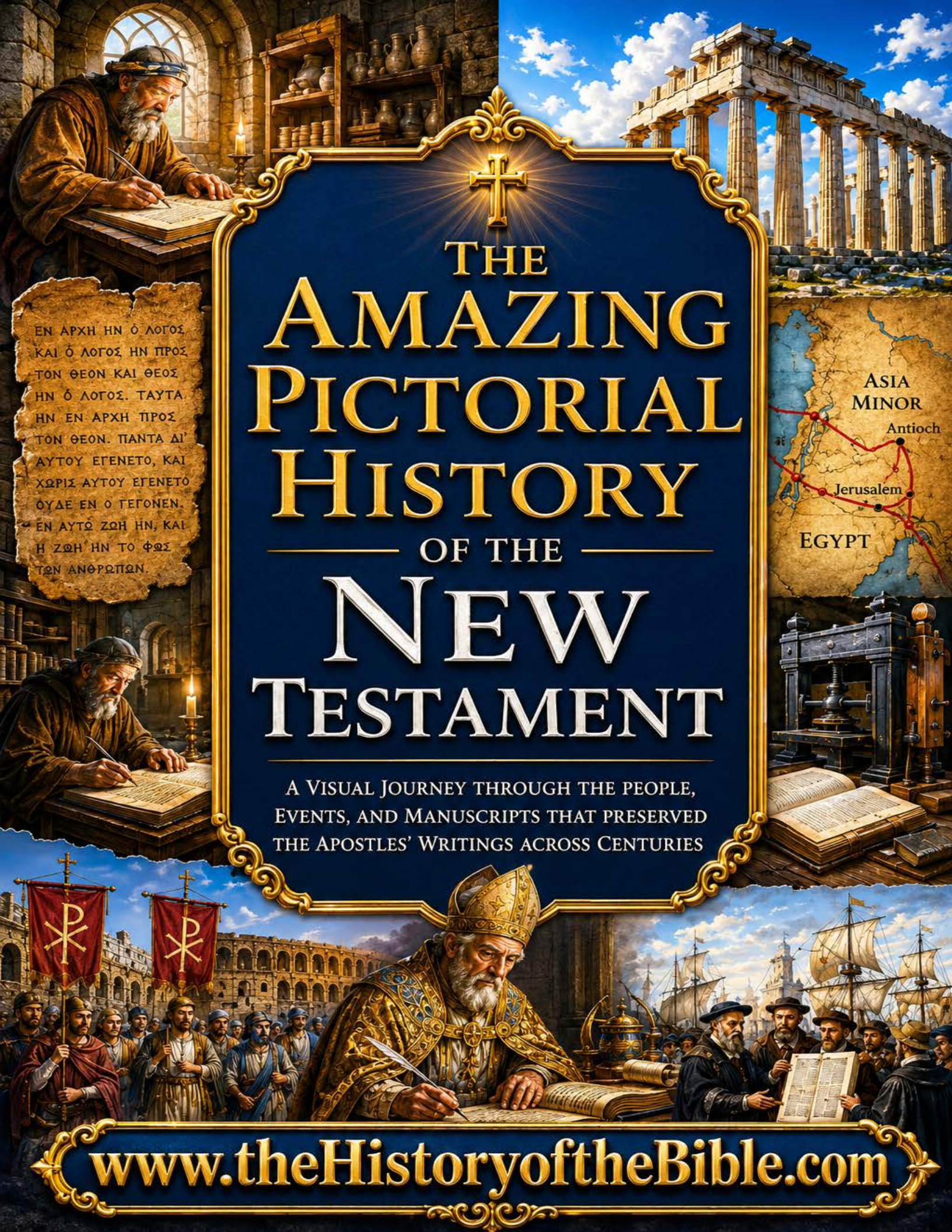




ΕΝ ΑΡΧΗ ΗΝ Ο ΛΟΓΟΣ,
ΚΑΙ Ο ΛΟΓΟΣ ΗΝ ΠΡΟΣ
ΤΟΝ ΘΕΟΝ ΚΑΙ ΘΕΟΣ
ΗΝ Ο ΛΟΓΟΣ. ΤΑΥΤΑ
ΗΝ ΕΝ ΑΡΧΗ ΠΡΟΣ
ΤΟΝ ΘΕΟΝ. ΠΑΝΤΑ ΔΙ'
ΑΥΤΟΥ ΕΓΕΝΕΤΟ, ΚΑΙ
ΧΩΡΙΣ ΑΥΤΟΥ ΕΓΕΝΕΤΟ
ΟΥΔΕ ΕΝ Ο ΓΕΓΟΝΕΝ.
ΕΝ ΑΥΤΩ ΖΩΗ ΗΝ, ΚΑΙ
Η ΖΩΗ ΗΝ ΤΟ ΦΩΣ
ΤΩΝ ΑΝΘΡΩΠΩΝ.

THE AMAZING PICTORIAL HISTORY OF THE NEW TESTAMENT

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

www.theHistoryoftheBible.com

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."

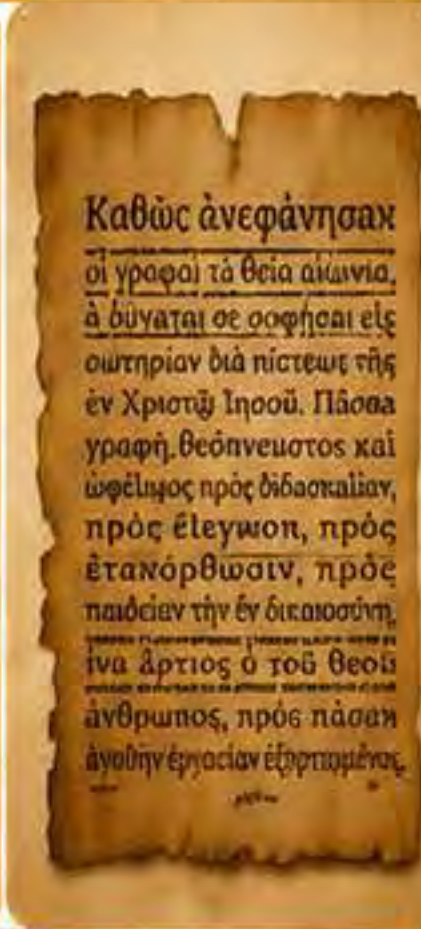
— Matthew 24:14

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

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

"And he said to them, 'Go into all the world and proclaim the gospel to the whole creation.'"

MARK 16:15

"The gospel must first be proclaimed to all nations."

MARK 13:10

THE TITLE ON THE CROSS

WRITTEN BY PILATE



JESUS OF NAZARETH,
KING OF THE JEWS

LATIN

IESVS NAZARENVS REX IVDÆORVM

GREEK

ΙΗΣΟΥΣ ΝΑΖΩΡΑΙΟΣ
Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ

ARAMAIC (HEBREW SCRIPT)

ישוע הנצרי מלך היהודים

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.

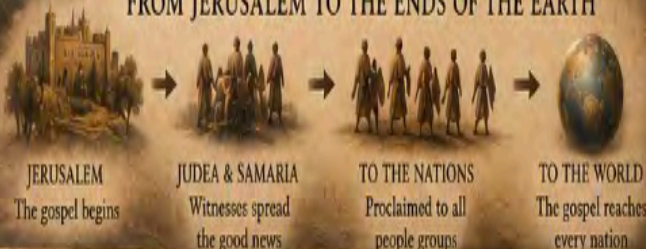


PUBLISHED

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



FROM JERUSALEM TO THE ENDS OF THE EARTH



PRESERVED, TRANSLATED, PUBLISHED – FOR ALL NATIONS

THE 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.



THE GOSPEL IN MANY LANGUAGES

ONE MESSAGE – UNDERSTOOD BY ALL

LATIN

Verbum Domini
manet in aeternum.

GREEK

Ο λόγος του Κυρίου
μένει εις τον αιώνα.

SYRIAC

ܩܕܝܫܐ ܕܡܝܬܐ
ܕܒܪܗܡܐ ܕܒܝܫܡܐ.

COPTIC

ⲉⲓⲁⲛ ⲛⲉⲙ
ⲛⲉⲙ ⲉⲓⲛⲉⲓ ⲁⲓⲱⲛⲁⲥ.

ARMENIAN

Տիրոջ խոսքը
միշտ է հավիտյան.

GEORGIAN

უფლის სიტყვა
საუკუნოდ რჩება.

ETHIOPIIC

የጌታ ቃል
ለአለም ይቆያል።

ARABIC

كلمة الرب
تبقى 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

THE WRITING OF THE GOSPELS, ACTS & GOSPEL OF THE HEBREWS

The eyewitness accounts of Jesus Christ and the beginning of the Church

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



ORDER OF WRITING (Approximate Chronological Order)

1 GOSPEL OF THE HEBREWS c. AD 40-50



Written in Hebrew (or Aramaic) for Jewish believers in Jerusalem. Focused on Jesus as the Messiah and His teachings.

AD 40-50

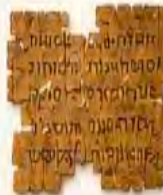
2 GOSPEL OF MARK c. AD 50-60



The earliest canonical Gospel. Written by John Mark, companion of Peter, based on Peter's eyewitness account.

AD 50-60

3 GOSPEL OF MATTHEW c. AD 60-70



Written by Matthew the apostle for Jewish believers, showing Jesus as the Messiah and King fulfilling Scripture.

AD 60-70

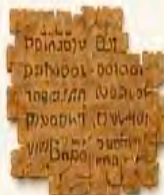
4 GOSPEL OF LUKE c. AD 60-70



Written by Luke, the physician and companion of Paul, to give an orderly account for Theophilus and Gentile believers.

AD 60-70

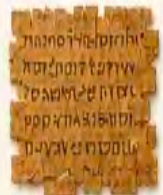
5 GOSPEL OF JOHN c. AD 90-100



Written by John the apostle, emphasizing the divine nature of Christ and eternal life through faith in Him.

AD 90-100

6 THE BOOK OF ACTS c. AD 62-63



Written by Luke as a continuation of his Gospel, describing the work of the Holy Spirit and the growth of the early Church.

AD 62-63

PURPOSE OF THESE WRITINGS

- ✚ Proclaim Jesus Christ as Lord and Savior
- ♥ Bear witness to His death and resurrection
- 👤 Build faith and unity in the early Church
- 🌐 Carry the Good News to all nations

FRAGMENTS THAT EXIST TODAY

No original manuscript of any of these books survives.

We have thousands of manuscript copies and fragments, some from as early as the 2nd century.

GOSPEL OF THE HEBREWS (Fragments)

Only quotations and references remain from early Church writers.



Sources include:

- Jerome
 - Origen
 - Clement of Alexandria
 - Epiphanius
 - Eusebius
- (No physical manuscript fragments known to exist.)

GOSPEL OF MARK (Fragments)



PAPYRUS P52
c. AD 125-150

PAPYRUS P45
c. AD 200

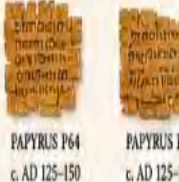


PAPYRUS P75
c. AD 175-225

PAPYRUS P77
c. AD 200-250

Contains Mark 6:52-53; 14:3-9; 15:42-47; 16:6-13, etc.

GOSPEL OF MATTHEW (Fragments)



PAPYRUS P64
c. AD 125-150

PAPYRUS P67
c. AD 125-175

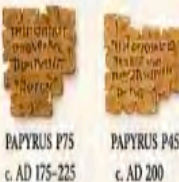


PAPYRUS P101
c. AD 250-350

PAPYRUS P103
c. AD 250-350

Contains Matthew 1:1-20; 11:2-12; 12:14-16; 13:23-34; 16:13-20; 26:6-13; 27:35, 54, etc.

GOSPEL OF LUKE (Fragments)



PAPYRUS P75
c. AD 175-225

PAPYRUS P45
c. AD 200



PAPYRUS P104
c. AD 250-350

PAPYRUS P105
c. AD 250-350

Contains Luke 1:1-4; 3:23-38; 10:38-42; 22:43-44; 24:1-12; 24:36-53, etc.

GOSPEL OF JOHN (Fragments)



PAPYRUS P52
c. AD 125-150

PAPYRUS P66
c. AD 175-200

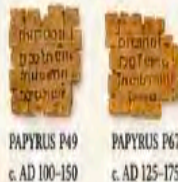


PAPYRUS P90
c. AD 200

PAPYRUS P100
c. AD 250-350

Contains John 1:1-14; 3:16-18; 18:31-33; 19:25-27; 20:1-10, etc.

THE BOOK OF ACTS (Fragments)



PAPYRUS P49
c. AD 100-150

PAPYRUS P67
c. AD 125-175



PAPYRUS P100
c. AD 200-250

PAPYRUS P109
c. AD 250-350

Contains Acts 4:32-5:6; 8:1-3; 13:13-14; 28:26-31, etc.

EARLIEST & MOST SIGNIFICANT PAPYRI

These early papyri are among the most important witnesses to the New Testament.

P52 c. AD 125-150
(John 18:31-33, 37-38)

P66 c. AD 175-200
(John and other books)

P75 c. AD 175-225
(Luke & John)

P45 c. AD 200
(Gospels & Acts)

And thousands more from the 2nd-5th centuries and beyond.

EGERTON PAPYRUS 2 (Rylands Library, P. Egerton 2) — c. AD 175-225

One of the most important early Christian manuscripts, containing a nearly complete text of John 18:31-33, 37-38 and 19:1-7. It is among the earliest witnesses to the Gospel of John and a powerful testimony to the early circulation of the words of Jesus and the events of His passion.



WHY THIS MATTERS

Through the dedication of early believers, the words of the apostles and eyewitnesses were written, preserved, copied, and spread throughout the Roman world—so that we might have these testimonies today.

"All this took place that the fulfillment of what was spoken by the Lord through the prophet might be fulfilled."

— Matthew 1:22

FROM ORAL WITNESS TO WRITTEN SCRIPTURE TO THE WORLD



THE MISSION CONTINUES

"The message of Christ has not changed. It is the power of God for salvation to everyone who believes."
(Romans 1:16)

"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.

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 —

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.

PAUL'S LETTER WRITING & DISTRIBUTION NETWORK

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

"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

TOOLS OF PAUL'S TRADE

- Ink (kalamon) & 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.

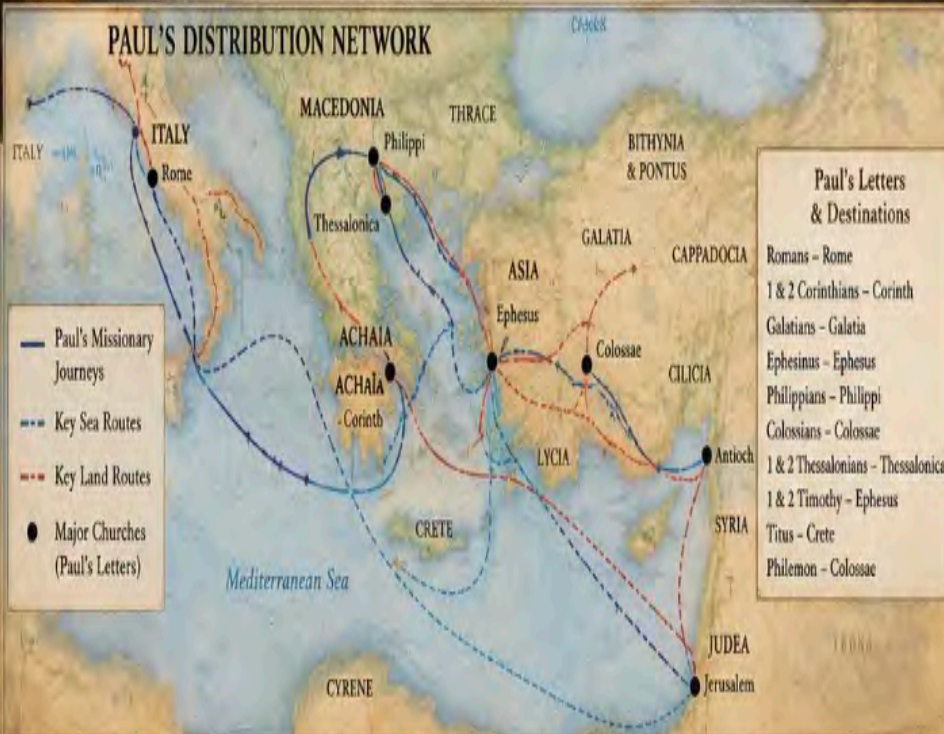
4. COPY & PREPARE

Copies are made for multiple churches when needed.

5. SEALED & SENT

The letter is rolled, sealed, and given to a trusted messenger.

