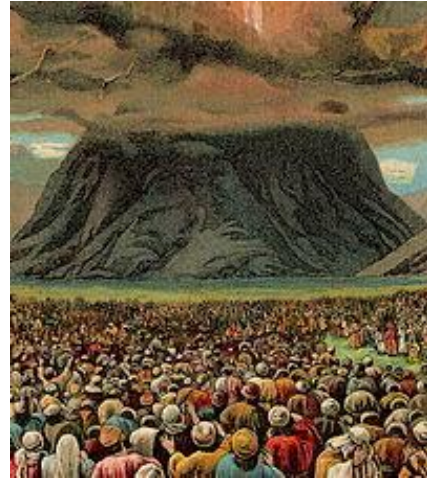
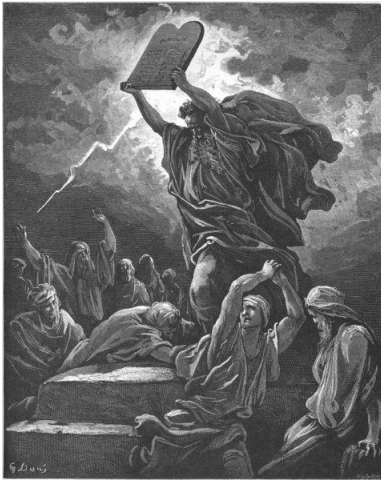


The Indestructible Book

How the Bible began – 1500 BC

The Bible was written over the course of nearly 1600 years on 3 separate continents (Asia, Africa and Europe) in 3 separate languages (Hebrew, Aramaic and Greek) by about 40 different authors including kings, prophets, priests, nobles, politicians, doctors, lawyers, scholars, peasants, farmers, herdsmen, fisherman, musicians and prisoners.



Moses wrote the first 5 books of the Bible beginning around 1445 BC. He received God's law for Israel on Mount Sinai including the 10 commandments.

The Old Testament Canon – 300 BC

Canon means “rule” and refers to the books of the Bible that are recognized as having been inspired by God. Our Bibles have an Old Testament (Jewish) canon and a New Testament (Christian) canon.



The Hebrew Canon (Luke 24:44)

The Law

Genesis, Exodus, Leviticus, Numbers, Deuteronomy

The Prophets

Joshua, Judges, Samuel (1&2), Kings (1&2), Isaiah, Jeremiah, Ezekiel, The Twelve (Minor Prophets)

The Writings

Psalms, Proverbs, Job, Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra-Nehemiah, Chronicles (1&2)

The Indestructible Book



Ancient synagogue from city of Sardis

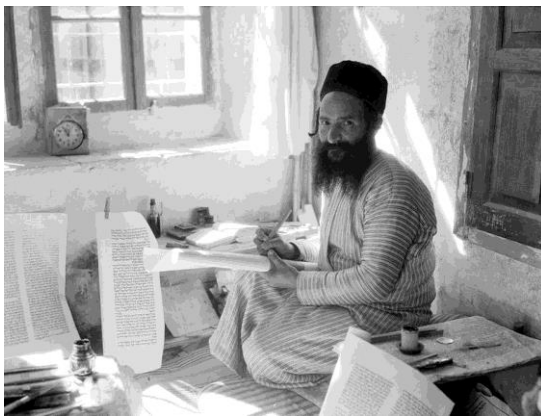
Synagogues

After the Babylonian Captivity (586-516BC) the Jews were scattered from their homeland and built places of worship where copies of the Scriptures were kept for reading before the people. Scribes were men who copied the Scriptures for use in the synagogues.

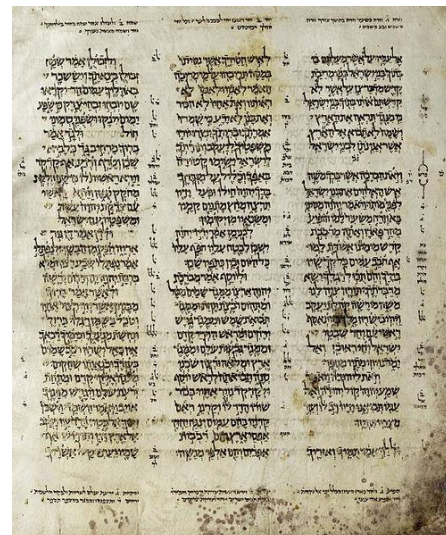
10 Scribal Rules

By the first century, scribes had developed the following rules for copying Scripture:

