commentary on Romans
- Homilies on Leviticus
- On Prayer
- And many more...



A LEGACY THAT ENDURES



Studied by Eusebius, Jerome, and Augustine



Preserved by the Church despite persecutions



Pioneered methods still used in biblical study today



His work shaped the theology and Christian education for centuries

A TRUE PIONEER

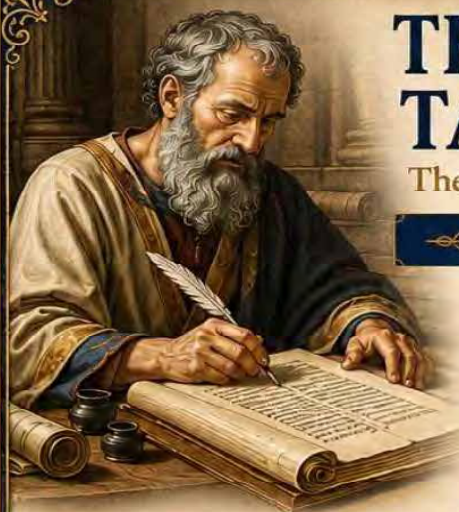
Origen's love for God's Word, his intellect, and his tireless dedication to truth make him the father of biblical scholarship and a light for all generations.



THE BIBLE REFERENCE TABLES OF EUSEBIUS

The First Known Systematic Cross-Reference to Scripture

Created by Eusebius of Caesarea (c. 260–339 AD)



Eusebius was a bishop, historian, and scholar who devoted his life to preserving Christian truth. In his monumental work, the *Ecclesiastical History*, he included detailed Bible reference tables to help readers find related passages throughout the Scriptures — centuries before modern study Bibles existed.



EXAMPLES FROM EUSEBIUS' BIBLE REFERENCE TABLES

Eusebius organized key words or themes and listed every verse in the Old and New Testaments where they appear.

TOPIC / KEY WORD	OLD TESTAMENT REFERENCES	NEW TESTAMENT REFERENCES	SCRIPTURAL THEME
KINGDOM OF GOD	Gen. 49:10; Ex. 15:18; Ps. 145:11–13; Dan. 2:44; Dan. 7:14, 27	Matt. 3:2; 4:17; 6:33; 12:28; Luke 17:20–21; Rom. 14:17	God reigns and His kingdom is near and within.
MESSIAH / CHRIST	Gen. 3:15; Isa. 7:14; 9:6–7; 53:1–12; Ps. 22:16; Dan. 9:25	Matt. 1:22–23; Luke 2:11; John 4:25–26; Acts 2:30–36; 1 Pet. 2:22	Prophecies and fulfillment of the Anointed One.
SACRIFICE	Lev. 1:3; 4:27–31; Ps. 51:17; Isa. 53:10–12	Heb. 9:22; 10:1–14; John 1:29; Rom. 12:1	The need for atonement and Christ as our sacrifice.
FAITH	Hab. 2:4; Gen. 15:6; Ps. 37:5; Isa. 7:9	Mark 11:22; Rom. 1:17; Gal. 3:6; Heb. 11:1, 6	Righteousness and life by faith in God.
RESURRECTION	Dan. 12:2; Hos. 6:2; Ps. 16:10	Matt. 28:6; Luke 24:6; 1 Cor. 15:20–22; Acts 2:24, 27–32	Hope of eternal life through the resurrection.
LIGHT	Gen. 1:3; Ps. 27:1; Isa. 9:2; 60:1–3	John 1:4–9; 8:12; Eph. 5:8; 1 Pet. 2:9	God's revelation and Christ our Light.

WHO WAS EUSEBIUS?



Bishop of Caesarea in Palestine



Wrote over 80 works, including *Ecclesiastical History*, *Onomasticon*, and *Commentary on the Psalms*



Known as the “Father of Church History” and a tireless defender of orthodoxy



Preserved countless original documents and testimonies now lost to time

A LEGACY THAT ENDURES

Eusebius' reference tables were used for centuries by the Church to defend the faith, teach sound doctrine, and reveal the harmony of God's Word — long before concordances, Bible reference books, or digital tools.



ABOUT THESE TABLES

- Found in *Ecclesiastical History* Book 6, Chapters 31–38
- Include over 2,000 cross-references to both Old and New Testaments
- Organized by key words, themes, and important concepts
- One of the earliest tools used by pastors, teachers, and students to study God's Word
- Demonstrates the unity of Scripture and God's divine plan from beginning to end

KEY FEATURES OF EUSEBIUS' REFERENCE TABLES



Comprehensive
Covers both Old and New Testaments



Topical
Organized by key words and themes



Detailed
Gives exact verse locations



Practical
Designed for teachers, preachers, and students

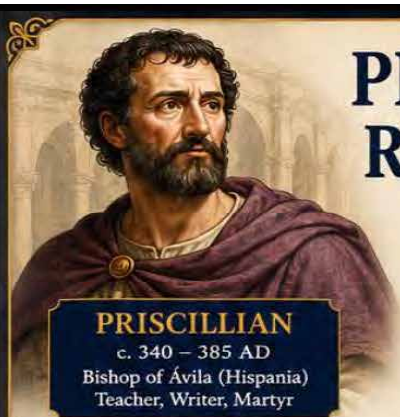


Timeless
Still valuable for Bible study today

“It is not possible for those who are acquainted with the Scriptures to be ignorant of the truth.”

— Eusebius (*Ecclesiastical History*, Book 6, Preface)

“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” — 2 Timothy 3:16



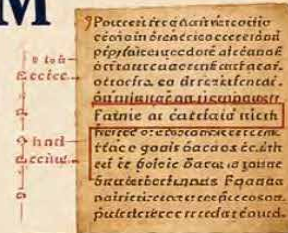
PRISCILLIAN'S BIBLE REFERENCE SYSTEM

A PIONEERING METHOD FOR ACCURATE SCRIPTURE CITATION

Priscillian (c. 340–385 AD) – Spanish bishop, theologian and champion of apostolic truth

PRISCILLIAN

c. 340 – 385 AD
Bishop of Ávila (Hispania)
Teacher, Writer, Martyr



Priscillian developed one of the earliest known systematic methods for referencing and organizing Scripture in Latin Christian literature.

THE SYSTEM PRISCILLIAN USED



**BOOK
(LIBER)**

Named the biblical book.

Example:
Liber Iohannis
(Book of John)



**SECTION
(CAPUT)**

Divided the book into larger sections or chapters.