PAUL'S DISTRIBUTION NETWORK



Paul's Letters & Destinations

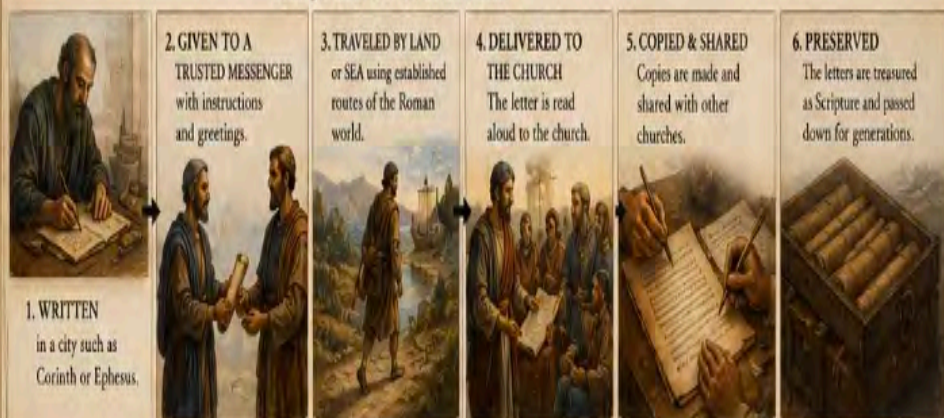
Romans – Rome
1 & 2 Corinthians – Corinth
Galatians – Galatia
Ephesians – Ephesus
Philippians – Philippi
Colossians – Colossae
1 & 2 Thessalonians – Thessalonica
1 & 2 Timothy – Ephesus
Titus – Crete
Philemon – Colossae

THE MESSENGERS

Trusted Brothers & Sisters

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

THE JOURNEY OF A LETTER



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

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.

EXAMPLES OF PAUL'S LETTER OPENINGS

(Establishing Authority & Greeting)

Paul, a servant of Christ Jesus, called to be an apostle...

— Romans 1:1

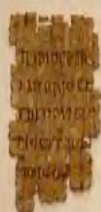
Paul, an apostle of Christ Jesus by the will of God...

— Ephesians 1:1

Paul and Timothy, servants of Christ Jesus...

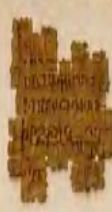
— Philippians 1:1

PAPYRUS FRAGMENTS THAT SURVIVE TODAY



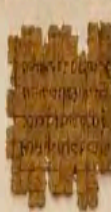
P52

John 18:31–33, 37–38
c. AD 125



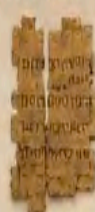
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2 Corinthians 11:33–12:9
13:3–4
c. AD 175



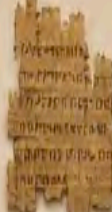
P66

John 1:1–4:11; 14:21–24
c. AD 200



P75

Luke 3:18–4:2
c. AD 175



P45

Gospels & Acts
c. AD 200

WHY THIS MATTERS

- Paul's letters reveal the Gospel, build 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

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

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

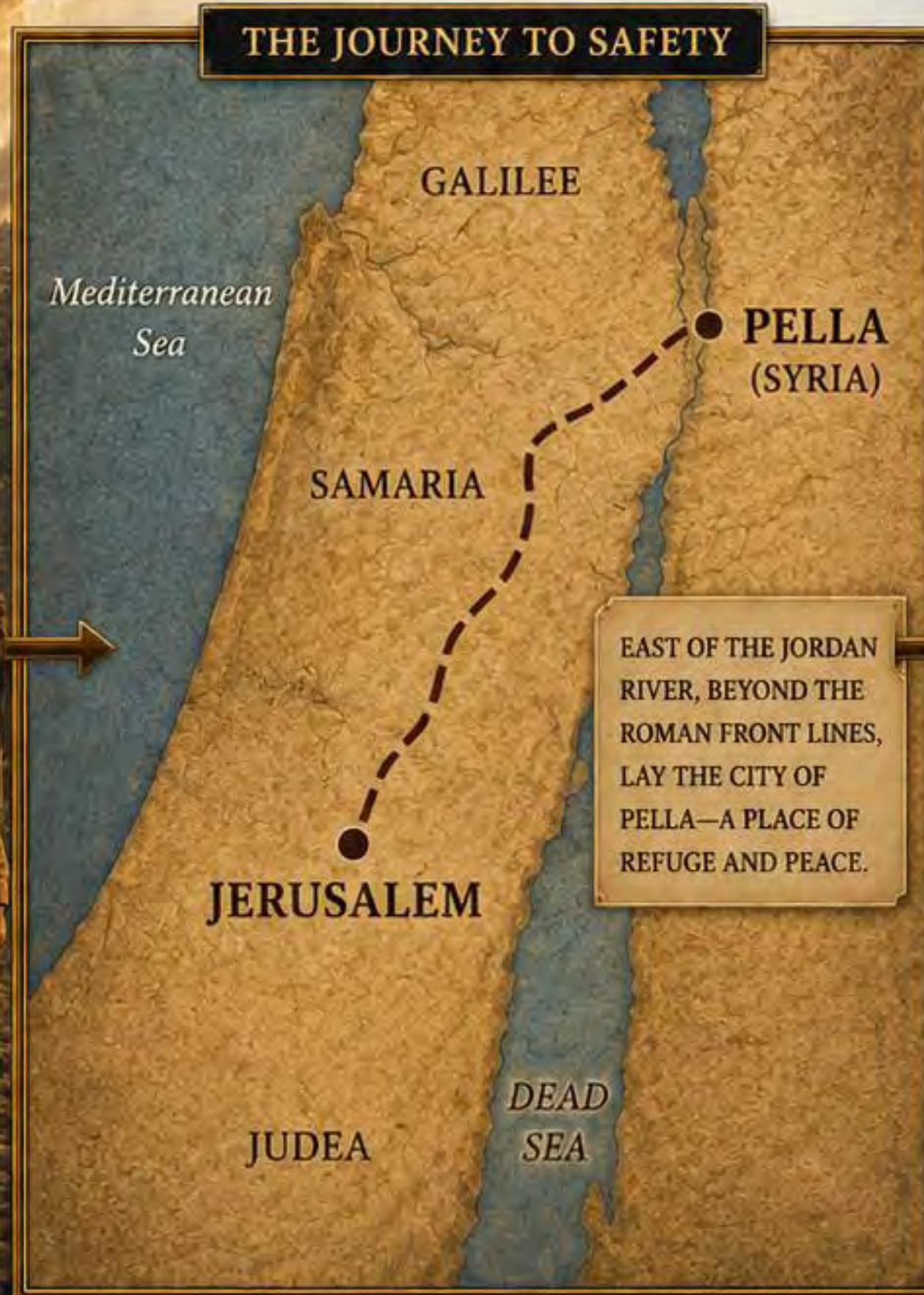
*"When you see Jerusalem surrounded by armies,
then know that its desolation is near."*

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.

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

JUDEA

JERUSALEM

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

PELLA

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

SYRIA

GALILEE

Sea of Galilee

Orontes River

Jordan River

Dead Sea

Mediterranean Sea

N

“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.



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.

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

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

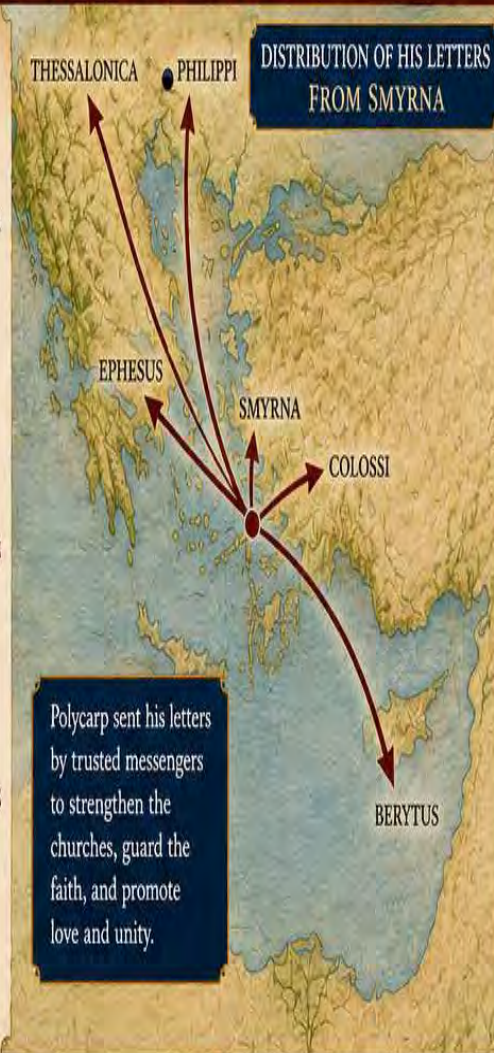
Faithful Shepherd • Apostle of Asia • Witness to the Truth

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



POLYCARP'S LIFE AND LEGACY

- | | | | | |
|---|---|---|---|---|
| c. 69 AD | c. 90–100 AD | Early 2nd Century | 155 AD | Through the Centuries |
|  |  |  |  |  |
| Born in Asia Minor | Bishop of Smyrna | Writes and sends his seven letters | Arrested in Smyrna and martyred | Remembered as a faithful witness and shepherd |

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 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

"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

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

WHO WAS IRENÆUS?

-  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)

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

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.”

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,





TERTULLIAN

The Father of Latin Christianity

LAWYER. SCHOLAR. APOLOGIST. CHURCH FATHER.

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



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.



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 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



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



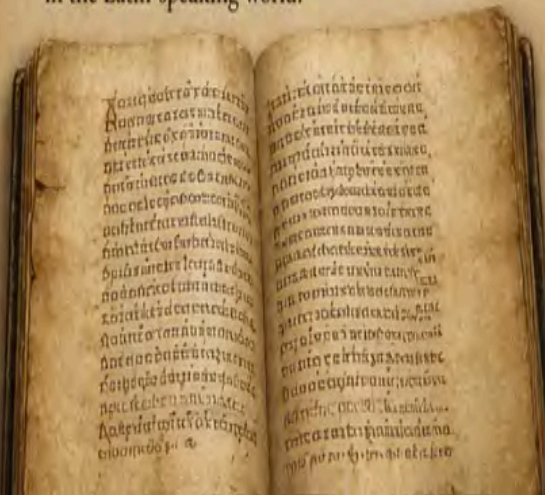
c. 2 Million+
Words
Preserved

“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.

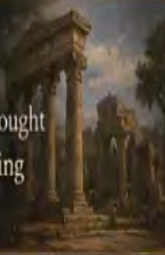
A MASTER OF SCRIPTURE

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.



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:

THE SUPERIORITY OF THE GREEK SCRIPTURES

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

c. 160 – c. 220 AD

Carthage, North Africa

Lawyer • Writer • Martyr for the Faith

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.

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

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

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).



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

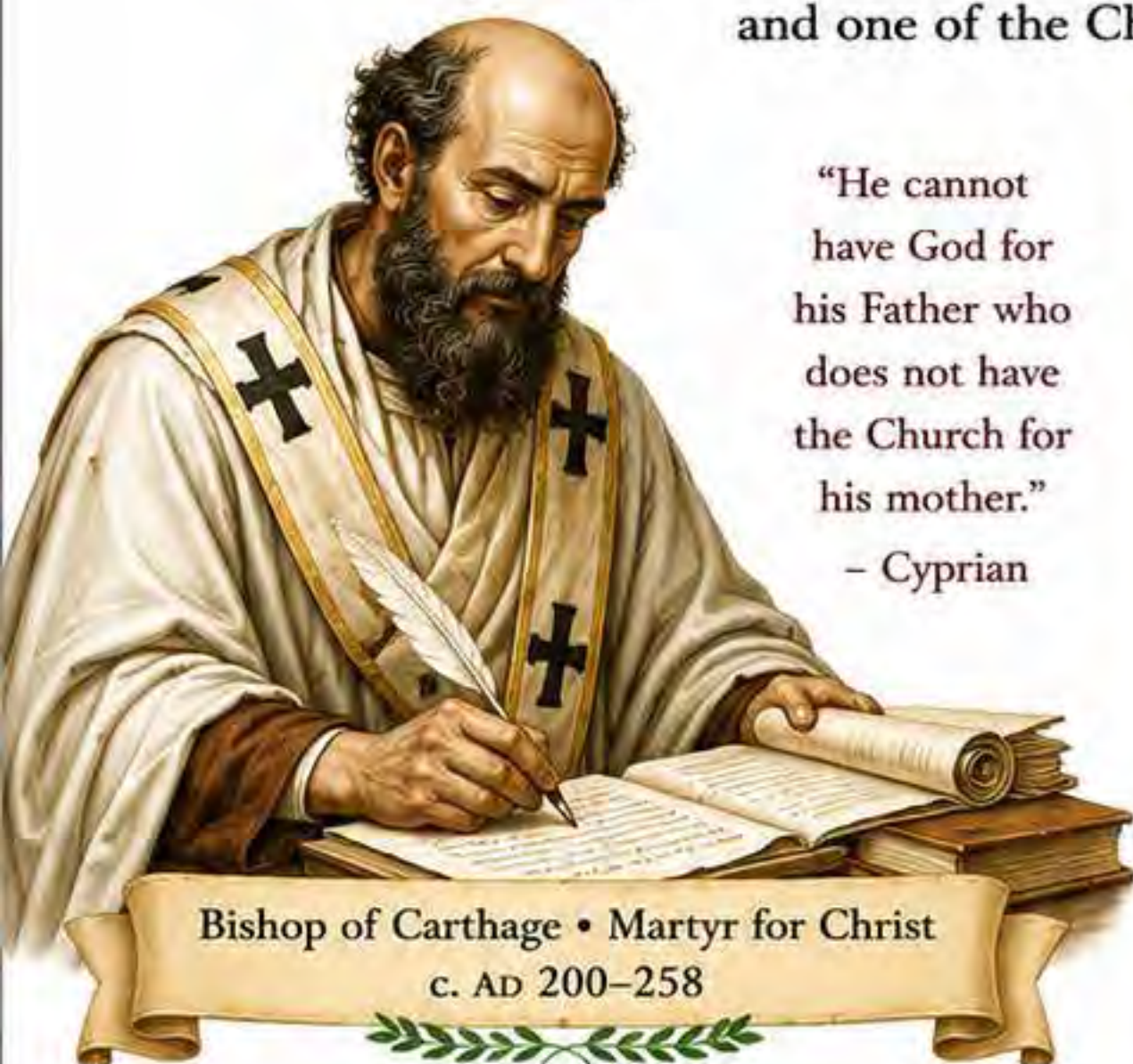


TERTULLIAN'S WITNESS: The true and authority Scriptures were in Greek, preserved in the Churches founded by the Apostles. From these faithful copies, the Church has handed down the Word of God to every generation.

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

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)

13

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

WHO WERE THE SCILLITANS?

In the late 2nd and early 3rd century, the Scillitan martyrs were a group of Christians sent out by the churches to carry the Scriptures to other churches.

They traveled as missionaries and messengers, often in pairs, bearing individual books of the New Testament written on scrolls. Many were arrested, tortured, and martyred rather than deny Christ or surrender the sacred writings.

Their work ensured that the authentic books were faithfully copied and spread throughout the world.



THE SCILLITAN MARTYRS:

The Method of Operation for the Distribution of INDIVIDUAL BOOKS OF THE NEW TESTAMENT

"The blood of the martyrs is the seed of the Church." — Tertullian, *Apologeticum* 50

THEIR METHOD. THEIR MISSION. THEIR LEGACY.

-  They carried the written Word.
-  They faced imprisonment, torture, and death.
-  Their blood secured the truth.
-  The churches received the books and preserved them.
-  The Gospel spread to every nation.



"It is by means of these that the true doctrine has come down to us." — Irenaeus, *Against Heresies*, III.3.4
(Referring to the apostolic churches and the martyr messengers who carried the Scriptures.)

DISTRIBUTION OF INDIVIDUAL BOOKS OF THE NEW TESTAMENT

Carried. Copied. Delivered. Preserved.

-  Matthew – To the churches in Judea and the nations.
-  Mark – To Rome and Italy.
-  Luke – To Greece, Asia Minor, and Achaia.
-  John – To Asia, Ephesus, and surrounding churches.
-  Acts – To all churches as the record of the Church's beginning.
-  Romans – To the church in Rome and throughout the West.
-  1 Corinthians – To the church in Corinth and Achaia.
-  2 Corinthians – To the churches in Macedonia.
-  Galatians – To the churches in Galatia.
-  Ephesians – To the churches in Asia.
-  Philippians – To the church in Philippi.
-  Colossians – To the church in Colossae and Laodicea.
-  1 Thessalonians – To the church in Thessalonica.
-  2 Thessalonians – To the church in Thessalonica.
-  1 Timothy – To Timothy in Ephesus.
-  2 Timothy – To Timothy in Macedonia.
-  Titus – To Titus in Crete.
-  Philemon – To Philemon in Colossae.
-  Hebrews – To the Hebrew believers (scattered churches).
-  James – To the churches in Jerusalem and the Dispersion.
-  1 Peter – To the churches in Asia Minor.
-  2 Peter – To the churches in Asia Minor.
-  1 John – To the churches in Asia.
-  2 John – To the churches in Asia.
- 3 John – To Gaius and the churches.
- Jude – To the churches in Judea.
- Revelation – To the seven churches in Asia.

SCILLITAN ROUTES

- To Italy & Rome
- To Greece & Macedonia
- To Asia Minor
- To Egypt & North Africa
- To Syria & Antioch

They traveled by land and sea, often secretly, always at risk.

FROM WRITTEN WORD... THROUGH FAITHFUL HANDS... ...TO EVERY CHURCH



THE COST OF FAITHFULNESS

Many Scillitans were arrested as they carried the Scriptures. They were beaten, imprisoned, or put to death.

