

The Dr. Gene Scott Bible Collection at The Los Angeles University Cathedral

The "Stations of The Book"

The following is a list of the "Stations of The Book" at The Los Angeles University Cathedral; each "Station" consists of one or (in most cases) several items which relate to the history of our English Bible, starting with ancient manuscripts on papyrus and vellum to leaves from the Gutenberg Bible. Then see early editions in Greek, Hebrew, Arabic, Syriac, Ethiopic, Latin, English, Spanish and German. Meet Tyndale, Coverdale, Henry VIII and other personalities involved in the earliest English Bibles. Read about the forerunners to the famous "Geneva" and "King James" versions. Follow the introduction and development of the English Bible in America, including two examples of the Aitken Bible, known as the "Bible of the American Revolution," the first English Bible printed in America. Along the way, you'll learn when chapters and verses were introduced, what Latin, Greek and other ancient languages were studied in the making of the English text, who supported and who opposed Bibles in the "vulgar tongue," and learn the price in suffering and sacrifice that was paid to get the Bible in our own language to us. Click on a "Station" below, and you'll be able to see its location and read about some of the Bibles or other material shown at that Station, along with background material.

A diagram of Station locations, on all four levels of The Los Angeles University Cathedral, is located in a wall case in the Foyer of our Cathedral.

[Station 1](#) **Gutenberg Bible**, Leaf on vellum.

- [Station 2](#) **Gutenberg Bible**, Leaf on paper.
- [Station 3](#) 13th Century **Manuscript Bible** on vellum.
- [Station 4](#) The first published **Greek Bible**, 1518.
- [Station 5](#) **Luther's German Bible**; superb 1577 edition.
- [Station 6](#) The "**Ten Articles**" of King Henry VIII, 1536.
- [Station 7](#) **Hutter's Hebrew Bible**, the first printed with vowel points, 1587.
- [Station 8](#) **Early Greek and Latin Bibles** including 1487 *incunabula* Bible.
- [Station 9](#) **Greek and Latin Bibles**
- [Station 10](#) **Wycliffe's Version**.
- [Station 11](#) **Martin Luther**: a selection of his works, in English, including his "*Table Talks*" plus the first Spanish Bible.
- [Station 12](#) **Erasmus** and introduction to Tyndale's era.
- [Station 13](#) **Tyndale** - an introduction to his work.
- [Station 14](#) **Tyndale's New Testaments, Pentateuch and "Joshua"** (the only known example).
- [Station 15](#) **Tyndale** - his life, work and martyrdom.
- [Station 16](#) **Coverdale's Bible** including the first English Bible printed in England.
- [Station 17](#) **Matthew's Bible**.
- [Station 18](#) The "**Great**" Bible.
- [Station 19](#) The "**Bishops' Bible**."
- [Station 20](#) The "**Geneva**" Bible, highlights including the 1560 First Edition.
- [Station 21](#) The "**Geneva**" Bible, editions of 1570-1594.
- [Station 22](#) The "**Geneva**" Bible, editions of 1595-1606.
- [Station 23](#) The "**Geneva**" Bible, editions of 1606-1612.
- [Station 24](#) The "**Geneva**" Bible, editions of 1615-1715.
- [Station 25](#) The "**Geneva**" Bible, rare or unusual editions including "pirate" and error editions.
- [Station 26](#) Unusual Bible Editions, including the "**Wifebeater's Bible**" and the "**Wicked Bible**."

- [Station 27](#) The **King James Version**, early and unusual editions including all seven printings of the First Edition (the only place in the world they have been assembled in one display).
- [Station 28](#) The **English Bible in America**, 18th & early 19th century editions.
- [Station 29](#) The **English Bible in America** - more early editions.
- [Station 30](#) The **English Bible in America** plus "Jefferson's Bible."
- [Station 31](#) The **"Vinegar" Bible**, one of two examples in the collection of this 1717 error edition.
- [Station 32](#) The **Ostromir Gospels**, earliest known dated Russian manuscript.
- [Station 33](#) The *Codex Sinaiticus*, 4th century uncial manuscript.
- [Station 34](#) The *Codex Alexandrinus*, 5th century uncial manuscript.
- [Station 35](#) **Stephanus' own Greek Testament**, divided by his own hand into verses for the first time.
- [Station 36](#) **Luther's Translation** - two centuries of editions.
- [Station 37](#) **God's Word Through the Centuries**, examples of how God's Word was preserved through the Dark Ages.
- [Station 38](#) The **"Geneva" Bible**, a survey of editions including "pirate" editions.
- [Station 39](#) 8th Century Coptic Palimpsest **Manuscript**, the oldest substantial Bible manuscript in private hands.
- [Station 40](#) Model of Jerusalem & **"The American Bible"**.
- [Station 41](#) **"Leaves from Famous Bibles"**, 12th - 20th Centuries.
- [Station 42](#) The **"Bible in Iron"** - German-American 18th century cast iron stove plates with Biblical connections.
- [Station 43](#) **Douai-Rheims Version** - First editions of the English Catholic version.
- [Station 44](#) **Taverner's Version** - the first Biblical commentary in English.
- [Station 45](#) The **Bay Psalm Book** - the first book (and religious work) printed in British America.
- [Station 46](#) The **Eliot Indian Bible** - the first Bible printed in the New World, in the Algonquian Indians' Massachusetts Language.
- [Station 47](#) The **Aitken Bible** - two examples of the **Bible of the American Revolution**.

- Station 48** The Great **Uncial Manuscripts** - the *Alexandrinus*, *Sinaiticus* and *Vaticanus*.
- Station 49** **Polyglot Bibles** - rare editions from the 16th and 17th centuries.
- Station 50** **Changing Exhibits** - new or newly emphasized works shown for a limited time.
- Station 51** **Torah! Torah! Torah!** - Hebrew Torahs or *meggillas* from the 12th - 17th centuries.
- Station 52** **Ancient Manuscripts** on papyrus and vellum, from 200 B.C. to 900 A.D.
- Station 53** **American Bibles** in Foreign and Native Languages.
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*Guided tours of the
Bible Collection are
often presented
after Sunday Services
at the Cathedral.*

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Take a Tour of The Dr. Gene Scott Collection of the History of the English Bible

With Dr. Gene Scott

[Click here](#) to hear Dr. Scott speaking about the Bible Collection, using Real Audio 5.0 (or better). WebTV users should click on [this link](#).



- We recommend reading [A Brief Introduction](#) to the Dr. Gene Scott Collection of the History of the English Bible
 - The collection is organized into the ["Stations of the Book."](#) Examine a listing of the subjects of each "Station."
 - [Let's go see the Bibles!](#)
-

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The Dr. Gene Scott Bible Collection

Station 1: GUTENBERG BIBLE

Leaf on vellum



***Click on the
image above to
see an enlarged
view !***

The Gutenberg Bible - The first substantial book ever printed from moveable type - is considered by many to be the most influential and perhaps the greatest of all printed books. Johannes Gutenberg (born Ganzfleisch or "Gooseflesh"), of Mainz, Germany, printed this famous Bible from 1450-1456. He completed some 150 copies on paper and only about 35 on the more costly vellum (a sheepskin parchment), in the manner of the traditional monastic hand-lettered Bibles.

Only 12 vellum Bibles are recorded today in various states of preservation; one in France, 5 in Germany, 2 in England, 1 in Italy (Vatican Library), and 3 in the United States. Only 4 of these are complete. Single Gutenberg leaves on paper are sometimes available for collectors, as two imperfect Bibles were broken up, in 1921 and 1953; such a leaf is shown at Station 2. Vellum leaves, however, are

another story. A total of just 82 1/2 vellum leaves, often fragmentary, or in poor condition, are known. Most were recovered from the bindings of other books, such as the 54 vellum leaves in Swedish institutions recovered from the bindings of account books at a Swedish monastery. Nearly all of the other vellum leaves are now the property of museums or other institutions; only three, including this one, are or have been available for collectors.

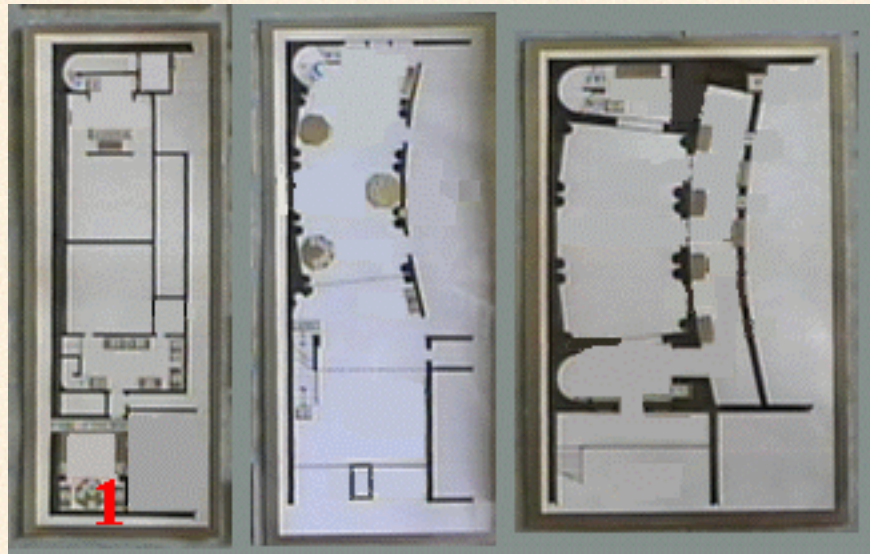
Only one other vellum leaf has appeared on the open market in the last 50 years! The leaf presents the greater part of chapter 38 and all of chapter 39 of Ecclesiasticus. It, too, owes its survival to having been used as a binding, of a work by the German professor of law Jacobus Thomasius (1622-1684) - and illustrates the contempt in which the Latin Vulgate was held in Germany by the middle of the 17th century!



[Additional Comments
from Dr. Scott](#)

STATION LOCATION MAP

Below is a floor plan map of the Cathedral in three sections, one for each level. The first section is the Lower Level, the second is the Foyer Level, and the third is the Mezzanine Level. This station is located in the "Room of the Book" on the Lower Level at the red #1.



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The Dr. Gene Scott Bible Collection

Station 2: GUTENBERG BIBLE

Leaf on paper



***Click on the
image above to
see an enlarged
view !***

Of approximately 150 examples of the Gutenberg Bible printed on paper in 1451-1456, only 35 have survived largely intact; in addition, leaves and fragments of this book are scattered throughout the world, mostly in institutional collections and libraries.

In 1911, the New York book dealer Gabriel Wells acquired a paper Gutenberg Bible which lacked nearly 50 leaves and in addition had the illuminated initials from a number of leaves cut out. Wells divided the partial book into coherent books of the Bible and into single leaves. These were sold in 1921, with an essay by A. Edward Newton under the title "A Noble Fragment".

The 1961 Norman book on the Gutenberg Bible records just 29 individual leaves

in private hands. Our research indicates that the total number of single leaves available to collectors cannot exceed 50. This leaf represents the fourth leaf of the Acts of the Apostles, with the last part of the fifth chapter, all of the sixth, and chapter seven through verse 34, ending in the middle of the verse. In the original binding prepared by Wells in 1921, Newton's essay includes a quotation by Henry Stevens of Vermont who had acted for an American collector in the purchase of the second Gutenberg Bible to come to the United States in 1872. Writing to the new owner:

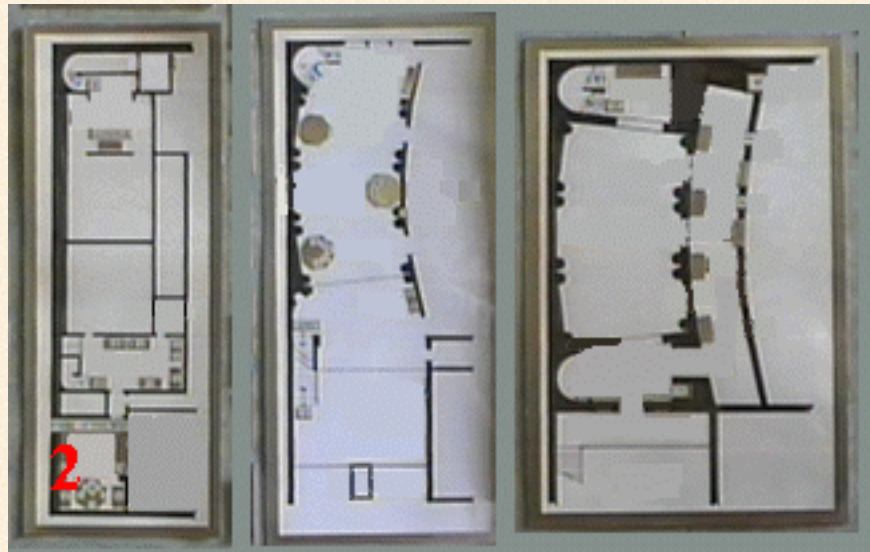
"Pray sir, ponder for a moment and appreciate the rarity and importance of this precious consignment from the Old World to the New. Not only is it the first Bible, but it is the first book ever printed. It was read in Europe half a century before America was discovered. Please suggest to your deputy that he uncover his head while in the presence of this great book. Let no custom house official or other man, in or out of authority, see it without first reverently raising his hat. It is not possible for many men ever to touch or even look upon a page of a Gutenberg Bible..."

The very first pages Gutenberg printed had only 40 lines per column. Later in the course of printing, Gutenberg realized the paper could accommodate 42 lines. So the pages were reset and printed again in the new format. The original pages of 40 lines were included in the very first issue of the Gutenberg Bible of which the incomplete Wells Bible was an example. Thus this leaf is from one of the first few Gutenberg Bibles ever completed, the first issue.



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The Dr. Gene Scott Bible Collection

STATION 3: 13th Century Manuscript Bible

Plus Important Printed "Septuagint"



13TH CENTURY MANUSCRIPT BIBLE



***Click on the image
above to see an
enlarged view!***

Written on over 360 sheets of vellum (prepared sheepskin) in a hand that resembles modern cursive script, with rubricated initial letters for each chapter and further ink decorations, including an occasional illuminated letter for the beginning of a book. Such Bibles were the products of monastic ***scriptoria***, which copied important books (chief among these being the Bible) by direct copying from the original, or by having the book dictated to more than one scribe at a time.

This Bible is almost identical to a similar volume in the University of Indiana Library (one of their greatest treasures); they may have come from the same monastic work room. The text is that of the **Latin Vulgate** version, attributed to St. Jerome, the "official" text in the language of learning at that time. Because of the variance of the Latin text by region (as the medieval church made accretions or deletions to support doctrine), such manuscripts show which "family" of texts they belonged to (and thus the area of origin).

In 1290, the scholars at the University of Paris determined to produce a uniform, accurate Vulgate version; the "final" Vulgate text was not completed until the Council of Trent acted in the closing years of the 16th century. Imagine that this book may have taken nearly a year to write, and may have required the skins of a whole flock of sheep for its production.

Other important manuscripts, some of them very ancient, are shown as part of the Dr. Gene Scott Collection; ancient papyrus and vellum manuscripts are shown in the "Room of the Book" at [Station 52](#), an 8th century Coptic palimpsest leaf is at [Station 39](#) and the great uncial codices of the 4th & 5th centuries are shown at [Station 48](#). Reproductions and original

manuscripts of great beauty and importance are also shown at or near [Station 37](#).

THE GREEK SEPTUAGINT & ANCIENT MANUSCRIPTS



The Greek version of the Old Testament used in Christ's time was the **Septuagint**; this word is a contraction for the Latin "**Secundum Septuaginta Interpretes**" ("According to the 70 Interpreters") and is generally designated **LXX**. The **Codex Vaticanus** has a subscription at Genesis, "According to the Seventy," while the **Codex Alexandrinus** has "The Edition of the Seventy" before Isaiah. Legend has it that King Ptolemy Philadelphus (285-247 B.C.) at Alexandria, Egypt, was attempting to form a collection of all the books known in the world. His librarian, Demetrius Phalerus, advised him that the library was lacking the "Law of the Jews." Philadelphus wrote to the High Priest of Jerusalem, Eleazar, asking for 72 scholars (6 learned elders from each tribe) to come and prepare a Greek translation for him.

It is said the scholars worked in secluded quarters by the sea for 72 days; a variant version states that the translators worked independently in 72 (or 36) cells, for 72 (or 36) days, and when the individual translations were compared, there were no variations found. The legend was first based on the so-called "Letter of Aristeus," who pretended to be one of the officers sent by Philadelphus to Jerusalem. The original Septuagint was limited to the Pentateuch; some scholars reserve the term "Septuagint" for only these first five books of the Old Testament. The complete Greek Old Testament was likely the product of many translators from the mid-3rd century to as late as 50 B.C.

The Septuagint was quoted and obviously much circulated (usually as separate Books) in the centuries before and after the time of Christ, but the oldest extant complete manuscripts of it are the **Alexandrinus**, **Sinaiticus** and the **Vaticanus**, uncial codices dating from the 4th and early 5th centuries. These all vary from each other in places. Aside from these, there are some 2,000 other extant early manuscripts (also varying from each other and the Uncials) of single books or sections of the LXX. The Dead Sea Scrolls from Qumran contain fragments from the 2nd and 1st centuries B.C. A papyrus containing 20 verses from Deuteronomy (Rahlfs #957) dates from the early 2nd century B.C. while another papyrus from the late 2nd century B.C. contains Leviticus 26:2-16 (Rahlfs #801). The Chester Beatty Papyri (2nd or early 3rd century A.D.) contain Numbers and Deuteronomy. Early versions also exist in other ancient languages: Syriac, Coptic, Armenian, Ethiopic and Old Latin.

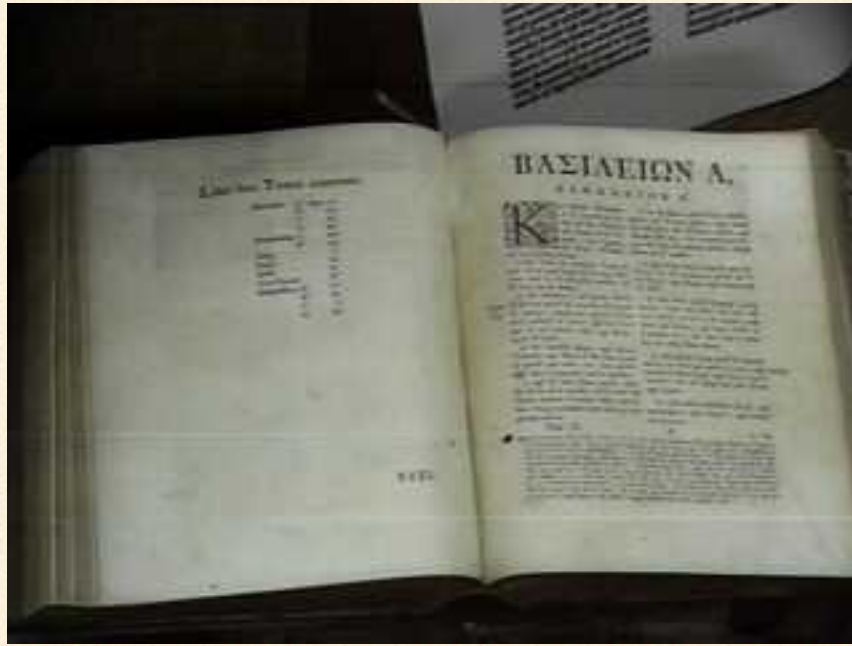
The first printed Greek Septuagint was included in the Complutensian Polyglot prepared under the direction of Cardinal Ximenes de Cisneros of Alcala, Spain in 1514-1517, from various manuscripts including some from the Vatican Libraries, but it was not published until after the second Greek Septuagint, included in the Aldine Greek Bible of 1518, shown at [Station 4](#). The Complutensian text was the basis of the Septuagint Greek of the polyglots of Antwerp (1569-72), Heidelberg (1586-7), Hamburg (1596) and Paris (1643), while the text of the Aldine edition was derived from fewer sources. The third -and most influential - published Septuagint was prepared under the auspices of Pope Sixtus V in 1587. Based primarily on the **Codex Vaticanus** (and thus cementing the association between the Septuagint and the **Vaticanus** text), it is referred to as the "Sixtina Romana" edition. The fourth important edition was published in England in 1707-20. Based on the Alexandrinus, it was produced by John Grabe at Oxford, completed after his death by his assistant.

THE GREEK SEPTUAGINT

Breitinger's 1730 Masterwork

By the end of the 17th century, scholars knew that many ancient manuscripts existed of the Septuagint, varying from each other and from the **Textus Receptus** (the generally accepted Greek version of the complete Bible). Among others, the **Alexandrinus** had been presented to Charles I of England in 1628; the **Vaticanus** had been catalogued in the Vatican Library since 1475. Thus, a scholarly edition of the Septuagint could finally be produced that would compare the various versions with each other and document where they varied from the **Textus Receptus**, in the hopes of

producing a text closer to the original.



One of the most comprehensive attempts to do this was the four-volume set printed in Basle, Switzerland by Johann Heidegger in 1730. Its foundation was based on the previous scholarship of John Grabe of Oxford, who had transcribed the **Alexandrinus** in 1707-20. This new scholarly edition of the Septuagint was the masterwork of its editor, Johann Jacob Breitinger, who added variant readings from the **Vaticanus** and other manuscripts, and compared them to the "Received Text." Until modern editions appeared in the 19th century, this set was indispensable for Bible scholars. Breitinger attempted to simply present the most likely text of the Septuagint carefully transcribed into Greek with the proper punctuation and spellings.

The first leaves of the **Sinaiticus** were not discovered until a century later than the publication of this masterwork; definitive publications of the complete texts of the **Alexandrinus** and the **Vaticanus** were not done until even later. The printed editions of these three great uncial codices are shown at [Station 48](#). So for many decades, Breitinger's masterwork served scholars of every creed as a source reflecting the oldest versions of the Septuagint (and thus the Old Testament Bible) extant. Breitinger was careful to point out which Books were included in which manuscripts, and each page is heavy with notes giving alternate readings from the "Received Text" or sometimes from other manuscripts from the Vatican Library. Presented here are the complete four-volume set and a volume which combines the original volumes I and II, all with introductions, explanations and head notes throughout in Latin.



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The Dr. Gene Scott Bible Collection

STATION 4: First Complete Bible Printed in Greek



*Click on the image
above to see an
enlarged view!*

1518 Aldine Edition

Erasmus, the Dutch scholar, was the first to publish the New Testament in Greek, in 1516; this complete Bible was published in February 1518 at Venice, Italy by Aldo Manuzio and Andrea d'Asola. To their minor revision of Erasmus' New Testament was added the well-established Greek Septuagint text of the Old Testament. Aldo Manuzio, the printer of this and other "Classics" in their original languages, created the famous "Aldine" typefaces. His enterprise was active in securing manuscripts of ancient works in Greek reaching Europe after the fall of Byzantium. He also published the works of Aristotle (1495-1498), Virgil (1501), Homer (1504) and Plato (1513) in their original Greek. Andrea d'Asola, Aldo Manuzio's brother-in-law, was the editor of the Greek text, though he drew from Erasmus' first edition (wherein Erasmus had filled missing passages in his source texts by translating into Greek from the Latin Vulgate), and only four other manuscripts.

The Aldine Greek Bible was rushed to completion before the publication of the Complutensian Polyglot (prepared under the direction of Cardinal Ximenes of Alcala, Spain), completed in 1516 but not printed until 1522. Thus, Aldo Manuzio gets the credit for publishing the first complete text of the Bible in Greek.

Its publication marked a clear break with the Latin text of the "Vulgate" version and a return to the original language of New Testament scripture and the Old Testament Septuagint (the version quoted throughout the New Testament). The ability to have access to these purer versions allowed Luther (in German) and Tyndale (in English) to perform their landmark translations, free from many accretions and corruptions which the Medieval church had perpetrated to justify its traditions.

Don't miss

Station 49

*which features
rare and early
Polyglot Bibles.*

*Erasmus' 1522
diglot Greek-*

Latin New

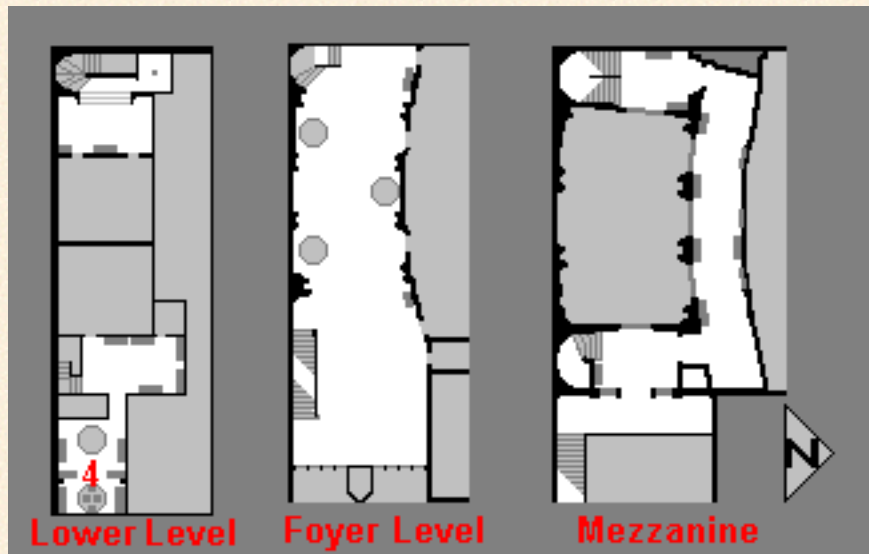
*Testament, the
very edition*

*used by Tyndale,
can be seen at*

Station 12

STATION LOCATION MAP

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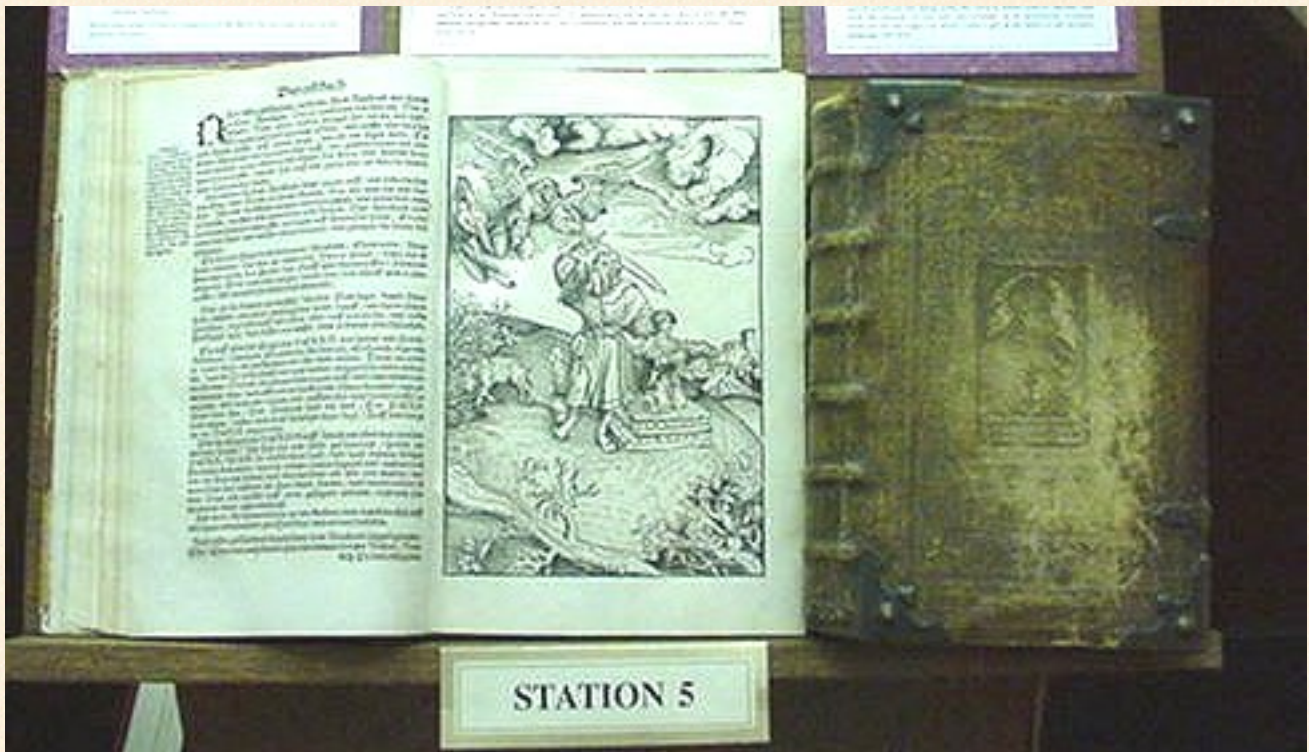
The Dr. Gene Scott Bible Collection

STATION 5: LUTHER'S GERMAN BIBLE

FOUNDATIONS OF THE BOOK: LUTHER'S GERMAN BIBLE

Martin Luther stands out as one of the key figures of Church history, as the man who turned the attention of many in the established Church to the original, pure Pauline message of grace and faith, and thus provided the underpinnings of the Reformation. His translation of the Bible, based on the purest sources of the original text then available, including the work of Erasmus, was to have a profound influence on the English language Bible.

Through Tyndale, who worked closely with Luther in Germany, Luther's concepts have resounded in translation throughout the stream of English printed Bibles. Tyndale's English New Testament was the first printed edition, and Tyndale's translations of Old Testament books appeared in Matthew's and Coverdale's Bibles, and thus were perpetuated through the "Great," Geneva, Bishops' and King James Bibles.



View of Station 5

Luther's "September Testament" of 1522 was followed by his translation of the **complete Pentateuch** in 1523. Printed by Melchior & Michael Lotther at Wittenberg in folio size, the magnificent example shown here includes 11 gorgeous full-page woodcut engravings by the studio of Lucas Cranach. It is set in "black letter" type with one column of text per page, and is in the finest possible condition. We know of only three other examples of this first edition of Luther's "High German" Pentateuch," making it indeed a supreme treasure of the Dr. Gene Scott Collection. It marks the **first modern vernacular version** of the Old Testament, and was prepared under Luther's direct supervision.



***Click on the image
above to see an
enlarged view!***

The deluxe illustrated edition of Luther's masterwork shown here was printed in Frankfurt-am-Main in 1577. In addition to the numerous woodcut illustrations throughout, it incorporates a dedicatory portrait of John Frederick, Duke of Saxony. The text is set in a lovely, script-like type, while the larger headlines appear in the traditional German "fraktur," or Gothic, lettering. Of particular note is the original binding: extensively tooled pigskin, with brass corner mounts, it features embossed portraits of Luther on the front and Melancthon on the back. The page edges were likewise tooled, and you can note traces of the original coloring of the floral designs on all sides.

The printer was Peter Schmid for the publisher Sigmund Feier-abends; there is a lovely colophon page, with elaborate woodcut, between the Book of Solomon and the start of Prophets. Many of the sections of the Old Testament have separate title pages, all attesting to the fact that this is Luther's translation.

As an example of the finest in 16th Century Continental book craftsmanship, from its rare original binding to its elaborate edges to the superb use of woodcuts and typography, both books are almost without parallel, and from the amount of love and care lavished on their production, are ample evidence for the regard in which Luther's gift of the Bible in the people's language was held.

Luther's Translation

The religious, social and literary consequences of Martin Luther's translation of the Bible into German cannot be overestimated; they are without parallel in the history of Continental Europe. Only Wycliffe's and Tyndale's efforts towards an English Bible can be held comparable - and Tyndale was Luther's collaborator and "apostle to England."

While Luther perhaps cannot be said to have created the modern German language, Bluhm (an authority on Luther's Bible) states, "He enriched and endowed it more impressively and shaped it more significantly than any other author."

Luther's translation brought to life one of the fundamental doctrines of the Protestant Reformation: the "Open Bible," through which God could speak directly to the people without the intermediary services of the established Church. Remarkably, Luther completed his translation of the New Testament in just three months, basing his text in large part on Erasmus' 1518-19 Greek New Testament (2nd edition), and it was published in 1522. Luther's complete Old Testament was not published until 1534, along with the first complete Luther Bible.

Luther's was the first modern translation made from the Greek, and it is recognized today as one of the great translations of the Western world, having served in turn as the basis for subsequent translations of the Scriptures into Dutch, Danish, Icelandic, Swedish - and English. Tyndale was very familiar with it and with the doctrines associated with it. Luther, after all, brought Paul's message of grace and faith back into focus, for the first time in centuries, and rejected the many traditions of the established church that had "made void the Word of God."

The important reference work, "Printing and the Mind of Man," states:

"Linguistically its influence was equally striking. At first the editions which appeared at Augsburg, Nuremberg and elsewhere in South Germany needed many

dialect alterations or explanations of words. So widely was it read, however, that by the middle of the seventeenth century Luther's High German had triumphed and was the dominant literary language of all modern Germany."

Bluhm has called Luther's translation of the Bible "the greatest work of the greatest German."

Other examples of Luther's work are shown at

Station 11

(including his "Table Talks" in English) and at

Station 36

, which

shows Luther's Bibles from three centuries.

At

Station 37

is an

example of a 16th century Luther Bible once owned by Harriet Beecher Stowe (of "Uncle Tom's Cabin" fame) and her husband.

STATION LOCATION MAP

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The Dr. Gene Scott Bible Collection

STATION 6: The "Ten Articles" of King Henry VIII

1536

*The Cornerstone of
the Church of England*



***Click on the image
above to see an
enlarged view!***

First printing of the most important church document in English history. Henry VIII submitted these "Ten Articles" to Parliament in 1536, and their acceptance established the independent Church of England. Of the ten, the most celebrated provision was the last, "Of Purgatorye," which challenged, if not denied outright, the power of the Pope to remit or reduce punishment in the afterlife upon payment of money.

Only a total of seven examples, showing five states of the text, are known; early printing often necessitated minor changes to the "locked" type during printing, so the typography at one or more places in a book can be seen to vary among examples from different stages of the

printing. Four of the "states" are unique examples: one at Lambeth Palace, two at Oxford (Bodleian and University College Libraries), and one at Yale. The fifth state is known in three examples: one at the British Museum, one at Corpus Christi College, Oxford - and this one, the only copy of this major work not institutionalized, and one of two in the United States.

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The Dr. Gene Scott Bible Collection

STATION 7: Hutter's Hebrew Bible

1587

The First Hebrew Printed Bible With Vowel Points

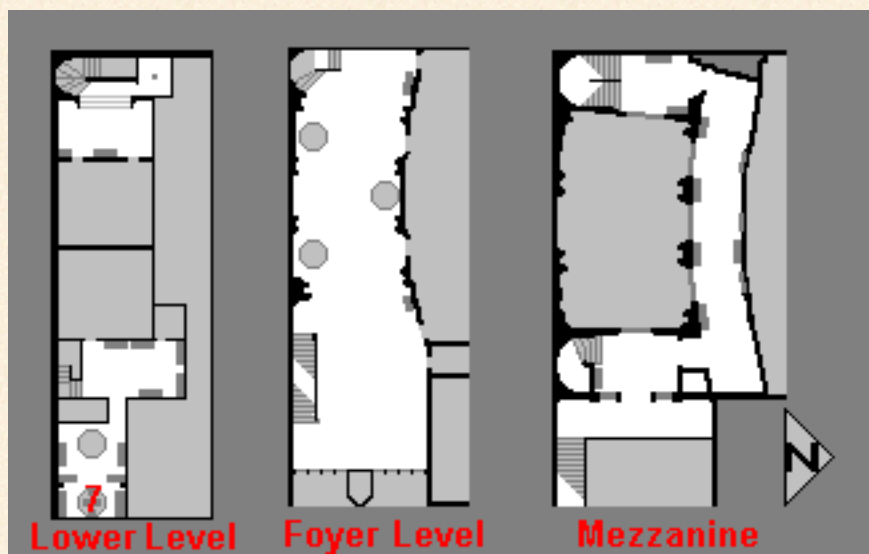


*Click on the image
above to see an
enlarged view!*

Printed at Hamburg (modern Germany) by Lucius; the editor was Elias Hutter. This is the **first** Hebrew Bible printed to have the Hebrew vowels indicated by the so-called "vowel points." The text does not agree exactly with any earlier edition. The inclusion of the vowels makes this a true "milestone" edition. Other important Hebrew items can be found among the Polyglot Bibles shown at [Station 49](#) and the original Torah scrolls shown at [Station 51](#).

STATION LOCATION MAP

Below is a floor plan map of the Cathedral in 3 sections, one for each level. The first section is the Lower Level, the second is the Foyer Level, and the third is the Mezzanine Level. This station is located in the "Room of the Book" on the Lower Level at the red #7.



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STATION 8: Early Greek and Latin Bibles



Station 8 - showing a variety of works

This Station shows a number of 16th & 17th Century Bibles, including, among others:

- **1526 Vulgate Version** - printed by Mareshal & Roland of Lyon and not listed in the standard catalogues.
- **1546 Greek New Testament** - the first of the Robert Stephanus *O mirificam* editions, in two volumes.
- **1555 Stephanus' Latin Vulgate** - the first Bible printed with verse divisions. See also one of the "gems" of Dr. Scott's Collection, Stephanus' own copy of his Royal Greek New Testament, which he divided into verses for the first time, shown at [Station 35](#).
- **1583 Plantin's Greek New Testament** - known in only a few surviving examples. Other Plantin editions, including portions of the famous Plantin Polyglot, are shown at [Station 49](#).
- **1593 "Final" Latin Vulgate Version** - without the Apocrypha, as authorized and finalized at the Council of Trent in 1592, in large part as a belated response to scholarship throughout Europe which had shown the many inaccuracies and corruptions of the Vulgate text.
- **"Historie of the Council of Trent"** - chronicling the great Council that was the birth of the modern Catholic Church, and set into concrete the modern Vulgate version.

STATION LOCATION MAP

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STATION 9: Greek and Latin Bibles



An overview of Station 9 in the "Room of the Book"

This Station shows a number of 16th through 19th Century Bibles, including, among others:

- **1524** - Melanchthon's Own Copy of the **First Octavo Greek New Testament**.



"Romans" from Castalione's independent Latin translation

- **1551 Independent Translation** - Latin version from the Hebrew and Greek, by Sebastian Castalione, printed by Oporini at Basel and dedicated to King Edward VI of England, recognized as a "giver of refuge" to Protestants like Castalione.
- **Rare 1555/1562 Syriac New Testament** - Variant edition of Zimmerman's great *Peshita* version of Vienna. Edited by J. A. Widmanstadt with the assistance of Moses of Mardin. Of 1000 copies printed, 500 were to be sold in Europe, the rest were intended for the Greater Holyland (300 for the Patriarchs of Antioch and of the Maronites, 200 for Moses to carry back to Mesopotamia).
- **1570 Apocryphal "Wisdom of Sirach"** - Edited by an associate of Erasmus. This book is also known as "Ecclesiasticus."
- **Plantin's 1575 Syriac New Testament** - Printed in Hebrew characters, and based on the 5th volume of his 1568-73 Polyglot.
- **1606 Revised Vulgate** - By Andreas Osiander of Germany, whose niece married Archbishop Cranmer of England.

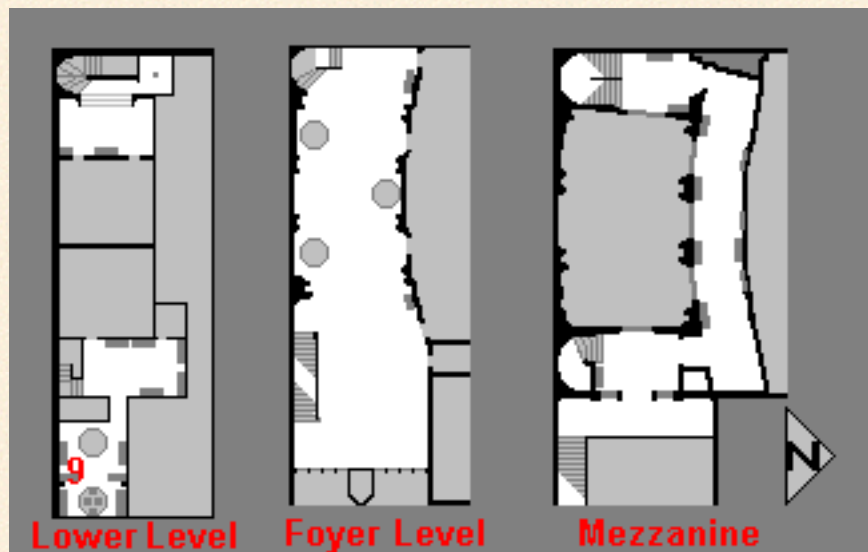


The "final" Vulgate Version

- **1638 "Final" Latin Vulgate Version** - Profusely illustrated with woodcuts.
- **1633 First Printed Edition of the "Epistle of Clement"** - Based on the text in the *Codex Alexandrinus*, edited by Patrick Young of Scotland.
- **1800 Greek New Testament, the first printed in America** - By Isaiah Thomas.

STATION LOCATION MAP

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STATION 10: WYCLIFFE: The "Morning Star" of the Reformation



Overview of Station 10; note Wycliffe's portrait

John of Wycliffe, of noble birth, was born before 1324; even as a student at Oxford, in 1356, he "published" a tract, "The Last Age of the Church," which looked at the sad state of Europe, morally and ecclesiastically, and found a counterpoint to its depravity in the love and intercession of the Redeemer. Wycliffe entered the priesthood; by 1360, at Oxford, he was outspokenly opposed to the Mendicant Friars, once itinerant clerics, but by then reveled in wealth and power as the direct agents of the Pope. Wycliffe, like Luther some time later, attacked corruptions with the Bible in hand, "feeling his way into the clearer light of truth."

