



A Most Perilous Journey

ERASMUS' GREEK NEW TESTAMENT AT 500 YEARS

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A Most Perilous Journey:

Erasmus' Greek New Testament at 500 Years

"I have edited the New Testament, and much besides; and in order to do a service to the reading public I have thought nothing of a most perilous journey, nothing of the expense, nothing at all of the toils in which I have worn out a great part of my health and life itself."



Five hundred years ago, the great Dutch humanist Desiderius Erasmus of Rotterdam (1466-1536) published the first Greek New Testament and a new Latin translation, a landmark event in the development of the Bible and a sign of the emphasis on returning *ad fontes* ("to the sources") that characterized developing reforms of the church. This exhibit celebrates the milestone by displaying all five editions of Erasmus' Greek New Testament produced during his lifetime, allowing visitors to trace how the text changed over the decades of Erasmus' work. Alongside these rare Erasmus editions, items in the exhibit highlight the changing form of the Bible in the sixteenth century and the development of Erasmus as a scholar and his philological and theological work in this critical time of reform. In response to receiving Erasmus' first edition of the Greek New Testament, his friend John Colet (1466-1519), Dean at St. Paul's Cathedral, wrote, "The name of Erasmus shall never perish." We welcome you to this exhibit, celebrating the fact that after 500 years the sentiment remains strong.

CASE 1:

The Bible Before Erasmus

In the fourth century, Jerome (347-420) was commissioned by Pope Damasus I (305-384) to translate the Bible from Greek and Hebrew into Latin, a translation commonly referred to as the Vulgate (from the Latin *versio vulgari*, meaning "commonly-used version"). Though the Vulgate was the dominant translation of the Bible into the sixteenth century, it existed in many forms and sizes. Erasmus' Greek New Testament and Latin translation participated in changes in the form and content of the biblical text that began as early as the fifteenth century and continue today.

A Folio Latin Vulgate

Biblia cu[m] Concordantiis Ueteris et Noui testame[n]ti Sanctus Hieronimus interpre[s] biblie.
[Strasbourg]: [Johann Grüninger], [1497].

This volume contains the Latin Vulgate in two parallel columns. Though the text is printed without annotations or commentary, the volume also contains prefatory material, including tables of the Hebrew alphabet and introductory essays on individual sections of the Bible. These additional elements were common in fifteenth century Bibles.

1497 BIBL

The Vulgate and the *Glossa Ordinaria*

Prima [-Sexta] pars biblie cu[m] glosa ordinaria: expositio[n]e Lyre litterali & morali: necno[n] additio[n]ibus ac replicis. Basel: [Per Iohannem Petri de Langendorff et Iohannem Froben de Hamelburg ... Basilee impressum], [1 Dec. 1498].

Bibles in the fifteenth century were often accompanied by explanatory glosses and commentary from earlier readers. This edition of the Vulgate prints the biblical text at the center of the page with the commentary occupying most of the page. The most ancient comments are an abridgment of what was known as the *Glossa Ordinaria*, comments on the biblical text from early church fathers. Included alongside the *Glossa* are the comments of Nicholas of Lyra (c. 1270-1349) and responses from Paul of Burgos (c. 1351-1435) and Matthias Döring (c. 1390-1469).

1498 BIBL V5

The Sorg Bible: A German Vernacular Translation

Hie vahet an das Register über die Bibeln des alten Testaments. Augsburg: Anton Sorg, 1477.

Vernacular translations of the Latin Vulgate, primarily in German and French, were not uncommon in the fifteenth century, giving lie to the common assumption that the Catholic Church fought the use of the Bible in languages other than Latin. Before Martin Luther's 1522 translation of the New Testament into German, there were 18 known German translations of the Bible, all based on the Latin text. The "Sorg Bible," named for its printer Anton Sorg, is the first known German Bible to include complete printing details in the colophon.

1477 BIBL

A "Pocket-Sized" Vulgate

Biblia cum summarior[um] apparatu pleno quadrupliciq[ue] repertorio insignita. [Lugduni [i.e. Lyon]]: [In officina Jacobi Saconi], [1515].

The first printed Bible, that of Johannes Gutenberg (1455), was printed in large folio size, and this became the most common size of Bible in the fifteenth and early sixteenth century. Johann Froben (1460-1527) published the first "pocket-sized" octavo Bible in 1491, one of the first works of the Amerbach-Froben press. His was the first in a growing movement to publish Bibles that were more portable and affordable. This 1515 Vulgate, printed a year before Erasmus' New Testament, is an example of the growing popularity of such Bibles.

1515 BIBL

CASE 2:

Erasmus as a Scholar and Critic

Erasmus' First Appearance in Print

Robert Gaguin, *De origine et gestis francorum compendium*. [Paris]: [Pierre Le Dru], [30 Sept. 1499, i.e. 1495].

Erasmus' first appearance in print was this letter to Robert Gaguin (1433-1501), a distinguished French humanist, praising Gaguin's history of France. The letter was inserted at the end of Gaguin's history, perhaps to fill pages. Erasmus' exuberant praise of Gaguin, whom Erasmus calls "literature's bright star and my own," suggests the young Erasmus is trying to ingratiate himself with the established scholar Gaguin and his fellow Parisian humanists. In reply to Erasmus, Gaguin asks Erasmus to be "more restrained in penning encomiums."

1495 GAGU

Erasmus' "Praise of Folly"

Moriae encomium. Ex. Aedibus Schurerianis
Mense Augusto, Anno MDXII.

Written in 1509, the satire "Praise of Folly" is one of Erasmus' best known works. Erasmus wrote this for his friend Thomas More (1478-1535), employing a pun in the Latin title *Moriae encomium*. The main character "Folly" speaks as if she were a learned professor, lecturing on the evils of Erasmus' time. This exceptional volume contains the earlier procurable edition of the Praise of Folly, alongside ten other works of Erasmus, bound together in a fine blind-stamped pigskin binding, soon after publication.

ON LOAN FROM STUART A. ROSE

Erasmus' "Handbook of a Christian Soldier"

Enchiridion militis Christiani. In libera Argentina [i.e. Strasbourg]: [Apud Matthiam Schurerium], [1515, mense Septemb.].

Erasmus published this small guide to the Christian life in 1501, one of his earliest publications. It was focused on teaching the lay person in need of spiritual guidance. This work became a best-seller of the sixteenth century, with over 70 Latin editions published and translations in Czech, German, French, Italian, as well as an English translation by William Tyndale.

KESSLER 1515 ERAS

Erasmus' Colloquies

Colloquiorum familiarium opus. Basileae: Per Nicolaum Bryling, Anno M. D. XL.

Other than his editions of the Bible, the most frequently-printed work of Erasmus was his *Colloquies*, first published in 1518. Erasmus was not aware of this original publication process and was frustrated that others took to press these informal lessons designed for students he tutored. Erasmus made corrections

and subsequent editions were published with his knowledge. Erasmus believed "Our daily conversation reveals our character," and these humorous "patterns" were intended to teach students how to live, write, and converse.

KESSLER 1540 ERAS B

Erasmus' "Education of a Christian Prince"

Institutio principis Christiani. Apud sanctam Coloniam: [Hero Fuchs?], An. 1523. mense Augusto.

This work, first published in 1516, was written for the prince who would become Holy Roman Emperor Charles V. Erasmus here lays out his vision for the education and moral training of the young Christian. He includes a recommended reading list of classical authors, including Plato, Aristotle, Plutarch, Seneca, Livy, and Sallust.

KESSLER 1523 ERAS

CASE 3:

Erasmus as an Editor of Texts

"Some secret natural impulse drove me to good literature. Discouraged even by my masters, I stealthily drank in what I could from whatever books came to my hand. I practiced my pen. I challenged my comrades to enter the lists with me, little thinking that the printing press would some day betray such trifles to the world."

Throughout his career, Erasmus collected, edited, and translated an astonishing amount of literature from classical and patristic authors — at least 12 complete editions of Greek and Latin fathers. His editions were significant in their time, and several of them continued to be the preferred texts for decades, and in some cases, centuries. Their diversity of content demonstrates the breadth of Erasmus' knowledge and interests.

Erasmus' *Adagia*

Des. Erasmi Roterodami Adagiorum chiliadis primae [-quartae] centuria. In Inclyta Basilea: [In aedibus I. Frobenii], 1520.

Erasmus added to and revised this collection of Greek and Latin proverbs for many years. First published as 800 entries in 1500, by 1508 he had expanded it to over 3,000 entries. By the time of his death, Erasmus' collection had grown to over 4,000 and included many of his own brief, explanatory essays. This first printing of the fourth edition of the *Adagia* includes 3,443 entries.

