



SO THAT IT
PIERCES & RINGS
THROUGH THE
HEART

MARTIN LUTHER'S
SEPTEMBER TESTAMENT
AND 500 YEARS OF VERNACULAR SCRIPTURE

FALL 2022

An Exhibition at Pitts Theology Library curated by Dr. Armin Siedlecki

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Die Bucher des
nerven testaments.

- 1 Euangelion Sanct Matthes.
- 2 Euangelion Sanct Marcus.
- 3 Euangelion Sanct Lucas.
- 4 Euangelion Sanct Johannis.
- 5 Der Apostel geschicht beschrieben von Sanct Lucas.
- 6 Epistel Sanct Paulus zu den Romern.
- 7 Die erste Epistel Sanct Paulus zu den Corinthern.
- 8 Die ander Epistel Sanct Paulus zu den Corinthern
- 9 Epistel Sanct Paulus zu den Galatern.
- 10 Epistel Sanct Paulus zu den Ephesern.
- 11 Epistel Sanct Paulus zu den Philippern.
- 12 Epistel Sanct Paulus zu den Coloffern.
- 13 Die erste Epistel Sanct Paulus zu den Thessalonicern.
- 14 Die ander Epistel Sanct Paulus zu den Thessalonicern.
- 15 Die erst Epistel Sanct Paulus an Timotheon.
- 16 Die ander Epistel Sanct Paulus an Timotheon.
- 17 Epistel Sanct Paulus an Titon.
- 18 Epistel Sanct Paulus an Philemon.
- 19 Die erst Epistel Sanct Peters.
- 20 Die ander Epistel Sanct Peters.
- 21 Die erste Epistel Sanct Johannis.
- 22 Die ander Epistel Sanct Johannis.
- 23 Die drit Epistel Sanct Johannis.

Die Epistel zu den Ebreern.

Die Epistel Jacobus.

Die Epistel Judas.

Die offinbarung Johannis.

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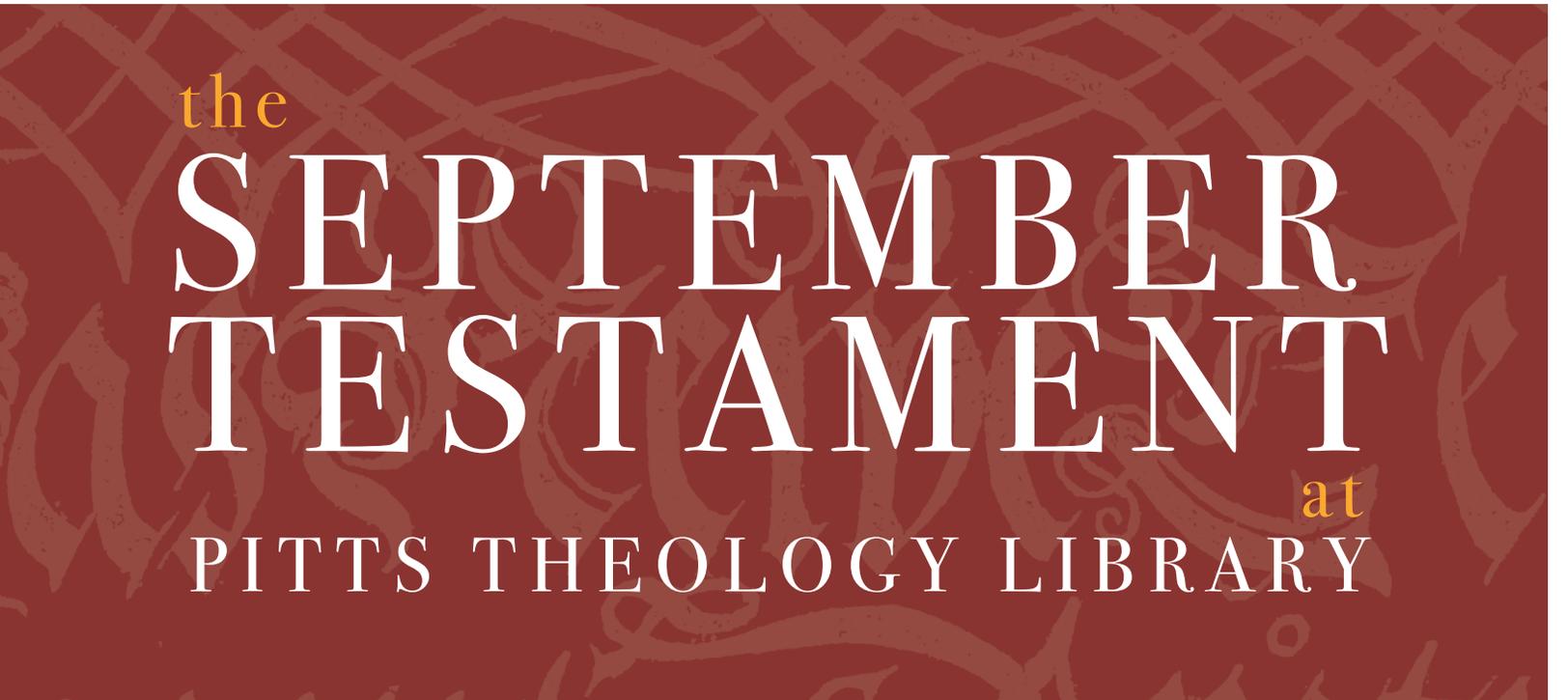
preface

September 2022 marks the 500th anniversary of the publication of Martin Luther's translation of the New Testament into German from its original Greek. The significance of this publication can hardly be overstated. Theologically, it marked the beginning of a new emphasis on reading the Bible in the vernacular or the reader's own language, an idea that was quickly to spread to other regions, cultures and languages. At the same time, it reflected a central idea of Renaissance Humanism—*Ad Fontes!*—or “[back] to the sources,” for while Luther's September Testament may not have been the first Bible in German, it was the first translation based on its original language rather than the Latin Vulgate Bible, which was itself a translation dating back to the 4th century, but which had become the normative version of Scripture in Western

Christendom. Culturally and linguistically, the September Testament marks a watershed for the German language, since Luther's translation could be read in both Northern and Southern regions of German-speaking Europe and his forceful style ensured that his Thuringian-Saxon dialect would provide the standard for High German in years to come. This exhibition celebrates the quincentenary of this significant publication. It highlights the context in which it was produced and the effect it had on the reading of Scripture during and after the Reformation. Other hallmark publications that mark the first of their kind or that had a substantial impact are also included.

Armin Siedlecki
Atlanta, Georgia
August, 2022





the
SEPTEMBER
TESTAMENT
at
PITTS THEOLOGY LIBRARY

The text of Luther's translation of the New Testament from the original Greek is remarkable and is still read by German speakers today (with some orthographic and stylistic updates). Aside from being the first of its kind, the German New Testament printed by Melchior Lotter in Wittenberg in September 1522 has several noteworthy features, betrayed by its unassuming title page, which simply states *Das Neue Testament Deütsch* (The New Testament German). There is no ornamental title border or woodcut illustration and no mention of the translator or printer, all of which were common attributes of a 16th century title page. Furthermore, the table of contents in this printing sets apart the last four books of the New Testament canon, and the magnificent woodcuts by Lucas Cranach the Elder in the book of Revelation interact with the text in ways that shaped the reception of the text and the visual imagination surrounding the Apocalypse. The Kessler Collection copy itself is unique insofar as it is bound together—in an ornate 17th century vellum binding—with a collection of sermons by the medieval mystic Johannes Tauler, an author for whom Luther had a great appreciation and whose theological influence can be seen in the Reformer's early theology.

Das neue Testa-
ment Deutsch.

Wittenberg.

case 1

The September Testament

GERMAN NEW TESTAMENT (WITTENBERG: MELCHIOR LOTTER FOR CHRISTIAN DÖRING & LUKAS CRANACH, SEPTEMBER 1522)

Das Neue Testament Deütsch. Vuittemberg: [Melchior Lotter for Christian Döring & Lukas Cranach, September 1522] [4], cvii, [7], lxxvii, [26] leaves; 31 cm (folio); Darlow & Moule 4188, VD16 B 4318.

This is the first printing of Martin Luther’s translation of the New Testament into German from the original Greek. He carried out the work of the translation while he was in hiding at Wartburg Castle. The printing was done by Melchior Lotter in Wittenberg and was completed on September 21, 1522. There are twenty-one woodcuts by Lucas Cranach the elder in the book of Revelation. This copy is bound in 17th century blind-tooled leather. Bound with it is a collection of sermons by the medieval German mystic Johannes Tauler. The book is opened to the third chapter of Romans, which contains a key passage for Luther’s theology (“so we maintain that a person is justified without the works of the law, by faith alone” Rom. 3:28), for which his translation was often criticized by his Catholic opponents.

The title page of the September Testament is surprisingly simple and unadorned. While other publications of the period—in particular Bibles—often included elaborate woodcut borders or lengthy descriptions of the content and the name of the translator and printer, this work simply states “The New Testament, German” and below it in a smaller font Wittenberg as the place of publication. It is a fitting representation of Luther’s principle of *sola Scriptura* or “Scripture alone,” which asserts that the word of God is the only authoritative teaching and should stand on its own without human additions or distractions.

The table of contents of the September Testament is remarkable insofar as it graphically sets apart the last four books of the New Testament—Hebrews, James, Jude and Revelation. Luther considered these four of lesser importance, even calling the letter of James a “strawy epistle” because of its insistence on good works. As for Revelation, Luther considered it a strange book about future events have little bearing on the belief or conduct of a Christian.



This full page woodcut by Lucas Cranach from the book of Revelation depicts the “Whore of Babylon riding the Beast.” Cranach’s choice to depict the woman with a triple-tiered crown was an unmistakable allusion to the papal tiara and an identification of the pope with Babylon

the great. This representation was so politically inflammatory that the second printing of Luther’s New Testament translation published only three months later (the December Testament) had modified this image to show only a single crown.

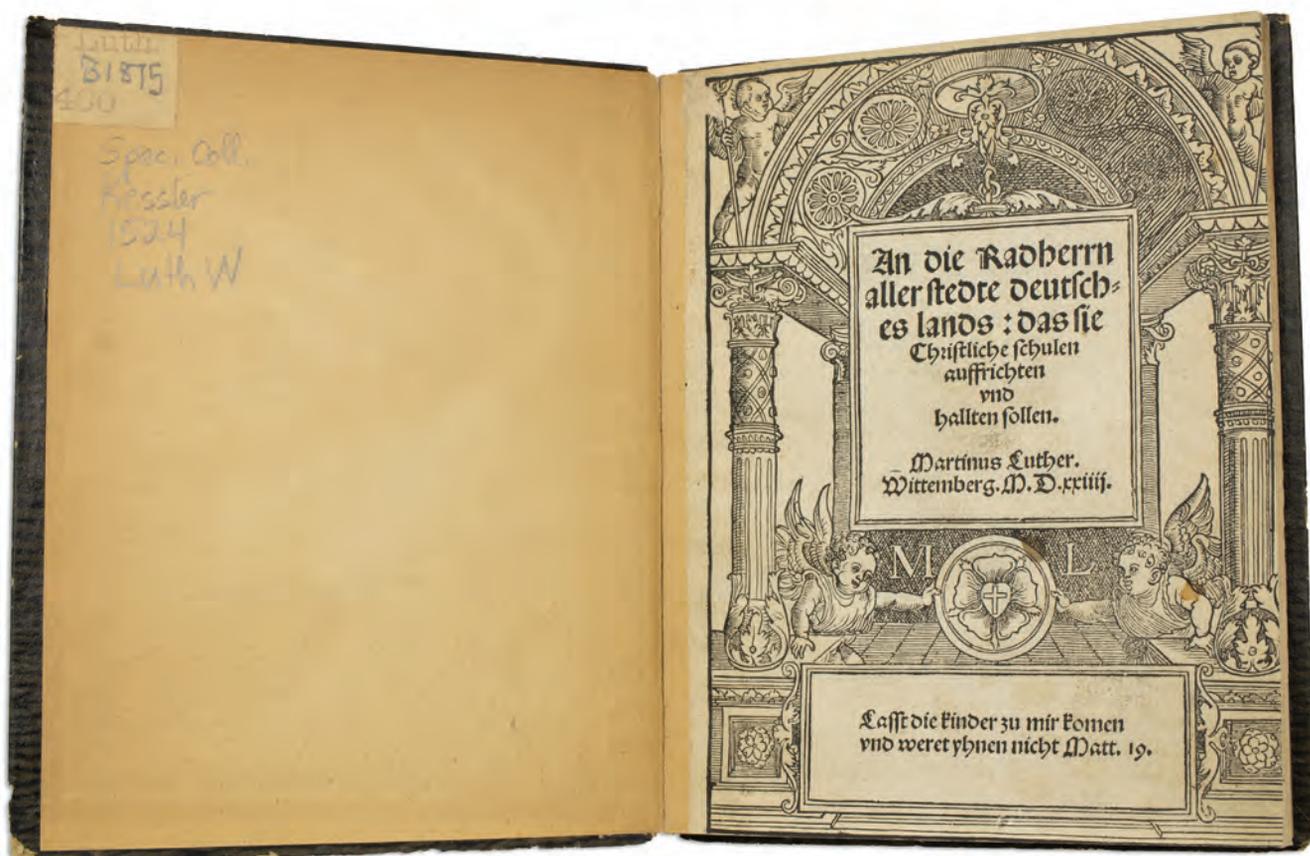
case 2

The Artwork of Lucas Cranach

Lucas Cranach the Elder (1472–1553) was one of the leading artists of the German Renaissance, and his name is closely linked to the Lutheran Reformation. He had moved to Wittenberg in 1510 and was to become a personal friend of Martin Luther, serving as witness at the Reformer's wedding and as godfather to his eldest son, Johannes Luther (1526-1575). He was one of the leading citizens of Wittenberg and served as the city's Mayor several times. His artistic contributions include paintings, drawings, engravings, and woodcuts. Together with Christian Döring (ca. 1490-1533), he was also active as printer and bookseller, and he personally oversaw the printing of the September Testament by Melchior Lotter the Younger (ca. 1490-1533). Cranach provided 21 full page woodcuts to the book of Revelation, which contributed to the book's success and had a lasting impact on subsequent Bible illustrators.



Portrait of Lucas Cranach the Elder at age 77 by his son Lucas Cranach the Younger, Public domain, via Wikimedia Commons https://commons.wikimedia.org/wiki/File:Lucas_Cranach_d._%C3%84._063.jpg.



TITLE BORDER DESIGNED BY LUCAS CRANACH (WITTENBERG: LUCAS CRANACH & CHRISTIAN DÖRING, 1524)

An die Radherrn aller stedte deutsches lands, das sie Christliche schulen auffrichten vnd halten sollen.

38 pages; 18 cm (4to); Benzing 187

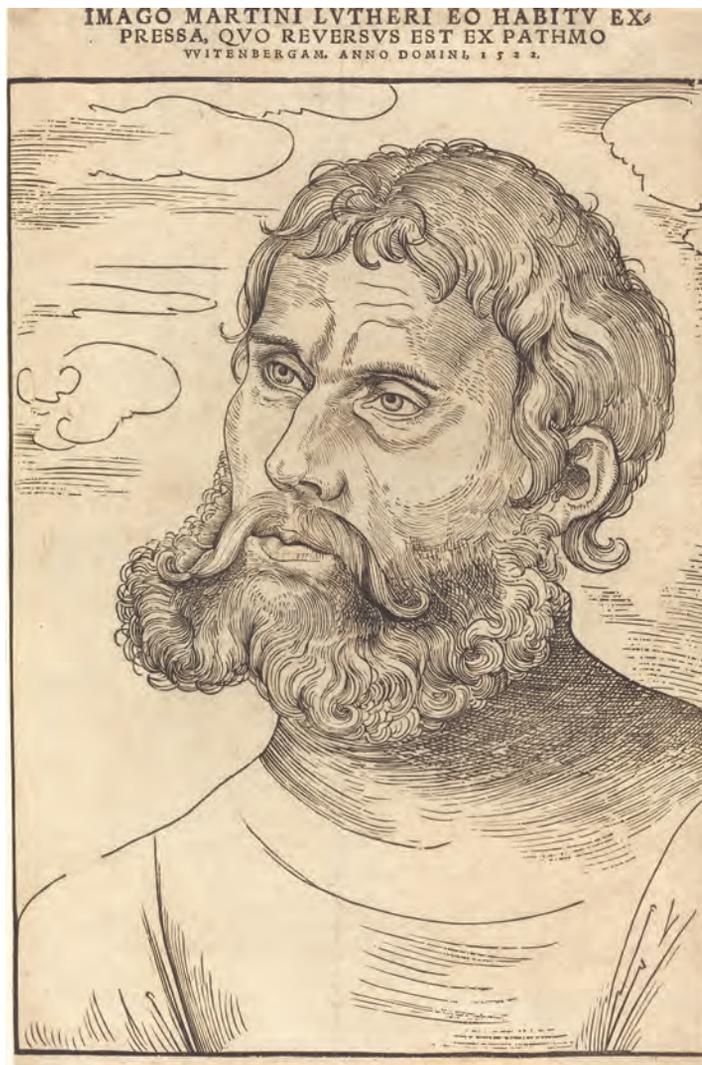
Lucas Cranach worked closely with Luther and printed several of the Reformer's works, especially after he broke with Melchior Lotter who had been operating out of Cranach's workshop. He designed the title page border shown here specifically for Luther, including his chosen crest (the rose) and initials (M.L.). The purpose of this design was to identify the piece as a printing authorized by Martin Luther and to distinguish it from other printings that were done without the Reformer's blessing.

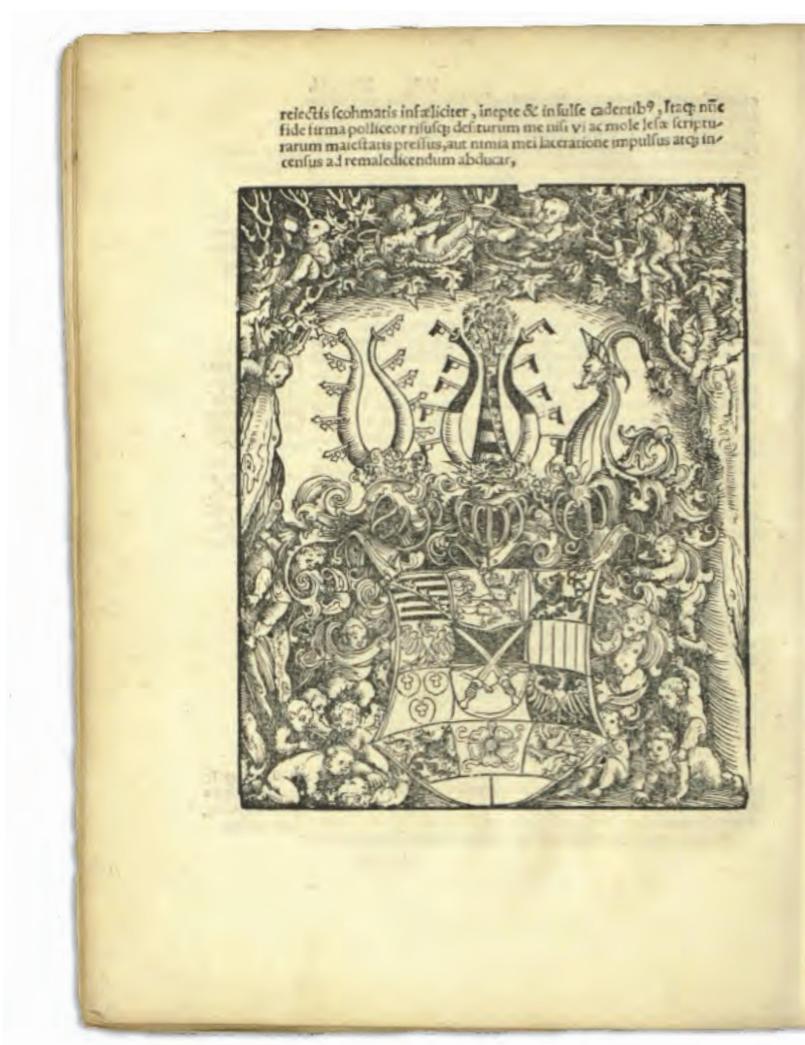
Richard C. Kessler Reformation Collection - Pitts Theology Library 1524 LUTH W.

LUCAS CRANACH, WOODCUT PORTRAIT OF MARTIN LUTHER AS JUNKER JÖRG (1522)

After Luther was condemned at the Diet of Worms (1521), he went into hiding at Wartburg Castle under the protection of Frederick of Saxony. Growing a beard and assuming the alias Junker Jörg, it was there that he translated the New Testament. Cranach made this woodcut portrait shortly after Luther's return "from Patmos to Wittenberg" according to the image caption. Patmos is a reference to the island to which John the author of Revelation was exiled.