In 1366 Wycliffe, as Professor of Sacred Theology at Oxford, convinced himself that the sacred Word needed to be read and preached in a form people could understand. After being a Commissioner negotiating with papal emissaries at Bruges, observing first hand the venality and corruption of the Roman courtiers ("Antichrist stood revealed before him"), he returned to England, where his open expression of his doctrines on reform landed him in hot water with the clerical establishment. About 1376, Wycliffe undertook his great task of translating the Bible into English, from the Latin Vulgate version, knowing full well the Pope would prohibit its "publication" (which in those days before printing meant reading a manuscript aloud, or

making it available for copying).

The translation was completed about 1380, and "publication" commenced immediately - as did opposition to it. His chief opponent, Henry Knighton, canon of Leicester, said,

*"And so the gospel
pearl is cast abroad,
to be trodden underfoot
of swine; and what was
dear to clergy and
laity is now rendered,
as it were, the common
jest of both; so that
the gem of the Church
becomes the derision of
laymen, and that is now
their's forever..."*

Wycliffe was the right man at the right time, for the English language was no longer exclusively for use by peasants, but was spoken at court as well. The easing of feudalism, the rise of commerce, and the general disgust with the corruption and vices of the clergy made Wycliffe's plan of widespread publication both popular and timely. Wycliffe died in December 1385; Knighton commented that Wycliffe's followers, preachers of the Gospel in the people's language, were so numerous that if two people met on a road, one was bound to be a "Wycliffite."

A bill in the House of Lords in 1390 to suppress Wycliffe's version was defeated, in part because of the argument that if it were to be suppressed because it led to heresy, then the Latin Bible, source of the greatest percentage of heresies, should be treated equally. A convocation at Oxford in 1408 banned translation and publication of the Scriptures except under ecclesiastical approval, prohibiting public and private reading of any translation from Wycliffe onwards. This, the only authoritative prohibition of English scriptures, hung suspended, an instrument of official terror, over the heads of all who dared read the Word in their own tongue.

In 1415, Wycliffe was branded a heretic by the Council of Constance, which ordered his bones disinterred and thrown far from Holy Ground; this was done in 1428. After Wycliffe's death, a revised version of his Bible began to circulate, attributed to John Purvey, a staunch "Lollard" (as Wycliffe's followers were known) who recanted in 1401. Purvey's version deliberately omitted Wycliffe's name - no need to remind anyone of the prohibitions!

What Wycliffe undertook, and others carried on, became the predominant English version throughout the 15th century and the beginning of the 16th, until the time of Tyndale, when

newly discovered manuscripts in Greek and Hebrew rendered any translation solely out of the Vulgate obsolete. In fact, none of Wycliffe's version was printed until 1731 (the New Testament), and the complete Wycliffe Bible had to wait until 1850! The Wycliffe material shown at Station 10 includes:



The first printed edition of Wycliffe's Testament;

*Click on the picture
for a closer view.*

- **Wycliffe's Testament - First Printed Edition** - Only 160 examples were printed in 1731. The one shown is one of eleven "large paper" copies printed, and the only such example in private hands.



Second printed edition of Wycliffe's Testament;

*Click on the picture
for a closer view.*

- **Wycliffe's Testament - Second Printed Edition** - 1810, with the text being that of the Purvey revision from two early 15th century manuscripts.
- **Wycliffe's Testament - Third Printed Edition** - Produced in "Black Letter" type in 1848, and based on an older, "unrevised" manuscript.



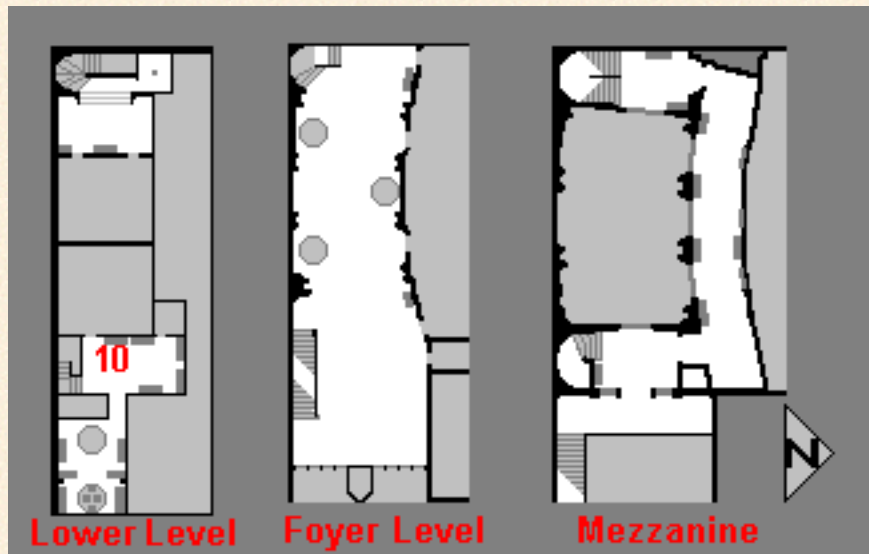
First complete printed edition of Wycliffe's complete Bible;

*Click on the picture
for a closer view.*

- **First Complete Printed Wycliffe Bible** - Printed at Oxford in 1850, in four volumes, including a description of all extant Wycliffe manuscripts known at the time.

STATION LOCATION MAP

Below is a floor plan map of the Cathedral in 3 sections, one for each level. The first section is the Lower Level, the second is the Foyer Level, and the third is the Mezzanine Level. This station is located in the "Smoking Room" on the Lower Level at the red #10.



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STATION 11: MARTIN LUTHER'S WORKS & the First Edition of the First Spanish Bible



Overview of Station 11

See also the spectacular 1523 Luther Pentateuch (first edition) and gorgeous 1577 Luther Bible shown in the "Room of the Book" at [Station 5](#), and the display of Luther Bibles through three centuries at [Station 36](#). Besides the items annotated below, this Station also shows several books about

[Station](#)

Luther from Dr. Scott's library.



A few of Luther's works in English including his "Table Talks;"

***Click on the picture
above for a closer view.***

Martin Luther's "Table Talks" - First English Edition

Martin Luther's famous theological discussions with his German contemporaries were a crucible in which Luther polished and perfected his "radical" ideas, of a return to Paul's message of faith and grace and peace. They took place, literally, around Luther's table, where his family and friends gathered nearly every night, and the best of Martin Luther's ideas poured forth spontaneously around the meal and the beer. Most prominent among Luther's companions was Philip Melancthon; others are listed among the "divers Learned Men" on the title page. Many of these discussions were written down by Luther's contemporary, Dr. Anthony Lauterbach, or were added by Johann Aurifaber, who spent much time with Luther in the final years of Luther's life.

The German edition of 1569 was fiercely opposed by adherents of the established church; thousands of copies, in several Continental languages, were seized and burned by the Jesuits. During the long struggle between the Church of Rome and the Reformers, Luther's ideas were seen by his opponents as incendiary, from the notion that the people should have the Bible in their own language to his views on such practices as the selling of indulgences. The suppression of the book was almost entirely successful. The translator, Captain Henry Bell, mentions in his preface that the original German edition had been suppressed under an edict

of the Holy Roman Emperor Rudolph the Second to the extent that some 80,000 copies were burned, and that by the first quarter of the 17th century, when Bell was stationed in Germany on King James' and King Charles' business (as he puts it), not a copy could be found.

In 1626, Bell was sent a copy that had been buried in an associate's yard, along with a letter urging him to translate it. That task was postponed until Captain Bell was imprisoned for a period of ten years, allegedly for too-persistent demands for his back pay; the job of translation took five of those years. When the Archbishop of Canterbury heard of Bell's project, he sent for both the original and the translation. In February 1646, a committee of the House of Commons passed the book as fit for publication and the House "ordered and ordained" its publication, with Bell retaining a copyright for fourteen years. This book was printed in London in 1652, by which time Luther's legacy as the man who broke the hold of the Catholic Church on doctrine and practices of Christianity had borne fruit throughout Europe.

Consider that only a little more than a century before, Luther's followers in England were described as a "pestilent sect" and such pioneers of the English Bible as Tyndale were considered little more than the disciples of a renegade. How much had changed in the meantime!

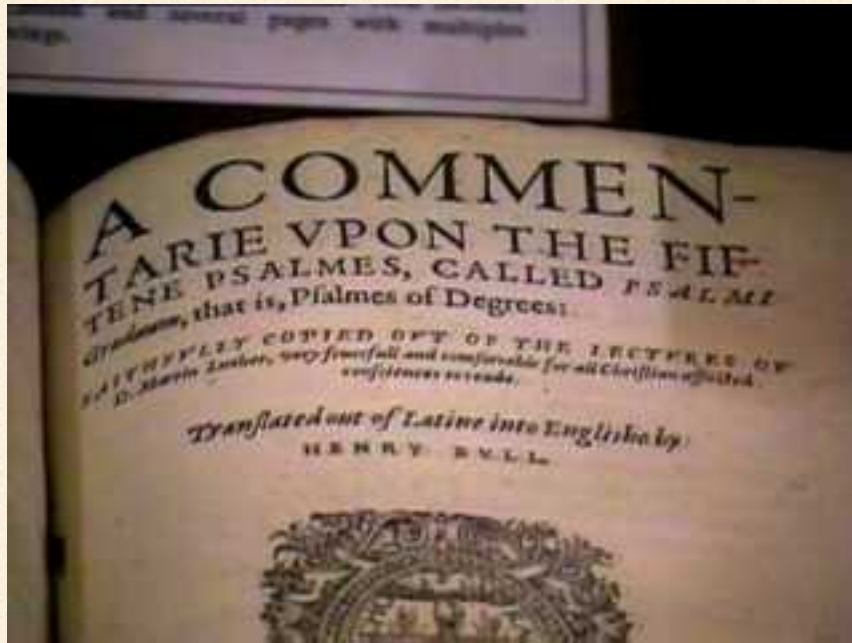
Luther's "Divine Discourses" (to give the book its formal title) are organized into 80 chapters, from God's Word and Creation to Drunkenness and Court Life. Lawyers, Turks, Astronomy and Astrology, various theological and political matters – in short, the entire spectrum of Luther's wide-ranging activities and intellectual pursuits are covered. Chapter 23 is headlined "Of the Antichrist, or Pope" - small wonder the established church opposed the book's publication.



Rare 1521 German edition of Luther on Psalm 67

Luther on Psalm 67

1521 - Original German publication, wherein each verse is accompanied by one or more paragraphs of commentary. The title page has a lovely woodcut, probably by Cranach, of the Lord appearing to the Psalmist, who is kneeling and playing a harp. Elegant German "gothic" type throughout. A rare treasure.

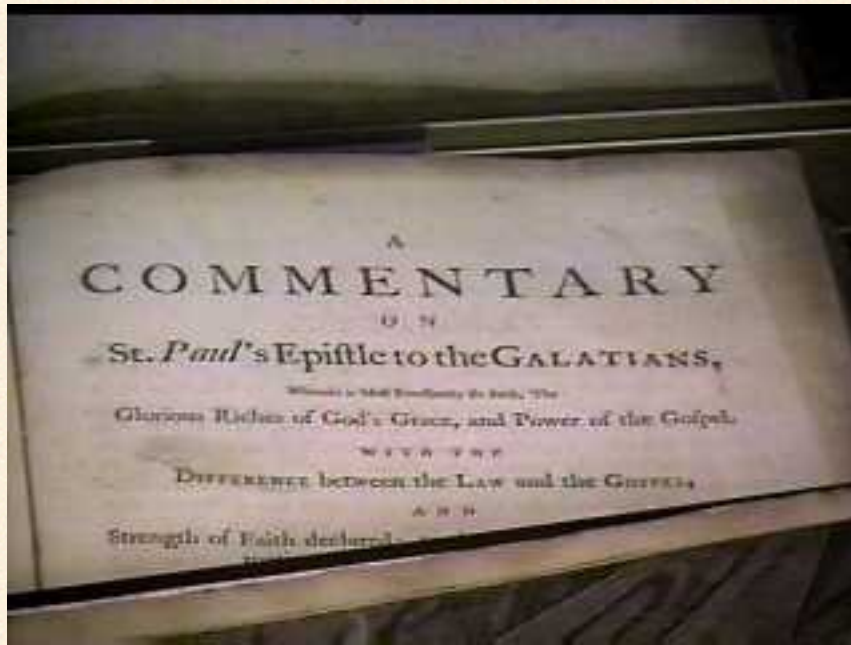


Luther's 1577 "On Galatians" and "On the Psalms..."

"On Galatians" & "On the Psalms..."

1577 - Bound together in one volume; printed in "Black Letter" type by Thomas Vautroullier of London. The first work is the second edition in English, and was published under the approbation of Edwin, Bishop of London. The second work, on the 15 psalms called the "Psalms of Degrees," is the first English edition. Both were translated out of the Latin version of Luther's teachings as published in Germany.

Luther on "Galatians"



Luther's Commentary on "Galatians"

1588 - First published in 1575, this edition by Thomas Vautroullier of London shows an elegant "Black Letter" typeface. Though Luther's influence on Tyndale and other translators was considerable, this book marked the first accessible edition of Luther's most important work in English. (STC #16969)

German/Hebrew/Greek Concordance

1718 - Published by M. Christian Reinech of Leipzig & Frankfurt. Luther's German text is compared with the Hebrew Old Testament and the Greek New Testament.

"De Gantsche H. Schrifture" (Holy Bible in Dutch)

1738 - Printed by Jacob & Hendrik Keur, at Dordrecht (Holland). Ascribes "Hebrews" specifically to Paul. The Apocrypha (16 different books) is bound in at the back. Includes large map of Canaan and several pages with multiple copperplate engravings.

Annotated Psalter

1755 - Published at Leipzig by Bernhard Christoph Breitkopf. The annotation, by Johann

Augustin Dietelmair, incorporates Greek and Hebrew and was intended to rival similar English and Dutch annotated Bibles. Forewords by the annotator, by Johann van den Honert and by Simon Patrick. The notes often overwhelm the lines of text.

Luther on "Galatians"

1760 - Printed by M. Lewis of London. Intended as the "companion" for a new edition of Foxe's "Martyrs" of the same year. Includes the original 1575 permission to publish from Edwin, Bishop of London.

Luther on "Galatians"

1791 - Some measure of the continuing popularity of the "pure Luther" commentaries on Paul may be gained when one recognizes that this edition came out well over two hundred years after the original English translation from the Latin was published, in 1575. Published in the small town of Wigan, halfway between Manchester and Liverpool (England), it is a scarce example of regional English printing.

Illustrated "Life of Luther"

1857 - Published by Charles Scribner of New York. Contains 48 "Historical Engravings" by Gustav Koenig, and text by Archdeacon Hare.

First Edition of the

First SPANISH Bible

1569 - Translated by C. de Reina. Published at Basel, Switzerland by Thomas Guarinus, this Bible was a mile-stone marking the inroads of the struggle to make available vernacular Bibles. For the first time, one of the bastions of the established Church, Spain, could be penetrated by Bibles in the people's own tongue. Only 2,600 examples were produced, nearly all of which are now lost to the ravages of time and suppression.

The translator, Cassiodoro de Reina (c. 1520-1594) was one of the Spanish Reformers; he fled Spain in 1557, settling in England under Queen Elizabeth. In 1563, false accusations of heresy and crime (which he later cleared) forced him to flee once again, at first to Antwerp, later to his "true home" of Frankfurt-am-Main, where he died. In his "Exhortation" (Preface), de Reina states that he is a "true Catholic" and the order of the books is that of the Latin Vulgate. It includes the Apocrypha. The reverse of the title page cites part of the decrees of the Council of Trent, permitting vernacular Bibles, and annotations thereto. However, his work had more form than content in common with the Vulgate.

De Reina began his translation soon after leaving Spain. For the Old Testament, he followed the Latin translation from the Hebrew by Pagninus (the Ferrara version), in conjunction with other translations and commentaries. Thus, his Old Testament was clearly Hebrew-based rather than being based primarily on the Septuagint (as was the first Greek Bible) or a straight translation of the Vulgate. The English Bibles, in contrast, placed more emphasis on the Septuagint, which was the version in use at the time of Christ. For the New Testament, he began with a Spanish version beginning to appear in Paris, which was quickly suppressed, and soon found himself translating directly from the Greek (though referring to other versions as well, notably the Syriac).

The printing of this Bible began in late 1568, and was completed in September 1569. Though Guarinus was recorded as the publisher, the actual printer may have been Samuel Apiarius (Biener), judging by the bear-and-bees woodcut on the title page ("beekeeper," in Latin or German, was the root of his last name). One copy of this edition was presented to Queen Elizabeth, with a note from a friend of de Reina regretting that the book could not have been published under her auspices; another went to Edmund Grindal, the Bishop of London, who had saved de Reina's manuscript when he fled England.

This translation of the Bible opened up direct access to all of God's Word to Spanish-speaking Christians, both in exile and in Spain. It stands as a monument to the efforts of one man who gave his all in the service of God's eternal truth. His work forms the basis of the bilingual English-Spanish Bible used by Dr. Scott, and is available from our Bookstore (a reproduction of the title page is shown nearby, crediting de Reina's version as its basis).

STATION LOCATION MAP

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STATION 12: ERASMUS



Overview of Station 12

From Erasmus & Luther to Tyndale: Birth of the English Reformation

Part 1 - ERASMUS

"I utterly dissent from those who are unwilling that the sacred Scriptures should be read by the unlearned translated into their own vulgar tongue. I wish that even the weakest woman should read the Gospels, should read the epistles of St. Paul. I long that the

*husbandman should sing
some portion of them to
himself as he follows
the plow."*

- Erasmus, in his Preface to his Greek New Testament.

Desiderius Erasmus of Rotterdam was the most popular scholar of 16th Century Europe. His "In Praise of Folly," a satire on women, became, with his friend Sir Thomas More's "Utopia," the most widely read and disseminated novels in their time. Erasmus was gifted in the classic Greek language, which had been rediscovered in Europe only one generation before him, and he walked onto the stage of history at exactly the right moment to parlay his linguistic talents into fame and fortune.

Erasmus was a consummate diplomat, always "pushing" his scholarship to the edge of disaster but never crossing the line that could cause enemies of the "New Learning" to indict him for heresy. A favorite of the Pope, he was the champion of the new breed of scholars, all over Europe, who sought to make the Scriptures available in the common people's languages.

Born in 1480, Erasmus was the son of a priest who had taken the vow of celibacy. His education never ceased; during his tenure at Oxford, he came under the influence of Sir Thomas More and of John Colet (Dean of St. Paul's Cathedral in London). Colet had pioneered extemporaneous teaching of the Pauline Epistles, and attracted the masses to the lecture halls at Oxford and at St. Paul's Cathedral, where he in effect permitted the Apostle to speak directly from the text, without interpretation. Erasmus, determined to learn Greek, lived for a while in a refugee camp in Venice.

After returning to England, Erasmus was a guest professor at Cambridge from 1510 to 1514; his lectures in Greek on the Pauline Epistles were immensely popular. He determined, while at Cambridge, to reconstruct the New Testament in its original Greek and then to translate it from Greek to Latin. When word of this project reached the enemies of "New Learning," their efforts to undermine his work soon drove him from England to the printing house of John Froben in Basle, Switzerland. Erasmus had with him Greek manuscripts borrowed from Colet at St. Paul's; these, together with other manuscripts in Froben's hands and fragments from the University of Paris enabled Erasmus to reconstruct the first relatively complete text of the New Testament in Greek, which enabled him to render his version in Latin - the first fresh translation into Latin in over 1000 years.

Erasmus' Greek-Latin Testament, with the two languages in parallel columns, was issued from Froben's press in 1516. Its superior scholarship made it a dangerous book, for it undermined and eventually destroyed the infallibility of the Latin Vulgate in the mind of any scholar of an open mind who encountered it. Through the courage of secret agents and simple smugglers, forbidden books and tracts, especially on the subject of religion, reached deep into England, and found fertile ground among the scholars of Oxford and Cambridge. One such scholar,

William Tyndale, found Erasmus' masterwork and became convinced of the need of an accurate printed Bible in the hands of the ordinary people of England. Tyndale worked from Erasmus' third edition, shown here.



**Erasmus' Greek-Latin New Testament
(the edition used by Tyndale)**

Erasmus' New Testament

PARALLEL GREEK & LATIN VERSION

1522 - Third edition, revised by Desiderius Erasmus of Rotterdam and printed by Froben of Basle, Switzerland. This is the **very edition used by Tyndale** in translating the Bible into English. Thanks to the influx into Europe of Greek manuscripts after the fall of Constantinople, Erasmus was able to piece together nearly the complete text from the sources available to him (with a few minor gaps filled by translating from the Latin Vulgate back into Greek). Erasmus' Latin translation, made from the original Greek, forever shattered any claims to infallibility of the Vulgate, and allowed would-be translators of the Bible into the languages of the common people to have an accurate near-original of the New Testament to work from. This edition incorporated all the changes which Erasmus and his publisher made in the interest of scrupulous accuracy since the first edition of 1516 and the second of 1518-19; it includes much prefatory material by Erasmus explaining his purpose and the corrections made. Of the subsidiary title pages to each book, the most elaborate is that to "Romans," an indication of the importance in which Erasmus and Froben held it. This volume was formerly in the library of a German prince, and is the only one of this edition in private hands in the United States

(no more than five examples are believed to remain in private hands world-wide). Its importance in the context of this collection is that this is the edition actually used by Tyndale.



Erasmus' "Paraphrase on Matthew"

*Click on the image
above to see an
enlarged view!*

Erasmus' Paraphrase on "Matthew"

1548 - From the two-volume Erasmus Paraphrase on the New Testament, printed by Edward Whitchurch of London in "Black Letter" type (volume 1 completed 1548; volume 2 completed 1549). The text of the Gospel is that of the "Great" Bible version, with Erasmus' commentary interpolated. As King Edward VI had ordered in 1547 that a copy of this book be placed in every church, the printing was rushed; very few copies resemble each other in minute details, evidence that corrections were made on the press, "on the fly." The translator of this portion of the commentary was most probably Nicholas Udall.

STATION LOCATION MAP

Below is a floor plan map of the Cathedral in 3 sections, one for each level. The first section is the Lower Level, the second is the Foyer Level, and the third is the Mezzanine Level. This station is located in the "Smoking Room" on the Lower Level at the red #12.



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STATION 13: TYNDALE - Part 1

TYNDALE: Father of the English Bible

"I defy the Pope and all his laws: and if God spare me I will one day make the boy that drives the plough in England to know more of Scripture than the Pope does." - William Tyndale

The time span from Tyndale's first printed Testament to the King James Version is a scant 86 years. An unbroken line of revisions joins the two, the first an "outlaw" publication, the latter duly "Appointed." The period was marked by the controversy over secular reading of sacred texts, by Lutheran and Calvinist inroads in theology, by the break with Rome best represented by the "Ten Articles" of King Henry VIII, shown at [Station 6](#). All of these sprung from latent tinder, which Tyndale's "spark" set aflame.

William Tyndale (born Hutchins, his mother's maiden name) was born in Gloucestershire about 1494, took his B.A. at Oxford in 1512 and his M.A. in 1515. From an early age, he had shown great propensity for languages. He supported himself for a while as tutor for the children of the privileged, and preached in public forums. It was his heart-felt tactic to let the Bible speak for itself, and to refute Church dictums by letting God's Word have the final say. His wide-ranging discussions of controversial topics promulgated by Luther and Erasmus made Tyndale a target for the "establishment," and drove him from Oxford to Cambridge in 1517.

Cambridge was a milder climate for debate and study; it was there that Tyndale perfected his knowledge of Greek, and became a member of the "White Horse Inn Society" (also known as "Little Germany") where daily open discussions of Luther and Erasmus led to close scrutiny by the local Inquisition. By 1519-20, Tyndale resigned from the society and went to his home district, assuming the role of tutor and chaplain to the children of Sir John Walsh at Sodbury Manor. On weekends, Tyndale preached at St. Austen's Green in front of the Cathedral at Bristol. Walsh's home was a gathering place for distinguished clerics, who discussed the upheavals in Europe created by Luther.

Tyndale's participation in such discussions, based on what the Bible says rather than established dogma, soon made his presence uncomfortable for his benefactors. Lady Walsh, for one, equated her guests' power, position and influence with Truth. Tyndale replied, obliquely, by translating Erasmus' "Enchiridion of a Christian Soldier" into everyday English; this book condemned the arguments and conduct of wealthy clerics in matters of indulgences,

penance and pilgrimages, and convinced Lady Walsh that Truth was not necessarily synonymous with power and position. Though this stopped the debate, it positioned Tyndale as an enemy of the ecclesiastical power brokers who were monitoring his preaching and contacts in the community - as well as making life difficult for the Walsh family.

Tyndale records that in one instance when he was brought up on charges of heresy, one chancellor "threatened me grievously, and reviled me, and rated me as though I had been a dog." He left the countryside in 1523, in the hopes that the Bishop of London (a close friend of Erasmus) would support him in his project of translating the New Testament into English.

Tyndale's New Testament

"Epistle of Paul to the Romans"



Tyndale's "Epistle of Paul to the Romans" from Tyndale's New Testament

1534 - From the New Testament published by Marten Emperowr of Antwerp, a careful revision by Tyndale of the 1525 edition. The leaves herein contain nearly all of "Romans" including part of Tyndale's 34-page "Prologue;" also included are the end of Luke and beginning of John. Collated and assembled by noted Biblical scholar Francis Fry. (From Herbert #13)

Other books by Tyndale, and from Tyndale's period shown at this Station include:

"Dialogue..." of Sir Thomas More

1530/31 - Second edition of this superb early English printed book, done in a "Black Letter" typeface highly reminiscent of monastic manuscripts. Title page states "Newly oversene" and gives More's title, "Chauncellour of England." The purpose of book was to confute the "pestylent secte" of **Luther** in Saxony and his "apostle," **Tyndale** in England. Very few examples of this book are recorded.

"Obedyence of a Chrysten Man" by Tyndale

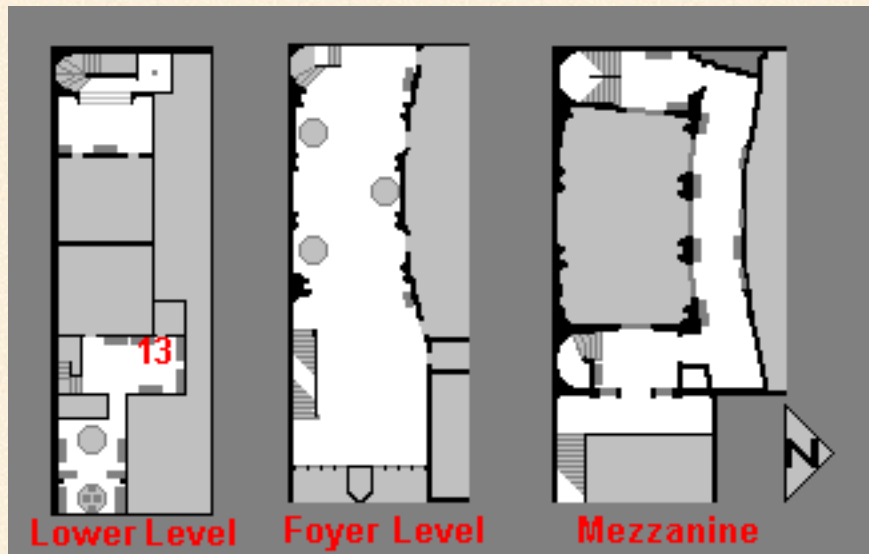
1561 - "Black Letter" octavo by William Copeland of London. Headlines and page numbers in Roman type. Tyndale's most important religious and political work (except for his translation of the Bible). The full title: *"The Obedyence of a Chrysten man, and howe christen rulers ought to governe, wher in also (if thou marke dilygently) thou shalt finde eyes to perceave ye crafty conveiaunce of all iugglers."* The table (or index) records such anti-Papist subject matter as *"Pope dyspenseth to kepe whores."*

Tyndale's "A Proper Dialoge..."

1863 - Facsimile edition of the **unique** original, bound with Tyndale's "Prophete Jonas" in a book of old tracts in the library of Lord Arthur Hervey. Like "Jonas," this edition, containing two tracts by Tyndale, was published by Willis & Sotheran. This example is one of the few on vellum, and is inscribed by Fry to Hervey, in appreciation of his loan of the original (as such, unique!). The full titles: *"A proper dyaloge betwene a Gentillman and a husbandman eche complaynyng to other their miserable calamite through the ambicion of clergye"* with *"A compendious olde treatyse shewynge howe that we ought to have the scripture in Englysshe"*

STATION LOCATION MAP

Below is a floor plan map of the Cathedral in 3 sections, one for each level. The first section is the Lower Level, the second is the Foyer Level, and the third is the Mezzanine Level. This station is located in the "Smoking Room" on the Lower Level at the red #13.



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STATION 14: TYNDALE - Part 2

Tyndale and the "Lollards"

Tyndale's rebellion against the established church had its roots in Wycliffe's efforts over a hundred years before. Wycliffe, after leaving Oxford, had set up in his home parish of Lutterworth and soon attracted students to his Bible classes, dozens of young men with a love of freedom and a passion for truth. They had to be committed to spreading the Gospel to the common people in a language they could understand. Because Wycliffe championed both freedom and the Monarchy, royal protection kept him from the wrath of the traditional church in his lifetime, giving him the time to forge the movement that would lead to reform some 140 years after his death.

Wycliffe's students and followers were called "Lollards." Their underground movement, akin to early Christianity, eventually recruited converts from palaces to prisons. These "Lollards" were known for reading and teaching the Scriptures in English, denying transubstantiation, and refusing to accept the Pope as God's sole agent of authority on earth. The "Lollards" declared the Bible to be the last word in doctrinal debate, so they demanded access to the Scriptures in the language of the people.

The Inquisition, as the police arm of the established church, was the sworn enemy of the "Lollards," seeking them out and burning them as heretics. Nevertheless, the movement had spread to the Continent by 1400 (Jan Hus was the first convert). In 14th Century England, Queen Anne of Bohemia, Richard II's wife, became a follower. In Tyndale's day, John Colet and Sir John Walsh were leaders of "Lollardry," though the vast majority are known today only by their tombstones - over 1000 were burned between 1400 and 1557 in England alone. The "Lollards" were a company of committed men and women whose cries of freedom were heralded by their slogans "He set me free" and "If God be for us, who can be against us." The "Lollard's" strategy was to avoid detection, and to wield influence by placing bright young men in the Universities. Their ranks included seafaring merchants who smuggled forbidden books from abroad. William Tyndale was such a "Lollard," entrusted with the task of translating the Bible into English by virtue of his ability to speak, read and write seven languages, an ability that would also serve to avoid detection by the Inquisition over the eleven years of his exile.

Tyndale left Walsh's household to go to London, as a "Lollard" agent, carrying papers of introduction to Bishop Tunstal, in the hopes of securing sponsorship for his project of

translation - but Bishop Tunstal was "a ducking hypocrite" who fobbed him off. Tyndale concluded, "*...not only that there was no room in my lord of London's palace to translate the New Testament, but also that there was no place to do it in all England.*"

Failing with the Bishop, Tyndale next contacted Humphrey Monmouth, a rich cloth merchant and part of the "Lollard" smuggling and distribution network. With money in hand, pledged by the "Lollards," Tyndale prepared to leave England for exile on the Continent, sacrificing his friends and the family he loved so much in order to carry out his appointed mission.

Tyndale's Bible

Tyndale reached Germany, and settled first at Wittenberg, the headquarters of Martin Luther, and where the strategy was set to win England over to Luther's reforms. Tyndale had begun his translation of the New Testament while staying with Monmouth; he continued at Wittenberg, employing Friar William Roye as secretary. By Autumn 1525, the two had moved to Cologne, where printing of the translation was begun. Betrayed to the authorities by a man Roye described as "more venomous than any toad," they grabbed up the manuscript and the finished pages, escaping up the Rhine to Worms, where Luther had a large following.

In 1525, the finished Testament was printed at Worms, by Peter Schoeffer. In England, meanwhile, King Henry VIII had been warned about the imminent arrival of Tyndale's finished Testaments; the books were soon smuggled into England by fellow "Lollards," wrapped in bales of cloth or sacks of flour. Soon, Henry VIII himself, in his famous letter to Luther, complained of Tyndale's "pestilent glosses" (as Tyndale's marginal notes, derived from Luther, were referred to by his enemies). Today, only one fragment survives of Tyndale's Cologne printing (in the British Museum), and three examples of the Worms complete Testament (one formerly at Baptist College, Bristol was sold to the British Museum for \$1,500,000 in 1998; another is at St. Paul's Cathedral, London, and a third, discovered in 1998 in Stuttgart, is also institutionalized). Only scarce facsimiles of these milestones are available to collectors.



Only known example of Tyndale's "Joshua"

In 1530, Tyndale's "Pentateuch" was published at Antwerp; again his critics accused it of having "pestilent glosses," such as the famous note to Numbers xxiii. 8 ("How shall I curse whom God curseth not..." etc.): *"The pope can tell howe."*

There is still debate over how much of the Old Testament Tyndale was able to translate; besides the Pentateuch, we know he did translate "Joshua" because we have here the **only known example**, certified by the famous Biblical scholar Francis Fry. Of the Minor Prophets, the only known example of Tyndale's "Jonah" is represented here by a rare facsimile.

In England, Tyndale's activities were denounced both by the Bishops and by such conservative "reformers" as Thomas More, whose "Dialogue of a Christian Knight" ([Station 13](#)) was specifically intended to refute the "pestilent secte" of Luther and his English counterpart, William Tyndale. In desperation, his enemies resorted to buying up all available copies of the Testaments; the Bishop of London arranged to buy Tyndale's remaining stock at a time when Tyndale's funds were low. Ironically, these funds enabled Tyndale to print twice as many more, thus feeding the eager appetites of the English for the Bible in their own language.



First page of "Ephesians" from Tyndale's New Testament

1534 saw the publication of the New Testament revised anew by Tyndale. In it, Tyndale railed against the "revision" of his New Testament published shortly before by George Joye, who had tampered with Tyndale's wording (e.g. *"lyfe after this lyfe"* instead of Tyndale's *"resurrection"*). The 1534 edition contains Prologues to the Epistles, taken from Luther's; that to "Romans" fills 34 pages. It is shown at [Station 13](#), including Tyndale's thoughts on Justification by Faith. Tyndale's final revision of the New Testament (and the basis for Matthew's Bible of 1537) was published in 1535.

Tyndale's works were produced by a man with a price on his head, on the run from his enemies, who having burned his books were out to burn him. No better catalog exists of the difficulties he encountered than that reported by Steven Vaughn, an envoy of Henry VIII to the Low Countries, whom Tyndale told: *"...my pains therein taken, ...my poverty, ...my exile out of my natural country, and bitter absence from my friends, ...my hunger, my thirst, my cold, the great danger wherewith I am everywhere compassed, and finally, ... innumerable other hard and sharp fightings"*

which I endure..."

*Books shown at this
Station include:*

Tyndale's New Testament

*"The newe Testament of
oure Saviour Iesus
Christe. Faythfully
translated oute of the
Greek. With notes and
expositions of the darke
places therein."*

1553 - Octavo edition of Jugge's revision of Tyndale's version in "Black Letter" type. Two-page "Cosmographic Chart" of St. Paul's journeys, placed before the Epistles. The title page quotes Matthew: *"The pearle which Christ comaunded to be boughte / Is here to be founde, not elles to be sought."*

This was the **last** Bible printed under the benign reign of Edward VI, who was succeeded by the "bloody" Queen Mary. (Herbert #105)

Tyndale's Pentateuch

1884 - Verbatim reprint of the 1530 original, published by Randolph & Co. of New York. Includes comparison with Tyndale's Genesis of 1534 and the Pentateuch in the Vulgate, Luther, and Matthew's Bible. (Herbert #2032; EBA #2006)

Tyndale's "The Prophete Jonas"

1863 - Facsimile edition prepared by Biblical scholar Francis Fry and published by Willis &

Sotheran of London. Includes facsimile of Coverdale's "Jonah" of 1535 (Tyndale's was probably published on the Continent in 1530 or 1531). Though this book was denounced in Tyndale's lifetime, so few copies of it must have been available that none were used in preparing Matthew's Bible (the "Jonah" therein is the work of Coverdale). This facsimile edition is one of the few copies printed on vellum. (Herbert #1945)

Tyndale's "The Prophete Jonas"

1863 - Facsimile edition prepared by Biblical scholar Francis Fry and published by Willis & Sotheran of London. This is one of a limited number of copies printed on "old paper." (Herbert #1945)

"Introduction" (Prospectus) to Fry's Facsimile Edition of Tyndale's Testament

1862 - A curious tome including introductory notes, a number of facsimiles of Tyndale pages and comparable pages printed by Peter Schoeffer of Worms. Intended to whet the appetite for the privately-printed facsimile edition prepared by Biblical scholar Francis Fry. This example is one of only a few printed on vellum, and is signed twice by Fry. (See Herbert #1936)

Tyndale's "Joshua" - ONLY Known Example

Annotated by Francis Fry

Fry states, in a manuscript note bound herein: *"These 8 leaves are no doubt part of the 5 vol ed. Matthews version that is Tyndales by Redman 1540...I have not compared it at St Pauls. This is Matthew's Version Ch 7 - m this is - line 6 "excommunicate things"*

Taverner is "cursed things" therefore it is not part of Day's editions of Taverner of which I have parts of two edition. If not of the above edition, then they are part of an unknown edition."

Since Fry wrote these words, the 1540 Redman edition (of which only one of the reported five volumes is known to exist, not containing Joshua) has been shown to be of the "Great" Bible. Furthermore, the headlines of the Redman version are Roman type, while those herein are "Black Letter." The marginal notes agree closely with Matthew's Bible of 1549. Thus, either this is an unknown edition, or, given that the typography matches the octavo "parts" of the Bible issued by Day & Seres in 1549-51, this is a heretofore **unknown** part of that project. No matter the bibliographic minutiae, this amazing item is the **ONLY KNOWN EXAMPLE** of Tyndale's translation of "Joshua," and helps to prove that Tyndale did in fact translate a large part of the Old Testament before his martyrdom.



Diglot contrasting Tyndale's English and Erasmus' Latin versions.

Tyndale-Erasmus 1550 English-Latin Diglot

Under the brief reign of King Edward VI (the successor to King Henry VIII), numerous editions of all English versions were put to press: Coverdale's, Matthew's, the "Great" Bible, and

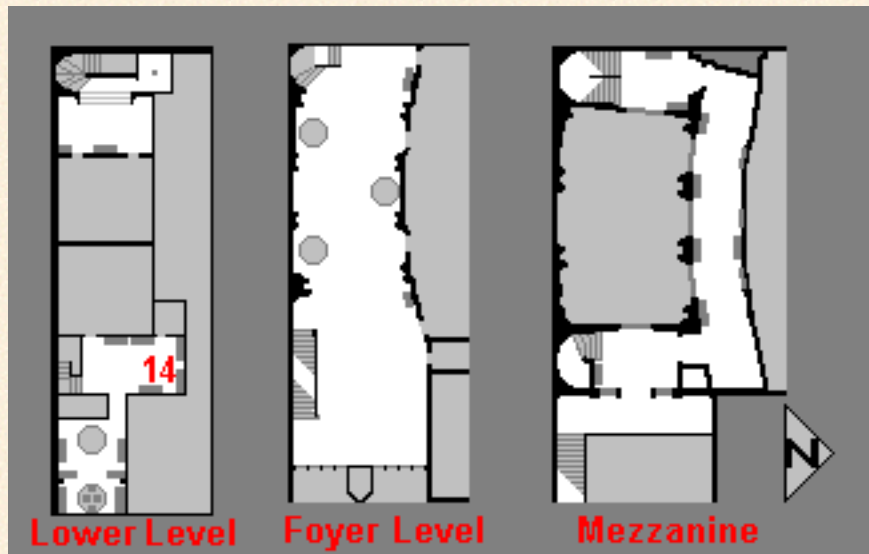
Tyndale's "foundation" version as well. This volume is the **fourth edition** of Tyndale's New Testament; the editor and publisher (according to the preface), is believed to have been John Cawood of London. Only his initials, "I.C.," appear on the title page and Preface. The intention of this superb diglot was to present Tyndale's English text (given in "Black Letter" type) side by side with Erasmus' Latin translation of his Greek Testament (in Roman type), so that those who were familiar with Latin (the traditional language of the church) could then ascertain the "verity" of Tyndale's version - as if, some 14 years after Tyndale's martyrdom, this was still an issue! After all, Tyndale's version became the foundation for **all** subsequent English translations, and 90% of it survives in the King James Version. **Only three other examples** of this diglot are recorded in the United States: at the New York Public Library, at Harvard and at the Huntington Library. This octavo-size treasure is listed by Herbert as #88.