But they did not deny the Lord, nor did they give up the books.

Thus, the writings of the apostles were not lost, but multiplied.

THE METHOD IN ACTION: THE SCILLITAN MODEL

1. WRITTEN INSPIRATION



Apostles and their companions write by the Holy Spirit.

2. COPIED WITH CARE



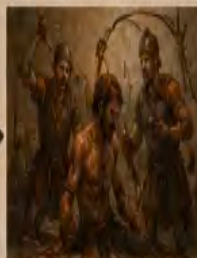
Faithful scribes make accurate copies of each book.

3. SENT BY THE CHURCH



The church commissions trusted brothers (Scillitans) to carry the books to other churches.

4. PERSECUTION & MARTYRDOM



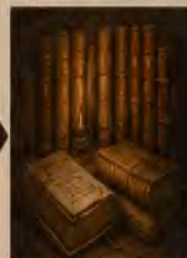
Many are captured and martyred rather than deny Christ or surrender the Scriptures.

5. RECEIVED & COPIED



The churches receive the books, read them publicly, and make faithful copies.

6. PRESERVED & MULTIPLIED



The books are preserved, recognized as Scripture, and multiplied across the generations.

THE TESTIMONY OF HISTORY

- Irenaeus (c. 180): "We can enumerate those who were appointed bishops in the churches by the apostles... down to our own times." (*Against Heresies*, III.3.1)
- Eusebius (c. 325): "The churches received the faith from the apostles and preserved the Scriptures through succession." (*Ecclesiastical History*, III.25)
- Tertullian (c. 200): "The Scriptures were committed to the churches by the apostles, and the churches preserved them by the blood of the martyrs." (*On Prescription Against Heretics*, 36)



THEIR SACRIFICE—OUR SCRIPTURE

If the Scillitan martyrs had not carried the books...
If they had denied Christ...
If they had been silent...

We would not have the New Testament today.

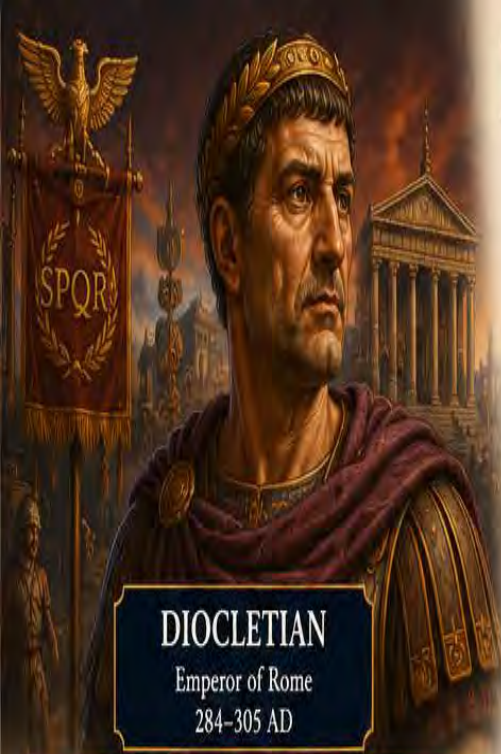
*They carried the Word.
They sealed it with their blood.*

THE RESULT: THE GOSPEL TO EVERY NATION

-  The true books were preserved.
-  Heresy was exposed and refuted.
-  The Church was built on the foundation of the apostles.
-  The Gospel has gone forth to all the earth. — Mark 16:15

"Go into all the world and preach the gospel to every creature."

"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



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

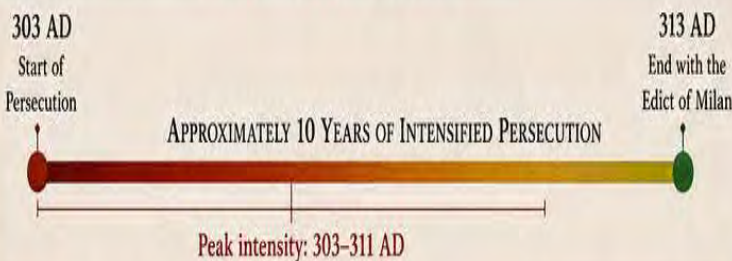
- 303 AD – Destruction of churches and Scriptures of clergy
- 304 AD – Sacrifices to the gods enforced; closure of Christian gatherings
- 305 AD – Continued enforcement until the abdication of Diocletian

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

SACRIFICE
TO THE GODS
AND KEEP YOUR
OFFICE

REFUSE TO
SACRIFICE
AND LOSE
YOUR OFFICE

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

SPAIN

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

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.



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.



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.

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.



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

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'S VICTORY

THE BATTLE OF THE MILVIAN BRIDGE – 28 OCTOBER 312 AD



Greatly Outnumbered.
Divinely Empowered. Historically Changed.

"In this sign
conquer."

— Constantine

CONSTANTINE
15,000 – 20,000 MEN

MAXENTIUS
150,000 – 200,000+ MEN

THE ARMIES: A STAGGERING DIFFERENCE

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

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

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

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

VS.

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

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



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

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.

"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.



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 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.



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.



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.

"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

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 (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.

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.

EUSEBIUS OF CAESAREA

c. 260 – 339 AD

Bishop • Theologian • Historian

“The Father of Church History”

WHO WAS EUSEBIUS?

-  Bishop of Caesarea Maritima in Palestine.
-  A prolific writer and researcher with access to important archives and eyewitness accounts.
-  A defender of the Christian faith and supporter of orthodoxy.
-  Commissioned by Constantine to produce 50 Bibles for churches in Constantinople.

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

– Eusebius, Ecclesiastical History 1.1.4

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.

HIS MAJOR HISTORICAL WORKS

ECCLESIASTICAL HISTORY

(10 Books)

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

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

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.

A LEGACY THAT ENDURES

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



“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

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.

ALEXANDRIA, EGYPT



"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" (homousios).

"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'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

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 Lord knoweth them that are His."

– 2 Timothy 2:19



ALEXANDER OF ALEXANDRIA

c. 250 – 328 AD

Defender of the Faith
Champion of Christ's Deity



THE COUNCIL OF NICAEEA (325 AD)

CONSTANTINE AND THE BISHOPS UNITED FOR TRUTH

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.

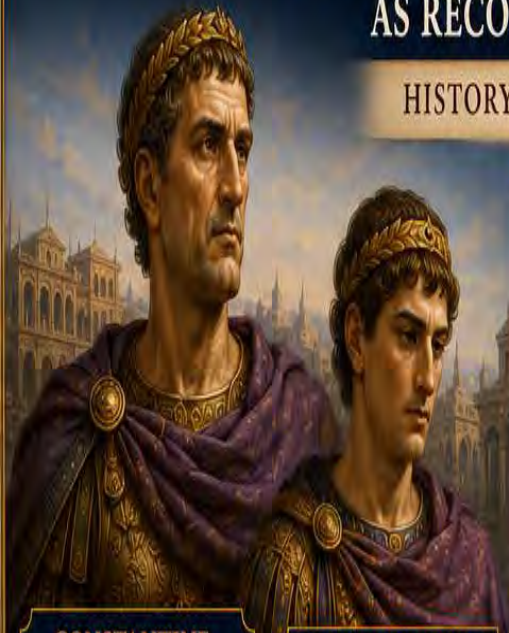
"I WILL BUILD MY CHURCH; AND THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT." – MATTHEW 16:18



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.

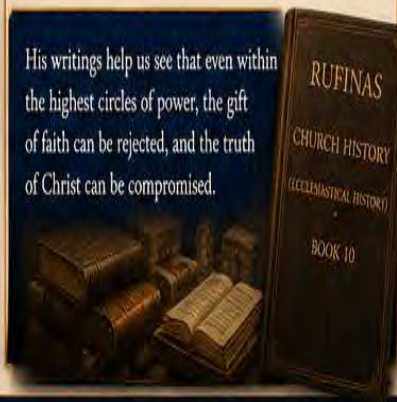
- Arian bishops were favored.
- Orthodox leaders were removed or exiled.
- Church unity was shattered.
- The legacy of Constantine the Great was overshadowed.



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



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.

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.

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

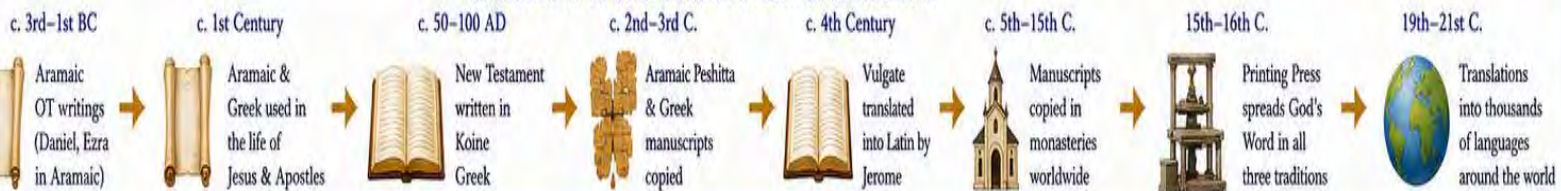
THE LASTING IMPACT

- ✦ 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

JEROME OF BETHLEHEM (c. 347-420 AD)

COMMISSIONED TO PRODUCE AN AUTHORITATIVE LATIN BIBLE

HIS RESEARCH • HIS PRINCIPLES • HIS LEGACY

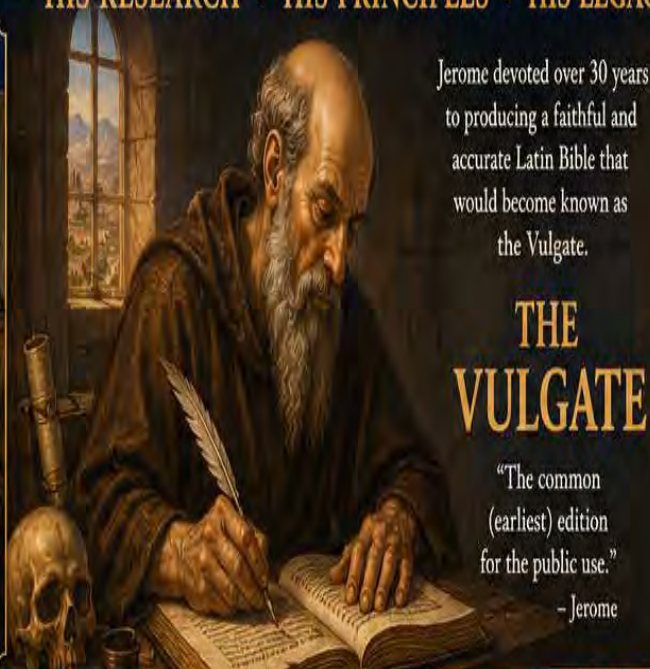
COMMISSIONED BY THE CHURCH

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.

"I have not only read Tertullian through carefully, but I have also compared him with the Greek truth."

— Jerome, Epistle 58:3



CYPRIAN OF CARTHAGE

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

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 Bethléem 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



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.

"Ignorance of the Scriptures is ignorance of Christ."

— Jerome

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.



"The truth of Scripture is the foundation of our faith."

"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
OF HIPPO**
(354–430 AD)

Bishop, Theologian,
Author of
The City of God

AUGUSTINE & JEROME

A PARTNERSHIP IN TRUTH

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.

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.

**JEROME
OF BETHLEHEM**
(347–420 AD)

Scholar, Translator,
Author of the
Vulgate



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



THE 27 BOOKS OF THE NEW TESTAMENT

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

- | | | |
|-----------------|-------------------|--------------|
| • 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 |

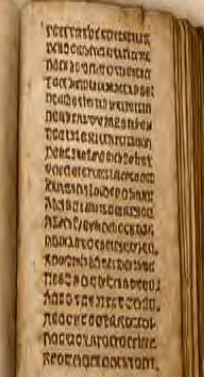
AUGUSTINE'S PREFERENCE FOR THE SEPTUAGINT (LXX)

WHY AUGUSTINE PREFERRED THE SEPTUAGINT

"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

- 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).

"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

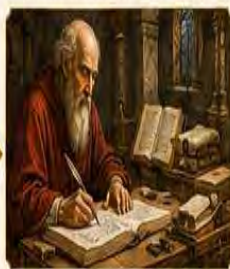
TO BETHLEHEM



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

GOD'S WORD PRESERVED • THE CHURCH DISCERNED • THE CANON CONFIRMED

"We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ: but were eyewitnesses of his majesty."

– 2 Peter 1:16

A TIMELINE OF DISCERNMENT AND RECOGNITION

A.D. 30–100 THE APOSTOLIC AGE

The Apostles wrote inspired letters and the Gospels by inspiration of the Holy Spirit.

2 Peter 1:21
2 Timothy 3:16

A.D. 100–150 EARLY CHURCH USE

Churches read the Apostolic writings publicly and used them to teach, correct, and encourage.

Acts 2:42
1 Thessalonians 5:27

A.D. 150–200 CHURCH FATHERS AFFIRM

Church Fathers quote and recognize these writings as divinely inspired.

Irenaeus, c. 180
Against Heresies 3.1.1

A.D. 200–250 WIDESPREAD ACCEPTANCE

The same core books are received throughout the Roman Empire.

Tertullian, c. 213
On Prescription
Against Heretics

A.D. 250–325 CANON LISTS EMERGE

Lists of New Testament books appear, matching today's 27-book canon.

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

A.D. 367 OFFICIAL CONFIRMATION

Athanasius' Festal Letter (39th Easter) lists the exact 27 books of the New Testament.

Athanasius of Alexandria
(367 AD)

KEY CHURCH FATHERS AND THEIR WITNESS

CLEMENT OF ROME (c. 96 AD)

"...by reason of sudden and repeated deaths, the Apostles, with foreknowledge, appointed the bishops...and afterwards gave a written confirmation." – 1 Clement 42:4

IGNATIUS OF ANTIOCH (c. 110 AD)

"Wherefore, as touching all things, it is best to be silent, and to be persuaded by those [the Apostles] whom Jesus Christ sent to preach the gospel..." – Smyrnaeans 8:1

IRENAEUS OF LYONS (c. 180 AD)

"For as many as are, in every Church, the presbyters, these, having succeeded to the Apostles, receive the gifts of truth..." – Against Heresies 4.33.4

TERTULLIAN (c. 213 AD)

"We have only those books which have been handed down...which the Catholic Church reads in her assemblies." – On Prescription Against Heretics 8

THE CRITERIA FOR CANONICAL SCRIPTURE

The early Church used clear spiritual criteria to recognize the true Apostolic writings:



Apostolic Origin
Written by an Apostle or close associate.



Orthodox Teaching
Consistent with the rule of faith.



Used in the Churches
Read publicly in worship and instruction.



Universal Acceptance
Received across many regions and churches.



Inspired by the Holy Spirit
Recognized as God-breathed and authoritative.

BOOKS NOT INCLUDED AND WHY

Many writings were not included because they:

- Were not written by Apostles or their close associates
- Taught false doctrine or heresy
- Were written much later without Apostolic authority
- Were not read in the churches
- Did not meet the test of divine inspiration

Examples of Excluded Writings

Gospel of Thomas, Gospel of Peter, Shepherd of Hermas, Gospel of Mary, Didache, Epistle of Barnabas, etc.

THE CANON WE HAVE TODAY

By God's providence, the 27 books of the New Testament were preserved through:



Faithful copying of manuscripts



Persecution and trials



Church unity and discernment



The guiding of the Holy Spirit



These writings continue to transform lives and declare the glory of Jesus Christ.

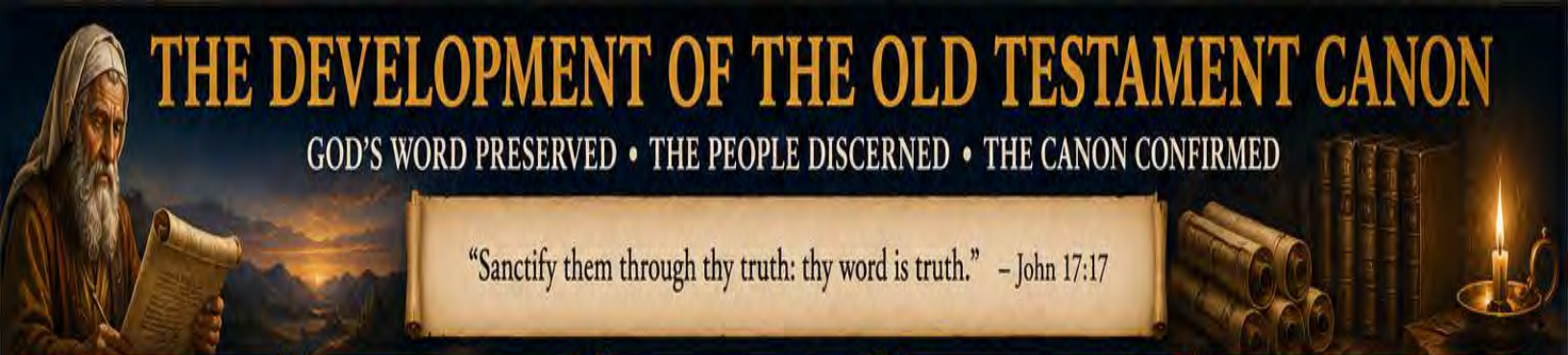
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THE WORD OF THE LORD ENDURES FOREVER.