<https://www.nga.gov/content/ngaweb/Collection/art-object-page.6051.html>





ARMORIAL WOODCUT BY LUCAS CRANACH FOR THE ELECTORS OF SAXONY
(WITTENBERG: MELCHIOR LOTTER, 1520)

*Verba dei quanto candore & [que] syncere praedicari, quanta[que] solitudine uniuersi
debeant addiscere.*

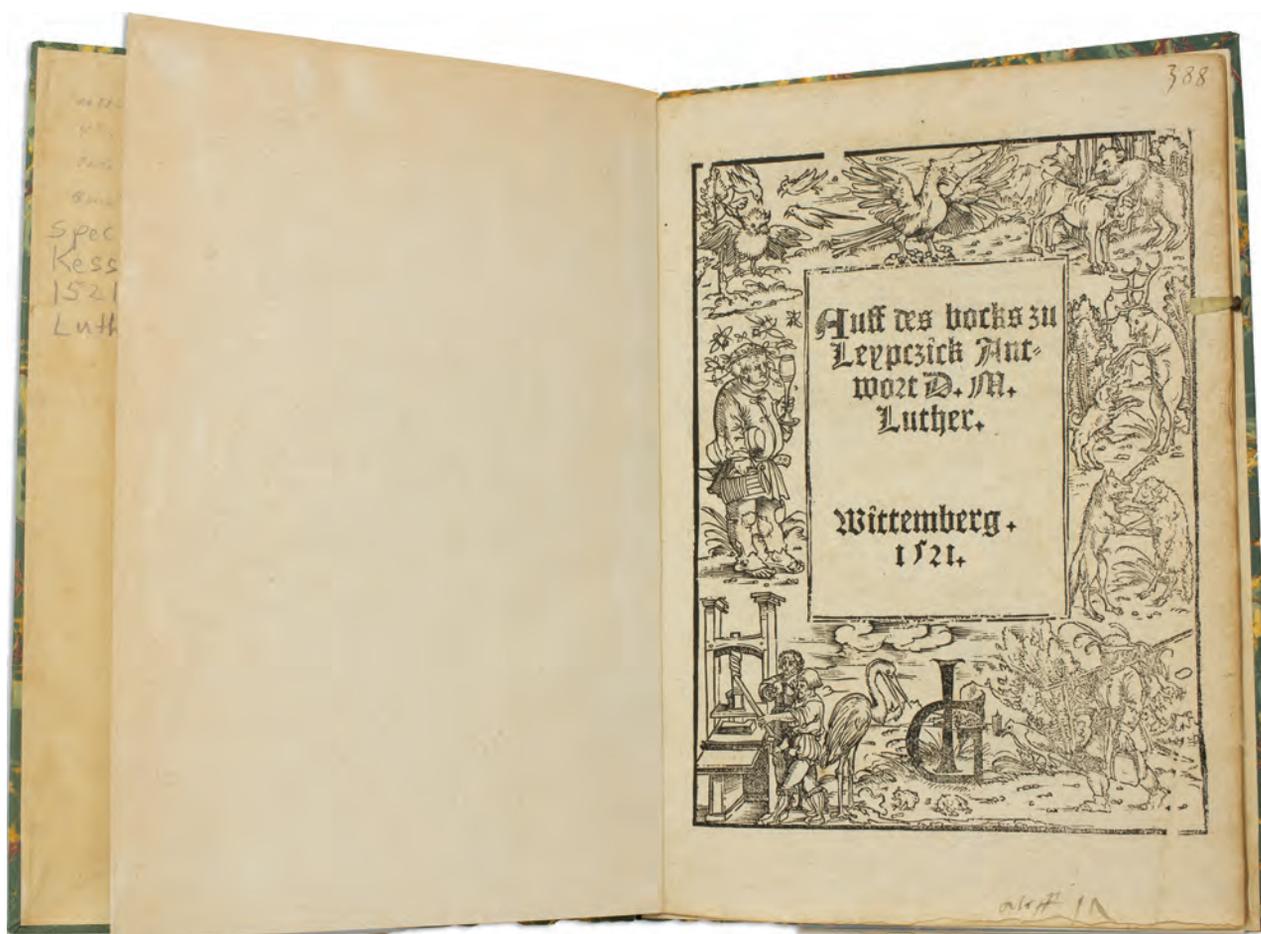
For most of his life, Cranach was the court painter for the Electors of Saxony, first Frederick III the Wise (1463-1525), then John the Steadfast (1468-1532) and finally John Frederick I (1503-1554), all three of which were champions of the Reformation without whom Luther would not have been able to succeed. Shown here is the coat of arms used by the Electors of Saxony as designed by Lucas Cranach.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1520 KARL H.

TITLE PAGE WOODCUT BY LUCAS CRANACH FOR JOHANN RHAU GRUNENBERG
(WITTENBERG: JOHANN RHAU GRUNENBERG, 1521)

This title page border by Lucas Cranach was made for the printer whose initials (IG = Iohannes Grunenberg) are displayed at the bottom of the page. It features several interesting elements, including a drunk man surrounded by bees and most notably a printing press in the bottom left corner of the page.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1521 LUTH EE.





LUCAS CRANACH, ALLEGORY OF LAW AND GRACE (LÜBECK: LUDWIG DIETZ, 1533-34)

Verba dei quanto candore & [que] sincere praedicari, quanta[que] solitudine uniuersi debeant addiscere.

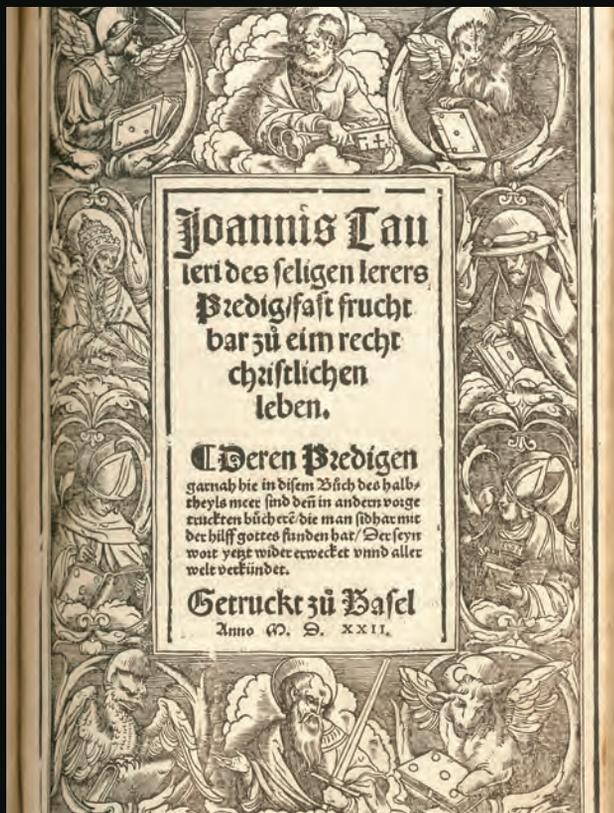
Johann Bugenhagen's Low German adaptation of Luther's translation of the Bible was printed even before Luther's complete translation of the Bible into High German. Its title page border is one Cranach's most famous Reformation images that appeared in various paintings and woodcuts. The tree at the center is dead on the left but flourishing on the right, representing Law and Grace, respectively. On each side are images depicting the wages of sin (death) and the fruits of redemption (resurrection).

Richard C. Kessler Reformation Collection - Pitts Theology Library 1533 BIBL A.

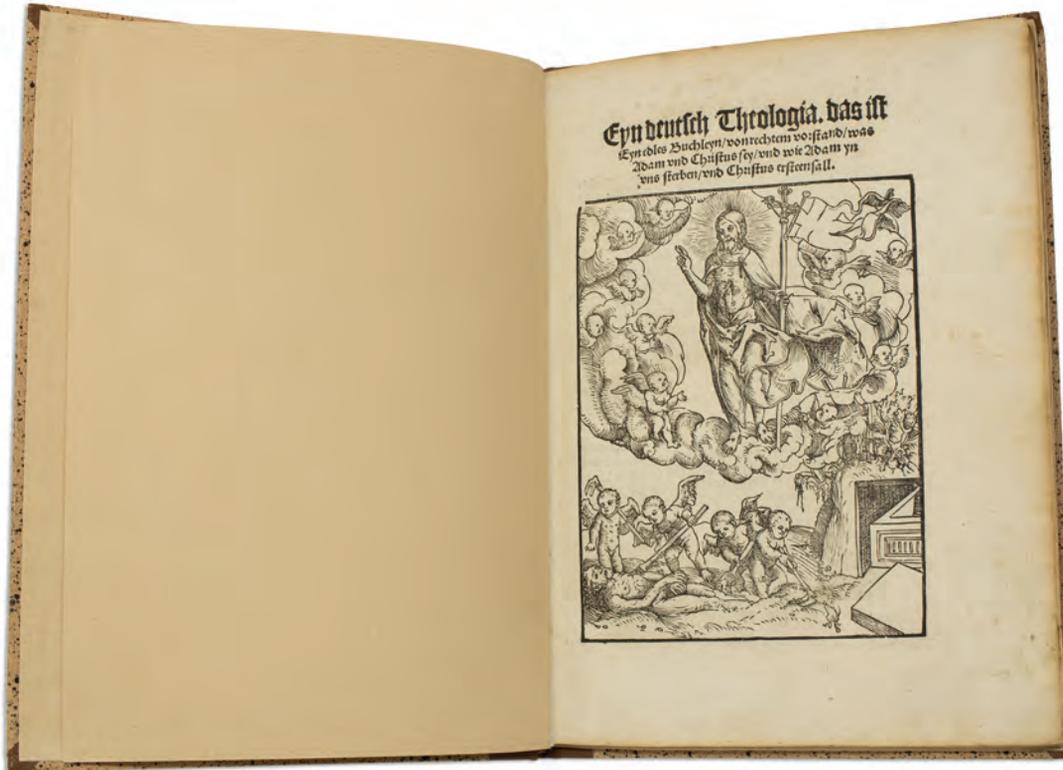
case 3

The Sermons of Johannes Tauler

Bound with the September Testament held by the Kessler Collection is a collection of sermons by Johannes Tauler (ca. 1300-1361), a Dominican preacher from Strasbourg who studied with the great mystic Meister Eckhart (c. 1260-c. 1328). Tauler's sermons had a profound influence on the young Luther, and he recommended them in his letters for his emphasis of personal piety over outward displays of religiosity. Tauler was skeptical of the scholastic philosophy that dominated the latter half of the Middle Ages, and he was critical of wealth and hypocrisy. Luther also found Tauler's humility and self-abnegation exemplary as well as his understanding of the necessity of suffering and trials, through which one finds the mercy of God.



Title page of Johannes Tauler's Collected Sermons (Basel: Adam Petri, 1522), bound with the September Testament. Richard C. Kessler Reformation Collection - Pitts Theology Library 1522 BIBL:2.



GERMAN THEOLOGY (WITTENBERG: JOHANNES GRÜNENBERG, 1518)

Eyn deutsch Theologia: das ist Eyn edles Buchleyn, von rechtem vorstand, was Adam vnd Christus sey, vnd wie Adam yn vns sterben, vnd Christus ersteen sall.

[80] pages; 22 cm (4to); Benzing 160, VD16 T 89

This is the first printing of the second publication of the “*Theologia Deutsch*” or “German Theology,” a text written by an unknown disciple of Johannes Tauler known as the Frankfurter and edited and published by Martin Luther. Luther says in his preface that he has learned more from it than from any other book, the Bible, and the works of St. Augustine excepted, “as to what God, Christ, the human being, and all things are.”

Richard C. Kessler Reformation Collection - Pitts Theology Library 1518 FRAN.

JOHANNES TAULER, SERMONS BASEL: ADAM PETRI, 1521

Joannis Tauleri des heilige[n] lerers Predig fast fruchtbar zuo eim recht christlichen leben [20], cccxviii leaves; 33 cm (folio in 6's); VD16 J 784

Tauler's sermons were first printed 1498 in Leipzig and again in 1508 in Augsburg. This is the third printed edition, the first to be supplemented with sermons by Meister Eckhart. It is almost identical to the edition issued a year later by the same printer, which is the edition bound with the Kessler September Testament.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1521 TAUL.

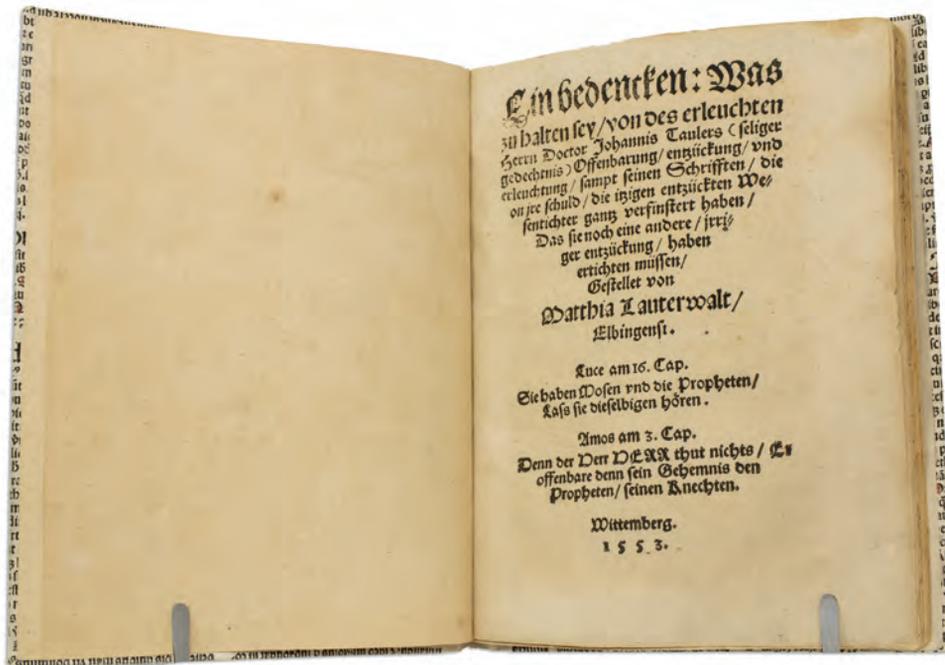


MATTHIAS LAUTERWALD, CONSIDERATION OF WHAT SHOULD BE THOUGHT ABOUT JOHANNES TAULER'S REVELATIONS, RAPTURES, AND ENLIGHTENMENT (WITTENBERG: VEIT CREUTZER, 1553)

*Ein Bedencken was zu halten sey von des erleuchten Herrn Doctor Johannis Tauleris ...
Offenbarung, Entzückung, und Erleuchtung : sampt seinen Schrifften ...*
[48] pages; 19 cm (4to); VD16 L 788

Matthias Lauterwald (b. ca. 1520) had studied in Wittenberg under Melanchthon and had known Luther in his final years. While expressing appreciation for Tauler's theology, he also had reservations, positing that Tauler placed too much emphasis on Law and not enough on Gospel and arguing that his claims of receiving divine revelations could lead into a dangerous direction.

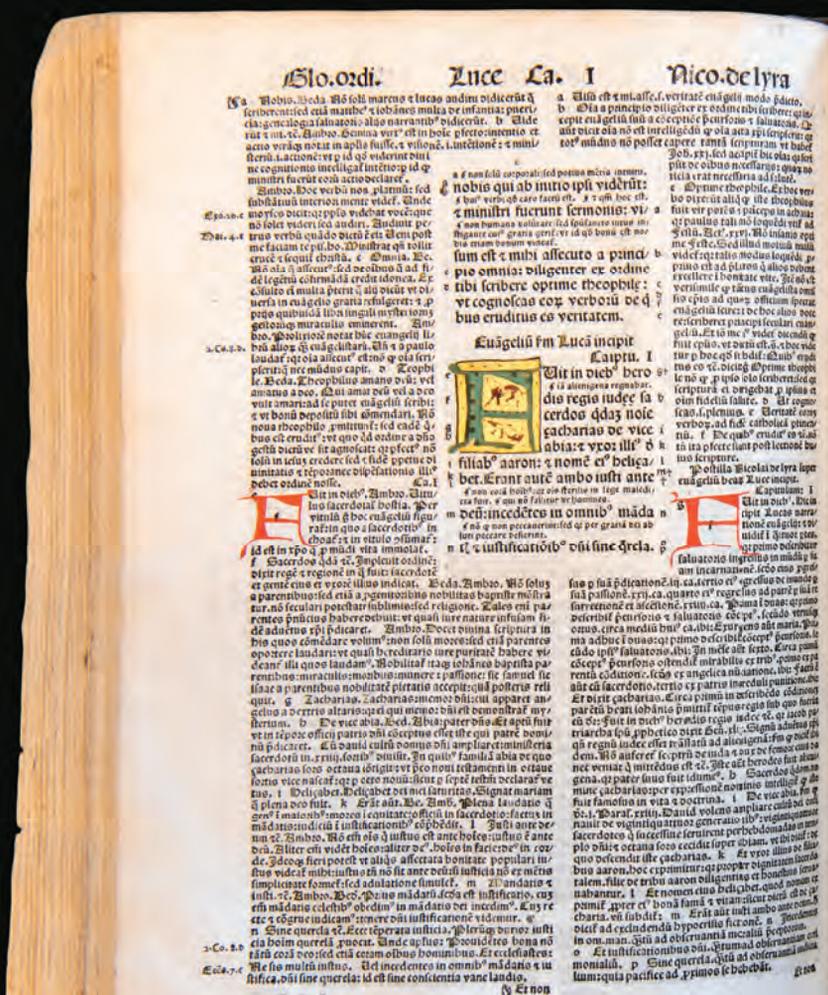
Richard C. Kessler Reformation Collection - Pitts Theology Library 1553 LAUT.



case 4

The Latin Vulgate & Glossa Ordinaria

The Latin Vulgate, translated by Jerome in the 4th century, was the standard text of the Bible in Western Christendom throughout the Middle Ages. It was the text that was read in church and that was cited by anyone referencing the Bible. The *Glossa Ordinaria* represents a collection of notes and commentaries by the Church Fathers traditionally attributed to the 9th century monk Walafrid Strabo, but more likely the work of the 12th century French theologian Anselm of Laon and his followers. It became common practice to set the text of the Bible in the center of the page and the corresponding "glossa" surrounding it. Other commentaries were sometimes incorporated, especially the postils of Nicholas of Lyra (c. 1270–1349), whose interpretation of Scripture had a profound impact on Martin Luther and the reformers of the 16th century.



The first page of the Gospel of Luke in a *Glossa Ordinaria* printed by Johannes Petri and Johann Froben in Basel in 1498.

LATIN VULGATE WITH GLOSSA ORDINARIA (STRASBOURG: ADOLF RUSCH FOR ANTON KOBERGER, NOT AFTER 1480)

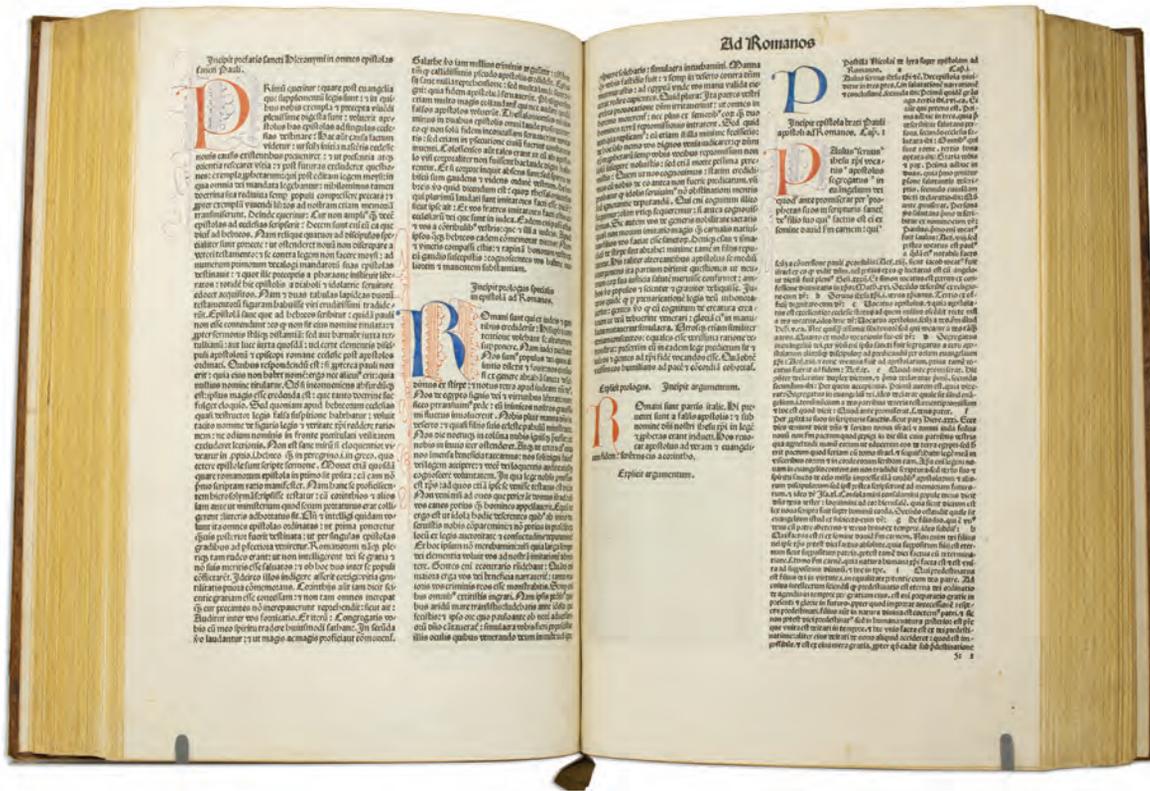
Epistola beati Hieronimi presbyteri ad Paulinum presbyter[um] de omnibus diuine historie libris incipit.

4 volumes (1,211 unnumbered leaves); 46 cm (folio); USTC 740091

This is the first printed edition of the *Glossa Ordinaria*, the standard text for students and scholars of the Bible throughout the Middle Ages. This 4th volume of the 4-volume Bible contains the New Testament.

Pitts Theology Library Incunabula Collection - Pitts Theology Library 1480 BIBL V4.





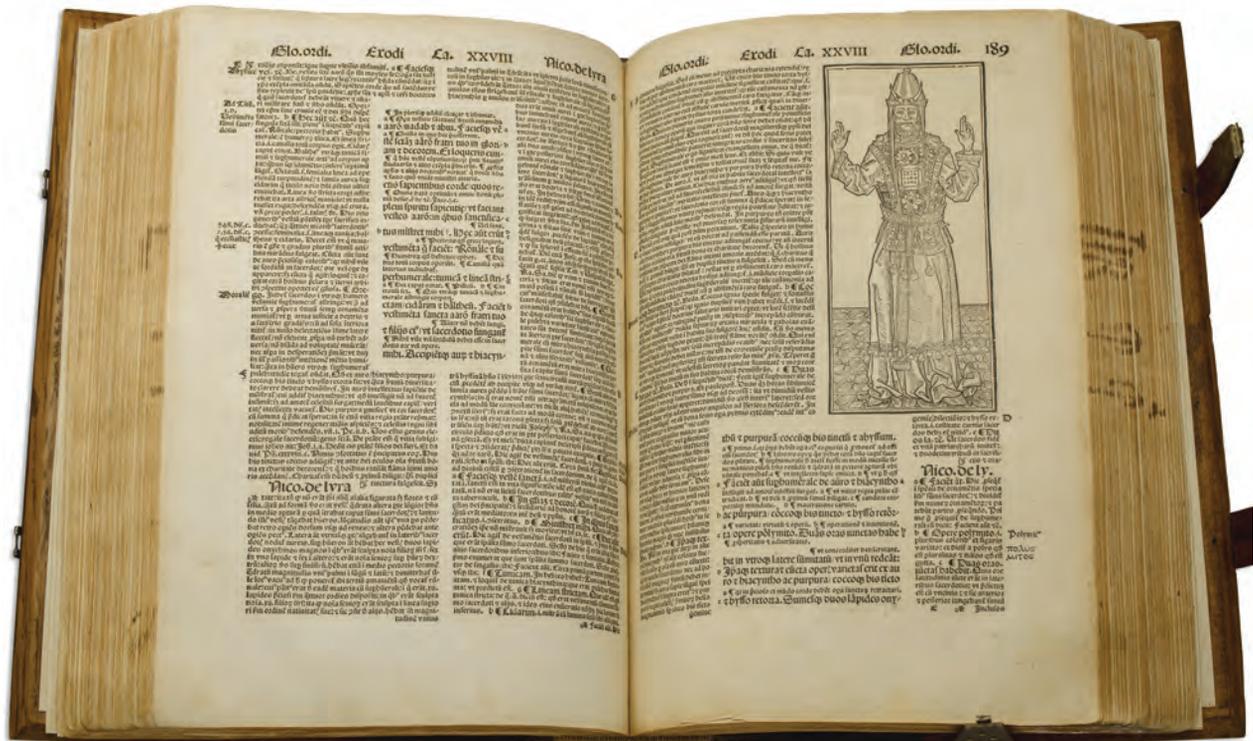
LATIN VULGATE WITH THE POSTILLS OF NICOLAUS OF LYRA
(VENICE: FRANCISCUS RENNER, 1482-1483)

Biblia latina cum postillis Nicolai de Lyra et expositionibus Guillelmi Britonis in omnes prologos S. Hieronymi.