The English Hexapla: Six Important Versions of the New Testament Compared

1841 - Published by S. Bagster & Sons, London. Contains, in addition to the Greek text at the top of each page, the versions of **Wycliffe** (Purvey's revision), **Tyndale** (1534 printed text), **"Great"** (1539), **"Geneva"** (actually Whittingham's New Testament of 1557), **"Anglo-Rheims"** (the Catholic version of 1582), and the **King James** (1613/11 version). This great work shows the continuity and the dissimilarity between the versions. Note Luke 13:3; Wycliffe and the Rheims, based on the Vulgate, have "penance" while Tyndale has "repent." This essential distinction between penance and repentance was extremely offensive to the established Church. (Herbert #1840)

STATION LOCATION MAP

Below is a floor plan map of the Cathedral in 3 sections, one for each level. The first section is the Lower Level, the second is the Foyer Level, and the third is the Mezzanine Level. This station is located in the "Smoking Room" on the Lower Level at the red #14.



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STATION 15: TYNDALE - Part 3



Detail from Station 15

Tyndale's Martyrdom & Legacy

After years spent evading agents of the established Church (who attempted to entrap him and return him to England), Tyndale was betrayed in May 1535, and imprisoned in the dungeon of the castle at Vilvorde, Belgium. There is a plaintive letter from him, written in Latin:

"I suffer greatly from cold in the head, and am afflicted by a perpetual catarrh, which is much increased in this cell... My overcoat is worn out; my shirts are also worn out... And I ask to be allowed to have a lamp in the evening... But

most of all I beg and beseech your clemency... to have my Hebrew Bible, Hebrew Grammar, and Hebrew Dictionary, that I may pass the time in that study."

In October 1536, Tyndale was martyred at Vilvorde, tied to a stake, strangled, and then burned to ashes (like many of his books). His personal struggles stemmed from his central mission, to free Christianity from the authority of the corrupt established church by arming the common people with the texts of scripture in their own language. So armed, they could fight the wickedness of the establishment, Bible in hand. Tyndale was a revolutionary, a true reformer, unlike More who wore the mantle of reform while serving his own agenda. His efforts began the process that would lead to an accepted, accurate English Bible within a century of his death. His dying words echo down through the centuries:

"Lord, open the King of England's eyes."

Tyndale's greatness also lies in his use of the newly discovered and published Greek and Hebrew texts, the fruits of the fall of Constantinople in 1453, to clear up the errors of readings (and thus doctrine) enshrined in the Vulgate. With Luther, he accepted Paul's Christianity based on Faith rather than Works, which was the antithesis of conventional doctrine and dealt a death blow to the selling of indulgences and other obnoxious practices.

Contrary to what history teaches about Chaucer being the father of the English Language, this mantle rightly belongs to Tyndale, whose work was read by ten thousand times as many people as Chaucer. Tyndale's contributions, enshrined in his and subsequent English Bibles, affected the speech of even those who condemned him. Much of Tyndale's rough and vigorous English survives in our modern Bibles; 90% of the Authorized New Testament, the best therein, is his. Such readings as 'the burden and heat of the day', 'tender mercy', 'eat, drink and be merry', 'the powers that be', 'Consider the lilies of the field, how they grow', and 'A prophet has no honor in his own country' are familiar to us all. He invented words when needed: 'Passover' and 'scapegoat' are but two examples. He introduced near-literal readings from the Hebrew: 'to die the death', 'flowing with milk and honey', 'a stranger in a strange land', 'apple of his eye.'

Tyndale's efforts were enshrined, albeit anonymously, in Matthew's Bible. His New Testament and parts of his Old Testament were practically unchanged by Coverdale in both the Coverdale Bible and the "Great" Bible. Even the Bishop's Bible, the Genevas, and the King James Version include major portions of his work, albeit altered to reflect the concomitant evolution of the English language. More than any other man who attempted to bring the English Bible to the people, Tyndale, by using freshly rediscovered Greek and Hebrew texts, gathered anew the

scattered threads of the Truth and made possible the fundamental rediscovery of the message of Faith and Grace contained in God's Word.

*Works relating to
Tyndale shown at
this Station include:*



"The Works of Tyndale, Frith & Barnes"

*Click on the image
above to see an
enlarged view*

Works of Tyndale, Frith & Barnes

1573 - Printed by John Day of London, in a "Black Letter" folio edition. Collected here are all of Tyndale's major writings (except his translations). An extremely scarce resource, giving these three great martyr's own words.

Tyndale's New Testament - 1525 Original Translation

Made in **1836**, this book presents the first published version of Tyndale's Testament, together with George Offor's "memoir" of Tyndale and a brief comparison of readings with the 1534 revised edition. Published in London by S. Bagster. (Herbert #1816)

Two examples, varying slightly in collation, are shown at this Station.

Tyndale's New Testament of 1534

1939 - Printed by the University Press, Cambridge, in a limited edition of 500 copies. Includes variants from the edition of 1525. (Herbert #2273)



FOX'S "MARTYRS" - The Martyrdom of Tyndale

Woodcut from the three-volume 7th edition. Tyndale's long imprisonment in the dungeon of the castle at Vilvorde, Belgium ended in October 1536, when he was tied to a stake, strangled, and then burned to ashes (like many of his printed Bibles).

STATION LOCATION MAP

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STATION 16: COVERDALE'S BIBLE



Born in 1488 and, like Wycliffe, a native of Yorkshire ("Coverdale" is the name of his native district), Miles Coverdale was raised by and joined the Augustine monks in Cambridge. Together with other early reformers, he was an active missionary, preaching the gospel outside the confines of the University, and gathering for religious discussions at the "White Horse" tavern. When one of the reformers, Dr. Barnes, was arrested for heresy and sent to London for trial early in 1528, Coverdale went with him. Soon, Coverdale renounced his monastic orders and became a secular priest and missionary to his countrymen in the Essex district.

One of his converts later confessed to the Bishop of London that he and Coverdale had discussed Erasmus' works, and that Coverdale had said that confession to God alone was sufficient, and preached against transubstantiation and the worship of images. With things growing hot for him, Coverdale left for the continent; he worked with Tyndale at Hamburg during 1529 (after Tyndale's shipwreck). In England, meanwhile, Henry's divorce from Catherine (a cause of his rupture with the church of Rome) ushered in a new climate. Cranmer became Archbishop; Thomas Cromwell, Chancellor of the Exchequer, revealed he knew Erasmus' Latin New Testament by heart. Queen Anne Boleyn was a secret admirer of Tyndale's writings. They all helped along the process of giving England the Word of God in the people's language.

By denying the supremacy of the Papacy, Henry raised the scriptures above the authority of Rome - making it imperative that they be published. In 1533, a rumor spread throughout Europe that Henry might approve printing the scriptures in English; it even reached Tyndale. On 19 December 1534, a formal convocation under Cranmer ordered that all prior versions (i. e. those of Wycliffe and Tyndale) be turned in, and that a new translation "into the vulgar tongue" be made "by some honest and learned men to be appointed by the King."

By this convocation, the King, as head of the Church of England, was the supreme ecclesiastical authority, and reserved the sole right to authorize publication of the English Bible. When some of the "honest and learned men" (most notably the Bishop of London) declined to take part, largely because they objected to Bibles read by the common people, Coverdale (still in Europe) jumped at the chance.

Coverdale's was the **first complete Bible printed in English**, published in 1535 and printed at Zurich. It contained a preface reproving Henry for his past conduct, but commending him for seeing the error of his ways.

Coverdale's Bible was divided into 6 parts. The Pentateuch and Jonah are revisions of Tyndale; Job and the New Testament are mostly Tyndale as well (parts of both the 1526 and 1534 editions, though deviating from both). The rest of the Old Testament was probably translated by Coverdale from the Vulgate and Luther's German.

Coverdale sent copies of his Bible to England, for review by the King; Henry VIII turned it over to various bishops for comment. When they replied that it contained many errors, Henry asked, "Well, but are any heresies maintained thereby?" They answered, "There are no heresies." Henry thereupon ordered, "Then, if there be no heresies, in God's name let it go abroad among the people." Thus, Coverdale's was also the first English Bible to obtain royal permission. Though Henry soon changed his mind about it after he had Anne Boleyn (who had strongly supported it) executed, the book itself was not prohibited. Coverdale was also responsible for the **first complete Bible actually printed in England**, by James Nycholson of Southwark in **1537**, based on the 1535 folio; the quarto edition (a gem of Dr. Scott's Bible Collection) has the royal license on the general title page.

Coverdale's Bible - The First Bible Printed in England

1537 - Coverdale's first edition of 1535 and all prior English Bibles, were printed in Germany. In 1537, James Nycholson of Southwarke was the first to print English Bibles in England, this quarto and an accompanying folio edition. The title page of the quarto incorporates the royal license, obtained from King Henry VIII. The book follows the elaborate typesetting conventions of early English printing (somewhat slower to develop than on the Continent);

included throughout the book are initial letters originally used in "The Dance of Death." The small but clear "Black Letter" type, in two columns, has some of the titles of the books given in the old familiar Latin (e.g. "Sapientia" for "Wisdom"). This is an exceedingly rare "milestone" Bible; the only other example in the United States is at the New York Public Library (home of **another** great Bible collection!). Probably no more than five or six examples of this Bible are known, all told. Its importance to the stream of English Bibles is immeasurable; on this foundation, built of Wycliffe and Tyndale, all subsequent versions in English were built. (Herbert #33)

Coverdale's "Certain Most Godly...Letters..."

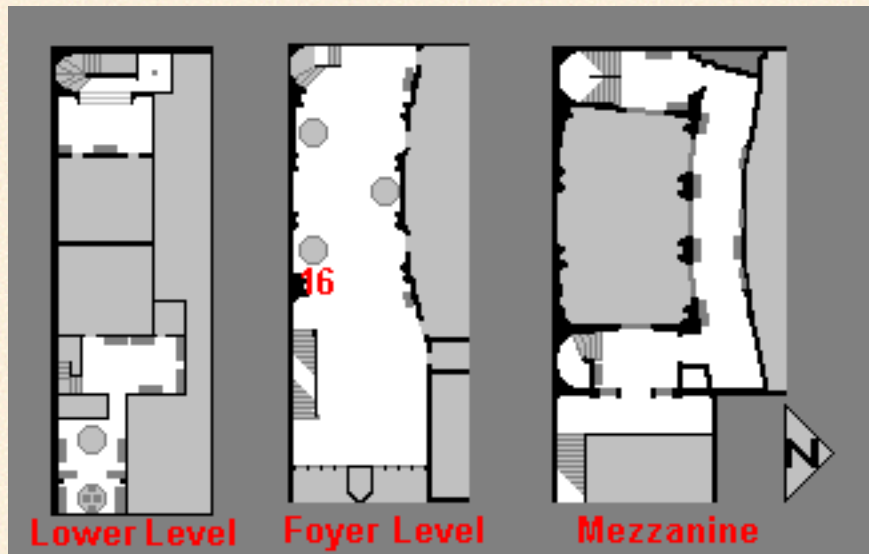
1564 - A compendium of "Godly Letters" put together by Miles Coverdale and published by John Day of London; "Black Letter" type. Opens with Archbishop Cranmer's letter to Queen Mary, written during his imprisonment at the Tower of London (he was martyred in 1556), and includes numerous other "testaments" by martyrs of the period. Full title:

"Certain most godly, fruitful, and comfortable letters of such true Saintes and holy Martyrs of God, as in the late bloodye persecution here within this Realme, gave their lyves for the defence of Christes holy gospel: written in the tyme of their affliction and cruell imprysonment."
manuscript throughout.

Neatly annotated in 16th-century

STATION LOCATION MAP

Below is a floor plan map of the Cathedral in 3 sections, one for each level. The first section is the Lower Level, the second is the Foyer Level, and the third is the Mezzanine Level. This station is located in the East Octagon on the Foyer Level at the red #16.



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STATION 17: MATTHEW'S BIBLE



The "Wifebeater's Bible"

The two editions of Coverdale's Bible of 1537, a folio and a quarto, were the first English Bibles printed in England, "set forth with the Kynge's most gracious license" (through the influence of Cromwell and Cranmer). But 1537 also saw the first publication of another milestone Bible, "Matthew's Bible." Probably printed in Antwerp (though published under the names of Grafton and Whitchurch of London), it can be considered the **real primary version of our English Bible**, as it welds together the work of Tyndale and Coverdale.

"Matthew's Bible" appeared under the pseudonym of one Thomas Matthew as translator; most consider this to have been an alias for John Rogers (born circa 1500, martyred in 1555), an ardent follower of Tyndale. The Pentateuch and especially the New Testament follow Tyndale's last published edition (1535), while Ezra through the end of the Apocrypha are Coverdale's. Joshua through Chronicles differ so much from Coverdale's that it is now generally accepted that this section stems from an unpublished manuscript of Tyndale's. Roger's work seems to have been confined to the marginal notes, and the "Prayer of Manasses" (given for the first time in English).

The importance of Matthew's Bible lies in its uniting the work of Tyndale and of Coverdale (nearly two thirds of both the Old and the New Testaments are pure Tyndale), and that it

became, with little change, the foundation for the "Great" and the Bishops' Bibles, which in turn were the basis for the King James Version. Thus, Matthew's Bible was the key "bridge" uniting Tyndale with the Bible we still use today.

The 1537 edition of 1,500 copies had the "Royal license," obtained by Cromwell and Cranmer in spite of (or in ignorance of) the Tyndale connection, even though it contained many of Tyndale's "pestilent glosses." Some examples of this Bible have had all the Prologues and notes throughout the volume obliterated by pen; this was done to escape penalties threatened in 1543 when Parliament proscribed all translations bearing the name of Tyndale, and required that the notes in all other editions or versions be removed or obliterated. For this reason, few examples of Matthew's Bible have survived to the present. With new, legal Bibles coming off the presses only a few years later, few would have had the courage to preserve these "troublesome" editions.

Though Tyndale's Testament (including copies which followed the exact text in Matthew's Bible) continued in print for some time, and Coverdale's Bible and Testament also appeared in new editions, Matthew's Bible was reprinted in whole only twice, in 1549 and 1551. During the reign of Edward VI (January 1547 - July 1553), some 40 editions of the Bible or Testament in English were printed; these included Matthew's, Coverdale's, Tyndale's Testament (including the Matthew's Bible version), as well as the "Great" Bible. Thus, several versions of the Word in English were offered for sale simultaneously, differing in notes or exact wording but all rooted in Tyndale's work, particularly his New Testament.

The "Wifebeater's Bible"

1549 Edition of Matthew's Version

*"The Byble, that is to
say all the holy
Scripture: In which are
contayned the Olde and
New Testamente, truly &
purely translated into
English, & now lately
with greate industry &
diligence recognized."*

1549 - Printed in London by John Daye & William Seres. "Black Letter" type with woodcut initials and some illustrations. This edition was edited by Edmund Becke. This bible contains the famous note at the end of I Peter iii *"And yf she*

*be not obedient and
healfull unto hym
endeavoureth
the feare of God into
her heade
she maye be compelled
to learne her duitie
and do it."*

to beate

, that thereby

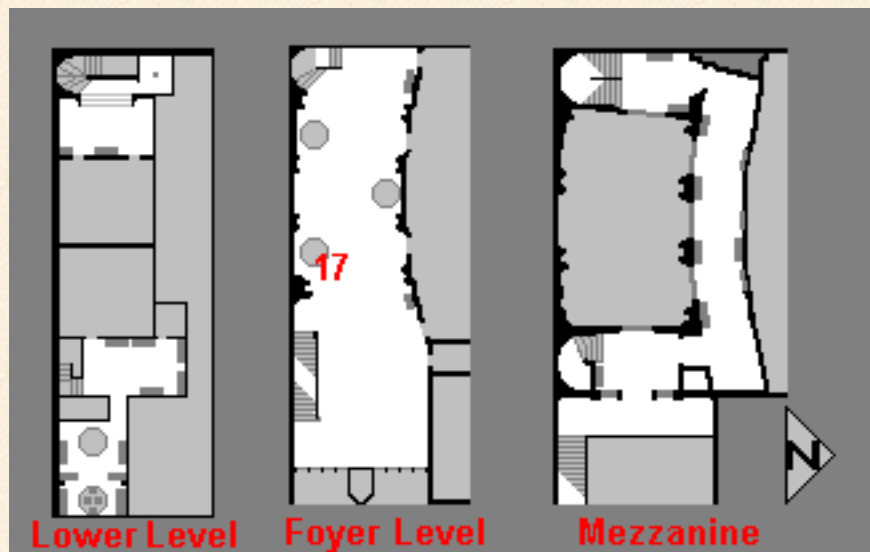
Thus, it is popularly known as the

"Wifebeater's" Bible. (Herbert #74). The title page has a quotation:

*"Hearken to ye heavens,
and thou earthe geve
eare: For the Lorde
speaketh."*

STATION LOCATION MAP

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STATION 18: THE "GREAT" BIBLE



*Click on the image
above to see an
enlarged view!*

The "high water mark" of Henry VIII's reign, as far as the English Bible is concerned, was his express approval of the "Great" Bible of **1539** and his declaration appointing it to be set up for public use and read in all churches. But with the same pen he used to sign that declaration, he also could sign the death warrant for a "heretic" who denied transubstantiation. By the May 1538 "Act of Six Articles," many newly-emerged Protestant practices were outlawed. Cromwell was beheaded for heresy in July 1539; Dr. Barnes and other martyrs soon followed. In 1543, Henry prohibited owning or reading any translation of Tyndale's, and required obliterating any notes or preambles in subsequent versions. From October 1st of that year, anyone caught reading any English Bible openly without express dispensation was subject to a month's imprisonment (with certain noble and royal officers excepted). Furthermore, as if to offset this prohibition, it was ordered that every prelate read one chapter (and only one chapter) of the Bible to his congregation each Sunday or holy day, commencing with the New Testament; this would mean that the entire Word would reach the people but once or twice per generation.

The "Great" Bible, the last "new" English Bible of Henry's reign, followed the path blazed by Wycliffe and Tyndale. Coverdale was its appointed editor, and it was decided to print the Bible

in Paris, because of the superior workmanship there. Henry had applied for permission to the French court for its printing, which was granted and printing began, but the Papist inquisitor-general intervened, and seized a quantity of finished pages on December 17, 1538. Coverdale and Grafton (the English printer) quickly gathered up four "vats" of finished sheets, and (in a move reminiscent of Tyndale's flight from Cologne to Worms) escaped to London, together with presses, type and workmen. The first edition of this "Great" Bible (called thus because of its standard, large folio, size) was published in 1539; the King's decree which enjoined that no other translation be used or published henceforth except as licensed by Archbishop Cranmer (for a period of five years) was issued in November 1539.

A second edition was published in April 1540; it contained, for the first time, Cranmer's prologue, and is thus sometimes called "Cranmer's Bible." Further editions followed in July and November 1540 and in May, November and December 1541 (and it continued in print through 1569). Bibliographically, each of these editions is distinct. The first two (1539 and April 1540) vary from each other in the translation, though Coverdale edited both. The subsequent editions follow the text of the April 1540 edition with very little deviation.

Textually, the "Great" Bible is a direct successor to Matthew's Bible, though much of the exact wording was revised by Coverdale with the use of Erasmus' Latin and Greek New Testaments and Muenster's new edition of the Latin Old Testament. The "Great" Bible was still a patchwork of revision, still far from being a direct translation from the Latin and Greek, relying too heavily on the Latin Vulgate in places. For all this, the "Great" Bible was still the version that, however reluctantly, the King and his Bishops had set out for the instruction of the common people, and it was heavily used by shepherds, merchants and laborers alike (provided they had the gift of literacy).

"Great" Bibles shown at Station 18:

- **Folio Edition - 1553 - *"The Byble in English, that is to say, the contente of all the holy scripture, bothe of the old and new Testament, accordyng to the translation that is appointed to be read in Churches."***

Printed in London by "Edwarde Whytchurche." Large "Black Letter" type, folio edition with woodcut blocks decorating the title pages. This is a particularly scarce book, as

Queen Mary had most copies of it burned. (Herbert #102)

- **The FOURTH Folio Edition, 1541** - Though printed in London by "Edwarde Whitechurch" in November 1540 per the colophon, published only in 1541. Large "Black Letter" text, in columns of 65 lines (previous editions had 62). The edition claims to have been **"oversene and perused"** by Bishops Tunstall and Heath (in accordance with the proclamation of 1538), though the text lacks any evidence of careful revision, and more closely resembles the 1539 First Edition than those of April or July 1540. As the Third Edition (July 1540) was printed in the month Cromwell was executed, this Fourth Edition was the first in which his "Arms" were cut out of the block used to print the title page (attributed to Holbein). The Prologue was written by Cranmer (the third edition to contain it). In May 1541, a Royal Proclamation ordered every vicar to comply with the instructions, issued under Cromwell, to have a copy of the Great Bible for public use before Ash Wednesday, 1541. (Herbert #60)
- **1553 - "The Byble in Englyshe according to the translation of the Great Byble"** - Quarto edition, printed by R. Graffton, London. "Black Letter" text in double columns, in unusual "wiry" type, with references or daily lessons in the margins, and appropriate months in the headlines. This example has the Old Testament and Apocrypha ("Hagiographa") only. Several headlines have the chapter name neatly corrected in contemporary manuscript. (Herbert #103)
- "Book of Job" and "Apocrypha" from the Sixth (Last) Folio Edition, **1566** - Printed by C. Hamillon of Rouen (France) in "Black Letter" type, with 58 lines per column. Title pages for each section differ markedly from the previous folio editions. Colophon at the end of "Job" gives the year and **"At the cost and Charges of Rychard Carmarden,"** who evidently subsidized its publication. (Herbert #119)

Also shown at this

Station:

The Martyrdom of Archbishop Cranmer from FOX'S "MARTYRS"

Woodcut from the three-volume 7th edition. Cranmer had taken Sir Thomas More's place as Archbishop of Canterbury; he continued in office until he was burned to death under Queen Mary. The woodcut shows Cranmer extending his right hand into the flames, saying, **"Burn this hand first,**

*for it's the one that
signed the
recantation."*

STATION LOCATION MAP

Below is a floor plan map of the Cathedral in 3 sections, one for each level. The first section is the Lower Level, the second is the Foyer Level, and the third is the Mezzanine Level. This station is located in the East Octagon on the Foyer Level at the red #18.



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STATION 19: THE BISHOPS' BIBLE



*Click on the image
above to see a close-
up view!*

Imagine the chagrin of the English clerical establishment, life-long sworn opponents of the Bible in the hands of the "common people" (being sons of the nobility themselves) when Edward's reign ushered in a flood of Bible printing. Under his successor Queen Mary, though some may have feared the ax themselves, how gratifying it must have been for them to see the Bibles once chained to the lecterns of every church in the land consigned to the fires, and Archbishop Cranmer (supporter of the English Bible, and thus a turncoat to his fellow Bishops) put to death for heresy. Yet under her successor Elizabeth, what should confound them but a new flood of Bibles, loaded with notes that were, to them, every bit as abhorrent as Tyndale's "pestilent glosses," and to add insult to injury, these new Bibles (the **Genevas**, shown at Stations 20, 21-25 and 38) had a more accurate and thoughtful text than anything they had yet approved. Though new editions of the "Great" Bible had appeared, the flaws of that pastiche version were obvious to anyone who could read Latin and Greek. What to do?

In 1566, Matthew Parker, Archbishop of Canterbury, revived the notion that an "authorized revision" be commissioned by the English bishops. Books of the Bible were apportioned among the Bishops, and rules issued to the revisers. The ground rule was to use the text of the

"Great" Bible, as the one **"Commune
Englishe Translacion
used in the Churches,"**

and

no departure from it was permitted **"except wher
eyther the verytie of
the hebrue & greke
moved alteracion."**

Further rules included

the replacement of all terms which smacked of **"lightnes
or obscenitie,"**
**make no bitter notes
upon any text."**

and **"To**

The resulting product was, on the whole, backward-looking, ignoring the musical phrasing of the Geneva version in favor of the "Great" Bible readings. It was a committee product; there was no one firmly in charge. Some sections were lifted whole from the "Great" Bible, while others took as much as possible from the Geneva. It did, however, strive for faithfulness to the Hebrew, and it did carry forward the work of Tyndale and Coverdale.

Examples of its peculiar renderings include **"Lay thy
bread upon wet faces"**

(from the

"Great" Bible) instead of the Genevan **"Cast thy
bread upon the waters"**

, and

**"babble not much, as
the heathen do"**

(from Tyndale and the "Great"

Bible) instead of **"when ye pray, use
no vain repetitions as
the Heathen,"**

and

**"Backbite not one
another"**

instead of **"Speak not**

evil one of another."

And in

their campaign against levity or obscenity, Wycliffe's `waardropis', Purvey's `privies', Coverdale's `prevy house' and the Genevan `jakes' became the Bishops' `draught-house.'

The learned scholar Hugh Broughton, commenting on the new Genealogical Table (placed before the New Testament) and the Bishops' Bible in general, wrote: **"The**

**cockles of the
Seashores, and the
leaves of a Forest,
and the granes of the
Popy may as well be
numbered as the grosse
errours of this
table...our Bishops'**

Bible might well give place to the Alkoran, pestred with lyes."

Yet, for all its defects, the Bishops' Bible must stand square in the stream of the English Bible; there are many phrases or passages which sound familiar to our ears, for example

"The voice of one crying in the wyldernesse, your heart and not your garments."

or ***"Rend***

The first complete Bishops' Bible appeared in **1568**, under royal authority and approval, produced in a "Black Letter" folio edition. Verse divisions followed the Genevas. Between the first edition of 1568 and the final edition of 1602, 18 distinct editions of the complete Bishops' Bible were printed, all but seven as folios (as this was the size Bible the Bishops needed in their churches).

BISHOP'S BIBLES shown at the Station:

- **First Issue, First Edition - 1568** - Printed in "Black Letter" type by R. Jugge, London. Herbert says that in typography and illustration, this is perhaps the most sumptuous of the long series of English folio Bibles. There are 124 woodcut block illustrations as well as maps (mostly copied from the 1560 Geneva Bible) and numerous large initial letters, some of which incorporate the Arms of Archbishop Parker. This is sometimes called the "Treacle" Bible though the word ***"triacle"*** can be found in many previous Bibles beginning in 1535. At Psalms xlv. 9. there is a "curious note":

"Ophir is thought to be the Ilande in the west coast, of late founde by Columbo at this day is brought most fine golde."

Christopher : from whence

This is an early "Biblical" reference to the discovery of the New World. (Herbert #125)

- **Second Folio Edition - 1572** - "Black Letter" type, by R. Jugge of London. While the Old Testament is almost identical with the First Folio edition of 1568, the New Testament was further revised from a memorandum of Giles Lawrence, Professor of Greek at Oxford. Later editions of this Bible followed the OT text of the 1569 quarto edition and the NT text of this volume. The Psalms are present in two side-by-side versions: the "common prayer" text in "Black Letter," taken from the "Great" Bible, and

the "**translation after the Hebrewes**"

(i.e. the Bishops' version) in

Roman type. (Herbert #132)

- **1577** - Printed by R. Jugge, London, from extremely small "Black Letter" type, with 71 lines per column (a larger quarto of the same year had 60 lines per column). This small quarto is sometimes erroneously considered an octavo edition. Herbert notes that no example containing the general title page is now known. Examples of this particular Bible are not to be found in the British Museum, Huntington Library or American Bible Society collections; it ranks with the scarcest books of its period. (Herbert #151)
- **LAST Edition of this Bible - 1602** - Folio in "Black Letter" type by Robert Barker of London. This edition is the one believed used by King James' translators as a basis for their version. Numerous woodcut initial letters, and a few other illustrations or maps; the text is in two columns with printed rules all around. (Herbert #271)

STATION LOCATION MAP

Below is a floor plan map of the Cathedral in 3 sections, one for each level. The first section is the Lower Level, the second is the Foyer Level, and the third is the Mezzanine Level. This station is located in the East Octagon on the Foyer Level at the red #19.



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STATION 20: An Introduction to the GENEVA BIBLE



Overview of Station 20.

For three generations, this Bible held sway in the homes of the English people. While Great Bibles and Bishops' Bibles were read out in the churches, Genevas were read by the firesides, well before and after the King James Version was issued. The Geneva Bible was the Bible of William Shakespeare, John Milton, John Bunyan and Oliver Cromwell. Pilgrims and Puritans brought it with them to America.

The Geneva Bible was the product of English scholars and Bible lovers, Puritans who sought refuge in Geneva from the religious persecutions of Queen Mary's reign (with Miles Coverdale among them). They wanted to produce an annotated Bible for the use of their families while in exile. In 1557, William Whittingham completed a New Testament which included copious notes in the margins; a rarity of rarities, an example of it is shown at [Station 25](#). It used Roman type instead of the traditional "Black Letter" for the first time in English scriptures. Also for the first time, it had numbered verse divisions, following earlier French, Latin, Greek and Hebrew editions (starting with Robert Stephanus' pioneering work, as shown in this collection by his "Royal" edition of the Greek New Testament with his verse divisions indicated in manuscript by his own hand; [Station 35](#)).

With this Testament off the press in Geneva, Whittingham, aided by Anthony Gilby and Thomas Sampson (all trained at Cambridge or Oxford), plunged into producing a similar text of the whole Bible, continuing the Tyndale-Coverdale tradition by using the Great Bible (which reflected it) as a point of departure. Corrections were based on improved Latin and Greek texts; elaborate notes covered historical or geographical explanations as well as moral lessons.



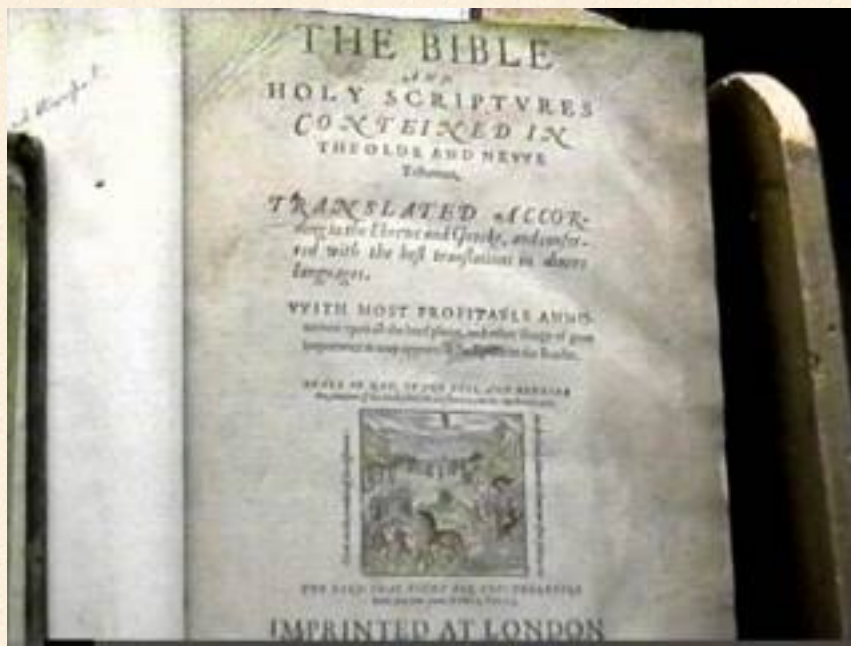
***1560 First Edition -
one of the five examples
shown as part of Dr.
Scott's Collection.***

Financed by the English congregation at Geneva, the complete Bible was first printed by Rowland Hall of Geneva in **1560**. Its quarto size (half that of many preceding English Bibles), clear Roman type and copious notes (it was often called a "Bible school in one volume") rapidly made it popular. Royal permission was obtained from Queen Elizabeth for its printing in England. In the eighty-four years of its publication, some 140 editions of the Geneva Bible or New Testament were produced.

The Geneva Bible, in large measure, was responsible for the spread of knowledge of the Bible among the rank and file of the English people and entered into the early history of America (perhaps the greatest gift of the Old World to the New). The Dr. Gene Scott Collection includes "bench mark" editions of the Geneva Bible in various sizes, from the first edition of the complete Geneva Bible to a hybrid edition of the King James Version with the ever-popular Geneva notes. This is one of the world's foremost collections of the Geneva Bible, rivalled in America only by the holdings of the Huntington Library and the New York Public Library.

Geneva Bibles shown at Station 20 include:

- **FIRST EDITION - 1560** - Printed in Geneva by Rouland Hall. The **first** English Bible printed in Roman type and with verse divisions, and the first of some 140 editions of the Geneva Bible or Testament. Believed translated by W. Whittingham, Anthony Gilby, Thomas Sampson, and perhaps others, with the Old Testament and Apocrypha based mainly on the Great Bible, corrected by reference to the original Hebrew and Greek, and compared with the Latin versions of Leo Juda and others. The New Testament is based on the Latin of Theodore Beza, as incorporated in Whittingham's Testament of 1557. (Herbert #107). Ecclesiasticus 15:13 has the error: "***The Lord hateth all abominacion [of error:] and they that feare God, will love it.***"
Three more examples of the First Edition (of a total of 160 printed!) are shown at [Station 25](#), and another at [Station 38](#).



***The first Geneva Bible
Printed in England;
click on the image
above to see a close-
up view.***

- **First Folio Edition Printed in England - 1576** - Printed in London by Christopher "Barkar." The engraving on the title page is the same used for the first edition of the Geneva Bible (1560). The title page engraving, and others throughout the Bible, are delicately hand-colored; this book was used as the Hall family Bible in Gloucester,

England, and has extensive records of births, deaths, and family matters of the 18th and early 19th Centuries. John Hall (1740-1797), an accomplished painter, was appointed Historical Engraver to King George III. (Herbert #143)

- **First Large Folio Edition - 1578** - Printed in London by Christopher Barker; "Black Letter" type. Contains Cranmer's Prologue (to the Great Bible) as well as "The booke of Common prayer." (missing from most copies, as it was cut out by collectors; this copy is virtually intact!). (Herbert #154). This is the earliest Bible to contain the introductory verses: ***"Here is the spring where waters flowe, to quenche our heate of sinne: Here is the tree where trueth doth grow, to lead our lives therein..."***

Two more examples of this important edition are shown at [Station 38](#).

- **The "Noblest" Large Folio Edition - 1583** - Printed in London by Christopher Barker, the court printer to Queen Elizabeth. Large "Black Letter" type, black & red title page with Royal Initials at sides. Contains Cranmer's Prologue (to the Great Bible), and several typographic woodcuts as well as a full-page engraving facing Genesis. A sumptuous book and a very well preserved example, at that. (Herbert #178)

Dr. Scott's collection of the Geneva Bibles surpasses that of the British Library, the Huntington or indeed any other collection in the world. More Geneva Bibles are shown at Stations [21-22-23-24-25-26](#) and Station [38](#).

STATION LOCATION MAP

Below is a floor plan map of the Cathedral in 3 sections, one for each level. The first section is the Lower Level, the second is the Foyer Level, and the third is the Mezzanine Level. This station is located in the East Octagon on the Foyer Level at the red #20.



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STATION 21: Geneva Bibles, 1570-1594

GENEVA BIBLES shown at this Station:

- **Second Quarto Edition - 1570** - Printed in Roman type at Geneva by John Crispin; other states have title pages dated 1568 or 1569. Maps and woodcuts as the 1560 First Edition (Herbert #130)
- **1576** - Second of two small folio editions by Christopher "Barkar" of London, with error at Ecclesiasticus 15:13 (which distinguishes it from the earlier small folio of the same year. (Herbert #164)
- **1577** - Small folio in Roman type, by the Queen's Printer, Christopher Barker, following his two small folios of the previous year. (Herbert #148)
- **1583** - New printing of a quarto edition of 1581 by Christopher Barker of London, in "Black Letter" type. Handsome original binding. (Herbert #179)
- **1584** - "Black Letter" quarto edition by C. Barker (Herbert #182). An amusing owner's inscription on the inside cover:

*"Memorandum - 20th
January 1732
This Bible coste me
three Shillings &
Sizpence (ye new
binding it) which was
done According to ye
desire of my father,
William Pitcher lately
deseased, & it is to
be delivord to my
kinsman William
Pitcher when he comes
of Age provided he
pays ye 3s:6d for
Binding is as above
mentioned which was ye
desire of my father
William Pitcher who
departed this Life ye
5th day of September*

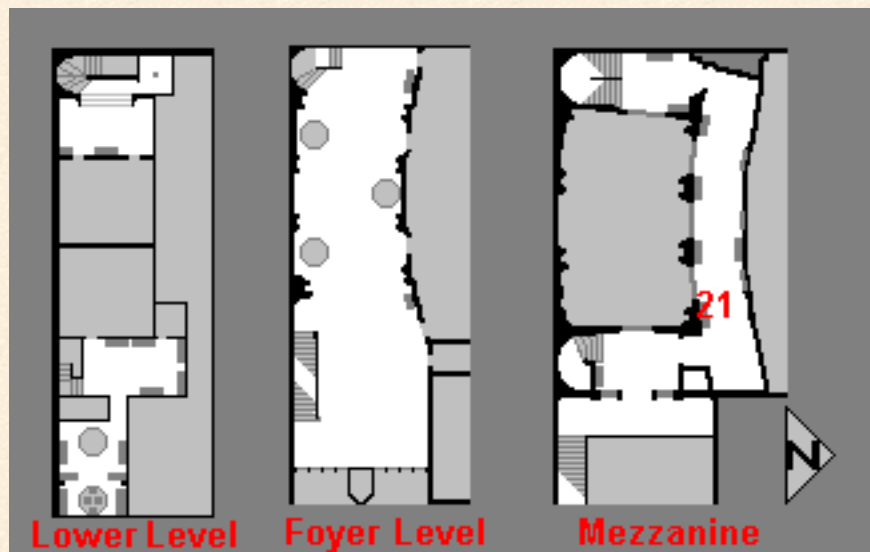
1732.

Amos Pitcher"

- **1584** - Another example of C. Barker's quarto edition, bound with 1583 book of Psalms by Barker. Text of the "original" Geneva version. (Herbert #182)
- **1585** - Quarto edition by Christopher Barker, based on that of 1581. Includes "Booke of Common Prayer" in smaller "Black Letter" type than previous editions. (Herbert #187)
- **1589** - One of three similar quarto editions by the "Deputies" of Christopher Barker (George Bishop and Palph Newberry; Barker ceased printing Bibles himself after 1558). The three editions can be distinguished by minor variations of the text. Binding is mostly original. (Herbert #200)
- **1589** - Another of three similar quarto editions of that year. (Herbert #201)
- **1592** - Small "Black Letter" quarto edition by the Deputies of Christopher Barker; it is close to the 1588 quarto in typography. (Herbert #211)
- **1594** - One of four similar quarto editions by the Deputies of C. Barker, London. This has at Genesis i:3 "*Then God saide...*" while the others differ; both title pages read 1594. (Herbert #221)

STATION LOCATION MAP

Below is a floor plan map of the Cathedral in 3 sections, one for each level. The first section is the Lower Level, the second is the Foyer Level, and the third is the Mezzanine Level. This station is on the Mezzanine Level at the red #21.





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STATION 22: Geneva Bibles, 1595-1606

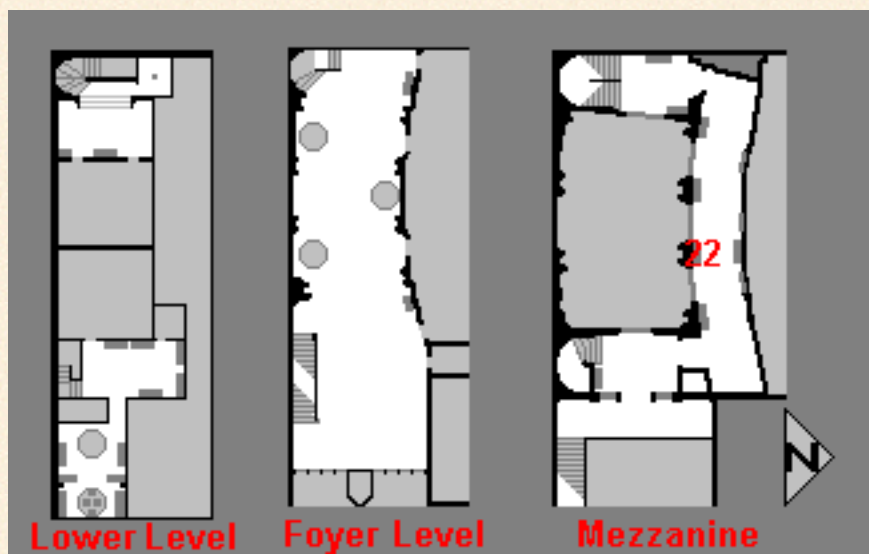
GENEVA BIBLES shown at this Station:

- **1595 Folio Edition** - Printed in "Black Letter" with the Tomson revision to the New Testament, by the Deputies of C. Barker, London. Closely resembles 1592 folio edition. (Herbert #225)
- **1596 GENEVA NEW TESTAMENT** - Printed in London by Christopher Barker, in "Black Letter" type. Dedicated to Sir Francis Walsingham (principal secretary to the Queen) and including his Arms or crest in two woodcuts. Woodcut initials throughout. (Herbert #231) Title page has: *"The Newe Testament of our Lord Iesus Christ, translated out of the Greeke, by Theod. Beza. Whereunto are adjoined large expositions of the phrases and hard places, by the Authour and others...Englished by L. Tomson."*
- **1598** - Roman type quarto edition by the Deputies of Christopher Barker. NT title page dated 1597; with Junius' Revelation, after the NT, dated 1594 (printed by Richard Field for Robert Dexter), then the Tables and Concordances and the Metrical Psalms (printed by John Windet for the Assigns of Richard Daye, 1598). (Herbert #244)
- **1599** - "Black Letter" edition of the "pure" Geneva (i.e. without the Tomson NT or Junius' notes on Revelation), printed by the Deputies of Christopher Barker of London. Resembles quartos of 1580-1. (Herbert #247)
- **Earliest 1599 "Pirate" Edition** - Roman type quarto, printed at Amsterdam though purportedly printed by Barker in London. Herbert mentions it abounds (more than the other "1599" pirates) in "gross errors," which were corrected in subsequent printings. (Herbert #248)
- **1599** - Another example of a "pirate" edition, probably the second produced, having most of the errors of the first corrected. (Herbert #249)
- **1599** - Another "pirate" edition, printed in Holland for use by Puritans in the Low Countries. (Herbert #251)

- **Last Elizabethan Folio Edition - 1602** - Printed by Robert Barker, with text in "Black Letter" type, while title pages and Preface are in Roman type. Several maps and woodcuts, otherwise resembling the folio edition of 1592. (Herbert #268)
- **First Edition under King James I - 1603** - Quarto edition in "Black Letter" type by Robert Barker of London. Though the titles and colophon state *"Printer to the Queens...Maiestie,"* it must have been published after King James' accession (24 March 1603), otherwise it would have been dated 1602, as the year began on 25 March! (Herbert #273)
- **1606** - Quarto edition in Roman type with title pages dated 1606 but colophon dated 1605; features woodcuts and lovely maps. (Herbert #285; two examples are shown at this Station)

STATION LOCATION MAP

Below is a floor plan map of the Cathedral in 3 sections, one for each level. The first section is the Lower Level, the second is the Foyer Level, and the third is the Mezzanine Level. This station is on the Mezzanine Level at the red #22.