- 1) Only clean animals skins (parchments) could be used.
- 2) Each column could have no less than 48 and no more than 60 lines.
- 3) The ink must be black of a special mixture.
- 4) Each word must be verbalized aloud as it was written.
- 5) The pen must be wiped clean and the body must be fully washed before writing the sacred name of God, “Yahweh” (LORD in English Bibles).
- 6) A review was to be made after 30 days. If 3 pages required correction, the document was to be discarded and a new one started.
- 7) The letters, words and paragraphs must be counted. The middle letter, word and paragraph must correspond with the original book. Also, no 2 letters could touch each other. If these requirements were not met, one was to start again.
- 8) All old and worn copies of Scripture had to be ceremonially buried.
- 9) Scriptures could only be stored in specially designated sacred places.
- 10) No document containing God’s Word could be destroyed. Instead they were stored or buried in special hiding places where the elements later destroyed them.



Jewish scribe copying the Torah (The Law)



Right: Aleppo Codex (10th century AD) containing a portion of the book of Deuteronomy.

Greek Influence – 250 BC



Copy of 1 Esdras
from the Septuagint

The Septuagint (LXX)

The Septuagint (meaning “70”) is a Greek translation of the Old Testament. Originally, the translation was commissioned in 285BC and included only the Torah (Law), the first 5 books of the Bible. It was made by a team of 72 Jewish scribes for the great library in Alexandria, Egypt. Later, other books were translated until all the books of the Hebrew canon were included. Also, the apocryphal (non-inspired) books that covered Jewish history in between the Old and New Testaments were included. The Jews never considered these books inspired, but they contain useful historical information for that period of time. The Septuagint was often the version of the Old Testament that New Testament writers used.

The Messianic Focus of the Bible – 4 BC to 29 AD

The focus of the Old Testament points to the messianic hope of the Jews that found its fulfillment in the life and teaching of Christ in the early first century. Jesus then became the focus of the New Testament Scriptures. Jesus claimed to be the very Son of God sent by the Father to be the exclusive Savior of the world (John 14:6). He demonstrated His claims through His death, resurrection and ascension.



Jesus healing the paralytic –
Dura-Europos Church ca. 235 AD



Pilate presenting Christ to the people of Jerusalem

The Writers of the New Testament – 40 to 90 AD

For the first 2 decades after the death and resurrection of Christ, Jesus' disciples carried forth the stories of his life and his teaching orally. These things took place in a strong oral culture. It was common for the students of rabbis (Jewish teachers) to memorize their teachings. Oral cultures also maintain their history by faithfully repeating in detail the significant events that shaped their heritage. Soon the early Christians knew that as Christianity spread, the accurate transmission of Jesus' life and teachings would be necessary beyond the oral tradition. This led first to the writing of the gospels and then letters to the growing churches stretching across the Mediterranean world. Just as copies of the Old Testament were made for reading in the synagogues, copies of the gospels and various New Testament letters were made and disseminated to the first century churches.



The Apostle Paul writing letters

Right: Byzantine manuscript showing the Apostle John dictating to a secretary



The writings of the Apostles and other New Testament writers continued to be widely copied and distributed among the early churches long after they died.



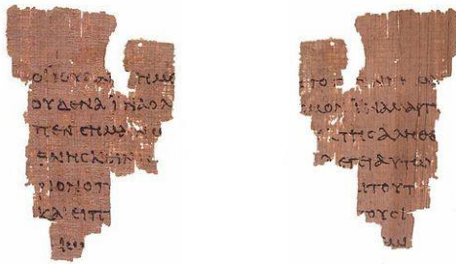
The Apostle Paul's martyrdom

Left: The Apostle Peter's crucifixion

The Indestructible Book

Where are All those Letters? – 40 to 90 AD

Thousands of copies of the New Testament books dating back to the early 2nd century have been discovered over the years. These manuscripts when compared to one another have shown the New Testament to be remarkably accurate and well preserved.



The earliest copy of the NT – a fragment of the gospel of John from around 125 AD



Fragment of 2 Corinthians 11:33-12:9 from around 175-225 AD

In 1946 a Bedouin discovered a series of 11 caves near the Dead Sea containing scrolls from every book of the Old Testament except Esther. These scrolls were made by the Qumran community and date as early as 200 BC. They are almost word for word perfect with the most authoritative copies of the Old Testament that date nearly 1100 years later.



Portion of Isaiah Scroll

Left: Cave 4 at Qumran

The Roman Contribution – 100 AD



Roman Roads

The spread of Christianity was assisted by the Roman Empire and its advances in technology including a vast network of paved roads spanning the Empire. The miles covered was nearly as many covered by our modern US Interstate highway system. Copies of the Bible traveled quickly in the Roman Empire.