Example:
Caput V
(Chapter 5)



**VERSE
(VERSUS)**

Cited the specific verse within the chapter.

Example:
Versus VII
(Verse 7)



**RANGE
(A VERSU ...
USQUE AD)**

Indicated a range of verses when quoting multiple verses.

Example:
*A Versu VII
usque ad VIII*
(From verse 7 to verse 8)

WHY IT MATTERED



Enabled precise citation of Scripture in teaching, debate, and polemics.



Demonstrated the authority of Scripture over tradition, heresy and human opinion.



Provided clarity and unity in a time of doctrinal confusion and division.



Helped preserve the text and meaning of the Bible for future generations.

EXAMPLE: 1 JOHN 5:7–8

- Priscillian's Citation:
Liber Iohannis, Caput V, Versus VII usque ad VIII
- Modern Equivalent:
1 John 5:7–8



This passage affirms the Trinity: Father, Word, and Holy Spirit are one in essence and divine unity.

“Tres sunt qui testimonium dant in coelo: Pater, Verbum, et Spiritus Sanctus: et hi tres unum sunt.”

– Priscillian, *Tractate 1*, citing 1 John 5:7–8
(*Liber Iohannis, Caput V, Versus VII usque ad VIII*)

EVIDENCE OF HIS SYSTEM



Found in his authentic writings:

- Tractate 1*
- Tractate 2*
- Liber Apologeticus*

Manuscripts show consistent use of *Liber* (Book), *Caput* (Chapter), and *Versus* (Verse) to identify Scripture.

A LEGACY THAT LASTED



Priscillian's reference method was adopted by many later Latin writers and became a standard system for biblical citation in the Western Church for centuries.

A FAITHFUL WITNESS



Because he defended the authority of Scripture and apposed heresy, Priscillian and his followers were condemned and martyred at Trier in 385 AD.

Priscillian's Bible reference system reflects his deep reverence for Scripture and his commitment to truth.

**SOLA SCRIPTURA – SCRIPTURE ALONE AS THE
AUTHORITATIVE STANDARD.**



AUGUSTINE

354–430 AD
Bishop of Hippo
Doctor of the Church

Author of *On the Trinity*, one of the most influential theological works in Church history, composed to defend the Christian faith against heresy and to explain the mystery of the Triune God.

AUGUSTINE'S TRACT ON THE JOHANNINE COMMA

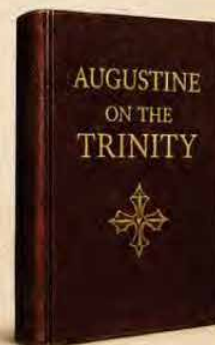
A FOUNDATIONAL DEFENSE OF THE TRINITY

In his treatise *On the Trinity*, Augustine explicitly cites
1 John 5:7–8 — the Johannine Comma —
as authentic Scripture to prove the doctrine of the Trinity.

AUGUSTINE'S QUOTE – ON THE TRINITY 4.15.23

“For there are three that bear record in heaven,
the Father, the Word, and
the Holy Ghost:
and these three
are one.”

— Augustine, *On the Trinity* 4.15.23
(PL 42: 959)



THE IMPORTANCE OF AUGUSTINE'S WITNESS



Augustine quotes 1 John 5:7–8 in support of the full doctrine of the Trinity.



He treats the passage as inspired Scripture and foundational to Christian faith.



Written around 400 AD, Augustine's work reflects the use of the Comma in the Western Church.



His citation is evidence that this verse was received, read, and trusted by one of the Church's greatest theologians.

FATHERS AND HISTORICAL WITNESSES

Early Christian writers and historical allusions who cite or allude to 1 John 5:7–8 (the Johannine Comma) in support of the Trinity.



Theophilus of Antioch (AD 169–183)



Lucian in Philopatris (c. AD 125–180)



Cyprian (AD 200–258)



Priscillian (AD 340–385)



Augustine (AD 354–430)



Chrysostom (AD 357–407)



Fulgentius (c. AD 467–533)



and others

“In essentials, unity;
in non-essentials, liberty;
in all things, charity.”

— Augustine



Augustine's clear and direct citation of 1 John 5:7–8 demonstrates that the Johannine Comma was known, read, and honored in the Church more than a millennium ago.

PRISCILLIAN'S QUOTES

OF THE JOHANNINE COMMA (1 JOHN 5:7-8)

AN EARLY AND POWERFUL WITNESS TO THE TRINITARIAN TEXT

PRISCILLIAN'S TESTIMONY – DIRECT QUOTES

Priscillian repeatedly quotes 1 John 5:7-8 in his writings, affirming the Trinity.

PRISCILLIAN

c. 340 – 385 AD

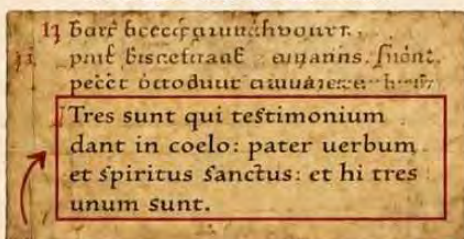
A Spanish bishop, ascetic theologian and reformer who strongly defended the authority of Scripture and the Trinity. His writings, composed in Latin, are among the earliest known sources to quote 1 John 5:7-8 in its full Trinitarian form.

PERSECUTED FOR THE TRUTH

Priscillian and his followers were accused of heresy, magic and disobedience to Church authorities. In 385 AD, they were condemned and executed at Trier by order of Bishop Idatius of Mérida.

“We have not followed the errors of men, but the truth which I learned from the elders.”
— Priscillian (*Tractate 1*)

THE JOHANNINE COMMA IN EARLY LATIN TRADITION



Latin Manuscript (6th Century)
Containing 1 John 5:7-8

TRACTATE 1 – Against the Heretics



LATIN (from Tractate 1)

Tres sunt, qui testimonium dant in coelo: Pater, Verbum, et Spiritus Sanctus: **et hi tres unum sunt.**



ENGLISH TRANSLATION

‘For there are three that testify in heaven: the Father, the Word, and the Holy Spirit: **and these three are one.**’



SOURCE

Priscillian,
Tractate 1
(ca. 385 AD)
PL 67:1413

TRACTATE 2 – Against the Heretics



LATIN (from Tractate 2)

Tres sunt, qui testimonium dant: Pater, Verbum, et Spiritus Sanctus: **et hi tres unum sunt.**



ENGLISH TRANSLATION

‘There are three that bear witness: the Father, the Word, and the Holy Spirit: **and these three are one.**’



SOURCE

Priscillian,
Tractate 2
(ca. 385 AD)
PL 67:1417

LIBER APOLOGETICUS – In Defense



LATIN (from Apologeticus)

Tres sunt, qui testimonium dant in coelo: Pater, Verbum, et Spiritus Sanctus, **et hi tres unum sunt.**



ENGLISH TRANSLATION

‘For there are three that testify in heaven: the Father, the Word, and the Holy Spirit, **and these three are one.**’



SOURCE

Priscillian,
Liber Apologeticus
(ca. 385 AD)
PL 67:1421



EARLY & INDEPENDENT WITNESS

Priscillian's quotes predate major medieval controversies and show the Comma was received in the Latin Church.