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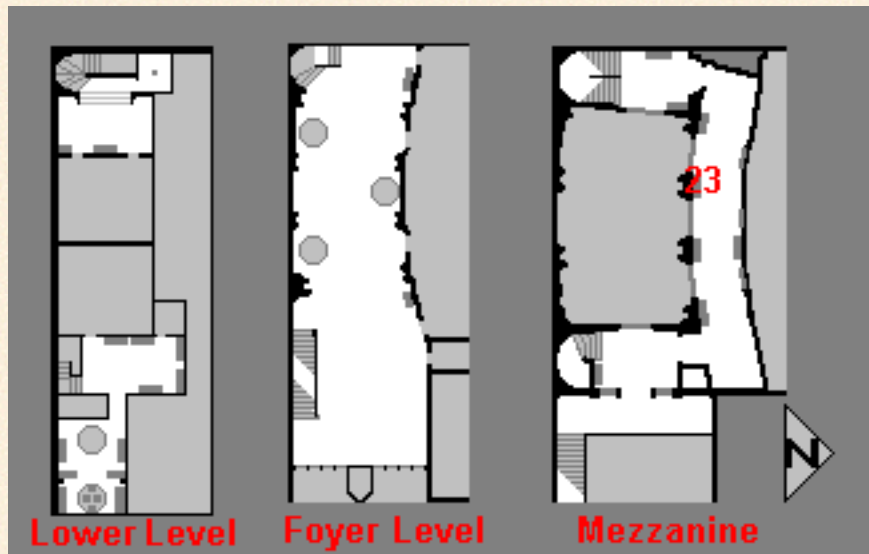
STATION 23: Geneva Bibles, 1606-1614

GENEVA BIBLES shown at this Station:

- **1606 Quarto Editions** - Printed in Roman type and in "Black Letter" type by Robert Barker of London, with the former having red ruled lines throughout. (Herbert #285 & 287 respectively)
 - **1608** - One of two "Black Letter" quarto editions that year by Robert Barker of London, varying from each other in typography and line breaks on the title pages. (Herbert #293)
 - **1608** - Another quarto, varying from each of the two listed "Black Letter" quartos listed by Herbert. (Herbert #293-4 variety)
 - **The "JUDAS" Bible - 1608** - Roman type quarto edition with Tomson-Junius NT. John VI:67 has "Judas" for "Jesus." (Herbert #295)
 - **1610** - (General title and Tables dated 1608) "Black Letter" quarto edition by Robert Barker, more complete than that described by Herbert. (Herbert #303; two examples are present at this Station).
 - **1611** - Quarto edition similar to that of 1605, in "Black Letter" type, bound with 1612 Metrical Psalms. (Herbert #308; four examples of this edition are shown at this Station)
 - **1614** - Quarto edition in "Black Letter" type, based on the 1605 quarto. (Herbert #330)
-

STATION LOCATION MAP

Below is a floor plan map of the Cathedral in 3 sections, one for each level. The first section is the Lower Level, the second is the Foyer Level, and the third is the Mezzanine Level. This station is on the Mezzanine Level at the red #23.



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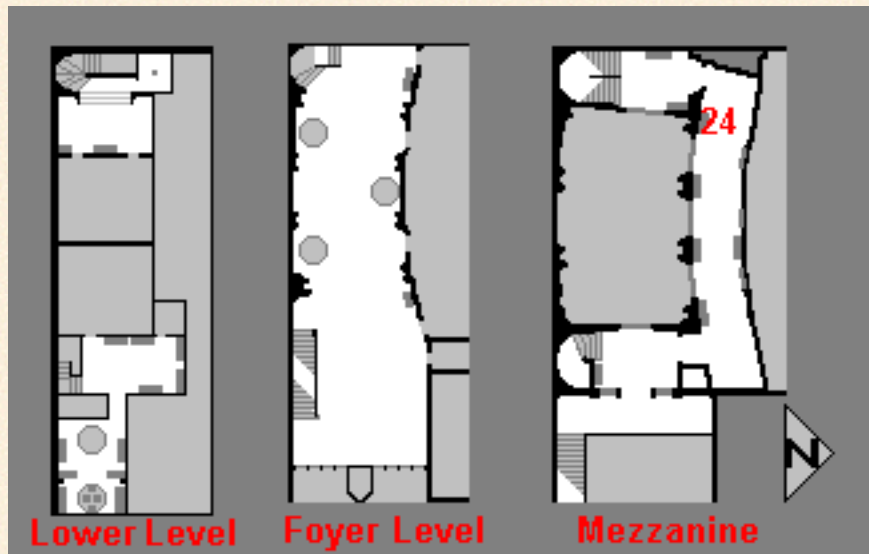
STATION 24: Geneva Bibles, 1615-1715

GENEVA BIBLES shown at this Station:

- **1615 - Barker's Last "Black Letter" Quarto Editions** - Both of the two recorded variant 1615 editions by Robert Barker. (Herbert #340 & 341 respectively; two of the latter are present at this Station)
 - **1615 - Barker's Last Roman Type Quarto - Five examples** are shown at this Station, one with red ruled lines throughout (a "deluxe" version). Illustrated with maps and woodcuts, they resemble the quartos of 1606, which followed those of 1603. (Herbert #342)
 - **KING JAMES VERSION with GENEVA NOTES - 1672** - Printed at Amsterdam, this folio gives the KJV text with the full Geneva-Tomson-Junius notes. Lovely engraved title page precedes the general title page; no Apocrypha. (Herbert #708)
 - **King James - Geneva Hybrid Bible - 1715** - Large folio edition, probably printed in Amsterdam. The OT is pure KJV, and includes the dedication to His Majesty, while the NT closely resembles the Geneva, with the Tomson-Junius notes. (Herbert #936)
-

STATION LOCATION MAP

Below is a floor plan map of the Cathedral in 3 sections, one for each level. The first section is the Lower Level, the second is the Foyer Level, and the third is the Mezzanine Level. This station is on the Mezzanine Level at the red #24.



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STATION 25: Rare & Unusual GENEVA BIBLES



Station 25

Some of the GENEVA BIBLES shown at this Station:

- **1557 Whittingham NEW TESTAMENT** - The forerunner of the Geneva Bible. One of the greatest treasures of the Geneva Bibles in the collection.
- **1560 FIRST EDITION** - Two examples of the five shown at The Los Angeles University

Cathedral.

- **1589 Original Binding** - One of three similar "Black Letter" quartos of that year by the Deputies of C. Barker, London. The binding is tooled leather (showing use of a variety of punches) over wooden boards. (Herbert #201)
- **Rare 1589 Octavo NEW TESTAMENT** - A handy "pocket" edition in Roman type by the Deputies of Christopher Barker, with pages 128 and 137 mis-numbered as 120 and 236. **One of four known** examples. Dedicated to Sir Francis Walsingham (principal secretary to the Queen) - and her rumored lover. (Herbert #203)
- **1592 "Model" Black Letter Folio** - By the Deputies of Christopher Barker. NT title page dated 1591, OT and colophon dated 1592. Used as the basis for further folio editions through 1616. (Herbert #210)
- **Rare 1592 Complete Bible** - "Black Letter" edition by Christopher Barker of London. Herbert records an Old Testament at Cambridge and a New Testament at Bible House in London. Complete, it is undoubtedly **unique**. (Herbert #212 + 213)
- **1594 Quarto with "Fraktur" Painting** - Printed in Roman type, with Tomson's NT. A lovely 18th Century "fraktur" or "theorem" painting precedes the OT title page; NT title page dated 1593, but OT title and colophon have 1594. (Herbert #218)
- **1597 Quarto Edition** - "Black Letter" type, printed by the Deputies of Christopher Barker in London. Both title pages are dated 1596, but the colophon is dated 1597. Text of the original Geneva, without Tomson's "Englised" NT. (Herbert #231)



Detail from Station 25

- **Earliest 1599 "Pirate" Edition** - Loaded with errors, printed at Amsterdam for the Puritans in the Low Countries and elsewhere. (Herbert #248)

- **1599 "Pirate" Edition** - Without the Apocrypha (which was omitted from many "pirates"), and having many of the errors of the first "pirate" edition corrected. (Herbert #249)
- **1599 "Pirate" Edition** - Printed in Holland for use by Puritans in the Low Countries. This version is not included in the British Museum collections! (Herbert #251)
- **Distinct 1599 "Pirate" Edition** - With ruled lines in black on each page. A "large" copy, with extra-wide margins around the text. (Herbert #254)
- **Robert Barker's Earliest Geneva - 1600** - Quarto in "Black Letter" type, bound with the Metrical Psalms. (Herbert #257)
- **Last Elizabethan Quarto Edition - 1602** - Printed by Robert Barker, with text in "Black Letter" type. "E R" at base of the title page. King James I took the throne in 1603; while a later quarto references "Good Queen Bess," this edition was the last in her lifetime. (Herbert #269)
- **1606** - Quarto edition in Roman type with title pages dated 1606 but colophon dated 1605; features woodcuts and lovely maps. (Herbert #285; red ruled lines throughout)
- **1606 "Black Letter" Quartos** - Two examples having original bindings, one showing exceptional craftsmanship. (Herbert #287)
- **1607 Folio Edition** - Printed by Robert Barker in roman type, with a new engraved title page. (Herbert #289)
- **1608 "Judas" Bible** - Two examples of this quarto edition in Roman type, with error "Judas" for "Jesus" at John 6:67 (Herbert #295)
- **1609 "Judas" Bible** - Subsequent edition of this quarto in roman type. (Herbert #298)
- **Deluxe 1611 "Judas" Bible** - Pages ruled in red, an expensive "extra," and perpetuating the misprint at John 6:67 (Herbert #306)
- **1611** - Two different "Black Letter" quarto editions by Robert Barker, one with NT title page dated 1610, other 1611 and with varying line breaks one one page. (Herbert #307 & 308)
- **Unrecorded 1615 Quarto** - Though Herbert details two different "Black Letter" quartos for that year, this has typographic line breaks that match neither of the editions listed. (Herbert #340-1 variety).
- **Barker's Last "Black Letter" Edition - 1615** - The two states of this edition recorded by Herbert (see above; Herbert #340 & 341)

Don't miss the additional display of Geneva Bibles, including another example of the First Edition, several rare folios and a complete collection of the "1599" pirate editions, at [Station 38](#).

STATION LOCATION MAP

Below is a floor plan map of the Cathedral in 3 sections, one for each level. The first section is the Lower Level, the second is the Foyer Level, and the third is the Mezzanine Level. This station is on the Mezzanine Level at the red #25.



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The Dr. Gene Scott Bible Collection

STATION 26: Rare & Unusual Bibles



*The "Wicked Bible" is at
bottom center.*

Some of the Bibles shown at this Station include:

- **Matthew's Bible - THE "WIFEBEATER'S BIBLE"**

*"The Byble, that is to
say all the holy
Scripture: In which are
con-tayned the Olde and
New Testamente, truly &
purely translated into
English, & now lately
with greate industry &
diligence recognized."*

1549 - Printed in London by John Daye & William Seres. "Black Letter" type with woodcut initials and some illustrations. This edition was edited by Edmund Becke. This Bible contains the famous note at the end of I Peter iii, *"And yf she be not obedient and healpfull unto hym endeavoureth the feare of God into her heade she maye be compelled to learne her duitie and do it."*

to beate

, that thereby

Thus, it is popularly known as the **"Wifebeater's Bible."** (Herbert #74). The title page has a quotation: *"Hearken to ye heavens, and thou earthe geve eare: For the Lorde speaketh."*

- **Geneva Bible - Small Folio Edition 1612** - (NT title dated 1611) - Printed by Robert Barker, London, in roman type. Owner's inscription dated 1613. Includes "Metrical Psalms" at the back. This is the version with Junius' annotation on the Revelations. (Herbert #312)
- **King James Version - 1623 Deluxe Illustrated Edition** - Quarto by Norton and Bill, London. Ruled throughout with red lines. Numerous (over 200) contemporary engravings, each with notation of the sponsorship (e.g. *"John Smith of the Tower of London, Gentleman, for ye Advancement of this Worke, Contributed this Plate."*), plus maps. A masterpiece of 17th Century book printing, and unusual for a quarto edition. (Herbert #388)
- **King James Version - The "WICKED" Bible - 1631** - An octavo edition published by Barker and the Assigns of Bill (the first of seven octavos that year), it gets its name from the error at Exodus 20:14

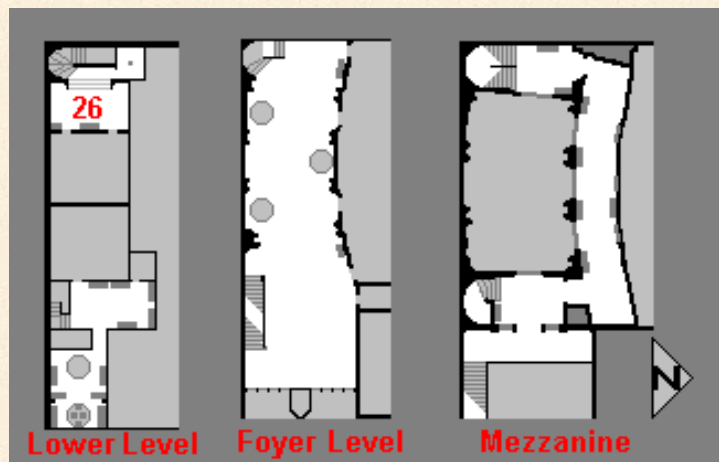
"Thou shalt commit adultery."

The printers were fined 300 Pounds for the offense; some think the error was introduced by Barker's rival Norton in a plot to discredit the Barker firm. In any event, part of the fine was spent to produce a Greek type font to be used in the production of scholarly works. Only 1000 "Wicked" Bibles were printed; as the edition was immediately suppressed, very few (perhaps as many as 10) have survived, and this is thought to be one of only two in private hands. Herbert calls it "very rare;" the only other examples recorded in the United States are at the Huntington Library and at the New York Public Library. (Herbert #444)

STATION LOCATION MAP

Below is a floor plan map of the Cathedral in 3 sections, one for each level. The first section is the Lower Level, the second is the Foyer Level, and the third is the Mezzanine Level. This station is on the

Lower Level, in the Ladies' Lounge, at the red #26.



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The Dr. Gene Scott Bible Collection

STATION 27: The KING JAMES Version



*A glimpse of Station 27,
showing several of the
large folios
from the First Edition.*

I: The Preparation and the Process

The "final" English version of the Bible, forever linked to the monarch who commissioned it, came about through an offhand comment at the Hampton Court Conference on Monday, January 16, 1604. Dr. John Reynolds mentioned to the king that there needed to be a new translation of the Bible as the former, made under Henry VIII and Edward VI, were *"corrupt and not aunswerable to the truth of the Originall."*

King James loved scriptural disputation and quotation (his

"Collected Workes," published in 1616 and including his "Daemonologie," are shown at this Station); he looked forward to a version to be forever associated with his name.

On February 10, 1604, the king ordained that the whole Bible be translated, as much as possible from the Hebrew and Greek, and that this version was the one to be used in all churches during services. He further desired that no marginal notes be made, as he found those in the Geneva version

*"partiall, untrue,
seditious, and savouring
too much of dangerous and
trayterous conceits."*

Within six months,

King James had approved the list of translators and was urging the work forward.

Six committees of translators were formed, consisting of a total of 54 men. Two committees each met at Oxford, Cambridge and Westminster. To the Oxford groups were entrusted the Gospels, Acts, and Apocalypse, plus the Prophets ("Great" and "Lesser") and Lamentations. Cambridge got the historical books of the Old Testament from Chronicles through Ecclesiastes, plus the Apocrypha. Westminster got the Pentateuch, the historical books of the Old Testament from Joshua through Second Kings, plus the Epistles. The translators acted under an express set of rules; chief among these was the injunction to follow the Bishops' version as much as possible. Other rules concerned names (those in "vulgar usage" were to be retained), ecclesiastical terms (the old were to be retained, e.g. "church" not to be translated "congregation") and words of multiple meanings (the Ancient Fathers's understanding was to prevail). Chapter divisions were to remain intact as far as possible, and marginal notes were to be confined to explanations of Hebrew and Greek terms or to link one passage to another.

Each committee had to send their finished version to the others for review; final differences would be resolved at a General Meeting of the chief representatives of each committee. The list of rules asked all Bishops to get input from such clergy as were *"skilful in the Tongues"*

and forward their observations to the committees. It

also listed the versions that could be used when they agreed with the

"original tongues"

better than the [Bishops'](#) version:

[Tyndale's](#), [Matthew's](#), [Coverdale's](#), "Whitchurch's" (Whitchurch was the printer closely associated with the "[Great](#)" Bible) and the [Geneva](#). Some time in 1607 the whole proceeding was set in motion. Nearly four years were spent in the efforts; in 1610, six men from each committee were sent to London to make the final determinations and commit the work to the presses. The final revision took nine months; their "baby" was finally delivered to the Company of Stationers (the printers' guild). It was first printed in a "Black Letter" folio in 1611.

The King James Version welds the best of the previous versions into a unified whole: the vigorous and crusty expressions of Tyndale, the musical phrases of Coverdale, the accurate and thoughtful translations of the Genevas with numerous new passages that reflect the repetitive nature of the Hebrew originals (e.g. "to die the death"). In a sense, the King James Version did not so much re-invent the Bible as reinforce the English versions which were already familiar and beloved throughout the land. The translators were scrupulous, and used every major Greek, Latin, and Hebrew text they could find, including the diglot produced by Coverdale in 1535 and [polyglots](#) such as Plantin's of 1572 (an interlinear Hebrew-Latin portion was a useful "crib" for the translators).

II: Results and Comparisons

One can find throughout the King James Version words, phrases and sentences born in others'

versions; one might second-guess some of the readings, and one commentator has written that if it has any repetitive fault, it is in the translation of Hebrew words instead of Hebrew phrases. But the over-all importance of the King James lies in its success - it has remained the standard English text for centuries, and even as revised in the late 19th and early 20th centuries (to reflect the intervening evolution of language), its musical words and phrases still ring true. At last, the English people were given a Bible in their common tongue which allowed the meaning and the beauty of the Holy Word to shine forth throughout the text, that scholars could agree was on the whole a commendable, felicitous translation, and which could be proudly read in churches and homes throughout the land.

When the King James Version was published, the Geneva Bible was the most popular, and so it remained for the first thirty years it co-existed with the "Authorized" Version. The reason was simple. Though the King James Version had new "Arguments" (or summaries) to the Books, its marginal notes failed to provide the sort of running commentary offered by the Genevas. Thus, even some of the translators of the King James Version kept their trusty Genevas as their primary Bibles. But the King James Version soon overtook the Genevas in currency, partly because the same printer, Robert Barker, produced both, and he chose to print more of the former than the latter.

The absence of explanatory notes called forth many annotations prepared and published over the ensuing centuries. Many a later "annotated" Bible has the King James Version as the text on which its notes are hung. Later translations, based on newly published Greek texts, were made sporadically; in many cases they merely modify the text to speak with the "accent of the age." None took wide-spread root, and none had the popular appeal of the old familiar King James Version. Clerics and common people alike echoed the old adage, *"If it was good enough for King James, it's good enough for me."*

The first few "editions" of the King James Version were folios that closely resemble each other. The printing of a complete Bible in a large size, especially with King James hurrying the production on, was a monumental undertaking. Tradition records that the actual printing was done in several establishments under Robert Barker's direction. It's very likely that the type used for the very first edition was kept "set up" between printings, so many pages within different "printings" of any given edition are identical; title pages dated one year were applied to Bibles that contained pages printed for prior "issues." Several "states" or "printings" of the "First Edition Folio" are known, two of them extremely rare (the Dr. Gene Scott collection is the **only** collection anywhere in the world that has all seven printings of the First Edition; others, including the British Museum and Bible House, have just five or six of the seven).

Mention must also be made of the two great streams of King James Versions that took different states as their "models": the "He" Bibles and the "She" Bibles, from the rendering of the pronoun at Ruth iii 15 (*"and he went into the city"* or *"and she went into the city"*). Though "she" became the standard wording, many "He" Bibles were produced, using prior "He" editions as models. A final mention must be made of the actual manuscript of the translation, with its notes, revisions and corrections; it remained the King's Printer's hands at least until 1660, and is believed to have burned in the Great Fire of London in 1666.

III: Early Folio Editions

It is a misnomer to think that the early King James Bibles were sold in forms resembling our modern "editions." Some 20,000 copies of the "First Edition Folios" were printed, bound and sold in the period

from 1611 to 1640; thus 29 years were needed to complete and bind these copies. Printed in batches of sheets in five separate establishments, all the books which we associate with the "First Edition" share common "Black Letter" type and page layout. The first and last words of any given page of text are identical; title pages may have varying dates. Any given "issue" or "printing" may contain pages that were actually printed for previous "issues." Dr. Scott presents these varying examples as "**printings**" rather than "editions," and this is **the only complete collection of all seven "printings"** or "issues" of the folio "First Edition."

"FIRST EDITION" (FOLIO)

- **First Printing** - The Great "He" Bible. Like previous English folio Bibles, printed from "Black Letter" type. Both title pages are dated **1611**; catalogued by Herbert as #309.
- **Second Printing** - The true Great "She" Bible, with the correct reading at Ruth iii 15. **One of three examples known**, and a world-class treasure of the Dr. Gene Scott Bible Collection. Both title pages are dated **1611**, thus distinguishing this from the Third Printing.
- **Third Printing** - Great "She" Bible with title pages dated **1613** (general title page) / **1611** NT title page). This is sometimes confused with the very rare "She" Bible of the 1611 Second Printing. Undoubtedly, this printing was put together from pages of the previous printing that had not yet been used, with new pages printed to "round out" the numbers required; for this reason, several different "states" are recorded. Catalogued by Herbert as #319.
- **Fourth Printing** - Title pages dated **1614** (general title) / **1617** (New Testament). This is **one of two known examples** of this printing, and it is unlisted by Herbert. It is the greatest treasure of this part of the collection.
- **Fifth Printing** - Both title pages dated **1617**. Catalogued by Herbert as #353.
- **Sixth Printing** - Title pages are dated **1634**, and incorporate the monogram of King Charles I (who acceded to the throne in March 1625). Herbert #487.
- **Seventh Printing** - Last of the large "Black Letter" First Edition folios, having title pages dated **1640** (general title) / **1639** (New Testament). By this time, the type shows signs of wear, and the marginal notes were reset in Roman type in place of the former italic.

SECOND FOLIO EDITION

- **1613** - Considered the "true" 1613 edition as its "Black Letter" type is smaller than that used for the First Edition folios starting in 1611. The text varies in some 400 places from the 1611 folio, and incorporates many mistakes, some noted by Herbert as "serious." For this reason, it was not reprinted.

THIRD FOLIO EDITION

- **1616** - Omitting the words "Appointed..." on both title pages, this was printed by Barker in **Roman** type. The border of the title page is similar to that of some editions of the "Bishops' Bible."

The Dr. Gene Scott Bible Collection shows many other examples of the King James Version printed in the 17th and 18th Centuries at this Station, including first editions in smaller sizes, "error" editions (e. g. the "[Vinegar](#) Bible," the "Child Killer" Bible, the "Unrighteous Bible" and of course the extremely rare "[Wicked](#)" Bible) and regional and university editions.

STATION LOCATION MAP

Below is a floor plan map of the Cathedral in 3 sections, one for each level. The first section is the Lower Level, the second is the Foyer Level, and the third is the Mezzanine Level. This station is the West Octagon on the Foyer level, at the red #27.



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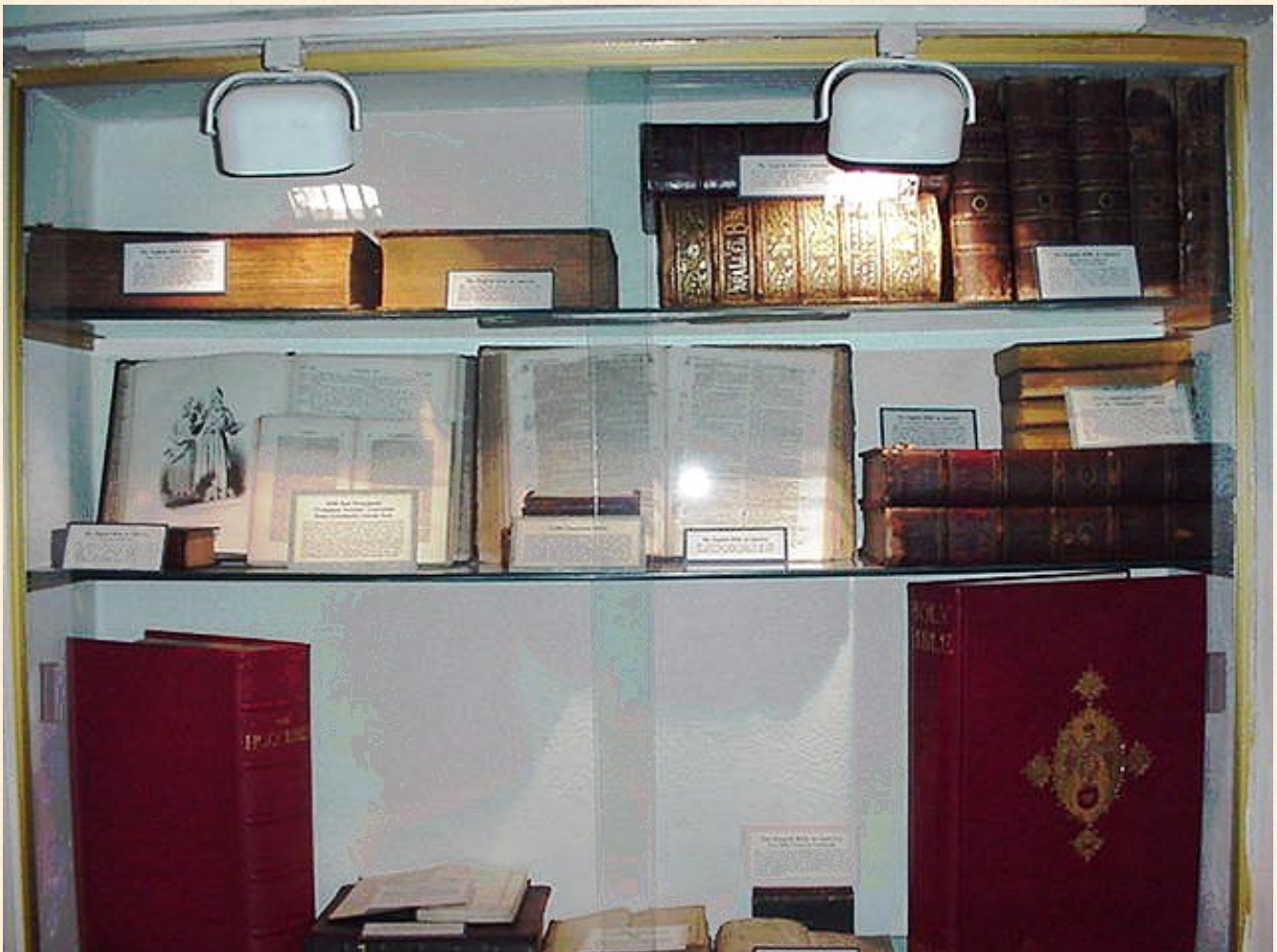
The Dr. Gene Scott Bible Collection

STATION 28: The English Bible in America

First Printed in

1782

Gems of the American Bible are shown at [Station 45](#) (the "Bay Psalm Book"), [Station 46](#) (the Eliot "Indian Bible") and [Station 47](#) (two examples of the Aitken "Bible of the Revolution"). Leaves from famous and important American Bibles are shown in the "Room of the City," [Station 40](#). Finally, don't miss the "Bible in Iron" at [Station 42](#), and the American Bibles in European & Native American languages at [Station 53](#).



Overall view of Station 28

Though Bibles or Testaments had been printed in the English Colonies of America in languages other than English as early as 1661 (a New Testament in the Algonquin Indian language, part of the "Eliot Indian Bible" shown at [Station 46](#)), and the famous "Bay Psalm Book" was the first portion of scripture printed in the New World and the first book printed in British America (shown at [Station 45](#)), the monopoly of printing English-language Bibles was maintained in England until the American Revolution. In 1777, one year after the Declaration of Independence, Robert Aitken of Philadelphia, printer to the Congress, produced a small New Testament.

Beginning in 1781 and finishing in 1782, Aitken printed the complete Bible in English, its small size attesting to the limited printing technology which had been available in the "Colonies" up to that time. This was the only Bible ever authorized by an Act of Congress. The examples displayed at [Station 47](#) are two of fewer than 40 known, most of which are locked forever in museums or institutional libraries; there are probably fewer than five in private hands.

Its rarity is rooted in its simple layout, crowded margins and the poor quality of the paper used; over time, and from hard use, pages tore or became browned, and the humble Aitken Bible was supplanted in the homes of its owners by newer editions, printed from superior type and on better quality paper, available as a result of the cessation of hostilities and reopening of European sources of supply. Within a few years, printers throughout the former colonies had begun production of Bibles and Testaments in larger sizes, using new technology or careful corrections of the text to ensure consistency and accuracy.

The American Bibles shown here and at the following Stations 29 & 30 are a representation of the first few decades of the English Bible in America, a period that began the flood of 19th Century Bible publishing in this country, with elaborate illustrated editions, "family" Bibles sold by door-to-door salesmen and new annotated versions, as well as the efforts of the American Bible Society to provide Bibles to all who wanted them. The growth of Bible publishing in the United States kept pace with the rise of American industry and power. The Bibles shown here were the embryonic beginnings of that great effort.

***Bibles shown at
this Station
include:***

- **(1782) Facsimile of the "Aitken Bible"** - Limited edition modern reproduction; **two** originals, plus Aitken's "Metrical Psalms," are shown at [Station 47](#).
- **1791 Isaac Collins' First Folio Edition** - the first "Family Bible," also called the "Model Bible" for the accuracy of its text. (EBA #31)
- **1791 Isaiah Thomas' First Folio Edition** - Counterpart to Isaac Collins' Family Bible (shown at Station 29), this large and scrupulously accurate Bible marks the start of mass production of American Bibles in English. (EBA #29)
- **1791-2 Bible** by W. Young of Philadelphia, bound with the "Metrical Psalms (1793). (EBA #32)
- **1792 Bible** by Hugh Gaine of New York City, printed from "standing type." (EBA #40)
- **1799 Isaiah Thomas Bible, *duodecimo*** edition from standing type, with imprint "United States of Columbia." (EBA #67)
- **1804-9 First American Edition of Scott's Annotated Bible** - in 5 volumes. Subscribers included **Thomas Jefferson**; printed by Woodward of Philadelphia. (EBA #113)
- **1807 Bible** by Matthew Carey of Philadelphia. (EBA #145)
- **1807 Bible** by Collins, Perkins & Co. of New York, based on Collins' 1791 Folio. (EBA #142)
- **1814** Collins & Co. third quarto edition. (EBA #256)
- **1819** Quarto Bible by Matthew Carey & Co. (EBA #373)
- **1935 - "The Finest Lectern Bible Ever Produced in English"** - typography and design by **Bruce Rogers**; printed at Oxford. (Herbert #2249)
- **1949 - Rogers' American Lectern Bible** (EBA #2474)

STATION LOCATION MAP

Below is a floor plan map of the Cathedral in 3 sections, one for each level. The first section is the Lower Level, the second is the Foyer Level, and the third is the Mezzanine Level. This station is a Wall Case on the Mezzanine level, at the red #28.



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The Dr. Gene Scott Bible Collection

STATION 29: The English Bible in America



View of Station 29

This Station includes the following Bibles, among others:

- **1792 First "Hot Press" Edition** - the first steam-press printed Bible, a two-volume folio set by Thompson & Small of Philadelphia. (EBA#62)
- **1818 Carey's "Masterpiece"** - superb Bible illustrated with over 100 maps and engravings. (EBA #345)
- **1803 "Society for the Propagation of Christian Knowledge Edition"** - for the forerunner of the American Bible Society, produced by William Durell and printed by

Sage & Clough, New York. (EBA #100)

- **Circa 1870 Gustav Dore Bibles** illustrated profusely by the ubiquitous 19th century illustrator also known for his "Dante's Inferno;" shown are the Dore Bibles in English and in German.

Don't miss some of the "gems" of the American Bible shown elsewhere in the Cathedral, such as the "Bay Psalm Book" shown at

[45](#), the Eliot "Indian Bible" at

and the Aitken "Bible of the Revolution" at

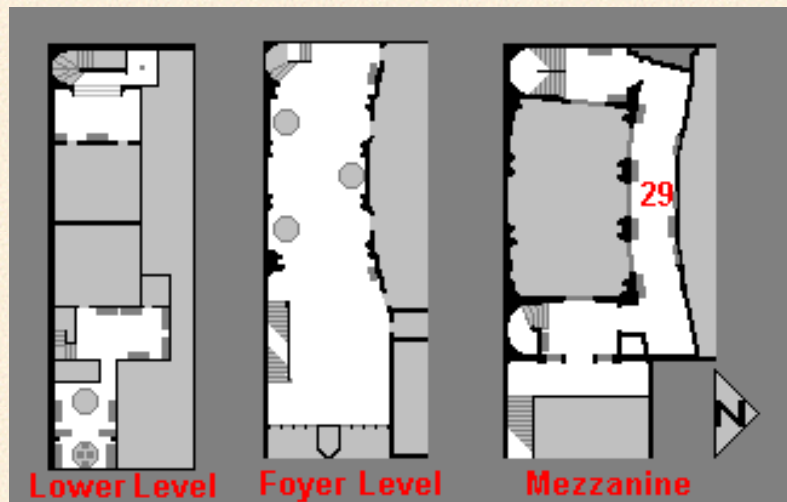
[Station 47](#).

[Station](#)

[Station 46](#)

STATION LOCATION MAP

Below is a floor plan map of the Cathedral in 3 sections, one for each level. The first section is the Lower Level, the second is the Foyer Level, and the third is the Mezzanine Level. This station is a Wall Case on the Mezzanine level, at the red #29.



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The Dr. Gene Scott Bible Collection

STATION 30: The English Bible in America



View of Station

30

*This Station features
the following among
others:*

THE JEFFERSON BIBLE

by Thomas Jefferson

The so-called "Jefferson Bible," more accurately titled "**The Life and Morals of Jesus of Nazareth**," now belongs to the United States National Museum (a.k.a. the Smithsonian) at Washington, D.C., having been obtained by purchase in 1895. The spine of the original, as well as this printed copy, bears the imprint, "Morals of Jesus." Like the Aitken Bible (on display at Station 47), which was authorized by an Act of Congress, the publication of this work (which remained in "manuscript" form at Jefferson's death) was sanctioned by the U.S. Government in that it was printed by the Government Printing Office at Washington in 1904! The book is a collotyped photographic facsimile of every page (including the final blank ones) of Jefferson's manuscript, and is bound in a manner identical to the original. Only 9,000 examples were printed, barely enough for the major libraries of America. Note the pages show four parallel columns of Jefferson's selected texts from the four Gospels, in (left to right) Greek, Latin, French and English. This true **polyglot** edition was the supreme religious work by the man who was instrumental in giving us our First Amendment rights, and reflects the years of thought and struggle he devoted to finding Jesus for himself. of this book, Jefferson said himself: "**A more beautiful or precious morsel of ethics I have never seen; it is a document in proof that I am a Christian, that is real to say, a disciple of the doctrines of Jesus.**"

Jefferson & His Bible

His Own Example of Religious Freedom

In October 1992, the University of Virginia commemorated the 250th anniversary of the birth of its founder, Thomas Jefferson. The opening event was a conference on "Jefferson's Legacies." From that conference came a book, with the same title, edited by Peter S. Onuf, in which the first chapter, by Paul S. Conkin, presents "The Religious Pilgrimage of Thomas Jefferson".

After tracing Jefferson's early religious training by Anglican clerics, through his rejection of the miraculous and the mystical in college and his early political years of critical agnosticism, it shows the honing of Jefferson's deep convictions on the absolute rights of

independent religious belief, and his abhorrence of either State or institutionalized church dominance.

Through the influence of Joseph Priestley, Jefferson matriculated through reliance on Epicurean and Stoic philosophic morality and psychological sustenance, which carried him through devastating personal tragedies, to his final views that the historic Jesus offered a broader, more universal and more interior and heart-felt morality than any other person on the stage of history.

He did not become a "traditional Christian;" with Priestley's influence, he became a supporter of Unitarianism, and thus is viewed by them as a seminal religious hero. But he became "hooked" on Jesus. He came to the personal view (supported by an amazing grasp of church history) that the pure, simple and sublime moral teachings of Jesus were buried within the claims of excess baggage, the claims of Divine authority, the miracles and the mysticisms added by superstitious authors.

In the words of Paul K. Conkin, "Without a shadow of a doubt, Jefferson believed that by a very careful reading, he could distinguish the true teachings of Jesus, the wheat from the chaff, the diamonds in the dunghill of abstractions. When he did this he found what he believed to be the most enlightened system of ethics ever developed."

He said on one occasion (July 26, 1818), ***"Our saviour did not come into the world to save metaphysicians only. His doctrines are levelled to the simplest understanding and it is only by banishing Hierophantic mysteries and Scholastic subtleties, which they have nick-named Christianity, and getting back to the plain and unsophisticated precepts of Christ, that we become real Christians."***

In a confession shared with Jared

Sparks (November 4, 1820), he made the following statement: ***"I hold the precepts of Jesus, as delivered by himself, to be the***

***most pure,
benevolent, and
sublime which have
ever been preached to
man. I adhere to the
principles of the
first age; and
consider all
subsequent
innovations as
corruptions of his
religion, having no
foundation in what
came from him. The
metaphysical
insanities of
Athanasius, of
Loyola, and of
Calvin, are to my
understanding, mere
relapses into
polytheism, differing
from paganism only by
being more
unintelligible. The
religion of Jesus is
founded on the Unity
of God, and this
principle chiefly,
gave it triumph over
the rabble of heathen
gods then
acknowledged. Thinking
men of all nations
rallied readily to
the doctrine of only
one god, and embraced
it with the pure
morals which Jesus
inculcated. If the
freedom of religion,
guaranteed to us by
law in theory, can
ever rise in practice
under the overbearing
inquisition of public
opinion, truth will***

prevail over fanaticism, and the genuine doctrines of Jesus, so long perverted by his pseudo-priests, will again be restored to their original purity. This reformation will advance with the other improvements of the human mind but too late for me to witness it."

According to Paul Conkin, Jefferson "once ruefully, or perhaps gladly, lamented his church included only himself." In his late years, he made it his project with scissors and paste to compile from the four Gospels what he took to be the central teachings of Jesus. All lifted directly from the English ("Authorized" or "King James") Bible, he pasted together the verses he felt were ***"the wheat from the chaff."***

Jefferson used, for this effort, the 5-volume "Scott's Annotated Bible" to which he had been a subscriber when the first American edition was published in 1804-9 (an example of it is shown at Station 28).

Jefferson was not satisfied with this effort, and for years planned to expand it. He did so after his retirement, probably after 1820, and called the final product, **"The Life and Morals of Jesus of Nazareth."** As Jefferson was a life-long linguist, proficient in both Greek and Latin, he expanded for this effort his scissors and paste technique to include the Greek, Latin and French version as well as the English (which in this case was drawn from a New Testament published by Jacob Johnson & Co. at Philadelphia in 1804).

He secreted the "manuscript" until after his death in 1826. It has subsequently become famous, often referred to as "The Bible of Thomas Jefferson." A copy of this "Life and Morals of Jesus of Nazareth" is displayed here, showing his personal special polyglot version, in four columns of his excised text: Greek, then Latin, then French, then English, side by side.

Without the First Amendment to the U. S. Constitution, which he championed, and the freedom of religion which he stamped on this nation, such a product - in another age, under a different system of government - would have resulted in both the book and Jefferson being burned. Thank God for Thomas Jefferson, and his vision of religious freedom.