6 volumes (1,361 unnumbered leaves); 30 cm (folio); USTC 999282, GW 04287

This Bible, printed 1482-3 in Venice by the German printer Franciscus Renner (active 1471-1483), does not contain the entire *Glossa Ordinaria*, but only the Postills of Nicolaus of Lyra, which focus on the literal sense of scripture and do not reflect the other three senses (allegorical, moral and mystical) typically found in the earlier *Glossa*. This 5th volume of the 5-volume Bible contains the New Testament.

Pitts Theology Library Incunabula Collection - Pitts Theology Library 1482 BIBL V5. Item acquired to celebrate the career and contributions of Carl R. Holladay, Charles Howard Candler Professor of New Testament, on the occasion of his retirement, May 2019.



LATIN VULGATE WITH GLOSSA ORDINARIA (BASEL: JOHANN FROBEN, 1502)
Biblie iam pridem renouate pars prima, co[m]plete[n]s pentateuchu[m], vna cu[m] glosa ordinaria, ...
 6 volumes (377; 315; 439; 478, [1]; 244; 280 leaves); 36 cm (folio); VD16 B 2581

This is the second edition of the large Froben Bible (first edition published 1498), edited by Sebastian Brant (1458-1521) and comprising the text of the Latin Vulgate along with the commentary of Nicholas of Lyra and the *Glossa Ordinaria*.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1502 BIBL V.2.



LATIN VULGATE BIBLE (BASEL: JOHANN FROBEN, 1491)
Biblia integra, summata, distincta, sup[er]eme[n]data vtriusq[ue] Testame[n]ti [con]corda[n]tj[s] illustrata.
[992] pages; 17 cm (8vo); GW 04269, USTC 740085

This is the first printed Bible in octavo format, known as the “poor man’s Bible” for its small size. It is also the first book printed by the Basel printer Johann Froben (c. 1460-1527), one of the most respected printers of his time and a personal friend of Erasmus of Rotterdam (d. 1536) and other humanists.

Pitts Theology Library Incunabula Collection - Pitts Theology Library 1491 BIBL.

MANUSCRIPT BIBLE, EARLY 13TH CENTURY

This large manuscript bible contains a total of 275 vellum leaves, inscribed in double columns of nearly 60 lines. It was produced in Northern France between 1200 and 1225. It includes marginal notes and chapter numbers. Prior to the invention of the printing press in the mid-15th century, all texts were written out by hand, which meant that copies of the Bible were rare and less widespread.

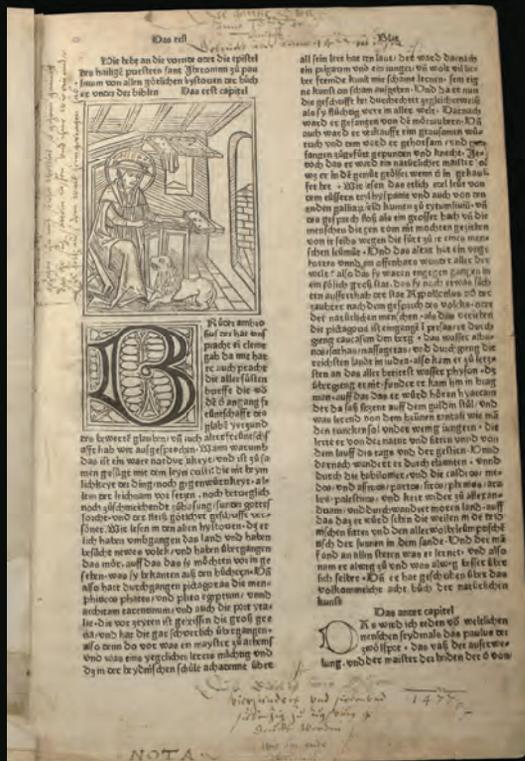
Stuart A. Rose Manuscript, Archives, and Rare Book Library BS75 1300Z CANDLER FOLIO



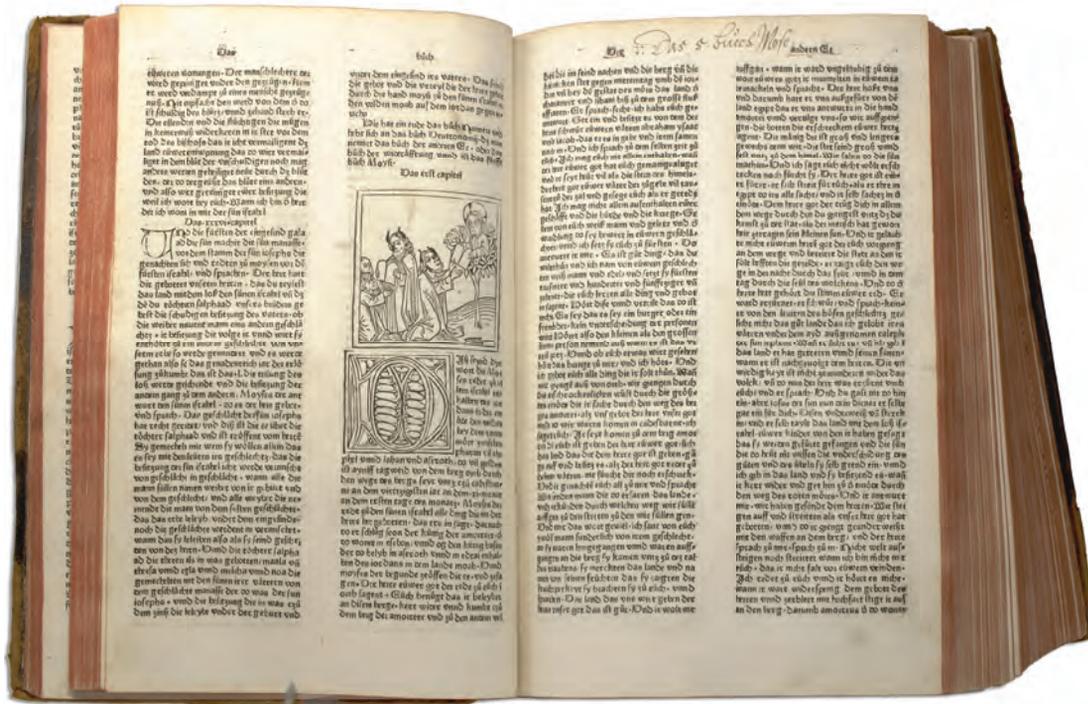
case 5

German Bibles Before Luther

It is sometimes said that the Catholic Church discouraged the reading of Scripture in the vernacular and that Martin Luther was the first to make the Bible available in German. While church authorities may not have been pleased to admit that it was necessary to circulate the Bible in German and asserted that Scripture should be read within the context of the tradition of the Church, they also acknowledged that knowledge of Latin could not always be assumed, which made it necessary to print in German. There were, in fact, 18 printings of the whole Bible in German before Luther's September Testament of 1522. These were all translated from the Latin Vulgate and were usually very literal and stylistically awkward. Luther's innovation was to produce a readable version in idiomatic German translated from the original languages.



Page from a German Bible printed in 1477 in Augsburg by Anton Sorg, with a woodcut image depicting St. Jerome translating the Vulgate. Richard C. Kessler, *German Bibles Before Luther*. Pitts Theology Library 1477 BIBL.



GERMAN BIBLE (AUGSBURG: ANTON SORG, 1477)

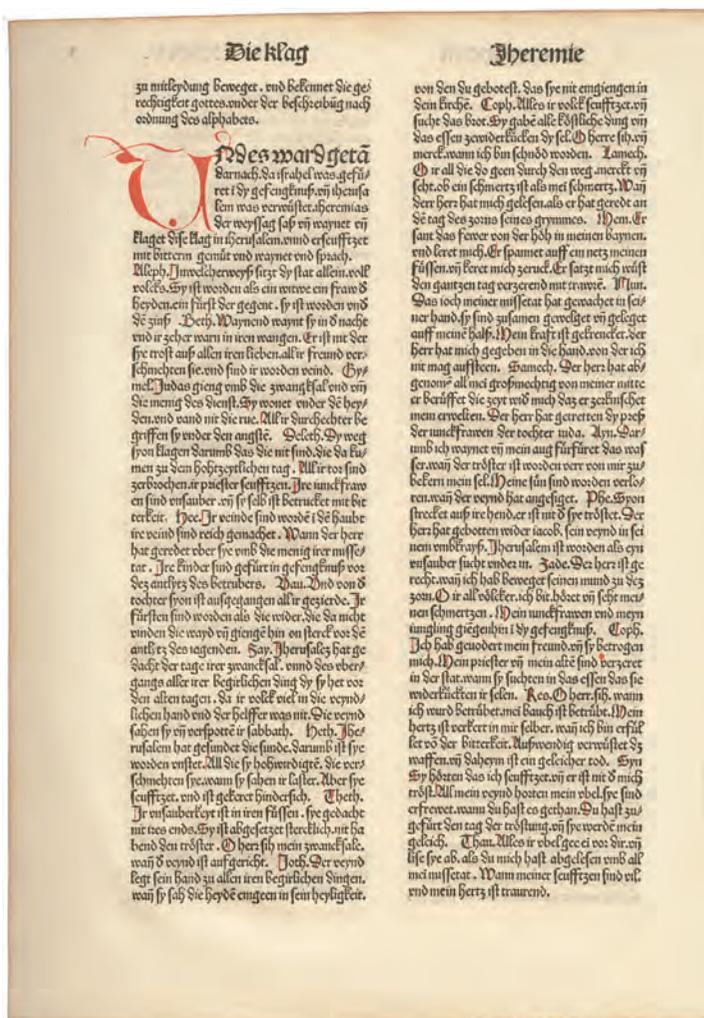
Hie vahet an das Register über die Bibeln des alten Testaments
[267], [275] leaves; 37 cm (folio); GW 04301, USTC 740106

This is the 7th German Bible printed before the September Testament and this is the first printing to include complete printing details in its colophon (printer's statement at the end of the volume). It was formerly owned by the nineteenth century book forger George Kloss (1787-1854) and was #742 in the sale of his books at Sotheby's in 1835. Samuel Leigh Sotheby catalogued Kloss's library himself and in doing so became convinced, based on annotations in many of the books, that the Kloss collection contained many books from the library of Philipp Melancthon and so catalogued them as such. This was false, and Kloss himself wrote a letter repudiating Sotheby's claims, but for many years these copies appeared in catalogs as being from Melancthon's library.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1477 BIBL.

This German Bible was printed in 1483, the year Martin Luther was born. The printer Anton Koberger is also known for his Nuremberg Chronicle, an encyclopedic history of the world. He established the first printing press in Nuremberg in 1470. He was also the godfather of Albrecht Dürer.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1477 BIBL B.



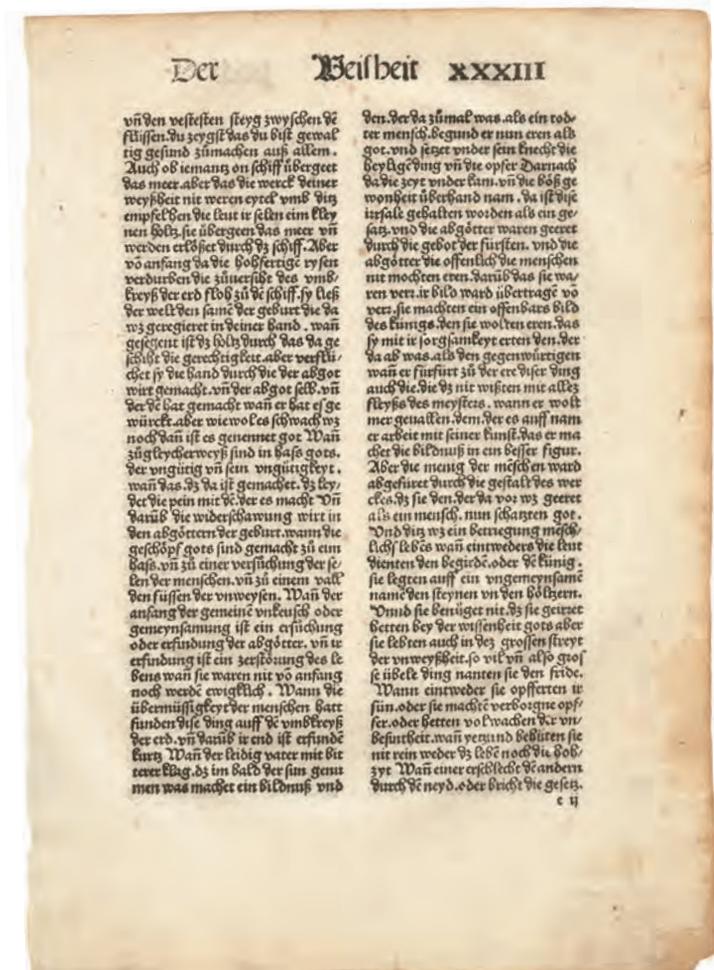
Günther Zainer (d. 1478) was the first printer in the city of Augsburg. Having learned the craft of printing in Strasbourg from Johann Medellin, who had produced the first German Bible in 1466, Zainer first printed a German Bible 1475, which was so successful that a second edition was issued in 1477, from which this page is taken. The text of these two Bibles became the basis for all German Bibles prior to Luther.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1477 BIBL B.



Johann Grüninger's (d. 1532?) German Bible was the first to be issued in smaller hand-held format, which made it more accessible and suitable for family use. Grüninger also used the smaller format for other publications, which proved to be economically successful. His publication of Amerigo Vespucci's travel reports and his printing of a smaller version of the Waldseemüller map was a significant factor in the spread of the idea that Vespucci had discovered the New World and that the continent should named America after him.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1477 BIBL B.



Case 6

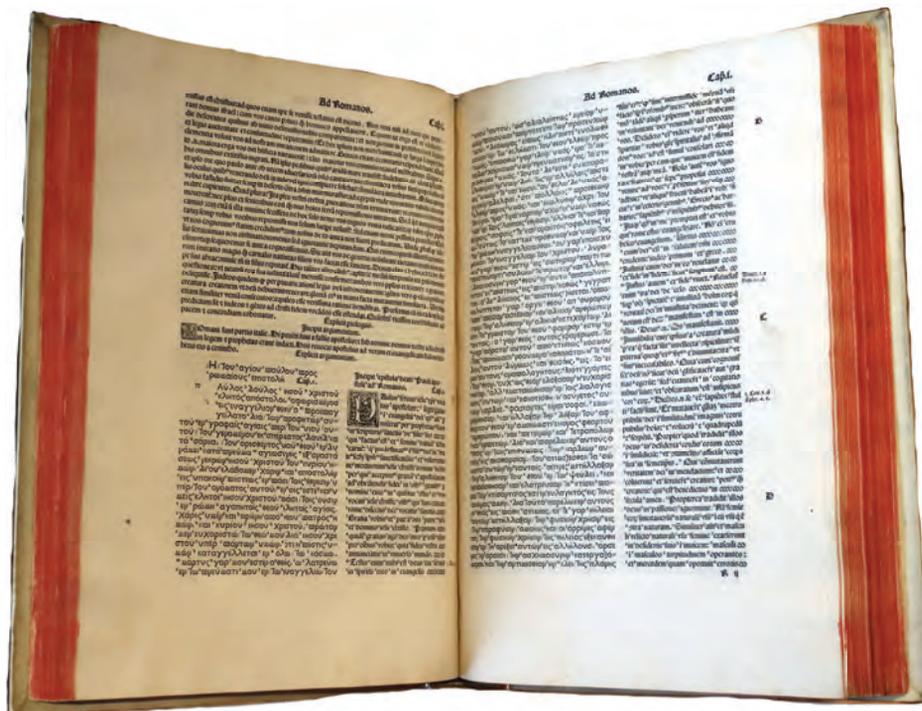
The Complutensian Polyglot

COMPLUTENSIAN POLYGLOT V.5 (ALCALÁ DE HENARES: ARNAO GUILLÉN DE BROCAR, 1520)

Nouum testamentum grece & latine in Academia Complutensii nouiter impressum.
6 volumes; 39 cm (folio); Adams B968; Darlow & Moule 1412, 4593

The Complutensian Polyglot was edited by a team of scholars headed by Diego López de Zuñiga (d. 1530) at the Complutensian University of Madrid. Produced under the patronage and at the expense of Cardinal Francisco Jiménez de Cisneros (c. 1436-1517), it was the first Greek New Testament to be printed in 1514, but due to a publication monopoly secured by Erasmus from Pope Leo X, it was not published and sold until 1520 after Erasmus' first and second edition had already made their impact. Ultimately Erasmus' Greek New Testament was to become the primary source for translations for the next few centuries, although the Complutensian was consulted in the production of the King James Version (1611).

Richard C. Kessler Reformation Collection - Pitts Theology Library 1514 BIBL.





case 7

Erasmus' Greek New Testament

ERASMUS GREEK NEW TESTAMENT (BASEL: JOHANN FROBEN, 1516)

Nouum instrumentu[m] omne, diligenter ab Erasmo Roterodamo recognitum & emendatum [28], 324, 672 [i.e. 636], [3] pages; 32 cm (folio); VD16 B 4196

This is the first published edition of the Greek New Testament. Erasmus used a few late Greek manuscripts as the basis of his text. It was edited and printed quickly so that it might appear before the work of Cardinal Jiménez de Cisneros (the Complutensian Polyglot). Erasmus' manuscripts did not include the whole text of the Book of Revelation, so he translated the missing section from the Latin back to Greek. The most controversial feature of this edition was Erasmus' idiomatic Latin translation of the Greek Testament.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1516 BIBL B. Item acquired through the generous subvention of Mr. Joe Foltz in honor of Patricia Marie Shine Foltz.

Erasmus' 2nd Edition Greek New Testament

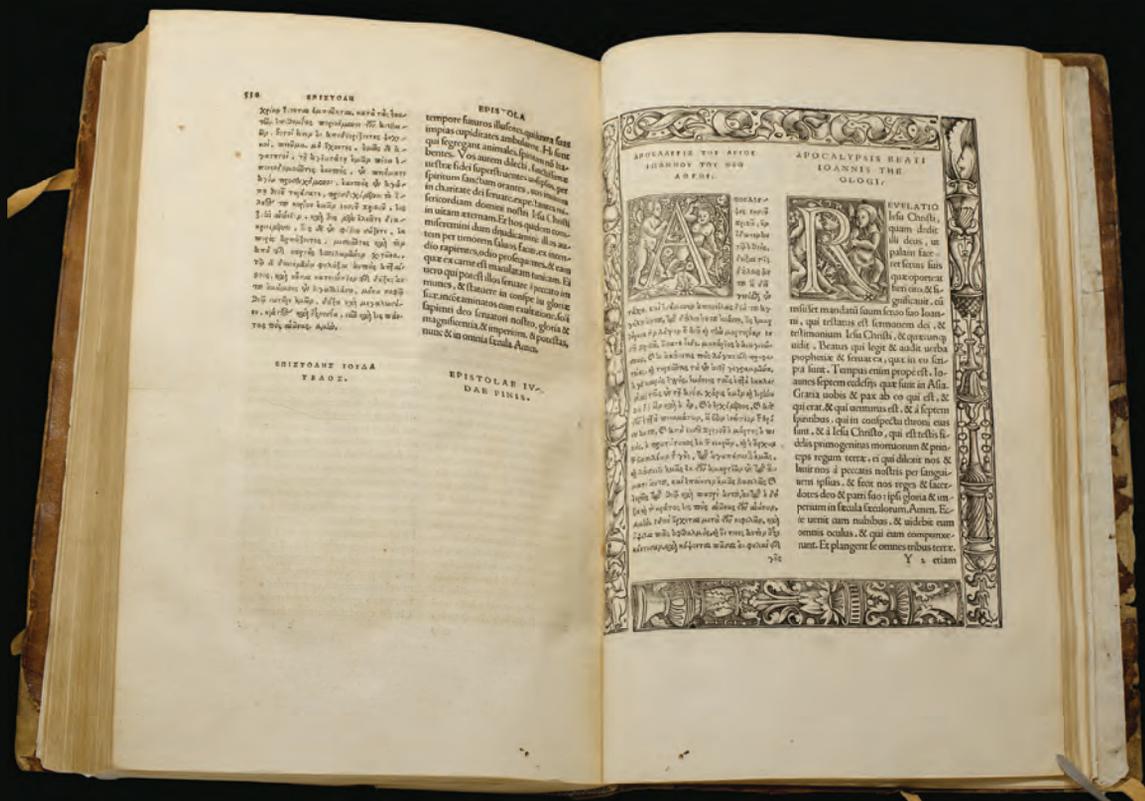
ERASMUS GREEK NEW TESTAMENT (BASEL: JOHANN FROBEN, 1519)

Nouum Testamentum omne multo quam antehac diligentius ab Erasmo Roterodamo recognitu[m], eme[n]datum ac translatum,

565, 579 pages; cm (folio); VD16 B 4197; bound in blind-stamped calf over paper boards.