TRINITARIAN FAITH

He used this verse to defend the full deity and unity of the Father, Son, and Holy Spirit.



CONSISTENT & CLEAR

In every place he quotes 1 John 5:7-8. Priscillian includes the Comma without variation, showing it was part of the Scripture he trusted and taught.

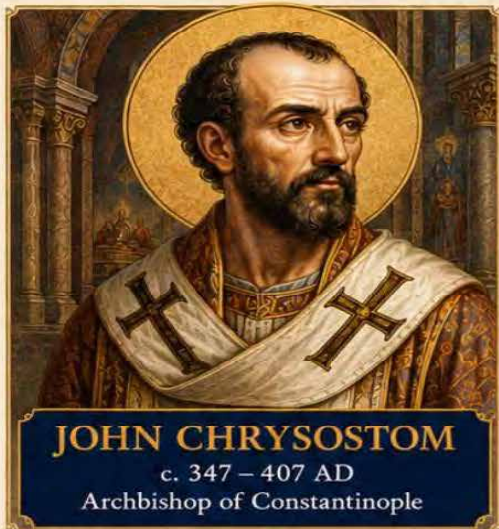
Priscillian stands among the earliest Latin fathers to quote 1 John 5:7-8 in full.

His witness confirms that the Johannine Comma was known, read, and used in the Church from an early date.

JOHN CHRYSOSTOM

THE GOLDEN-MOUTH OF THE CHURCH

PREACHER • BIBLE TEACHER • DEFENDER OF THE FAITH



John Chrysostom (c. 347–407 AD) was Archbishop of Constantinople and one of the most influential Church Fathers.

His eloquence earned him the title “Chrysostom,” meaning “golden-mouthed.”

He was a powerful preacher, a champion of Scripture, and a bold defender of the truth against error.

HIS MAJOR CONTRIBUTIONS



Prolific preacher: over 700 homilies survive to this day.



Wrote commentaries on many books of the Bible.



His teachings shaped worship, doctrine, and Christian living.



Called the people to holiness, generosity, and love.

A BRIEF BIOGRAPHY



Born in Antioch, Syria, to a Christian family of high character.



Studied Scripture deeply and was ordained as a priest.



Renowned for his preaching, especially his expositions on the Bible.



Became Archbishop of Constantinople in 398 AD.



Defended the poor, confronted corruption, and stood for biblical truth.



Exiled by opposition, he died in exile in 407 AD.

“The Word of God is living and active and sharper than any two-edged sword.”

– John Chrysostom

WHY HIS ALLUSION MATTERS

- ✓ Shows that this Trinitarian testimony was known and used in the Church by the early 5th century.
- ✓ Confirms the early Church’s belief in the triune God—Father, Word, and Holy Spirit.
- ✓ Supports the authenticity and authority of the traditional text of Scripture.

HIS ALLUSION TO THE JOHANNINE COMMA

John Chrysostom alluded to the full Trinitarian text in 1 John 5:7–8 in his preaching and writings.

*“For there are three that testify:
the Father, the Word, and the Holy Ghost:
and these three are one.”*

– John Chrysostom
Homily 14 on 1 John 5:7 (c. 400 AD)

Chrysostom’s words echo the exact phrasing of 1 John 5:7–8, which includes the testimony of the Father, the Word, and the Holy Spirit—three who are one.

A FAITHFUL WITNESS TO SCRIPTURE



He preached throughout the Scriptures, especially the New Testament.



He defended the deity of Christ and the full truth of the Godhead.



He used Scripture as the final authority in doctrine and life.



He stood firm against heresy and compromise in the Church.



He remains one of the most quoted Church Fathers of all time.

A LEGACY THAT ENDURES



The Church honors him as “Chrysostom” – the Golden-Mouth. His voice still speaks through his writings, calling believers to know the Scriptures and live for Christ.



JOHN CHRYSOSTOM LIVED AND TAUGHT
THE INSPIRATION AND AUTHORITY OF GOD’S WORD.

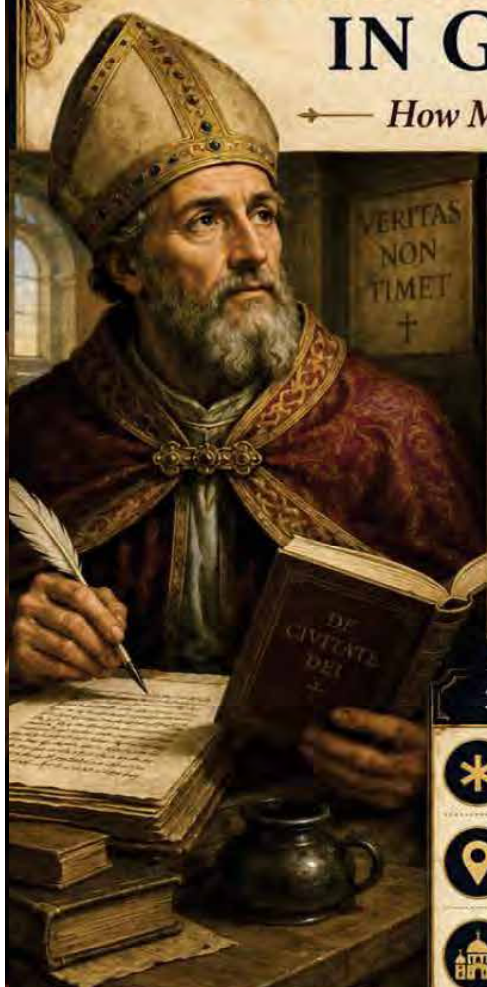
“Sanctify them in the truth; Your word is truth.”