KESSLER 1520 ERAS F



TITLE PAGE FROM KESSLER 1520 ERAS F

Erasmus' Edition of the Works of Cyprian

Opera divi Caecilii Cypriani episcopi carthaginensis. Apud inclytam Basileam [i.e. Basel]: Ex Officina Frobeniana, M.D.XXI. [1521].

Erasmus' edition of the works of Cyprian (d. 258), Bishop of Carthage, included many previously unpublished works. Erasmus praises Cyprian for his excellent Latin style as well as his tolerance for differing theological opinions. Cyprian was commonly cited by Protestants and Catholics in the sixteenth century because of his frequent comments on the papacy. This is a second, revised edition of the work, first published by Froben in 1520.

KESSLER 1521 CYPR

Erasmus' Edition of the Works of John Chrysostom

Opera d. Ioannis Chrysostomi, archiepiscopi Constantinopolitani. Basileae: Ex officina Hervagiana, 1539.

The exegesis of John Chrysostom (d. 407) was an important influence on Erasmus in the 1520s. During this period Erasmus made significant changes to his annotations to the New Testament and his paraphrases on Romans, often citing the homilies of Chrysostom. The present volume is the third edition of this work, first published in 1517 and revised in 1525.

KESSLER 1539 JOHN V4

Erasmus' Edition of Livy

T. Livii Patavini Historiarum ab urbe condita. Impressum Florentiae: In aedibus Bernardi Iuntae, Anno [15]32, supra m. et d. duo decimo cal. Maias.

Titus Livy (d. 17 CE) was a Roman historian best known for his work *Ab Urbe Condita Libri* ("Books from the Founding of the City"), an account of Rome from its founding through the reign of Caesar Augustus, a contemporary of Livy. In many of his pedagogical works, Erasmus commends the reading of Livy, not only to learn Roman history, but to learn from his fine Latin style.

1532 LIVY

Erasmus' Edition of Ptolemy's Geography

[*Klaudiou Ptolemaiou Alexandreōs ... Peri tēs geōgraphias biblia octō meta pasēs akribeias entupothenta (romanized form)*]. Basileae [i.e. Basel]: Froben, M.D.XXXIII [1533].

Claudius Ptolemy (d. 170 CE) was an Egyptian mathematician, geographer, and astronomer. This is an edition of Ptolemy's *Geographia*, a work of cartography that reports the geographical knowledge in Rome in the second century CE. Erasmus' edition of the Greek text is the first ever printed and includes his own Latin preface. There is some question as to whether Erasmus edited the Greek text, though most assume he did.

KESSLER 1533 PTOL

CASE 4:

Erasmus' Printer: Johann Froben



1519 BIBL V2

“Especially welcome also to Froben, a man to whose printing-house the study of Holy Scriptures owes more than to any other.”

Johann Froben (1460-1527) established a printing house in Basel in 1491, initially a joint partnership with Johann Amerbach (1440-1513). By the first decade of the sixteenth century, Froben's press had established a reputation for accuracy through its many editions of the Bible, the church fathers, and classical works, including the standard collection of Ambrose in 1492 and Augustine in 1506. The collaboration between Erasmus and Froben, which began in 1515, is one of the most significant in printing history. What began as an entrepreneurial business partnership became a friendship and joint effort of scholarship. Though Erasmus' early works were printed by others, after his first work with Froben, Erasmus continued to work with him, almost exclusively.

The Poor Man's Bible

[*Biblia integra, summata, distincta, accuratius reeme[n]data, utriusq[ue] testamenti co[n]cordantijs illustrata*]. [Basel]: [Johann Froben], [27 October 1495].

Most Bibles in the Middle Ages were large, folio volumes. These were expensive to produce and difficult to transport. In 1491, Froben issued the first “pocket sized” octavo Bible, one of the first works of the Amerbach-Froben press. This second edition of the work is the first Latin Bible to include woodcut illustrations.

1495 BIBL

Froben's Polyglot Psalter

Appendici huic inest quadruplex Psalterium: videlicet Hebraeum, & Hebraica ueritas, diuo Hieronymo interprete Graecum, & aeditio ultima Latina autore incerto. [Basel]: [Froben], [1516?].

This edition of the Psalms in Greek, Hebrew, and Latin originally appeared as an appendix to Froben's 1516 edition of Jerome, for which Erasmus was the editor. It is a good example of the abilities of Froben's press. Froben was himself a scholar, and it was Froben's proficiency with languages and classical texts that attracted Erasmus to him.

KESSLER 1516 BIBL

Froben's First Edition of Luther's Works

*Ad Leonem X. Pontificem Maximum:
Resolutiones disputationum de uirtute
indulgentiarum reuere[n]di patris ...
Martini Lutheri ...* [Basel]: [Johann Froben],
[October, 1518].

Froben's Press was directly connected to the reformation movements of the early sixteenth century. This is the first edition of the collected Latin works of Luther to appear in print. The volume also contains works of others, including Luther's opponents like Johannes Eck, to provide context to Luther's works. This volume is in some sense a "position paper" to help clarify the issues of the upcoming Leipzig Disputation. The popularity of this work is clear from Froben's note to a friend, "We have sold all but ten copies and have never had such glorious sales with any other book." Erasmus expressed displeasure that Froben had printed the works of Luther, writing to a friend, "I denounced them by letter, that [Froben] should not have the advantage of my friendship if he was going to insist on contaminating his shop with such tracts."

1518 ADLE

Sebastian Münster's Hebrew Dictionary

*Arukh ha-shorashot = Dictionarium Hebraicum:
nunc primum aeditum & typis excusum:
Adiectis Chaldaicis uocabulis non parum multis.*
[Basileae]: Apud Frob, 1523 mense Iunio.

A key for the development of the Bible in the early sixteenth century was the growing expertise of printing alphabets other than the Latin alphabet. The Amerbach/Froben press had produced a number of Hebrew works in the second decade of the sixteenth century, and several of the scholars employed by the press were proficient Hebrew scholars, most notably Wolfgang Capito (1478-1541). Capito wrote to one of another Froben associates in 1518: "We shall Hebraize constantly this summer." This Hebrew dictionary from Froben's press, edited by the Christian Hebraist Sebastian Münster (1488-1552), went through many printings and was widely used in Germany, France, and Italy.

KESSLER 1523 MUNS

CASE 5:

Erasmus' Latin New Testament

Though we celebrate Erasmus' *Novum Instrumentum* as the first Greek New Testament, it is not clear that this is what he intended it to be. Instead, Erasmus saw his primary contribution to be the three other parts of his publication: the introductory essay on the method of reading Scripture, his new Latin translation, and his extensive annotations. The title page introduces his first edition as a "revised and corrected" edition of the New Testament, suggesting the Latin text was his primary focus. Most argue that the Greek text was a late addition to the Latin translation, offered by Erasmus as a way of defending his new Latin. Erasmus' Latin translation of the New Testament was highly influential not only for the specifics of his syntax and diction, but for his argument that the commonly-used Vulgate was not correct.

Erasmus' Latin New Testament

Nouu[m] testame[n]tu[m] omne. Basel: In edibus Pamphili Gengenbachij, 1522

Erasmus was unhappy with the Latin Vulgate that had been handed down through the centuries, famously noting that “Jerome emended, but what was emended is now again corrupted.” Erasmus’ Latin Bible was issued on its own in several editions during Erasmus’ lifetime and after his death. This printing is adorned with several small woodcuts of the Evangelists and scenes from Revelation.

KESSLER 1522 BIBL

Philipp Melancthon's Lectures on Romans and Corinthians

Annotationes Philippi Melancthonis in Epistola[m] Pauli ad Romanos unam: et ad Corinthios duas. Argentorati [i.e. Strasbourg]: Apud Iohannem Heruagium, 1523.

Philipp Melancthon (1497-1560) lectured on Romans and the two Corinthian letters in 1521 and 1522. Martin Luther was so pleased with the notes that were taken from the lectures that he had them printed without the knowledge or approval of Melancthon. Several additional printings appeared in rapid succession. This edition is dated May, 1523 and is the second Herwagen printing. The biblical text in Latin quoted in this text is Erasmus’ 1522 translation of Romans and Corinthians.

KESSLER 1523 MELA:1

Konrad Pellikan's New Latin Bible

Biblia Sacra utriusque Testamenti, et Vetus quidem post omnes omnium hactenus aeditiones. Tigvri [i.e. Zurich]: Apud Christophorum Froschouerum, 1539.

This hybrid Latin Bible, edited by the German Protestant theologian and humanist Konrad Pellikan (1478-1556) combines the Latin Old

Testament translation of Sebastian Münster (1488-1522), the Latin New Testament translation of Erasmus, and the Latin Apocrypha of the Complutensian Polyglot.