Learning to Crawl – 150 AD

Heresy in the early church forced the Church to clarify its doctrine and the source of its authority, the Apostolic writings of the New Testament. Disciples of the Apostles carried on the faith of the Church as its new leaders. Men like Polycarp (right), a disciple of the Apostle John, were willing to die for the truth.



Colosseum Converts – 80-303 AD

In the first 3 centuries of Christianity there were 10 major waves of persecution from the Roman government. Several Emperors issued edicts of Christian persecution including Nero (AD 64-67), Domitian (AD 90-95); and Diocletian (AD 303-13).



Christian persecution in Colosseum at Rome



Coin of Nero with altar to Caesar Augustus on opposite side

From Persecution to Proclamation – 313-331 AD



Constantine

Constantine was Emperor of Rome from 306-337 AD. He issued the Edict of Milan in 313 AD which gave Christianity toleration in the Roman Empire. Although he converted to Christianity, he appeared to do so for political reasons. In either case, Christianity enjoyed its greatest freedom at this point which was both a blessing and a curse as the Middle Ages attest.

The Word Became Supreme – 367-397 AD

During the early years of Christianity documents including the Bible had been destroyed by government officials. Maintaining copies became paramount. In the early fourth century it also became important to clarify which documents truly constituted the New Testament canon. The Church Father Athanasius was the first to publish a list that constituted the 27 books of the New Testament in 367 AD. The Council of Carthage in 397 AD identified the 27 books in an official pronouncement.



Athanasius

The New Testament Canon

HISTORICAL:

Matthew	AD 60+/-	John	AD 80-90
Mark	AD 50-60	Acts	AD 62
Luke	AD 60-61		

EPISTLES:

Pauline Epistles

Romans	AD 56	1 Thessalonians	AD 49-50
1 Corinthians	AD 55	2 Thessalonians	AD 51-52
2 Corinthians	AD 56	1 Timothy	AD 62-64
Galatians	AD 49	2 Timothy	AD 67
Ephesians	AD 60-62	Titus	AD 62-64
Philippians	AD 61	Philemon	AD 60-62
Colossians	AD 60-62		

General Epistles

Hebrews	AD 68?	1 John	AD 90-95
James	AD 44-49	2 John	AD 90-95
1 Peter	AD 64	3 John	AD 90-95
2 Peter	AD 67-68	Jude	AD 68-70

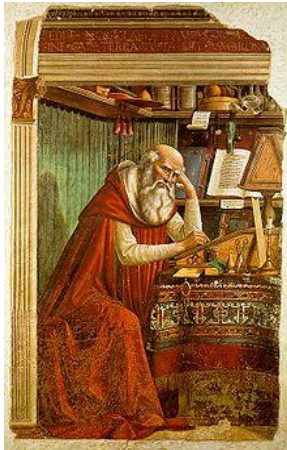
PROPHETIC:

Revelation	AD 94-96
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The Indestructible Book

Jerome's Latin Vulgate – 405 AD

By the early 5th century Latin had become the common spoken language in the Western world where Christianity flourished. It seemed important to have a standardized translation of the Bible in Latin. Damascus, the bishop of Rome commissioned Jerome to do the translation resulting in the Vulgate – the Bible of the Church for over 1000 years.



The prologue to John's gospel from the Vulgate

Left: Jerome in his study.

Movement in the Monastery – 382 AD



Monastery of Saint Paul the Anchorite – 5th century

Monastic Life

As Christianity entered the Middle Ages the need to keep copies of the Bible increased. This took place in the newly developed tradition of monastic life. Early monks were Christians who dedicated themselves to education including the study of and transmission of copies of the Bible.

The Darkness of the Middle Ages – 550 AD

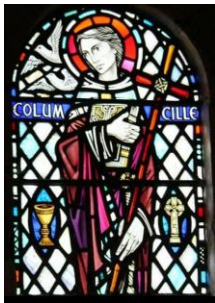
The Middle Ages were a dark time for Christianity. Latin slowly became the language only of monks and scholars. The Bible was soon forbidden to be read by lay members of the Church. The Church was more interested in man-made traditions instead of the authority of Scripture. As a result, truth languished as the Church departed from it.

The Legacy of Two Devoted Men – 389-597 AD



Saint Patrick

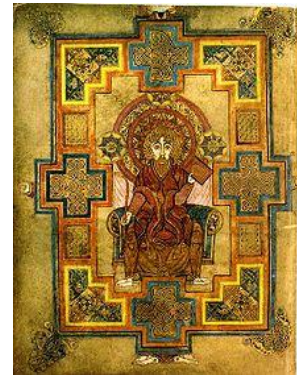
By all accounts Saint Patrick introduced the Christian Faith to the British Islands. Patrick was taken captive as a slave to Ireland. During that time he says, “The Lord opened the understanding of my unbelief... that I might turn to the Lord my God.” He left Ireland only to return when he believed God called him to spread the gospel there.