– John 17:17



THE PERICOPE ADULTERAE IN GREEK MANUSCRIPTS

— How Many Greek Witnesses Contain John 7:53–8:11? —



AUGUSTINE OF HIPPO
354–430

1) THE GREEK MANUSCRIPT WITNESSES



Greek continuous-text manuscripts containing all or part of the passage: about 1,495



Greek lectionaries containing the passage: about 495



Total Greek witnesses containing some or all of the passage: about 1,990



These totals are approximate and include full and partial witnesses.



EXAMPLE OF A GREEK MANUSCRIPT
Many manuscripts mark the passage with asterisks or obeli and place it in different locations.



2) TEXTUAL NOTES



Some manuscripts mark the passage with asterisks or obeli.



Some place it after John 7:36, at the end of John, or after Luke 21:38.



Most Greek manuscripts that contain the passage are later Byzantine witnesses.



The earliest surviving Greek manuscript to include the passage is Codex Bezae (5th century).



3) AUGUSTINE ON THE OMISSION OF THE PASSAGE

“Certain men of little faith, or rather enemies of the true faith, fearing, I suppose, lest their wives should be given impunity in sinning, removed from their manuscripts the Lord’s act of forgiveness toward the adulteress.”

— Augustine, *De adulterinis coniugiis* 2.6–7

4) WHAT AUGUSTINE MEANT



Augustine believed some copyists or readers were troubled by the story’s mercy toward the adulterous woman.



He argued that this discomfort led some to remove the passage from certain manuscripts.



His comment is one of the most important early explanations for why the passage was absent in some copies.



The *Pericope Adulterae* was absent in some early copies, yet it was preserved in a large number of Greek witnesses and remained widely known in the Church.

“We do not believe the Gospel to be injured, because, in certain copies, which are more ancient, this narrative is not found. For we believe it to be in the Gospel, but not in all copies.” – Augustine, *On the Trinity* 4.15.24 (c. 400 AD)

DEFENDER OF THE TRADITION HE RECEIVED

“ And when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. ”

DIDYMUS THE BLIND

*"I have not followed the errors
of men, but the truth which
I learned from the elders."*



In his commentary on John, Didymus explicitly includes John 7:53–8:11, showing this passage was in the Greek manuscripts he used and the text he taught.



ΙΩΑΝΝΟΥ Ζ', 53 – Η', 11

[illegible]

*"Let God be true, but
every man a liar."
(Romans 3:4)*



IT IS THE WORD OF GOD.
JOHN 7:53–8:11

87

WHAT IS THE PESHITTA?

The Peshitta is the ancient Syriac translation of the Scriptures, widely used by the Syriac-speaking Christian churches from the earliest centuries.

WHAT IS THE PESHITTA?



An Ancient Syriac Translation

The Peshitta ("simple" or "common") is the Syriac translation of the Old and New Testaments.



Antiquity

Its roots go back to the 2nd century A.D., and the form we have was established mainly between the 4th and 5th centuries.



Use in the Church

It was the standard Bible of the Syriac churches: the Syriac Orthodox Church, the Syriac Catholic Church, the Church of the East (Assyrian Church), and other Christian communities of the Middle East.



Area of Use

Used from Syria, Mesopotamia, and Persia to India and beyond.



Language

Translated mainly from the Greek texts into Syriac, the Aramaic language spoken by the Lord Jesus and His disciples.

CHARACTERISTICS OF THE PESHITTA



A faithful and literal translation that reflects the structure of the Greek words.



A uniform text that was read in the liturgy, preaching, and teaching.



Independent of the Greek textual tradition, which makes it a valuable witness that is independent of the ancient biblical text.



IMPORTANCE

The Peshitta is one of the oldest and most reliable witnesses to the Scriptures of the New Testament. It confirms many readings of the Greek text and preserves very ancient, independent textual traditions from other early translations.

WHAT COPIES DO WE HAVE TODAY?

Although the original autographs are lost, we have thousands of manuscripts of the Peshitta, which span more than 1,600 years of history.

MANUSCRIPT EVIDENCE OF THE PESHITTA



Ancient Manuscripts (5th–7th Centuries)

We have manuscripts dating from the 5th century, such as the Curetonian Codex (5th century) and the Ambrosian Codex (5th century).



Medieval Manuscripts (8th–14th Centuries)

Hundreds of complete and partial manuscripts of the Old and New Testaments are preserved in monasteries and churches.



Later Manuscripts (15th–19th Centuries)

Thousands of more recent manuscripts ensure the continued transmission of the text.



Total Number

It is estimated that more than 3,000 Syriac manuscripts exist that contain parts or all of the New Testament, and thousands more of the Old Testament.



Where They Are Preserved

Libraries and collections in the Vatican, Mount Sinai, Great Britain, France, Germany, the United States, and monasteries in the Middle East and India.

EXAMPLES OF PESHITTA MANUSCRIPTS



CURETONIAN CODEX (5th Century)

One of the oldest manuscripts of the New Testament in Syriac.



AMBROSIAN CODEX (5th Century)

Contains the four Gospels complete in Syriac.



LATER SYRIAC MANUSCRIPT (12th Century)

An example of the many medieval manuscripts that transmit the text of the Peshitta.



IN SUMMARY

The Peshitta is an ancient translation, widely used and textually reliable. The thousands of manuscripts we have today demonstrate its continuous preservation and its great value for understanding the original biblical text.

"Your word is truth." (John 17:17)

THE MURATORIAN FRAGMENT

An Early List of New Testament Books

DATE AND DISCOVERY

- Original commonly dated c. AD 170–200
- Survives in a 7th–8th-century Latin manuscript
- Probably translated from Greek
- Published by Ludovico Antonio Muratori in 1740
- Its beginning and ending are missing

REJECTED OR RESTRICTED

Letters to the Laodiceans
and Alexandrians

Writings linked to Marcion,
Valentinus, Basilides, and
Miltiades

The Shepherd of Hermas:
suitable for private reading,
but not public reading as
apostolic Scripture



BOOKS RECOGNIZED OR DISCUSSED

Luke • John • Acts •
13 Letters of Paul

Jude • Two Letters
of John • Revelation

Wisdom of Solomon •
Apocalypse of Peter

The missing opening
probably discussed
Matthew and Mark.

NOT CLEARLY MENTIONED IN THE SURVIVING TEXT

Hebrews • James •
1–2 Peter

Silence does not
necessarily mean rejection
because the document is
incomplete.