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

The New Testament Canon is not the product of a council alone, but the result of centuries of faithful use, testing, and recognition by the whole Church under the guidance of the Holy Spirit.

"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



THE DEVELOPMENT OF THE OLD TESTAMENT CANON

GOD'S WORD PRESERVED • THE PEOPLE DISCERNED • THE CANON CONFIRMED

“Sanctify them through thy truth: thy word is truth.” – John 17:17

1. THE DIVINE REVELATION

Before 1400 BC

God reveals His Word to His people through prophets, priests, and leaders.

- The Law (Torah)
- The Prophets (Nevi'im)
- The Writings (Ketuvim)

2. THE COLLECTION PERIOD

1400–450 BC

The sacred writings are composed and collected among Israel.

- Moses – The Law
- Prophets – Historical & Prophetic Books
- Writings – Poetry, Wisdom, and Historical Books

3. RECOGNITION AND USE

450–200 BC

The books are read publicly in the worship and life of Israel.

- Ezra reads “the book of the Law” to the people (Nehemiah 8:1–8)
- The Prophets are revered
- The Writings are valued

4. THE JEWISH CANON TAKEN SHAPE

200 BC – AD 100

The sacred books are widely accepted as Scripture by the Jewish people.

- Confirmed in synagogue and teaching
- Translated into Greek (Septuagint) for the Jewish community
- Jesus and the Apostles quote these books as authoritative

LXX
SEPTUAGINT

5. THE COUNCIL OF JAMNIA

AD 90 (Traditionally)

Jewish leaders affirm the sacred books that form the Hebrew Bible.

- Reject books not written in Hebrew
- Confirm the 24 books we recognize today
- Establish a closed canon

THE HEBREW BIBLE (TANAKH)

24 BOOKS

THE LAW (TORAH) – 5

1. Genesis
2. Exodus
3. Leviticus
4. Numbers
5. Deuteronomy

THE PROPHETS (NEVI'IM) – 8

- Former Prophets
6. Joshua
 8. 1 Samuel
 9. 2 Samuel
 10. 1 Kings
 11. 2 Kings

Latter Prophets

12. Isaiah
13. Jeremiah
14. Ezekiel
15. The Twelve

THE WRITINGS (KETUVIM) – 11

16. Psalms
17. Proverbs
18. Job
19. Song of Songs
20. Ruth
21. Lamentations
22. Ecclesiastes
23. Esther
24. Daniel
25. Ezra–Nehemiah
26. 1 Chronicles
27. 2 Chronicles

JESUS AND THE OLD TESTAMENT

Jesus affirmed the Old Testament as the Word of God.

“Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.”

– Matthew 5:18

BOOKS NOT INCLUDED & WHY

Certain writings were not included because they:

- Were not written in Hebrew (in the original)
- Were written after the prophetic period (post-Malachi)
- Were not widely accepted in Jewish worship and teaching
- Did not meet the standard of apostolic or prophetic authority

Examples: 1 Esdras, Tobit, Judith, Wisdom of Solomon, Sirach (Ecclesiasticus), Baruch (Epistle of Jeremiah), etc.

THE CANON WE HAVE TODAY

The Old Testament canon has remained faithfully preserved for over 2,000 years.

- Jesus and the Apostles used it (39 books)
- The Early Church accepted it
- Jewish Tradition confirmed it
- God's Word endures forever

GOD'S WORD IS ETERNAL

“The grass withereth, the flower fadeth: but the word of our God shall stand for ever.”

– Isaiah 40:8

From generation to generation, God has preserved His Word through His people, and it remains a lamp to our feet and a light to our path.

– Psalm 119:105

ALL SCRIPTURE IS PROFITABLE 32

“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

JEROME'S LAMENT: THE ALTERATION OF HIS 15-YEAR WORK AND THE RE-ADDING OF THE APOCRYPHA

"I have spent fifteen years in labor and hardship, not seeking mine own glory, but the profit of the Church... Yet now I see the sweat of my brow perverted by others."

— Jerome, Letter 108



JEROME'S 15-YEAR LABOR OF LOVE AND TRUTH



c. 382–405 AD

Jerome devoted over 15 years in Bethlehem to translate the Scriptures into accurate Latin.



Used Hebrew texts for the Old Testament and the best available Greek manuscripts for the New Testament.



Consulted Origen, Eusebius, and other Greek sources. Compared manuscripts carefully to preserve truth.



His goal: "Not to follow any man, but truth itself."

— Jerome, Prologus Galeatus



THE ALTERATION OF HIS WORK

After Jerome's death (420 AD), some began to change what he had faithfully translated.



Jerome warned:

"I am not ignorant that many will pervert my translation for their own profit, or through ignorance."

— Jerome, Letter 108



Words were added, clarified, or changed in the text without his knowledge or approval.



Marginal notes and later glosses were mistakenly inserted into the text as if original.



"It is easier to corrupt than to correct."

— Jerome, Letter 52

THE RE-ADDING OF THE APOCRYPHA



Jerome had rejected these books because they were not found in the Hebrew canon and were not inspired according to the standard of Jewish Scriptures.

Yet later, Church councils and editions (especially in the Middle Ages) restored the Apocrypha into the Old Testament.

Jerome's Words:

"We read the books called Apocrypha... for example of life and instruction of manners; but we do not establish the authority of the Church by them."

— Jerome, Prologus Galeatus

JEROME'S GRIEF AND PROTEST

"O wretched and miserable man that I am! For I see the very things which I have so diligently labored to set forth in Latin truth, are now corrupted by the negligence of copyists."

— Jerome, Letter 108

- He wept over the carelessness of scribes.
- He saw his careful translation altered.
- He pleaded with the Church to preserve the integrity of God's Word.
- He asked that his name be removed from corrupted versions.



THE WORD OF GOD IS NOT MAN'S TO CHANGE.

"If any one shall add to these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

— Revelation 22:18-19



SUMMARY

- 📖 Jerome's Vulgate was a masterpiece of faithfulness.
- ✝️ Human hands altered it.
- 📖 The Apocrypha were later added.
- 🕊️ But God's Word endures forever.

"Thy word is truth."

— John 17:17

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

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.



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 TRUE FAITH
AND CHAMPION
OF THE SON'S
DIVINITY

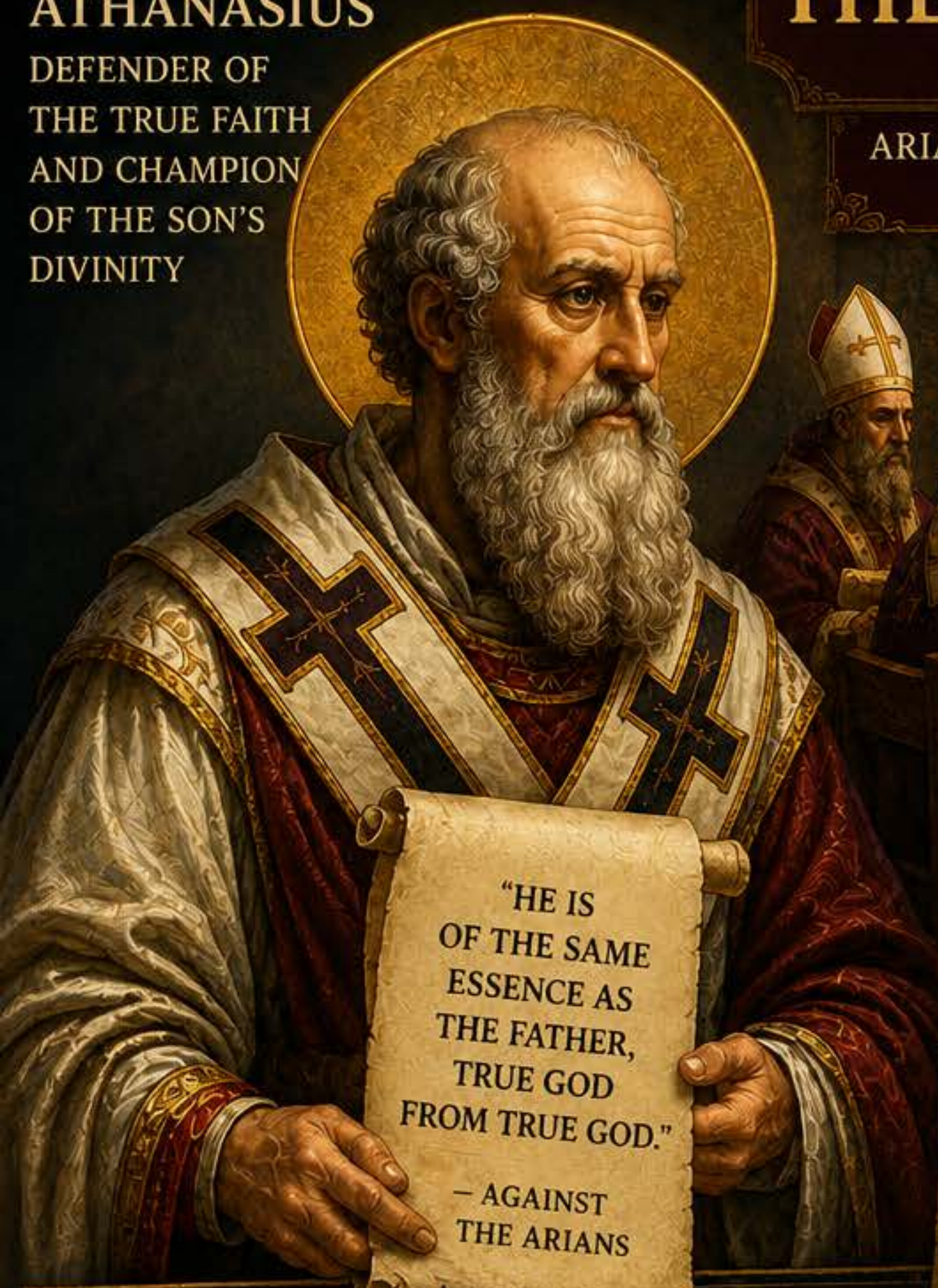
THE COUNCIL OF SURIMI

A.D. 351

ARIAN BISHOPS ASSEMBLED TO PRESERVE THEIR FAITH
AND ISSUE ANATHEMAS AGAINST ERROR

ONE FAITH
ONE LORD
ONE BAPTISM
ONE GOD THE FATHER
THROUGH HIS SON

THE SON
IS
BEGOTTEN
NOT
MADE



THE ANATHEMAS ISSUED AT SURIMI

- 1. If anyone says...
- 2. If anyone says...
- ...
- 18. If anyone says...
- 19. If anyone says...**
- 20. If anyone says...
- ...
- 27. If anyone says...



ANATHEMA 19

WHOSOEVER SAYS THAT
THE FATHER AND THE SON
AND THE HOLY GHOST
ARE **ONE PERSON**,
LET HIM BE ANATHEMA.



The Arian bishops of Surimi
issued 27 anathemas to
safeguard the truth about
the Father, the Son,
and the Holy Spirit.

THE FAITH ONCE DELIVERED
TO THE SAINTS

THE COUNCIL OF SURIMI: AN ARIAN COUNCIL (A.D. 351)
HELD TO DEFEND THE FAITH THAT THE SON IS BEGOTTEN, NOT MADE,
AND TO CONDEMN ERRORS THAT OPPOSE THIS TRUTH.

THE DESTRUCTION OF MANUSCRIPTS IN EARLY CHURCH LIBRARIES

The Loss Was Real – But God’s Word Endured

“Many excellent books and very ancient copies perished in the flames.”

– Epiphanius
(Haer. 1.16.6)



WHY WERE MANUSCRIPTS DESTROYED?

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.

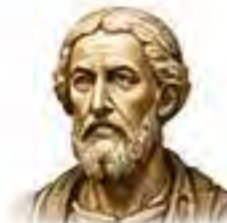
- ✚ Libraries in Caesarea and Jerusalem were burned.
- ✚ Many works of early Christian writers are now lost forever.
- ✚ Countless copies of Scripture and church writings were reduced to ashes.



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.

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

"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)

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.

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

UNITY • TRUTH • SALVATION



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



"HEAVEN AND EARTH WILL PASS AWAY, BUT MY WORDS WILL NEVER PASS AWAY." – MATTHEW 24:35

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, Eunomianism, 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

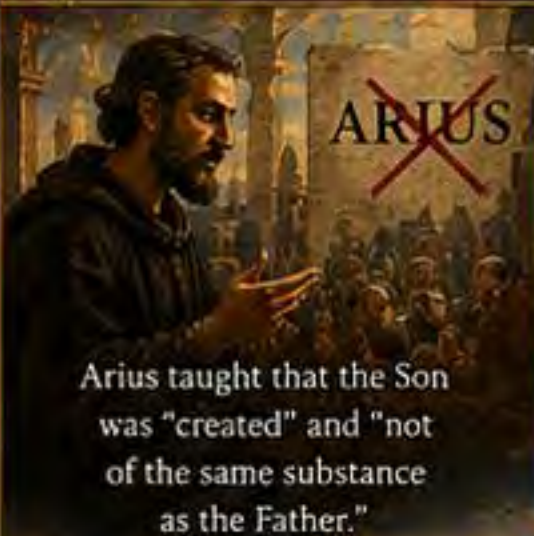


The see of Constantinople gained great prestige and influence in the East, though always in communion with Alexandria and other ancient sees.

8. REGULATION OF CLERGY AND CHURCH AFFAIRS



ARIANISM: A DIVISIVE ERROR



Arius taught that the Son was "created" and "not of the same substance as the Father."

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 RISE OF ARIANISM Early 4th Century



Arius taught that the Son of God was a created being, "there was when He was not." Many were deceived.

THE COUNCIL OF NICAEEA 325 AD



The Church, under the guidance of the Holy Spirit, condemned Arianism and confessed that the Son is "of one substance with the Father."

"God from God, Light from Light, true God from true God."

THE COUNCIL OF CONSTANTINOPLE 381 AD



The full divinity of Christ and the work of the Holy Spirit were affirmed. The Nicene Faith was confirmed and expanded for the whole Church.

The faith was strengthened.

TRIUMPH OVER ARIANISM 4th-5th Centuries



By God's grace, Arianism gradually lost its royal favor and influence. The true doctrine of the Trinity was proclaimed throughout the Church.

THE COUNCIL OF TOLEDO 589 AD



In Spain, the Visigothic kings and bishops reaffirmed Nicene Christianity and removed Arian influence from the land.

THE CHURCH STANDS FIRM 6th-7th Centuries



Orthodox Christianity flourished. The Word of God continued to be preached, taught, and preserved with zeal in every generation.

ONE FAITH, ONE LORD Today and Always



The Church remains founded on the truth of Scripture and the deity of Christ—the same yesterday, today, and forever.

"To Him be glory in the church by Christ Jesus throughout all ages." Ephesians 3:21

Early 300s

325 AD

381 AD

400s

589 AD

600s

Today

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

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

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

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.

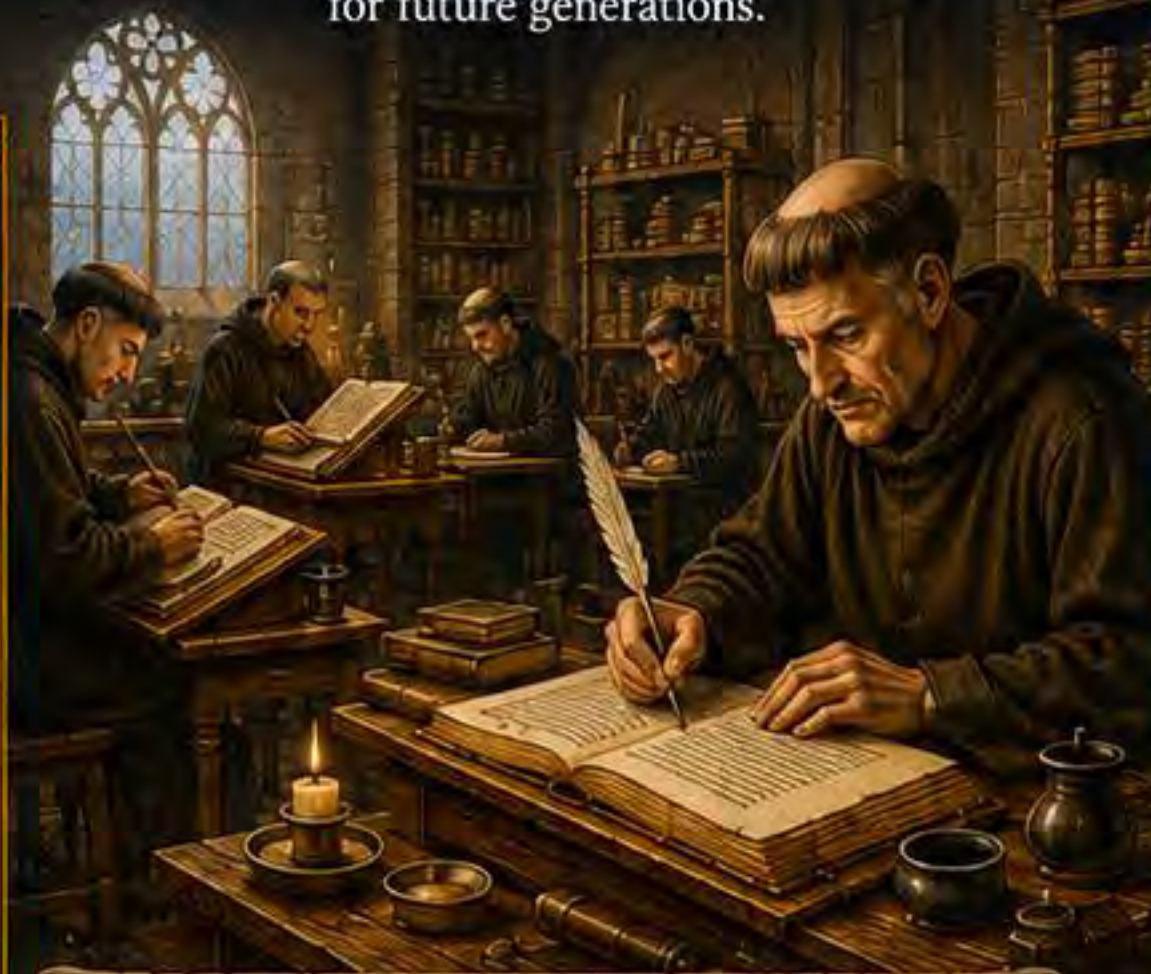


THE SCRIPTORIUMS

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



Charlemagne recognized that the Church needed educated pastors, correct books, and unity in faith. He established the reforms that brought new life to Christianity and education throughout his empire.