It was Erasmus' New Testament in Greek in 1516 that inspired Luther to learn Greek, and it was this second edition of 1519 which Luther used to begin his translation of the New Testament into German in the closing weeks of 1521. Luther owed a debt of gratitude to Erasmus for his pioneering work in Greek and New Testament scholarship.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1519 BIBL. Item acquired through the generous subvention of Mr. Mark and Mrs. Laura Van Til in honor of Mr. Norman E. Van Til.



case 8

The December Testament

WITTENBERG: MELCHIOR LOTTER, DECEMBER 1522

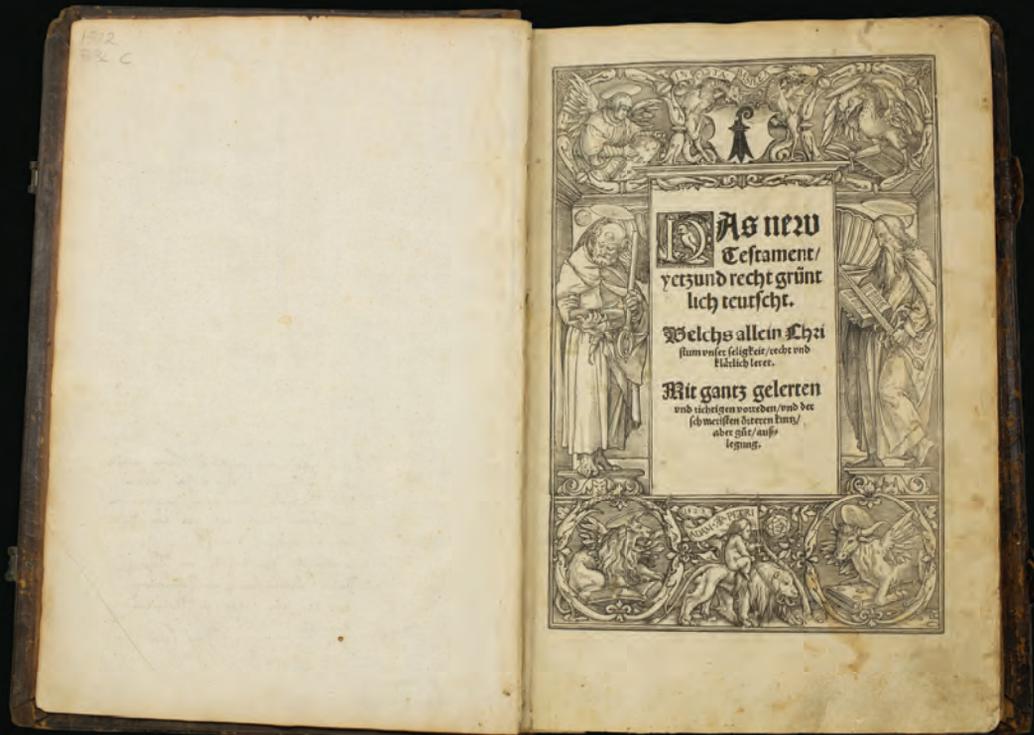
Das Neue Testament Deütsch

[4], c, [6], xciiii [i.e.93] leaves; (folio); VD16 B 4319

Luther's German New Testament was so popular that a second printing followed only three months after the first publication. There were some textual corrections, but the general layout is virtually identical to the September Testament, as is the use of woodcuts by Lucas Cranach. One exception is the depiction of the Whore of Babylon, which is given a single tiered crown to avoid the association with the papal tiara.

Item on loan from the Bridwell Library, Southern Methodist University (BRA0930).





case 9

Luther's Translations after the September Testament

GERMAN NEW TESTAMENT (BASEL: ADAM PETRI, 1522)

Das new Testament, yetzund recht grüntlich teuscht.
[4], clxxxii, [1] leaves; 31 cm (folio); VD16 B 4317

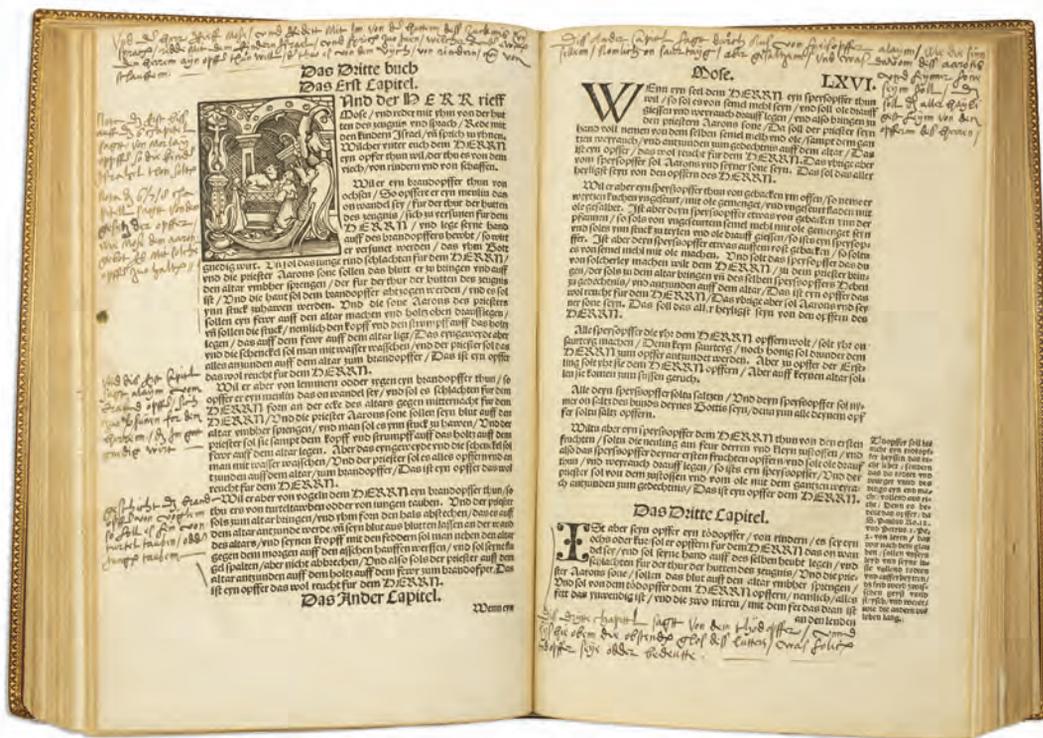
Once Luther's translation was available, it was quickly taken up by other printers, who adapted it for their own publication. This volume was printed in December of 1522 in Basel by Adam Petri (1454-1527), who incorporated several dialectic changes to reflect Swiss orthographic conventions. Instead of the artwork by Lucas Cranach, Petri used woodcuts by Hans Holbein, Hans Lutzelburger, and Urs Graf. Unlike the simple unassuming title page of the September and December Testaments, Petri's printing employs an ornate woodcut border by Hans Holbein depicting the symbols of the four evangelists, the figures of Peter and Paul, the crest of the city of Basel, and Petri's own printer's device. The date 1523 on the title page suggests that Petri finished his work earlier than anticipated. The correct year of publication (1522) is given in the colophon at the end.

Das Allte Testament Deutsch.

[6], 140, [1] leaves, [11] leaves of plates; 31 cm (folio); VD16 c] B 2894

This is the first printing of the first part of Luther's translation of the Old Testament into idiomatic German, containing the five Books of Moses. Luther had taught himself Hebrew as early as 1507 but needed additional help to produce an accurate rendition of the Hebrew in German. He employed grammars by Johannes Reuchlin (1455-1522) and Wolfgang Capito (1478-1541) and was assisted by the Hebraist Matthäus Aurogallus (c. 1490-1543). He also made extensive use of the commentaries of Nicholas of Lyra (1270-1349), usually included in the *Glossa Ordinaria*. Nicholas of Lyra favored a literal sense (over the allegorical, tropological and anagogical) and drew heavily on the work of the Jewish scholar Rashi (1040-1105). The volume has been heavily annotated in a sixteenth century hand.

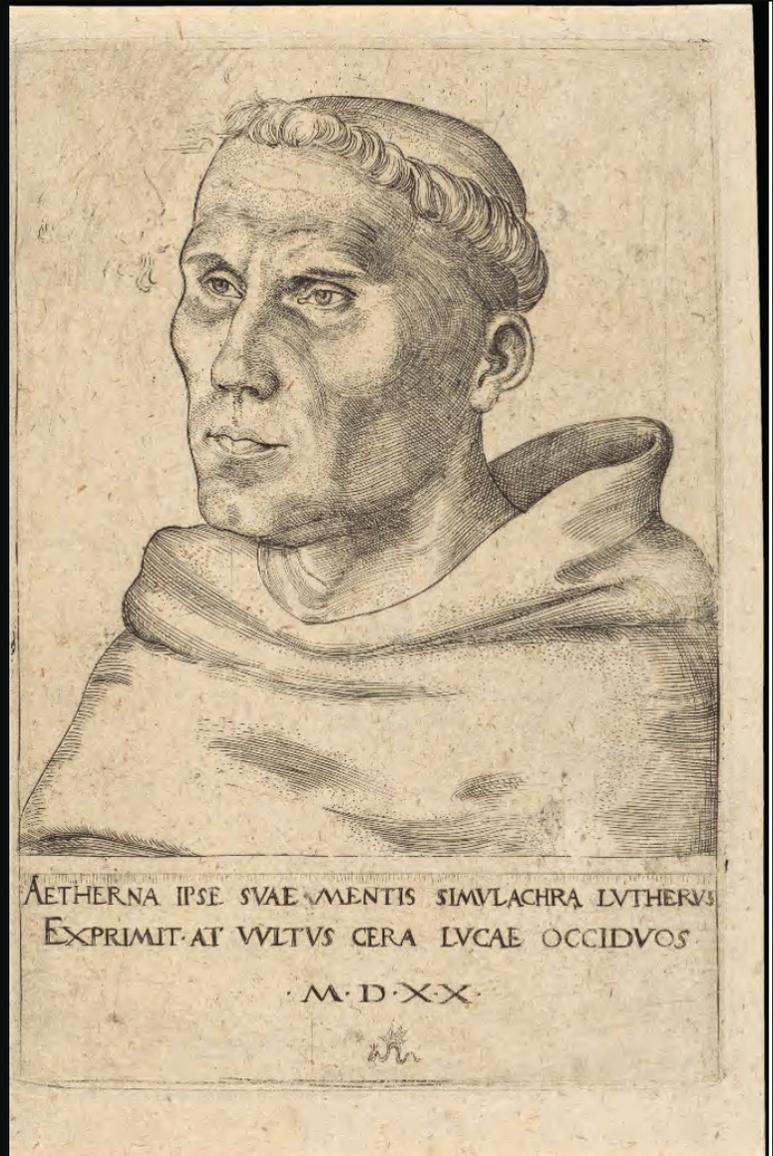
Richard C. Kessler Reformation Collection - Pitts Theology Library 1523 BIBL. Gift of Richard and Martha Kessler.



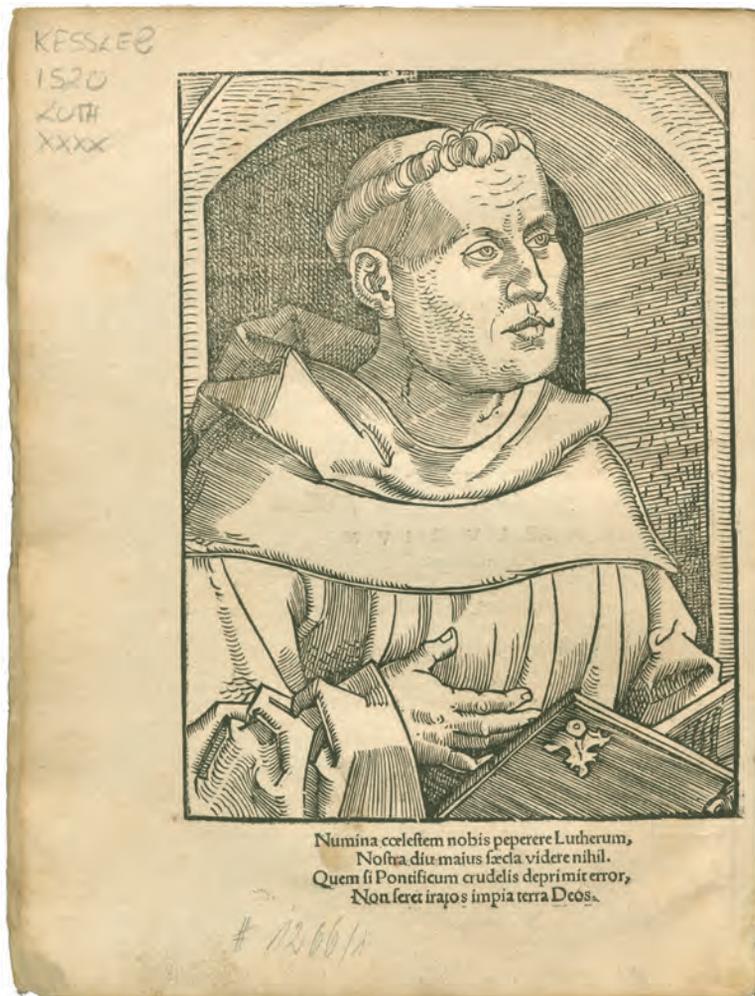
case IO

Benchmarks

Martin Luther was a highly innovative person. While he did not set out to establish a new religious movement, he often provided new impetuses that resulted in consequences beyond what anyone could have foreseen. He offered new theological ideas, his Bible translation popularized the idea that the Bible can and should be read in the vernacular he wrote hymns and his catechisms suggested new approaches to religious education. Shown here are some first editions or printings that were to serve as important benchmarks in the history of the Reformation.



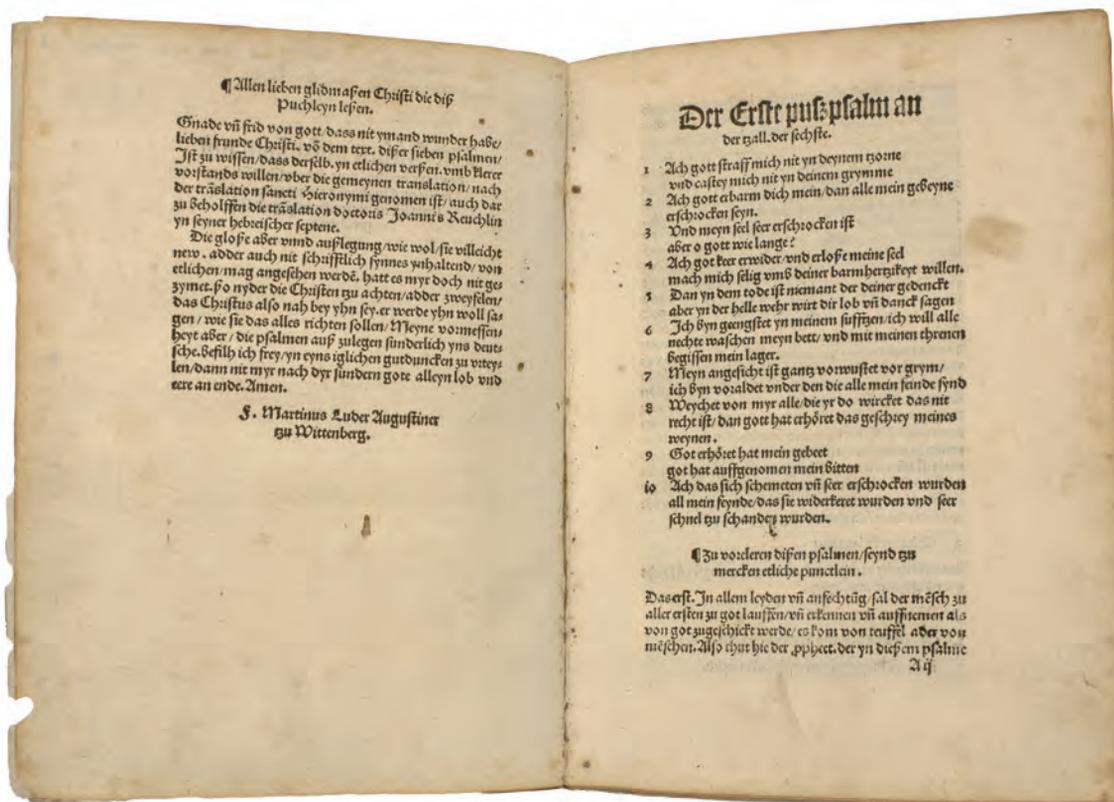
This engraving done in 1520 by Lucas Cranach the Elder is one of the earliest portraits of Martin Luther. <https://www.metmuseum.org/art/collection/search/358260>



ON THE BABYLONIAN CAPTIVITY OF THE CHURCH (STRASBOURG: JOHANN SCHOTT, 1520)

Martin Luther published three major treatises in 1520: “Address to the Christian Nobility of the German Nation” (August 1520), “On the Babylonian Captivity of the Church” (October 1520) and “On the Freedom of a Christian” (November 1520). The first of these addressed grievances that he perceived with regard to ecclesiastical rights in Germany and the authority of the Pope and the Curia. The third tract discussed the question of free will and salvation. The second tract shown here was to become the basis of Protestant sacramental theology as centered on Baptism and the Eucharist. His inclusion of Penance as a third sacrament was not included in later discussions on the topic. The title page portrait of Luther as an Augustinian monk is by Hans Baldung Grien (1484/85-1545), a student of Albrecht Dürer’s and a supporter of the Reformation..

Richard C. Kessler Reformation Collection - Pitts Theology Library 1520 LUTH XXXX.



MARTIN LUTHER'S SEVEN PENITENTIAL PSALMS (WITTENBERG: JOHANN RHAU-GRUNENBERG, 1517)

Die Sieben puszpsalm mit deutscher auszlegu[n]g nach dem schriftlichen synne tzu Christi vn[d] gottis gnaden, neben seyns selben. ware erkentniss gru[n]dlich gerichtet.. 1517. [90] pages; c| 21 cm (4to); Benzing 75, VD16 B 2383

Recently acquired as the 4,000th item in the Kessler Collection, this is the first edition of Luther's first publication, a commentary on the seven penitential Psalms (Ps. 6, 32, 38, 51, 102, 130, and 143), based on his lectures at the University of Wittenberg. It was published in March 1517, six months before the posting of the 95 Theses. The Reformer's understanding of repentance, penance, and grace, influenced by the medieval mystic Johannes Tauler (c. 1300-1361), became central to his theology and underlies his later critique of indulgences. Luther revised this commentary in 1525. Luther's name is given at the end of the preface as F[rater] Martinus Luder Augustiner, reflecting the original spelling of his name.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1517 LUTH A.

MARTIN LUTHER, LARGE CATECHISM (WITTENBERG: GEORG RHAW, 1529)

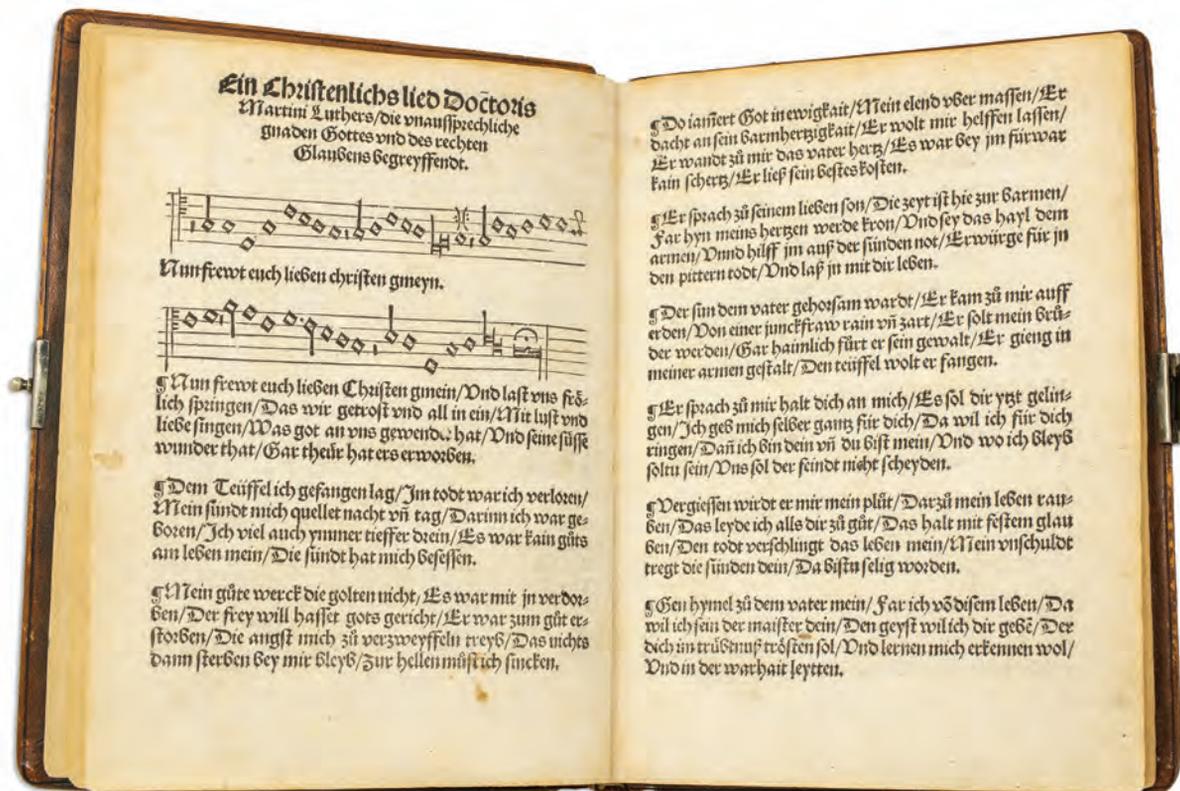
Deutsch Catechismus.

[1], xcii leaves; 19 cm (4to); Benzing 2548, VD16 L 4339

Luther published both his Small and Large Catechisms in 1529. The latter grew out of three series of sermons preached in 1528-1529 and was intended for parents and teachers. This is the first printing of the work..

Richard C. Kessler Reformation Collection - Pitts Theology Library 1529 LUTH B. Item acquired through the generous subvention of Roy T. Wise.





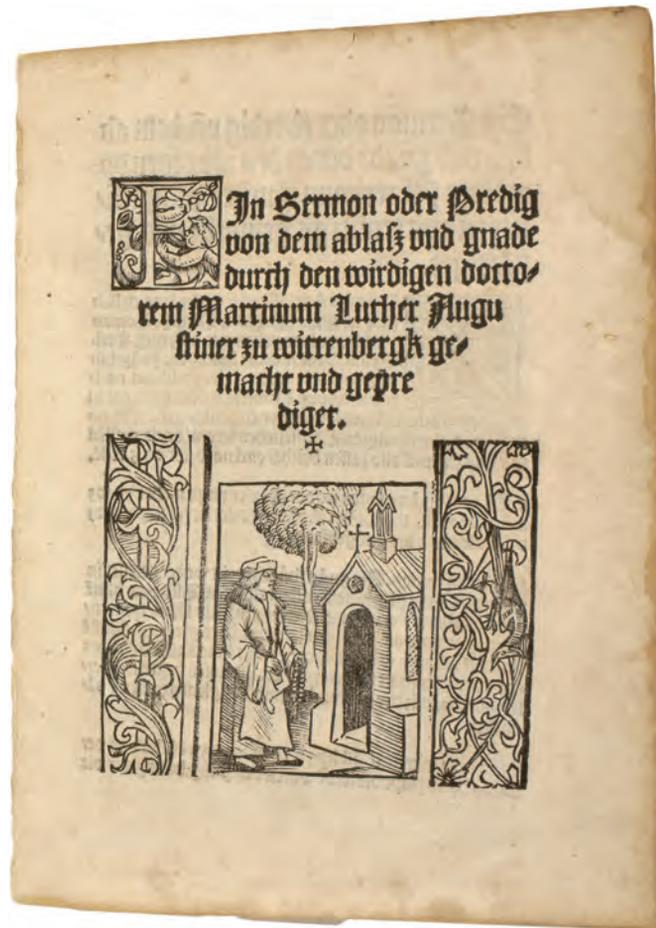
THE ACHTLIEDERBUCH, THE FIRST LUTHERAN HYMNAL (NUREMBERG: JOBST GUTKNECHT, 1524)

Etlich Cristlich lider Lobgesang, vn[d] Psalm, dem reinen wort Gottes gemess, auss der heylige[n] schrifft, durch mancherley hochgelerter gemacht, in der Kirchen zu sigen, wie es dann zum tayl berayt zuo Wittenberg in übung ist.