WHY IT MATTERS

It shows that by the late second century Christians were distinguishing apostolic, publicly read books from other Christian writings—an important stage in the recognition of the New Testament canon.

Most scholars favor a late-second-century date; a minority argue for a fourth-century origin.

LOST BOOKS QUOTED OR MENTIONED IN THE BIBLE

Ancient sources, historical records, letters and traditions named in Scripture

1 WORKS ACTUALLY QUOTED



BOOK OF THE WARS OF THE LORD — Numbers 21:14–15
An early poetic or historical record of Israel's journeys and victories.



BOOK OF JASHER — Joshua 10:12–13; 2 Samuel 1:17–27
Quoted for the sun standing still and David's lament for Saul and Jonathan.



1 ENOCH — Jude 14–15; compare 1 Enoch 1:9
A Jewish apocalypse quoted concerning the Lord's coming judgment.
It survives substantially and is noncanonical in rabbinic Judaism.

2 HISTORICAL & PROPHETIC RECORDS MENTIONED

- | | |
|---|--|
| <ul style="list-style-type: none"> • Book of the Acts of Solomon — 1 Kings 11:41 • Chronicles of the Kings of Israel — 1 Kings 14:19 and elsewhere • Chronicles of the Kings of Judah — 1 Kings 14:29 and elsewhere • Book of the Kings of Israel and Judah — 1 Chronicles 9:1; 2 Chronicles 27:7 • Chronicles of King David — 1 Chronicles 27:24 • Records of Samuel the Seer — 1 Chronicles 29:29 • Records of Nathan the Prophet — 1 Chronicles 29:29; 2 Chronicles 9:29 | <ul style="list-style-type: none"> • Records of Gad the Seer — 1 Chronicles 29:29 • Prophecy of Ahijah — 2 Chronicles 9:29 • Visions of Iddo — 2 Chronicles 9:29 • Records of Shemaiah and Iddo — 2 Chronicles 12:15 • Annals of Jehu son of Hanani — 2 Chronicles 20:34 • Acts of Uzziah by Isaiah — 2 Chronicles 26:22 • Records of the Seers — 2 Chronicles 33:19 • Laments for Josiah — 2 Chronicles 35:25 |
|---|--|

*Some differently worded titles may refer to the same royal archives.
Scripture names them as sources but does not call them part of the biblical canon.*

3 LOST NEW TESTAMENT LETTERS & JEWISH TRADITIONS



- **Paul's earlier letter to Corinth** — 1 Corinthians 5:9
- **Paul's sorrowful letter** — 2 Corinthians 2:3–4; 7:8
- **Letter from Laodicea** — Colossians 4:16
- **Michael's dispute over Moses' body** — Jude 9
- **Jannes and Jambres** — 2 Timothy 3:8

The identification of some of these writings or traditions remains uncertain.

4 GREEK WRITERS QUOTED BY PAUL



- **Aratus** — Acts 17:28
- **Epimenides tradition** — Acts 17:28; Titus 1:12
- **Menander** — 1 Corinthians 15:33



QUOTATION DOES NOT EQUAL CANONIZATION

Biblical writers could quote a true or useful statement without declaring the entire source inspired Scripture. Most 'lost books' were archives or sources mentioned—not missing books of the Bible.

The clearest lost works actually quoted are the Book of the Wars of the LORD and the Book of Jasher; 1 Enoch is noncanonical but substantially preserved.

COMPARING THE MAJOR CHRISTIAN BIBLE CANONS

Same New Testament. Different Old Testament Traditions.

All Christians share the 27 books of the New Testament.

CANON COMPARISON	PROTESTANT CANON	CATHOLIC CANON	EASTERN ORTHODOX CANON	ETHIOPIAN ORTHODOX (TEWAHEDO) CANON
OLD TESTAMENT (Books) 	39 Books Same as the Hebrew Bible (Tanakh)	46 Books Includes 7 additional books called Deuterocanonical ("Second Canon")	49 Books Includes the Deuterocanonical books plus 3 additional books (Prayer of Manasseh, 1 Esdras, Psalm 151)	81 Books Includes all of the Orthodox books plus many additional books used in the ancient Ethiopian Church
BOOKS INCLUDED ● Common to all ● Additional books in this canon ● Not included in this canon	Same 39 books as the Hebrew Bible: Law (5), History (12), Poetry (5), Prophets (17) Does NOT include the Deuterocanonical books	All 39 Protestant books PLUS these 7 Deuterocanonical books: • Tobit • Judith • Wisdom of Solomon • Sirach (Ecclesiasticus) • Baruch (including the Letter of Jeremiah) • 1 Maccabees • 2 Maccabees	All 46 Catholic books PLUS these 3 additional books: • Prayer of Manasseh • 1 Esdras (3 Esdras) • Psalm 151	All 49 Orthodox books PLUS many additional books, including: • 1 Enoch • Jubilees • 4 Maccabees • 3 Maccabees • 2 Esdras • The Book of the Covenant (sometimes called Testament of the Lord) and others used in the Ethiopian tradition
NEW TESTAMENT (Books) 	27 Books Identical 27 books: 4 Gospels, Acts, 21 Epistles, Revelation	27 Books Identical 27 books: 4 Gospels, Acts, 21 Epistles, Revelation	27 Books Identical 27 books: 4 Gospels, Acts, 21 Epistles, Revelation	27 Books Identical 27 books: 4 Gospels, Acts, 21 Epistles, Revelation
TOTAL BOOKS (Old Testament + New Testament)	66 Books	73 Books	76 Books	108+ Books (Varies slightly by edition)

WHY DO THE CANONS VARY?

- 

1. DIFFERENT HISTORICAL PATHS
 Christianity spread into different regions—Rome, Alexandria, Antioch, Ethiopia—each with its own scriptural heritage, teachers, and traditions.
- 

2. CANON FORMED OVER TIME
 There was no instant list given from heaven. Books were recognized gradually based on apostolic origin, consistent teaching, widespread use, and acceptance by the faithful.
- 

3. EARLY CHURCH FLEXIBILITY
 In the first centuries, various churches used some books others did not. Over time, most churches settled on a core list, while a few traditions preserved additional books that others set aside.
- 

4. DOCTRINAL & THEOLOGICAL FACTORS
 Some books were questioned because of uncertain authorship, later origin, different theology, or limited use. Churches sought unity in doctrine and practice when defining their canon.
- 

5. PRESERVATION OF ANCIENT TRADITIONS
 The Ethiopian Church preserved older Christian literature that connects to the ancient Alexandrian tradition and Jewish writings widely read before the canon was finalized elsewhere.