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.

MONTE 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.



abcdefghijklmnop
qrstuvwxyz

Carolingian Minuscule



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.



- 1 -

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!



- 2 -

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

- 3 -

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.



Valla

Reuchlin

Erasmus



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."

42

- 4 -



SCRIPTORIUMS, MONASTERIES & THE GLOBAL PRESERVATION OF GOD'S WORD



Faithful hands in many lands copied the Scriptures with devotion, passing down the Word of Truth for every generation.

SCRIPTORIUMS & MONASTIC LIFE – Guarding the Scriptures Through the Centuries

THE DEVELOPMENT OF MINUSCULE SCRIPT

The clear hand of the people

THIE' IINOXFA BARCKARETA TEXARKREZY PPARARRAE LEITJGTHIKK SEKXCOBARK ANAKLEPBJEL GRI:RIAYTACO	αρεοεεεεεεεεεε αρεοεεεεεεεεεε αρεοεεεεεεεεεε αρεοεεεεεεεεεε αρεοεεεεεεεεεε αρεοεεεεεεεεεε αρεοεεεεεεεεεε αρεοεεεεεεεεεε	ἁρεοεεεεεεεεεε ἁρεοεεεεεεεεεε ἁρεοεεεεεεεεεε ἁρεοεεεεεεεεεε ἁρεοεεεεεεεεεε ἁρεοεεεεεεεεεε ἁρεοεεεεεεεεεε ἁρεοεεεεεεεεεε	ἁρεοεεεεεεεεεε ἁρεοεεεεεεεεεε ἁρεοεεεεεεεεεε ἁρεοεεεεεεεεεε ἁρεοεεεεεεεεεε ἁρεοεεεεεεεεεε ἁρεοεεεεεεεεεε ἁρεοεεεεεεεεεε
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UNCIAL SCRIPT	EARLY MINUSCULE	MIDDLE MINUSCULE	LATE MINUSCULE
3rd – 8th Century	9th – 11th Century	11th – 13th Century	13th Century & beyond

Minuscule script became the standard hand for biblical manuscripts, making God's Word easier to read and copy for generations to come.

Monastery of Great Lavra
Mt. Athos, Greece

Scribe at work in the
monastery scriptorium

Scriptorium
St. Catherine's Monastery
Mount Sinai, Egypt

Copying Scripture
by lamplight

Monastery of San Millán de la Cogolla
Spain – A center of preservation

THE WORD OF GOD ACROSS NATIONS – Copied, Preserved and Proclaimed

AFRICA

A strong witness from the early Church

INDIA (SOUTH ASIA)

The Light of the Gospel in ancient lands

MIDDLE EAST

A heritage of faith and faithfulness

Other Regions

- **GEORGIA** – Ancient Georgian manuscripts from the 6th century.
- **ARMENIA** – Rich manuscript tradition since the 5th century.
- **PERSIA** – Church of the East copies in Syriac and Persian.
- **EUROPE** – Monasteries across Europe copied and preserved Scripture for the Church.

Codex
Fuldensis
6th Century
(Ethiopia)
One of the
oldest complete
Bibles in
Ge'ez and Latin

Ancient
Latin
Manuscript
North Africa
(4th – 7th Cent.)
Many African
churches
preserved the
Scriptures in
Latin and
local languages.

Syriac
Manuscript on
Palm Leaf
India
(6th Century)
The Church
of the East
flourished in
India for many
centuries.

Malayalam
Manuscript
India
(13th Century)
The Scriptures
were copied in
local scripts
for the growth
of the Church
in the region.

Syriac
Manuscript
(6th – 7th Cent.)
From Edessa
and Nisibis,
centers of
learning and
copying in the
Christian East.

Arabic
Manuscript
(12th Century)
The Word of
God preserved
and shared
throughout the
Arab Christian
communities.

St. George Monastery
Wadi Qelt, Israel

Deir al-Sourian (Syrian Monastery)
Wadi al-Natrun, Egypt

Monks copying manuscripts
in the scriptorium

Mar Musa Monastery
Syria

Coptic Scribe
Egypt

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



Across deserts, mountains,
and seas, faithful men
and women preserved
the same Word –
by hand, by faith,
for His glory.

WHY IT MATTERS



Monasteries were
centers of prayer,
learning, and
preservation.



Countless scribes
sacrificed time and
comfort to copy
God's Word.



Through their
dedication, we have
the Scriptures
today.

GOD'S WORD ENDURES FOREVER

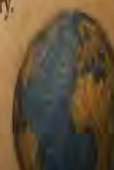


*"Heaven and earth shall pass away:
but my words shall not pass away."*

Matthew 24:35

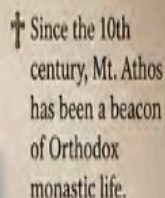
KEY LEGACY

- Over 5,000 Greek manuscripts
- Thousands in Syriac, Latin, Coptic, Armenian, Georgian, Ethiopic, Arabic, and other languages
- A global testimony to the preservation of Scripture



Monasteries that preserved the Word of God and the development of the Minuscule Script

A Living Tradition of Preservation



- ✠ Monasteries established scriptoria where hundreds of manuscripts were copied by hand.

- ✠ Faithfully
preserving the
Bible, patristic
writings, and the
worship of God
for over 1,000 years.

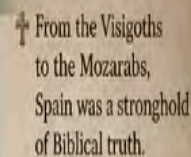


Scriptorium, Vatopedi Monastery

Great Lavra Monastery

Manuscript Library

Guardians of the Word in the West



- † Monasteries copied and preserved Scripture when much of Europe fell into error and confusion.

- ✠ The Word of God continued to shine in places like Toledo, San Millán de la Cogolla, and Montserrat.



Monastery of San Millán
de la Cogolla

Montserrat Monastery

Mozarabic Scriptorium
(Recreation)

A Clearer Hand for the People of God

As the Church grew, a more efficient and easy-to-read script was developed from earlier uncial writing.

The Minuscule Script (meaning "small") became the standard handwriting of the manuscript era.

Used in thousands of manuscripts, it allowed the Scriptures to be copied faster and read by more people.

UNCIAL SCRIPT
(3rd – 8th Century)

ЛЕТЕТЕБАВВА
 ДЕБТЕКАЕЛЫК
 АЛЕТЕВЕВВК
 ОУБАЛЕТЕВЕА
 СОВАСЕРВТЕК
 АЛТВВААКК
 ААСКЕРЕАНА
 ААЕТОЗВААА

EARLY MINUSCULE

(9th - 11th Century)

[illegible]

LATE MINUSCULE
(12th Century and beyond)

[illegible]

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

EXAMPLES OF MINUSCULE MANUSCRIPTS

[illegible]

Codex Vaticanus (B)
4th Century
(Alexandrian text-type)

[illegible]

Minuscule 1881
13th Century
(Byzantine text-type)

Toumencat: basentur una.
 oblatuials estis: suos
 basentis: nos: oremus.
 I orens: cols: commutab.
 potest: penitis: caritatis.
 Thotencat: terouie: cerus
 potest: suat: amant: optans.
 nore: rts: eomn: potene.
 geos: caritatis: oremus.
 caritatis: it: nos: carit.

Codex Cavensis (Mozarabic)
10th Century
(Preserved in Spain)



Across mountains and through centuries, faithful men preserved the Word.

GOD'S WORD ENDURES FOREVER.



44
"Heaven and earth shall pass away;
but my words shall not pass away." Matthew 24:35

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

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 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.

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
OMNE
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

NOVUM
INSTRUMENTUM
OMNE
DESIDERII ERASMI
ROTTERODAMI
AD USUM
OMNIUM CHRISTIANORUM
M D X V I



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

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



"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.

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. **47**

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."

ERASMUS:

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

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 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:

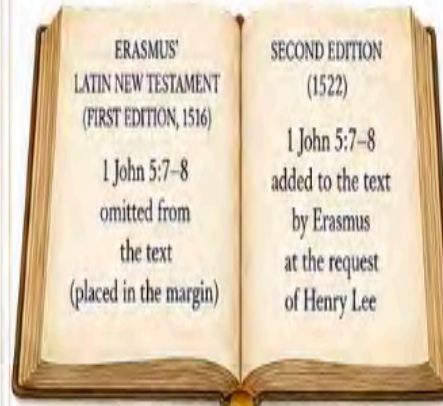
- ✝ All Latin manuscripts (Vulgate)
- ✝ The ancient Fathers (Cyprian, Augustine)
- ✝ The Councils and liturgies of the Church
- ✝ Public reading in the Churches
- ✝ The consensus of the faithful for centuries

"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.

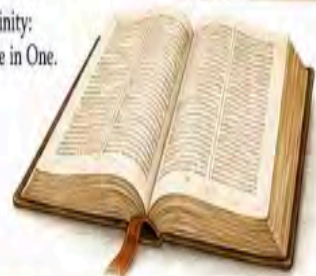
THE IMPACT: TRUTH PRESERVED

- ✝ 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

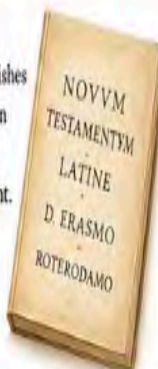
c. 1521

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



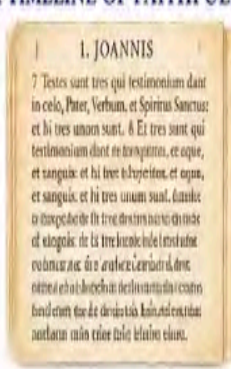
1516

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.



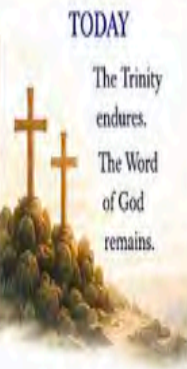
1611

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.

48 ✝

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

PRISCILIAN: 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

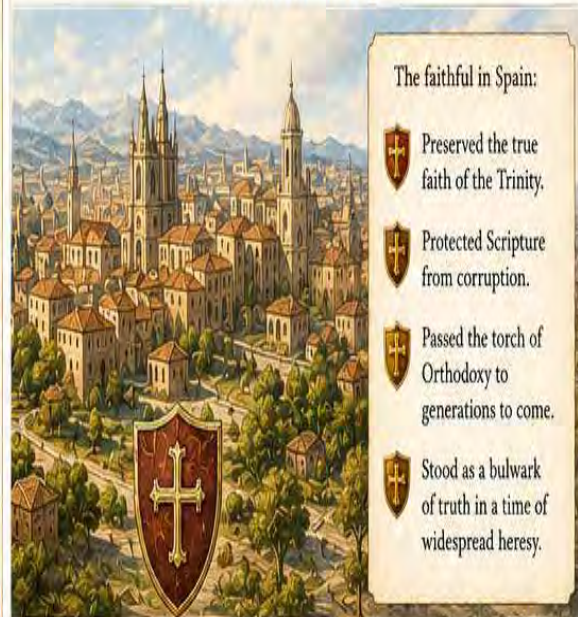
From Priscillian to Isidore, from the Mozarabics to Reccared and beyond—God preserved His Church in Spain for the glory of the Trinity.



"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.

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"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
SECVLI.

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 COMMVNICATIO
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-
NIUM 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.

50

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

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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 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

NOVVM
TESTAMENTVM
OMNE,
EX OPTIMIS QUAE VINCQVE
EXTANT GRÆCIS EXEMPLARIBUS
DILIGENTISSIME REVICINQVE,
ET LATINIS CHARACTERIBUS
DESCRIPIT.
BASILEAE
APUD IOHANNEM FROBENIUM
M. D. XVI.

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



WHAT THEY SAID

"When we translate the Scriptures, we are not to be preferred before Erasmus."

— Martin Luther

"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



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)



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THE CHAIN OF INFLUENCE

GREEK MANUSCRIPTS
(Ancient Sources)

ERASMUS'
GREEK NT
(1516)

ERASMUS'
LATIN NT
(1516)

LUTHER'S GERMAN NT
(1522)
(Using Erasmus)

TYNDALE'S ENGLISH NT
(1526)
(Using Erasmus)

ENGLISH BIBLES
AND BEYOND
(1535–1611+)

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."





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.

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.

WHAT TYNDALE REVISED AND IMPROVED		
		EXAMPLE
 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.
 CLARIFIED MEANING AND LANGUAGE	He used simple, strong English that ordinary people could understand.	Latin Vulgate: "caritas" (charity) Tyndale: "love" Clearer and more personal.
 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.
 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."
 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.

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.*



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

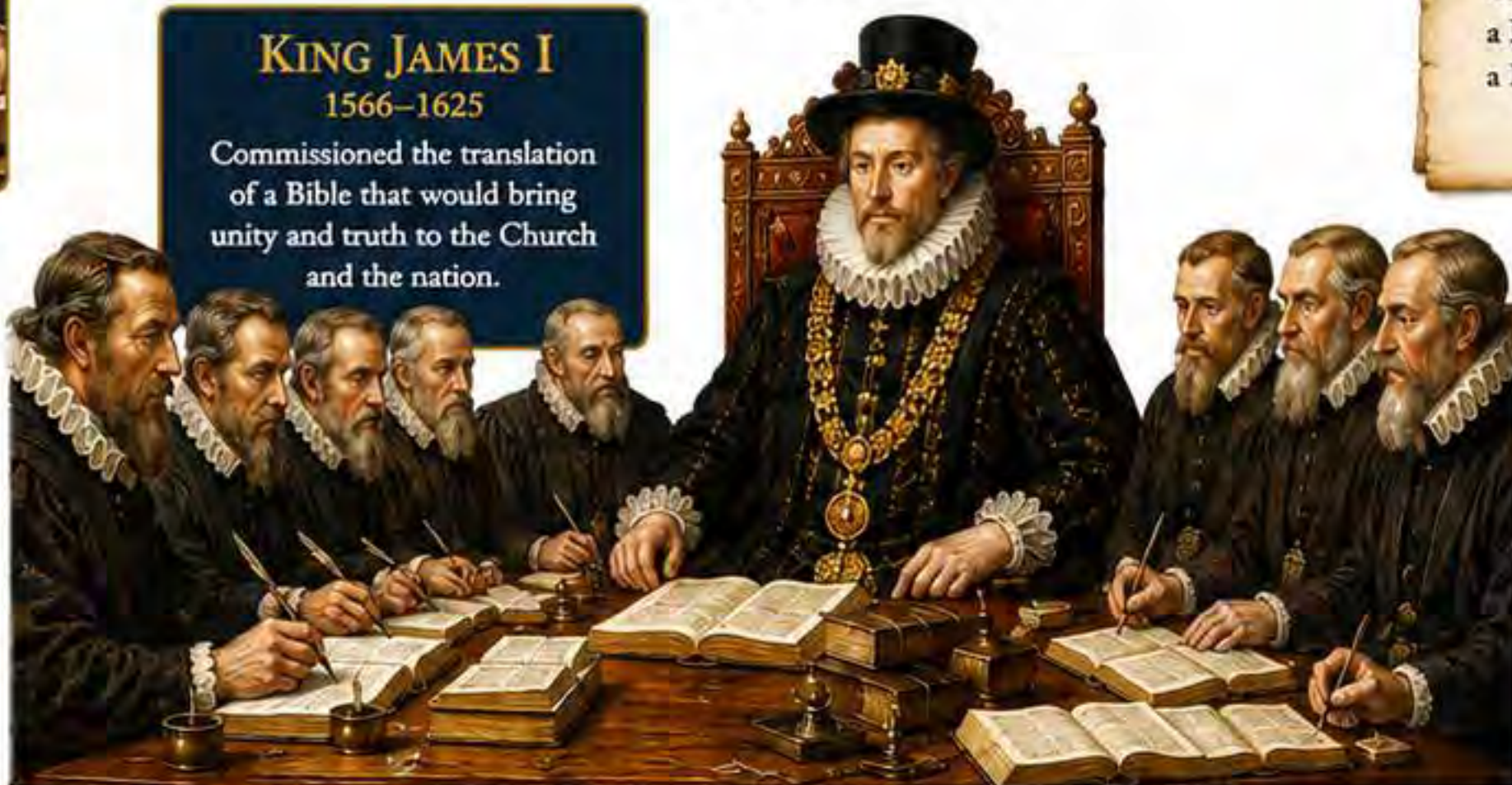
THE KING JAMES BIBLE

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 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 Andrewes
(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 5)