Saint Columba

Columba was born in Ireland and buried in the same place as Patrick. However, he left Ireland and introduced the Christian faith to Scotland on an Island named Iona.

Right: Page from the Book of Kells, an 8th century Latin version of the 4 gospels associated with Columba.

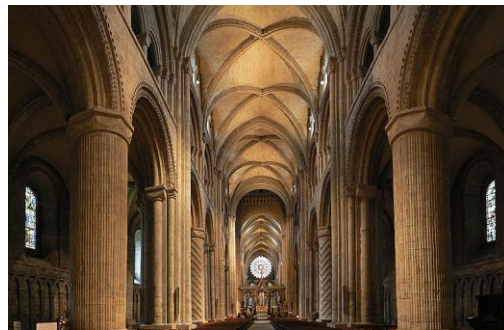


The Venerable Bede – 674-735 AD

Bede was a monk, a scholar, a historian and a theologian who wrote the book, “The Ecclesiastical History of England” for which he gained the title *Father of English History*. Bede is said to have worked on a translation of John’s gospel, the first such translation of one of the gospels in Old English.



Bede translating John’s Gospel

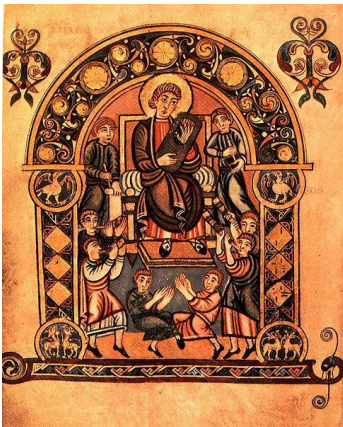


Durham Cathedral where Bede is buried

Other Early English Bible Translations – 500-1066 AD

We know of a number of other early attempts to translate portions of the Bible in Old English before the advent of the Norman Conquest in 1066 AD. These include:

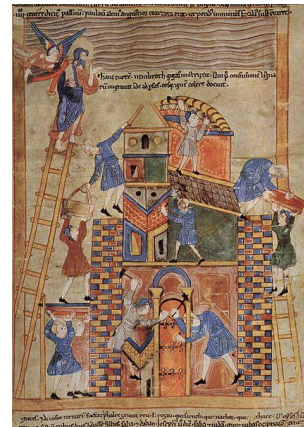
<u>Book</u>	<u>Translator</u>
• The Psalms	Aldhelm – Bishop of Sherborne (639-709)
• The Psalms	Unknown – A gloss from the Vespasian Psalter (ca. 850)
• The Psalms	Unknown – Glosses from Eadwine's Cantebury Psalter (9 th c.)
• Pentateuch	King Alfred – King of Wessex (849-899)
• Gospels	Aldred (10 th c.) – Interlinear translation in Lindisfarne Gospels
• Matthew	Farman (10 th c.) – Part a manuscript in the Rushworth Gospels
• Wessex Gospels	Unknown – Stand alone translation without Latin text (990)
• Genesis-Judges	Ælfric – English Abbot (955-1010), Old English Hexateuch



David & his musicians from Vespasian Psalter (ca. 850 AD)



Gospel of Matthew page from Lindisfarne Gospels (700 AD)



Tower of Babel from Old English Hexateuch (11th c.)

John Wycliffe – Translator of the First English Bible – 1382



Wycliffe

John Wycliffe was a scholar and professor at Oxford who pushed for reforms within the Roman Catholic Church. In 1382, he initiated the first translation of the entire Bible in English based upon Jerome's Latin Vulgate. After he died, the Church declared him a heretic and had his body exhumed and his bones burned along with His books. However, due to his influence he is known as the Morning Star of the Reformation. His followers were called Lollards.

The Indestructible Book



Gospel of John from
Wycliffe's translation



Wycliffe and his followers called Lollards

The Renaissance – 1400's

The Renaissance was a period of time in Europe starting in the 14th century but flourishing in the 15th century in which education, technology, economics, politics and the arts underwent a profound revival that shaped the future of Western culture. It also provided the seed bed for the advancement of Christian thought and particularly the translation of the Bible. The Renaissance was marked by 2 important movements. The first was Christian Scholasticism which was a revival of learning and scholarship and the art of defending Christian ideas in an increasingly pluralistic culture. The second was Humanism which was the attempt to recover the learning of the past, particularly the wealth of knowledge from ancient Greece and Rome. This also meant a recovery of early Christian teaching and documents. Ideas and artifacts of the past which had been lost or obscured during the Middle Ages suddenly began to transform the present. The Latin phrase *ad fontes* meaning “to the sources (fountains)” was popular in Renaissance Humanism. For Christians, this meant recovering the sources for the Bible.