"THE JEFFERSON BIBLE," also known as "THE MORALS OF JESUS"

That Jefferson had in mind the preparation of such a book, and that he actually prepared it, has been known to students of his letters and writings, and especial attention was drawn to the fact in "The Life and Times of Thomas Jefferson," by Henry S. Randall, published in three volumes, New York, 1903.

It was, moreover, brought to the attention of the Government very definitely in the form of a report (Fifty-first Congress, First Session, Senate Report 1365), presented June 14, 1890, by Senator Evarts of the Committee on Library, and ordered printed. This report was with reference to a bill relative to the proposed purchase of the manuscript papers and correspondence of Thomas Jefferson, which does not appear to have been followed by favorable action. In it the following description is given of the book in question, which was written by Mr. Ainsworth R. Spofford, then Librarian of Congress:

"The Morals and Life of Jesus of Nazareth,' extracted textually from the Gospels in Greek, Latin, French and English. Title and very full index in his own hand. Texts were cut by him out of printed copies of Greek, Latin, French and English Testaments and pasted in this book of blank pages, which was handsomely bound in red morocco, ornamented in gilt, and titled on the back in gilt letters, 'The Morals of Jesus.' His original idea was to have the life and teachings of the Saviour, told in similar excerpts,

prepared for the Indians, thinking this simple form would suit them best. But, abandoning this, the formal execution of his plan took the shape above described, which was for his individual use. He used the four languages that he might have the texts in them side by side, convenient for comparison. In the book he pasted a map of the ancient world and the Holy Land, with which he studied the New Testament."

The genesis of Jefferson's idea is made clear in a series of quotations and paraphrases from Jefferson's letters and biographies. On April 9, 1803, he wrote from Washington to Dr. Priestley, referring to Priestley's comparative view of Socrates and Jesus, that in a conversation with Dr. Rush in the years 1798 and 1799 he had promised some day to write a letter giving his view of the Christian system. This letter he had as yet only sketched out in his mind. It was evident that he considered the Gospels as having much extraneous matter and that by careful pruning there could be selected out those sayings which were absolutely the words of Jesus himself. After discussing the injustice done by these later additions, he says to Priestley, ***"you are the person who of all others would do it best and most promptly. You have all the materials at hand, and you put together with ease. I wish you could be induced to extend your late work to the whole subject."***

In a letter of ten days later, April 19, 1803, to Edward Dowse, he writes that he considers ***"the moral precepts of Jesus as more***

pure, correct and sublime than those of the ancient philosophers."

Under the date of April 21, 1803, Jefferson wrote to Dr. Benjamin Rush, sending him the syllabus of an estimate of the merits of the doctrines of Jesus compared with those of others. This is the communication to which he had referred in his letter to Dr. Priestley. In the letter accompanying the syllabus he tells Dr. Rush that he is sending this for his own eyes, simply in performance of his promise, and indicates its confidential character in the following words: "***And in***

confiding it to you, I know it will not be exposed to the malignant perversions of those who make every word from me a text for new misrepresentations and calumnies. I am, moreover, averse to the communication of my religious tenets to the public, because it would countenance the presumption of those who have endeavoured to draw them before that tribunal, and to seduce public opinion to erect itself into that inquest over the rights of conscience, which the laws have so justly proscribed. It behooves every man who values liberty of conscience for himself to resist invasions of it in the case of others, or their case may, by change of circumstances, become his own."

On January 29, 1804, Jefferson wrote to Priestley from Washington that he was rejoiced to hear that Priestley had undertaken to compare the moral doctrines of Jesus with those of the ancient philosophers. He writes, ***"I think you cannot avoid giving, as preliminary to the comparison, a digest of his moral doctrines, extracted in his own words from the Evangelists, and leaving out everything relative to his personal history and character. It would be short and precious. With a view to do this for my own satisfaction, I had sent to Philadelphia to get two testaments (Greek) of the same edition, and two English, with a design to cut out the morsels of morality, and paste them on the leaves of a book, in the manner you describe as having been pursued in forming your Harmony. But I shall now get the thing done by better hands."***

This is the first definite statement of Jefferson's purpose to prepare such a book, which he apparently at the time abandoned in the hope that Priestley would take it up. In the year 1808 Jefferson was greatly interested in the translation of the Septuagint made by Charles Thomson, the Secretary of the first Continental Congress, and wrote several communications to Thomson on the subject. In 1813 John Adams began a voluminous correspondence with Jefferson on religious subjects, the letters following each other very closely. Adams had access to a number of Priestley's letters written to various persons and in a communication dated at Quincy, July 22, 1813, he reminds Jefferson of his intention of preparing the work which he (Jefferson) had handed over to Priestley. He writes: ***"I hope you will***

***still perform your
promise to Dr. Rush.
If Priestley had
lived, I should
certainly have
corresponded with him.***

On August 9, John Adams again writes to Jefferson, sending further extracts of letters of Priestley and saying that he did so because ***"I wish it may stimulate you to pursue your own plan which you promised to Dr. Rush."***

In a letter to Adams written from Monticello, October 12, 1813, Jefferson gives a description of the volume as follows: ***"We must reduce our volume to the simple Evangelists, select, even from them, the very words only of Jesus, paring off the amphiboligisms into which they had been led, by forgetting often, or not understanding, what had fallen from him, by giving their own misconceptions as his dicta, and expressing unintelligibly for others what they had not understood themselves. There will be found remaining the most sublime and benevolent code of morals which has ever been offered to man. I have performed this operation for my own use, by cutting verse by verse out of the printed book, and***

arranging the matter which is evidently his and which is as easily distinguished as diamonds in a dung-hill. The result is an octavo of forty-six pages."

It would appear from this that Jefferson made two such books, one a volume of forty-six pages which he later enlarged to the book which is here given.

Under the date of January 29, 1815, Jefferson wrote from Monticello to Charles Clay:

"Probably you have heard me say I had taken the four Evangelists, had cut out from them every text they had recorded of the moral precepts of Jesus, and arranged them in a certain order, and although they appeared but as fragments, yet fragments of the most sublime edifice of morality which had ever been exhibited to man."

In this letter, however, Jefferson disclaims any intention of publishing this little compilation, saying: ***"I not only write nothing on religion, but rarely permit myself to speak on it."***

Again, in a letter to Charles Thomson, written from Monticello, under the date of January 9, 1816, he says: ***"I, too, have made a wee little book from the same materials, which I call the Philosophy of Jesus; it is a paradigm of his doctrines, made by***

***cutting the texts
out of the book, and
arranging them on the
pages of a blank
book, in a certain
order of time or
subject. A more
beautiful or precious
morsel of ethics I
have never seen; it
is a document in
proof that I am a
real Christian, that
is to say, a disciple
of the doctrines of
Jesus."***

Later in the letter Jefferson makes a statement which indicates that he is not describing the volume now in the National Museum, but the preliminary one of 46 pages, for he adds: ***"If I had time I***

***would add to my
little book the
Greek, Latin and
French texts, in
columns side by side."***

In a letter dated April 25, 1816, written from Poplar Forest, near Lynchburg, addressed to Mr. Fr. Adr. Vanderkemp, Jefferson gives further details as to how he made this preliminary volume. After telling his correspondent that he was very cautious about not having the syllabus, which he had prepared, get out in connection with his name, being unwilling to draw on himself ***"a swarm of***

***insects, whose buzz
is more disquieting
than their bite,"***
***"I made, for my own
satisfaction, an
extract from the
Evangelists of the
text of His morals,
selecting those only
whose style and
spirit proved them
genuine, and his own.***

**** * * It was too
hastily done,
however, being the***

he writes:

work of one or two evenings only, while I lived at Washington, overwhelmed with other business, and it is my intention to go over it again at more leisure. This shall be the work of the ensuing winter. I gave it the title of 'The Philosophy of Jesus Extracted from the Text of the Evangelists.'"

Vanderkemp was undertaking a publication and desired to use Jefferson's syllabus and extract, which Jefferson agrees to, with the following condition: "***I***

ask only one condition, that no possibility shall be admitted of my name being even intimated with the publication."

October 31, 1819, he writes from Monticello to William Short, speaking of the extract from the Evangelists and desire to see a proper one made: "***The***

last I attempted too hastily some twelve or fifteen years ago. It was the work of two or three nights only, at Washington, after getting through the evening task of reading the letters and papers of the day."

This concludes the references in Jefferson's writings that bear directly upon the little volume in question. They are brief extracts from a collection made from all sources, published and manuscript.

Randall, in his life of Jefferson, already quoted, volume 3, page 451, says: "***It was in the winter***

of 1816-17, it is believed, that Mr. Jefferson carried out the design last expressed. In a handsome morocco-bound volume, labeled on the back, 'Morals of Jesus,' he placed the parallel texts in four languages. The first collection of English texts, mentioned in the letter to Thomson, is not preserved in Mr. Jefferson's family, but his grandson, Mr. George Wythe Randolph, has obtained for us a list of its contents. That, in different languages, is in the possession of his oldest grandson, Colonel Thomas Jefferson Randolph."

Randall gives a list of the passages of both volumes in his appendix, and adds, ***"It is remarkable that neither of these collections were known to Mr. Jefferson's grandchildren until after his death. They then learned from a letter addressed to a friend that he was in the habit of reading nightly from them before going to bed."***

It would appear from the letter to Short that Randall's deduction as to the date of this

larger compilation is not warranted and that it was actually made in 1819 or subsequent to that year, although it is true that in the letter to Vanderkemp (April 25, 1816) he speaks of the larger compilation as being the work of the ensuing winter.

In Appendix No. XXX to Randall's work, he gives the list of the contents of the first compilation of forty-six pages as well as the list of the contents of the present book. These are not exactly identical. It is interesting to note the title of the first compilation, which reads as follows: ***"The Philosophy***

***of Jesus of Nazareth
- Extracted from the
account of his life
and doctrines as
given by Matthew,
Mark, Luke and John.
Being an abridgment
of the New Testament
for the use of the
Indians, unembarrassed
with matters of fact
or faith beyond the
level of their
comprehensions."***

The National Government had purchased Mr. Jefferson's papers and had published an edition of his writings. Considerable interest was expressed in the so-called Bible after it came into the possession of the United States National Museum (commonly known as the Smithsonian), and it was in consequence of this interest that the present compilation is published.

It is printed in pursuance to the following concurrent resolution adopted by the Fifty-seventh Congress, first session:

***"That there be
printed and bound, by
photo-lithographic
process, with an
introduction of not
to exceed twenty-five
pages, to be prepared
by Dr. Cyrus Adler,
Librarian of the
Smithsonian
Institution, for the
use of Congress,
9,000 copies of
Thomas Jefferson's
Morals of Jesus of***

Nazareth, as the same appears in the National Museum; 3,000 copies for the use of the Senate and 6,000 copies for the use of the House."

Also shown at this Station are two "Fonetik" Bibles, a "Hieroglyphic" Bible, and the famous 1800 Macklin Bible in 6 volumes, the largest Bible ever printed.

Don't miss some of the "gems" of the American Bible shown elsewhere in the Cathedral, such as the "Bay Psalm Book" shown at

[Station 45](#)

the Eliot "Indian Bible" at

[Station 46](#)

and the Aitken "Bible of the Revolution" at

[Station 47](#).

STATION LOCATION MAP

Below is a floor plan map of the Cathedral in 3 sections, one for each level. The first section is the Lower Level, the second is the Foyer Level, and the third is the Mezzanine Level. This station is a Wall Case on the Mezzanine level, at the red #30.



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STATION 31: The "Vinegar" Bible

1717 - John Baskett's folio edition of that year was so full of mistakes it was called the "Baskett-full of Errors." The most prominent was the misprint in the heading above Luke 20: **"Parable of the Vinegar"** (instead of "...Vineyard"). This book shows one of two distinct states, both in the Dr. Gene Scott Collection (the other is shown with the King James Bibles at [Station 27](#)); the states vary both in the amount of ruling (this example has none) and in the engravings included.

STATION LOCATION MAP

Below is a floor plan map of the Cathedral in 3 sections, one for each level. The first section is the Lower Level, the second is the Foyer Level, and the third is the Mezzanine Level. This station is in an Alcove on the Mezzanine level, at the red #31.

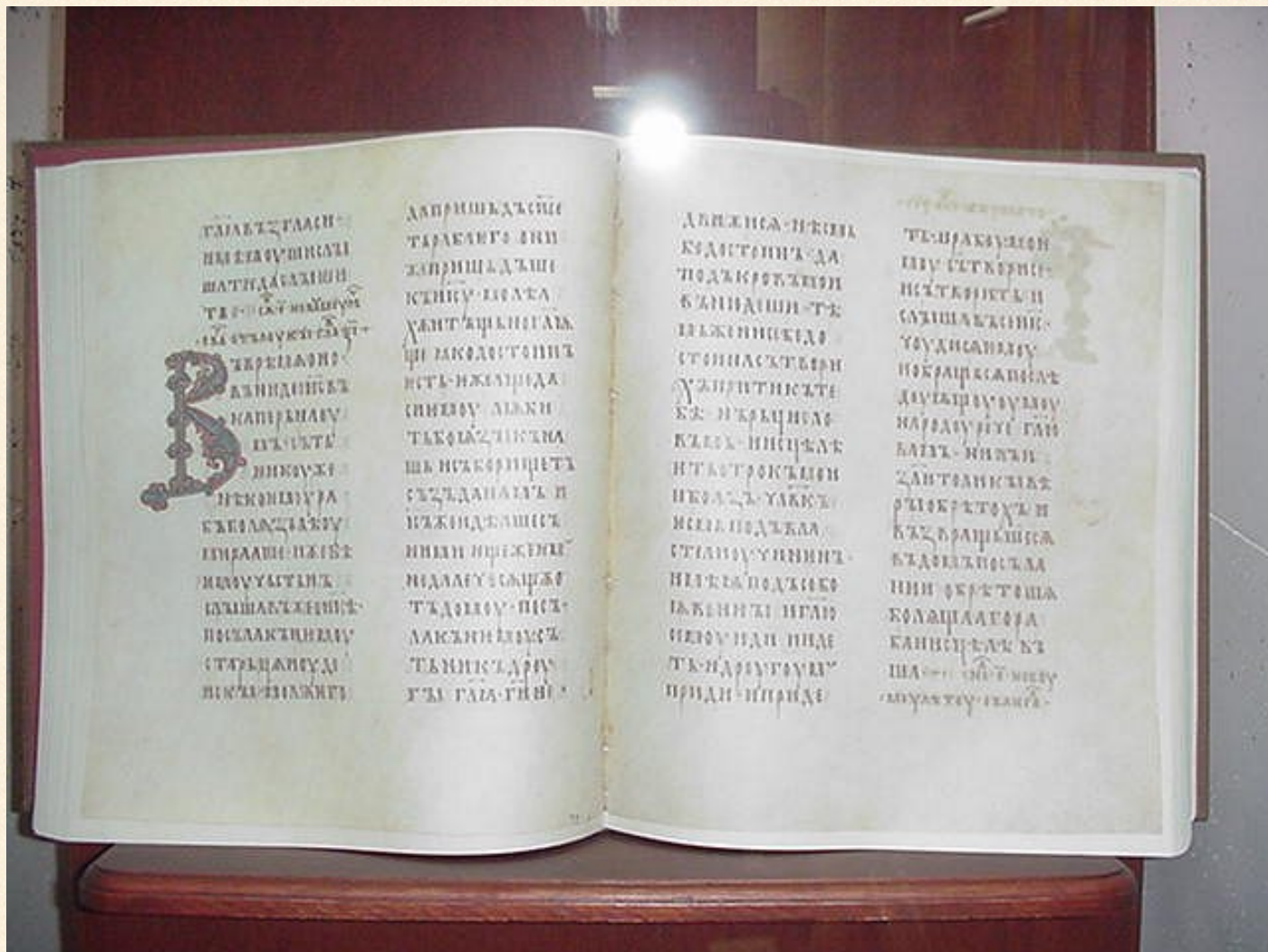


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STATION 32: The "Ostromir Gospels"

Eleventh Century



Written in 1056-1057 A.D. at Ostromir, in the Kiev region of the Ukraine, it was commissioned by a kinsman of Prince Izyaslav, whose brother Prince Vladimir of Kiev established Christianity as the official religion of Russia. Produced by a secular priest, Deacon Gregory (who was not a member of a monastic order), it is the **earliest dated Russian manuscript** to have survived. The text, from the Old Slavonic translation from the Greek text, by Saints Cyril and Methodius (989 A.D.), is written in an uncial Slavonic script that borrowed many letters from the Greek, and is the foundation of the modern Cyrillic alphabet (so named after St. Cyril).

*To see other examples of
"God's Word Through the*

***Centuries," originals
and reproductions of
unique manuscripts and
early printed Bibles
showing the many ways in
which God's Word was
transmitted, visit
[Station 37](#) in the "Room
of the Book."***

STATION LOCATION MAP

Below is a floor plan map of the Cathedral in 3 sections, one for each level. The first section is the Lower Level, the second is the Foyer Level, and the third is the Mezzanine Level. This station is in an Alcove on the Mezzanine level, at the red #32.



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STATION 33: The *Codex Sinaiticus*

FOURTH CENTURY





View of Station 33

The ***Codex Sinaiticus*** gets its name from the place of its discovery, the famous monastery of St. Catherine on Mount Sinai, built in the middle of the sixth century A.D. by the Emperor Justinian. In the mid-nineteenth century Constantine von Tischendorf found the manuscript, some leaves of which were in a waste-basket waiting to be burnt. He was able to take it away to Russia, and in 1855 he presented it to Czar Alexander II of Russia at St. Petersburg, where it remained until well after the Russian Revolution. In 1933, the Codex was purchased by the British Museum for the sum of 100,000 Pounds, raised largely by public appeal in Britain and America, and supplemented by a grant from the British government.

In its original state, the manuscript probably comprised at least 730 leaves (1460 pages) of fine vellum, made from both sheepskin and goatskin. Since the size of the double sheets of vellum, each making two leaves (four pages) must originally have measured about 17 X 30 inches (43 X 76 cm), and since each no doubt represents the skin of a single animal, the expense of providing the necessary animals (about 360) must have come to a considerable sum.

The ***Codex Sinaiticus*** is a fourth-century manuscript of the Bible, preserving part of the O.T. and (unusually among the surviving codices) **all of the New Testament** (of the 274 uncial manuscripts of the New Testament, Sinaiticus is the only one that contains the entire twenty-seven books of the New Testament. The order is, Gospels, Pauline Epistles (including Hebrews following 2 Thessalonians), Acts, Catholic Epistles, Revelation), with the "Epistle of Barnabas" and part of the "Shepherd of Hermas" (as far as Mandate iv.3.6). of the complete original, 43 leaves are now preserved at Leipzig, fragments of three others at Leningrad, and 347 at the British Library (199 of the Old Testament, 148 of the New Testament). Recently, at least 8, perhaps even 14 folios from Codex Sinaiticus have been found at St. Catherine's Monastery. The manuscript is typically written in four columns (two in Psalms, Proverbs, Ecclesiastes, Song of Songs, Wisdom of Solomon, Ecclesiasticus, and Job), 48 lines to a column.

Sinaiticus is written in a simple and dignified 'Biblical uncial' hand, the letters being free from ornamental serifs. There are no accents and breathing marks. A new paragraph is indicated by extending the initial letter (which is not enlarged) slightly into the left-hand margin; the preceding line is often not filled out to the right-hand margin. Before the manuscript left the scriptorium, the "Eusebian apparatus" was entered with red ink in the margins of the Gospels, except in Luke.

Tischendorf, followed by Lake, identified four different scribes in the production of the codex, whom he named A, B, C, and D. On the basis, however, of more recent detailed scrutiny of the manuscript by Milne and Skeat, it has become clear that there were only three. These three hands are extraordinarily alike, suggesting that the scribes must have received their training in some large writing school with a definite tradition of its own. At the same time, however, they disclose individual peculiarities, apart from the formation of letters, which make it possible to distinguish them. One of these is the difference in the correctness of the spelling of each scribe. In Greek, as in English, pronunciation continued to develop after the spelling of words had become fixed, with the result that correct spelling had to be learned in the main by sheer force of memory. The spelling of scribe D of Sinaiticus is well-nigh faultless; scribe B, by contrast, is an exceedingly poor speller, while scribe A is not very much better.

These and other points make it possible to show that scribe A wrote most of the historical and poetical books of the Old Testament, almost the whole of the New Testament, and the Epistle of Barnabas, while scribe B was responsible for the Prophets and the Shepherd of Hermas. The work of scribe D was curiously spasmodic: in the Old Testament he wrote the whole of Tobit and Judith, the first half of 4 Maccabees, and the first two-thirds of the Psalms. In the New Testament, besides writing the first five verses of Revelation, he rewrote six pages where, apparently, scribe A had made some unusually serious mistake.

Besides errors in spelling, here and there in the work of all three scribes one finds other faults, particularly accidental omissions. In the light of such carelessness in transcription, it is not surprising that a good many correctors (apparently as many as nine) have been at work on the manuscript, some contemporary (or identical) with the original scribes, and others as late as the twelfth century. Tischendorf's edition of the manuscript enumerates some 14,800 places where some alteration has been made to the text. By far the most extensive of the corrections are those made by a group of scholars in the seventh century (denoted by the sigla `p c.a' or `p c.b,' the latter representing at least three scribes). The most important of these is p c.a, who carefully revised the entire manuscript (except the Epistle of Barnabas), bringing it into general conformity with the Byzantine texts familiar to him. Another corrector, called `p c. Pamph' by Kirsopp Lake, added extremely

important notes at the end of 1 Esdras (= Nehemiah) and Esther. These state that the manuscript was collated with a very early copy bearing an autograph note by Pamphilus the martyr, to the effect that he himself had corrected this manuscript in prison from Origen's own copy of the Hexapla. If this is so, the corrections of this hand (which begin with I Samuel and end with Esther) are based on a manuscript only one step removed from Origen himself.

By the use of the ultra-violet lamp, Milne and Skeat discovered that the original reading in the manuscript was erased at a few places and another written in its place by the same scribe. In Matthew 6:18, for example, instead of "Consider the lilies of the field how they grow; they neither toil nor spin," the first hand of N seems to have read "... how they neither card nor spin nor toil." This reading, not otherwise attested in New Testament manuscripts, is included in the New English Bible as a marginal reading.

The last verse of the Gospel according to John (21:25) is another passage where the use of ultra-violet light has confirmed Tischendorf's surmise as to the original reading. It is now known that the scribe for some reason finished the Gospel with verse 24, adding a subscription and drawing, as usual, a **coronis** (tail-piece) in the left-hand margin between the text and the subscription. Later, however, the same scribe washed the vellum clean of the coronis and subscription and added the concluding verse, repeating the coronis and subscription in a correspondingly lower position.

The place of the writing of **Codex**

Sinaiticus has been greatly debated. Hort thought that it was produced in the West, probably Rome; Milne and Skeat, following J. Rendel Harris, preferred Caesarea; other scholars, including Kenyon, Gardthausen, Ropes, and Jellicoe, found reasons to connect it with Alexandria.

The date of Sinaiticus is ordinarily given as the fourth century, though Gardthausen, on the basis of epigraphical evidence, argued vigorously for the first half of the fifth century. On the other hand, as Milne and Skeat point out, palaeographically the hand resembles papyrus documents that have been dated between about A.D. 100 and the second half of the fourth century. The one objective criterion of the **terminus post quem** is the presence of the Eusebian apparatus which was inserted, as it seems, by two of the scribes of the manuscript itself. The **terminus ante quem** is less certain, but, according to Milne and Skeat, is not likely to be much later than about 360.

The character of the text of Sinaiticus varies from book to book in accord with the varying characters of the separate rolls or codices from which its text was ultimately derived. In the Old Testament it agrees, on the whole, with [Codex Vaticanus](#) (B), which is usually regarded as the best all-round manuscript of the Greek Old Testament. As compared with B it contains additionally 1 and 4 Maccabees. In certain books, notably 1 Chronicles, 2 Esdras, and the Prophets, Sinaiticus has the better text, its superiority being especially marked in Isaiah. In Tobit, Sinaiticus has a considerably longer recension than that of Vaticanus and Alexandrinus, but there is no general agreement as to which is superior.

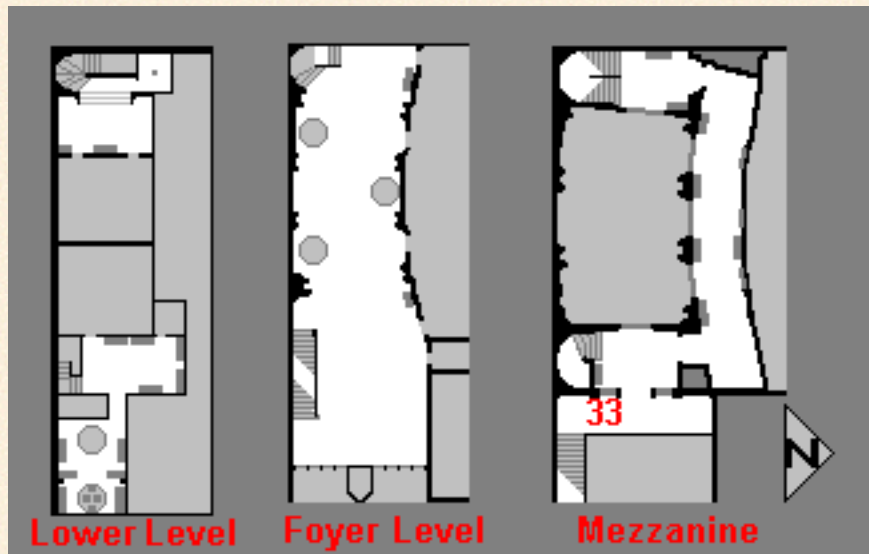
In the New Testament, particularly in the Gospels and Acts, Sinaiticus and Vaticanus very frequently agree against the overwhelming majority of later manuscripts. In the Book of Revelation, on the other hand, the character of the text of Sinaiticus is distinctly inferior to that of [Codex Alexandrinus](#) of the following century.

Tischendorf's own reproduction of the Sinaiticus is shown as part of [Station 48](#), which shows all three of the great uncial codices. The Chester Beatty Papyri, which predate even these uncials, are shown at [Station 52](#).

[Station](#)

STATION LOCATION MAP

Below is a floor plan map of the Cathedral in 3 sections, one for each level. The first section is the Lower Level, the second is the Foyer Level, and the third is the Mezzanine Level. This station is in an Alcove on the Mezzanine level, at the red #33.

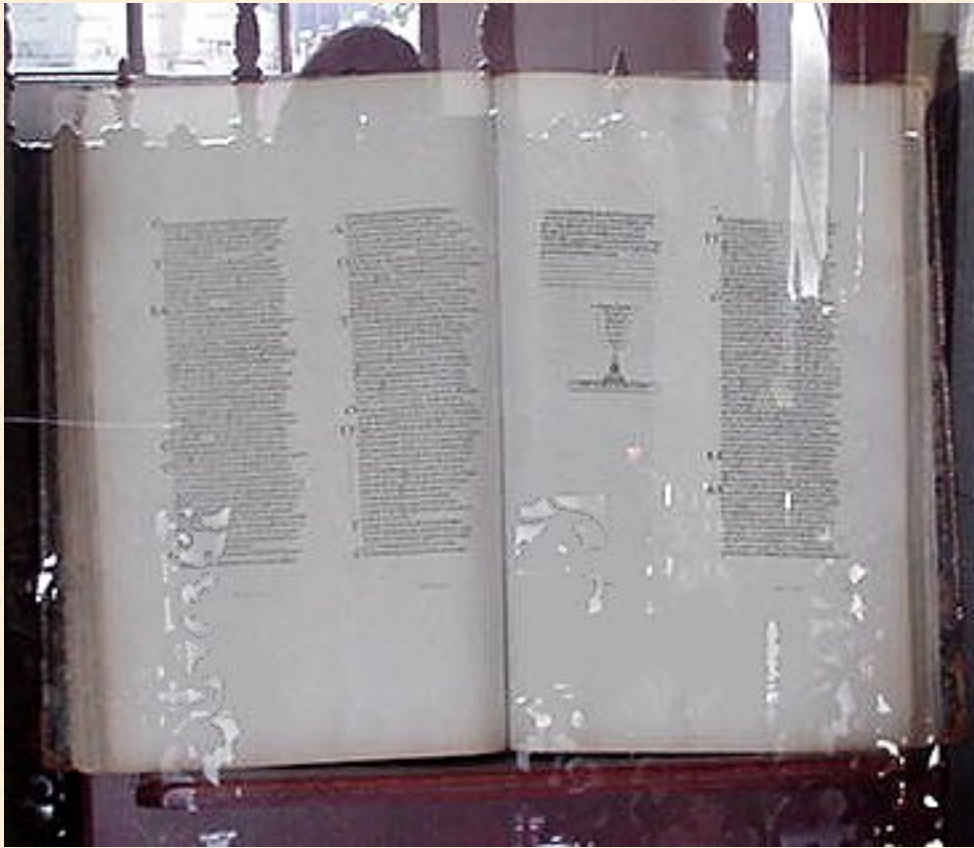


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STATION 34: The *Codex Alexandrinus*

Early 5th Century



A view of Station 34

One of the great "Uncial" manuscripts, it contains both the Old and the New Testaments in Greek, in a "conflate" version which, while not pure, shows the mixtures of original text and later revisions exemplified by the Latin Vulgate versions. Rediscovered after the fall of Byzantium, it was presented to Charles I of England in 1628, and is presently a treasure of the British Museum.

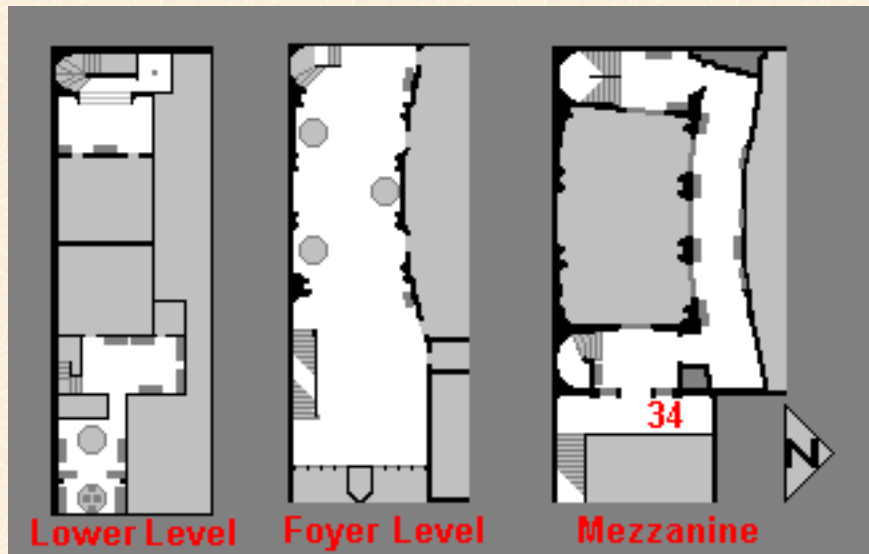
The importance of the Uncials lies in their antiquity, from the early 4th to the middle 5th centuries, and in that the versions of the Word contained in them are

closer to the originals than any except the Syriac fragments. The other great Uncials are the ***Codex Vaticanus*** shown at [Station 48](#) (early 4th century; both Testaments in Latin) and the ***Codex Sinaiticus*** (early 4th century, written in Greek). Other early manuscripts include the ***Codex Ephraemi Rescriptus*** (5th century, once containing both Testaments but "erased" and written over in the 12th, with modern techniques having recovered most of the original text), and the ***Codex Bezae*** (5th century, Gospels and Acts only). The Uncials, except for the ***Codex Bezae***, were not available when the Bible was first translated into English. It is perhaps indicative of the care Divine guidance with which the translation was done that, though over 10,000 manuscripts of all kinds have been discovered since 1611, the King James Version deviates in only some 5,000 places from what are accepted currently as the oldest, most accurate texts, and these variations are generally trivial. The text of the ***Codex Alexandrinus*** shown here is the 1799 Oxford edition, a book of immense rarity among bibliophiles.

A complete reproduction of this Codex, prepared by the British Museum in the 19th Century, can be seen at [Station 48](#).

STATION LOCATION MAP

Below is a floor plan map of the Cathedral in 3 sections, one for each level. The first section is the Lower Level, the second is the Foyer Level, and the third is the Mezzanine Level. This station is in an Alcove on the Mezzanine level, at the red #34.

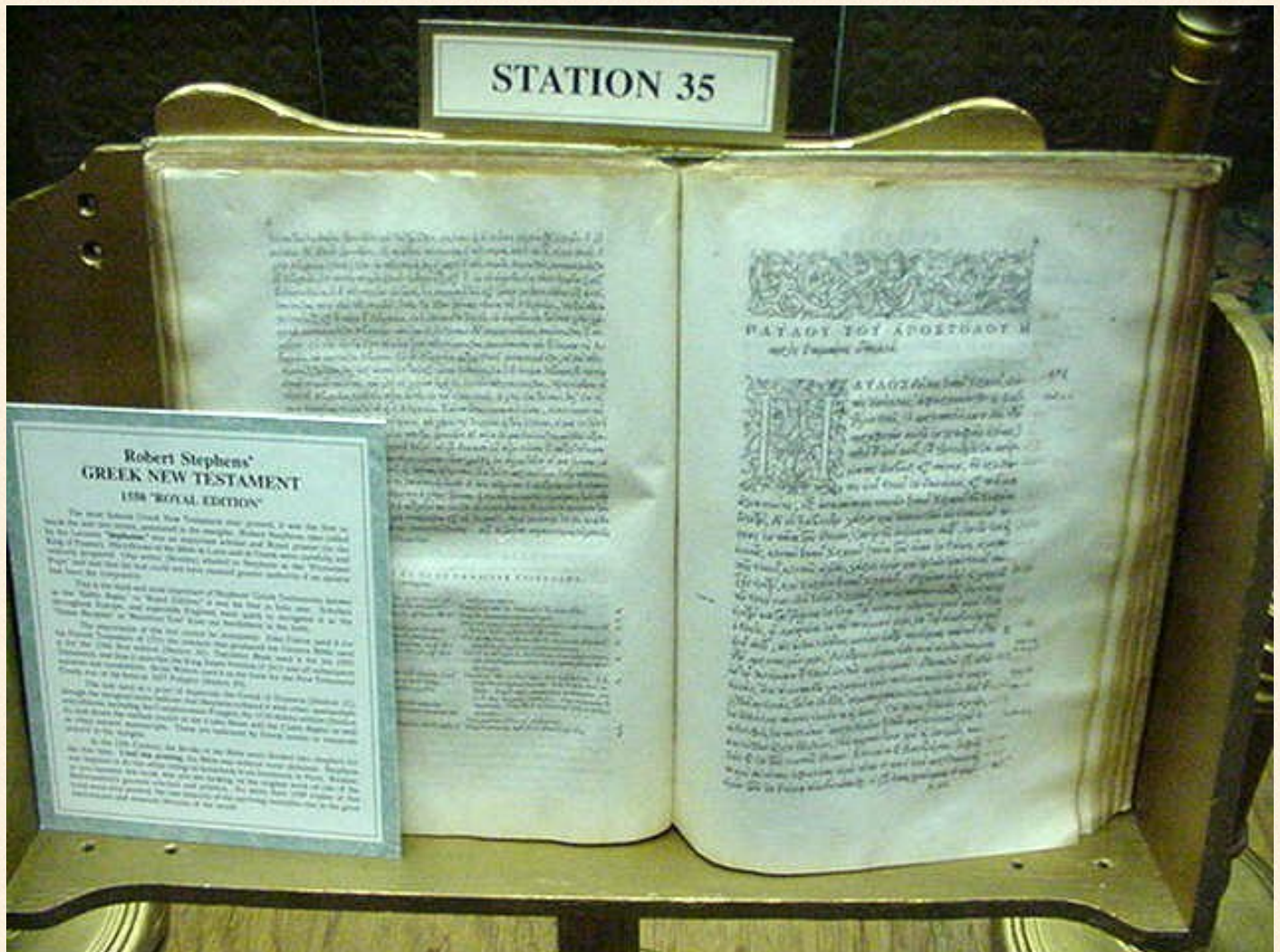


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STATION 35: Stephanus' Own ROYAL GREEK NEW TESTAMENT

Divided by his own hand into verses for the first time!



**Note the verse numbers
in manuscript in both
outer margins!**

1550 "ROYAL EDITION"

The most famous Greek New Testament ever printed, **this very book** was the basis for the breaking of the text into verses, as it was annotated **in manuscript by Stephanus himself** in the margins. Robert Stephens (French "Estienne"), also called by the Latinate **Stephanus**, was an important scholar and Royal printer (to the King of France). His editions of the Bible in Latin and in Greek were carefully and critically prepared. One writer (Bentley) alluded to Stephens as the

"Protestant Pope" and said that his text could not have claimed greater authority if an apostle had been the compositor. Stephanus used this very volume to produce Latin and Greek editions of scripture which carried forward the verse divisions he began with this book.

This is the third and most important of Stephanus' Greek Testaments, known as the ***Editio Regia***, or "Royal Edition;" it was his first in folio size. Scholars throughout Europe, and especially England, were quick to recognize it as the ***Textus Receptus*** or "Received Text" from our forefathers in the faith.

The importance of this text cannot be overstated. John Calvin used it for his French Testament of 1551; the scholars that produced the Geneva Bible used it for the 1560 first edition (Stations 20 & 38); Theodore Beza used it for his 1565 Testament, and thus it underlies the King James Version of 1611 and all subsequent versions and translations. Brian Walton used it as the basis for the New Testament Greek text of his famous 1657-60 "London Polyglot" (shown at [Station 49](#)).

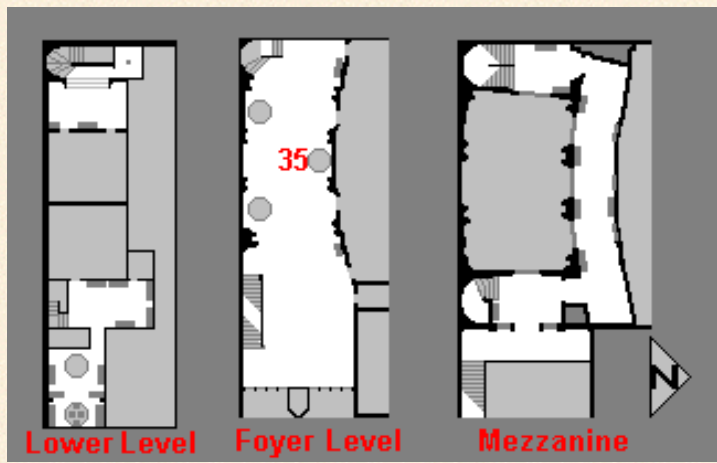
The text used as a point of departure the Greek of Erasmus (shown at [Station 12](#)), though the marginal notes indicate that Stephanus collated it with other manuscripts and editions, including the Complutensian Polyglot, and the 1518 Aldine edition (shown at [Station 4](#)). It shows the earliest record of the ***Codex Bezae*** and the ***Codex Regius*** as well as other ancient manuscripts. These are indicated by Greek letters or numerals printed in the margins.

In the 13th Century, the Books of the Bible were divided into chapters for the first time. But **until this book**, the Bible was without verse divisions. Stephanus was inspired to do this while riding on horseback from Innsbruck to Paris. Realize, as you examine this book, that you are looking on the **original work** of one of the Reformation's greatest scholars and printers. No more than 1500 copies of this book were ever printed; the vast majority of the surviving examples rest in the great institutional and museum libraries of the world. This **unique** example, annotated by Stephanus himself, is surely one of the greatest treasures in the history of the Bible.

Stephanus' first printed Bible with his verse divisions, a Latin Vulgate, is shown at [Station 8](#). The first English Bible to show verse divisions was the [Geneva Bible](#).

STATION LOCATION MAP

Below is a floor plan map of the Cathedral in 3 sections, one for each level. The first section is the Lower Level, the second is the Foyer Level, and the third is the Mezzanine Level. This station is located in the central Octagon on the Foyer Level at the red #35.



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The Dr. Gene Scott Bible Collection

STATION 36: Luther's Legacy

Three Centuries of Luther's German Bible

This Station shows a wide variety of German and Germanic-language Bibles from the 17th through 19th Centuries, many of them deluxe, illustrated folio editions, as a tribute to Martin Luther, and his influence on the history of the English Bible as well.

The story of Luther's Bible, and of his contributions to both the German language and the drive to produce vernacular Bibles in the people's own languages, is well illustrated at [Station 5](#), which shows the first edition of Luther's Pentateuch as well as a magnificent 1577 Luther Bible, at [Station 11](#), which shows some of Luther's commentaries in English and German (including the famous "Table Talks"). A 16th Century Luther Bible that had belonged to American author Harriet Beecher Stowe ("Uncle Tom's Cabin") can be seen at [Station 37](#).

STATION LOCATION

This station is located on the top level of the Cathedral, near the west end of the "Hall of the Book."



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The Dr. Gene Scott Bible Collection

STATION 37: GOD'S WORD THROUGH THE CENTURIES



Unlike the records of other peoples throughout the world which started as an *oral* tradition, the Bible of the early Jews clearly indicates that at least from the time of Moses, the Word of God was *written down*, and thus passed to each succeeding generation in written form rather than in the form of poetry or song (though the Bible incorporates both). Still, the Word came first - it was spoken before it was written down.