A BRIEF TIMELINE OF CANON FORMATION

- 1ST–2ND CENTURY**
 Apostles write. Churches read Scriptures in worship and teaching.
- 2ND–3RD CENTURY**
 Widespread books became recognized as authoritative (NT core formed).
- 3RD–4TH CENTURY**
 Church fathers list the same 27 NT books we have today.
- 4TH CENTURY**
 Councils (Hippo 393, Carthage 397, 419) confirm the canon used in the West.
- 5TH–6TH CENTURY**
 Eastern Churches confirm their canon (adding books used in their tradition).
- ANCIENT ETHIOPIA**
 The Ethiopian Church continues the Alexandrian tradition, preserving additional ancient books.

THE BIG PICTURE

The New Testament canon is the same for all major Christian traditions—27 books inspired by God. The Old Testament canons differ because the church grew in different historical settings and preserved some books that others did not. The differences show the richness of Christian history, not a disagreement about Christ, the Gospel, or core Christian faith.

"All Scripture is given by inspiration of God..."
 — 2 Timothy 3:16

NEW TESTAMENT NONCANONICAL BOOKS

Principal surviving or attested early Christian writings — approximate dates and historical reception



1 APOCRYPHAL GOSPELS & JESUS TRADITIONS

TITLE	DATE	WHY OUTSIDE THE CANON
Gospel of Thomas	c. AD 100–140	Sayings collection; uncertain authorship, limited church use, some theology unlike the four Gospels.
Gospel of Peter	c. AD 100–150	Pseudonymous; limited use; criticized for docetic tendencies.
Gospel of the Hebrews	c. AD 100–150	Survives only in fragments; regional Jewish-Christian use.
Gospel of the Ebionites	c. AD 120–160	Fragmentary harmony; limited sectarian use and non-apostolic origin.
Gospel of the Nazarenes	c. AD 100–200	Fragmentary; regional use; never widely received.
Gospel of the Egyptians	c. AD 100–150	Fragmentary; limited circulation and disputed theology.
Gospel of Mary	c. AD 120–180	Late, pseudonymous, limited use; revelatory teaching absent from apostolic tradition.
Gospel of Judas	c. AD 130–180	Sethian/Gnostic theology; pseudonymous and rejected.
Gospel of Philip	c. AD 180–250	Late Valentinian/Gnostic sacramental teaching.
Gospel of Truth	c. AD 140–180	Valentinian homily, not an apostolic Gospel.
Infancy Gospel of Thomas	c. AD 150–200	Legendary childhood miracles; late and pseudonymous.
Protoevangelium of James	c. AD 150–170	Influential infancy narrative, but late and pseudonymous.



2 APOCRYPHAL ACTS

TITLE	DATE	WHY OUTSIDE THE CANON
Acts of Peter	c. AD 150–200	Late, pseudonymous and legendary; limited use.
Acts of Paul	c. AD 160–190	Pseudonymous; mixed reception; Eusebius classified it as spurious.
Acts of John	c. AD 150–200	Pseudonymous; contains docetic elements.
Acts of Andrew	c. AD 150–200	Late, legendary and not widely received.
Acts of Thomas	c. AD 200–230	Late Syriac work; regional use and distinctive ascetic theology.



3 LETTERS, CHURCH ORDERS & RESPECTED WRITINGS

TITLE	DATE	WHY OUTSIDE THE CANON
1 Clement	c. AD 96	Highly respected, but written after the apostles and not widely received as Scripture.
2 Clement	c. AD 120–160	Anonymous early homily, not written by Clement or an apostle.
Didache	c. AD 70–120	Valuable church manual; not an apostolic book and not universally canonical.
Epistle of Barnabas	c. AD 70–135	Pseudonymous; limited reception and distinctive interpretation.
Shepherd of Hermas	c. AD 100–150	Widely read for instruction, but considered too late for the apostolic age.
Epistle of the Apostles	c. AD 140–170	Pseudonymous church instruction; late and limited.
3 Corinthians	c. AD 160–190	Part of the Acts of Paul; pseudonymous.
Epistle to the Laodiceans	c. AD 300–400	Late compilation imitating Paul; pseudonymous.



4 APOCALYPSES & REVELATORY WORKS

TITLE	DATE	WHY OUTSIDE THE CANON
Apocalypse of Peter	c. AD 100–150	Early and sometimes respected, but disputed and not widely received.
Apocalypse of Paul	c. AD 250–400	Much too late and pseudonymous.
Apocalypse of Thomas	c. AD 300–500	Late, pseudonymous and textually unstable.
Apocryphon of John	c. AD 120–180	Sethian/Gnostic cosmology; pseudonymous and doctrinally incompatible.

FOUR MAIN REASONS FOR NONCANONICAL STATUS



LATE OR PSEUDONYMOUS — Not credibly written by the named apostle.



LIMITED RECEPTION — Not read broadly across geographically diverse churches.



DOCTRINAL CONFLICT — Teaching differed from the received apostolic rule of faith.



DIFFERENT PURPOSE — Useful homily, church manual or devotional work rather than apostolic Scripture.



NOT EVERY NONCANONICAL BOOK WAS 'REJECTED AS HERETICAL'

Some—such as 1 Clement, the Didache and the Shepherd of Hermas—were respected and read. They remained outside the canon chiefly because they were post-apostolic, anonymous or not universally received. Dates are approximate and often debated.



Ancient witnesses include the Muratorian Fragment, Irenaeus, Origen, Eusebius and Athanasius. 93

THE OLD TESTAMENT LIST OF JESUS

The Law of Moses, the Prophets and the Psalms — Luke 24:44



"All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me." — Luke 24:44



THE LAW OF MOSES — TORAH

Genesis
Exodus
Leviticus
Numbers
Deuteronomy



THE PROPHETS — NEVI'IM

Joshua
Judges
Samuel
Kings
Isaiah
Jeremiah
Ezekiel
The Twelve Minor Prophets



THE PSALMS / WRITINGS — KETUVIM

Psalms
Proverbs
Job
Song of Songs
Ruth
Lamentations
Ecclesiastes
Esther
Daniel
Ezra–Nehemiah
Chronicles



In the traditional Jewish count, Samuel, Kings, the Twelve, Ezra–Nehemiah and Chronicles are each counted as one book: 24 books total. "Psalms" is commonly understood here as representing the Writings, whose first and most prominent book was Psalms.