[23] pages; 21 cm (4to); cf. Benzing 3571, VD16 L 4698

This is the first volume of printed hymns for church use ever compiled. Jobst Gutknecht (d. 1542), the Nuremberg printer, gathered eight broadside hymns into one collection, thus making the world's first church hymnal. Four hymns are by Luther, three are by Paul Speratus (1484-1554), and one is anonymous.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1524 ETLI.



MARTIN LUTHER, SERMON ON INDULGENCES AND GRACE (BASEL: PAMPHILIUS GENGEBACH. 1518)

Ein Sermon oder Predig von dem ablasz vnd gnade durch den wirdigen Doctorem Martinum Luther Augustiner zu wittenbergk gemacht vnd geprediget.

[8] pages; c| 21 cm (4to); Benzing 102, VD16 L 6268

This is Luther's first published sermon. First printed 1518 in Wittenberg by Johann Grunenberg, this work went through fully fourteen printings in that year alone. Luther had intended this sermon to inform the German-speaking public of his view of indulgences. As such, it could be characterized as a popular, non-academic "version" of his Ninety-five Theses. The title page woodcut shows a man entering church carrying a rosary and an indulgence.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1518 LUTH I.

case 11

The Question of Canon

“Canon” (from the Greek κανών = rule, measuring stick) is usually understood to refer to a clearly defined and accepted body of literature. In the case of the biblical canon, it is often synonymous with “Scripture” or “Word of God.” However, the biblical canon itself is not as definitive as one might assume. The inclusion of Revelation, for example, was controversial well into the 4th century. There are also significant discrepancies between the Protestant and the Roman Catholic canons, the latter containing 7 additional books (Tobit, Judith, 1 Maccabees and 2 Maccabees, Wisdom, Sirach, Baruch) as well as additional chapters in the books of Esther and Daniel. All of these are found in the Septuagint canon, an early Greek translation of the Hebrew Scriptures, but not in the traditional Jewish canon, which was favored by the Reformers. The Catholic canon was not officially defined until the Council of Trent (1545-1563) and even though most people had a general idea of what was in the Bible, the canon itself was still somewhat fluid and open to discussion. Even the canon of the New Testament was not completely settled in the 16th century, as can be seen by the inclusion of Paul’s letter to the Laodiceans in the 1534 Catholic German translation by Johann Dietscher.

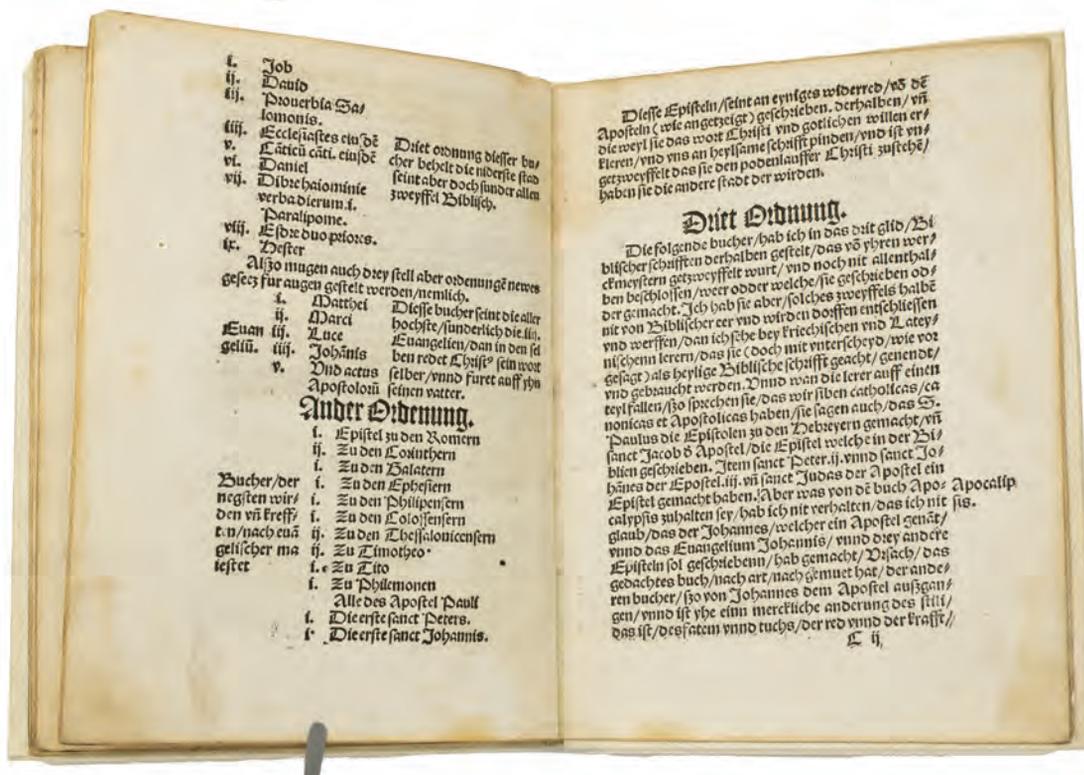
ANDREAS KARLSTADT (1486-1541), THE BOOKS THAT ARE BIBLICAL
(WITTENBERG: MELCHIOR LOTTER, 1520)

Welche bucher Biblisch seint.

[24] pages; 21 cm (4to); VD16 B 6259

The question of canon was by no means settled when Luther translated the Bible. Most reformers favored a “smaller canon” outlined by Augustine in the 4th century and did not include what came to be known as the apocryphal or deuterocanonical books. In this 1520 treatise, written while Luther was at the Wartburg Castle, Luther’s fellow reformer Andreas Karlstadt (1486-1541) defines which books should be considered divinely inspired, arguing the apocryphal books may be useful in support of formulating one’s position, but they are not normative, sacred scripture. He also takes exception to Luther’s characterizations of the Letter of James as an “epistle of straw.”

Richard C. Kessler Reformation Collection - Pitts Theology Library 1520 KARL E.

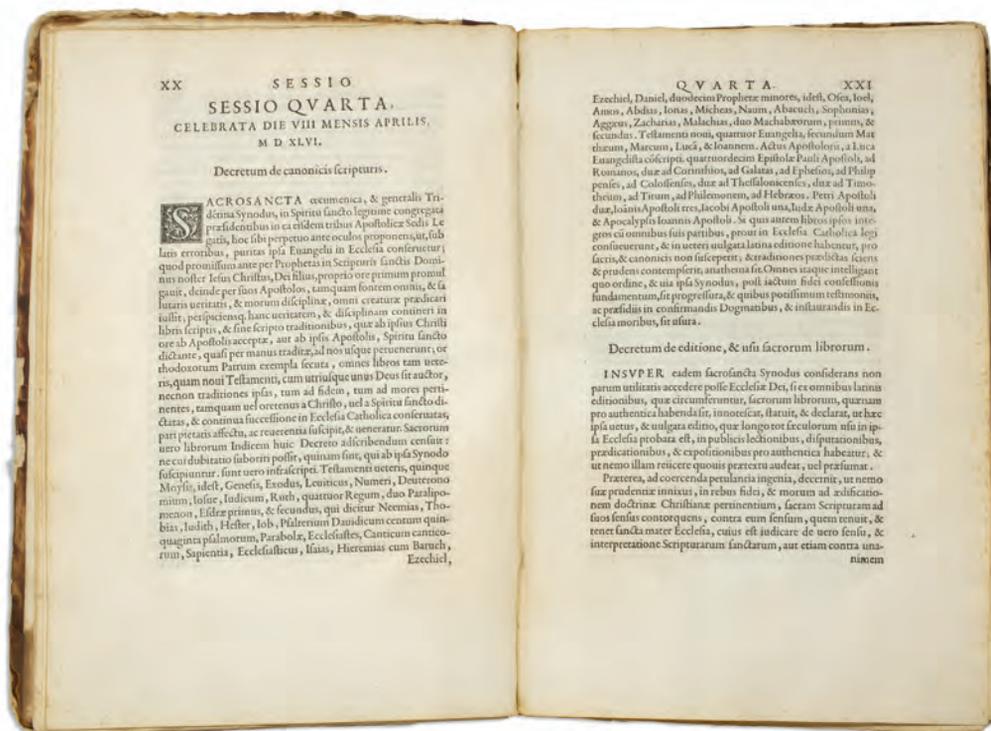


COUNCIL OF TRENT (1545-1563), CANONS AND DECREES (ROME: PAOLO MANUZIO, 1564)

Canones et decreta sacrosancti oecumenici et generalis Concilii Tridentini: sub Paulo III, Iulio III, Pio IIII, Pontificibus Max.: Index Dogmatum, & Reformationis.
239, [12] pages; 33 cm (folio)

The Council of Trent (1545-1563) defined a number of issues that were challenged by the Protestant Reformation, but which had not previously been settled dogmatically. One of these was the question of the biblical canon, which was the subject of Session IV and which defined the Latin Vulgate as authoritative, including the apocryphal books. It also specifies that no one should presume to trust their own judgment in the interpretation of scripture if it is contrary to the teachings of the Church. Shown here is the first printing and first issue in folio of the Canons and Decrees of the Council.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1564 COUN C. Item acquired through the generous subvention of Munich American Reassurance Company.





CATHOLIC GERMAN BIBLE (MAINZ: PETER JORDAN, 1534)

Biblia beider Allt vnnnd Newen Testamenten, fleissig, treulich vn[d] Christlich, nach alter, inn Christlicher kirchen gehabter Translation
[4], cccclxxviii, [4] leaves; 34 cm (folio); VD16 B 2693

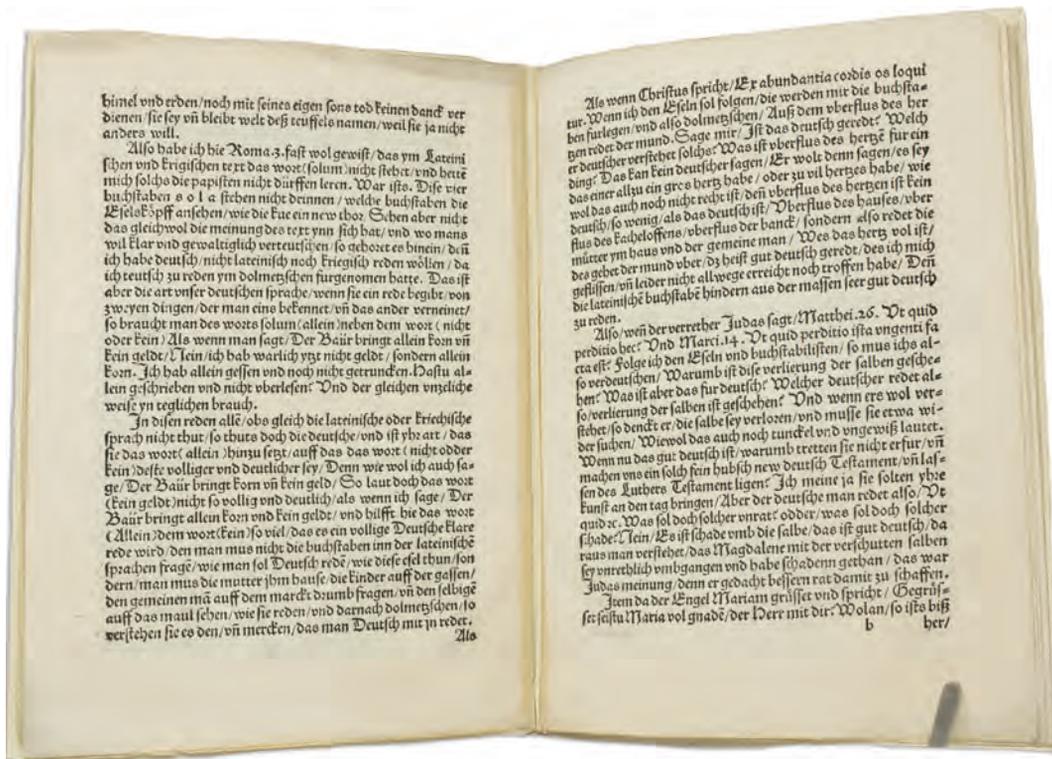
When Luther published the complete Bible in German in 1534, it was followed almost immediately by a Catholic Bible translation by Johann Dietersberger (c. 1475-1537), intended as an “antidote” to correct the theological errors resulting from Luther’s translation. It is interesting to note that this Bible included in the New Testament a “Letter to the Laodiceans.” This short epistle of only 20 verses exists only in Latin. It is generally agreed that it is a late addition and there is no evidence that a Greek source ever existed. Nevertheless, it was frequently included in Vulgate Bibles throughout the Middle Ages and is featured in this German Catholic Bible of 1534.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1534 BIBL.

case 12

Translating the Bible

Luther's translation was not only groundbreaking because it was based on the original Greek text, but also because it moved beyond the wooden, word-for-word renditions of earlier German versions. His focus on capturing not only the meaning of individual words, but of the idiomatic sense of the text, made his translation significantly more readable and contributed greatly to its success. Even his critics often adopted his translation in general and suggested corrections of specific passages, most notably his translation of Rom 3:28 "we are justified by faith alone," which Luther thought was idiomatically justified even though the Greek text did not contain a word which by itself would mean "alone." Another criticism often expressed by his detractors was that the word of Scripture needs to be read in the context of Church teaching to be authoritative and that interpretations without context could be misleading or dangerous, a concern that seemed to come into reality in the Peasants' Uprising of 1525.



MARTIN LUTHER, OPEN LETTER ON TRANSLATING AND PRAYER TO THE SAINTS
(NUREMBERG: GEORG ROTTMAIER, 1530)

Ein Sendbrieff D. M. Luthers, von Dolmetzsch[n] vnd Fürbit der Heiligenn.

[20] pages; 21 cm (4to); Benzing 2840; VD16 L 5950

This is the first edition of a tract by Luther in defense of his Bible translation, along with a separate discussion about praying to the saints. Luther did not like literal translations of the Bible, but he felt that the words of scripture should be read and understood in the language of “the mother in the home, the children on the street, the common man in the marketplace.”

Richard C. Kessler Reformation Collection - Pitts Theology Library 1530 LUTH RR.

Die offenbarung
Das. xvi. Capitel.

Wnd ich höret eyn groffe stym aus dem tempel / die sprach zu den sieben Engeln / gehet hyn vnd glesset aus die sieben schalen des jorns auff die erden / Vnder erste Engel gieng hyn vnd gos seine schale aus auff die erde / vnd die mensche / die das maltzeyche des thiers hatten / vi die seyn bild anbeteten worden hart vñ vbel verwundet. Vñ der ander Engel gos aus seine schale ins meer / vñ es ward blut als eynes todten / vnd alle lebendige seelen starb im dem meer. Vñ der dritte Engel gos aus seine schale in die wasserstromen vnd in die wasserbrunnen / vñ es ward blut / vñ ich höret den Engel der wasser sagen / herr / du bist gerecht / der du bist vñ der du war est heylig / das du solchs irteylet hast / denn sie haben das blut der heyligen vnd der propheten ver gossen / vñ blut hastu yhm zu trincken geben / denn sie sintes werde / Vñ ich höret einen andern Engel sagen / Ja / herr allmechtiger Gott / deine gericht sind warhaftig vñ gerecht.

Vñ der vierde Engel gos aus seine schale in die sonne / vñ es ward yhm geben / die menschen zu peynigen mit hitz vñ feur / vñ den menschen ward heis vor großer branste. vñ es lesterten den namen Gottes / der macht hat vber diese plagen. Sie hatten auch nit pus / das sie yhm die ehr gegeben hetten / Vñ der fünfft Engel gos aus seine schale auff den stuel des thiers / vñ sein reich ward verflucht / vñ sie assen yhre sungen vor schmerzen / vñ lesterten Gott in hymel vor yhren schmerzen vñ für yhren wunden / vñ es geyen nit pusse für yre werde.

Vñ der sechste Engel gos aus seine schalen auff den groffen wasserstrom Euphrates / vñ er ewgete aus sein kaiser / auff das bereyter wurde der weg / den Königen vom auffgang der sonnen / Vñ ich sahe aus dem mund des Trachens / vñ aus dem mund des thiers / vñ aus dem mund des falschen propheten ausgehen drey vnreyne geyster / gleich dem fröschen / denn es sind geyster der tewffel / die vbersehen thron vñ ausgehen / zu den Königen des ganzen erdboden / denn sie zunen samelen in die frey ybentis eroffen tages gottes den allmechtigen / Wie ich höre / als eyn dach / Selig ist der da waschet vñ bewaret seine leyder / das er nicht blos wande / vñ man seine schande sehe / Vñ er wirt sie versamlin an ein ort / der da heist auff hebreisch Armagedoon.

Vñ der siebende Engel gos aus seine schale in die lust / vñ es gieng aus eine stym von dem tempel die sprach aus dem thron / Es ist geschichen / Vñ es wurden blize vñ stymmen vñ donner vñ ward eine groffe erdbebung / als nie keyn so gros erobeden gerecht sind der sey das die mensche auff erden gewonet haben. Vñ aus der groffen stadt wurden drey teyl / vñ die jedre der heyden sieden / vñ Babilon der groffen ward gedacht vor Gott / yhr in selen entzohen / vñ keyne berge wurden funden / vñ ym groffen hagel alzeyn centner sel vom hymel auff die menschen / vñ die menschen lesterten Got vber der plage des hagels denn sie ward ster gios.

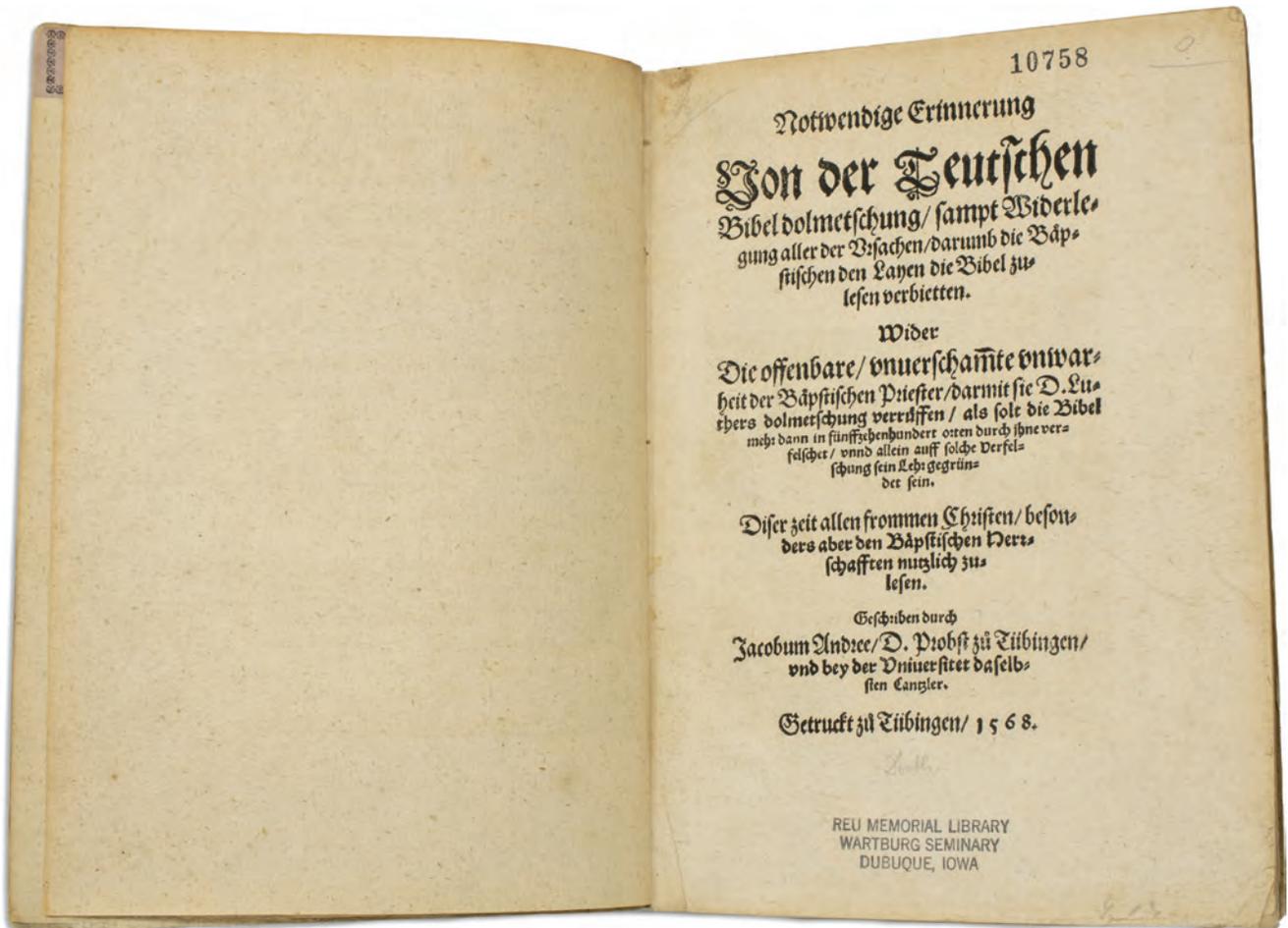
*Hieroglyphen
et cetera
vñ
vñ
vñ*



HIERONYMUS EMSER'S TRANSLATION OF THE NEW TESTAMENT (DRESDEN: WOLFGANG STÖCKEL, 1527)
Das Naw Testament: nach lawt der Christliche kirchen bewerte text, corrigirt, vu widerumb zu recht gebracht
200 unnumbered leaves; 30 cm (folio); VD16 B 4374

This is a first edition of Hieronymus Emser's Catholic translation of the New Testament. Emser relies heavily on Luther's translation, but differs in passages that affect Catholic teaching. Luther accused Emser of plagiarism and to some extent there is a deliberate visual similarity between Emser's New Testament and the September Testament in terms of size, layout and even illustration, as it includes some of the same woodcuts bought precisely for this purpose from Lucas Cranach.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1527 BIBL B.



JAKOB ANDREAE, INDISPENSABLE REMEMBRANCE OF THE GERMAN BIBLE TRANSLATION (TÜBINGEN: ULRICH MORHARDT, 1568)

Notwendige Erinnerung von der Teutschen Bibel Dolmetschung sampt Widerlegung aller der Ursachen, darumb die Bapstischen den Layen die Bibel zulesen verbietten: wider die offenbare, vnuerscham[m]te Vnwarheit der bapstischen Priester, darmit sie D. Luthers Dolmetschung verrüffen

[5], 98, [1] pages; 21 cm (4to); VD16 A 2662

Jakob Andreae (1528-1590) was a second generation Lutheran theologian, Provost at the University of Tübingen and one of the chief editors of the Book of Concord (1580). In this tract he reminds his readers of the necessity of Luther's translation of the Bible and warns of Catholic discouragement of the reading of scripture by laypeople.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1568 ANDR A.