Those "books" that we acknowledge to be the Judeo-Christian Bible evolved from a large "pool" of lore, oral and written, that was considered sacred. The oldest actual written texts that survived the ravages of time and Exile are fragments that date from only a few hundred years before the Christian era; there are no "actual handwritten manuscripts" extant by Moses or Solomon or Isaiah, yet their words were written down, either on rolls of animal skins or papyrus, and copied reverently when the "originals" became too worn from use. Thus, the words that have come down to us are by their nature imperfect copies, yet are the closest to exact words of the "sources."

Though all of the early sources for our Bible were "written" (and thus could be called

"manuscripts"), let us differentiate for clarity's sake among three "baskets" of manuscripts. The first are the **"true original"** manuscripts, reflecting the oldest written texts in the original languages (Hebrew, Greek, Syriac). Some of these were re-discovered only in the last 200 years; others were brought to light during the Renaissance, and were available for some of the early attempts to bring the Bible into the language of the common people.

The second "basket" contains what some call **"versions,"** that is, old manuscripts that themselves reflected early attempts at translation or revision, and are one step removed from "originals." As Latin supplanted Greek as the language of the early Church, so did Latin manuscripts of the Bible texts. These were in turn corrected or revised over the centuries, and these "versions" became the manuscripts that were in common use at the time the first Bibles were printed.

The third "basket" contains commentaries and other religious works, some of them very ancient, that contain passages from the Bible as it was recognized in their time, and which we can occasionally use to "fill in the blanks" of other sources, or to check a specific reading.

Papyrus manuscripts (such as those shown at [Station 52](#)) predated those written on rolls of skin; these in turn predated the "Uncials," (written in CAPITALS in a rounded script without divisions between words; shown at [Station 48](#)), and were followed by manuscripts written in cursive (see the magnificent 13th century Bible at [Station 3](#)). The order in which they have been rediscovered is exactly the reverse of the order in which they were produced. If we were to start from scratch to translate the Bible today, we might be able to produce a Book that in many ways is more complete and accurate than any of the 15th or 16th Century Bibles, because important manuscripts have appeared in the intervening years, and because our understanding of the ancient languages has improved. In order to fully comprehend the importance of the English Bible in the great stream of Bible history, we must get an understanding of what texts were available at the time the Bible was translated into English, and what versions of the Word were available at the time.

The problem of continual corruption of the text manifested itself in doctrinal disputes from ancient times well into the Reformation. Thus, we can see that a book is only as good as its source material, or the "model" on which it is based. In other words, while we accept the Bible as the Word of God, we argue about His exact words - and Christians have done just that for centuries.

As long as the Bible was the exclusive domain of the clerics, popes and kings, some control could be had; as the pressure built all over Europe for Bibles accessible to the "people," the "Establishment's" fear grew that the ability of the Church to control interpretation, and thus doctrine, would be diluted. Ironically, the entrenched idea that he who held the Word held the truth came back to haunt the established church; when the people were able to hold the Word for themselves, the authority of the established church was undermined forever.

Another problem was that of languages. Some of the early manuscript versions were

written in "debased" Latin, little different from the vernacular dialect of their region. Others, discovered well after the translation of the Bible into English, were in relatively obscure tongues such as Coptic, that could only be understood by a small group of scholars.

The Dr. Gene Scott Collection presents a number of examples of the way in which God's Word was handed down in the years before printed Bibles were made. Keep in mind that two parallel streams are shown here: one is the scholarly "source material" (from the "basket" of original manuscripts) that underlies the search for an accurate rendition of God's Word; the other, from the "basket" of "versions," includes actual artifacts that were used by the people of the time. These are important for an understanding of the form in which the Bible endured the Dark Ages. This collection shows examples from both "baskets."

Many of the great ancient manuscripts that are today the foundations of serious scholarship into the Bible text are carefully preserved in institutions - the British Museum, the Vatican, and so forth. Yet this collection affords glimpses of some of them, by means of facsimiles or reproductions. One can compare these texts with those of modern Latin or Greek Bibles, and see how different the spelling and orthography are from today's rigidly codified languages, and from each other. Note that in many manuscripts, certain words were abbreviated to fit a line (having lines placed over certain letters to symbolize what was omitted). The reproductions shown here are themselves rare books, having been printed in extremely limited editions which were instantly absorbed into the libraries of the great institutions of the world. Few if any examples come on the market, and are immediately grabbed up by bibliophiles (as well as by Bibliophiles).

You can examine examples of actual texts and devotional material that were written and used during the Dark and the Middle Ages. They exhibit the reverent craftsmanship that was required when dealing with God's Word in any form. The showpieces here and throughout the Cathedral that pre-date the Bible in English give you a context and an understanding of the many ways in which the Word survived the Dark Ages and the Middle Ages until man was ready to heed God's Word, and spread the Word of God among His people in their own languages.



Some of the works represented at this Station are:

- **Fifth Century:** Coptic (Egyptian) New Testament; 1799 Clarendon Press, Oxford, edition of the Sahidic text.
- **Sixth Century:** *Codex Bezae* , two different editions, one of them 16th century.
- **Seventh Century:** The "Book of Durrow," 1960 edition of the illuminated Latin text of the four Gospels written at St. Columba's monastery in Ireland.
- **Eighth Century:** The Works of "Venerable" Bede, 1563 Swiss publication of Bede's writings, plus 1950 reproduction of the famous Irish masterpiece, the "**Book of Kells**" or *Codex Cenannensis*
- **Ninth Century:** The "Book of Armagh," the only complete Latin NT of its time and place, and the earliest document referencing the life of St. Patrick; rare 1913 reproduction printed in Dublin.

Works representing the 11th through 15th Centuries, including "picture Bibles" and original manuscripts and incunabula, complete this display. Don't miss:



- **1487 "Incunabula" Bible** - Resembling a carefully written manuscript, and printed at Basel (Switzerland) by Kessler. The decorative initials and headlines were painted by hand, as the means were not yet invented to print large initials within the text, or to place anything outside the margins of the text. As an example of *incunabula* (books from the "cradle years" of printing, 1450-1500), this volume is hard to surpass. Kessler's Bible was the first to give mnemonic verses about each of the Books, with a summary of contents (prefiguring the later inclusion of *Prologues* such as Luther's. One of only five examples of this book world-wide, and the **only** one in the USA.



1507 Pentateuch,
Latin version with De
Lyra's notes;
Click on the image
above to see an
enlarged view!

- **1507 Pentateuch Bible** - with the Latin text completely surrounded by the copious notes of Nicholas de Lyra (ca. 1270-1340), considered by some the best-equipped Bible scholar of the Middle Ages. De Lyra was an important influence (through his notes) on Martin Luther.
- **1534 Luther Bible** - magnificent condition, and once owned by Harriet Beecher Stowe (author of "Uncle Tom's Cabin") and her husband.

In addition to the works shown at this Station, other early examples of God's Word through the Ages include ancient papyrus and vellum manuscripts (400 B.C. to 1000 A.D.) shown at

[52](#), the Third Century

Hexapla of Origen shown

at [Station 49](#), the

Fourth and Fifth

Century Uncial Codices

at [Stations 33](#), [34](#)

and [48](#), the 8th

Century Coptic original

manuscript leaf and

palimpsest at

[39](#), and the Eleventh

Century Ostromir

Gospels at

[Station 32](#).

STATION LOCATION MAP

Below is a floor plan map of the Cathedral in 3 sections, one for each level. The first section is the Lower Level, the second is the Foyer Level, and the third is the Mezzanine Level. This station is located in the "Room of the Book" on the Lower Level at the red #37.



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The Dr. Gene Scott Bible Collection

STATION 38: Rare & Unusual GENEVA BIBLES



View of Station 38

Some of the GENEVA BIBLES shown at this Station:

- **1560 First Edition** - Two of the five examples in this collection of this

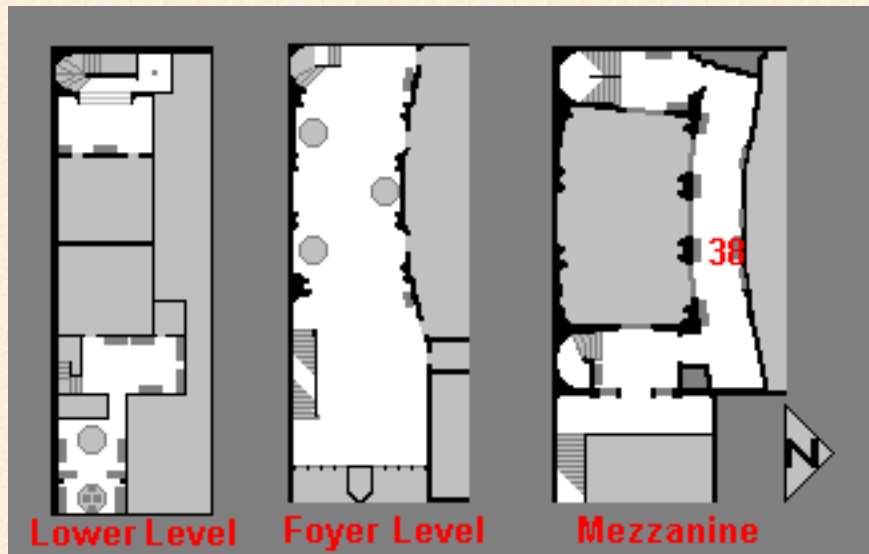
rarity, with only 160 printed in all!

- **"1599" Pirate Editions** - complete collection of all known "pirate" editions, printed in Amsterdam and purporting to be Barker products. They vary in the errors incorporated in the text.
- Also shown are numerous 16th century folios, a 1581 quarto that once belonged to President Calvin Coolidge, an extremely rare 1582 octavo New Testament, examples of the "Judas" for "Jesus" error editions, and various printings of Geneva quartos from 1580 to 1616 (Barker's last roman-type edition).
- **Geneva Versions in Foreign Languages** including Latin (1585), French (1567 & 1605), and Italian (1605).

Don't miss the introduction to the Geneva Bible shown at [Station 20](#). A range of Geneva editions is shown at Stations [21](#), [22](#), [23](#), [24](#) and [25](#). The last includes the 1557 Whittingham New Testament which is the foundation of the Geneva Bible. Editions of the King James Version with the Geneva notes, made well into the 18th century, are also shown throughout the exhibits.

STATION LOCATION MAP

Below is a floor plan map of the Cathedral in 3 sections, one for each level. The first section is the Lower Level, the second is the Foyer Level, and the third is the Mezzanine Level. This station is on the Mezzanine Level at the red #38.

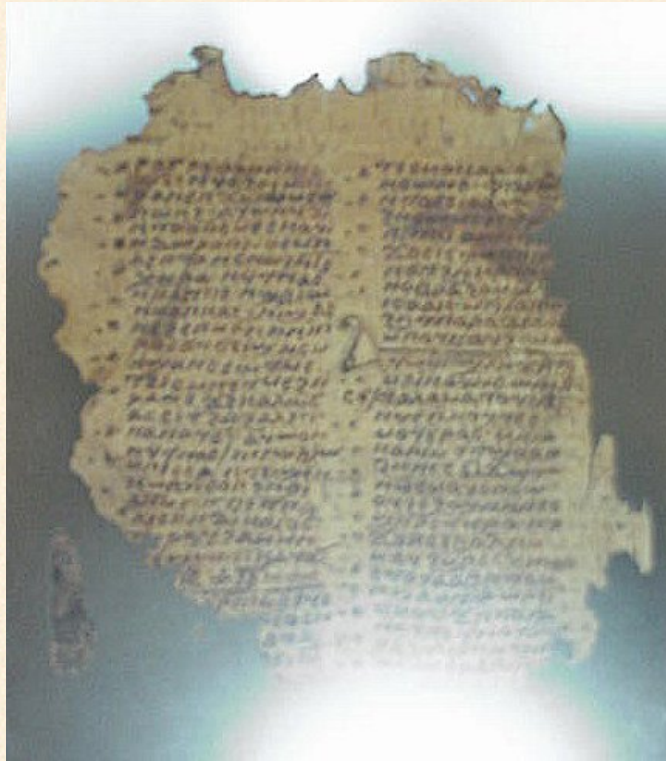


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The Dr. Gene Scott Bible Collection

STATION 39: Coptic Manuscript & Palimpsest

Eighth & Tenth Century



*Coptic Leaf &
Palimpsest*

This is the colophon leaf (presenting the "who, what, when and where" of production) of a Coptic book on Christian behavior, **APA SHENUTE: ON GILEAD**. That book is one of the monuments of early Coptic Christian literature; the Copts were (and are to this day) Egyptian Christians, and their Christianity dates back in a straight line to the time of the Apostles. The Sahidic text, of which this leaf formed a part, was the original version of the text, written on vellum at Fayoum, Egypt in the year 715 of the Coptic Era, which corresponds to 998-999 AD.

Only two copies of the text are known, one in the Morgan Library and one in the British Museum. This leaf is the missing colophon to the book in the British Museum, and indeed the British Museum, in its role granting approval or denial to

requests for export permits of such items, for a time delayed this very leaf on its journey from Britain to our Cathedral.

The content of this leaf explains the circumstances, title, and date of the composition, stating that it was made for a convent dedicated to the Virgin Mary at Pilgasook (the modern Arabic Bouljouzook) in Fayoum, and that it was donated to the convent by a woman.

If that were all this leaf revealed, that would be plenty. But this leaf is also a **palimpsest**, that is, a manuscript written on vellum where a previous manuscript has been partly erased. One of the greatest examples of a palimpsest is the *CODEX EPHRAIMI RESCRIPTUS*, which is a very early Bible version barely decipherable beneath a later manuscript. This leaf, like that Codex, shows a portion of the text of the New Testament, the end of I Timothy, from the Sahidic New Testament. As such, its age - 8th Century - and the purity of the Sahidic version, make it one of the oldest Bible manuscript portions in private hands in the world.

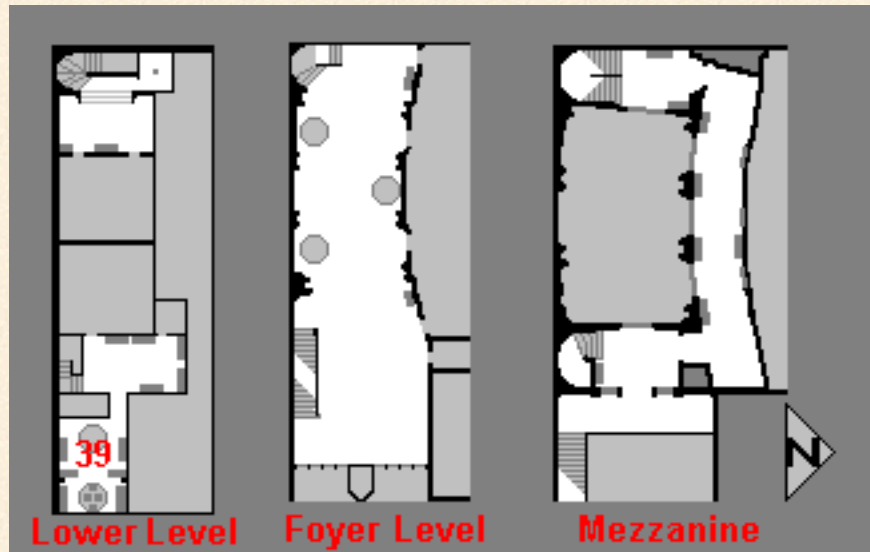
Imagine: the text of the Bible which can just be discerned (180 degrees to the later text) is over 1200 years old, and some 700 years older than the first Bibles in English. It was written only some three centuries after Jerome had produced his Vulgate version, though the Coptic text in many ways was less polluted than the Latin that Jerome coped with. As such, it may well be a purer, closer text to the original than any other for this passage. This leaf is obviously one of the great treasures of this collection.

Other great manuscripts are shown at [Station 3](#), the 13th century manuscript Bible, and at [Station 37](#), "God's Word through the Centuries." And of course, [Station 52](#) shows a wealth of papyrus and vellum manuscripts beginning with the 4th Century B.C., some of them with Biblical content or references.

STATION LOCATION MAP

Below is a floor plan map of the Cathedral in 3 sections, one for each level. The first section is the Lower Level, the second is the Foyer Level, and the third is the

Mezzanine Level. This station is located in the "Room of the Book" on the Lower Level at the red #39.



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The Dr. Gene Scott Bible Collection

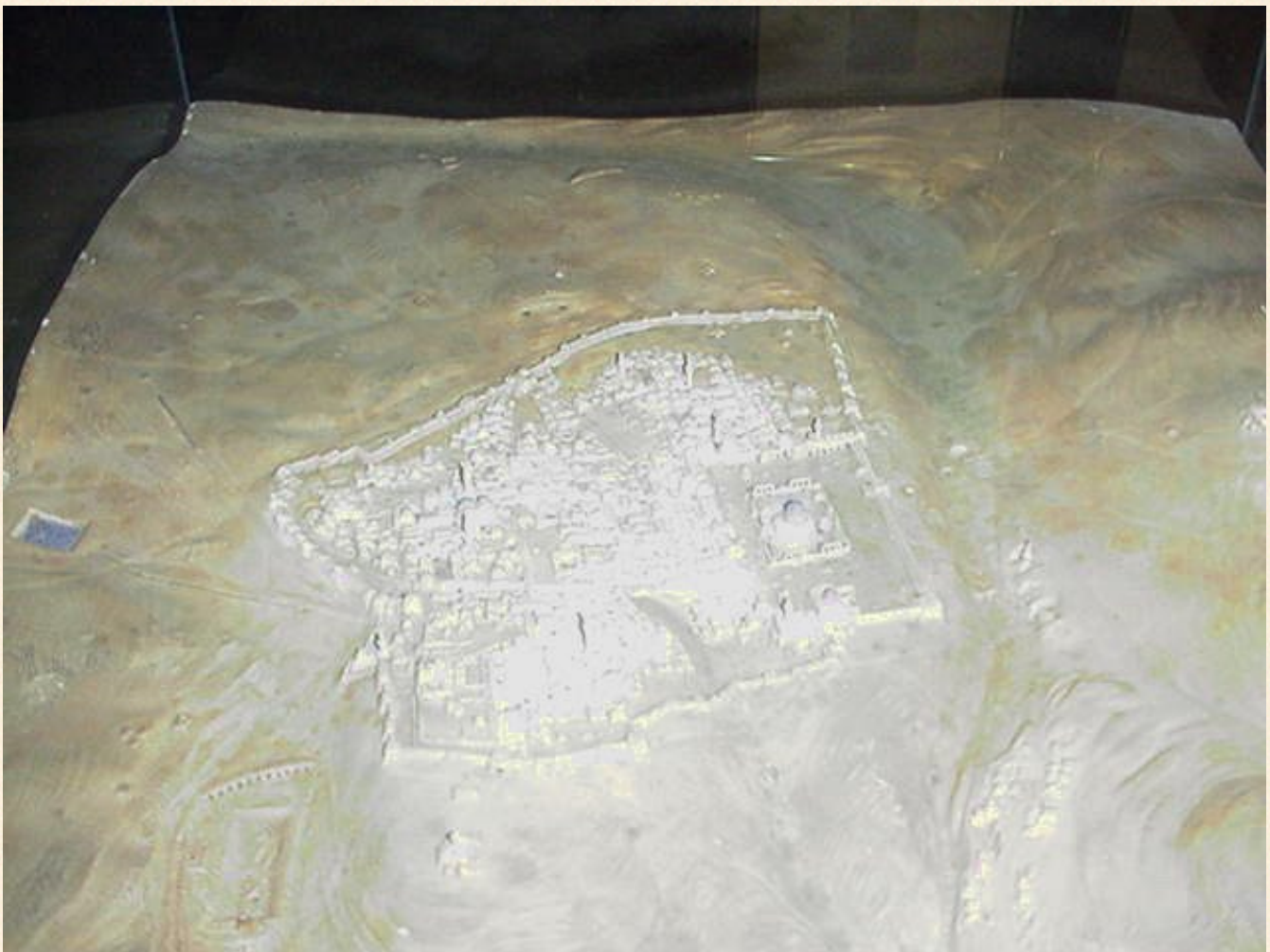
STATION 40: THE "ROOM OF THE CITY"

Located on the Lower Level of our Cathedral near the Ladies' Lounge, this room features a rare scale model of the City of Jerusalem. Around it are leaves from "milestone" Bibles printed in America, including those in native American and European tongues.



The City of JERUSALEM

Made in 1846, this model was part of an edition of just a few dozen examples made by sculptor Edwin Smith of Sheffield, England. It is an accurate portrayal of Jerusalem as it appeared then, and the modeling was supervised by the Reverend John Blackburn, M.A. of Attercliffe. The model was based on personal observation, published descriptions and "memoranda" of visitors. The scale, nine inches to the mile, enables the viewer to get both a bird's eye view and, by aligning the eye with the model's horizon, to get an accurate view of the contours of the city, with its churches, mosques and minarets, and the surrounding hills and mountains.



With careful study, you can note the city walls and gates, the cemeteries, fountains and archways; many features of the city in 1846 would have been familiar to the Jews and early Christians of the first millennium A.D. By the first decades of the 19th century, Jerusalem and all of Palestine were under Turkish control. Many Christian clergy as well as European Jews were concerned that the holy places of their faith were being neglected or destroyed under Moslem rule.

Thus, a model such as this one, which brought to life the special places of all three religions, was an important tool in trying to encourage the "powers that be" to keep an eye on the Holy Land. Within a generation after this model was made, several European nations had extra-territorial status in Palestine, with their own post offices and consuls to protect the interests of their citizens, businessmen and co-religionists subject to the Sultan's rule.

Though the prototype model was originally intended for the "private gratification and use in the national schools of Attercliffe," it was exhibited at Cambridge through the efforts of members of the British Association, and the sculptor was persuaded to "publish" it. The list of original Subscribers to the "edition" includes kings and noblemen, statesmen and clergy. One example went to the Dowager Queen of England; others to the King of Prussia (through his Ambassador to England, Cavalier Bunsen, who also subscribed) and to the Archbishop of Canterbury, the Lord Bishops of London and York, and the Bishops of Gibraltar, Durham, and the Anglican Church at Jerusalem. Lady Montefiore, wife of the Jewish financier Sir Moses Montefiore, appears on the list, as do the Earl Fitzwilliam and the Marquis of Northampton, President of the prestigious Royal Society.

Made of plaster-of-paris, a very fragile medium, not many of the models could have survived in the century and a half since they were created; fewer still are the examples ever available to the public, then or now. No other example is believed to be in the United States. You have before you a creation of man, made with the deepest reverence and contemplation of Divine revelation (according to the booklet that accompanied this model), which graphically shows the site of "God's fiercest and heaviest judgment, but also of God's divine mercy through the sending of His only-begotten Son." Some 150 years after it was created, this model can be used for the purpose for which it was intended: to study and to contemplate Jerusalem as a tangible artifact of God's purposes in the world.

The American Bible

Presented in the Room of the City are thirty-eight original leaves from Bibles printed in America, 1663 - 1878, together with prefatory material. These leaves are from a limited edition published by the Haydn Foundation for the Cultural Arts of New York. The incidental printing and matting were prepared by Andrew Hoyem of the famous Arion Press of San Francisco. The leaves were originally presented in four portfolios, as listed below.

Portfolio I - Original Leaves from the Bible in Indigenous Languages

- 1. The first Bible printed in America, translated into Massachusett, 1663 ([Station 46](#)).
 - 2. The second edition of the Eliot Indian Bible, 1685.
 - 3. The New Testament, translated into Chippewa, 1833 ([Station 53](#)).
 - 4. Gospels of Mark and John, translated into Mohawk, 1836 ([Station 53](#)).
 - 5. The Bible, translated into Hawaiian, 1838 ([Station 53](#)).
 - 6. Genesis, translated into Cherokee, 1856 ([Station 53](#)).
 - 7. The New Testament, translated into Dakota, 1866 ([Station 53](#)).
 - 8. The Pentateuch, translated into Choctaw, 1867 ([Station 53](#)).
-

Portfolio II - Original leaves from the Bible in English, from the 18th Century

- 9. The first English Bible printed in America, Robert Aitken's "Bible of the Revolution," 1782 (two examples shown at [Station 47](#)).
 - 10. The "Curious Hieroglyphick" Bible, passages with pictures for children, 1788.
 - 11. The first Catholic Bible printed in America, the Vulgate in English, 1790 ([Station 28](#)).
 - 12. The first illustrated Bible printed in America, Isaiah Thomas's folio, 1791 ([Station 28](#)).
 - 13. The second illustrated Bible printed in America, Thomas's quarto, 1791.
 - 14. The first Bible printed in New Jersey, the Isaac Collins quarto, 1791 ([Station 29](#)).
 - 15. The "Self-Interpreting" Bible, the first printed in New York, 1792.
 - 16. The Berriman Bible, an illustrated folio, 1796.
 - 17. The "United States of Columbia" Bible, the "Standing Edition," 1797 ([Station 29](#)).
 - 18. The first hot-press Bible printed in America, by Thomas & Small, 1798 ([Station 29](#)).
-

Portfolio III - Original leaves from the Bible in English, from the 19th Century

- 19. The first translation of the Septuagint Bible into English, 1808.
- 20. The first pronouncing Bible printed in America, 1825.
- 21. The first American edition of the English from the Polyglot Bible, 1825.
- 22. Noah Webster's modernization of the Bible in English, 1833 ([Station 29](#)).
- 23. The first American edition of Tyndale's English translation of the Bible, 1837.
- 24. The first Bible printed for the blind in America, 1842.
- 25. The most lavishly illustrated American Bible, Harper & Bros., 1846.
- 26. The "Fonetik" New Testament of Andrew Comstock, 1848 ([Station 30](#)).
- 27. The first publication of the New Testament in the Confederacy, 1862.
- 28. The first translation of the Bible by a woman, Julia Smith, 1878.

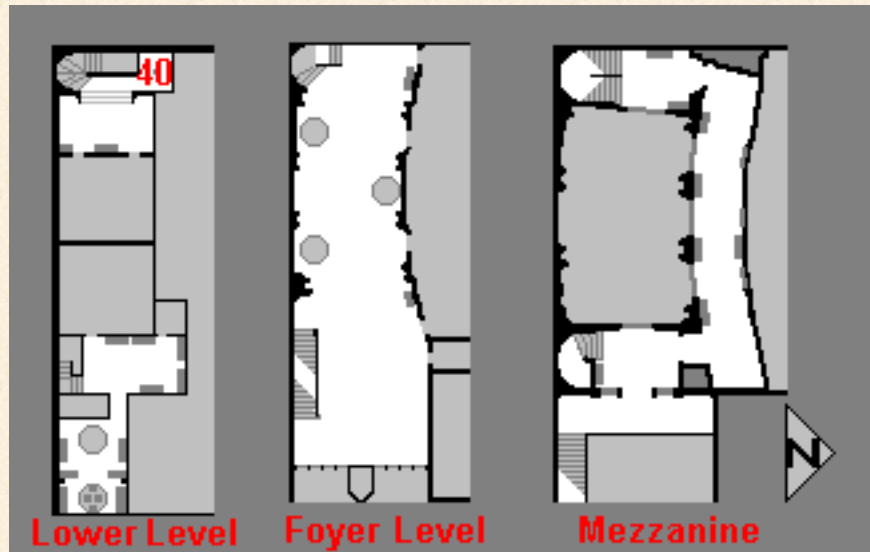
Portfolio IV - Original leaves from the Bible in Other Languages.

- 29. The first Bible in German printed in America, Saur, 1743.
- 30. The first Bible printed on paper manufactured in America, Saur, 1763.
- 31. The first Bible printed from type manufactured in America, Saur, 1776.
*All these "Saur"
editions can be
seen at [Station 53](#).*
- 32. The first New Testament in Greek printed in America, 1800 ([Station 9](#)).
- 33. The first Bible in Hebrew printed in America, 1814 ([Station 51](#)).
- 34. The first Bible in French printed in America, 1815 ([Station 53](#)).
- 35. The first Bible in Spanish printed in America, 1824.
- 36. The first New Testament in Portuguese printed in America, 1839 ([Station 53](#)).
- 37. The first New Testament in Dutch printed in America, 1849.
- 38. The first New Testament in Swedish printed in America, 1850.

*As noted above, many
of the leaves shown
at this Station are
represented by
complete Bibles
elsewhere in the
Cathedral.*

STATION LOCATION MAP

Below is a floor plan map of the Cathedral in 3 sections, one for each level. The first section is the Lower Level, the second is the Foyer Level, and the third is the Mezzanine Level. This station is a self-contained Room located near the Ladies' Lounge on the Lower Level at the red #40.



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The Dr. Gene Scott Bible Collection

STATION 41: THE "HALL OF THE BOOK"

Leaves from famous Bibles"

Located on the Balcony Level of our Cathedral, this display features original leaves from over 60 Bibles or New Testaments from the 12th Century to the present, including many "milestone" editions in English. Included are manuscript pages from before the time of printing with moveable type, rare ***incunabula*** pages, and examples of both deluxe and "plebeian" editions.

CHRONOLOGICAL INDEX:

XII-XIV CENTURIES

- 1121 - Armenian Manuscript Bible
- 1150 - 12th Century Manuscript Bible
- 1240 - Miniature Manuscript Bible
- 1310 - Paris Manuscript Bible (a complete contemporary manuscript Bible is shown at [Station 3](#))

XV CENTURY

- 1476 - First Jenson Bible
- 1483 - The "Nuremberg" Bible
- 1495 - Froben's "Poor Man's Bible"
- 1495 - Pagnini's Bible
- 1497 - Koberger Latin Bible (leaves from various Koberger Bibles are also shown at [Station 37](#))

XVI CENTURY

- 1518 - Aldine First Greek Bible Printed (shown at [Station 4](#))
- 1519 - Giunta Bible
- 1522 - Erasmus' Bible (Erasmus' 1522 Greek-Latin New Testament is shown at [Station 12](#))
- 1532 - Bible of the Low Countries
- 1541 - Suppressed Luther's Bible (Luther's Pentateuch and an early Luther Bible are shown at [Station 5](#); other Luther Bibles are shown at Stations [11](#), [36](#), [37](#) and [53](#))
- 1544 - Stephanus Hebrew Bible
- 1549 - Great Bible ([Station 18](#))
- 1549 - Matthew's Bible (Stations [17](#) and [26](#))
- 1551 - Giustiniani's Hebrew-Latin Bible
- 1555 - Stephanus Latin Bible ([Station 8](#))
- 1565 - Plantin Louvain Bible
- 1567 - Stephanus French Bible
- 1569 - First Printed Spanish Bible ([Station 11](#))
- 1569 - Stephanus Greek New Testament
- 1575 - Bishops' Bible ([Station 19](#))
- 1584 - Plantin Greek New Testament
- 1587 - Hutter's Hebrew Bible ([Station 7](#))
- 1592 - Geneva (or "Breeches") Bible (the world's largest collection of the Geneva Bibles is shown at Stations [20](#), [21](#), [22](#), [23](#), [24](#), [25](#) and [38](#))
- 1596 - The Hamburg Polyglot ([Station 49](#))

XVII CENTURY

- 1601 - Fulke's New Testament
- 1602 - Second Printed Spanish Bible
- 1609 - First Rheims-Douai Bible ([Station 43](#))
- 1611 - King James "Great HE Bible" ([Station 27](#))
- 1611 - King James "Great SHE Bible" ([Station 27](#))
- 1635 - Second Douai Bible
- 1653 - The "Pearl Bible"
- 1655 - London Polyglot Old Testament ([Station 49](#))
- 1657 - London Polyglot New Testament ([Station 49](#))
- 1663 - Elzevir States-General Bible
- 1671 - Stjernhjelm's Polyglot Gospels
- 1685 - Eliot's Indian Bible ([Station 46](#))

XVIII CENTURY

- 1740 - Baskett Bible (Stations [27](#) and [31](#))
- 1743 - First Germantown Bible ([Station 53](#))
- 1763 - Second Germantown Bible ([Station 53](#))
- 1763 - Baskerville's Cambridge Bible
- 1764 - "The Quakers' Bible"
- 1769 - Baskerville's Birmingham Bible
- 1791 - First Delaware New Testament
- 1791 - First Thomas Quarto Bible ([Station 28](#))

XIX CENTURY

- 1800 - Thomas' Greek New Testament ([Station 9](#))
- 1808 - Thompson's Bible ([Station 29](#))
- 1811 - The "Immaculate" Bible
- 1828 - Pickering "Diamond" N. T.
- 1862 - Confederate States N.T.
- 1881 - Revised Version New Testament
- 1899 - The Polychrome Bible

XX CENTURY

- 1903 - The Doves Press Bible
- 1919 - Miniature Bible
- 1924 - The Nonesuch Press Bible
- 1935 - Rogers' Oxford Lectern Bible ([Station 28](#))

STATION LOCATION

This Station comprises the entire main hallway on the **Balcony Level** of the Cathedral, and can be reached from either end of the Mezzanine Level.



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The Dr. Gene Scott Bible Collection

STATION 42:

THE ENGLISH BIBLE IN AMERICA:

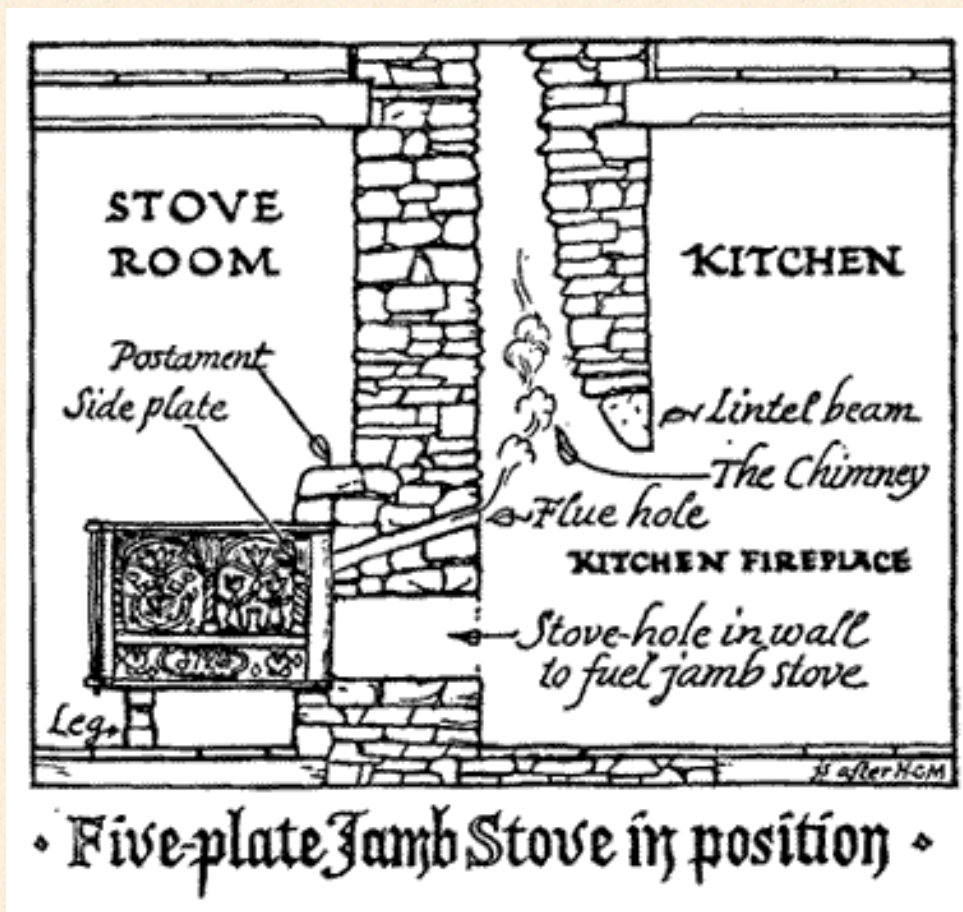
"THE BIBLE IN IRON"

Among the most neglected artifacts of America's heritage, unknown or unrecognized until scholars became interested in them at the end of the 19th Century, were the rectangular cast iron panels shown here. They originally were fitted together, five or six at a time, to form cast iron stoves, used to heat houses. Their purpose and use were eventually forgotten, and the plates were sold as scrap or recycled to other uses. Very few have survived, most of these in museums or various historical societies.

In 18th Century Pennsylvania (and occasionally in neighboring Colonies), the iron stoves used for heating the houses of the more prosperous farmers and merchants of Germanic or Dutch origin reflected a European tradition of bedrock piety that dictated that the hearth reflect the sacred traditions of their faith. What more suitable subject than scenes from the Bible, often accompanied by abbreviated verses of favorite Psalms?

Though other subjects (historical, allegorical classical, or just plain decorative) were also used, many of the surviving examples (as demonstrated here) portray Biblical scenes. The oldest plates were imported from Europe; the first American iron foundry dates from the 1720s. The era of decorated stove plates lasted until about the time of the American Revolution. This art, intended primarily for America's Germanic settlers, paralleled the early editions of the Bible in German printed by the Saur family of Philadelphia (shown at [Station 53](#)).

The method of making these plates was simple: into a form containing moist sand, a wooden mold of the design was stamped, leaving a negative impression in the sand. Then molten iron was poured in, taking its shape from the sand. If the cast was unsatisfactory, no problem; the iron was simply re-melted and the casting process repeated. When the complete set of plates were produced, they could be fitted together to form the top and sides of a stove which was either set against a wall (five-plate stove) or free-standing (six-plate stove). Similar cast iron panels could be used to line the back of an open fireplace.



Cooking was done over open hearths; these stoves were intended only for the heating of houses, with the five-plate stoves open at the back to receive logs or embers from the open hearth on the other side of the wall. Their demise was due in large part to the discovery of ample supplies of American coal, and the ability of the foundries to make stovepipe, leading to very different stoves and furnaces. Thus, by the turn of the 19th Century, the need for these plates was already dying out, and it is a miracle that the examples shown here (and the approximately 200 others known throughout the collections and museums in America) survived at all!

As "The Bible in Iron," these plates reflect another means by which the people could have with them the inspiration from and reflection on the essence of God's Word in their everyday lives. As such, they evoke the "picture Bibles" of earlier centuries ([see Station 37](#)) and testify to the importance of God's Word to the people of those rugged days.

From the "PREFACE" to the Handbook "THE BIBLE IN IRON" by Henry Mercer

German colonists of eighteenth century Pennsylvania brought with them stoves of five rectangular cast-iron plates bolted together to form a box. This box was set from 13

to 15 inches from the floor, its front on a stone or pottery support, its open, flanged back rested on a postament, the flanged edges mortared into the stone house wall. From the stove two holes, one above the other, passed through the wall, to the fireplace of the adjoining room. The larger, flush at the bottom with the base-plate, was the stoke-hole; the upper, and smaller hole, slanted upward, vented the smoke into the chimney.

The front and side plates of these stoves were decorated in low relief, usually with Biblical pictures and texts or with religious symbols, a characteristic which suggested the title of this book (*and of this display*).

American production of five-plate stoves covered a span of probably less than fifty years (c. 1726-c. 1773.) - the six-plate or Holland stove even less, the first having been cast here c. 1760. The importance of both of these was diminished by the introduction in 1764 of the ten-plate stove with its interior oven, the first cook-stove in America.

The Bible in Iron had its beginning in a leaflet by Henry C. Mercer - *The Decorated Stove Plates of Durham*, Contributions to American History by The Bucks County Historical Society, No. 3. (Doylestown, Pa. c. 1897). Five plates were described. There were no illustrations. This was followed in 1899 by a twenty-six page pamphlet - *The Decorated Stove Plates of the Pennsylvania Germans*, number six of the same series. In it were pictured twenty-three plates and fragments.

Fifteen years later, in 1914, as a result of long study of the now large and growing collection, the pioneering book on the subject, *The Bible in Iron*, was published. It was card-board bound, 174 pages, illustrated by 240 half-tone engravings beneath each of which was a lecture-like commentary. Dr. Mercer gave the greater part of the edition to the Society, the proceeds from the sale being added to the Fackenthal Publication Fund.

*The book shown here
is the third revision
of the 1914 book.*



FROM "THE BIBLE IN IRON"

A large number of remarkable castings in iron have been found in Eastern Pennsylvania, New Jersey, New York and Virginia. They are heavy, flat rectangular plates, about two feet square, covered with patterns in very low relief, consisting of tulips, flowerpots, sheaves of wheat, stars, medallions and pictorial designs, showing human figures, often enclosed in architectural canopies. Many of them are dated in the later years of the 18th century, and nearly all show inscriptions set in panels or cartouches.

Discovered among the rubbish of old farms, as makeshift chimney tops, stepping stones or gutter lids, buried under soot and ashes, as hearth pavements for still existing fireplaces where apple butter is cooked, soap boiled, or hams smoked, or rescued at the last moment from the scrap-heap of the junk dealer, they at once arrest the attention, as perhaps the most interesting and instructive of any of the relics of colonial times which have survived.

Some of them were found to have been used in old houses, probably from the end of the 18th century, as firebacks; that is, plates of iron set in the wall of an open hearth, back of the fire but notwithstanding the fact that a number of their present owners continue to call them firebacks, they were not made to be so used. The plates were found to fit together in grooves, five or six at a time, so as to form rectangular or box-shaped stoves, which could be reconstructed from the loose plates and the purpose and construction of which was entirely unlike that of a fireback.

American histories had overlooked them. Franklin in his *Fireplace* pamphlet of 1744, followed by *Chamber's Encyclopedia* of 1788, Watson's *Annals of Philadelphia*, Vol. 2, page 34; Bishop's *History of American Manufacturers*, Vol. 1, page 182, and J. M. Swank, in *Iron and Coal in Pennsylvania*, page 19, though noting the plates as parts of so-called "German" or "Jamb stoves" or "Holland stoves," had not referred to their decoration.