KESSLER 1539 BIBL A

CASE 6:

Controversies

Erasmus described his editorial work as “a most perilous journey,” and the controversy created by his New Testament and other works attests to this peril. Most controversy was focused on Erasmus’ application of philological principles to interpret Scripture as well as specific translation decisions in his Latin. Erasmus and friends like Thomas More and John Colet wrote dozens of responses to critics. Erasmus, of course, was no stranger to controversy and rebuke. Throughout his career, he encountered opposition to his theological and philological projects from both Catholics as well as Protestants.

Erasmus' Defense of his Translation of John 1:1 against Henry Standish

Apologia Erasmi Roterodami, refellens quoru[n]dam seditiosos damores apud populum, qui uelut impium insectabu[n]tur, quod uerterit. Basileae: Apud Io. Frobenium, An. 1520.

One major revision of the second edition of Erasmus’ New Testament was his use of the Latin word *sermo* in John 1:1 (the Vulgate and his 1516 edition used *verbum*). This change came under strong attack by the English Bishop of St. Asaph, Henry Standish, who argued that the extinction of Christianity would come if new translations were not removed. In this small pamphlet Erasmus defends his choice, citing precedent in the church fathers.

KESSLER 1520 ERAS D

Erasmus' Response to his Critic Stunica

Apologia ad Stunicae conclusiones.
[Strasbourg?]: [Johann Knoblauch], [1524?].

Spanish priest Jacobus Lopis Stunica (Diego López de Zúñiga, d. 1531) was the primary critic of Erasmus' translations in the 1520s. Stunica had been involved in the preparation of the Complutensian Polyglot. He published more than five works directly criticizing Erasmus, and Erasmus responded frequently and harshly, giving lie to Erasmus' note in a letter that, "I have never bothered about Stunica." The *Apologia*, which Erasmus' notes in the preface was composed in a single day (though it is four times as long as Stunica's work to which he responds) is the fourth response from Erasmus directed at Stunica.

KESSLER 1524 ERAS B

Alberto Pio's Rebuke of Erasmus

Tres et viginti libri in locos lucubrationum variarum D. Erasmi Roterodami. [Paris]: Iodocus Badius Ascensius, 1531].

Alberto Pio (1475-1531) was an Italian diplomat at the court of the pope who wrote a number of works criticizing Erasmus for his erudition and his connections to Luther's thought. This volume is an outline of the places where Erasmus and Luther agree and was effective in convincing many that Erasmus was a Lutheran and so a threat to the church.

KESSLER 1531 PIO

CASE 7:

Erasmus and Luther

"If only Luther had taken my advice... I shall not become mixed up in this tragic affair.. .. I would be happy to be a martyr for Christ, but I cannot be a martyr for Luther."



PORTRAITS OF LUTHER & ERASMUS FROM 1602 VERH

Erasmus became aware of Martin Luther (1483-1546) in 1517, and his early comments about the reformer were positive. Luther also spoke highly of Erasmus' learning and used Erasmus' 1519 Greek New Testament for his own translation of the New Testament into German. As Luther's positions became more controversial, intense pressure was placed on Erasmus to speak out against him. In the 1520s, Erasmus did become more critical of Luther, decrying the vitriol of Luther's rhetoric and his growing critique of the church itself, rather than the abuses of the church. One of the fiercest theological debates of the 1520s was that between Erasmus and Luther on the issue of free will. Erasmus insisted that a person's actions play a role in determining his or her salvation, while Luther insisted that only God determines the fate of a person. The debate played out in letters to one another and mutual acquaintances, as well as in individual publications. The debate was, in large part, one about the interpretation of Scripture.

Erasmus' Letter to the Archbishop of Mainz in Support of Luther

Desiderii Erasmi ad Reuerendissimu[m] Moguntinen[sium] Praesulem atq[ue] illustrissimu[m] Principe[m] Epistola: no[n] nihil D. Martini Lutherinegocium attingens.
[Nürnberg]: [Friedrich Peypus], [1520].

In this open letter to the Archbishop of Mainz, a cautious supporter of church reform, Erasmus endorses Luther's views at many points and recommends him as a person of good character and evangelical piety.

KESSLER 1520 ERAS

Erasmus: "On the Freedom of the Will"

De Libero Arbitrio. Basileae [i.e. Basel]: Apud Ioannem Frobenium, 1524, mense Septembri.

At the urging of many, including Henry VIII, Erasmus finally addressed Luther directly in this 1524 work. Erasmus asks in the preface, "Does Erasmus dare to take on Luther, as a fly might an elephant?" Much of the work is a listing Scripture passages that support a free will and then those that oppose it. First edition.

KESSLER 1524 ERAS

Luther: "On the Bondage of the Will"

De Servo Arbitrio. VVittembergae: [apud Iohannem Lufft], [mense Decembri Anno. M.D.XXV [1525].

Luther was aware of Erasmus' work on free will soon after its publication. In 1524 he wrote to his friend George Spalatin (1484-1545), "I can't tell you how I loath the treatise on free will. I have not yet read more than a few pages of it. It is unpleasant to me to have to reply to so unlearned a book by so learned a man." His formal response, though, would come 18 months later. In this vehement diatribe, Luther focuses on Romans 5 and the state of humankind after the fall. The reformer considered this one of his finest works. First edition.

KESSLER 1525 LUTH Z

Erasmus' and Luther's Arguments Bound Together

De Libero arbitrio diatribē. Basileae: Apvd Ioannem Beb, [1524].

De servo arbitrio. [Strasbourg]: [Wolfgang Köpfel], 1526.

Just as Erasmus and Luther debated the issue of free will for many years, later generations used their work to continue the discussion. This volume, bound in pigskin with manuscript annotations, unites the two publications in a single volume.

1524 ERAS F

CASE 8:

Who Produced the First Greek New Testament?



COMPLUTENSIAN POLYGOT (KESSLER 1519 BIBL)



"EL CARDENAL JIMÉNEZ DE CISNEROS."
EL MUSEO UNIVERSAL 1 (30 MAY 1857): 77.

Cardinal Ximenes de Cisneros (1436-1517) founded a university east of Madrid, in a place called (in Latin) Complutum. The school was dedicated to the study of the three biblical languages (Hebrew, Aramaic, and Greek), and in the summer of 1502, Ximenes endeavored to produce a Bible printed in multiple languages, drawing inspiration from Origen's *Hexapla* (third century CE). He spent great sums of money purchasing Greek and Hebrew manuscripts and hiring a team of editors. Printing of the New Testament was completed in January of 1514, making this Complutensian Polyglot the first *printed* Greek New Testament. The project was suspended before formal publication of this work, however, and Ximenes died in 1517. The entire stock of printed sheets remained in Complutum, unpublished. Four years later, in 1520, a commendation was sent by the Pope to Complutum (which was added to the end of volume 1), and the polyglot was bound and released for publication between 1520 and 1522. In the intervening years, Erasmus and Froben produced the first and second editions of their Greek New Testament, making Erasmus' the first *published* Greek New Testament. Scholars debate whether Froben and Erasmus knew of the work in Spain and thus hurried their work to market. In April 1515, Froben wrote to Erasmus and encouraged him to hurry his production of a Greek text, warning that if he did not, another would.

The Greek and Latin New Testament Erasmus and the Complutensian Polyglot

Left: *Nouum instrumentu[m] omne*. Apud inclytam Germaniae Basilaeam [i.e. Basel]: [In aedibus Ioannis Frobenij Hammelbergensis], Mense Februario. Anno M.D.XVI. [1516].

Right: *Uetus testamentu[m] multiplici lingua nu[n]c primo impressum*. Academia Complutensi [i.e. Alcalá de Henares]: [Industria Arnaldi Guillelmi de Brocario, in Academia Complutensi], 1514-1517.

Unlike Erasmus' "whipping" of the Vulgate in his new Latin translation, the Complutensian was a celebration of the Vulgate. The introduction to the first volume of the Old Testament, which prints the Vulgate in the center surrounded by the Hebrew and Greek translations, comments on the layout of the page: "We have placed the Latin translation of blessed Jerome as though between the Synagogue and the Eastern Church, placing them like the two thieves one on each side, and Jesus, that is the Roman or Latin Church, between them." Shown here is the fifth volume, which is the entire New Testament, printed in parallel columns of the Vulgate and the Greek text compiled by Ximenes and his associates. Erasmus' Greek and Latin text differ from the Complutensian throughout the New Testament, though often not in large sections of text, but in small decisions of editing and translating. At times, though, differences in the Greek manuscripts used are significant. An example is shown here, the conversation between Phillip and the Ethiopian eunuch in Acts 8. The Latin texts of both Erasmus and the Complutensian Vulgate include the following at the end of Acts 8 (a text modern versions label 8:37): *Dixit aut Philippus Si credis ex toto corde: licet. Et respondens ait. Credo filium dei esse Iesum Christum* ("And he said to Philip, 'If you believe with all your heart, it is permitted.' I believe Jesus Christ to be the son of God.") Though this text was in the Latin Vulgate,

the Greek manuscripts used to construct the Complutensian text, though, did not include this verse. Therefore, the Greek is omitted in the Complutensian, replaced by space holders. Since Erasmus had a Greek manuscript with this text, he prints the Greek text.