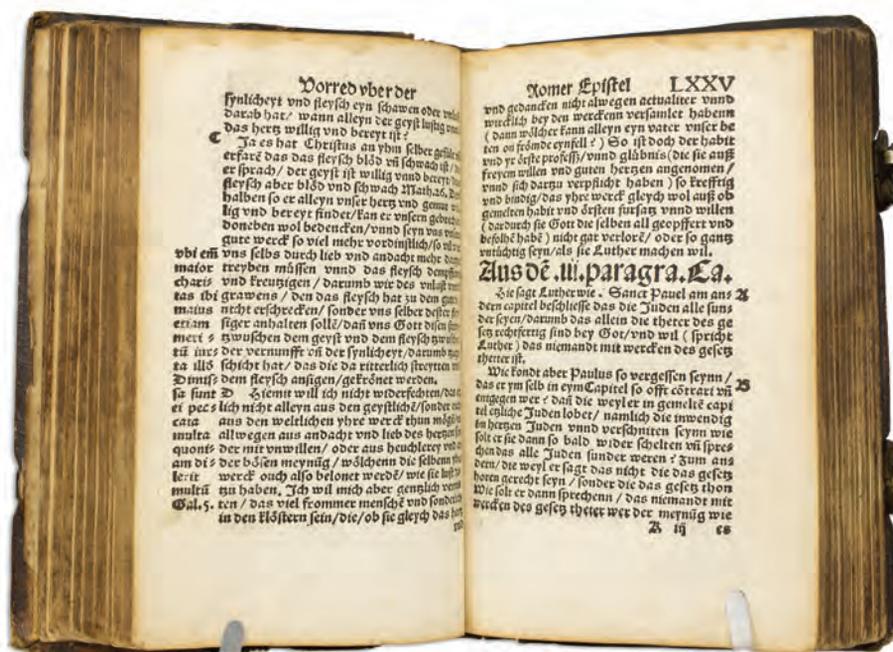
HIERONYMUS EMSER, ANNOTATIONS ON LUTHER'S NEW TESTAMENT
LEIPZIG: VALENTIN SCHUMANN, 1529A

Annotationes Hieronimi Emsers, vber Luthers Newe Testame[n]t.

[4], clxxiiii, [2] leaves; 15 cm. (8vo); VD 16 E1094

In this volume, Hieronymus Emser (1478-1527) provides a chapter-by-chapter commentary and critique on Martin Luther's translation of the New Testament. Regarding Romans 3:28 ("we hold that one is justified by faith, apart from the works of the Law") he notes that Luther adds the word "alone" ("justified by faith alone") and explains that Paul's phrase "apart from the works of the Law" refers only to circumcision and other Jewish ceremonial rules.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1529 EMSE.



Die offendarung

Schalen in die wasserstromen und in die wasserstromen...



Und der vierde engel goss auf sein schalen...

Und der fuffte engel goss auf sein schalen...

verfanden in den fluyt hemes groffen fangs...

Und der fienbe engel goss auf sein schalen...

Das viij. Cap.



Und es kam eine von den fienben...

Sant Jobans.

CCCXV

gehoert habend die fangt ruffen und tranen...

Und der engel fochte zu mir: Warum...

Die fienbe fluyter: fienbe fienbe...

Und das laub wurt fruchtbar...

fing: fienbe velen und fcharen: und heyden...

Das xviij. Cap.



Also darnach foch ich einen aus...

Und ich bore en mit der fienbe...

case 14

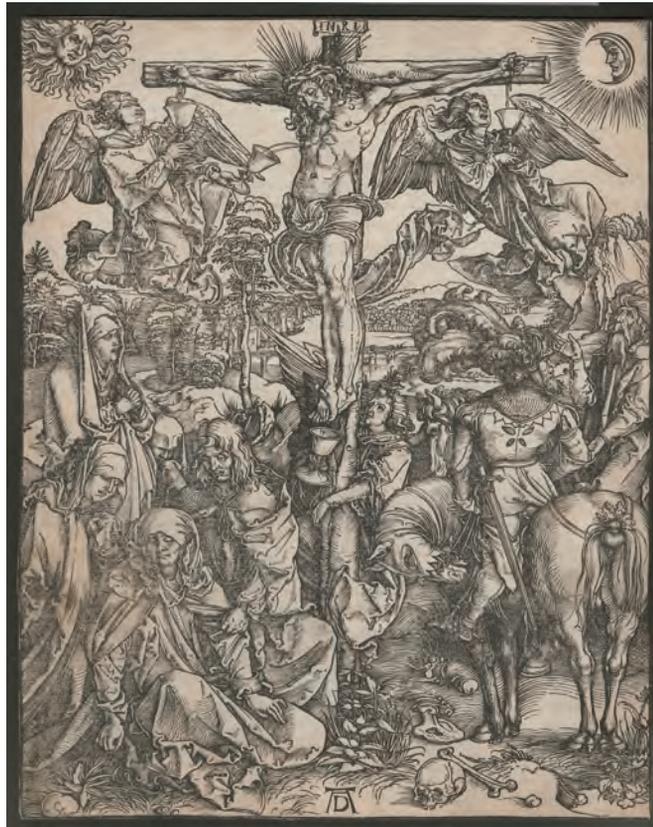
The Bible and Art

Depicting scenes or characters from the Bible in art is almost as old as the Bible and could itself be seen as a form of translation, as it makes textual content visually accessible. The use of images was not always without controversy as there has always been an aniconic or even iconoclastic element in both Judaism and Christianity, based on a strict interpretation of the second Commandment (Ex. 20:4 “you shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.”). Bibles in the 16th century were often decorated with woodcut images, designed by some of the foremost artists of the day. Not only did these images bring the text to life, but the artwork often carried forward the theological premise being promoted by the translator, printer, or artist.

ALBRECHT DÜRER, "CRUCIFIXION" FROM THE GREAT PASSION (1497-1511) AND
FOUR WOODCUTS FROM THE SMALL PASSION (1509-1511)

Woodcut printing had existed at least since the 8th century in East Asia and was introduced in the West around 1400. It was well suited for the new technology of moveable type print that spread throughout Europe during the second half of the 15th century, since it could be easily incorporated into printing books with illustrations. Albrecht Dürer (1471-1528), the most influential artist of the Northern Renaissance, took this art form to an entirely new level and some of his best known works are in this medium. The woodcut images in his Apocalypse (1496-1498) had a significant impact on the depiction of biblical scenes, including Lucas Cranach's illustrations for the book of Revelation in Luther's New Testament. Parallel to the Apocalypse, he worked on a series of images depicting the Passion of Jesus, resulting in the Great Passion (11 woodcuts) and the Small Passion (36 woodcuts). Shown here are the "Crucifixion" from the Great Passion and four woodcuts from the Small Passion—the washing of Peter's feet (John 13:1-16), the crowning of thorns (Matthew 27:29; Mark 15:17; John 19:2), the resurrection (Luke 24:1-12; John 20:1-23) and the meeting of the disciples on the road to Emmaus (Luke 24:13-35).

Richard C. Kessler Reformation
Collection - Pitts Theology Library
MSS 406.





ANTWERP POLYGLOT (ANTWERP: CHRISTOPH PLANTIN, 1569)

Biblia sacra, Hebraicae, Chaldaice, Graece & Latine...
8 volumes; 41 cm (folio); USTC 401394

The Antwerp Polyglot is the second of the great Polyglots. Published 6 decades after the Complutensian Polyglot, it includes Hebrew, Greek, Latin and Syriac. Christophe Plantin was one of Europe's foremost printers, but was suspected of Calvinist leanings. The production of this 8 volume polyglot was in part intended to show Plantin's loyalty to the Catholic king Philip II of Spain, who promised to finance the project and who appointed the Spanish theologian Benito Arias Montano as editor. Shown here are colorized images from the 1st and 8th volumes of the 8-volume polyglot Bible.

Richard C. Kessler Reformation Collection - Pitts Theology Library 1569 BIBL V1 and V8.







Case 15

Tyndale's New Testament

TYNDALE'S NEW TESTAMENT (LONDON: THOMAS GAULTIER, 1550)

The New Testament in Englyshe after the Greeke Translation Annexed wyth the Translation of Erasmus in Latin.

[528] pages; 20 cm; USTC 504532

William Tyndale (1494-1536) was deeply influenced by the Lutheran Reformation and probably spent time in Wittenberg in 1524 and 1525. Following Luther, Tyndale translated the New Testament and later the entire Bible into English from the original languages. He was branded a heretic in England because of his opposition to King Henry VIII's marriage annulment from Catherine of Aragon and was eventually apprehended and executed in 1536 by imperial forces in Belgium. Nevertheless, his Bible translation had an enormous impact on virtually all future English Bibles, including the Great Bible of 1539; the Geneva Bible of 1560; the Bishops' Bible of 1568 and the King James Version of 1611. A comparison of the Tyndale's Bible with the King James Version Bible shows that 84% of the two versions are congruent. Tyndale based his translation of the New Testament on the third edition of Erasmus' Greek New Testament (1522) and in the 1550 publication shown here, Tyndale's English is printed in parallel to Erasmus' Latin New Testament.

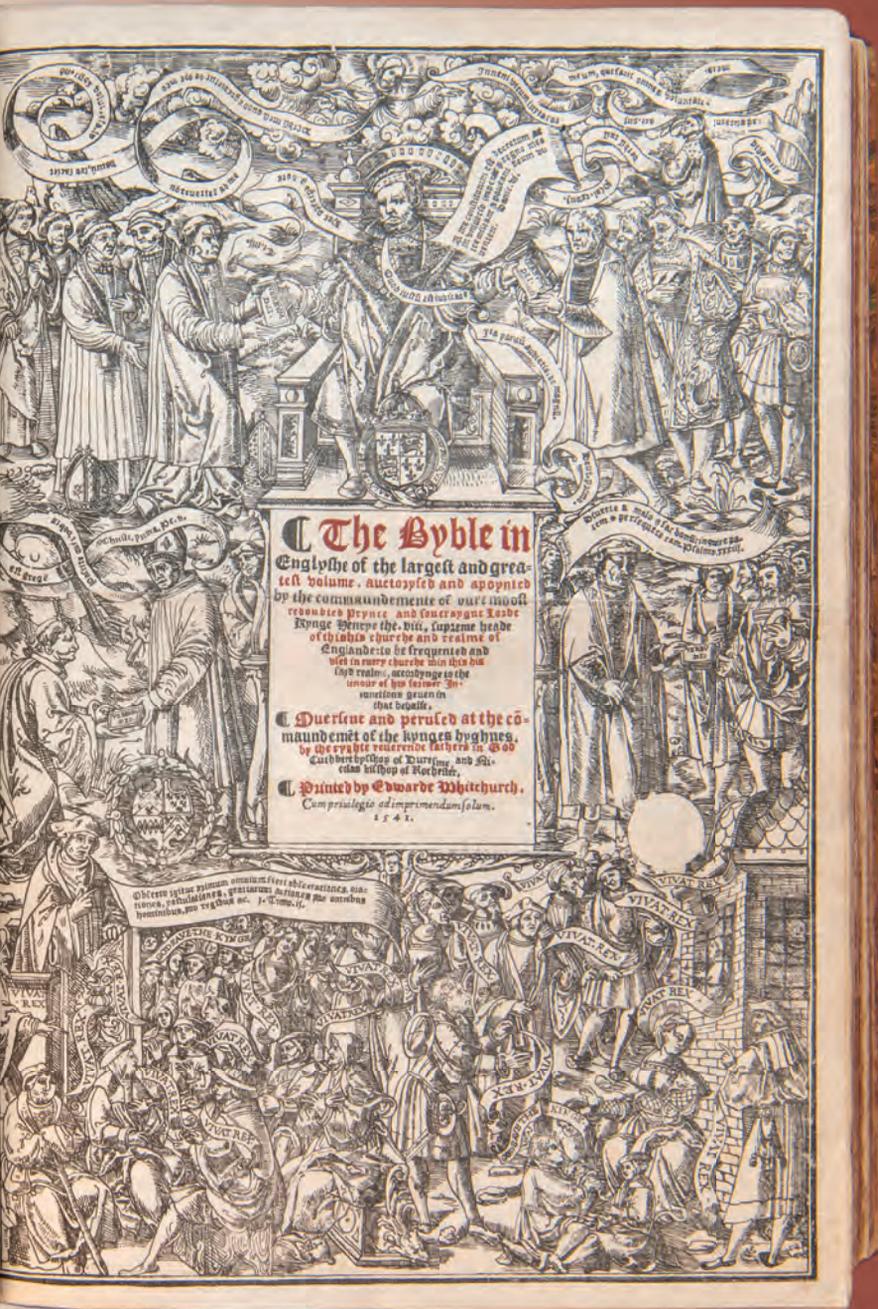
Item on loan from the private collection of Michael Morgan.



case 16

Early English Bibles

England initially rejected the Reformation movements on the European continent. In 1521, King Henry VIII wrote (with the assistance of Thomas More) a “Defence of the Seven Sacraments,” in support of Papal authority and against the teachings of Martin Luther. In 1530, Henry broke with Rome over the Pope’s refusal to recognize his divorce from Catherine of Arragon and his subsequent marriage to Anne Boleyn. While Henry established himself as the head of the Church of England and was open to a vernacular version of Scripture, he nevertheless rejected William Tyndale’s English translation of the Bible, the first from the original Greek, as he perceived Tyndale to be critical of the King’s authority. Nevertheless, Tyndale’s Bible, which owes much to Martin Luther’s efforts to make Scripture accessible, became the model for subsequent English translations.



Title page of The Great Bible (London: Richard Grafton, 1540). Item from the Private Collection of Michael Morgan.

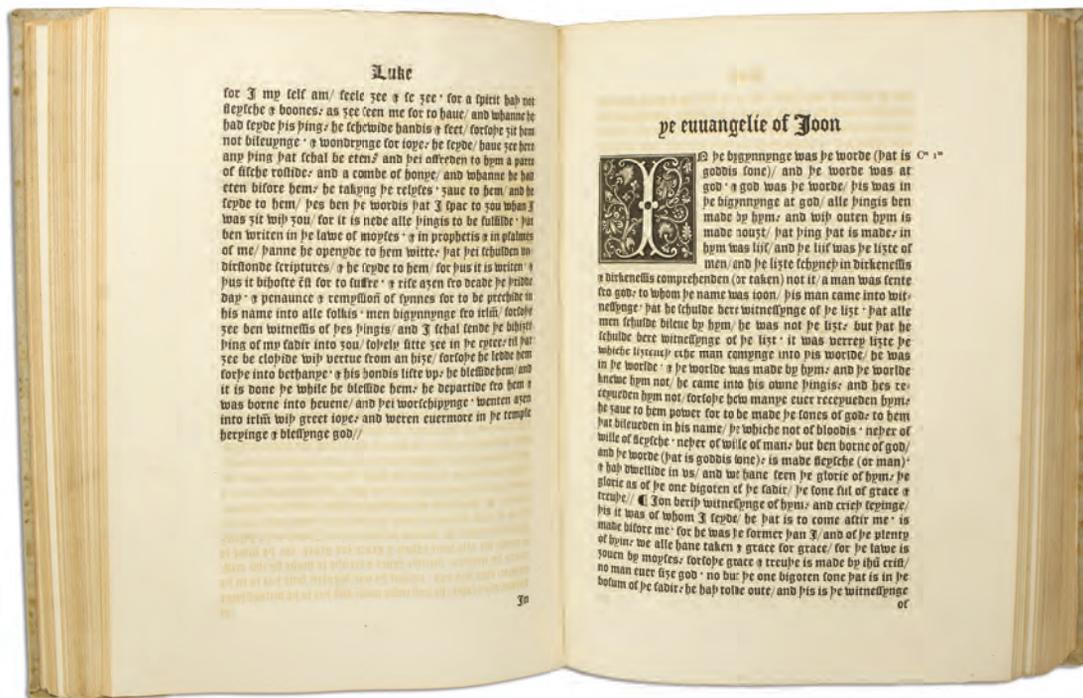
WYCLIFFE'S NEW TESTAMENT (FACSIMILE; OXFORD: PICKERING, 1848)

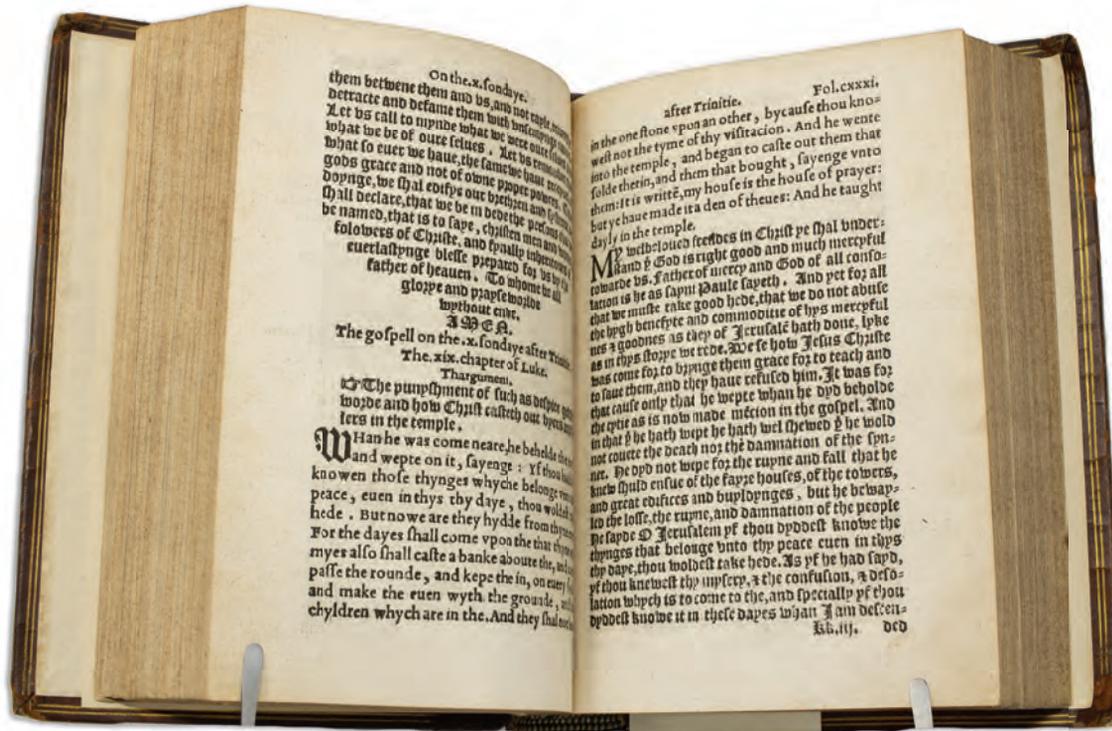
The New Testament in English translated by John Wycliffe circa MCCCLXXX; now first printed from a contemporary manuscript formerly in the monastery of Sion Middlesez late in the collection of Lea Wilson, F.S.A.

[476] pages; 24 cm

The most famous early English Bible was that of John Wycliffe (d. 1384), a 14th century philosopher and theologian who taught at Oxford. Like pre-Reformation German Bibles, Wycliffe's translation was based on the Latin Vulgate. Original language sources were not available to Wycliffe, and he would not have been able to read Hebrew or Greek. His view that Scripture should be accessible in the believer's language had a profound impact on Jan Hus and Martin Luther. While Wycliffe's translation and teachings aroused the suspicion of church authorities, it was not until the Council of Constance (1414-1418), which also condemned and burnt Jan Hus, more than 30 years after his death, that he was posthumously excommunicated and branded a heretic. In 1428, his remains were exhumed, burnt, and the ashes cast into the river.

Pitts Theology Library 1848 BIBL W.



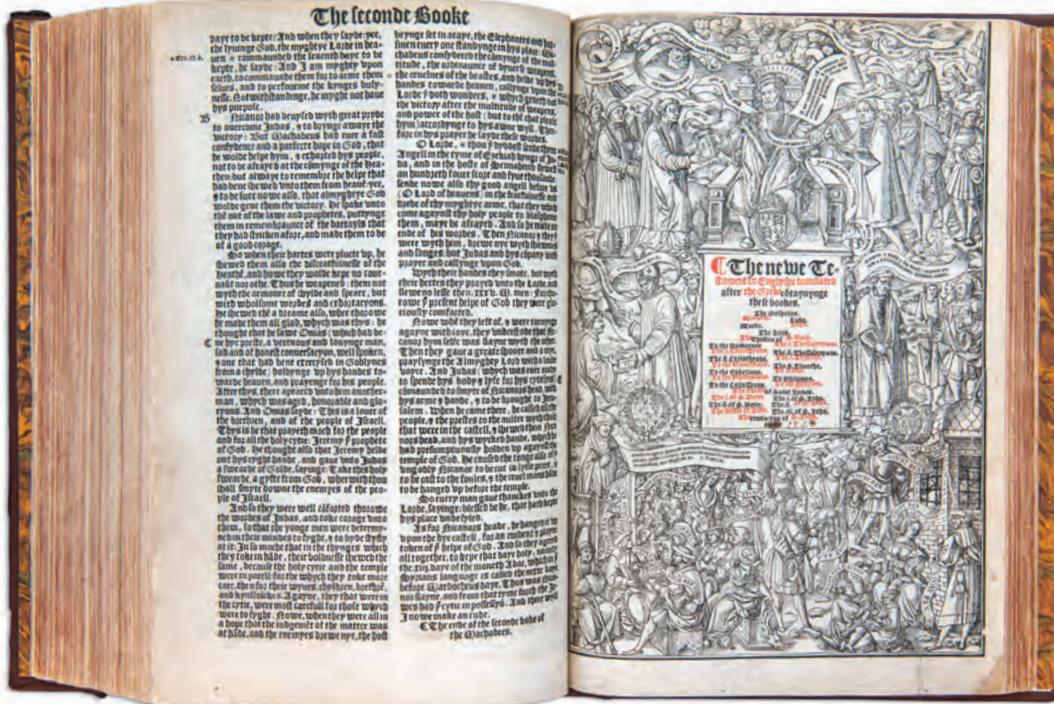


TAVERNER'S ENGLISH GOSPELS (LONDON: RICHARD BANKES, 1540?)