Gutenberg

Johannes Gutenberg invented the first printing press around 1439 using movable type. This allowed books to be produced in enormous quantities at inexpensive prices including Bibles in many languages.

Right: Early wooden printing press from around 1568.



The Protestant Reformation – 1516

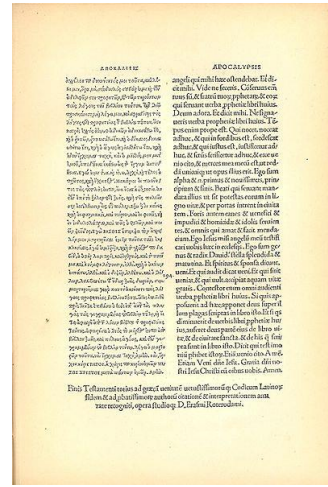
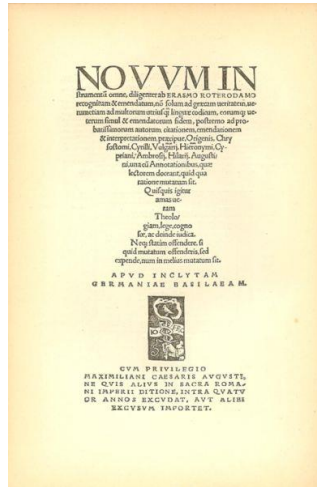
The Protestant Reformation was the culmination of unrest regarding centuries of abuses of the Roman Catholic Church. As the Renaissance initiated a recovery of the sources of truth for the Christian faith, many began to realize just how far the Church had departed from its Biblical roots. The time had come for a major reformation of the Church.



Desiderius Erasmus

Right: Title page Greek NT

Far right: Last page Rev. 22



Erasmus

Desiderius Erasmus (1466-1536) was a Roman Catholic Humanist who recovered numerous Latin and Greek manuscripts dating back to the first several centuries of Church history. He published the first critical edition of a Greek New Testament that became the basis for many translations of the Bible in various native languages.



Martin Luther



John Calvin

Luther and Calvin

Martin Luther (1483-1546) sounded the battle cry of the Reformation on Oct. 31, 1517 when he posted his 95 theses at the Castle Church at Wittenberg in Germany. He translated the first Bible in German. John Calvin (1509-64) was the theologian par excellence of the Reformation. His *Institutes of the Christian Religion* is one of the most important doctrinal works in Church history.

The Whitehorse Inn – 1520

According to John Foxe (Foxe's book of martyrs), the Reformation in England was facilitated by discussions that took place at the Whitehorse Inn, a tavern near Cambridge University. Although the details are sketchy, Thomas Bilney brought a black market copy of Erasmus' Greek NT to these discussions that included men such as Thomas Cranmer and Hugh Latimer and maybe even more improbably, William Tyndale.



Cambridge University

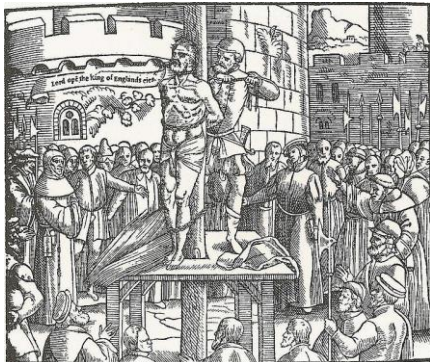
Left: Thomas Bilney

William Tyndale – Father of the English Bible - 1525



William Tyndale

Tyndale (1492-1536) was the first to make a translation of the English Bible from the original Greek and Hebrew. Tyndale fled England to the European continent to finish his illegal translation. Copies were smuggled back into England where they were often confiscated and burned. Tyndale was captured by a spy masquerading as a friend and later burned at the stake for heresy. His last words were: "Lord open the king of England's eyes."



Tyndale being burned at the stake.

Right: The gospel of John from Tyndale's 1525 translation. Tyndale's translation included the NT, the first 5 books of the OT (the Pentateuch), Jonah and probably Joshua thru 2 Chronicles. He most likely had help with the OT portions. His translation became the basis for several other English versions during the 16th century and later the King James Bible of 1611. The language of the KJB retained about 90% of Tyndale's translation.