LEFT: ON LOAN FROM STUART A. ROSE
RIGHT: KESSLER 1519 BIBL

CASE 9:

Erasmus and Jerome

“I have killed myself in my efforts to give Jerome a new lease of life.”



IMAGE OF JEROME FROM 1587 SADE

Erasmus saw himself in the mode of the church father Jerome (347-420). He was familiar with the works of Jerome from a young age, and while a canon at Steyn in the 1480s, Erasmus had read and copied Jerome’s letters. Erasmus began to edit the works of Jerome as early as 1500, and this is considered his first major scholarly undertaking. In 1516, the same year that his first Greek New Testament appeared, Johann Froben printed in nine folio volumes the works of Jerome. Erasmus was directly responsible for the editing of Jerome’s letters, which comprise the first four volumes. This edition of Jerome was re-issued a number of times in the sixteenth century and includes

a preface and a life of Jerome, as well as summaries of the letters and *scholia* to help interpret them, all written by Erasmus.

The Works of Jerome Before Erasmus

Diui Hieronimi Epistolae. [Parma]: [publisher not identified], [18 Jan.-15 May 1480].

Erasmus believed the works of Jerome had been corrupted over time. In the letter to a friend, he described his work as “wiping away the errors which in the course of long ages have so profoundly penetrated the text.” This folio edition of Jerome would have been the type of text Erasmus sought to correct.

1480 HIER

Erasmus’ Edition of Jerome’s Letters

Omnium operum. Tomus primus [-nonus]. Apud inclytam Basileam: Ex acuratissima officina Frobeniana, [1516].

Froben’s work on an edited collection of Jerome began before Erasmus met him. Though Erasmus edited the works of many church fathers, his edition of Jerome was far more involved. He included prefaces and a biography of Jerome, along with *scholia* explaining individual words and passages and concluding essays on each letter or work.

Erasmus in Conversation with Jerome

Biblia utriusque Testamenti iuxta Vulgatam translationem: & eam quàm haberi potuit emendatissimam: cui in Nouo apposuius Des. Erasmi Rot. uersionem: subiunximus his interpretationem nominum Hebraicorum ac Chaldaicorum; cum indice copiosissimo. Basileae [i.e. Basel]: [H. Froben], 1536-1537.

Erasmus described his new Latin translation as “whipping into shape” (*castigare*) the Vulgate, a text he felt had been corrupted over the centuries. His new Latin translation, more than his production of a Greek text, prompted a harsh response from many who read the Vulgate as an authoritative text. Editions like this, printed by Hieronymus Froben, son of Johann, demonstrate that the comparison between the Vulgate and Erasmus’ Latin continued after his death. Erasmus’ friend John Colet argued that Erasmus’ New Testament was “more Latin” than Jerome’s Vulgate, but not everyone agreed.

KESSLER 1536 BIBL

CASE 10:

The First Edition of the Greek New Testament

First Edition

Nouum instrumentu[m] omne. Apud inclytam Germaniae Basileam [i.e. Basel]: [In aedibus Ioannis Frobenij Hammelbergensis], [Mense Februario. Anno M.D.XVI. [1516].

Erasmus’ first edition of the Greek New Testament is officially titled *Novum Instrumentum omne*, though he would title all subsequent editions *Novum Testamentum*. This is a 1,027 page folio volume that includes introductory material, his Greek text in parallel columns with a new Latin translation, and extensive annotations on the entire New Testament. The book spent six months with Froben’s press in Basel and was published in March, 1516. This first edition was rushed, and therefore there are many errors, corrected in later editions. Erasmus noted in a letter reflecting on the project, “The New Testament has been hurried out headlong, rather than edited.” Though not officially sanctioned by the Pope, Erasmus dedicated this work to Leo X. Erasmus

based his text on “multiple” manuscripts (it is unknown which manuscripts he used). Since his manuscript for Revelation was defective, the last few verses are Erasmus’ translation of the Vulgate back into Greek. At times the Greek text quoted in the annotations differs from that printed in his New Testament, suggesting that the annotations were prepared before the text. This edition was subvned by Mr. Joseph B. Foltz in honor of Patricia Marie Shine Foltz.

KESSLER 1516 BIBL B

CASE 11:

The Fourth and Fifth Editions of Erasmus’ Greek New Testament

Fourth Edition

Joannes Frobenius candido lectori s.d.: En Nouum Testamentum, ex Erasmi Roterodami recognition. Basileae [i.e. Basel]: [In Aedibus Io. Frobenii], M.D.XXVII. [1527] [Mense Martio].

This 1527 edition is unique among the five in that it prints the biblical text in three parallel columns, adding the Vulgate in the right (and narrowest) column. Erasmus also made several changes to the Greek text of the book of Revelation. In 1522, after the publication of the third edition, Erasmus gained access to the New Testament of the Complutensian Polyglot, and he seems to have updated his Greek text of Revelation, for which his previous textual basis was thin, to conform to it. Scholars have identified over 90 changes to the Greek text of Revelation in this fourth edition of Erasmus, which adhere to the Complutensian. There are fewer than 10 changes between the third and fourth editions elsewhere in the Greek text.

KESSLER 1527 BIBL

Fifth Edition

Nouum testamentum iam quintum accuratissima cura recognitum. Basileae: [Apud Hieronymum Frobenium et Nicolaum Episcopium], Anno M D XXXV.

Erasmus' fifth and final edition was published the year before his death. The Greek and Latin texts are virtually unchanged from the fourth edition, though the column for the Vulgate has been removed. This final edition differs, though, in the accompanying texts Erasmus includes with the biblical text. Added here are individual lives of each of the four Evangelists, written by Erasmus in Greek.

KESSLER 1535 BIBL

CASE 12:

Third Edition

Third Edition

Nouum Testamentum omne. [Basel]: [Io. Frob. typis excudebat], [Anno M.D.XXII [1522]].

In 1522, Erasmus issued a third edition of the Greek New Testament, with changes to his Greek text, Latin translation, and annotations, as well as revised navigational aids. The most famous change to the Greek text is Erasmus' insertion in this third edition of the so-called Johannine comma, a trinitarian formula in 1 John 5. In the Vulgate, 1 John 5:7 reads *Quia tres sunt qui testimonium dant in caelo, pater, verbum, et spiritus sanctus. Et hi tres unum sunt* ("For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one"). In the first two editions of his New Testament, Erasmus had omitted this Latin formula and its Greek counterpart, as it was missing from the Greek manuscripts he was using. Facing strong resistance, he promised to insert the text if a Greek manuscript could

be shown to include it. Such a manuscript was produced (although Erasmus doubted its authenticity), and he included the formula in this and subsequent editions of his Greek New Testament (ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ, πατήρ, λόγος, καὶ πνεῦμα ἅγιον, καὶ οὗτοι οἱ τρεῖς ἓν εἴσι) and Latin translation, though Erasmus substituted *sermo* for *verbum* in his Latin. This third edition served as the textual basis for William Tyndale's English translation of the New Testament, published in 1526. This item was acquired through the generous subvention of Professor Hendrikus Boers.

KESSLER 1522 BIBL A

CASE 13:

The Second Edition

Second Edition

Nouum Testamentum omne. [Basileae [i.e. Basel]: [in aedibus Ioannis Frobenii], Mense Martio Anno. MDXIX. [1519]].

In 1519, Erasmus issued a much revised edition, renamed *Novum Testamentum*. To a friend Erasmus wrote, "The New Testament has come out again in its new form, revised by me at the price of such sleepless nights as you would hardly credit, and enriched with a considerable amount of new material." This edition was issued in two volumes: one for the Greek and Latin parallel text, the other for Erasmus' expanded annotations. Erasmus added navigational aids to the text, including headings (κεφαλαία) at the top of the page and Greek letters in the inner margins tied to the Eusebian canon tables printed in the front of the book, tables which connect parallel passages in the gospels. Erasmus also made significant changes to his Latin translation. Most controversial was his change of John 1:1 from *In principio erat verbum* (1516 edition) to *In principio erat sermo*. Though both

verbum and *sermo* can be translated as “word,” *sermo* is more closely connected to the spoken word. Erasmus included a letter Pope Leo X had written him, praising him for the 1516 edition and encouraging him in his revision work. Though this was not an officially authorized project, Erasmus cited the Pope’s praise in his response to critics. The Pitts copy is bound in French blind-stamped leather. One could scarcely expect to see a better specimen of sixteenth century book production. These volumes were subvned by Mr. Mark and Mrs. Laura Van Til in honor of Mr. Norman E. Van Til.