The Epistles and Gospelles with a brief postil upon the same from after Easter tyll Aduent, which is the somer parte, set forth for the singular comoditie of all good christen men and namely of prestes and curates.
 various pagings; 20 cm (4to)

In 1539 Richard Taverner (1505-1575) produced the first English Bible to be printed in England (Tyndale's was printed in Cologne). Although his knowledge of Greek was strong, his New Testament translation did not have a major impact on the Bible in English. Nevertheless, some of his word choices remain today. For example, he used the word "parable" consistently to translate the Greek παραβολή. Earlier printed English Bibles, like those of Tyndale and Matthew's Bible (1537), most often translated this word as "similitude" (cf. German *Gleichniß*). Shown here is a collection of brief homilies on liturgical texts from Taverner, which includes his translation of the biblical text followed by commentary.

Pitts Theology Library 1540 TAVE.



THE GREAT BIBLE (LONDON: RICHARD GRAFTON, 1540)

The Byble in Englyshe, That Is To Saye the Content of Al the Holy Scrypture, Both of the Olde, and Newe Testament, with a Prologe Thereinto, Made by the Reverende Father in God, Thomas, Archbysshop of Cantorbury. This Is the Bible Apoynted to the Use of the Churches..

[7], lxxxiv; cxxii; cxxxii; lxxx; cii, [2] leaves; 40cm (folio); USTC 503151

The Great Bible, named for its large and elaborate format, was the first English Bible to be authorized by the Church of England for use in worship. Miles Coverdale (1488–1569) translated the text, and subsequent editions included a preface by Archbishop of Canterbury Thomas Cranmer (1489–1556). The translation relies heavily on the work by William Tyndale, who had translated the entire New Testament and portions of the Old Testament before being executed for heresy. Coverdale made changes to conform with theological doctrine and translated the rest of the Old Testament, using primarily the Vulgate and German translations of the Hebrew. The Great Bible was first published in 1539 followed by three editions in 1540 and three in 1541.

Item on loan from the private collection of Michael Morgan.

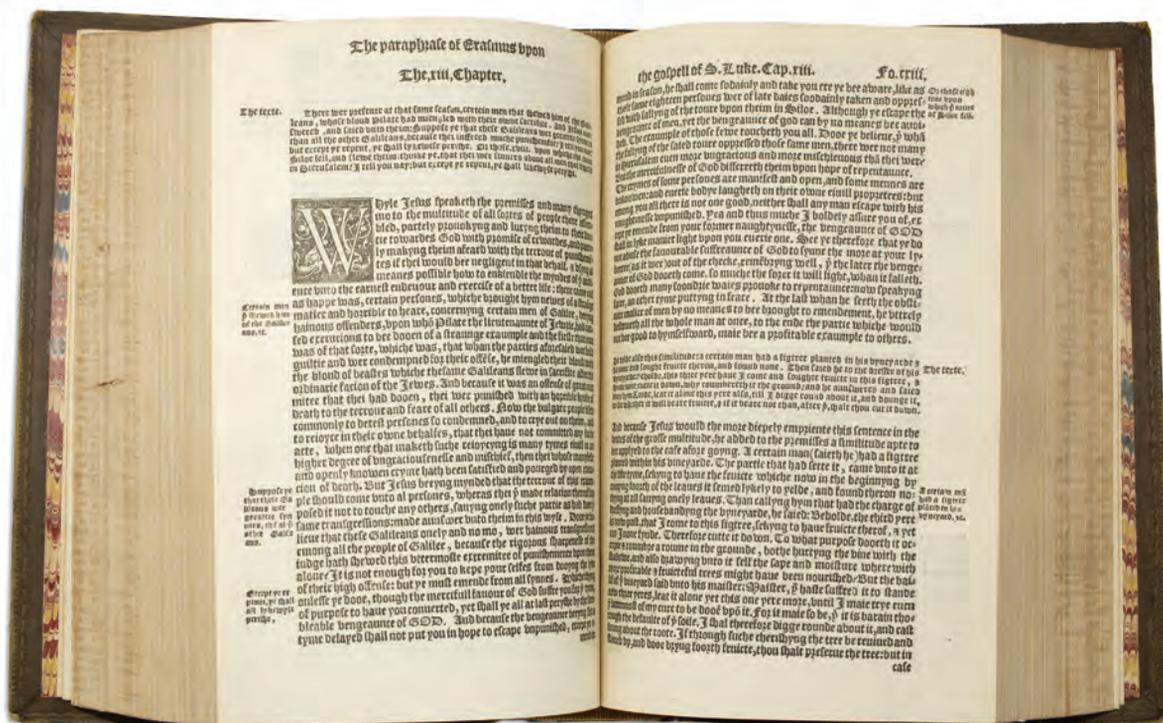
ERASMUS' PARAPHRASE OF THE NEW TESTAMENT (LONDON: EDWARD WHITCHURCHE, 1548-1549)

The first [-seconde] tome or volume of the Paraphrases of Erasmus upon the Newe Testamente.

2 volumes; 29 cm (folio)

Based on his work on the Greek text of the New Testament, Erasmus of Rotterdam (d. 1536) wrote a paraphrased Latin version of the New Testament between 1517 and 1524, periodically revising the text. In 1547, Edward VI ordered that an English translation of Erasmus' paraphrase should be placed in every church to accompany the Great Bible. Edward was only 9 years old when he ascended the throne, but during his reign a number of reforms were instituted under the direction of Archbishop Thomas Cranmer that advanced the Protestant Reformation in England.

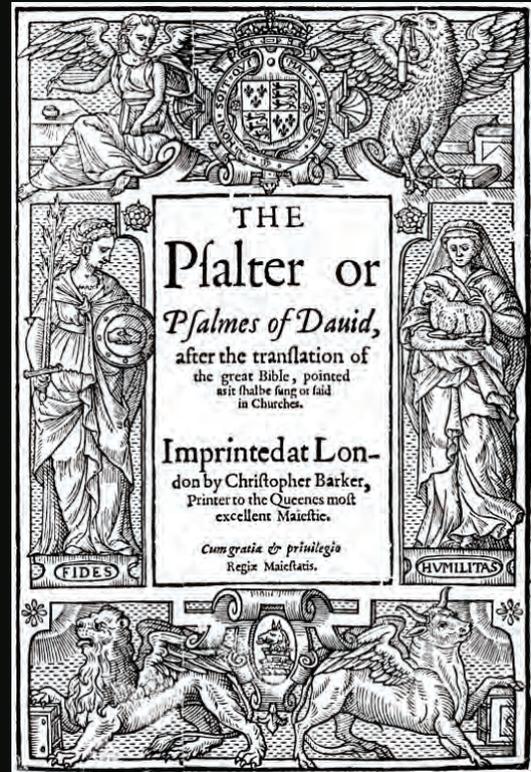
Richard C. Kessler Reformation Collection - Pitts Theology Library 1548 ERAS.



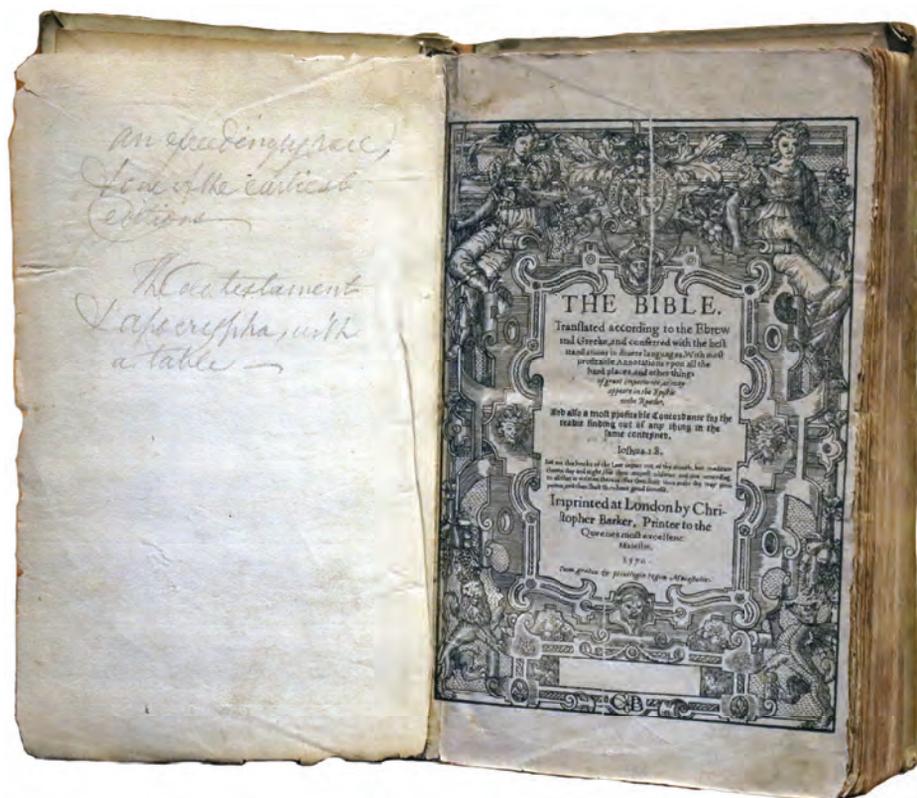
case I7

English Bibles from the Elizabethan Period

The reign of Elizabeth I (reigned 1558-1603) followed the reign of Mary I (reigned 1553-1558), during which England had briefly returned to the Catholic faith. Elizabeth's reign is often described as a golden age that was formative especially for the English language and literature, which produced such figures as Francis Bacon and William Shakespeare. Elizabeth finalized the position of the Church of England as the official state church, marking the final break with Rome, and supported the translation of Bibles into English.



Title page of an English Psalter printed 1580 by Christopher Barker. The seal of Queen Elizabeth I is shown above the title. Pitts Theology Library 1580 CHUR:1.



THE GENEVA BIBLE (LONDON: CHRISTOPHER BARKER, 1576)

The Bible. Translated according to the Hebrew and Greek ... with most profitable annotations ... and also a most profitable Concordance ...

410, 94, [4] + pages; 23 cm (4to)

The Geneva Bible was a translation done by English Protestants who had fled to Geneva during the reign of Mary I (1553-1558). The theological influence of John Calvin and Theodore Beza, who were in Geneva, is unmistakable, especially in the annotations. The Geneva Bible was immensely popular, as it was the first Bible to provide explanatory notes and other study aids like a concordance. Its style was also considered superior to that of the Great Bible and was the Bible used by William Shakespeare.

Pitts Theology Library 1576 BIBL.



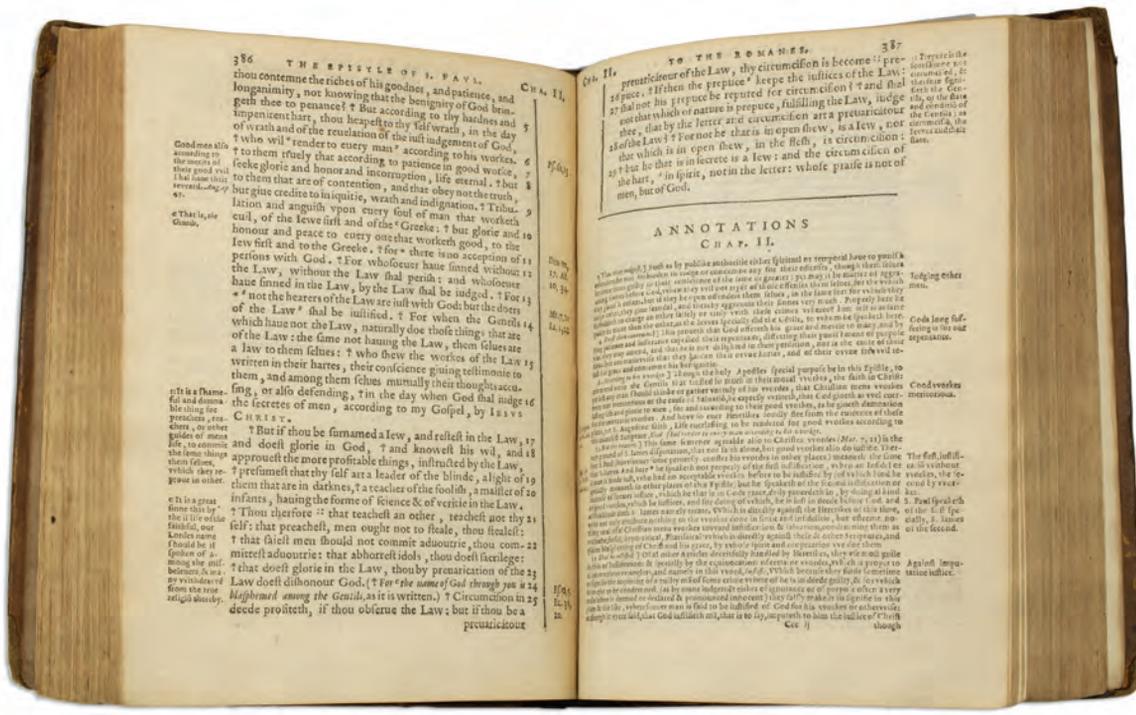
THE BISHOPS' BIBLE (LONDON: CHRISTOPHER BARKER, 1595)

The Holy Bible conteyning the Olde Testament and the Newe, authorised and appoynted to be read in churches.

[24], 562 leaves; 38 cm (folio); USTC 512721

The Bishops' Bible was so named because it was produced at the initiative of Anglican Bishops who sought to offer a new version, since parts of the Great Bible were based on the Latin Vulgate in portions of the Old Testament. It was intended to counteract the Calvinist tone of the Geneva Bible. First published in 1568, it followed the Great Bible as the version authorized by the Church of England and was succeeded by the King James Version in 1611.

Pitts Theology Library 1595 BIBL.



THE RHEIMS NEW TESTAMENT (ANTWERP: DANIEL VERULIET, 1600)
The New Testament of Iesus Christ faithfully translated into English, out of the authenticall Latin, diligently conferred with the Greeke, and other editions in diuers languages, with argumments of bookes and chapters: annotations and other helps, for the better vnderstanding of the text, and especially for the discouerie of corruptions in diuers late translations, and for clearing controuersies in religion of diuers late resident in Rhemes.

[36], 745, [27] pages; 22 cm (4to).; ESTC S102510

The Rheims New Testament was a Catholic translation into English, based on the Latin Vulgate. The primary objective was to rectify perceived theological errors in the available English translations. However, aside from “correcting” doctrinal controversies by drawing on the Vulgate, the Rheims Bible often follows the Tyndale version, the Geneva Bible, or even the Wycliffe Bible. The New Testament was first published in 1582 in Rheims, France, followed by the Old Testament, published 1609-1610 at the English College in Douai, France. The Douai-Rheims Bible became the translation of choice for English Catholics.

Pitts Theology Library 1600 BIBL A.



A PROTESTANT CRITIQUE OF THE RHEIMS NEW TESTAMENT (LONDON: ROBERT BARKER, 1601)

The text of the New Testament of Iesus Christ, translated out of the vulgar Latine by the Papists of the traiterous seminarie at Rhemes.

The publication of Rheims New Testament as a Catholic version was not without controversy. In this polemical response, the Puritan preacher William Fulke (1538-1589) publishes the entire text of the Rheims New Testament together with the text of the Bishops' New Testament and explanatory notes of the errors he found in the Catholic version. His notes were utilized by the translators of the King James Version.

Pitts Theology Library 1601 BIBL.



The King James Version

THE KING'S JAMES VERSION (LONDON: ROBERT BARKER, 1611)

The Holy Bible. Conteyning the Old Testament, and the New: Newly Translated out of the Originall Tongues: and with the Former Translations Diligently Compared and Revised, by His Majesties Speciall Commandement. Appointed to be Read in Churches.
19, 34, [714] leaves; 42 cm (folio)

The King James Version—also known as the Authorized Version—was commissioned in 1604 by King James I and published in 1611. Following the Great Bible (1535, commissioned by Henry VIII) and the Bishop’s Bible (1568, commissioned by Elizabeth I), it was the third Bible officially approved by the Church of England, but its distinct language and style make it the most recognized of all English Bibles, which resonates throughout centuries of English literature. For some English-speaking Christians, the KJV remains the only authoritative Scripture, comparable to the Latin Vulgate in the Medieval Catholic Church. Shown here is a first edition, first printing of the King James Bible, called the “He” Bible because of its printing error reading “he” instead of “she” when referring to Ruth in Ruth 3:15.

Item on loan from the private collection of Michael Morgan.

case 18

case 19

The Book of Mormon

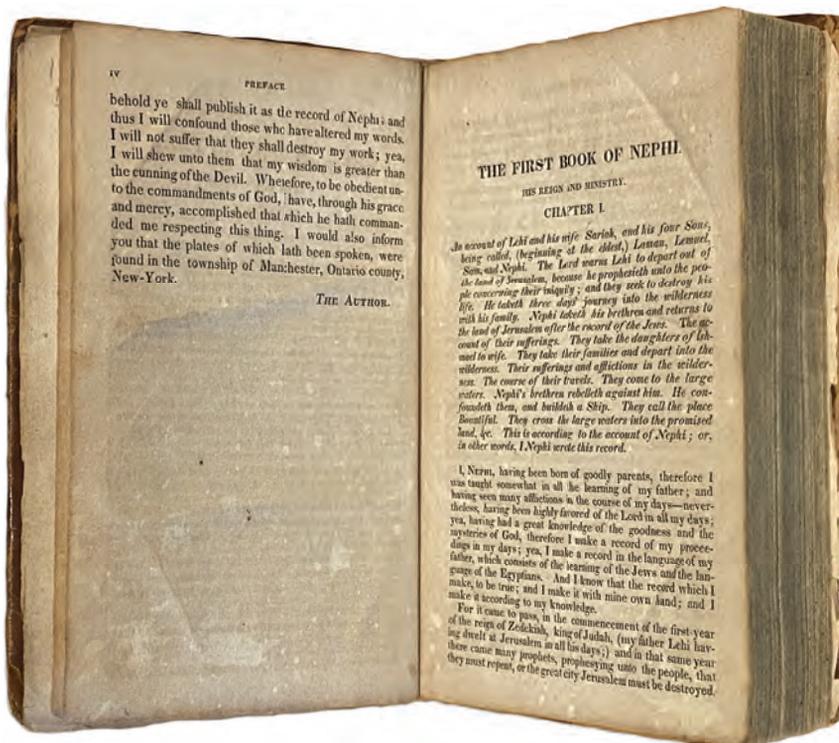
THE BOOK OF MORMON (PALMYRA, NY: E.B. GRANDIN, 1830)

The Book of Mormon: an account written by the hand of Mormon, upon plates taken from the plates of Nephi. By Joseph Smith, Junior, author and proprietor.

iv, [1], 6-588, [2] pages; 20 cm; Sabin 8303832

The Book of Mormon is a religious text of the Church of Jesus Christ of Latter-day Saints, containing the writings of ancient prophets said to have lived in North America between 600 BCE and 420 CE. As such, it is the only sacred scripture of a Christian movement that has an exclusively American origin. The writings were recorded on golden tablets that were discovered in 1827 by Joseph Smith after a revelation by the angel Moroni, who also instructed Smith to translate the tablets from “reformed Egyptian,” a language which is not otherwise documented. The style and cadence of English in the Book of Mormon is similar to that of the King James Version Bible and in some cases significant portions of the King James Bible are quoted directly. The first publication of the Book of Mormon only included a printing of 5,000 copies and there are only 5 other documented copies in other North American libraries, although more are held in private collections.

Pitts Theology Library 1830 BOOK.



CATHOLIC BIBLE IN ARABIC (ROME: SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH, 1671)

Biblia sacra arabica: Sacrae Congregationis de Propaganda Fide iussu edita, ad vsum ecclesiarum orientalium additis è regione Bibliis latinis vulgatis

س نانكلا تعفنيط يحييسما نايملا راشتنا لمي اءل كوتما سدقملا حمجلا رماب ةعوبطلا ةماعلا ةينيظلالا ةخسنلا عم بيرعلا ناسلاب ةسدقملا ب تكللا ةيقشرا

Arabic Bible versions have a long history, going back to at least the 9th century. Several early polyglot texts, most notably the Paris Polyglot Bible of 1645, included Arabic as one of the early languages of the Bible. Shown here is the first publication of a modern translation of the Bible into Arabic. It is an official Catholic translation, published in Rome and translated from the Latin Vulgate under the direction of Sergius Risi (Sarkis el-Rizzi), the Archbishop of Damascus.

Pitts Theology Library 1671 BIBL V3.





PROTESTANT BIBLE IN ITALIAN (GENEVA: FRANCESCO DURONE, 1562)

La Bibia, che si chiama il Vecchio Testamento, nuouamente tradutto in lingua volgare secondo la verità del testò Hebreo.

[6], 465 (i.e. 467), [1] pages, 100 leaves; 27 cm (4to); Darlow & Moule 5593

A revision of the first Italian Bible by the humanist Antonio Brucioli (1495-1566), this Bible is a first edition of the first complete Protestant Bible in Italian, made for the use of Protestant refugees in Geneva.

Pitts Theology Library 1562 BIBL B.

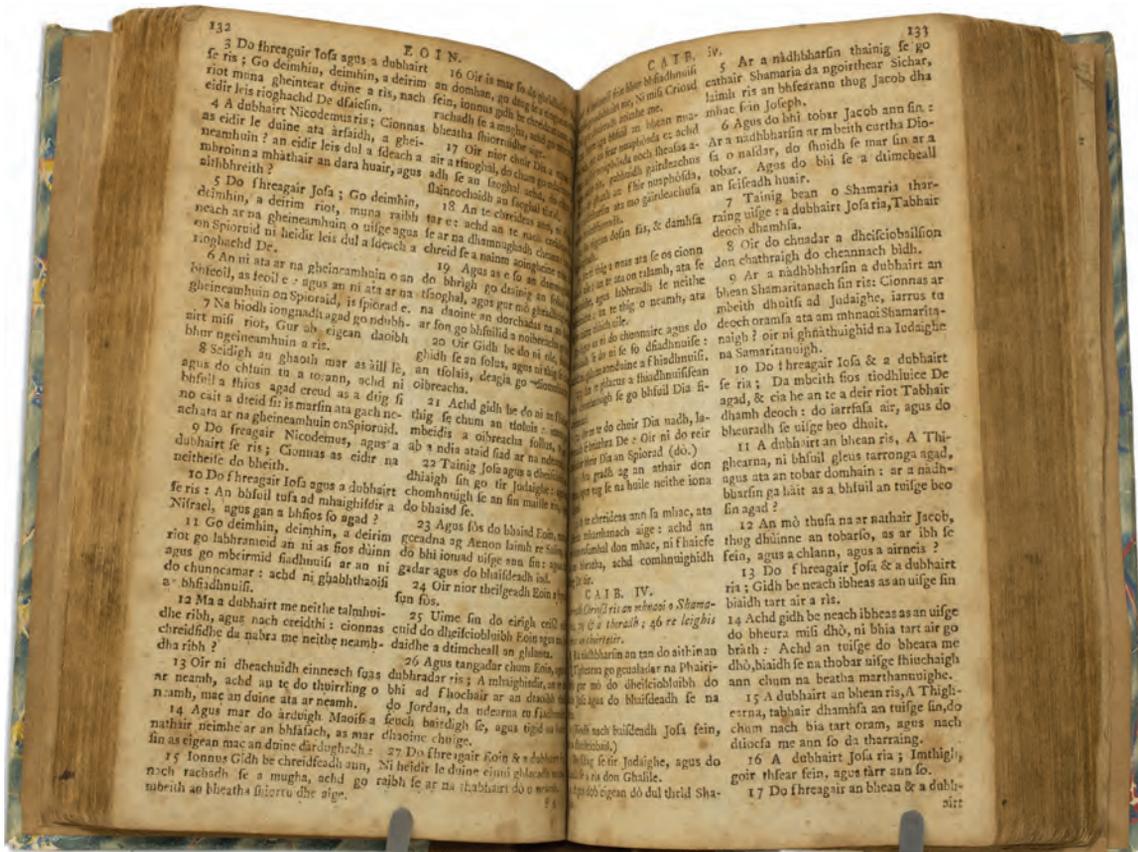
IRISH NEW TESTAMENT (GLASGOW: JOHN ORR, 1754)

Tiomna Nuadh ar dTighearna agus ar Slanuigheora Josa Criosd, ar na tharruing go firinneach as Gregis go Gaoidheilg. re Uilliam O Domhnuill.