Richard Neile
(Chairman)
Bishop of Durham
Robert Steward
Humphrey Hinchman

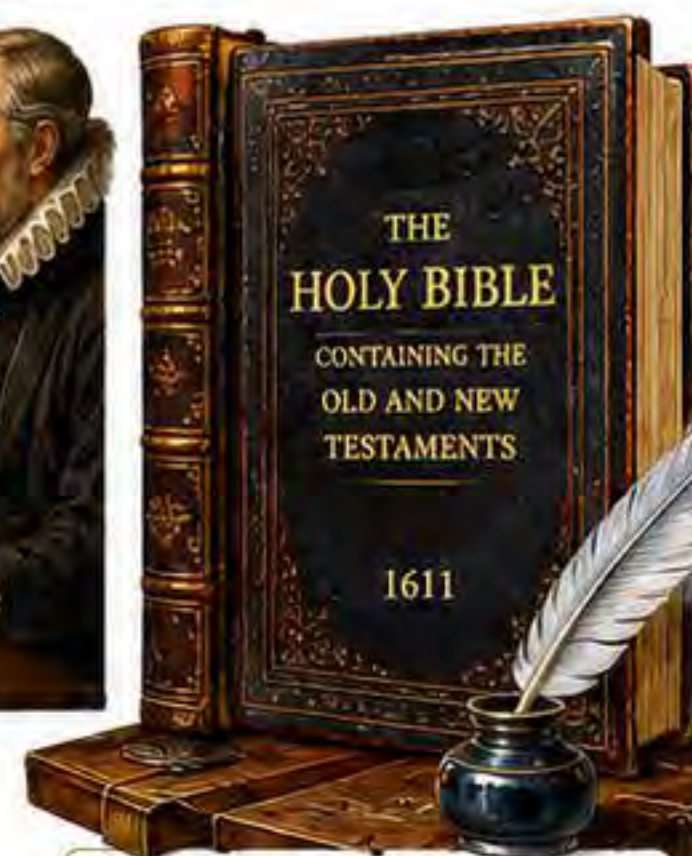


Dorchester
House

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



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 4TH LATERAN COUNCIL (1215)

The Church’s Concern for Doctrinal Purity and the Protection of Scripture

One of the primary reasons for this council was the danger of heresy and the corruption of sacred texts.



CANON 60 – GUARDING THE SCRIPTURES

“We command that care be taken that in the future
**NO ONE PRESUME TO ADD, TAKE AWAY,
OR ALTER ANYTHING IN THE SACRED
SCRIPTURE CONTRARY TO THAT WHICH
HAS BEEN HANDED DOWN TO US,**
and that if anyone shall presume to do so,
KNOWINGLY AND WILLFULLY,
let him be **ANATHEMATIZED.**”

The Council specifically addressed the insertion of words or phrases into Scripture that were not part of the original text.

THE JOHANNINE COMMA (1 JOHN 5:7–8)

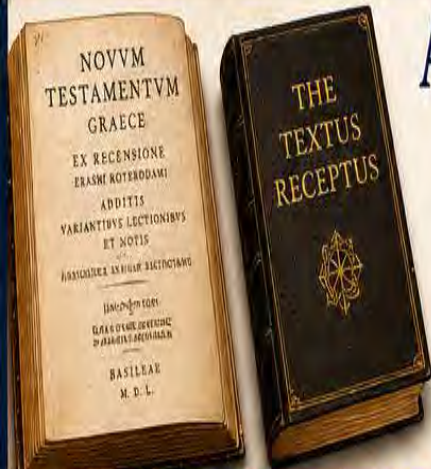
During this period, some Latin manuscripts began to include the phrase known as the “Johannine Comma”:

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

The Council’s concern in Canon 60 reflects the same issue: protecting Scripture from such additions that could lead to doctrinal error and division.

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

1516

Erasmus publishes the Greek New Testament



Erasmus

1550

Stephanus publishes the first edition of the Textus Receptus



Stephanus

1611

King James Bible (Authorized Version)



17TH - 19TH CENTURIES

TR Text used for most English, European, and mission translations



20TH CENTURY

TR Tradition continues in many faithful translations around the world



TODAY

Hundreds of versions in many languages from the TR heritage



WHY IT MATTERS

- ✓ Preserved the true reading of Scripture for centuries
- ✓ Used by Reformers, missionaries, and believers worldwide
- ✓ The TR legacy continues in thousands of lives changed by God's Word

MAJOR BIBLE TRANSLATIONS FROM THE TEXTUS RECEPTUS

ENGLISH TRANSLATIONS

- 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)*

*While these also use modern critical texts in parts, they retain much of the TR tradition.

EUROPEAN TRANSLATIONS

- 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)*

*Later editions may incorporate critical text updates.

SPANISH TRANSLATIONS

- 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)

OTHER MAJOR TRANSLATIONS

- 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)

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.



MODERN TRANSLATIONS STILL ROOTED IN THE TR TRADITION

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



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)**
Papyrus: P52, P66, P75, P45, hundreds of others
Found: 1896–1907
- 2 CAIRO / FAYUM (Egypt)**
Many New Testament papyri
Found: 1890s–1900s
- 3 NAG HAMMADI (Egypt)**
Coptic manuscripts
Found: 1945
- 4 CHESTER BEATTY (Egypt)**
Papyri and uncials
Found: Early 1900s
- 5 SINAI (Egypt)**
Codex Sinaiticus (X)
Found: 1844 at St. Catherine's
- 6 ANTIOCH (Syria)**
Ancient Christian center
Manuscripts recovered
- 7 EDESSA (Urf, 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



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 THEOPISTOS**
Constantinople – 5th century
Famous library and scriptorium
- E MONASTERY OF STUDIO**
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 Fayum 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	2nd–3rd Centuries 100–300 AD	4th–6th Centuries 300–600 AD	7th–10th Centuries 600–1000 AD	11th–16th Centuries 1000–1500s
- Autographs written - Scrolls in use - Early codex begins to appear - Churches multiply	- Codex becomes common - Widespread copying - Manuscripts travel across the Empire - Church Fathers write	- Great Codices produced - Councils affirm the Scriptures - Monasteries founded - Texts preserved through turmoil	- Monastic scriptoria flourish - Text copied and illuminated - Scriptures translated into many languages	- 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	Codex Sinaiticus (X)	Codex Vaticanus (B)	Codex Alexandrinus (A)	Codex Bezae (D)
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	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

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THE DISCOVERY OF CODEX SINAITICUS

THE OLDEST COMPLETE BIBLE MANUSCRIPT

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.



St. Catherine's Monastery,
Mount Sinai, Egypt
Founded c. 560 AD

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.”*

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✠ GOD'S WORD ENDURES THROUGH FAITHFUL PRESERVATION—YESTERDAY, TODAY, AND FOREVER. ✠

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



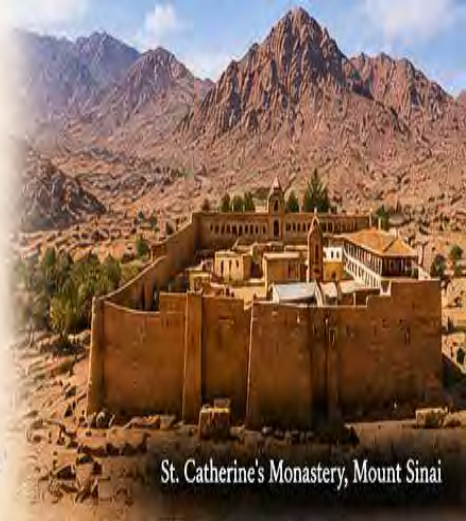
WRITTEN IN
GREEK UNCIAL
SCRIPT



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



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✠ 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

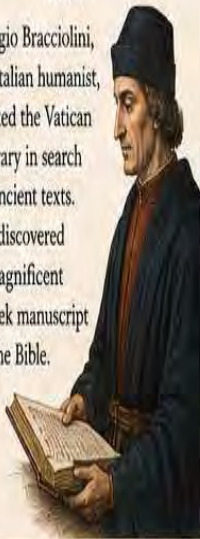
BEFORE THE 15TH CENTURY

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.



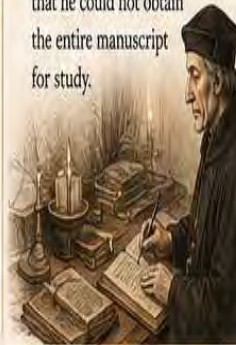
HE IDENTIFIED IT AS A UNIQUE TREASURE

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
- Nahum
- 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.

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"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.

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*"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 ANTIOCH STREAM OF MANUSCRIPTS

← ITS SIMILARITIES AND VERIFICATION →

The Antioch text-type represents one of the oldest and most reliable streams of the New Testament text.

THE ANTIOCH STREAM

Originating in Antioch and surrounding regions, this stream was widely preserved and early.

ANTIOCH 1st Century

Where believers were first called Christians
(Acts 11:26)



THE ANTIOCH TEXT-TYPE

Represented in the
Textus Receptus
Preserved in the great
Codex manuscripts:

Codex Sinaiticus
(c. 330–360 A.D.)



Codex Vaticanus
(c. 325–350 A.D.)



These codices confirm the Antioch text-type and agree with the Textus Receptus in the vast majority of the text.

KEY SIMILARITIES

These manuscripts agree together in the vast majority of the text.



Same order of books

All follow the traditional 27-book New Testament.



Substantial textual agreement

They agree in about 95–97% of the text (where all are extant).



Shared readings

They support the same readings in thousands of verses.



Same theology

They reflect the same orthodox faith and early Christian doctrine.



Western geography, Eastern origin

From Syria (Antioch) to Egypt, Europe, and beyond.

CROSS-VERIFICATION

They independently confirm each other, forming a strong chain of evidence.

Codex
Sinaiticus
(c. 330–360)



All three agree
in over
6,500 verses
with essentially
the same text.



Textus Receptus
(Antioch Text-Type)



Codex
Vaticanus
(c. 325–350)

- ✓ Different centuries
Spanning over 1,000 years.
- ✓ Different locations
Egypt, Syria, and beyond.
- ✓ Different materials
Parchment (codices).

Yet they
corroborate
each other
remarkably well.

BY THE NUMBERS



27 Books

All manuscripts contain the same 27 books.



~7,957 Verses

(Complete text; Vaticanus lacks last 754 verses)



95–97% Agreement

In the text where all manuscripts overlap.



Thousands of Variants

Most are minor (spelling, word order, small additions).

HISTORICAL VERIFICATION



Early and Abundant

Antioch manuscripts are among the earliest and most numerous.



Widespread Use

Found in major ancient centers of Christianity.



Consistent Witness

Their agreement across time and space verifies the integrity of the text.



Trusted by Scholars

Recognized by textual critics across the spectrum as highly reliable.

THE VERDICT



**THE ANTIOCH STREAM
IS STRONGLY VERIFIED.**

Through similarity, consistency, and cross-verification, the manuscripts of the Antioch text-type provide a powerful and reliable witness to the original New Testament text.

“Thy word is true from the beginning:
and every one of thy righteous judgments endureth for ever.”

Psalm 119:160

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)



Papyri
140 – 150



Uncial (Majuscule)
~320



Minuscule
~2,900



Lectionaries
~2,500

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

50 – 100 A.D.

Original writings of the apostles and their close associates.



100 – 300 A.D.

Earliest copies (papyri & uncials) within a few generations.



300 – 700 A.D.

Thousands of manuscripts copied and circulated.



700 – 1500 A.D.

Manuscripts in many languages across the world continue.



1500 A.D. – PRESENT

The New Testament remains the most preserved ancient book in history.



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

"Your word is a lamp to my feet and a light to my path."

— Psalm 119:105

THE AMAZING JOURNEY OF GOD'S WORD

COPIED FAITHFULLY. PRESERVED CAREFULLY. GIVEN TO THE WORLD.

From Hand to Hand... From Generation to Generation... For All Nations.

"This Gospel of the Kingdom will be preached in the whole world as a testimony to all nations..."
— Matthew 24:14

1,900+ YEARS OF COPYING AND PRESERVING GOD'S WORD

1. THE APOSTOLIC AGE (1ST CENTURY)

The original writings of the New Testament by the apostles and their companions.



Manuscripts in Greek circulated by hand.

2. EARLY CHURCH (2ND – 4TH CENTURIES)

Believers copied and shared Scripture across the Roman Empire and beyond.



Thousands of hand-copied manuscripts in Greek, then in Latin and other languages.

3. MONASTERIES & SCRIPTORIA (5TH – 10TH CENTURIES)

Monks became the faithful keepers of Scripture.



Monasteries across Europe copied and preserved the Bible with great care.

4. MEDIEVAL WORLD (11TH – 15TH CENTURIES)

The Bible was copied in beautiful manuscripts and studied in universities.



Millions of manuscripts produced. The Word spread in every land.

5. AGE OF DISCOVERY (15TH – 17TH CENTURIES)

The printing press and global missions carried the Bible to new nations.



The Bible printed, translated, and taken to the Americas, Africa, Asia, and the nations.

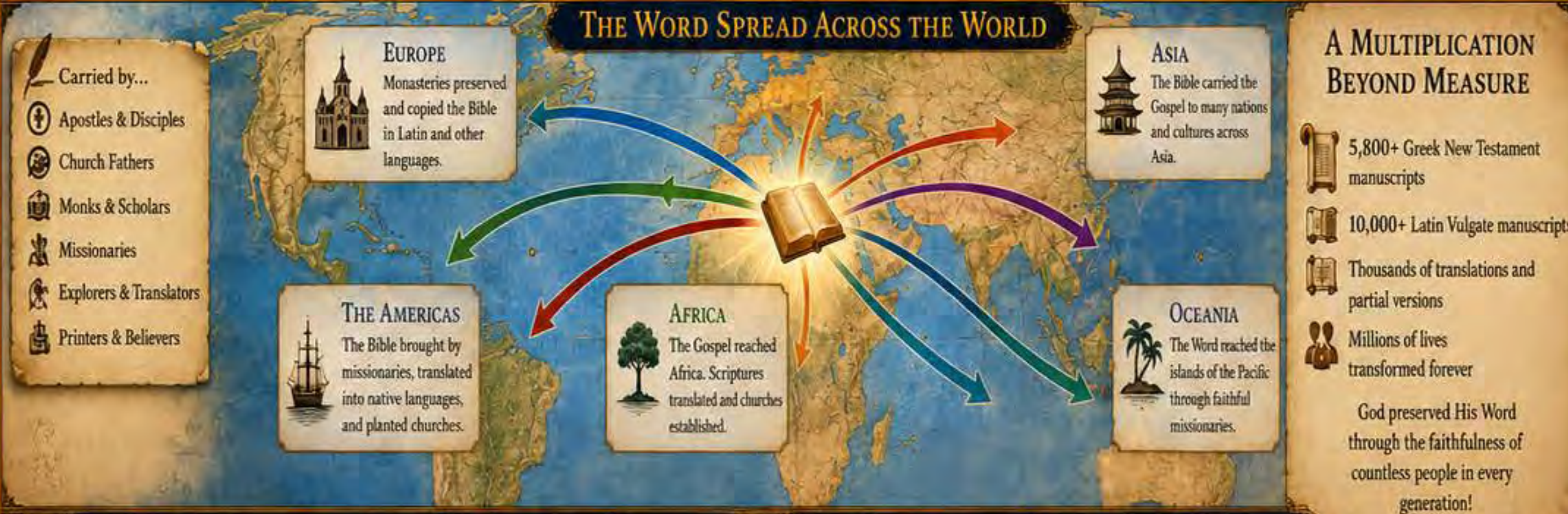
6. MODERN ERA (18TH CENTURY – TODAY)

The Bible is now the most published and available book in the world.



The Bible in thousands of languages. Available to every person on earth.

THE WORD SPREAD ACROSS THE WORLD



FROM THOUSANDS OF MANUSCRIPTS TO A FEW SIMPLE VERSIONS

THOUSANDS OF MANUSCRIPTS

Copied by hand for over 18 centuries in different languages and regions.



CAREFULLY COMPARED AND CORRECTED

Scholars compared manuscripts, removed copying errors, and preserved the true text.



EARLY STANDARD TEXTS EMERGE

Trusted core texts of the Hebrew Old Testament, Greek New Testament, and the Latin Vulgate.



LATIN VULGATE (4TH CENTURY)

The standard Bible of the Western Church for more than 1,000 years.



KING JAMES BIBLE (1611)

A beautiful translation that shaped English speaking believers for generations.



REVISED VERSIONS (19TH–20TH CENTURIES)

More accurate translations based on better manuscripts.



MODERN TRANSLATIONS (20TH–21ST CENTURIES)

Clear, faithful Bibles in thousands of languages for every nation.