KESSLER 1519 BIBL V1
KESSLER 1519 BIBL V2

CASE 14:

Erasmus

Introduction to Erasmus

The publication of the first edition of the Greek New Testament was a major moment in the development of the Bible. But that publication cannot be considered apart from the development of the man who put that Bible together, the Dutch humanist Desiderius Erasmus of Rotterdam (1466-1536), and the impact his 1516 New Testament had on the development of the Bible. This exhibit centers around the presentation of all five editions of the New Testament published during Erasmus’ life, but it surrounds those volumes with works that show the context and impact of this landmark publication. The oil painting of Erasmus by the Dutch painter Quentin Matsys (1466-1530) captures well the context of Erasmus’ work on the New Testament. The painting depicts Erasmus’ original works on his bookshelf behind him as he works on his paraphrases on Romans, which he considered to be one of his most significant contributions. Behind him rests his New Testament, atop his previous editions of the

fathers (represented by the volume on Jerome), classical authors (Lucian), and his critiques of the church (*In Praise of Folly*).

Erasmus Portraits

In 1517, Erasmus and his friend Peter Gillis (1486-1533) commissioned Antwerp painter Quentin Matsys (1466-1530) to paint a diptych, a portrait of each on oak panels, as a gift for their mutual friend Thomas More (1478-1535). The panels have since been separated. While the Gillis panel is held at Longford Castle in England, the location of the original Erasmus painting is unknown. Two very similar panel portraits of Erasmus have survived: one at the Galleria Nazionale d’arte antica in Rome, and the other in the collection of Her Majesty the Queen at Hampton Court. Art historians long assumed that the panel in Rome was the original, though now some argue that the Hampton Court painting matches the Gillis panel better and fits better More’s description of the painting he wrote in a letter soon after receiving. See if you can tell the difference between the two paintings and determine which was the original that More received from Erasmus!

Erasmus’ Greek New Testament

Novvm Testamentvm iam quintvm ac postremvm accuratissima cvra recognitvm.
Basel: [Per Hieron. Frobenivm et Nicolavm Episcopivm] 1541.

KESSLER 1541 BIBL B

Erasmus’ “Praise of Folly”

Moriae encomium . Apud inclytam Basileam [i.e. Basel]: [Apud Io. Frob.], [July, 1522].

KESSLER 1522 ERAS

Erasmus' Edition of Lucian

Libanii Sophistae Graeci declamatiunculae aliquot, : eadem[que] Latinae. Basel: Ex aedibus Io. Frobenii, Mense Martio. M.D.XXII. [1522].

KESSLER 1522 LIBA

Erasmus' Edition of the Works of Jerome

Omnium operum. Tomus primus [-nonus]. Apud inclytam Basileam: Ex accuratissima officina Frobeniana, [1516].

KESSLER 1516 JERO V1

Erasmus' Paraphrase on Romans, 1 Corinthians, 2 Corinthians, Galatians

Paraphrases Des. Erasmi Roterodami in epistolas Pauli ad Rhomanos, Corinthios & Galatas. Basileae: Apud Ioan. Frobenium, M. D. XX.

KESSLER 1520 ERAS E

CASE 15:

Erasmus' Paraphrases of the New Testament

As Erasmus was updating editions of his Greek New Testament throughout the 1520s, he took on a daunting project of paraphrasing in Latin the entire New Testament (with the exception of Revelation). For Erasmus, the paraphrase was a form of commentary that made the text more accessible to less-educated Christians. While his *Annotations*, published alongside his New Testament, provided philological and technical explanation of the text, the *Paraphrases* focus more on explanation and interpretation. These works were wildly popular. In Erasmus' lifetime, Froben himself published 12 different editions of Erasmus' paraphrases, and many other publishers also released editions.

Erasmus' Paraphrases on Paul's Letters

Paraphrases Erasmi Roterodami in omnes epistolas Pauli apostoli germanas. Basiliae: Apud Ioannem Frobenium, An. M.D.XXI [1521].

Erasmus' most significant paraphrase was his work on Romans, first published by Froben in 1517, at almost the exact time that Luther was posting his 95 *Theses*. In 1520 Erasmus added his paraphrases on 1 and 2 Corinthians and Galatians. This 1521 edition is the first one Erasmus published with paraphrases of all Paul's letters. The paraphrases on Paul were issued as a unit in many subsequent editions.

KESSLER 1521 ERAS

Erasmus' Paraphrase of the Gospel of John

D. Erasmi Roterodami Paraphrasis in Euangelium secundum Ioannem. Basileae: In Officina Frobeniana, 1523.

Erasmus' paraphrase of the Gospel of John followed that on Matthew, published in 1521. The Archbishop of Mainz had suggested that he work on John, though in the preface Erasmus notes that John is the most difficult gospel to interpret, owing to its focus on Christ as God and man. Erasmus' focus in the paraphrase, as in the others, is not on matters theological, but in the practical application of this text to contemporary life. First edition.

KESSLER 1523 ERAS B

English Translation of Erasmus' Paraphrases

The first [-seconde] tome or volume of the Paraphrases of Erasmus upon the Newe Testamente. London: Edward Whitchurche, 1548-1549.

This is the first printing of the English translation of Erasmus' Latin Paraphrases on the New Testament. In 1547 King Edward VI (1537-1553) decreed that a copy of the Paraphrases be placed in every church. It is reported that Princess Mary, later Queen Mary I (1516-1558), translated the paraphrase on the Gospel of John. In this volume, the English text of the Great Bible (1539) is published alongside Erasmus' paraphrases.

KESSLER 1548 ERAS V 1 & 2

CASE 16:

Erasmus as an Interpreter of Scripture

Erasmus was not only a compiler of texts but also an interpreter of them. His *Paraphrases*, *Annotations*, and other exegetical works attest to his interest in reading Scripture as speaking to the contemporary life of the Christian. Erasmus argues that one does not need the type of learning that he himself had in order to receive God's teaching through Scripture. His exegetical program was focused on showing how accessible the teaching of Christ was through the reading of Scripture: "Only a few can be learned, but all can be Christian, all can be devout, and—I shall boldly add—all can be theologians."

Erasmus' Prefatory Materials

Ratio seu methodus compendio perueniendi ad ueram Theologiam. In inclyta Basilea: [In aedibus Ioannis Frobenii], An. 1522.

Erasmus' introductory materials from the Greek New Testament were popular in their own right. Most well-known in this collection is Erasmus' *Paraclesis*, his "encouragement" to the reader about how to read Scripture, which appeared at the beginning of all editions of his

New Testament and frequently as a separate publication. In this essay, Erasmus makes his argument for vernacular translations of Scripture: "Would that, as a result, the farmer sing some portion of [Scripture] at the plow, the weaver hum some parts of them to the movement of his shuttle, the traveler lighten the weariness of the journey with stories of this kind."

KESSLER 1522 ERAS A

Erasmus' Sermon on Psalm 4

In Psalmum quartum concio. Basileae: Apud Ioannem Frob, Anno 1525.

Erasmus dedicated this sermon to John Longland (d. 1547), the confessor of Henry VIII. The sermon divides into two parts: the first reads the Psalm allegorically as speaking about Christ, and the second reads the Psalm tropologically, speaking about the conduct of Christians. This is a good example of Erasmus' interpretive principle that the Scriptures speak to everyday Christians' lives.

KESSLER 1525 ERAS

Erasmus' Interpretation of the Lord's Prayer

Precatio dominica in septem portiones distributa. [Basel]: Joh. Froben, [1523?].

This small work, written in response to a request from Justus Ludovicus Decius, is a running commentary on the Lord's Prayer (Matthew 6:9-13), composed in the form of an expanded prayer. Erasmus divides the Lord's Prayer into seven parts, one for each day of the week, suggesting to his friend that he either pray one part per day or that he divide the day into seven parts and pray the entire prayer in a day. In a later essay on prayer, Erasmus notes, "We should ask God for nothing that is not in harmony with one of the seven parts of the Lord's Prayer." First edition.

