

Results . ~~xxx~~

Eversince the opening of the Protestant Reformation this search for the Original Bible has been going on. What is the result? Thus far we may say this,-

1 First that by 496 certainly the head of the Catholic Church defined the books that entered into the Bible , naming the very same books that we now know. We also know that as early as possibly 180 A.D. there was some kind of a defined group of books that were regarded as on the same plain as the O.T.

2 We have discovered a few very old Manuscripts, one that is a complete New Testament. This MMS has been revised and corrected five times, the last time in the 16th century. The second is a large fragment, very old, This also has been revised. by later scribes.

3 We find that among the various MMS found there are several hundred thousand variations from a standard text, 200.000 at least.

4 We find that some of these variations are of fundamental importance.

5 We find that the nearest that we can come to an original MMS of records of events in the first half of the first century is in a MMS written possibly as Early as 331, or three hundred years after the events. In this MMS are 29 documents, Gospels and Epistles. 27 are now regarded as Scripture. Two documents included ~~xxxx~~ in this old copy of the Bible written in 331 were later rejected from the canon.

The nature, origin and trustworthiness of these 27 books which we find accepted in this Bible of ~~331~~ 331 will be the subject of other lectures. But for the moment this is the fact,-that the nearest we can get to the original Bible is in these two MMS of 331. ~~That~~

6 ~~we are certain that they contain many small errors~~ Arguing from experience with all other MMS , and from known data we know that

while they are doubtless substantially true to the earlier documents, there is not a passage but that is open to suspicion of textual error. It may be that there is not a textual error in them, but we have no means of knowing.

Unsatisfactory as this is to many minds it is a fact, which we have to recognize, and take into consideration in measuring truly the origin and ~~place of origin~~ history of the Bible. If these conclusion seem to disturb your conception of the Bible, hold your judgement in abayence until more evidence is in.

123-321

123-321
123-321

Introduction.

In 1538 an injunction was issued in which all clergy in the English Church were ordered to provide before a specified day,

'one booke (Copy) of the whole Bible, in the largest volume, in English, sett up in some convenient place within the church that ye may have cure of, whereat your parishoners may most commodiously resort to the same and rede it.'

Cited in Hoare, Page 193.

Strype in his life of Cranmer says,-

It was wonderful to see with what joy this book of God was received, not only among the learned sort, but generally all ~~over~~ England over, among all the vulgar and common people, and with what greediness God's Word was read. Everybody that could bought the book, or busily read it, or got others to read it to them." Cited in Hoare 194.

"Many well disposed people used to resort to the hearing thereof, especially when they could get any that had an audible voice to read to them.... "One John Porter used sometimes to ~~the~~ to be occupied in that goodly exercise, to the edifying of himself as well as others. This Porter was a fresh young ^{big} ~~man~~ man and of ~~great~~ stature; and great multitudes would resort thither to hear him, because he could read well and had an audible voice." Green, Vol 111, page 10.

"The reformation spirit was too strong for men who had no mental balance. They were drunk with the new wine, and ~~the~~ liberty degenerated ~~intoxicance~~ with them into disreputable and offensive license. The preacher in the pulpit often found his exhortations completely drowned in a tumult of voices shouting verses of the Bible out loud in various parts of the Church, and occasionally adding to them improvised expositions." Hoare 196.

Introduction cont.

4

It would be rather surprising to preachers to come to the vestibule of the church, and find a large crowd gathered about some layman, listened ^{int} with almost breathless eagerness to the words that he was reading from a book chained to a table. Even more interest than can be seen at Eagle Bridge on September afternoons when the World series is being shown on the boards. Yet such was the interest when the Bible first was brought out into the vernacular, or vulgar language of the common English people, that they had great difficulty in supplying the demand for books and reading thereof. So far as I know this is the only incident in history where the chain has been used in the interests of freedom and knowledge.

1538, the years when the King's Secretary ordered Bibles chained in every Church for public reading was an epoch making event in modern history. It is not stretching the imagination too much to say that it marks the beginning of modern liberal education. But during these years of which ~~we have spoken~~ 1538 marks a convenient date in English History, great developments were taking place all over Europe. Two sets of dates to which your attention is called will make this point clear. The one is the set of dates which mark the date of the translation of the Bible into the various vulgar languages of Europe. Bohemian, Complete Bible 1488; German, Lutheran Bible, N.T. 1522- O.T. 1534. Danish and Norwegian, N.T. 1529, Complete Bible 1550; Italian 1532; Dutch 1532; Sweden 1541; Spanish N.T. 1543, Bible 1567-9; Hungary 1551-62; Polish 1561; Russian Gregory's Version of N.T. 1556--61, complete Bible 1674. Portuguese, 1681; Geneva Bible (French) 1588.

Intorduction.

As these figures indicate we are dealing , not merely with the little isolated history of the translation of the Bible into the English , or language of the common people of England, but we are simply using this history of an English Bible as an illustration was what was going on over the entire western world.