Popular tradition had forgotten them, and when J. H. Martin in his *Historical Sketch of Bethlehem* (Phila. J. L. Pile 1872, page 135), described the designs of six of them at the Young Men's Missionary Society in Bethlehem, and when later in 1897 the writer tried to describe some of them in *Decorated Stove Plates of the Pennsylvania Germans*, there seemed to be no general information on the subject.

Their inscriptions were so rusted, abbreviated or illegible, that for a while it was not learned that the language on them all was German, that the stoves represented by the plates were the first cast-iron house-warming stoves ever used in America, and that the latter were not invented here, but that a whole series of stoves, of the same kind and make, had flourished in Europe, long before the building of American furnaces, or the making of American stoves was thought of.

Scattered over Northern Europe, where the subject has not yet been fully explained or understood, in Germany, Flanders, Holland and Scandinavia, the castings, which have recently come into the possession of museums, show at once that they are the counterparts and immediate predecessors of the American plates. Like the latter, they illustrate scenes from the Bible, and are covered with inscriptions, but at first sight, though of generally similar character, many of them appear much older than the American plates...Many are dated and become more ornate and significant as we approach the middle of the 16th century.

Compared with the foreign originals the American plates are crude, but their construction and the religious spirit of their illustrations and inscriptions is the same; and now, when the craft of iron casting, notwithstanding its great technical development, has so far degenerated artistically that the modern stove is a monstrosity, they prove that the iron caster was still an artist two hundred years ago in the American Colonies and in the German Fatherland.

A study of them shows that their explanation, whether in America or Europe, forms

one single story. Their history is that of German art, which was transplanted across seas and survived for a while in colonial America, and we must turn back to Europe, and examine particularly the forms of stoves which were first brought to America, and introduced into the colonies, in order to understand the American stoves and stove-plates...

What memories, what legends must have clustered about these monumental structures of black splendor, most magnificent and oldest as we learn, in the castles, and the sight of which has grafted upon the German language such phrases as "Tell it to the stove," or "Beg it from the stove," as if so remarkable an object with its pictures and inscriptions itself spoke, or listened to dangerous and impossible things told to it when no one was near.

The plates thus far studied, both in Europe and in America, fall into the following groups:

- **FIRST:** Figures of saints and Catholic subjects, with Gothic adornment and portrait medallions of knights and persons. These are the oldest patterns, and they appeared exclusively at the beginning and continued in Catholic districts.
- **SECOND:** Classical subjects, such as Coriolanus and his mother, the Rape of the Sabines, Julius Caesar, the Sibyls, etc.
- **THIRD:** Coats of Arms. Very abundant from the first, far outnumbering all other patterns in England, France and Belgium. The arms of crafts, emblazoned with implements, etc. appear in the 17th century.
- **FOURTH:** Allegorical subjects, frequently female figures representing Justice holding scales, Faith, Virtue, etc. appear in the 17th century.
- **FIFTH:** Patriotic and warlike subjects such as royal portraits, national arms, memorials of Bonaparte or royal emblems. In France and Lorraine, these were ordered turned to face the wall, or inside the stove, by a decree of the National Convention in 1793.
- **SIXTH:** Landscapes. Pictorial designs, churches and modern filigree, appearing in the 18th century, as casting technology changed. The patterns became more and more realistic, tasteless and meaningless in the 19th century.
- **SEVENTH: Bible subjects.** Beginning with the Reformation about 1530, and by far the **most important, interesting and widely spread of all the designs.** Brought to America by German emigrants in the 18th century. Much finer in the 16th than the 17th century. Much retarded by the Thirty Years' War, 1618 to 1648, they become more pictorial in the 18th and 19th centuries and sometimes consist of moral maxims and filigree alone.
From the Old Testament: Creation of Eve. Adam and Eve. The Expulsion from Paradise. Abraham, and Isaac. Pharaoh at the Red Sea. Moses and the snake in the wilderness. Lot and his daughters. Joseph and Potiphar's wife. Joseph interpreting the dream. Elijah's miracle of the oil at Sarepta. Elisha's miracle of the oil. David and Uriah. The Judgment of Solomon. David and Goliath. Jonah prophesying the end of Niniveh. The punishment of Haman. The fall of Sodom.

Joseph and the five kings. The Molten Calf. Death of Nahab and Abihu. Death of Absalom. Esther and Mordecai. Daniel in the Lions' Den. Susanna in the garden.

From the Apocrypha: Judith in the camp of Holofernes. The siege of Bethulia. From the New Testament: John the Baptist. Birth of Christ. Baptism of Christ. Last Supper and Foot Washing. Christ at Gethsemane. The capture of Christ. Visit of the Shepherds. The Flagellation of Christ. Carrying the Cross. Turning water to wine at Cana, most popular of all Biblical patterns among the poorer classes in Germany, endlessly copied and repeated. Conversion of Paul. Christ and the Woman of Samaria. The Miraculous Feast of the Five Thousand. Peter walking on the water. The Good Samaritan. The Prodigal Son. The Rich Man and Lazarus. History of the rich and poor. Christ in the Temple. The Crucifixion. The Resurrection. The Last Judgment. Illustrations of the quotation, "He who climbs in not by the door is a thief and a robber."

American Biblical plates most often referenced a quotation, but the pictorial plates were based on woodcut illustrations from the "Elector Prince's Bible" published by the Endters family of Nuremberg beginning in 1640 (the edition of 1747 is the most likely one to have influenced the German-American stove plate designers; Endter's Bibles are shown at [Station 36](#)).



THE FLORAL STOVEPLATES

*Adapted from "The
Bible in Iron"*

The change from pictures to symbols was engendered by the same thinking which produced the picture plates, since both symbolize Jesus Christ and His Church: the Biblical stories, allegories of the Church Expectant; the floral plates, the Kingdom of God, the Church triumphant.

In the floral plates we find sermon texts designed to teach, comfort and otherwise help the Children of God in their preparation for the promised Kingdom – passages which do not lend themselves to pictorial illustration. The added emphasis on the Kingdom probably came as a result of the anxiety felt by the Pennsylvania Germans faced by the threatened outbreak of war between the French and English; milleniarism is fostered by tribulation.

The floral pattern stove plates suggest more questions and provide more answers than any other plates cast in America. Bearing names or initials of the furnaces and iron masters, and dates, their designer took a small group of symbols and using a lively imagination, produced designs new to America and not found on the stove plates of Europe.

Of course, as there is nothing new under the sun, all of the Renaissance framing, the columns and arches, the decoration of the spandrels, the use of banded inscription, and the general composition, can be found on earlier plates cast in both Germany and this country.

The symbols represented include some or all of the following:

1. THE WHEAT SHEAF symbolizes the harvest, both earthly and divine. Used in conjunction with the star, the lily, the heart and other symbols.
2. THE STAR is symbolical of the Messiah, the Star out of Jacob, foretold by Balaam, and the "bright and morning star" of Revelation. Possibly in anticipation of the dawn of the Kingdom, the Day-star of Peter i:19 may have been on the designer's mind. An eight-pointed star is traditionally the symbol of Regeneration. It appears at the top of the designs, and unlike the lozenge, was not used as a general decorative filler.
3. THE LILY, with its tulip shape, symbolizes the felicity of the Church of the New Testament as promised in Isaiah xxxv:1 (Luther's text had "lily" in place of the King James's "rose"). It also symbolizes God's providence (e. g. "the lilies of the field").
4. THE HEART is a symbol of the Holy Spirit as Divine Love, and as such a symbol of the Kingdom. It became progressively more prominent in

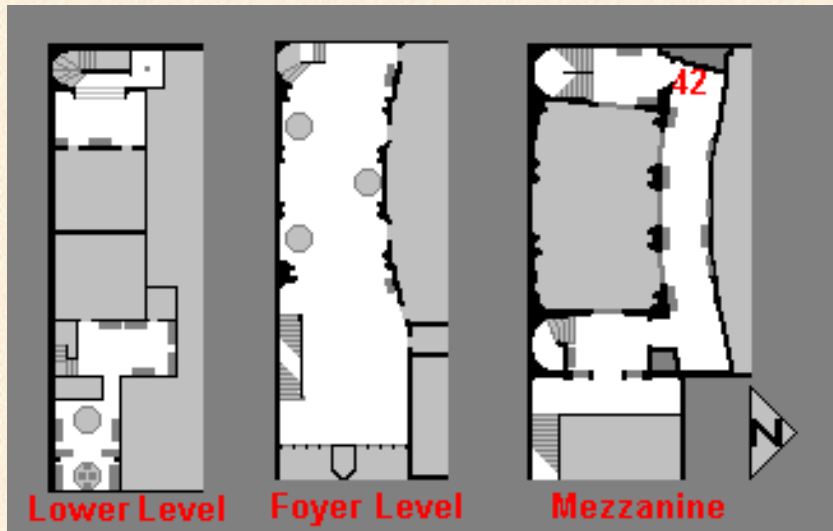
religious art of the 17th century. The complex of heart with descending triangle and sprouting a lozenge-stemmed lily is known in German folk art of Franconia; a flower-twig springing from the cleft of a heart was an alchemical hieroglyph for revivification well before 1636. The lily in Jacob Boehme's symbolism is the godly life, a new incarnation, sprung upward from the Divine Seed or Spark symbolized by the lozenge.

5. THE CIRCLE as a symbol of the Eternal would be a proper substitute for the Heart, symbol of the Holy Spirit as Divine Love (Romans v:5).
6. THE LOZENGE is the most often used motif on the floral plates. One authority suggests that it represents Christ as the Cornerstone (Ephesians ii:20) and Diamond, because the German word for cornerstone, *Eckstein*, also means diamond (as in card suits), though others have pointed out that this term among card players was not known to 18th century German colonists. However, the lozenge was originally a solar talisman like the swastika, and the Babylonian cuneiform sign for sun, often used in a seven-rayed sun symbol, and was assimilated into Christian art in a period of heliolatry, becoming a symbol of Divine Light, the Logos ("a ray of a certain invincible Light which is the God of Angels" - St. Augustine), the Divine Spark or Seed, and hence a mark placed upon things dedicated to God. The early Christian union of cross (as symbol of the Passion) and the lozenge (as symbol of the Logos, the pre-existent Christ) symbolizes the two natures of Christ. It was also a Jewish symbol, the mark of divinity, as a symbol of Wisdom of the Shekinah. It was also the shape of protective amulets from throughout history ("redemption from the power of demons can only be wrought by the Logos" - Adolf Harnack).

Nine stove-plates in all, illustrating many of the points made in these descriptions, can be seen at Station 42.

STATION LOCATION MAP

Below is a floor plan map of the Cathedral in 3 sections, one for each level. The first section is the Lower Level, the second is the Foyer Level, and the third is the Mezzanine Level. This station is located on the west end of the Mezzanine level, at the red #42.



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The Dr. Gene Scott Bible Collection

STATION 43:

THE "DOUAY-RHEIMS" VERSION

The English Version of the Catholic Church



**Station 43: First
Editions of the English**

Catholic

**New Testament at left,
Old Testament at right**

New Testament - 1582

As Queen Mary's reign of terror drove some reformers to Geneva, where they produced a marvelous version with copious, Calvinist notes (amply shown [Station 20](#) and others), so too the English Catholic exiles of Queen Elizabeth's reign found safety in France. Their community soon founded a College in conjunction with the University of Douai in 1568, and removed temporarily to Rheims during 1578-93. In October 1578, Gregory Martin, the foremost scholar there, started to translate the Latin Vulgate version of the New Testament into English, under the supervision of William Allen (later Cardinal Allen), the College's first President, and Richard Bristow (the Prefect of Studies). Martin completed the New Testament in March 1582; it was printed the same year.

The translation follows the Latin closely, and also shows evidence of comparison with the Greek.

But what is truly remarkable is that Martin didn't hesitate to borrow freely from Coverdale's diglot and other Protestant English versions. In turn, the Rheims New Testament had a significant impact on the King James Version of 1611, not least for its neologisms and careful contemporary translations of certain terms.

If the Rheims New Testament has an overall problem, it is its excessive "Latinism," reliance on words derived from the Latin where simple English words could have been used. Its slavish reliance on the "approved" Latin Vulgate version was tempered by the ability of its translators to correct a passage based on the Greek text under the guise of "perfecting the translation."

At the end of the volume is a list of "new words" given in an **Explication**; many of these have become familiar in general English usage, i.e. **acquisition, advent, calumniate, character, evangelize, resuscitate** and **victims**. The **first edition** shown here was printed at Rheims by John Fogny. The title page states this translation was intended **"for the discoverie of the Corruptions of divers late translations, and specially for clearing the Controversies in religion, of these daies:"**

The Catholic text was printed in England, side-by-side with the Bishops' Version ([Station 19](#)) by **William Fulke**, who intended to "confute" the Catholics, but by so doing the many merits of the Rheims version became apparent; unwittingly, Fulke popularized what he detested! Fulke's "Confutation..." went through several printings. The Rheims version was printed anew at Antwerp in 1600, 1621 and 1630 and at Rouen in 1633 - and then not again until 1738 (probably at Douay). The first complete English Catholic Bible (incorporating the Rheims New Testament and the Douay Old Testament) was printed in 1764, probably at Dublin, Ireland.

Old Testament - 1610

Though the English Catholic New Testament had appeared in 1582, the Old Testament had to wait, in the words of the Preface, due to **"one general cause, our poore estate in banishment."**

Though Gregory Martin had completed the translation decades earlier, the editor of this Douay Old Testament states that the text had been newly compared, since Martin's time, against the **"most perfect Latin edition"** - the recension of the Vulgate published under the authority of Pope Clement VIII in 1592, the so-called "final" Vulgate version.

The annotations are sparser than those of the 1582 New Testament - and less vehement! Tables throughout the text were prepared by Thomas Worthington, President of the College at Douay

from 1599. The **Preface** criticizes specifically the renderings of current English Bibles, mentioning editions of 1552 (the "Great" Bible), 1577 (the Bishops' Bible), and 1579 and 1603 (Geneva versions).

This first English Catholic Old Testament (Herbert #300) was printed at Douay in 1610 (the general title page gives 1609, that to Volume 2 gives 1610) by Lawrence Kellam,

"at the signe of the holie Lambe."

Its appearance was too late to be of any influence on the King James Version (unlike the Rheims New Testament, which was one of the versions consulted for the King James). The complete Old and New Testaments are known, from their places of publication, as the "Douay-Rheims Version" or, commonly, as the "Douay Bible."

It is worth noting that a second edition of this Old Testament was printed at Douay in 1635, then, for a period of 115 years (1635-1750) no more printings of the English Catholic Bible or its separate Testaments were made!

FULKE'S "CONFUTATION..."

Unrecorded Edition

William Fulke, Doctor of Divinity and Master of Pembroke College, Cambridge, attempted to "confute" the Rheims New Testament of 1582 (the English Roman Catholic version), intending to answer the criticisms of the Church of England which are set forth within the Rheims notes. His "Confutation..." presents his acerbic commentary as well as the text of the Bishops' version side by side with the Rheims. This work was first published in **1589**; further editions made in 1601, 1617 and 1633 are recorded by Herbert. This volume has the printer given as "G. B." (for George Bishop, who held the copyright until his death in 1611) and is **unrecorded** thus; it is otherwise similar to the 1601 edition. The irony of Fulke's effort is that, by presenting the English Catholic text verbatim, contrasted with the less than perfect Bishops' text, the many strengths and useful neo-locutions of the freshly translated Catholic version were made available to less passionate churchmen, and thus the Rheims version was carefully considered in the preparation of the King James Version (shown at [Station 27](#)).

STATION LOCATION MAP

Below is a floor plan map of the Cathedral in 3 sections, one for each level. The first section is the Lower Level, the second is the Foyer Level, and the third is the Mezzanine Level. This station is located in the Wall Case on the Foyer Level at the red #43.



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STATION 44:

TAVERNER'S VERSION

Liturgical Epistles and Gospels with Commentary

The First Bible Commentary in English



Circa **1540** - On the heels of Coverdale's and Matthew's Bibles, another version appeared in 1539 (the same year as the first "Great" Bible) under the authorship of one Richard Taverner (1505? - 1575), a scholar at both Oxford and Cambridge who was known for his Greek scholarship. Taverner was an employee of Thomas Cromwell (then Chancellor of the Exchequer) and was later appointed High

Sheriff of Oxfordshire under Queen Elizabeth. Perhaps the late appearance of his version and the fact that he was not a reformer had something to do with the lack of impact of his work on the subsequent history of the English Bible; in fact, his version is usually considered a sub-species of Matthew's Bible. Taverner's version introduced a few terms, most notably 'parable,' that are still in use, and substituted Anglo-Saxon words in many places, such as 'spokesman' for 'advocate.'

But Taverner's place in history is secure for the simple reason that he produced the **first Biblical commentary in English**. His

"Epistles and

Gospels wyth a brief

Postil..."

was intended to serve an increasingly literate laity by providing Biblical texts keyed to the liturgical calendar, with accompanying commentary. The work was structured in two main parts, a "Winter" and a "Summer" section each published separately, plus a similar work,

"The Gospels with

brief Sermons..."

keyed to the "Holy Days" of the Episcopal calendar. The works were published as separate parts, in two to five editions of each, beginning about 1540, though the printer, Richard Bankes, did not give the year of publication in his colophons. Even the exact sequence of the printings of the parts is unknown, though one scholar attempted to provide a sequence based on the wear to the woodcut borders of the title pages.

This example is remarkable for many reasons. First, the binding is completely original, blind-stamped calf over wooden boards. Second, and far more important, is that this is a truly rare work, and particularly so in its original unrestored condition. Of the separate parts of Taverner's Epistles, Gospels, and "Holy Days," this is **one of two** complete sets in the USA, the other being in the Huntington Library. Furthermore, this volume contains **two different** "Summer" sections (STC #2968.3 & #2968.5) as well as the "Winter" (STC #2967.7) and "Holy Days" (STC #2970.3), the latter two also recorded to be at Harvard. It is ironic that though Taverner's version was to prove an evolutionary "dead end" in the history of the English Bible, examples of it rank with the rarest books in the English language. As such, this book is one of the greatest treasures of the Dr. Gene Scott Collection - and one of the "Holy Grails" of Bible collecting.

STATION LOCATION MAP

Below is a floor plan map of the Cathedral in 3 sections, one for each level. The first section is the Lower Level, the second is the Foyer Level, and the third is the Mezzanine Level. This station is located in the Wall Case on the Foyer Level at the red #44.



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STATION 45:

THE BAY PSALM BOOK

The First Book Printed in English America

First printed in

1640

When the Pilgrims landed at Plymouth Rock, they brought with them Henry Ainsworth's version of the Psalms, given in prose and meter with printed tunes to sing them. In Massachusetts Bay, however, the Puritan colonists who landed there in 1629-1630 used the Sternhold & Hopkins version often bound with contemporary Bibles (and first included in editions of the Geneva Bible). But this version was unacceptable to many of the Non-Conformists, who ridiculed it as the "Genevah Jiggs." It was a desire for a more exact translation of the Psalms, more reflective of the original Hebrew, that led to an effort begun in 1636 to have "30 pious and learned ministers" each undertake to translate a portion of the Psalms, in a common effort led by Richard Mather, Minister at Dorchester.

The results of their labors were published in Cambridge (then just outside Boston), Massachusetts Bay, by Stephen Daye in 1640. of the 1700 printed of this first edition only 10 copies are known to exist, none remaining in private hands. The small ***duodecimo*** size was indicative of the limited technical means available to the colonial printers; Daye had only arrived in 1638 together with a printing press, and the "Bay Psalm Book" has the distinction of being **the first book printed in British America.**

It was quickly adopted by nearly every congregation in Massachusetts Bay, hence the name. A revised and enlarged edition was printed in Cambridge in 1658, and further printings continued (some 27 in all) until 1762. By 1692, even the Plymouth colonists agreed to use this version in preference to Ainsworth's. The new translation became immediately popular in England as well, ***"by some eminent Congregations prefer'd to all***

***Others in their
Publick Worship,"***

according to

Thomas Prince (whose one-time holding of 5 copies was given to the Old South Church in Boston in 1758). Printings of the "Bay Psalm Book" were made in England and Scotland; while some were retained for local use (for example, by Presbyterians throughout Scotland), many were exported back to the colonies.



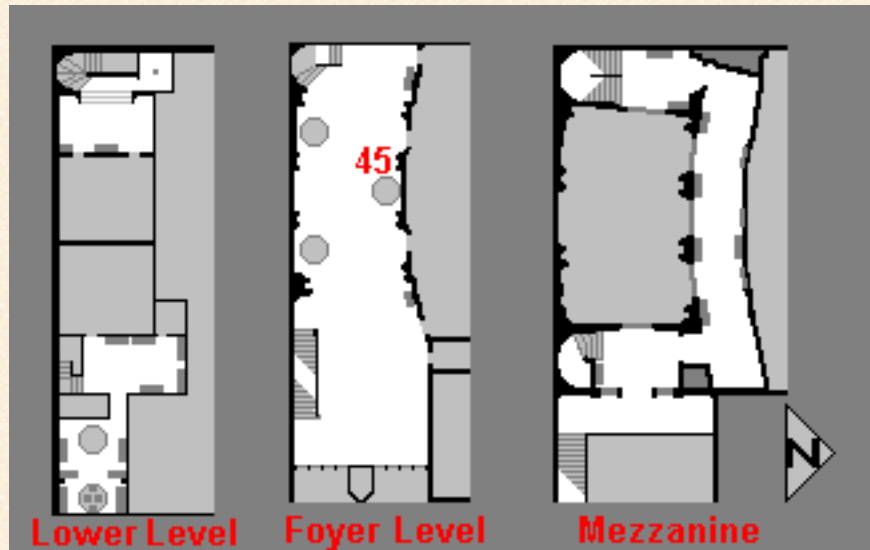
The example shown here is from the **Tenth Edition**, printed in London **"for Richard Chiswell, at the Rose and Crown in St. Paul's Church Yard."**

Any of the 17th and early 18th Century editions of the "Bay Psalm Book" are rare; their small size and heavy use meant that most would perish after the boom in Bible printing began at the end of the 18th Century, when more handsome editions in larger sizes supplanted the relatively primitive prior editions. In fact, the volume shown here is **THE ONLY KNOWN SURVIVING EXAMPLE OF THE TENTH EDITION**. It is bound together with a 1706 King James Version New Testament printed in London - continuing the tradition of binding Psalms with Testaments and Bibles. The actual title of this edition of the "Bay Psalm Book" is indicative of its history, purpose and character:

***"THE PSALMS, HYMNS,
AND SPIRITUAL SONGS
of the Old and New
Testament,
faithfully
translated into
English Meeter. For
the Use,
Edification and
Comfort of the
Saints in publick
and private,
especially in New-
England."***

STATION LOCATION MAP

Below is a floor plan map of the Cathedral in 3 sections, one for each level. The first section is the Lower Level, the second is the Foyer Level, and the third is the Mezzanine Level. This station is located in the central Octagon on the Foyer Level at the red #45.



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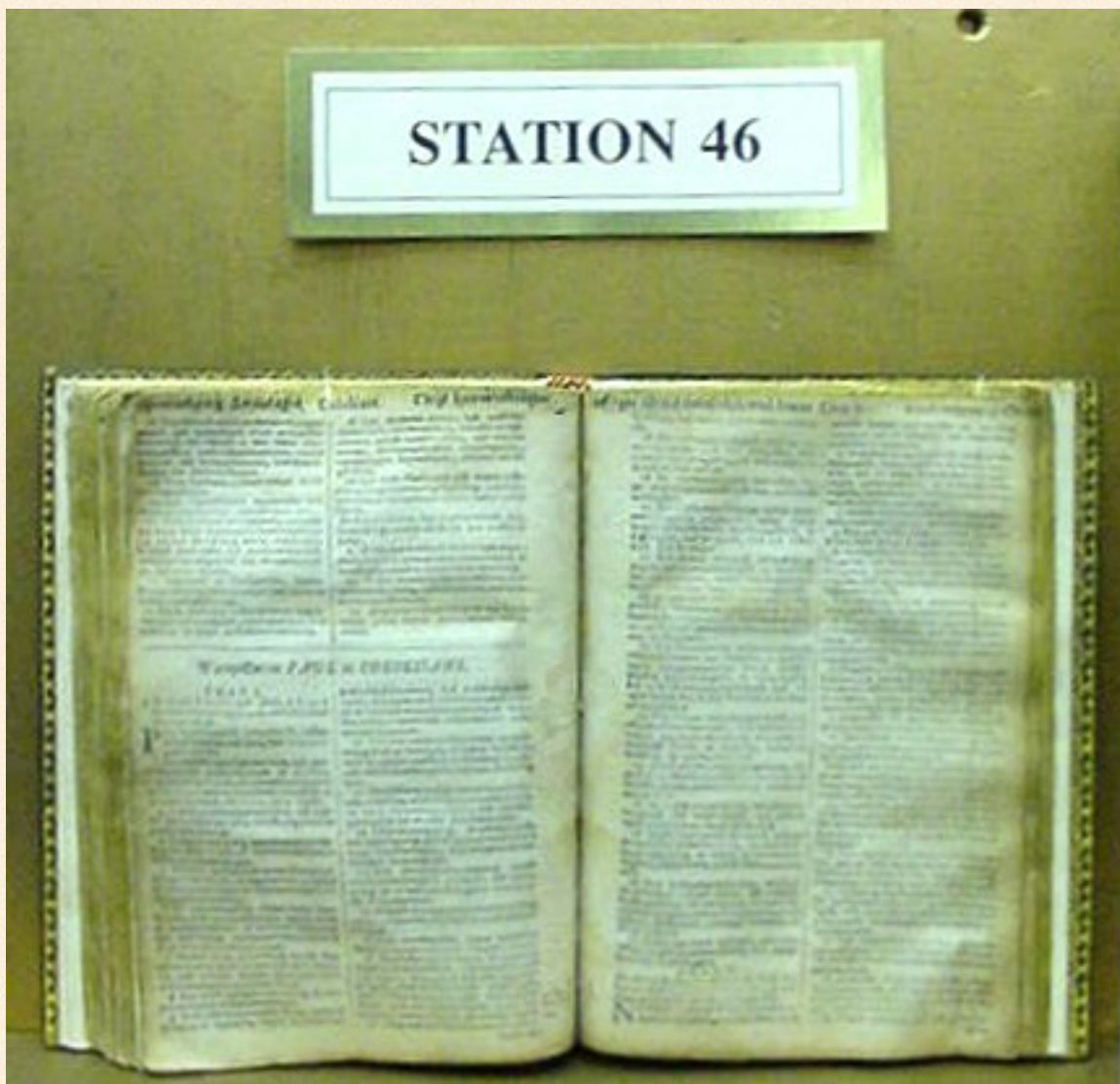
STATION 46:

THE ELIOT INDIAN BIBLE

The First Bible Printed in the New World & The First Bible Created for a Pagan People

Because the monopoly for printing the Bible in English was held by England (who treated her Colonies as a source of raw materials only, with "finished goods" being the exclusive province of the Mother Country), no Bibles in English were allowed to be printed until the American Colonies broke away (the first complete English Bible printed in America, the "Aitken" Bible, is featured at [Station 47](#)).

The only concession the English made was to allow printing of the Bible or Testaments in languages other than English. For example, the famous Saur German Bibles were produced under English rule (two examples of the rare 1776 edition are shown at [Station 53](#)); these were the first American editions in any modern European language. From the obligation some Colonists felt to convert the indigenous American peoples, almost from the start of European settlement in North America, comes one of the great treasures of the Dr. Gene Scott Collection: the **Eliot Indian Bible**.



On the eastern seaboard of what became the USA lived a diverse number of "native Americans;" one of the main groups were the Algonquins, whose language was Massachusett. Beginning in 1655, one of the missionaries to this group, John Eliot, conceived of producing a Bible in their language. After obtaining permission from England (being careful not to encroach upon the British Bible monopoly), Eliot printed his first substantial effort, a New Testament, in 1661. Nearly all copies have perished. This was preceded by separate publications of *Genesis* in 1655 and *Matthew* in 1658 (though only one copy of the former and none of the latter have survived).

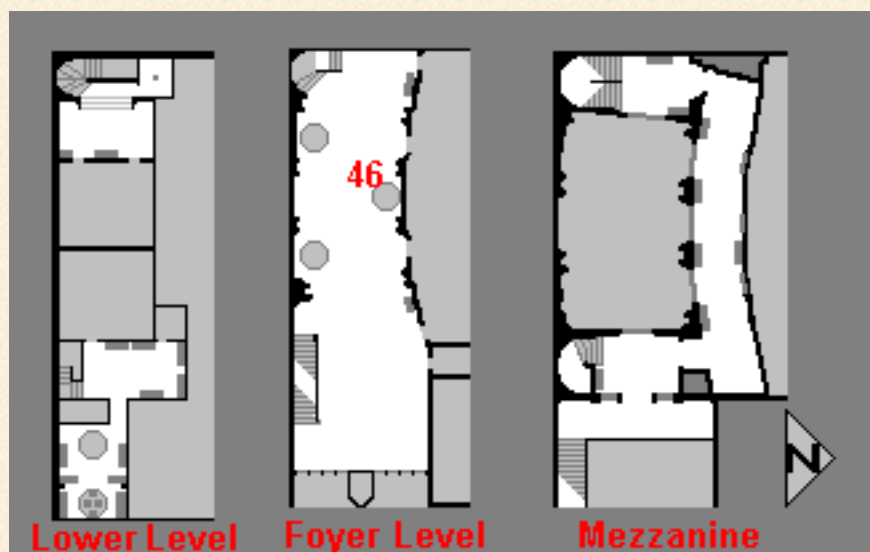
In 1663, this Testament was reprinted, differing in that the title page was in Massachusett only (except for the printer's imprint). This was again reissued in 1680. In 1663, the complete Eliot Indian Bible was printed, and was reprinted in 1685. These five distinct printings are now known in fewer than two dozen examples all told. They represent not only **the first Bibles printed for a pagan people**, but also for a people now extinct - for none can read them today.

The example shown here is noteworthy for its exceptional condition, the finest of the very few examples known. One celebrated copy has an entire page in facsimile; the Dr. Gene Scott Collection example is virtually flawless. You are looking at one of the true milestones in the history of Bible printing, and you are among the very few people who can do so, given the rarity and the dispersal of the few surviving examples world-wide.

This Bible (as all the Eliot Bibles) was printed in Cambridge, Massachusetts by Samuel Green, assisted by Marmaduke Johnson. It is recorded that some 40 copies of the Eliot Testament went to London as a gift to the Governor of the corporation which financed the printing; this example, extraordinarily well preserved, may have been among them. Given the early date of its production (less than half a century after the first book printed in America, the "Bay Psalm Book," shown at [Station 45](#)), it is a distinguished relic of both early American printing and early missionary zeal. The few copies that have survived of any of the Eliot Bibles are among the most important American historical and cultural artifacts.

STATION LOCATION MAP

Below is a floor plan map of the Cathedral in 3 sections, one for each level. The first section is the Lower Level, the second is the Foyer Level, and the third is the Mezzanine Level. This station is located in the central Octagon on the Foyer Level at the red #46.





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The Dr. Gene Scott Bible Collection

STATION 47:

THE AITKEN BIBLE

The "Bible of the American Revolution"

*The First English
Bible Printed in
America*



Because the monopoly for printing the Bible in English was held by England no Bibles in English were allowed to be printed while America remained a collection

of Colonies. Though Bibles were printed prior to 1776 in both indigenous Indian and modern European languages (for example, the Eliot Indian Bible featured at [Station 46](#), and the Saur German Bibles, shown at [Station 53](#)), a Bible in English had to wait for the American Revolution.

One man, Robert Aitken, took the initiative of producing this Bible, just when it was most sorely needed. Aitken had come to America from his native Scotland in 1769. A Quaker, he settled in Philadelphia and went into business as a bookseller and publisher, under the sign of the "Pope's Head" in Market Street, just three doors away from the Coffee House which was the unofficial nerve center of the town (and later, of the budding Revolutionaries).

Aitken, with Richard Bache, published the "Philadelphia Magazine." Thomas Paine, the Revolutionary pamphleteer, was a frequent contributor (having been introduced to Aitken by Bache, who happened to be Ben Franklin's son-in-law). In this milieu of Paine, Franklin, and Bache, Robert Aitken was one of the avowed patriots who were ready to risk death, imprisonment and financial ruin in the cause of Freedom.

When Thomas Jefferson's "Declaration of Independence" turned up the heat, and the first Congress of the States sat in Philadelphia, that body naturally turned to Aitken to publish the "Journals of Congress." Aitken narrowly escaped arrest and imprisonment by the British; otherwise, he would have sat out the revolution on the British prison ship in New York harbor. Instead, he remained at large, and was able to produce the "Bible of the American Revolution."

The Revolutionary War had stopped the import of English Bibles from Britain. At first, it was thought that no American printer could gather together enough type and enough paper to produce a home-grown edition. Indeed, in September 1777, Congress passed (by only one vote) a resolution to import 20,000 Bibles in English **"from Holland,**

Scotland, or
elsewhere..."

Because of the narrow vote, nothing of this came to pass. In 1780, a fresh Resolution for the printing of Bibles was introduced, but languished in committee.

Robert Aitken was not a man to wait for the wheels of government to grind. On his own initiative, in 1777, he managed to obtain both type and paper and produced a New Testament (subsequent editions came out in 1778, 1779 and 1781). In January 1781, with his Testaments filling an important need, he asked Congress for both sanction and support for his ongoing project of producing a complete Bible.

A committee including the Chaplains of Congress went to investigate Aitken's accuracy and performance to date, while the work was in process; they were favorably impressed, so a Resolution of Congress was forthcoming:

***"WHEREUPON
RESOLVED:
That the United
States in
Congress
assembled highly
approve the
pious and
laudable
undertaking of
Mr. Aitken, as
subservient to
the interest of
religion, as
well as an
instance of the
progress of arts
in this country,
and being
satisfied from
the above report
of his care and
accuracy in the
execution of the
work, they
recommend this
edition of the
Bible to the
inhabitants of
the United
States, and
hereby authorize
him to publish
this
recommendation
in the manner he
shall think
proper.***

**CHA. THOMSON,
Secy."**

Thus the Aitken Bible was printed **with the approval of Congress** - the first and last time such an effort had that formal blessing! The Aitken Bible was a wholly American production; the type was that used for the previous Aitken Testaments; the paper, tough and hard, was made in Pennsylvania. Aitken's product in its size and lack of ornamentation reflected the poverty-stricken fledgling Republic, yet even with minimal resources his work was judged to show consummate good taste, from type-setting to title pages, and Isaiah Thomas, the important printer from the turn of the 19th century, and historian of early printing in America, pronounced Aitken's work "neat and accurate" - high praise indeed from a taciturn New Englander!

Though 10,000 copies of Aitken's Bible were printed, it is definite, however, that today **fewer copies are known than copies of the Gutenberg Bible!** Furthermore, most of the known copies are locked forever in institutional holdings, from the British Library and the Library of Congress to religious and educational institutions. It is possible that fewer than 10, and maybe fewer than five, remain in private hands. Ross Perot has one, enshrined under glass just outside his personal office, and he refers to it as his proudest possession. The Dr. Gene Scott Collection contains **two complete examples**, and a number of individual leaves as well.

Take heed, as you look upon this book, that it was the product of one man's burning desire to have God's Word in the hands of the American people. After all, Revolutionary America without Bibles was an impossible situation; in no other country on earth was the Bible so relied on, or was faith in Divine Providence so necessary to all patriots in the struggle for Liberty against the mightiest nation on earth at the time, Great Britain.

It was thanks to the courage, initiative, resources and resourcefulness of men like Aitken that our freedom was won, including the freedom to read our Bibles free of interference from government - as long as we remain vigilant!

Also shown at this Station:

1783 - Aitken's "Psalms of David in Metre" - one of about 10 surviving examples of Aitken's companion to his "Bible of the American Revolution."

STATION LOCATION MAP

Below is a floor plan map of the Cathedral in 3 sections, one for each level. The first section is the Lower Level, the second is the Foyer Level, and the third is the Mezzanine Level. This station is located in the central Octagon on the Foyer Level at the red #47.



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The Dr. Gene Scott Bible Collection

STATION 48:

THE THREE GREAT UNCIAL CODICES:

The "*Sinaiticus*,"
"*Alexandrinus*"
"*Vaticanus*"

&



Though discovered at different times and places, the three oldest and largest manuscripts of the Bible extant share many similarities. First, they are all written in a style of calligraphy called **Uncial**, featuring **CAPITAL** letters. There are few if any divisions between words, and the text shows certain lines which indicate that a common word or phrase has been abbreviated. Words do not necessarily end on the same line on which they start. If this were an English text, imagine the confusion possible; consider a string of letters such as "mothermineillbetterseeverysoon..." which could be read as "Mother mine ill; better see very soon..." or "Moth? Ermine? I'll bet terse every so on..."

Though in this display each of these great Codices is described individually, keep in mind that all three were made at great expense of material and labor, and were probably based on the most accurate texts in their time. Their language, Greek, was the actual language of the original texts of the New Testament, while the Septuagint Greek version of the Old Testament (which pre-dated the Christian Era) had been scrupulously composed to reflect the Hebrew original, and was the version of the Old Testament circulating at the time of Christ.

There is strong support for the theory that two of these "Uncials" (the **Sinaiticus** and the **Vaticanus**) were part of a project ordered by Emperor Constantine the Great to have the **scriptorium** at Caesarea produce 50 complete copies of the Bible for distribution throughout the Empire. Evidence which suggests this includes the fact that the actual handwriting of the pages indicates that, though several different scribes worked on each manuscript, at least two of these scribes worked on more than one of the manuscripts. The differences in size of the lettering, of the use of columns (or the lack of columns), the clear divisions into sections or not, all can be explained by the personal style of the lead scribe. Scholars who have collated the manuscripts have noted far more similarity than discrepancy among them.

Manuscripts throughout the period prior to the introduction of printing from movable type were sometimes "mass produced," in the sense that one monk stood at the head of a room and slowly read to a group of scribes. Mis-hearings or omissions were constant dangers. Indeed, all three manuscripts show corrections added on by other hands over the centuries since their creation.

CODEX ALEXANDRINUS

The manuscript known as the **Alexandrinus** first reached the western world when the Patriarch of Constantinople, Cyril Lucar, sent it to King James I of England, but it did not actually arrive until after the succession of Charles I in 1627. Originally written at the end of the Fourth or beginning of the Fifth Century, probably in Egypt according to the best scholarship (in fact, its name perpetuates the history that came with it, that it came to Byzantium from Alexandria), it gives the text in double columns of 50 or 51 lines. Some students have speculated that the principal scribe who prepared it could not read Greek, because spaces sometimes interrupt the middle of a word!

The Old Testament text is substantially complete (missing only ten leaves) including all the books commonly associated with the Septuagint (thus, the Apocrypha); in addition, it has Psalm 151, 3 & 4 Maccabees and, after the Psalms, the 14 'Odes' or 'Liturgical Canticles.' The New Testament in contrast is missing from 19 to 25 leaves, including most of Matthew's Gospel, but has added the two Epistles of Clement. According to the "Table of Contents," it once contained the 'Psalms of Solomon.'

Though it didn't surface until after the King James Version was complete, it came like a God-send to the Biblical scholars of Europe in its time of presentation. "Junius" (Patrick Young), who had been involved in creating the "Geneva" version in English, was one of the first to examine it critically. Other scholars devoted their lives to its study; the scholarly edition of this Bible produced by Professor Breitinger and published in Geneva in 1730 by Heidegger compared the **Alexandrinus** with variant readings from the **Vaticanus** and other manuscripts. In its day, it was considered to be the best edition of the Septuagint ever published.

A facsimile of parts of the Old Testament, published in London in 1816-28, is shown at [Station 34](#). The loose-leaf **complete** facsimile shown here, however, was produced by the British Museum (custodian of the original since 1757) in 1879-83 by Sir E. Maunde Thompson, the Principal Librarian. Some 200 were printed, and today this facsimile is among the rarest of rare books, as most are forever locked away in the great libraries and institutions of the world. This edition is the only way that a scholar can see every line of every page of this precious manuscript; no further facsimile has ever been authorized, partly in fear of damage to the original. For this reason alone, the **Alexandrinus** presented here is priceless as a book, priceless as a research tool, priceless as a record of how God's Word was preserved through the centuries - including the books included (mentioned above) that did not appear in the King James Version.

If you consider that this display of the **Alexandrinus** has only recently been presented at the Cathedral, though rarity upon rarity has preceded it, you may get a regard for just how difficult it can be to search out and acquire a major item for a collection such as this. Given that there are likely no more than three or four such sets in private hands, given that Dr. Scott spent years searching the world for it, and you may begin to appreciate some of the degree of difficulty and years of effort spent in assembling the Dr. Gene Scott Collection, freely displayed to you every Sunday.

CODEX SINAITICUS

Shown with more background material at [Station 33](#), the

Sinaiticus was the last of the great uncial manuscripts discovered; the famous tale of Tischendorf saving it from being used as kindling at the Monastery of St. Catherine on Mount Sinai in 1844 (with further finds of pages as late as 1855) needs little repeating here. The main body of the Codex is housed at the British Museum, and consists of 346« leaves, of which 199 give the Old Testament; another 43 leaves are at the University Library at Leipzig, while fragments of 3 leaves remain at Leningrad. Other leaves have been found and still remain at St. Catherine's Monastery. As many as eight different scribes can be traced in its preparation, and scholars estimate that it originally comprised 730 leaves, and would have required the skins of approximately 360 goats or sheep for its preparation.