CASE 17:

Erasmus Censored

The spread of reform movements in European Christianity created a turbulent environment for Erasmus, who always seemed to occupy a position between competing factions. To many Catholics, he was sympathetic to Protestants. To many Protestants, he was sympathetic to Catholics. In 1557 Pope Paul IV created the *Index of Prohibited Books*, a list of books Catholics were forbidden to read. In 1559 all Erasmus' works were added to the list with the special note of a ban "even when these works contain absolutely nothing contrary to or concerning religion."

A Censored Copy of Erasmus' Works of Origen

Origenis Adamantii eximii scripturarum interpretis opera. Apud inclytam Basileam: Ex officina Frobeniana, An. M.D.XXXVI mense Septembri.

Given the official banning of Erasmus, there are many examples of Erasmus' name, images, and commentary being removed from texts. In this edition of Erasmus' edited works of Origen—one of Erasmus' favorite interpreters of Scripture—Erasmus' name has been covered over with white paper. The date of this censorship is unknown, but it is consistent with other sixteenth century examples.

KESSLER 1536 ORIG V1

Erasmus on The Banned Book List

Canones et decreta Sacrosancti Oecumenici et Generalis Concilij Tridentini. Dilingae: Excudebat Sabaldus Mayer, Anno 1565.

This copy of the *Canons and Decrees of the Council of Trent* includes a list of works prohibited by the council fathers, a list sanctioned by the Pope. Here Erasmus' works

are listed alongside the Lutheran confessions (including the Augsburg Confession), showing the wicked company in which Erasmus was placed.

KESSLER 1565 COUN

CASE 18:

After Erasmus: The Development of the Greek New Testament

"I have taken what they call the New Testament and revised it...checking it in the first instance against the true Greek text. For that is, as it were, the fountain-head to which we are... encouraged to have recourse in any difficulty by the example of eminent divines."

Erasmus' 1516 edition of the Greek New Testament was the first of dozens of Greek New Testaments produced in the period. The reformers' varying degrees of emphasis on returning *ad fontes* made the printing of Greek texts a big business. Though Greek printing had begun in the fifteenth century with the Venetian press of Aldus Manutius (1449-1515) producing editions of the Greek classics, the New Testament became a testing ground for new fonts and layouts in the middle of the sixteenth century. As the Greek text came under closer scrutiny and as more Greek manuscripts were incorporated into its production, the areas on the page around the Greek text began to be filled with a critical apparatus, cross references, and marginal annotations.

Robert Estienne's First Greek New Testament

Tēs Kainēs Diathēkēs hapanta = Nouum Testamentum: ex Bibliotheca Regia. Lutetiae [i.e. Paris]: Ex officina Roberti Stephani ..., 1546.

The great Parisian printer Robert Estienne (1503-1559) produced Latin Bibles as early as 1528, but his first Greek Bible was this 1546 duodecimo. He makes no mention of Erasmus in this work, saying only that his text is based on ancient codices. However, his text seems to be heavily dependent on the later editions of Erasmus and the Complutensian Polyglot.

1546 BIBL A

Robert Estienne's Royal Edition

[*Tēs Kainēs Diathēkēs hapanta (romanized form)*] ... = *Nouum Iesu Christi D.N.* Lutetiae [i.e. Paris]: Ex Officina Roberti Stephani typographi Regii, Regiis typis, 1550.

Estienne's most significant contribution was this third of his Greek New Testaments, the so-called "Royal Edition" of 1550. This text is significant for two reasons. First, the Greek font cut by Claude Garamond (1480-1561) would become the dominant Greek font of European printers. Second, Estienne's is a critical edition, combining over 15 Greek sources (Erasmus prominent among them) with text critical annotations in the inner margins showing variant readings.

KESSLER 1550 BIBL

Théodore de Bèze's Greek and Latin Parallel

Iesu Christi D. N. Nouum testamentum, siue, foedus: Graecè & Latinè. [Geneva]: Excudebat Henricus Stephanus ..., Anno 1565.

This work, known as "Bèze's first minor edition," set the textual tradition for English translations. Théodore de Bèze (1519-1605) was Calvin's successor in Geneva, and he was a renowned Hebrew, Greek, and Latin scholar. His Greek text is heavily dependent upon Estienne's 1550 Bible, which in turn was dependent on Erasmus, though he also used two fifth-century Greek manuscripts he came upon, now known as "Codex Bezae" and "Codex Claromantanus."

This Greek text was the basis for the 1560 English translation known as the Geneva Bible, a precursor to the King James Bible.

1565 BIBL C V1

The First Work of Modern Textual Criticism

Novum Testamentum graecum. Tubingae: Sumptibus Io. Georgii Cottae, 1734.

By the middle of the seventeenth century, the Greek New Testament was relatively stable as the *textus receptus*. As more manuscripts were consulted, though, more variant readings were incorporated into printed editions. Johann Albrecht Bengel (1687-1752) published in 1734 this critical edition of the Greek New Testament, where he prints the *textus receptus* but notes in the lower margin alternative Greek readings, using letters to indicate his relative confidence in the originality of these variant readings: α indicates readings he considers original; β indicates readings more likely original than that printed; γ indicates readings just as likely as that printed; δ indicates readings inferior to the one printed; ε indicates readings to be rejected outright.

1734 BIBL C

The *Textus Receptus*

[*Ē Kainē Diathēke*] *Novum Testamentum.* Lugd. Batavorum [i.e. Leiden]: Ex Officina Elzeviriorum, 1633.

This 1633 edition of the Greek New Testament is the second edition of the Greek New Testament produced by the Elzevir printing family. In the preface to this revised text, which follows closely Théodore de Bèze's 1556 adaptation of the 1550 Estienne text, the editor notes *textum ergo habes, nunc ab omnibus receptum; in quo nihil immutatum aut corruptum damus* ("Therefore, you have the text, now received by all, in which we give nothing altered or corrupt"). It is from this statement that the commonly-used phrase

textus receptus derives, indicating the “received text” that becomes standard until the emergence of modern textual criticism in the eighteenth century.

1633 BIBL A V1

CASE 19:

Erasmus Scholarship at Emory

The Pitts Theology Library’s large holdings of early Erasmus imprints (over 150 items) is not the only connection between Erasmus and the Candler School of Theology. Professor Manfred Hoffmann, Professor Emeritus of Church History and Historical Theology, a world-renowned scholar of Erasmus’ rhetoric and theology, taught at Candler from 1960 through 1997. In addition to his academic career, Prof. Hoffmann served as a pastor in Heidelberg and Theologian in Residence at Peachtree Road UMC in Atlanta.

Erasmus’ Treatise on How to Write a Letter

De conscribendis epistolis opus. Lugduni [i.e. Lyon]: Apud S. Gryphum, 1556.

This work, originally printed by Froben in 1522, was a widely-influential manual on the construction of arguments in letters. It was reprinted numerous times and was used as a school textbook in rhetoric throughout Europe. Hoffmann’s scholarly interest is in Erasmus as a rhetorician. Therefore, it is appropriate that this edition on the writing of letters was given to the library in Hoffmann’s honor, by longtime friend and former staff member of the library Ida Boers.

KESSLER 1556 ERAS

Manfred Hoffmann, *Rhetoric and Theology: The Hermeneutic of Erasmus*

Toronto: University of Toronto Press, 1994

Hoffmann’s influential monograph argues for Erasmus as a “rhetorical theologian,” correcting the previous impression that the philologist Erasmus struggled to read Scripture theologically. Hoffmann highlights Erasmus’ theory of language as key to understanding that the humanist’s close exegetical work with the biblical text was an act of devotion. For Erasmus, reconstructing the text and interpreting its language allows the text to mediate the divine presence.

1994 HOFF

The Collected Works of Erasmus

Controversies. Toronto; Buffalo: University of Toronto Press, 2011.

The Collected Works of Erasmus (University of Toronto, 1975-2016) project intends to make available in English Erasmus’ correspondence and major works. It presently consists of 89 volumes. One scholar notes, “The Toronto Erasmus project is a magnificent achievement, one of the scholarly triumphs of our time.” Hoffmann served on the editorial board of the project and at one time was the general editor. This volume of controversies surrounding Erasmus was edited by Hoffmann. It includes two translations by Garth Tissol, Professor of Classics at Emory University and friend of the Pitts Theology Library.

2011 ERAS

CASE 20:

Latin Bibles After Erasmus

Erasmus' Project was as much about the Latin Bible as it was the Greek. Part of the response to his *Novum Testamentum* project, therefore, were changes to the Latin Bible. Three patterns of change in printed Latin Bibles are clear in the wake of Erasmus. First, there was an effort to follow the argument of Erasmus and Lorenzo Valla (c. 1407-1457) before him that since the Vulgate had become corrupted through the years, scholarship should return to the earliest textual tradition of the Vulgate. Second, there was an attempt to publish a corrected Vulgate, altered through consultation with Hebrew and Greek texts. The third approach was to create fresh Latin translations based on the Hebrew and Greek texts, as Erasmus had done.