To the translation of each one of these versions there is attached a very interesting and illuminating history. We shall get a glimpse of the history of this process in England, and let that stand in our mind as a fairly accurate picture of what was taking place in every country during the same years.

5

English Bible.

Most of us know and read the Bible in English. In so doing we do not consider the fact that the Bible which we have is the product of a long process of Evolution. We seem to regard the Bible as if all copies were precisely the same, with no variations in words or passages, and with no possibility of variations in meaning.

Such is not the case. Our English Bible is a Translation. The Old Testament was Hebrew. Translated into Greek, in Latin, Into English. The New Testament is Translated from Greek into English, and Christ used the Aramaic language in which language there is no utterance of Jesus ~~xxx~~ ~~xxxx~~ ~~xxxxxx~~ language which has survived.

Our task ~~then~~ is to get back as near as possible to original sources ; to trace the processes of history, and to outline ~~form~~ ourselves what has taken place.

Revised Version. There are two versions of the Bible or rather translations of the Bible in common use in Protestant Circles.

One is the Revised Version of 1881. The other is the authorized version, or King James Version of 1611. As far back as 1810. Dr. Marsh, Lady Margaret Professor of Divinity at Cambridge, and later Bishop of Peterborough, said "we cannot possibly pretend that our authorized version does not require amendment." But it was ~~xxxxxxxxxxxx~~ more than half a century later that Parliament provided for the so-called Revised Version. A large number of eminent scholars and Churchmen were invited by Parliament to become members of the revising committee. This committee was instructed to introduce as few alterations as possible consistent with faithfulness. //

English Version.

and to keep as far as possible to the language of the earlier authorized version."

In other words it was a very conservative committee, and did a conservative work. The New Testament Edition was ready in 1881, the O.T. in 1885.

The work by the English Committee was begun in 1870. Work by the American Committee was begun in 1872.

About 10 % of the words in the revised version are different than the words in the Authorized version. Total number of words in the Revised Bible 792,444.

Words introduced by revisers 70,772.

~~Important Passages examined by New Testament revisers.~~

British Company of N.T. Revisers began its work on the 22nd.

of June, 1870, and finished the same on the 11th of November 1880. Held 407 Meetings.

American N.T. Company began its work October 4, 1872. Finished October 22, 1880.

British

~~American~~ O.T. Revision Company began its work June 30, 1870.

Finished June 20, 1884. Held 792 meetings.

American O.T. Company began its work October 4, 1872. and finished 1884.

The Revised New Testament was published in May 1881.

The Revised Old Testament was published in May 1885.

American Standard Version? Prof Thayer, 1881 1901.

Twentieth Century Bible. and other modern versions. Cheyne's translations of the Psalms etc.

Bible for Modern

Readers

In answering this question I am not particularly concerned

King James Version of 1611.

Between the Revised Version and the King James Version nothing of importance happened in the matter of translating the Bible. But the King James Version marks a very important date in this history. In order to understand its importance we must go back and trace events up to 1611.

When the Anglo saxon People were converted to Christianity by the Missionaries in the sixth Century ~~and~~ they committed ~~in~~ themselves to a religion of a book. That book was written in Latin, The Latin Vulgate. of Jerome. They could not read ~~xxxx~~ a single word of the Bible, even if they were permitted. But their first poet Caedmon sang some of the Bible stories for them in the "vernacular" or the vulgar language so that they understood them. From the time of Caedmon on until the Edition of King James appears, this idea of rendering the story of the Bible into the Vernacular was ~~at~~ ^{always} *expressing itself* ~~work~~ among the English people.

Outline.

Caedmon. 670.

Wycliffe Manuscript Bible. N.T. 1380.

(Printing Bible at Mainz 1456)

Tyndale 1525.

Coverdale 1535 ; Thomas Matthew (John Rogers, 1537

Great Bible 1539 ; Geneva Bible N.T. 1557.

Bishop Bible 1568 ;

Roman Catholic - Rheims N.T. 1582.

Douay 1609-10.

King James. 1611.

Revised Version N.T. 1881 Bible 1885.

American Standard Version 1901.

8

Caedmon. ~~was~~ a poor peasant taken into a monastery near Whitby by Abbess Hilda, ~~was~~ a poet by nature. Taught by monastic teachers, he learned the story of the Bible, and paraphrased them into narrative poetry and set them in circulation among the people this. He took these old stories from the Vulgate, and told them in such a manner that his teachers were glad to become his hearers. Of these songs of Caedmon nothing survives.

This Caedmon incident is interesting as illustrating the point that was referred to above. In order for the those who were interested in bringing to the English people the story of the Christian religion, and the Bible of the Christian people, either the Anglo-Saxons must learn Latin so as to read the Vulgate, or they ~~must~~ the Latin Vulgate must ~~have~~ be translated into Anglo Saxon. Caedmon began this work.

During the centuries from the Time of Caedmon (670 to the 14th when the great European Revolution was ~~break~~ getting under way, there was always something being done in the way of rendering the Bible into the Vernacular. There are extant several MSS of Anglo Saxon versions of the Gospels.

The Venerable Bede in his Ecclesiastical History tells