THE WORD FOR EVERY GENERATION

Easy to read. Easy to share. Changing hearts and transforming lives.



GOD'S PROMISE. OUR RESPONSIBILITY. YOUR BLESSING.

Through every hand that copied, every voice that taught, every life that lived it—the Word of God remains forever!



"HEAVEN AND EARTH WILL PASS AWAY, BUT MY WORD WILL NEVER PASS AWAY."

— MATTHEW 24:35

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

CODEX VATICANUS (B)
c. 325–350 AD

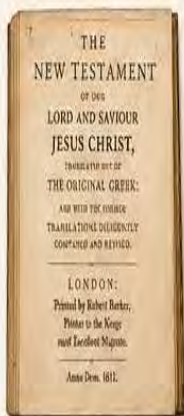
CODEX SINAITICUS (X)
c. 330–360 AD

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



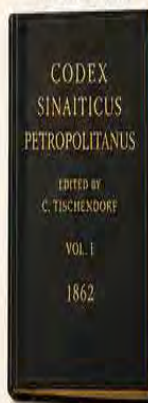
Poggio Bracciolini discovered this ancient manuscript in the Vatican Library.
One of the oldest and most complete Bibles known.

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 (1924-2024)

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

BIBLES PRINTED

(1924-2024)

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

(1924-2024)

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

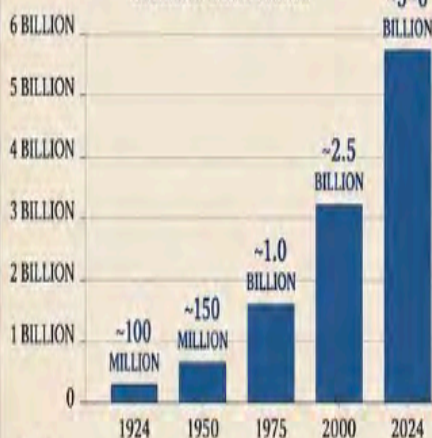
AN EXPLOSION OF ACCESS IN THE LAST 100 YEARS!

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!

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.

THE BIBLE GOES TO THE NATIONS

(1924-2024)

From Jerusalem to the Ends of the Earth



STATUS OF BIBLE TRANSLATION BY COUNTRY

Complete Bible New Testament Portions No Translation Yet

BIBLE TRANSLATION GROWTH

(LANGUAGES WITH COMPLETE BIBLE)



A twenty-fold increase in languages with the complete Bible in just the last 100 years!

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.

MAJOR MILESTONES (1924-2024)



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.

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



GOD'S WORD, LIMITLESS REACH: MODERN INVENTIONS, ETERNAL IMPACT

From the printing press to digital and beyond—technology multiplies the reach of the Bible like never before in history.

HAND COPIED
Manuscripts
100s per year



PRINTING PRESS
15th Century
Thousands per year



INDUSTRIAL PRINTING
19th Century
Millions per year



DIGITAL AGE
20th–21st Century
Billions and counting!

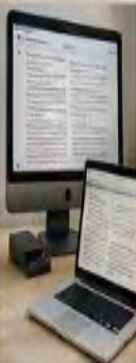


THE FUTURE
Unlimited Reach
Every people,
every nation,
every heart.



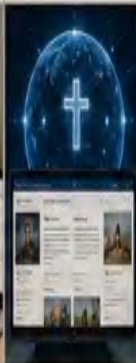
MODERN INVENTIONS = EXPONENTIAL IMPACT

COMPUTERS &
DIGITAL PUBLISHING



Powerful software enables fast translation, editing, and formatting. What once took years, now takes days.

INTERNET & WEBSITES



The Bible is available online 24/7 in thousands of languages. Access anywhere in the world.

SMARTPHONES & APPS



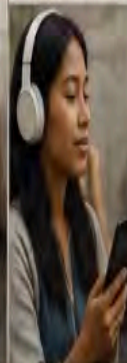
Millions carry the Bible in their pockets. Reading plans, audio, and devotionals at your fingertips.

E-BOOKS &
DIGITAL LIBRARIES



Instant downloads. Searchable. Shareable. Always available. No physical limits.

AUDIO BIBLES &
PODCASTS



Listen anywhere—in the car, at work, exercising, or at home. Reaching the illiterate and busy alike.

SOCIAL MEDIA &
VIDEO PLATFORMS



Short videos, live streams, and posts spread hope daily to billions across the globe.

AI, CLOUD &
ADVANCED TECH



Faster translations, better accuracy, and tools that accelerate the Great Commission.

THE GREATEST EXPLOSION IN HISTORY

Estimated Bibles and New Testaments Distributed Worldwide



GREATER ACCESS. GREATER IMPACT.



7,000+
LANGUAGES

Portions or full Bibles available.



OVER 10
BILLION BIBLES

Distributed in the last 30 years.



BIBLE APPS
DOWNLOADED
OVER 1 BILLION
TIMES



AUDIO BIBLES
IN 2,000+
LANGUAGES



BIBLE CONTENT
VIEWED BILLIONS
OF TIMES ONLINE



SHARED, POSTED,
AND STREAMED
AROUND
THE CLOCK

*"Go into all the world
and preach the gospel
to all creation."*

Mark 16:15

REACHING THE UNREACHED

- ✓ Remote villages
- ✓ Persecuted believers
- ✓ Prisoners
- ✓ Refugees

- ✓ Children
- ✓ People with disabilities
- ✓ Those who cannot read
- ✓ And YOU!



A PROMISE THAT STANDS

"Heaven and earth will pass away, but My words will by no means pass away."

Matthew 24:35

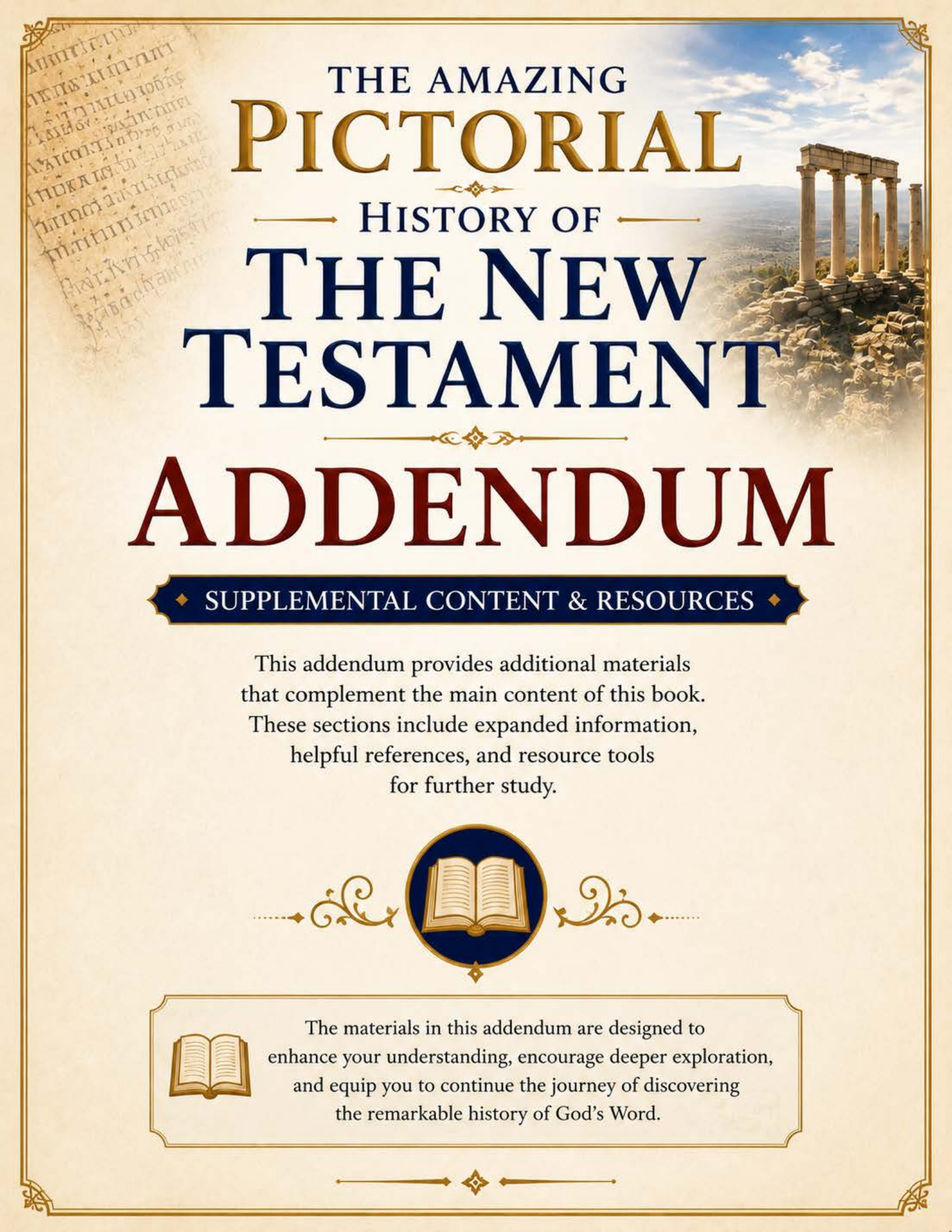
FROM GENERATION TO GENERATION, THROUGH EVERY INVENTION,
GOD'S WORD CONTINUES TO TRANSFORM LIVES.



THE FUTURE IS BRIGHT

New technologies will come, but the mission remains the same:
To make the Scriptures available to every person on the planet.

MORE BIBLES. MORE PEOPLE. MORE TRANSFORMED LIVES. TO GOD BE THE GLORY!



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



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



Ireland's most celebrated manuscript. Its intricate illuminations and knotwork reflect extraordinary artistry and devotion.

3

THE UTRECHT PSALTER
c. 800–835 AD



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



A masterpiece of the Carolingian Renaissance with full-page miniatures and superb calligraphy.

5

**THE MACIEJOWSKI
BIBLE**
c. 1250 AD



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



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: Northumbria, England

📜 Script: Insular (Latin)

📖 Contents: Gospels

🏛️ Now in: British Library, London (Cotton MS Nero D.IV)

📍 Origin: Iona, Scotland

📜 Script: Insular (Latin)

📖 Contents: Gospels

🏛️ Now in: Trinity College Library, Dublin

📍 Origin: Utrecht, Netherlands

📜 Script: Carolingian (Latin)

📖 Contents: Psalms

🏛️ Now in: University Library, Utrecht (MS 32)

📍 Origin: St. Gall, Switzerland

📜 Script: Carolingian (Latin)

📖 Contents: Gospels

🏛️ Now in: St. Gall Abbey Library (Cod. Sang. 51)

📍 Origin: France (Paris)

📜 Script: Gothic (Latin)

📖 Contents: Old & New Testament

🏛️ Now in: Pierpont Morgan Library, New York (MS M.638)

📍 Origin: Regensburg, Germany

📜 Script: Carolingian (Latin)

📖 Contents: Gospels

🏛️ Now in: Bayerische Staatsbibliothek, Munich (Cod. Clm 14000)

📍 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."

70

— 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)

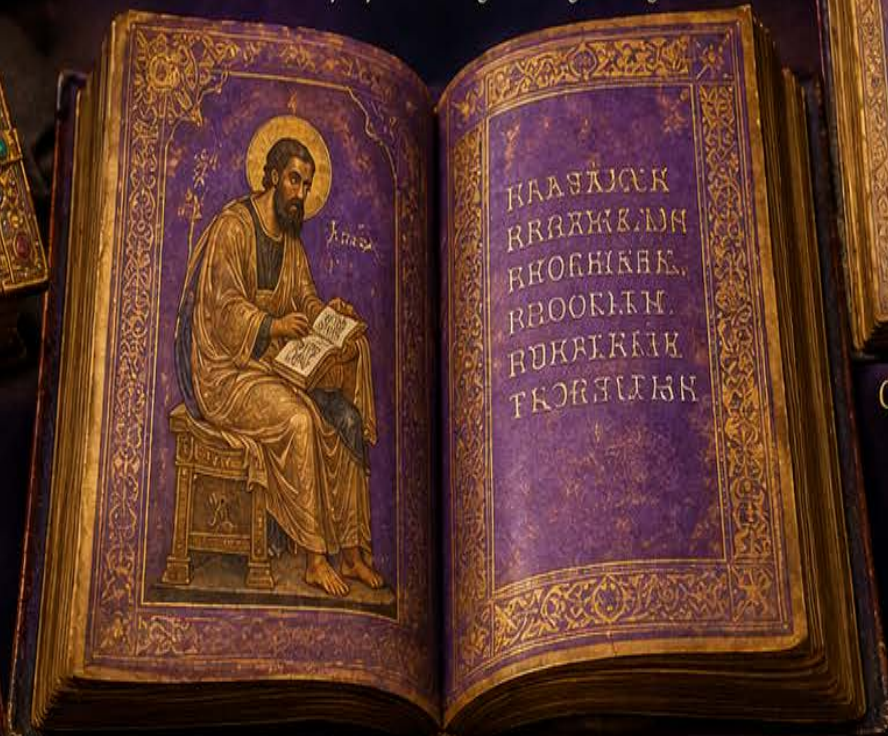
Famous for its intricate design, vibrant colors, and beautiful Insular art. A masterpiece of early medieval devotion.



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.



CODIX PURPUREUS ROSSANENSIS (PURPLE CODIX)

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.



CODIX 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.

OTHER NOTABLE PURPLE AND DECORATED GOSPELS



CODIX 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.



CODIX PETROPOLITANUS PURPUREUS (N)

5th Century – Egypt

One of the oldest nearly complete Gospels, written in gold on purple parchment.

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.

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.

NOTABLE ANCIENT LECTIONARIES

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.

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.

THE DURHAM LECTIONARY

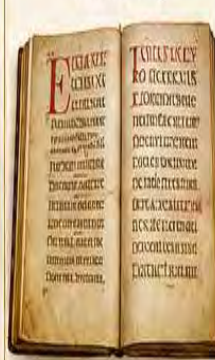
7th Century
Durham, England



- † 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.

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.

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.

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.

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.

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.

"This is the Word of God, which lives and abides forever."

– 1 Peter 1:25



ORIGEN

The First Great Bible Scholar

c. 185 – c. 254 AD

"The greatest genius the Church has ever produced."

– Eusebius of Caesarea

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.

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

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...



"We have not received the Scriptures for the purpose of learning what men think, but what God has said."

– Origen

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	2	3	4	5	6
HEBREW TEXT	HEBREW IN GREEK LETTERS	AQUILA'S VERSION	SYMMACHUS' VERSION	THEODOTON'S VERSION	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.

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.



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

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

“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 developed one of the earliest known systematic methods for referencing and organizing Scripture in Latin Christian literature.

PRISCILLIAN

c. 340 – 385 AD

Bishop of Ávila (Hispania)
Teacher, Writer, Martyr

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.

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)

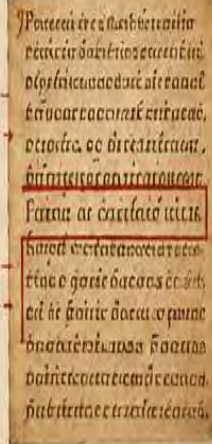
RANGE
(A VERSU ... VSQUE AD)

Indicated a range of verses when quoting multiple verses.

Example:
A Versu VII usque ad VIII
(From verse 7 to verse 8)

“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*)



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.

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'S TRACT ON THE JOHANNINE COMMA

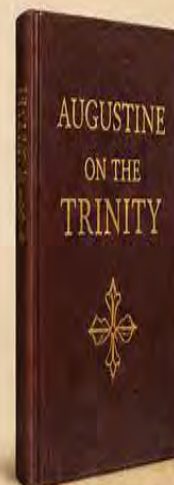
A FOUNDATIONAL DEFENSE OF THE TRINITY

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 (WRITTEN c. 400 AD)

“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)



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.



EVIDENCE FROM ANCIENT MANUSCRIPTS AND WITNESSES



P46
c. 175 AD
Contains
1 John 5:7–8

One of the earliest
Greek witnesses



CODEX
CAVENSIS
6th Century
(Latin)

Includes
1 John 5:7–8



EARLY FATHERS
Cyprian, Ambrosiaster,
Didymus the Blind,
Priscillian, and others
also cite this verse.

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.

“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.

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

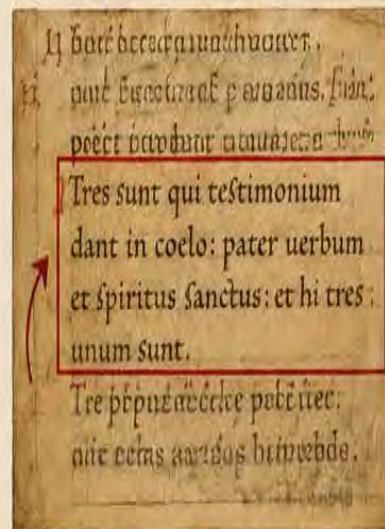
'For there are three that testify in heaven: the Father, the Word, and the Holy Spirit, **and these three are one.**



SOURCE

Priscillian,
Liber
Apologeticus
(ca. 385 AD)
PL 67:1421

THE JOHANNINE COMMA IN EARLY LATIN TRADITION



Latin Manuscript (6th Century)
Containing 1 John 5:7-8



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

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)

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.