OLD TESTAMENT QUOTATIONS & REFERENCES BY JESUS

OLD TESTAMENT BOOK	PASSAGE USED	WORDS OF JESUS — GOSPEL REFERENCE
Genesis	Genesis 1:27; 2:24	Creation and marriage — Matthew 19:4–5; Mark 10:6–8
Exodus	Exodus 3:6	God of Abraham, Isaac and Jacob — Matthew 22:31–32; Mark 12:26
Exodus	Exodus 20:12; 21:17	Honor parents; judgment for cursing them — Matthew 15:4; Mark 7:10
Leviticus	Leviticus 19:18	"Thou shalt love thy neighbour as thyself" — Matthew 22:39; Mark 12:31
Numbers	Numbers 21:8–9	Moses lifted up the serpent — John 3:14–15
Deuteronomy	Deuteronomy 8:3; 6:16; 6:13	Jesus answers Satan — Matthew 4:4, 7, 10; Luke 4:4, 8, 12
Deuteronomy	Deuteronomy 6:4–5	The first and greatest commandment — Mark 12:29–30
1 Samuel	1 Samuel 21:1–6	David ate the showbread — Matthew 12:3–4; Mark 2:25–26
1–2 Kings	1 Kings 17; 2 Kings 5	Elijah's widow and Naaman — Luke 4:25–27
Psalms	Psalms 8:2; 22:1; 31:5	Matthew 21:16; Matthew 27:46; Luke 23:46
Psalms	Psalms 110:1; 118:22–23	David's Lord; rejected cornerstone — Matthew 22:44; 21:42
Isaiah	Isaiah 6:9–10; 29:13	Matthew 13:14–15; 15:7–9; Mark 7:6–7
Isaiah	Isaiah 56:7	"My house shall be called the house of prayer" — Matthew 21:13
Jeremiah	Jeremiah 7:11	"But ye have made it a den of thieves" — Matthew 21:13
Daniel	Daniel 7:13; 9:27; 12:11	Son of Man; "Daniel the prophet" — Matthew 24:15, 30; 26:64
Hosea	Hosea 6:6	"I will have mercy, and not sacrifice" — Matthew 9:13; 12:7
Jonah	Jonah 1:17	The sign of Jonah — Matthew 12:39–41
Micah	Micah 7:6	Household division — Matthew 10:35–36; Luke 12:53
Zechariah	Zechariah 13:7	"I will smite the shepherd" — Matthew 26:31; Mark 14:27
Malachi	Malachi 3:1	"I send my messenger before thy face" — Matthew 11:10; Luke 7:27



JESUS AFFIRMED THE WHOLE SCRIPTURAL COLLECTION

Luke 24:44 describes the recognized divisions of Israel's Scriptures; it is not a newly created list of individual titles. The Gospel table records major direct quotations and explicit references, not every possible verbal allusion.



Compare Matthew 5:17–18; 23:35; Luke 24:25–27; John 5:39; 10:35.

OLD TESTAMENT QUOTATIONS OF THE APOSTLES

Acts through Revelation — excluding quotations of Jesus in the four Gospels



ACTS — APOSTOLIC PREACHING

NEW TESTAMENT REFERENCE	OLD TESTAMENT SOURCE
Acts 1:20	Psalms 69:25; 109:8
Acts 2:17–21	Joel 2:28–32
Acts 2:25–28	Psalms 16:8–11
Acts 2:34–35	Psalms 110:1
Acts 3:22–23	Deuteronomy 18:15, 18–19
Acts 3:25	Genesis 12:3; 22:18
Acts 4:11	Psalms 118:22
Acts 4:25–26	Psalms 2:1–2
Acts 7:42–43	Amos 5:25–27
Acts 7:49–50	Isaiah 66:1–2
Acts 8:32–33	Isaiah 53:7–8
Acts 13:33–35	Psalms 2:7; 16:10; Isaiah 55:3
Acts 13:41, 47	Habakkuk 1:5; Isaiah 49:6
Acts 15:16–17	Amos 9:11–12
Acts 28:26–27	Isaiah 6:9–10



PAUL'S LETTERS

NEW TESTAMENT REFERENCE	OLD TESTAMENT SOURCE
Romans 1:17	Habakkuk 2:4
Romans 3:10–18	Psalms 14:1–3; 5:9; 140:3; 107:7; Isaiah 59:7–8; Psalm 36:1
Romans 4:3, 7–8	Genesis 15:6; Psalm 32:1–2
Romans 9:25–29	Hosea 2:23; 1:10; Isaiah 10:22–23; 1:9
Romans 9:33	Isaiah 8:14; 28:16
Romans 10:5–8	Leviticus 18:5; Deuteronomy 30:12–14
Romans 10:11, 13, 15, 16	Isaiah 28:16; Joel 2:32; Isaiah 52:7; 53:1
Romans 11:3–4	1 Kings 19:10, 14, 18
Romans 11:26–27, 34–35	Isaiah 59:20–21; 27:9; 40:13; Job 41:11
Romans 12:19–20	Deuteronomy 32:35; Proverbs 25:21–22
1 Corinthians 1:19	Isaiah 29:14
1 Corinthians 3:19–20	Job 5:13; Psalm 94:11
1 Corinthians 9:9	Deuteronomy 25:4
1 Corinthians 10:7, 26	Exodus 32:6; Psalm 24:1
1 Corinthians 15:54–55	Isaiah 25:8; Hosea 13:14
2 Corinthians 4:13; 6:2	Psalms 116:10; Isaiah 49:8
2 Corinthians 6:16–18	Leviticus 26:12; Isaiah 52:11; 2 Samuel 7:14
Galatians 3:6, 8, 10–13	Genesis 15:6; 12:3; Deuteronomy 27:26; Habakkuk 2:4; Leviticus 18:5; Deuteronomy 21:23
Galatians 4:27, 30	Isaiah 54:1; Genesis 21:10
Ephesians 4:8, 25–26; 5:31; 6:2–3	Psalms 68:18; Zechariah 8:16; Psalm 4:4; Genesis 2:24; Exodus 20:12
1 Timothy 5:18	Deuteronomy 25:4