The **Sinaiticus** comprises the Old and New Testaments plus the 'Epistle of Barnabas' and the 'Shepherd of Hermas' - two books not in the King James Version. Though it was most probably written at Caesarea, some scholars think that it was a close copy of an Alexandrian original. Some lean to other places for its creation, but there is strong support for its being one of Constantine's order of 50 (which must have taken many decades to execute). Though its readings tend to support the version given by the **Vaticanus**, it also shares readings with the **Alexandrinus**.

Presented here is Tischendorf's own definitive publication of the manuscript, in four volumes, sponsored by Czar Alexander II of Russia but printed in Leipzig, Germany from 1862 through 1865. This followed his publication of portions of his original find - 44 leaves of the Old Testament - in 1846, as the "**Codex Friderico-Augustanus**" (Frederick Augustus of Saxony was his first patron; the Czar, with his immensely deeper pockets, would soon follow), and publication of another portion followed in 1855. Shown here is the definitive, final, edition.

It would have indeed taken an imperial purse to prepare a set of books such as these; the printer created special type to set the text (it was also used for publication of the **Vaticanus** also shown at this Station). This massive undertaking utilized the services of the finest craftsmen in the world, and these books were printed in extremely limited numbers - and cost, at

the time, the equivalent of a year's pay for a middle-class merchant! Today, nearly all the extant copies are preserved in "Rare Book" rooms of libraries throughout the world - those that survived the ravages of time and wars in the many decades since its publication.

Tischendorf presented the actual manuscript to the "Czar of All the Russias" in 1859, and until the Russian Revolution it rested in Imperial splendor in St. Petersburg. Then, as Stalin's government scrambled for hard currency, it was sold to the British Museum (the repository of the **Codex Alexandrinus** as well).

If one were to attempt a modern translation of the Bible into English, this would be one of the "foundations" upon which to build a text. When the King James Version was prepared, it still lay undiscovered on Mt. Sinai. It is an eternal tribute to the persistence of God's Word - and the skill of James' scholars - that the Bible in English would change very little, and in minor detail only, if every variation included in the **Sinaiticus** (or the other "Great Uncials") was to be incorporated.

CODEX VATICANUS

Considered to be from the middle of the Fourth Century, a contemporary of the **Sinaiticus**, and, if the theory is correct, one of Constantine's order of 50 manuscripts. The date of its acquisition by the Vatican is unknown. Some scholars think it may have predated the division of the Roman Empire by Valens and Valentinian; others think it reached Rome after the sack of Constantinople by Mahomet II in 1453 (which is more likely). It was first catalogued in 1475, and it was already on hand when the great Complutensian Polyglot was prepared under the direction of Cardinal Ximenes.

Consisting of 759 leaves, it uses uncial lettering in three columns of 42 lines to a page. Missing are the first 46 chapters of Genesis, Hebrews after Chapter 9:15, the Epistles to Timothy, Titus and Philemon, and Revelation. Originally the work of two scribes, the manuscript is faded in places; scholars think it was overwritten letter by letter in the 10th or 11th century, with accents and breathing added along with corrections from the 8th, 10th and 15th centuries. All this activity makes precise paleographic analysis impossible. Missing portions were supplied in the 15th century by copying other Greek manuscripts.

The difference between the **Vaticanus** and the

Alexandrinus is sometimes given with reference to Origen's works. The **Alexandrinus** Old Testament follows Origen's Hexapla - and thus is based on older Hebrew texts, while the **Vaticanus** is closer to the Septuagint (Greek) version, uncorrected by Origen (and presented as the 5th column of his `Hexapla'), and thus is truer to the Bible actually used by the New Testament writers than that "corrected" - no matter how diligently - by Origen. Like the other "Great Uncials," the **Vaticanus** contains books not included in the King James Version.

Two different facsimile editions are presented here. The **First Edition** of the **Vaticanus**, shown here in five volumes, was produced from Cardinal Mai's edited transcription, set in type which in no way resembled the uncial original, and which included modern stops, breathings and accents. It was printed in Leipzig in 1857 by Joseph Spithover, and includes some facsimile material from the original manuscript for comparison.

The **second, definitive edition** was produced under the auspices of Pope Pius IX in five volumes from 1868-1872 (a final volume of scholarly comments followed in 1881, and is not shown here). The second edition was a **true facsimile**, using the same castings of type as were used for Tischendorf's edition of the **Sinaiticus** (though in reality the **Vaticanus** used smaller letters). Both of these sets are so rare as to be practically unobtainable!

The **Vaticanus** was regularly consulted by scholars from the 16th through the 19th centuries, usually for its rendering of the Septuagint, as one scholar after another tried to be "definitive." It was cited for its variant readings in Bretinger's 1730 edition of the **Alexandrinus** Septuagint, and made guest appearances in excerpt form in many scholarly presentations throughout Europe, including those of Field in England.

STATION LOCATION MAP

Below is a floor plan map of the Cathedral in 3 sections, one for each level. The first section is the Lower Level, the second is the Foyer Level, and the third is the Mezzanine Level. This station is located in the "Room of the Book" on the Lower Level at the red #48.



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STATION 49: POLYGLOTS



Detail from Station

49

The general dissatisfaction of the church world with the Latin Vulgate, based on study of the influx of Greek, Aramaic and other manuscripts which began in the early 15th century, led to scholarly attempts to present the Latin version contrasted with versions in other ancient tongues. As scholarly works, they served a dual purpose: on one hand, they enabled students to learn the classic languages by comparing them to the Latin; on the other, they allowed those who

had mastered the languages to have at their disposal purer, older texts than the patchwork of revisions which comprised the official Bible of the established church. A polyglot Bible, to those who could read it, was by its nature a condemnation of the accretions and distortions of the Vulgate.

Origen's Hexapla (3rd century) had been a manuscript attempt (the oldest recorded) to compare the versions then in circulation in Hebrew and Greek with the Latin (which was corrupt even in his day). Jerome used Origen's manuscript in his work on the Vulgate, but the text itself perished during the Dark Ages. The first attempt at a polyglot text of the whole Bible - once printing from moveable type was possible - was the famous Complutensian Polyglot, begun at Alcala, Spain under the direction of Cardinal Ximenes at the turn of the 16th century, but not published in whole until 1522. Its publication was preceded by the Polyglot Psalter shown here, published in 1516.

Further polyglots followed during the 16th and 17th centuries, as scholarship expanded and the need to consult versions other than Latin or Greek underlay the attempts to produce accurate vernacular versions. Plantin's Royal Antwerp Polyglot of 1569-72, the Hamburg Polyglot of 1596, the Paris Polyglot of 1645 and Walton's London Polyglot of 1655-60 are among some dozen polyglots of this era. The term "polyglot" means, "many tongued;" similar works containing just two languages ("diglots") or three ("triglots") served the same purposes and often surpassed the larger works in accuracy. They are a "sub-set" of polyglots. Of these, the Greek-Latin diglot New Testament of Erasmus ([Station 12](#)), for example, forever undermined the authority of the Vulgate in the minds of those who consulted it.

Complete polyglot Bibles were major undertakings; that is why so few were prepared over the last 400 years. Individual books of the Bible, notably the Psalms, were prepared in polyglot form as well. This Station shows a variety of polyglots, from Psalms and Testaments to complete Bibles, in diglot to polyglot form. All of them are truly rare books, self-evident when one considers how prized they are by their very nature by the great libraries and institutions of learning world-wide.

As a matter of interest, the modern "26 Translations Bible," used by many who attend this Cathedral, is an example of a polyglot-like version (the difference being that all 26 versions are not shown complete). The polyglots shown at this Station include:

ORIGEN'S HEXAPLA

*Originally
Composed in 245*

A.D.

The oldest manuscripts of the complete Bible that have survived, the great Uncial Codices shown at [Station 48](#) (the *Sinaiticus*, *Vaticanus* and *Alexandrinus*) all date from the 4th and early 5th centuries. They vary from each other in places; repeated recopying of manuscript texts, coupled with the fragmentation of doctrine which occurred during the ferments of the early centuries of the church, led to a variety of versions in circulation. In the 3rd century, Origen wrote, "*Now it is clear that there has come a great difference in copies, either through the laziness of scribes or from the audacity of those who introduced corruptions as amendments, or of others who took away from or added to their new text such things as seemed good to them.*"

Jerome, set with the task of creating a definitive Latin version in the 4th century, also complained of the poor quality of the Greek and Latin texts he had to work with - though he also he worked with the original manuscript of Origen's Hexapla!

The importance of the earliest possible texts cannot be overestimated; from the time of Luther and Tyndale, the attempt to distill the pure Word of God from the muddled streams of varying versions became an obsession of scholars throughout Christendom, for both the Protestants and the Established Church. The surviving manuscripts of the early commentators and "Church Fathers" were full of quotations and references to a compilation of texts of the Old Testament made by Origen, contrasting the Hebrew text, given in both Hebrew and Greek characters, with four different Greek versions (the Septuagint, Theodosius,

Symmachus and Aquila), and consulting three others (especially for the Psalms). Origen took the Septuagint and the original Hebrew as definitive, and marked places where the other major versions then in circulation differed.

But Origen's masterpiece was, for all intents and purposes, irretrievably lost - or so it seemed in the 16th century. Finally, out of the flood of manuscripts that reached the West after the fall of Constantinople to the Turks, scholars discovered a seemingly literal Syriac translation of Origen's Hexapla, made by Paul, bishop of Tella (in Mesopotamia), at Alexandria in 616-617 A.D. Syriac was a language of the Holy Land, and was akin to both Greek and Hebrew.

In the second half of the 17th century, a Benedictine monk from the congregation of St. Maurice, Bernard Montfaucon, undertook to reconstruct the essence of Origen's Hexapla as far as possible, basing his efforts on the scholarship of Flaminio Nobilius and Joannes Drusius. It was published in Paris in 1713 in two large folio volumes, with French Royal permission. Montfaucon gives only key words or phrases in Hebrew and at least one or more Greek versions in the left column; the criteria for selection was variance from the "received text" or having room for mis-interpretation. The right column gives Latin translations of the left column, and goes through the Old Testament book by book in verse order (though not every verse has an entry), and includes both Hebrew and Greek lexicons. At the end of each volume are extensive notes, some giving important marginal notations found in the actual manuscripts examined. The editors consulted many Greek manuscripts, including the *Vaticanus*, and others from various periods in the Royal French, Vatican and other libraries, as well as citations from the original Hexapla in the works of such church fathers as Eusebius. The entire production is lavish, carefully composed and handsomely bound and the set is a great rarity among Bibliophiles.

THE FIRST POLYGLOT EVER PUBLISHED - 1516

The "Psalms of David" in Hebrew, Greek, Latin, Arabic and Chaldee

Produced at Genoa (Italy) by Petrus Paulus Porrus, this book was published in September 1516. The official permission to publish this work was granted in 1506 and work began immediately (though not completed until a decade later). Among other distinctions, this is the **first book printed in Arabic** (another only began printing in 1514, when most of this one was already complete). The text contains

eight columns over two pages, giving the Psalms in Hebrew, a literal Latin version of the Hebrew, the Latin Vulgate text, the Greek Septuagint text, Arabic, Aramaic in Hebrew letters, a literal Latin version of the Aramaic, and the Scholia, an ancient commentary. It was edited by Agostino Giustiniani.

Prepared even while work on the Complutensian Polyglot was under way in Spain under Cardinal Ximenes, the publication of this work beat the Complutensian by four years. Thus, this work is the **first polyglot section of the Bible ever printed** anywhere in the world. Though printed under the watchful eye of the Roman church, this book for the first time collated in one volume the extant versions in the ancient languages of the Bible, making the source material available to scholars throughout Europe. Note that the complete Greek text of the Bible (namely the Aldine edition shown in the "Room of the Book" at [Station 4](#)) was not available until 1518, some two years after the publication of this book. While Hebrew Bibles had been printed in the late 15th century, no printed Aramaic texts were available until this book, and the Arabic (based on Syriac manuscripts, though no Syriac version was published until 1624) was equally unavailable.

The number of surviving examples of this book in libraries world-wide is estimated to be somewhere in the low teens; we know of no other example remaining in private hands. As a monument to the scholarship which underlay the translation of the Bible into the languages of the people world-wide, and as monument to the process which forever wrested the Word of God out of the exclusive domain of the Latin Vulgate (and the control of the Church of Rome), this book is remarkable. The forerunner of the great Polyglots of the 16th and 17th centuries, this book represents the first step in a long and difficult process which culminated in Walton's great London Polyglot (also shown at this Station).

The notes to Psalm XIX (placed above the polyglot texts) give a biographical note on Christopher Columbus, a "favorite son" of Genoa (where this book was produced).

PLANTIN'S 1584 POLYGLOT

One of the most important scholarly tools in studying the bases for vernacular translations, a *polyglot* gives the text of the Bible in two or more languages. The first polyglot of the entire Bible was the Complutensian, completed in 1522; it was preceded and followed by diglot (two-language) and polyglot (multi-language) printings of Books or parts of the Bible, notably the

Psalms in 1516 (which was also the first book printed with Arabic text).

The master printer of the "Low Countries" in the second half of the 16th century was Christopher Plantin. Like Robert Estienne ("Stephanus") of Paris, known far and wide as the "Protestant Pope" for the accuracy of his printed texts in classical languages, Plantin published Greek, Latin and other texts of the Bible or the New Testament in a variety of sizes. These were of exceptional craftsmanship and remarkable accuracy.

In 1584, Plantin published this polyglot in folio size. It consists of the Hebrew text of the Old Testament as edited by Benedict Arias Montanus (given in the colophon as having been completed in 1571), presented in interlinear form with the Latin text of Pagninus (the same Latin text consulted by Martin Luther in preparing his German version). This section (as is usual where the Hebrew takes precedence) starts at the back of the volume. At the front, the Greek New Testament *Textus Receptus* as edited by Montanus is given with interlinear Latin text drawn from the Latin Vulgate version; this is followed by the Old Testament Apocryphal books given in Greek, with an interlinear Latin text from the Complutensian Polyglot.

This book has one direct connection with the history of the English Bible: Worthington used this edition in preparing the English Catholic Old Testament of 1610. Both sections of this polyglot were drawn from Plantin's Antwerp Polyglot of 1569-1572, which had included passages in Chaldee and Syriac as well. This magnificent folio edition is a great treasure of the Dr. Gene Scott Collection; a bookplate inside the front cover shows that this example comes from the library of Lord Napier.

Polyglot New Testament - 1584

Providing the text of the New Testament in Syriac, Greek and Latin, this work was edited by the eminent French orientalist, Guy la Fevre de la Boderie (1541-1598), who had been a scholar of Guillaume Postel. He in fact based the text of this volume on his previous work on Plantin's Polyglot of 1572. The Syriac text is printed in Hebrew characters with an interlinear Latin version; it and the Vulgate version are shown in parallel columns on the top of the pages, while across the bottom of each page is the Greek text. The finished work was printed by Etienne Presvosteau of Paris, for Joannes Benenatus, and is dated on the title page 1584 while the colophon gives 1583. The editor's dedication to King Henry III of France describes the signs and wonders that should precede the second coming of the

Son of Man. Listed by Darlow & Moule as #1423.

THE GOSPELS - Arabic-Latin Diglot, 1591

The first book printed in Arabic, shown nearby at this Station, was a polyglot Psalter published in 1516; the book of Galatians followed in 1583, and in 1590-1591 the Gospels were finally published by the *Typographia Medicea* of Rome, both in Arabic alone and in this magnificent diglot version, lavishly illustrated with 150 woodcuts (some 68 different), mostly by Antonio Tempesta and engraved by Leonardo Parasole (both of whose initials appear on some of the blocks).

The press was founded by Pope Gregory XIII (of the Medici family, thus the name) for the propagation of Christianity in the East. The Arabic type was cut by Robert Granjon of Paris, for Domenico Basa of Rome and was acquired by Giovanni Battista Raimondi for the *Typographia Medicea* in 1585.

This is the **first edition** of the Gospels in Arabic and Latin, with the Latin interlinear translation by Antonio Sionita. The book is unusual in that as published it did not contain a title page (a colophon at the back gave publication details). Listed by Darlow & Moule as #1637.

THE PSALMS OF DAVID - Arabic-Latin Diglot

Editions of 1614 & 1619

Contrasting the Latin version with an Arabic text translated from the Syriac *Peshitta* version, this book was dedicated to King Louis XII of France, though both editions were printed at Rome by Stephanus Paulinus for the *Typographia Savariana*. It was produced, as stated in Latin on the title page, under the patronage of Francis Savary de Breves, once French ambassador to Constantinople and then to Rome, who was one of the men responsible for the retrieval of ancient manuscripts in the east and their migration to the west. Savary's publishing house had been founded at Constantinople and moved to Rome when he was posted there.

The Arabic typeface, of an extraordinarily large size, was originally cut under

Savary de Breves' direction in Constantinople and completed in Paris by Le Be. It was subsequently used for Le Jay's Paris Polyglot, begun in 1615 but not completed until 1645. The Arabic text was translated and edited from the Syriac by Victor Scialach and by the famous Gabriel Sionita, a Maronite, renowned as the foremost Syriac and Arabic scholar of his day, who also collaborated on the Paris Polyglot.

As with any text of scripture printed under the nose of the Roman church, this book contains an *imprimatur* , or "permission to publish," given by Cardinal Bellarmine, stating that the text contains nothing "against the truth" of either the Latin Vulgate or the approved Greek and Hebrew versions. Both of these editions are so rare as to be almost unobtainable; only the 1619 second edition is listed by Darlow & Moule (#1644) and varies from the first edition in the use of red ink on the title page and the insertion of a leaf of *errata* .

CHALDEE LEXICON - 1639-40 1st Edition

Beginning in 1609, Johann Buxtorf, professor of Hebrew, assembled the definitive "Chaldee, Talmudic and Rabbinical Lexicon" of Chaldee and Hebrew words, phrases and idioms; though he died before it was completed, his son finished it in 1639.

Printed at Basel, Switzerland, by Ludwig Koenig in 1639-40, this volume became the basis for subsequent Christian rabbinical scholarship. The text, later reprinted in several editions over two centuries, is given in Hebrew and Latin. The title page declaims that this is not merely a "Common ('vulgar') Lexicon" but also a "Philological Thesaurus."

SAXON POLYGLOT - 1657

Published at Leipzig ("Lipsiae") by Christian Kirchner and printed by Johann Wittigau, this polyglot was authorized by the Elector of Saxony, who happened to be the Emperor of the Holy Roman Empire at the time (of course, the empire was neither holy nor Roman, and not much of an empire!). The book consisted of a Hebrew Old Testament contrasted with the Latin text of Pagninus, together with the Greek New Testament contrasted with the Latin Vulgate text.

Both Testaments are collated and edited by Benedictus Arianus Montanus, whose scholarship was frequently incorporated in polyglot Bibles of the late 16th and early 17th centuries. Remarkably for a book of such lavish production, it is **unrecorded** by Darlow & Moule, though it is a direct successor of Plantin's polyglot (shown elsewhere at this Station).

Walton's "LONDON POLYGLOT" - 1660

This celebrated "Cromwell" edition of the most influential English polyglot Bible ever printed was prepared under the direction of Canon Brian Walton (later Bishop of Chester) in London, beginning in 1653. It was first published in 1657, among the first books printed by subscription. This edition, in a canny political move, was dedicated to Oliver Cromwell, who allowed the paper for it to be imported free of customs duties.

The Bible text contrasts up to eight different languages per book; among the six volumes will be found Hebrew, Greek, Latin, Syriac, Ethiopic, Arabic and Persian (all with Latin translations) as well as the Samaritan Pentateuch (discovered in 1616), various *Targums* (Aramaic versions of the Old Testament, made when Hebrew was no longer commonly spoken among the Jews), and selected readings from the *Codex Alexandrinus*.

This polyglot has never been surpassed, and it remains today a great resource for the study of some of the oldest versions to have survived. Book collectors recognize it as well as one of the great achievements of the printer's art, though few complete examples of it have survived in private hands.

Bagster's 1831 London Polyglot

The crowning achievement of Samuel Bagster & Son, paramount publishers of scholarly Bible-related works in the first half of the 19th century, this polyglot consists of eight languages plus (in Appendices) the Samaritan Pentateuch (the Kennicott edition) and the Syriac New Testament (based on the *Peshitta* version, edited by Widmanstad of Vienna in 1555).

The Hebrew Old Testament is that of Van der Hooght's 1705 version; a Hebrew

New Testament was prepared by William Greenfield. The Greek Septuagint herein is based on Cardinal Carafa's edited text of the *Codex Vaticanus*, while the Greek New Testament is that of the *Textus Receptus*. The Latin text is that of the official Vulgate version of 1592.

Modern languages include English (the King James Version), German (Luther's version), French (Ostervald's version), Italian (Diodati's version) and Spanish (Father Scio's version). Thus, this work is a mixture of both Catholic and Protestant texts, boldly laid out for comparison to the ancient version in the classic languages. Also included in the Appendices are variant readings from Grabe's scholarly edition of the Septuagint, and from Griesbach's Greek New Testament.

STATION LOCATION MAP

Below is a floor plan map of the Cathedral in 3 sections, one for each level. The first section is the Lower Level, the second is the Foyer Level, and the third is the Mezzanine Level. This station is located in the "Room of the Book" on the Lower Level at the red #49.



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The Dr. Gene Scott Bible Collection

STATION 50: CHANGING EXHIBITS



This Station is where many items of the permanent collection were introduced; Dr. Scott will often feature a new item for a short period of time at this Station before it is consolidated into its permanent home. Some of the items recently featured include:



- **FIRST EDITION of the BIBLE IN HAWAIIAN** - 1837-39 - one of the few surviving examples of this treasure, translated and printed at Honolulu by the American missionaries. (*Shown at upper right above.*)
- **1674 "Book of Rates (for Sins)"** - showing how much was to be paid for the remission of all types of sins, from "buggery" to getting the order of prayers wrong.
- **1628 KJV - First Cambridge NT** - one of two in the USA, being the first University edition of the KJV.
- **1729 First Edition of Sherlock's "Tryal of the Witnesses"** often referred to by Dr. Scott in his annual message on the Resurrection.
- Two examples of the **1579 "Bassandyne" Bible**, the first Bible printed in Scotland (being the Geneva version).
- **Murdoch Nisbet's Scots New Testament, circa 1520**, first printed edition of 1901-5 commemorating the Scottish Lollard's transcription from Wycliffe's version, done while in exile during the persecutions of King James V of Scotland.
- **King James Versions with Geneva Notes** - several examples including two of 1649, one the **only known example with Apocrypha**, plus editions of 1708 and of 1715, both with the Apocrypha.
- 18th & 19th Century **Scottish and Gaelic Editions of Scripture**
- **Noah Webster's 1839 New Testament**
- **Queen Victoria's** presentation copy to an Indian ruler of Martin Luther's Bible in 3 volumes, inscribed by her in 1855.
- **1867 - First Edition of Joseph Smith's Mormon Version** printed posthumously (Smith died in 1844) under the direction of his widow and

son.

STATION LOCATION MAP

Below is a floor plan map of the Cathedral in 3 sections, one for each level. The first section is the Lower Level, the second is the Foyer Level, and the third is the Mezzanine Level. This station is located in the Wall Case on the Foyer Level at the red #50.



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STATION 51: "TORAH, TORAH, TORAH!"



Complete Hebrew Torah Scroll

13th Century Hebrew Torah

The Torah, the most sacred of Hebrew religious documents, consists of the Mosaic Books, or **Pentateuch**: Genesis, Exodus, Leviticus, Numbers and Deuteronomy. Torah scrolls were carefully prepared by Jewish scribes for existing synagogues, using a number of techniques to insure scrupulous accuracy,

including counting all the characters several ways, several times.

This caution was in stark contrast to the contemporary manuscripts of the Latin Vulgate Bible ([Station 3](#)), that resulted in massive corruption of the Latin text. In fact, Erasmus' Greek-Latin translation of 1516-22 ([Station 12](#)) demonstrated that virtually every chapter of the Latin Vulgate Bible was corrupt.

Though Jewish communities were scattered throughout Europe, wherever persecution eased or a haven was offered, a watershed event occurred for them in 1492 (the year Columbus sailed to America) when Ferdinand and Isabella of Spain gave the Jews of Spain a simple choice: persecution by the dreaded Inquisition until they converted to Catholicism, or exile to whatever safe haven they (along with the Moors) could find. The Spanish example served to incite waves of similar anti-Jewish persecution throughout Europe, as the Inquisition ran riot. As Jewish communities were scattered to the winds, they often preserved their Torah scrolls by burying them in elaborate sarcophagi.



This scroll was originally prepared on the finest sheepskin parchment by the Jewish scriptorium in Alsace-Lorraine (near present-day Strasbourg, France), during the 13th century. It was used in a synagogue in Bucharest (modern Romania) between 1250 and 1500 AD, and then, probably in reaction to the persecutions of that period, it was ceremonially buried and remained hidden for nearly 500 years! After the "Iron Curtain" came down in 1990, it surfaced once again.

The scroll is over 80 feet long, and is virtually complete. Such a Torah ranks with the greatest rarities of Judaica; modern synagogues would treasure it above all other treasures of their faith. Given the mass destruction of Jewish synagogues (and their contents) over time, and especially during World War II, it is indeed a miracle that this scroll survived, and is able to bear witness to the long tragic history of the Jews in Europe. We owe a great debt to those who cared for God's Word through the centuries, and made possible the correction of the manifold errors of the Medieval church that had corrupted the text to achieve their own ends.

Hebrew Torah Scroll - Circa 1600 A.D.

From a synagogue at Safad, this scroll was prepared for a group of Spanish Jews who found haven at Safad from the cruelties of the Spanish Inquisition. Carefully (and beautifully) written on thick leather, the scroll shows several corrections in a hand different than that of the original scribe. The text included on this scroll is from the Book of Genesis, 24:42 through 42:6.



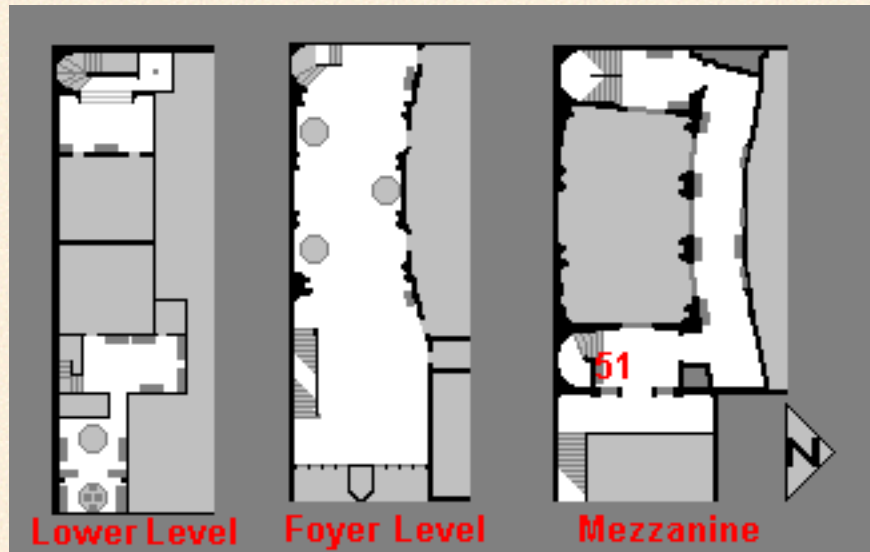
"Lamentations of Jeremiah" *megillah*

Other Hebrew items shown at this Station include early American editions of the Psalms and the Hebrew Bible. Don't miss Hutter's Hebrew Bible of 1587, shown at [Station 7](#).

STATION LOCATION MAP

Below is a floor plan map of the Cathedral in 3 sections, one for each level. The first section is the Lower Level, the second is the Foyer Level, and the third is the

Mezzanine Level. This station is a Wall case on the Mezzanine Level, at the red #51.



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STATION 52: ANCIENT MANUSCRIPTS



Although the oldest substantial Bibles extant are the three 4th and 5th century Uncials (shown at [Station 48](#)), their Greek texts are predated by papyrus and vellum fragments of scripture. Some give variant readings or include portions missing from the Uncials. Accurate Bible scholarship must include study of **any** available texts, whether they are part of a Biblical book, a page of scripture or a citation of a passage in another ancient work. Determination of the relative age and origin of such manuscripts places them in the stream of the transmission of the Bible. For example, texts used at Alexandria in ancient times varied from those used at Damascus or Caesarea. The work of Origen in the 3rd Century (shown at [Station 49](#)) to compare and "correct" the texts of his time affected

subsequent texts.

Only by comparing and contrasting masses of ancient manuscript material of all kinds can scholars build a "frame" on which to hang any given manuscript. Determining age and place of origin with any degree of certainty depends upon several factors. First among these is **paleography**, the study of handwriting. The uncial manuscripts of the first few centuries A.D., written in capital letters without divisions between words, gave way to cursive manuscripts with words separated; letter forms changed over time. Other factors include the use of shorthand and abbreviations for common terms or for sacred names, the study of colloquialisms and regional peculiarities, plus the distinguishing features of the underlying writing materials. These factors serve to place an unknown manuscript into a relatively specific time and place of composition.

The earliest "books" were scrolls made of papyrus or leather, usually written upon one side only; sheets of papyrus, tablets of wax or clay and even knotted cords were used for sending messages (akin to modern letter writing). Scrolls gave way to **codices**, made by stitching together one or more folded sheets of papyrus or vellum, and using both sides for writing upon. With boards for protection at top and bottom, **codices** prefigure modern books. The transition from scrolls to **codices** is now known to have occurred sometime in the 2nd Century A.D. (as proven by the Chester Beatty Papyri, shown at this Station). Thus, even the **form** of the manuscript (scroll fragment, letter or **codex** page) can help determine the relative age of a scriptural manuscript. The art of making papyrus was lost in the centuries before Christ, but fortunately Egypt had a steady supply in the form of mummy wrappings, which could be stripped and reused to create both scrolls and **codices** for several centuries!

Shown at this Station are a variety of ancient manuscripts, from hieroglyphics on plaster to texts on vellum and papyrus. They date from before the Christian Era to nearly the end of the first millennium A.D., and correspond to four periods: the **Ptolemaic** (4th-1st centuries B.C.); **Roman** (1st-3rd centuries A.D.); **Byzantine** (4th-7th centuries A.D.) and **Coptic** (7th-9th centuries A.D.). Though most are non-scriptural, they are all part of the **accumulated evidence** needed to form the basis for dating and analyzing the extremely rare scriptural items. Consider that nearly all scriptural manuscripts are now housed in institutional collections world-wide, and appreciate that the scriptural manuscripts shown here are among the very few in private hands anywhere in the world.



Dating & "Periods"

The manuscripts in this display are grouped into four main "Periods," as defined by scholars, though keep in mind that as languages and writing styles evolved, some documents written during one period may have characteristics of an earlier or later period.

- **PTOLEMAIC (4th to 1st Centuries B.C.)** - Written with **thick strokes**, in either Greek (which by the time was the "common language" of the area) or in the Egyptian Demotic script which evolved from hieroglyphics. The two scripts often look similar when seen in faded or worn manuscripts.
- **ROMAN (1st to 3rd Centuries A.D.)** - Greek texts written in **clear, upright characters** which evolved into the "uncial" literary form (used for Bibles in later centuries). Later Roman-period texts began to use a more cursive hand, especially in private or informal communications.
- **BYZANTINE (4th to 7th Centuries A.D.)** - Greek or more rarely Sahidic Coptic texts, the former written in a looser style which appears ***italic*** or ***cursive*** compared to prior texts.
- **COPTIC (7th to 9th Centuries A.D.)** - The "Copts" were the native people of Egypt; their written language evolved from the common Greek; texts in the Sahidic dialect (from the area around Thebes) are shown herein, starting in the middle Byzantine period. The "Coptic Period" texts are generally written in **upright capitals**, often in cruder hands than any before.

The incursions of the Arabs towards the close of the First Millennium A.D. led to Arabic texts, a few of which are shown herein, but Coptic-language texts continued well into the 12th Century and beyond.

***Of nearly
manuscripts
at this Station,
the full
descriptions of only
a few are given
herein. The others
include:***

***250
shown***

- **Ptolemaic Period:** Over 20 Demotic manuscripts, about 25 in Greek, and several with both languages.
- **Roman Period:** Nearly 70 manuscripts.
- **Byzantine Period:** About 50 manuscripts in Greek and five in Sahidic.
- **Coptic Period:** Some 35 manuscripts in all.

- **Arabic Period:** Several manuscripts including "protocols."
-
-

Ptolemaic Period Hieroglyphic Cartouche

3rd Century B.C.

Painted on yellowed plaster over a backing of finely woven linen cloth, this cartouche (or "name inscription") may represent the name of a court official. Prior to the discovery of the famous "Rosetta Stone" by Napoleon's troops, and Champolion's research, hieroglyphics were thought to be "picture writing;" instead, they were determined to be a distinct alphabet, and each "ideograph" on this item is representative of that alphabet. A series of pictures (written top to bottom in cartouche form) makes up a word or a phrase. Such a cartouche may have been part of the decoration of a sarcophagus, a temple inner wall or a palace. Very few such items have ever been available outside museum collections.

Circa 3rd Century Coptic Manuscript Fragment

2 Corinthians 11:10-11

Written in uncial script on vellum (prepared animal hide), this Coptic fragment from Egypt shows the standard Sahidic text of this Epistle. Because the back of the vellum is blank, it is most probably a scroll fragment, certainly dating from the 3rd or 4th centuries A.D. - but possibly even earlier! The text mixes capitals and lower case vowels in uniform sizes:

***"(There is truth)
of Christ in me,
that this glorying
will not fail
toward me in the
regions of Achaia.
Why? Because I do
not love you."***

Fragments of any part of the Bible from the first centuries of the Christian Era are extremely rare, and (like the recently-attributed Magdalen College [Oxford] fragments of Matthew's Gospel) are held by institutions; in private hands, they just **do not exist** - with certain exceptions, such as the one shown here!

Manuscript on Vellum

Sahidic Coptic - Byzantine Period

Citation of 1 Corinthians 9

Written with bold calligraphy on both sides (one side inverted in relation to the other), this manuscript cites 1 Corinthians 9:22 (in part) on one side ("**I am made all things to all men, that I might by all means save some.**") and reads (in loose translation):

Side A: "**In concerning the man who became old ...who is with us if...who weeps over a portion... doing it as we do it...Paul said, `I became (all) forms...I might preserve some'... Noah, undefiled... having said,"**

while

Side B has: "**...the poor and afflicted...and the unbelieving Gentiles... where I saw the things... concerning the clerics...but they are like...to them and everyone who... said up to now..."**

Such citations of the Biblical text are an important critical tool to test the extant readings which were available in an area or at a certain period of time.

Manuscripts showing passages of the Bible are rare; in private hands, there are so few that this by its very nature is a major treasure of the Dr. Gene Scott Collection.

Coptic Papyrus - 8th-9th Century

Written in Greek letters in the Sahidic dialect of Egypt, this fragment has an address on the reverse ("...to...Elder[?] of Ko[...]") as well as the text shown here, which **references Romans 8:39**:

***"Love according to
God.../ /...for
who can separate
them?/ /...against
us because.../ /...
to the small,
some.../ /...I am
in it and..."***

Such scriptural references, whether in the works of churchmen or letters of the laity, are one of the myriad streams which attest to the preservation of God's Word through the ages, and can be used to bolster or confirm the accuracy of surviving texts of the Word itself. While the vast majority of papyrus fragments found in the Middle East are of a commercial nature, the exceptions which contain Biblical texts or references are of the utmost rarity and importance. Also, the fact that this papyrus shows an integral address makes it a real treasure for students of "postal history" and would be a prize for any sophisticated collection!

The Chester Beatty Papyri

2nd - 4th Centuries

Those familiar with the great Uncial manuscripts (shown at Station 48) should know that the transition of "books" from rolled scrolls of papyrus or vellum (animal hides) to modern-style **codices**, composed of "quires" of folded sheets, began in the 2nd Century A.D. (in fact, the undoubted antiquity of the Chester Beatty Papyri "forced" this date; previously, it had been thought to start in the 4th Century). Among the oldest substantial manuscripts of the Bible, and the largest Biblical texts on papyrus, the Chester Beatty Papyri are in **codex** form. They were acquired in 1930-31 by Sir Alfred Chester Beatty (1875-1958), an American collector who eventually settled in Ireland and bequeathed his collections to Ireland (as the Chester Beatty Library, Dublin). Consisting of eleven **codices**, tentatively dated using

paleography (the study of handwriting) to the 2nd through early 4th centuries (with most coming from the 3rd), taken together they cover a major portion of the Bible. Scholars know that they are **Egyptian** in origin, but the exact place of their composition is debated (most preferring Aphroditopolis, a few the Coptic center of Fayum). In addition to the main body of the "find," which was acquired by Beatty, additional segments of these same papyri are now in public institutions in Michigan, Barcelona, Madrid, Princeton, Vienna and Cologne. Some of the Michigan portions are included in the volumes shown here for the sake of presenting as complete a picture as possible.

The papyri are remarkable for many reasons. First, they provide Greek texts for portions of the Old Testament not available in other manuscripts. Second, they confirm a remarkable consistency in the transmission of the Bible in Egypt before and after the turning in of manuscripts ordered by the Roman emperor Diocletian during his persecutions. Third, they present the text of the Septuagint as it was before the systematic revisions of Lucian and of Origen. Finally, they contain in some cases the only examples of the Greek text for such apocryphal books as the Book of Noah and parts of the Book of Enoch.

For the New Testament, these papyri place "Hebrews" among the Pauline Epistles (and amazingly, just after "Romans"), and place "Ephesians" before "Galatians." In fact, the Pauline Epistles are among the oldest texts included, dating no later than the end of the 2nd Century A.D. just a little more than a century after Paul's death!

Overall, the Chester Beatty Papyri supplement the **Codex**

Vaticanus (which lacks most of Genesis and Revelation)

and the **Sinaiticus** (which contains very little of

Genesis). Beginning in 1933, a series of 16 volumes was published at Oxford, Dublin or London, prepared for the most part by Frederic Kenyon (long-time Principal Librarian for the British Museum). The series began the task of reproducing these papyri for the benefit of scholars. Though the project was never fully completed (ending in 1958), the set as published is a milestone of Bible scholarship, and a bibliographic rarity.

Ethiopic Manuscripts: "Life of Christ"

Late 15th-Early 16th Century

Written in the Malik dialect of Ethiopia, these two magnificent manuscript "Bibles" feature full-page paintings (marked by threads knotted on the corners of the pages) and numerous decorative elements. All the pages are of the finest vellum,

inscribed in two colors (red and black). One manuscript has eight paintings and an average of 23 lines per page; the other, thicker, has 10 illustrations but only 16 lines per page, with a section at the end in double columns. The illustrations, which are of identical workmanship, include the Crucifixion, the Annunciation, the Holy Mother and Child, and St. George and the Dragon. From the costumes in the paintings, and other "clues," it is evident that these were prepared sometime after the Crusades brought European dress and ornament to the environs of the Holy Land, but before the conquest of much of Northern Africa by the Arabs. Ethiopia, an ancient dynastic kingdom, was part of the Coptic Christian world, aligned with Eastern Orthodoxy. Ethiopia's language was Semitic, and the Malik texts evolved into today's Amharic dialects.

Just as one wave of Christianity had spread from the Holy Land via Rome throughout Europe, another had swept down into Egypt and the lands bordering the west side of the Red Sea. The Coptic Christian texts of Egypt which survived from antiquity are an important resource for study into the history of God's Word; likewise, the Malik texts - besides establishing the prevalence of "God's Word through the Centuries" - serve to demonstrate the survival of early Christian practices away from the dominion of the Church of Rome. Like the 8th century Coptic leaf shown nearby as Station 39, and the 12th century Armenian manuscript page shown at Station 41 (the "Hall of the Book"), Bible versions in other languages are an inherent part of the stream of texts that undergird the history of the Bible in English. The illustration nearby shows the on-going contemporary use of such ancient manuscripts in the teaching of Christianity to a largely illiterate populace.

STATION LOCATION MAP

Below is a floor plan map of the Cathedral in 3 sections, one for each level. The first section is the Lower Level, the second is the Foyer Level, and the third is the Mezzanine Level. This station is an Octagon located in the "Room of the Book" on the Lower Level at the red #52.



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STATION 53: AMERICAN BIBLES in European & Native American Languages



Some of the Bibles shown at this Station:

- **The Saur German Bibles - First Edition (1743), Second Edition**

(1763) and two examples of the rare **Third Edition (1776)** - The first European-language Bibles printed in the New World.

- **Versions in Native American Languages** including Chippewa (1838), Choctaw (1848), Dakota (1843 on), Mohawk (1836 on) and Hawaiian (1837-8).
- The **first French, Spanish and Portuguese** New Testaments or Bibles printed in the New World.
- Portuguese Bible from the famous Civil War "ironclad," the **Merrimack**

STATION LOCATION MAP

Below is a floor plan map of the Cathedral in 3 sections, one for each level. The first section is the Lower Level, the second is the Foyer Level, and the third is the Mezzanine Level. This station is on the Lower Level, a wall case in the Ladies' Lounge, at the red #53.



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