English Religion and Politics – 1531-36

The Reformation in England was also fostered by religious and political struggles. King Henry VIII's wife, Catherine of Aragon, provided him with no male heir so he sought to divorce her and marry Anne Boleyn whom he had fallen in love. The Pope approved his marriage with Catherine and would not grant a divorce. Thomas Cranmer suggested Henry reject the Pope's authority and that his marriage to Catherine was illegal. Henry agreed. He separated from Rome and this set the stage to further the work of English Bible translation without interference from Rome. After Tyndale's death Henry allowed further Bibles to be translated and printed in England.

The Lord's Prayer in Tyndale's Bible:

Our father, which art in heven halowed be thy name. Let thy kyngdom come. Thy wyll be fulfilled, as well in erth, as hit ys in heven. Geve vs this daye oure dayly breade. And foreve vs oure treaspases, even as we forgeve them which treaspas vs. Lede vs nott in to temptation. but delyvre vs from ybell, Amen.



Henry VIII



Catherine of Aragon



Anne Boleyn

Friends and Enemies

Many friends were influential in the English Reformation including Thomas Cranmer who not only declared Henry's marriage to Catherine "null and void" but also saw that English Bibles were placed in every church in England. Enemies included Cardinal Thomas Wolsey and the Humanist Sir Thomas More the most powerful Catholics in England who battled against Henry VIII, Tyndale and the Protestant cause.



Thomas Cranmer



Cardinal Thomas Wolsey



Sir Thomas More

English Bibles of the 16th Century – 1526-82

After Tyndale was martyred in 1536, others picked up where he left off in the translation of the English Bible. Several translations were made in the 85 years between Tyndale's first Bible in 1526 and the King James Bible in 1611. The first of these translations were made by associates of Tyndale. All subsequent translations were dependent on Tyndale's pioneering work as corrections were made and better Greek manuscripts were discovered.

<u>Version</u>	<u>Translator</u>	<u>Date</u>
• Tyndale	William Tyndale (NT & most of OT)	1526-66 (41 editions)
• Coverdale	Miles Coverdale	1535-53 (7 editions)
• Matthew's	John Rogers	1537- 66 (6 editions)
• Great Bible	Miles Coverdale	1539-69 (21 editions)
• Geneva Bible	Puritan scholars in Geneva, Switz.	1557/60-1644 (140 eds)
• Bishop's Bible	Clerical scholars in Elizabeth's reign	1568-1617 (19 editions)
• Rhemes-Douay	Roman Catholic NT publ. in France	1582-1750
• King James Bible	Anglican & Puritan scholars	1611-present



The Great Bible (1539)



The Geneva Bible (1560)



The Bishop's Bible (1568)

The First Authorized Bible – 1537-39



Miles Coverdale



Right: John Rogers

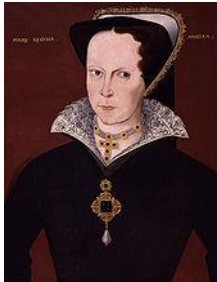
King Henry allowed Bibles to be legally printed in England after Tyndale's death. He was presented with John Roger's (going under the pseudonym Thomas Matthew for fear of persecution) translation and approved its printing in 1537 (*The Matthew's Bible*). Some disliked his strong notes, so Henry authorized a new translation by Miles Coverdale called *The Great Bible* (1539).

The Rage of Bloody Mary – 1553-58

When Anne Boleyn failed to produce Henry's male heir, she was tried for high treason on trumped up charges and beheaded. Henry turned his affections toward Jane Seymour, his third wife. Anne gave birth to Elizabeth I who would later be queen of England for 45 years (1558-1603). Jane gave birth to Henry's sought after male heir, Edward VI. Edward reigned for 6 years (1547-53) after Henry's death and was the strongest royal proponent of the English Reformation in the 16th century. Although, no new significant translations were made during his reign, the Bible and various reforms flourished among the people. Unfortunately, his reign was short-lived. Ascending to the crown after Edward's death was Mary I, the daughter of Catherine of Aragon, Henry's first wife. Mary, better known as "Bloody Mary", was the polar opposite of Edward. Being a staunch Roman Catholic, she did all she could to stamp out the Protestant Reformation in England. In her 5 years on the throne (1553-58), she had nearly 300 Reformers martyred. The first of these was John Roger's, the translator of *The Matthew's Bible*.