[18], 364 pages; 19 cm; ESTC T143735

After the English re-conquest of Ireland, finalized in 1603 under James I, effort to consolidate the Reformation and the Protestant Church of Ireland included a translation of the Bible into Irish. The New Testament was completed and printed in 1602, the entire Bible was published in 1690 after the complete translation of the Old Testament. Shown here is a 1754 reprint of the New Testament.

Pitts Theology Library 1754 BIBL.



FRENCH BIBLE (GENEVA: FRANÇOIS ESTIENNE, 1567)

La Bible, qui est toute la sainte Esriture, contenant le vieil & le nouveau Testament, autrement, la vieille & la nouvelle alliance : avec argumens sur chacun liure, figures, cartes tant chorographiques qu'autres.

[4]. 370, 90, 122, 99 leaves, [5] leaves of plates; 18 cm (8vo); Darlow & Moule 3730

This translation was the first French translation based on Hebrew and Greek texts, completed by Pierre Robert (c. 1506-1538), known as Olivétan, in 1535. Olivétan, a cousin of John Calvin, was a French Waldensian who had escaped to Switzerland. Shown here is a later printing of the revised form of Olivétan's French Bible, known as the "French Geneva version.

Pitts Theology Library 1567 BIBL B.



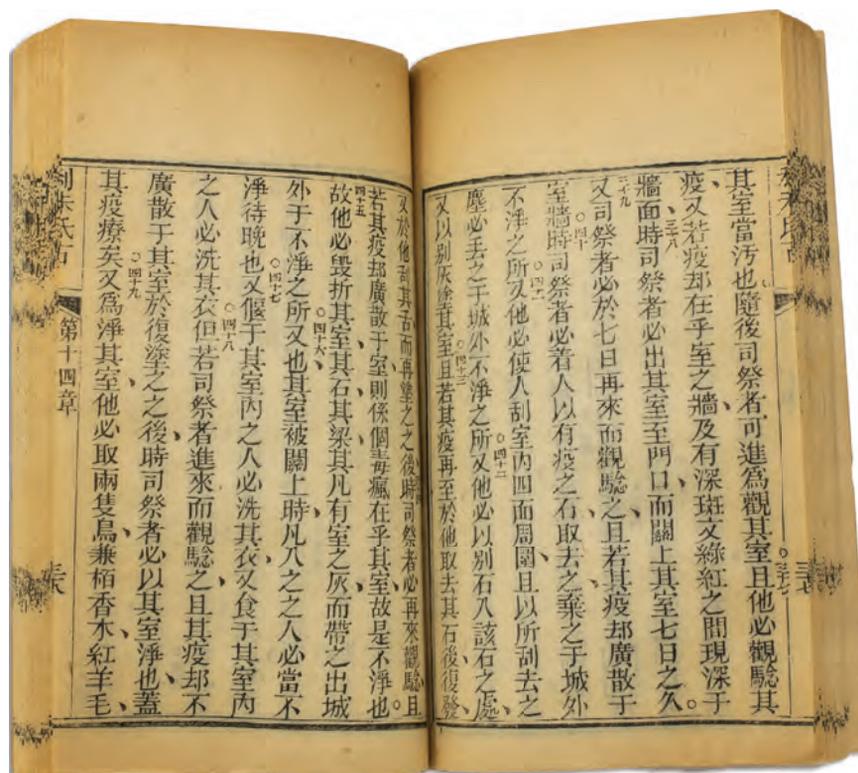
CHINESE BIBLE (MALACCA: ANGLO-CHINESE COLLEGE, 1823)

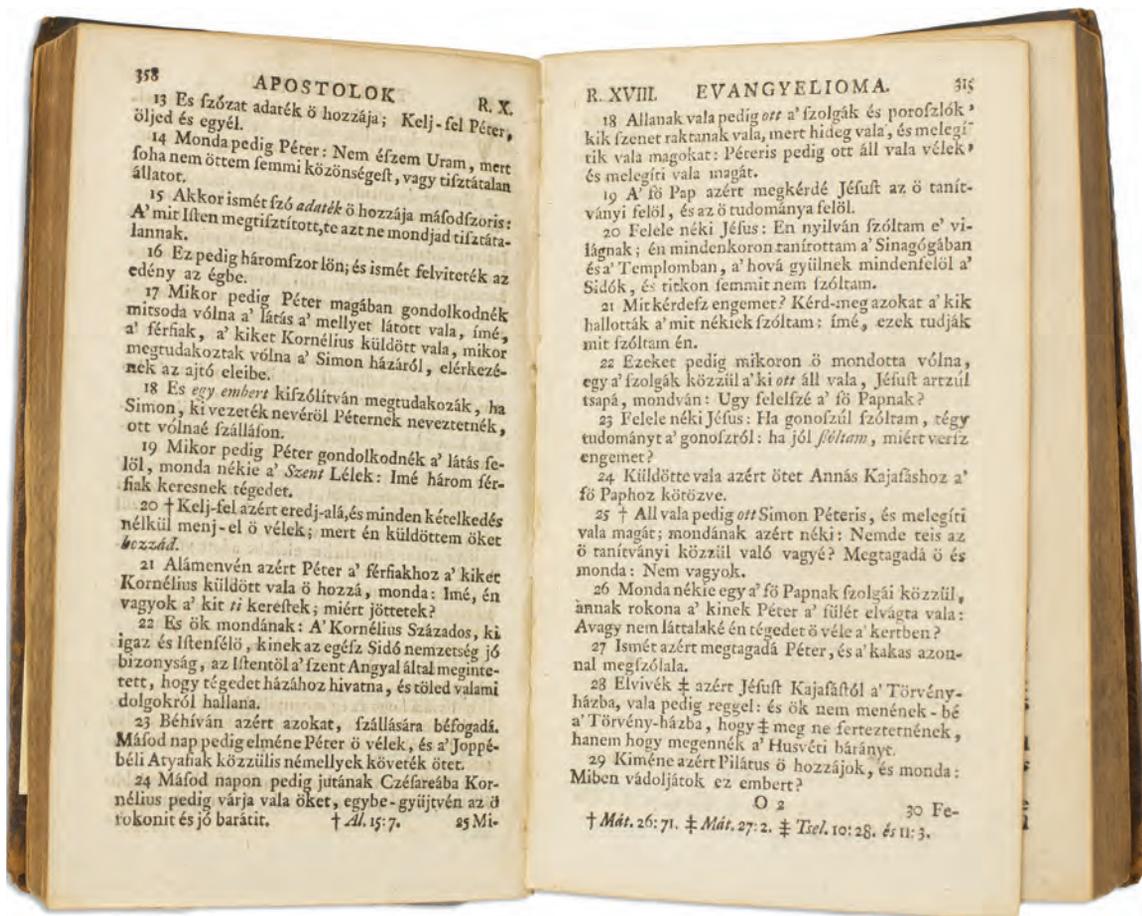
Holy Bible in Chinese by Morrison and Milne, from the London Missionary Society.

21 volumes in 4; 17 cm; Darlow & Moule 1471

This is the first complete translation of the Bible from the original languages into Mandarin Chinese, completed by William Milne (1785-1822) and Robert Morrison (1782-1834), the first Protestant missionaries to China. The translation reflects a careful balance of faithfulness to the Hebrew and Greek text and cultural sensitivity to the Chinese context.

Pitts Theology Library 1823 BIBL C.





HUNGARIAN BIBLE (1700)

Á mi urunk Iesus Christusnak Ui Testamentoma magyar nyelvre fordittatott Caroli Gaspar által.

[2], 728 pages; 14 cm²

This is a 1700 printing of the Vizsoly Bible also known as the Karoli Bible, the first Bible printed in Hungarian. It was translated by the Calvinist pastor Gaspar Karoli (1529-1592). It was first published in 1590 in the town of Vizsoly in northern Hungary.

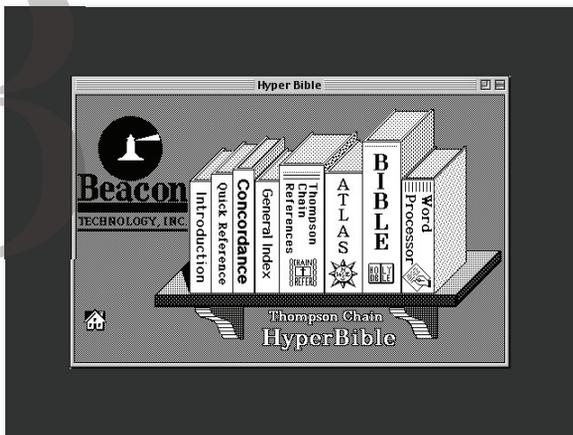
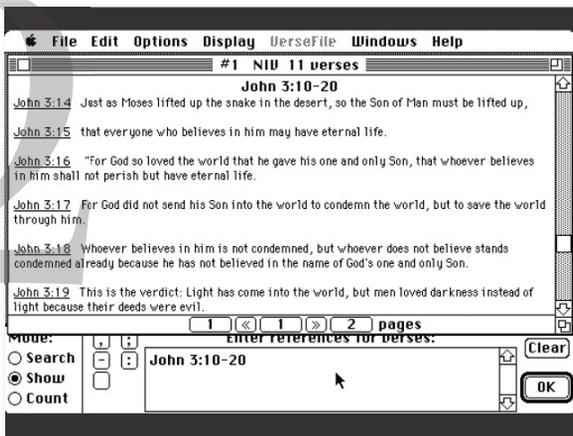
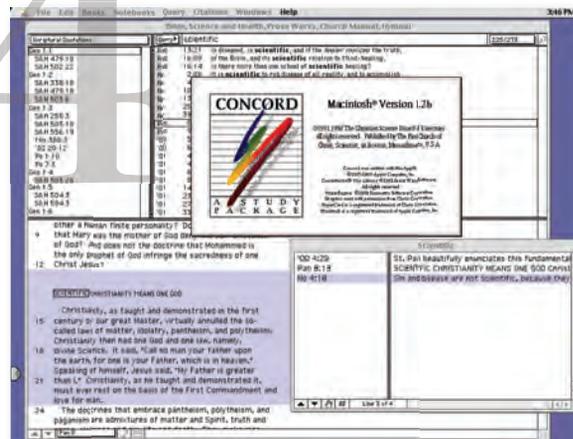
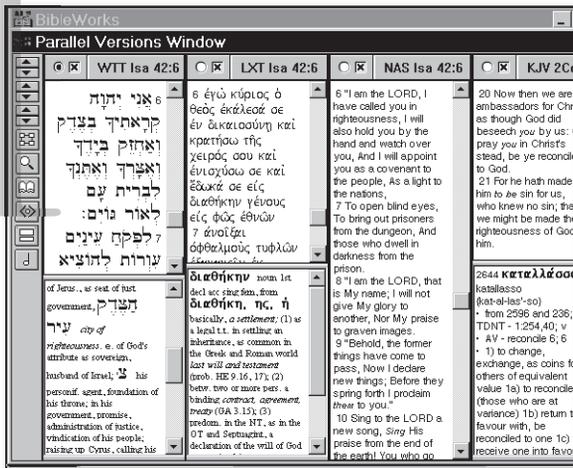
Pitts Theology Library 1700 KAAR.

case 21

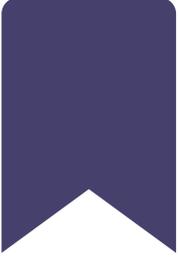
The Bible and/as Technological Innovation

Martin Luther's September Testament was only possible within his context of technological innovation. In the decades preceding his translation, the Bible had been transformed from a manuscript to printed work, first by Gutenberg's introduction of moveable type printing into Europe in the 1450s, and then by innovations from print shops across Europe that allowed for printing different alphabets, laying out texts with surrounding glosses, and incorporating images into texts. Printing also made possible the wide distribution of texts, reference works, and new theological ideas that were essential impetuses and tools for Luther as a translator. Throughout his life, Luther was able to harness the technology of printing to distribute his ideas across Europe at a rapid pace.

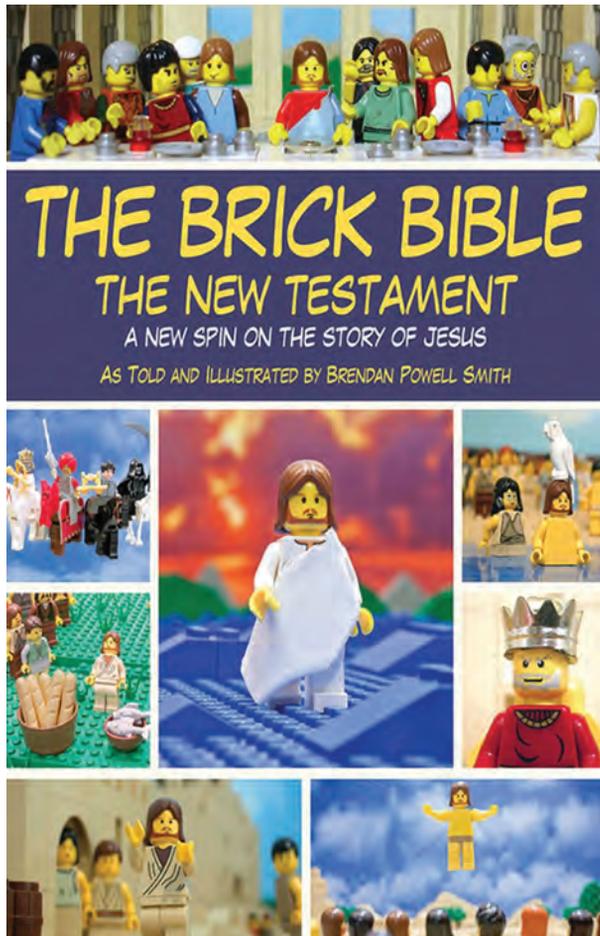
Just as Luther worked in the context of technological advances that had drastic cultural, religious, and socio-economic impact, so modern readers of the Bible are witnesses to and participants in radical innovation. In the past 3 decades, the Bible has been transformed from an analog to a digital text, being reformatted, supplemented with multimedia, and presented in hundreds of languages to readers all around the world. Included here are just a few examples of the hundreds of new digital forms the Bible has taken.



- 1 BibleWorks 4.0, ca. 2002
- 2 MacBible, ca. 1990
- 3 HyperBible for Macintosh, ca. 1992
- 4 Concord Study Package for Mac, ca. 1992
- 5 GloBible for iPad, ca. 2022



case 22



Modern Adaptations

Bibles have become highly personalized. In addition to a variety of translations and versions (KJV, NIV, NRSV, ASV, ESV, etc.) publishers may offer Bibles designed for specific purposes or demographic groups (Women's Study Bible, Chronological Study Bible, Bible in 52 Weeks, Bible for Teens, etc.). In some cases these adaptations are subtle or limited to graphic design or aesthetic elements, while in others it is difficult to disassociate text from context.

BRENDAN POWELL SMITH, *THE BRICK BIBLE*
New York: Skyhorse Publishing, 2013

The Brick Bible started out as a website thebricktestament.com. The author, Brendan Powell Smith, uses Legos to recreate biblical scenes, sometimes with rather comical effects, especially through its use of content warnings (nudity, sexual content, violence, and cursing). The effect is an often-jarring graphic representation that is nevertheless faithful to the literary content.

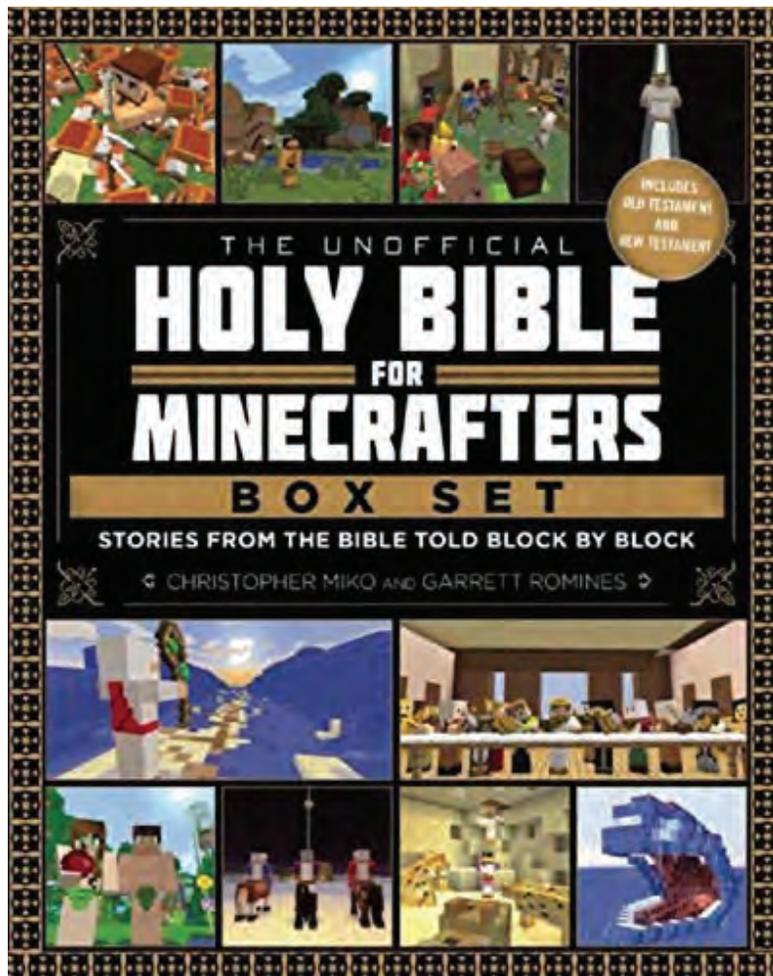
Pitts Theology Library BS550.3 .S66 2013

CHRISTOPHER MIKO & GARRETT ROMINES, THE UNOFFICIAL HOLY BIBLE FOR MINECRAFTERS: STORIES FROM THE BIBLE TOLD BLOCK BY BLOCK

New York: Sky Pony Press, 2016

The blocky visual style of Minecraft, a videogame in which players explore and create settings in a 3D simulated world, is easily recognizable, and the game has become one of the most successful of all times. The “Minecraft Bible” presents a simplified version of popular Bible stories against the backdrop of screenshots of biblical scenes re-created in the game.

Pitts Theology Library BS551.3 .M55 2016.





THE SAINT JOHN'S BIBLE
Collegeville, Minn.: Liturgical Press, 2005-

This Bible, commissioned by the Benedictine St. John's Abbey and University, is a color reproduction of a handwritten and hand-illuminated Bible produced by calligraphy artist Donald Jackson. By reaching back to a technique employed before the invention of the printing press, but using a contemporary English translation by a panel of Bible scholars (The Catholic NRSV), it is affirming the tradition of the past with creative forward-looking impulses. As stated in its mission: "At the onset of a new millennium, Saint John's University and the monks of Saint John's Abbey sought to ignite the spiritual imagination of people throughout the world by commissioning a work of art that illuminates the world today."

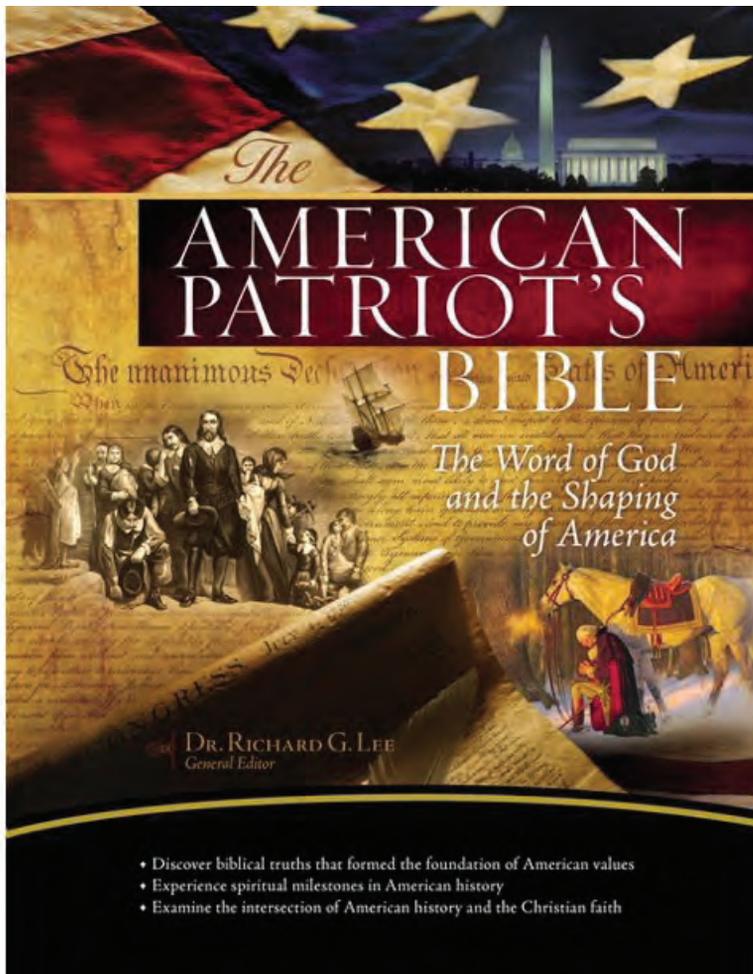
Pitts Theology Library BS551.3 .M55 2016.

THE AMERICAN PATRIOT'S BIBLE: THE WORD OF GOD AND THE SHAPING OF AMERICA

Nashville: Thomas Nelson, 2009

The translation used for this Bible is the New King James Version, which is presented alongside patriotic images and short segments and quotations about American history.

Pitts Theology Library BR115 .P7 A465 2009.





further reading

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