Robert Estienne's Restoration of the Early Vulgate Tradition

Biblia. Parisiis: Ex officina Roberti Stephani, 1528.

Robert Estienne's Vulgate was a restoration from early Vulgate manuscripts he acquired in Paris. Throughout his prolific printing career, Estienne continued to refine this Latin text, incorporating more Latin manuscripts. In the preface to his 1532 revised edition, Estienne notes his text has been so restored that "the translator himself wrote it." This edition is novel in its placement of Acts between the gospels and the Pauline epistles, as it is placed in most modern Bibles. Before this edition, it was common to find Acts at the end of the canon.

1528 BIBL C

Osiander's Revision of the Vulgate from Hebrew and Greek

Biblia sacra Utriusq[ue] Testamen[n]ti, dilige[n]ter recognita [et] emendata, no[n] paucis locis, qu[a] corrupta era[n]t, collatio[n]e hebraicorum

voluminu[m] restitutis. Nurembergae: Per Foedericus Peypus, 1523.

The Lutheran Andreas Osiander (1498-1552) produced in 1522 a critical version of the Vulgate, revised through consultation with Hebrew and Greek texts, Erasmus' *Novum Testamentum* likely among them. Having trained under Johann Reuchlin (1455-1522), Osiander was a strong scholar of Hebrew and Greek, as well as a prolific writer of speculative theology. Shown here is the first folio edition and second printing of this Bible.

KESSLER 1523 BIBL A

The First Official Latin Vulgate

Biblia sacra vulgatae editionis. Antwerpiae: Apud Franciscum Grasset, [1592].

A decree of the Council of Trent, issued in 1546, declared that the Vulgate alone be used for public readings and urged Catholics to make available an uncorrupted and uniform text. In 1590, Pope Sixtus V (1521-1590) commissioned such a Vulgate, issuing a papal bull that forbade the reading of any other version of the Vulgate. Problems arose, though, as readers began to discover errors with that authorized text. Therefore, Sixtus' successor, Clement VIII (1536-1605), recalled those 1590 Vulgates and issued an updated version. This Vulgate, known as the Clementine Bible, was the standard text of the Vulgate until the nineteenth century.

1593 BIBL

A New Latin Translation

Biblia: habes in hoc libro prudens lector utriusq[ue] instrumenti nouam tran[s]latione[m] aeditum. [Lugduni, i.e. Lyon]: [Antonius du Ry], 1528.

The Italian Dominican Sante Pagnini published a completely fresh Latin translation of the Bible in 1528, the product of over 20 years of work. Though his Latin New Testament was overtaken in popularity by that of Erasmus, Pagnini's Latin

Old Testament, known for its literal rendering of the Hebrew, continued to be popular throughout the sixteenth century. Pagnini divided his entire Bible into numbered verses, the first Bible to do so. His verse divisions were far larger than our current divisions, created by Robert Estienne in 1551. This volume was subvended by Catholic Charities Atlanta.

KESSLER 1528 BIBL B

CASE 21:

The Bible in the Vernacular

“I would like Scripture translated into every language. Christ wants his philosophy to be propagated as widely as possible. He died for all, he wants to be known by all.”

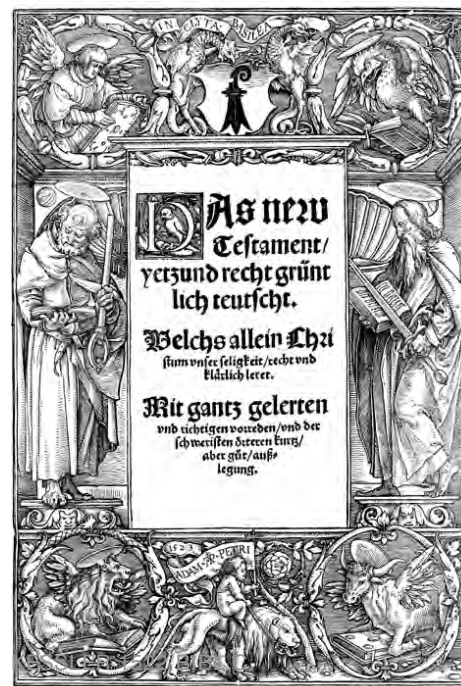
In his opening letter to his reader in the first edition of the Greek New Testament, Erasmus famously hopes with regard to Scripture that, “The farmer sing some portion of them at the plow, the weaver hum some parts of them to the movement of his shuttle, the traveler lighten the weariness of the journey with stories of this kind!” To make this a reality, Erasmus argued the Bible needed to be translated into languages other than Latin, which only the most educated could read. This move to the vernacular began at the end of the fifteenth century, but exploded in the middle of the sixteenth century, beginning with Luther’s translation of the Bible into German. These vernacular translations took two forms. One was the translation of the Vulgate into other languages. Another was original translations from Greek and Hebrew. Behind many of these vernacular translations of the New Testament was Erasmus’ Greek text.

Martin Luther’s German New Testament

Das new Testament, yetzund recht grüntlich teuscht. Zu[o] Basel: Durch Adam Petri, Im Christmond des Jars M.D. xxij [December 1522].

Martin Luther’s German New Testament is more than a rendering of the Greek text in a new language. It was, as one interpreter has noted, “A literary event of the first magnitude,” as Luther’s language became the standard for German moving forward. While there were German translations of the Vulgate and of Erasmus’ Greek preceding Luther’s work, after Luther there was little interest in translating the Bible into German again. This volume was subvended by Mr. Roy T. Wise, Ms. Kristin Wise, and Ms. Mary Wise in memory of Susan Tansberg Wise.

KESSLER 1522 BIBL C



TITLE PAGE FROM KESSLER 1522 BIBL C

Olivétan's French Bible

La Bible: qui est toute la sainte Escriiture, contenant le vieil & le nouueau Testament. [Geneva: De l'imprimerie de François Estienne, [1567].

This translation was the first French translation based on Hebrew and Greek texts. The first printed French translation of the entire Bible was the work of Jacques Lefèvre d'Étaples (c. 1455-1536). Lefèvre began publishing portions of French Bibles as early as 1512, though he was translating from the Vulgate. The present translation was 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. Olivétan used Lefèvre's French but also worked off of Erasmus' Greek New Testament. Shown here is a later printing of the revised form of Olivétan's French Bible, known as the "French Geneva version."

1567 BIBL B

Brucioli's Italian Bible

La Bibia, che si chiama il Vecchio Testamento, nuouamente tradutto in lingua volgare secondo la verità del testò Hebreo. [Geneva]: Stampato appresso Francesco Durone, 1562.

In 1530 Antonio Brucioli (1498-1566), a Florentine layperson, published his New Testament "di greco novamente tradotto in lingua Toscana" ("newly translated from Greek into the Tuscan language"), the first printed Italian New Testament. Brucioli published the Old Testament (based on Sante Pagnini's Hebrew) separately. The edition on display is the first to print both Testaments as translated by Brucioli, revised by Rustici. It is the first printed Protestant Bible in Italian. The New Testament of this edition is a hybrid of Brucioli's 1530 edition and a 1551 Italian New Testament produced by Massimo Teofilo, a Benedictine who became a

Protestant. Teofilo's work, like that of Brucioli, was based on Erasmus' Greek New Testament and completed in consultation with Erasmus' Latin translation.

1562 BIBL B

The Dutch State Bible

Biblia, dat is de gantsche H. Schrifture. Tot Leyden: Gedruckt by Paulus Aerts van Ravesteyn, [1641?].

The New Testament appeared in Dutch as early as 1526. But the sixteenth-century Dutch translations were translations of translations, most often of Luther's German Bible or the Vulgate. At the Synod of Dort (1618-1619), a new Dutch translation from the original languages was commissioned. The New Testament was translated from the *textus receptus*, transmitted through Théodore de Bèze's Greek Bibles, and originally based on Erasmus' Greek. This translation came to be known as the "States-General Bible" (*Statenvertaling*) and remained a dominant translation in Protestant churches into the twentieth century. On display is a 1641 reprint of this 1637 publication.

1641 BIBL

CASE 22:

English Bibles

"And so farewell, reader, whoever you may be, and let me urgently request you, if you have gained any advantage from my labours, to remember your duty as a Christian, and commend me in return in your prayers to Christ, from whom alone I look for a lasting reward for this work."