Edward VI



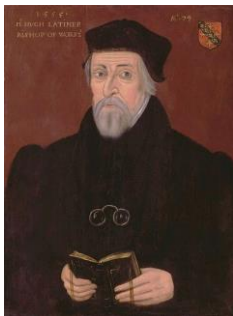
Mary I (Bloody Mary)



John Rogers burned at the stake

Martyrs for Christ

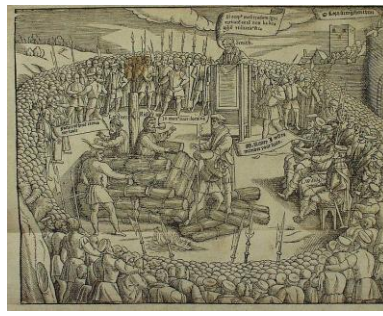
Among the more notable martyrs under Mary's reign were Hugh Latimer and Nicholas Ridley. Latimer was the chaplain for Edward VI. Ridley was the bishop of London. Both men worked tirelessly to promote the Reformation in England. They were tied together at the stake and burned to death. John Foxe reports that Latimer said to Ridley as they suffered, "Be of good comfort, and play the man, Master Ridley; we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out."



Hugh Latimer



Nicholas Ridley



Latimer & Ridley burned at the stake

The Geneva Bible – 1560

During Mary's bloody reign, many English Protestants fled the country for refuge on the European mainland. Many of these exiles made their way to Geneva, Switzerland where John Calvin had established a stronghold of reform. Men came to Geneva to study under Calvin who had assembled some of the great scholars of the Reformation. Among these men was the great Scottish reformer John Knox. It is here that a group of translators under the leadership of William Whittingham saw the need for a new English Bible, one that was more accurate and affordable for the average parishioner to have a personal copy. It was the first full Bible to be translated from the original Greek and Hebrew. Tyndale's Hebrew translation of the OT stopped at 2 Chronicles. This Bible was the first printed in the more readable Roman type and to use verse divisions (before only chapter divisions were used) making the Bible even more accessible. It was also known for its extensive and strongly worded Reformed study notes. This is the Bible that influenced the language and literature of William Shakespeare (1564-1616).



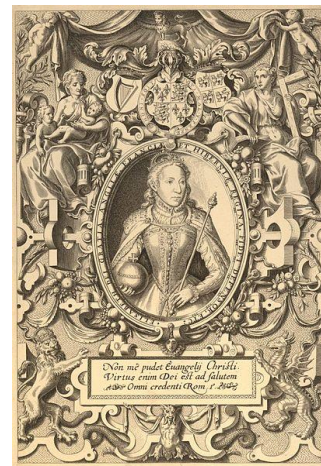
John Knox

The Lord's Prayer in the Geneva Bible

Our father which art in heauen, halowed be thy name. Thy Kingdome come. Thy will be done euen in earth, as it is in heauen. Giue vs this day our dayly bread. And forgiue vs our dettes, as we also forgiue our detters. And leade vs not into tentation, but deliuer vs from euill: for thine is the kingdome, and the power, and the glorie for euer. Amen.

The Bishop's Bible - 1568

The Geneva Bible gained widespread popularity with the growing non-conformist population of England (known as the Puritans). The Calvinistic notes of the Bible offended the clergy of the Church of England. As a result, a team of bishop's made an alternate translation that sought to take advantage of the new scholarship reflected in the Geneva Bible. The translators were led by Matthew Parker, Archbishop of Canterbury who organized oppressive measures against Puritans under Elizabeth's rule. The Bishop's Bible was not an authorized version, but it gained approval by both Church and State. However, the translation never gained traction among the populace where the Geneva Bible continued to be favored.



Cover page of Bishop's Bible with portrait of Queen Elizabeth I

The King James Bible – 1611

“Puritan” was the pejorative term used by Archbishop Parker to refer to the growing contingent of believers who sought for more reform in the Church of England which had begun to make compromises in the direction of Roman Catholicism. Elizabeth’s new laws resisted further reform. Tensions grew between the 2 groups exemplified by the Puritan support for the Geneva Bible and the official Church’s support for the Bishop’s Bible. A meeting convened by King James I at the royal palace of Hampton Court in 1604 prompted the suggestion by the Puritan leader John Reynolds that a new translation be made that all parties could agree to. This was heartedly endorsed and so began the translation of the most influential Bible version in history. Richard Bancroft, the Bishop of London, oversaw the translation committee of 54 Greek and Hebrew scholars divided into 6 teams, 2 each at Oxford, Cambridge and Westminster. The work of translation began in 1607 and was completed in 1611. Although approved, the King James Bible was never actually “Authorized” as some early versions of the Bible stated.

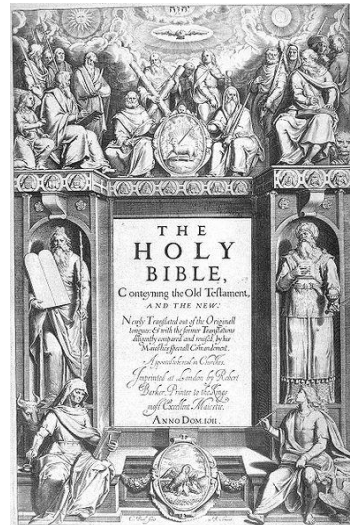


John Reynolds



Richard Bancroft

Right: Title page of 1611 KJB: Showing Moses on the left, Aaron on the right and the 4 gospel writers at the corners.