HEBREWS — THE MOST QUOTATION-DENSE LETTER

NEW TESTAMENT REFERENCE	OLD TESTAMENT SOURCE
Hebrews 1:5–13	Psalms 2:7; 104:4; 45:6–7; 102:25–27; 110:1; 2 Samuel 7:14; Deuteronomy 32:43
Hebrews 2:6–13	Psalms 8:4–6; 22:22; Isaiah 8:17–18
Hebrews 3:7–11; 4:3–7	Psalms 95:7–11
Hebrews 5:5–6; 7:17, 21	Psalms 2:7; 110:4
Hebrews 8:8–12; 10:16–17	Jeremiah 31:31–34
Hebrews 10:5–7	Psalms 40:6–8
Hebrews 10:30, 37–38	Deuteronomy 32:35–36; Habakkuk 2:3–4
Hebrews 12:5–6, 26	Proverbs 3:11–12; Haggai 2:6



GENERAL LETTERS & REVELATION

NEW TESTAMENT REFERENCE	OLD TESTAMENT SOURCE
James 2:8, 11, 23	Leviticus 19:18; Exodus 20:13–14; Genesis 15:6
James 4:6	Proverbs 3:34
1 Peter 1:16, 24–25	Leviticus 11:44; Isaiah 40:6–8
1 Peter 2:6–8	Isaiah 28:16; Psalm 118:22; Isaiah 8:14
1 Peter 2:22–25	Isaiah 53:4–6, 9
1 Peter 3:10–12	Psalms 34:12–16
1 Peter 4:8, 18	Proverbs 10:12; 11:31
2 Peter 2:22	Proverbs 26:11
Jude	Uses Old Testament events and Jewish traditions; Jude 14–15 quotes 1 Enoch, not the Old Testament.
Revelation	Contains hundreds of echoes of Genesis, Exodus, Psalms, Isaiah, Ezekiel, Daniel and Zechariah, but rarely introduces them as formal quotations.



DIRECT QUOTATIONS, COMPOSITE QUOTATIONS & ALLUSIONS

The apostles often quoted the Greek Septuagint, sometimes the Hebrew tradition, and sometimes combined several passages. Wording may therefore differ from modern Old Testament translations. This chart lists principal identifiable quotations; it does not attempt to count every verbal echo or repeated quotation.



Most frequently used sources include Psalms, Isaiah, Deuteronomy, Genesis and the Twelve Prophets.



LITERARY SOURCES USED FOR THE AMAZING HISTORY OF THE NEW TESTAMENT

This work is built upon centuries of scholarship, historic records, and primary source documents from the early Church to modern research.

1. PRIMARY ANCIENT SOURCES

The foundational writings from the first centuries that preserve the New Testament and early Christian witness.

- **New Testament Manuscripts** (P52, P46, P66, P75, Vaticanus, Sinaiticus, Codex Alexandrinus, etc.)
- **Early Versions** (Peshitta, Old Latin, Syriac, Coptic, Armenian, Gothic)
- **Church Fathers (1st–5th Century)** Ignatius, Polycarp, Irenaeus, Tertullian, Clement of Rome, Origen, Cyprian, Eusebius, Athanasius, Cyril of Jerusalem, Chrysostom, Jerome, Augustine, and more.
- **Early Creeds and Councils** (Apostles' Creed, Nicene Creed, Councils of Nicaea, Constantinople, Ephesus, Chalcedon)
- **Ancient Inscriptions and Papyri** (Oxyrhynchus papyri, John Rylands library fragments, Magdalen College papyri, etc.)



"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."
– John 5:39

2. HISTORICAL RECORDS

Secular historians and contemporary writings that confirm events, people, and places of the New Testament era.

- **Josephus** (Jewish Antiquities, Wars of the Jews)
- **Tacitus** (Annals)
- **Suetonius** (Life of Claudius)
- **Pliny the Younger** (Letters)
- **Cassius Dio**
- **Philo of Alexandria**
- **Lucian of Samosata**
- **Roman Inscriptions & Coins**



"For that which may be known of God is manifest in them; for God hath shewed it unto them."
– Romans 1:19

3. TEXTUAL CRITICISM & MANUSCRIPT STUDIES

Modern critical tools used to study, compare, and restore the text.

- **Bruce M. Metzger** – *The Text of the New Testament*
- **Barbara Aland** – *The Text of the New Testament*
- **Kurt & Barbara Aland** – *The Greek New Testament*
- **Maurice A. Robinson** – *The New Testament in the Original Greek*
- **Nestle-Aland Novum Testamentum Graece**
- **UBS Greek New Testament**
- **NA28 Greek New Testament**
- **The Textus Receptus** (Stephanus, Beza, Elzevir)
- **Scrivener** – *Textus Receptus and the Majority Text*



"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."
– 2 Timothy 3:16

4. MODERN SCHOLARSHIP & RESEARCH WORKS

Contemporary scholars and works that provide historical, archaeological, and theological insight.

- **F. F. Bruce** – *The New Testament Documents*
- **N. T. Wright** – *The New Testament and the People of God*
- **Craig A. Evans** – *Jesus and His World*
- **D. A. Carson** – *The Expositor's Bible Commentary*
- **I. Howard Marshall** – *Acts (TNTC)*
- **Leon Morris** – *The Gospel According to John*
- **John MacArthur** – *Commentaries and Historical Studies*
- **Philip Schaff** – *History of the Christian Church*
- **Geza Vermes** – *Jesus the Jew*



"Prove all things; hold fast that which is good."
– 1 Thessalonians 5:21

5. ARCHAEOLOGICAL & GEOGRAPHICAL SOURCES

Archaeological discoveries and geographical studies that illuminate the Biblical world.

- **The Dead Sea Scrolls**
- **Qumran Discoveries**
- **Archaeological Surveys of Jerusalem, Galilee, Ephesus, Corinth, Antioch, and Rome**
- **Bible Atlas and Historical Maps**
- **Sir William Ramsay** – *The Cities and Bishoprics of Phrygia*
- **E. Mary Smallwood** – *The Nativity of the Messiah*
- **James D. G. Dunn** – *The Epistles to the Colossians and to Philemon*
- **Kenneth L. Barker** – *A Critical and Exegetical Commentary on the Gospel According to John*



"Rightly dividing the word of truth."
– 2 Timothy 2:15

WITH REVERENCE FOR GOD'S WORD AND GRATITUDE TO THOSE FAITHFUL SCHOLARS AND SAINTS WHO PRESERVED THE TRUTH THROUGH THE AGES.

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