Though John Wycliffe (1320-1384) had produced a manuscript translation of the Bible in English in the fourteenth century, it was not

until the 1520s that a printed English Bible appeared. Like other dominant languages in Europe, the vernacular grew in two forms: English translations of the Vulgate and original translations from the Hebrew and Greek. William Tyndale's (c. 1490-1536) earliest translation was strongly opposed by English bishops and the English crown, primarily because it was associated with the Lutheran movement. This unfavorable status gave rise to new translations, though Tyndale's translation exerted strong influence on them all.

Tyndale's New Testament in English

The new Testament in Englishe after the greeke translation annexed wyth the translation of Erasmus in Latin. London: Thomas Gaultier for J. C., 1550.

William Tyndale produced the first printed English New Testament, an original translation from the Greek, relying on Erasmus' Greek New Testament, likely the third edition (1522). Tyndale also consulted the Vulgate, Erasmus' Latin translation, and Luther's German (1522). At least 90% of the 1611 King James Bible maintains Tyndale's English translation. Of the initial print run of 3,000 produced in 1526, only two are known to survive, an incomplete copy at St. Paul's Cathedral and a complete copy at the British Museum. In this 1550 printing, Tyndale's English is produced in parallel columns with Erasmus' Latin translation.

ON LOAN FROM THE LIBRARY OF MICHAEL MORGAN

Richard Taverner's English Gospels

The Epistles and Gospelles with a brief postil upon the same from after Easter tyll Aduent. London: Richard Bankes, [154-?].

Richard Taverner (1505-1575) was a scholarly lawyer in England. In 1539 he produced an updated version of Matthew's Bible (1537), the first English Bible to be printed in England

(Tyndale's was printed in Cologne). Since Taverner did not know Hebrew well, his Old Testament is only slightly revised. His Greek was strong, though, and so his New Testament was quite different from Matthew's Bible. Though Taverner's translation as a whole did not have a major impact on the Bible in English, some of his word choices remains 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," though Wycliffe had used "parable." The present work is a collection of brief homilies on liturgical texts from Taverner, which includes his translation of the biblical text followed by commentary.

1540 TAVE

The Geneva Bible

The Bible. That is, the holy scriptures contened in the Olde and Newe Testament. Translated according to the Ebrew and Greeke, and conferred with the best translations in divers languages. London: Christopher Barker, 1582.

This 1582 Geneva Bible closely follows the original 1560 first edition, complete with the same woodcuts on the title page and in the text. When many English protestants fled England due to the persecution of "Bloody Mary," they gathered in Geneva, likely due to the popularity of Calvin. They desired to create an English Bible. This fresh translation from the Hebrew and Greek was a collaborative affair under the direction of William Whittingham (1524-1579). Also joining the effort was the noted Greek and Hebrew scholar Théodore de Bèze (1519-1605), whose Hebrew and Greek texts, based in part on the Greek New Testament of Erasmus, served as the foundation of the translation.

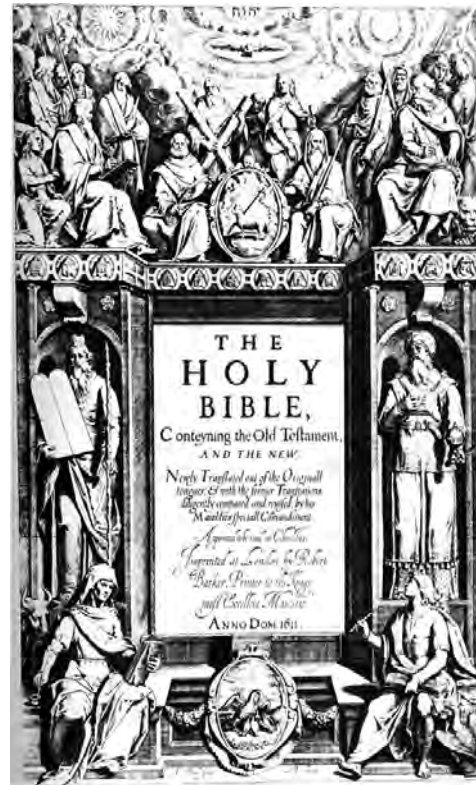
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The King James Bible

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 Commandment. Appointed to be read in Churches. London: Robert Barker, 1611.

The King James version, so-called due to the support of the English monarch, quickly supplanted the Geneva Bible as the dominant English translation. The translation team numbered 50, and they followed strictly-defined rules. They began with the Bishop's Bible (1568/1572) and consulted Greek and Hebrew manuscripts, as well as a number of English, French, and German translations. First edition.

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TITLE PAGE FROM THE KING JAMES BIBLE



1460 1505 1510 1515 1520 1525 1540

- 1467/69**
Erasmus is born in Rotterdam
- 1487**
Erasmus enters a monastery of Augustinian Canons at Steyn
- 1492/93**
Erasmus is ordained as a priest
- 1495**
Erasmus moves to Paris under the patronage of Henry of Bergen, Bishop of Cambrail
- 1499**
Erasmus moves to London under the patronage of Lord Mountjoy, where he meets John Colet and Thomas More
- 1500**
Erasmus returns to the Netherlands where he begins to teach himself Greek
- 1500**
Erasmus publishes the first edition of the *Adagia*, his collection of sayings and proverbs from classical authors
- 1503**
Erasmus publishes his first explicitly theological work, *Handbook of a Christian Soldier*
- 1505**
Erasmus publishes his first Greek edition, a collection of the *Declamations of Libanius*
- Erasmus publishes the first printed edition of Lorenzo Valla's *Annotations*, critical notes on the Vulgate, which he had discovered in the library of the University of Louvain
- 1505**
Erasmus returns to England
- 1506**
Erasmus receives a dispensation from Pope Julius II, allowing him to hold ecclesial office
- Erasmus travels to Italy
- Erasmus is granted a doctorate from the University of Turin
- 1506**
Erasmus and Thomas More publish their Greek and Latin edition of Lucian
- 1508**
Erasmus publishes the expanded edition of the *Adagia* in Venice with Aldus Manutius
- 1509**
Erasmus returns to England after the accession of Henry VIII
- 1511**
Erasmus publishes *Praise of Folly*
- 1511**
Erasmus becomes lecturer in Greek and Divinity and the University of Cambridge
- 1514**
Erasmus is recalled to Steyn, but he refuses to return
- Erasmus travels to Basel and meets Johann Froben
- 1514**
The New Testament of the Complutensian Polyglot is printed in Spain, though not officially published
- 1516**
Erasmus publishes *Novum Instrumentum*, the first edition of his Greek and Latin New Testament
- 1516**
Froben publishes the 9-volume edition of the Life and Works of Jerome, for which Erasmus served as an editor
- 1517**
Pope Leo X issues dispensation to Erasmus, absolving him of any violations of church law
- Erasmus moves to Louvain as an adjunct member of the faculty of the University of Louvain
- 1517**
Martin Luther posts his 95 Theses
- 1517**
Erasmus publishes his Paraphrase of Romans
- 1519**
Erasmus writes the Archbishop of Mainz in support of Martin Luther; this letter is promptly published by others
- 1519**
Second Edition of Erasmus' New Testament published
- 1520**
Luther publishes *On the Babylonian Captivity of the Church*
- Spanish priest Jacobus Lopsi
- Stunica publishes the first of his many critiques of Erasmus' biblical scholarship and theology
- 1521**
Erasmus publishes Paraphrases of all Pauline epistles
- 1521**
Edict of Worms repudiates Martin Luther
- 1521**
Erasmus moves from Louvain to Basel
- 1522**
Erasmus publishes Paraphrases of Matthew
- 1522**
Martin Luther publishes his "September Testament" his translation of the New Testament into German
- 1522**
Third Edition of Erasmus' New Testament published
- 1524**
Erasmus publishes "On the Freedom of the Will"
- 1526**
William Tyndale Publishes his English New Testament
- Italian nobleman Alberto Pio writes a condemnation of Erasmus, charging him as the source for many of Luther's heresies
- 1527**
Fourth Edition of Erasmus' New Testament published
- 1527**
The Faculty of the University of Paris formally condemns many of Erasmus' works
- 1529**
Erasmus moves to Freiburg to escape Protestant control of Basel
- 1534**
By the Act of Supremacy, Henry VIII becomes the head of the Church of England, separate from the Roman Catholic Church
- 1535**
Fifth Edition of Erasmus' New Testament published
- 1536**
Erasmus dies in Basel on July 12
- 1540**
Bonifacius Amerbach publishes a 9-volume collection of Erasmus' Works



When I get a little money I buy books; and if any is left I buy food and clothes.

DESIGERUS ERASMUS



Erasmus' Life



Erasmus' Works



Reformation Events



Erasmus' GNT



ERASMUS'
GREEK NT

500