King James I

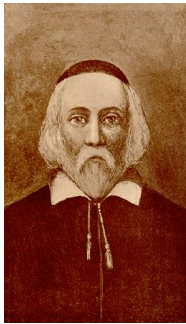
Queen Elizabeth died leaving no heir to the throne and so ordered for James VI of Scotland to succeed her. James was the son of Catholic Mary Stuart, Queen of Scots. The Catholics thought this would bring them favor. However, since James was tutored in Calvinistic theology, the Puritans thought likewise. He despised both. On the one hand, he called the Geneva Bible the worst translation ever. On the other hand, he ruthlessly put down a plot by Catholics to blow up the House of Lords with 36 barrels of gunpowder just as he approved the translation team for the new Bible after his name.



King James VI and I

The Pilgrim Fathers – 1580-1620

The King James Bible was the best translation to date and has stood the test of time as the most enduring piece of English literature ever produced. It stabilized the English language and had a profound impact on the future of English speaking peoples. However, the Bible was met with resistance when it first appeared. The Geneva Bible continued to be the Bible of choice for most lay people including the Puritans. The printing of the Geneva Bible was outlawed in England in 1616, but it continued to be printed elsewhere until 1644. King James' contempt for the Puritans led to their persecution under his rule. Many Puritan Separatists soon departed from England. Men like William Brewster and William Bradford endorsed the Separatist churches that pushed for independent and autonomous congregations not subject to the Church hierarchy in England. Congregations were moving to Holland where there was greater religious freedom. But it was difficult for these simple peasants to fit into the foreign culture. Eventually 102 passengers made their way on the Mayflower to America in order to make a new start. Brewster was the religious leader of the new colony at Plymouth, Massachusetts and Bradford its governor. Only half of the Pilgrims survived the first winter as they sought to establish their new life in this raw and un-chartered land.



William Brewster



William Bradford prays for the voyage to America

Right: Mayflower monument in Southampton.



The Mayflower

The Mayflower was a 100 ft. ship that barely fit its passengers and crewmen. It took 3 months to arrive on the shores of Cape Cod. The first days of sailing were smooth. Then they encountered North Atlantic gales that shook the ship greatly. 2 people died before landing far north of the planned destination at the Virginia Colony. On board, the Pilgrims drew up the *Mayflower Compact* to govern their lives at the new Colony while clinging ever so dearly to their beloved Geneva Bible.



The Mayflower at Harbor near Plymouth

English Bibles after King James – 1611-Present

Over time the enduring legacy of the King James Bible grew incomparably, capturing the consciences of English speaking believers for nearly 300 years before the next major translation was made. After 400 years it is still the most widely recognized Bible today. Yet, with the advent of the modern discipline of archeology in the 19th century, discoveries of ancient manuscripts of the Bible began to multiply. This compelled scholars to make new translations that are in fact more faithful to the original text of Scripture than any of the Reformation Bible translations could have been. Also, as the English language is ever evolving, the need for fresh translations in the new idioms has been regarded as necessary.

Significant Modern Translations of the English Bible

<u>Version</u>	<u>Date</u>
• Edward Harwood's New Testament	1768
• Charles Thomson's Bible	1808
• Noah Webster's Bible	1833
• Young's Literal Translation	1862
• British Revised Version	1885
• American Standard Version	1901
• The 20 th Century New Testament	1901; 1904
• Weymouth's New Testament	1903
• Moffatt's Translation of the Bible	1913; 1925
• Smith & Goodspeed's American Bible	1923; 1927
• The Revised Standard Version	1952
• Phillip's New Testament	1958
• Amplified Bible (ASV revision)	1965
• The Jerusalem Bible (Catholic)	1966
• New English Bible	1970
• New American Bible (Catholic)	1970
• The Living Bible	1971
• New American Standard Bible	1971; 1995; 2020
• The Good News Bible	1976
• New International Version	1978; 1984; 1997; 2011
• New King James Version	1982
• New Jerusalem Bible (Catholic)	1985
• New Revised Standard Version	1990
• New Century Version	1991
• Contemporary English Version	1995
• New Living Translation	1996; 2004; 2007; 2015
• The Message by Eugene Peterson	2000
• English Standard Version	2001; 2011; 2016
• Holman Christian Standard Bible	2004; 2010
• New English Bible (NET Bible)	2005; 2017; 2019
• Legacy Standard Bible	2021