JOHN CHRYSOSTOM

c. 347 – 407 AD

Archbishop of Constantinople

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

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.



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.

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.

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



AUGUSTINE EXPLAINS

WHY THE **PERICOPE ADULTERAE** WAS REMOVED FROM SOME MANUSCRIPTS

“For many ancient copies, not having this testimony [John 7:53–8:11], do not at all discredit the Catholics... Yet because some who read it, being puffed up, did not understand it, but thought it ought to be in every copy, and condemned those copies which did not contain it, therefore, that this occasion of rash judgment might be removed, it was taken out of many copies by those who transcribed.”

– Augustine, *On the Trinity* 4.15.23 (Written c. 400 AD)

AUGUSTINE
354–430 AD
Bishop of Hippo

WHAT AUGUSTINE IS SAYING:



The story of the woman taken in adultery was known and read in the Church.



Some arrogant people criticized manuscripts that didn't include it.



To prevent division and pride, some scribes removed it from certain copies.

AUGUSTINE TESTIFIES THAT THE PASSAGE WAS NOT DOUBTED,
BUT SOMETIMES REMOVED TO PREVENT DISPUTES AND PRESERVE UNITY.

FOUND IN EARLY MANUSCRIPTS



P66 (c. 200 AD)



P75 (c. 175–225 AD)



Codex W (c. 5th Century)

MISSING IN SOME MANUSCRIPTS



Codex Sinaiticus
(4th Century)



Codex Vaticanus
(4th Century)

KEY TAKEAWAY

The absence of the pericope in some manuscripts is explained by **historical context**, not rejection of its authenticity.



“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

DIDYMUS INCLUDED THE PERICOPE ADULTERAE (JOHN 7:53–8:11)

Didymus the Blind (c. 313–c. 398 AD), a revered teacher in Alexandria, included the story of the woman taken in adultery in his commentary on John, showing it was part of the Gospel text he read and taught.

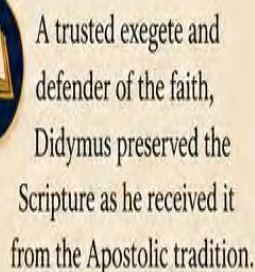
DIDYMUS THE BLIND

c. 313 – c. 398 AD

Teacher in Alexandria
Champion of Biblical Truth

*"I have not followed the errors
of men, but the truth which
I learned from the elders."*

– Didymus
(*On the Trinity* 1.2)

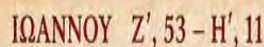


“And when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground.”

– Didymus the Blind
Commentary on John 7:53–8:11

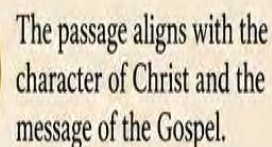
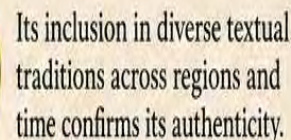
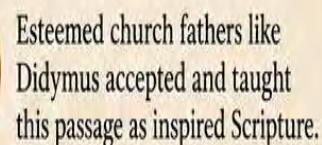
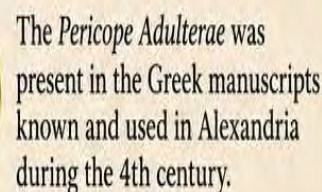
DIDYMUS' GREEK MANUSCRIPT EVIDENCE

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.

[illegible]

Sample of Byzantine Greek text tradition containing John 7:53–8:11

WHAT DIDYMUS' TESTIMONY SHOWS



*"Let God be true, but every man
a liar." (Romans 3:4)*



The story of the woman taken in adultery has been read, believed, and loved by Christians around the world for centuries.

IT IS THE WORD OF GOD. 81

JOHN 7:53-8:11

Didymus stood with the faithful tradition of the Church, preserving the complete Gospel he received so that future generations might hear the whole counsel of God.

EARLIEST WRITERS ALLUDING TO THE LONG ENDING OF MARK (MARK 16:9–20)

Evidence that the longer ending was known and used in the early Church.

DATE (approx.)	WRITER / WORK	ALLUSION OR EVIDENCE
c. AD 110–130	PAPIAS <i>Expositions of the Sayings of the Lord</i> (fragments)	“ <i>He was taken up</i> [ἐλήμφθη]” (Frag. 3) Alludes to the Ascension (Mark 16:19).
c. AD 150	JUSTIN MARTYR <i>Dialogue with Trypho</i> 100.6	“ <i>And He appeared to James; then to all the apostles. And last of all He appeared to me also.</i> ” Alludes to Mark 16:9 and 16:14.
c. AD 170	TATIAN <i>Diatessaron</i>	Includes the longer ending of Mark in his harmony of the Gospels, indicating it was known and used in his text.
c. AD 180	IRENÆUS <i>Against Heresies</i> 5.8.3	“ <i>So then the Lord, after He had spoken to them, was received up into heaven and sat on the right hand of God.</i> ” Explicit quotation of Mark 16:19.
c. AD 200	HIPPOLYTUS <i>Commentary on Daniel</i> 4.23	Refers to the Lord who “ <i>was taken up into heaven</i> ” after speaking to His disciples. Alludes to Mark 16:19–20.
c. AD 200–220	VINCENTIUS OF THIBARIS <i>Commonitorium</i> 1.33	The Lord “ <i>was assumed into heaven and took His seat at the right hand of His Father.</i> ” Alludes to Mark 16:19.
c. AD 250	APHRAHAT (Syriac Christian Writer) <i>Demonstrations</i> 9.6	Refers to the Lord who “ <i>ascended into heaven</i> ” after <i>appearing to His disciples</i> . Alludes to Mark 16:19.
c. AD 370	AMBROSE <i>Commentary on Luke</i> 10.77	Cites the Great Commission: “ <i>Go into all the world and preach the Gospel to every creature.</i> ” (= Mark 16:15)
c. AD 400	AUGUSTINE <i>On Consens. Evang.</i> 2.8.16	Refers to the signs that will accompany believers: “ <i>they shall take up serpents...</i> ” (= Mark 16:17–18)
c. AD 400–450	CHRYSOSTOM <i>Homilies on Matthew</i> 90.3	Cites the command: “ <i>Go ye into all the world and preach the Gospel to every creature.</i> ” (= Mark 16:15)

These early witnesses—spanning the 2nd to 5th centuries—show that the longer ending of Mark was known, quoted, and regarded as Scripture in the early Church.

EVIDENCE FOR THE LONG ENDING IN THE EASTERN PESHITTA

The Peshitta is the ancient Syriac translation of the New Testament used widely in the East.

MANUSCRIPT EVIDENCE

- The earliest known Peshitta manuscript of Mark that contains the long ending is *Sinaiticus Syriacus* (S̅), written in the 5th century.
- It includes Mark 16:9–20 after verse 8.
- Other ancient Syriac manuscripts (6th–7th centuries and later) also contain the longer ending.

HOW IT APPEARS IN THE PESHITTA

ܡܪܩ 16:9–20	
ܡܪܩ 16:9	ܡܪܩ 16:10
ܡܪܩ 16:11	ܡܪܩ 16:12
ܡܪܩ 16:13	ܡܪܩ 16:14
ܡܪܩ 16:15	ܡܪܩ 16:16
ܡܪܩ 16:17	ܡܪܩ 16:18
ܡܪܩ 16:19	ܡܪܩ 16:20

Sinaiticus Syriacus (S̅), 5th century – ending of Mark

WHAT THIS IMPLIES

- ✓ The presence of Mark 16:9–20 in a 5th-century Syriac manuscript shows that the longer ending was already part of the Syriac text tradition by that time.
- ✓ Since the Peshitta was the standard Bible of the Syriac-speaking Church, this indicates the passage was accepted as Scripture in the Eastern Church.
- ✓ The Syriac tradition is independent of the Greek textual tradition, providing strong and early support for the authenticity and antiquity of Mark 16:9–20.



Both the testimony of the early writers and the evidence from the Peshitta confirm that the longer ending of Mark was known, used, and esteemed as part of Holy Scripture in the early centuries of the Church.

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

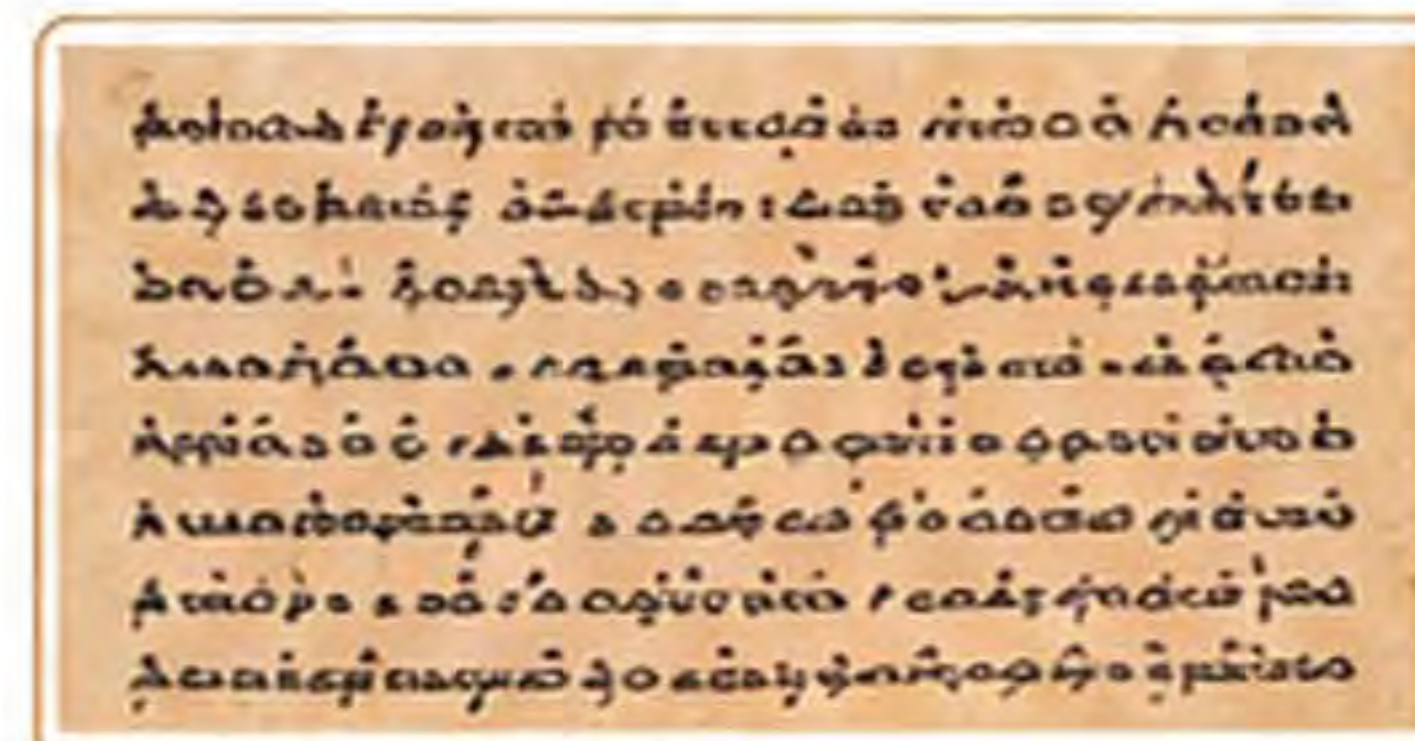
It is estimated that more than 3,000 Syriac manuscripts exist that contain parts or all of the New Testament, and thousands more of the Old Testament.



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



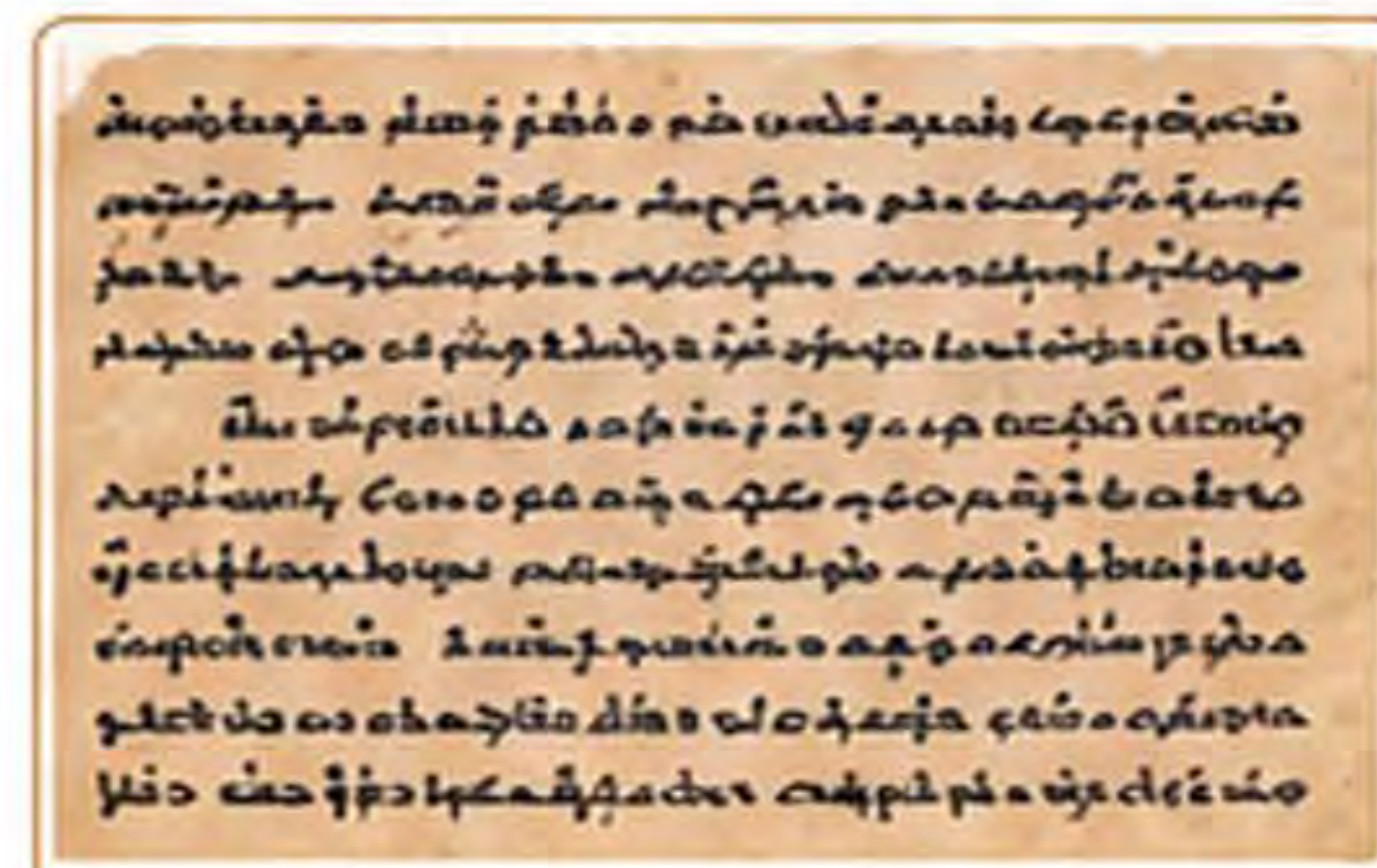
CURETONIAN CODEX (5th Century)

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.

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.)

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



"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."
– John 5:39

"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

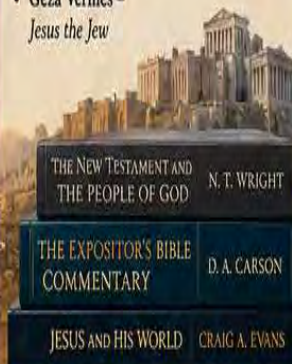


"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."
– 2 Timothy 3:16

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.

ONE BOOK. TWO THOUSAND YEARS. MILLIONS OF BELIEVERS. ONE TRUE STORY.

The New Testament did not come down to us by chance. It was written by eyewitnesses, preserved by faithful believers, protected through persecution, carefully copied by generations of scribes, defended by the Church, and finally printed and translated so that the message of Christ could reach the world.

THIS IS THAT STORY.



FROM THE APOSTLES TO THE EARLY CHURCH

See how the New Testament was written, copied, and trusted in the first century.



THROUGH PERSECUTION AND TRIAL

Discover how believers preserved God's Word even when their lives were at risk.



MANUSCRIPTS, FATHERS, AND COUNCILS

Explore ancient manuscripts, Church Fathers, and key councils that shaped the Church and guarded the Scriptures.



TRANSLATIONS THAT CHANGED THE WORLD

Follow the journey from ancient languages to the printing press, and the birth of the King James Bible.



PRESERVED FOR ALL NATIONS

From monasteries to modern missions, see how the Word of God reached every corner of the earth.



INSIDE YOU WILL DISCOVER:

- Hundreds of full-color images and maps
- Ancient manuscripts and papyri
- Church Fathers and their writings
- Persecutions and miraculous preservation
- Important Church councils and creeds
- The history of Bible translations
- The King James Bible and its legacy
- Archaeological discoveries
- A 40+ page full-color atlas
- Timelines, charts, and hundreds of facts

GOD'S WORD ENDURES.
THIS IS THE STORY OF HOW HE MADE IT POSSIBLE.

