

After the New Testament was completed, Luther began translating the Old Testament with the assistance of Faculty at Wittenberg University, including: Philip Melancthon (1497–1560), Matthew Aurogallus (1490–1543), and Caspar Cruciger (1504–48). He began by translating the Pentateuch, then the historical books, and the prophetic and poetic books.

Progress on the remainder of the Old Testament was slowed by Luther's illnesses, and work to revise previously published Scriptures. The Apocrypha was largely translated by Melancthon and Justus Jonas, since Luther was unenthusiastic about these books, but he still wrote prefaces and marginal notes for them, like the rest of the Bible. The first folio edition of the Luther Bible was published in 1534 by Hans Lufft at Wittenberg. It contained 117 woodcuts by Lucas Cranach. Prefaces and glosses throughout the text summarised Luther's theology. Luther was the first to place the Apocrypha between the two Testaments. Luther and his collaborators constantly revised and republished the Bible text right up to his death.

Luther's Bible did much to fuel the Reformation everywhere, stimulating similar work to translate the Bible into the vernacular in other countries. The Bible became the people's book, used in church, home and school. In Germany, it had a significant impact on the German language, aiding its standardisation.

Statue of Luther, Wittenburg (iStock)



Martin Luther

BIBLE TRANSLATOR, ILLUSTRATOR
AND PUBLISHER

500 years



Exhibition Guide
12–13 September 2022
www.union.ac.uk

Towards the Bible in English

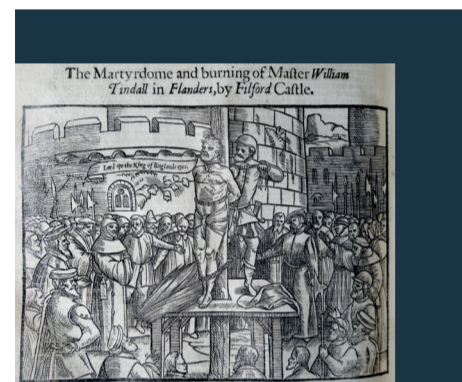
William Tyndale (1494–1536) wanted even the ploughboy to be able to read the Bible so he created a translation which used everyday English. Tyndale, like Luther, used Erasmus's Greek New Testament as a basis for his translation. Due to persecution Tyndale was forced to flee to the Continent in 1524. His **New Testament** translation was completed around 1525 and printed in Worms in February 1526. Copies were smuggled into England. Tyndale continued translating, completing from Genesis up to the end of Chronicles, and Jonah. Sadly, Tyndale was found guilty of heresy and condemned to death in 1536. However, four Bible translations published shortly after his death relied on his work.

The Coverdale Bible was a revision of Tyndale's work, published in 1535. Miles Coverdale was not the scholar Tyndale had been and could not translate directly from the original biblical languages, so probably used Luther's Bible, the Zurich Bible, Pagninus's translation, the Vulgate and Erasmus's *Novum Testamentum*. Well-printed in a two-column folio, the Coverdale Bible was suitable for church use. It included summaries at the beginning of most books, annotations and cross-references.

The **Matthew Bible**, named after Thomas Matthew, a pseudonym for John Rogers, Tyndale's friend, was published in 1537. It was the first Bible to receive the king's licence. Rogers collected together and edited Tyndale's published and unpublished translations and Coverdale's work, adding the Prayer of Manasses and also prologues and annotations taken from the French Protestant Bibles of Lefèvre d'Étaples and Olivétan. However, a print run of 1,500 could never satisfy the demands of c. 9,000 parishes requiring a vernacular translation and this need was met by another translation: the Great Bible, first published in 1539 and designed as a Bible for churches. It was largely Coverdale's work, a revision of the Matthew Bible, incorporating translation from the original languages from Genesis to the end of Chronicles and for all of the New Testament. Although still not entirely based on the original biblical languages, the Great Bible did improve on previous translations. But its large size meant it would never be widely accessible.



Luther Bible (European)



William Tyndale pictured in Foxe's *Actes and Monuments*

Geneva Bible

Contrastingly, the Geneva Bible, first published in 1560, became extremely popular with around 140 editions in the c. 80 years it was published. Produced by Protestant exiles in Geneva during the reign of Queen Mary, particularly William Whittingham and Anthony Gilby, it may rightly be considered a new kind of Protestant study Bible.

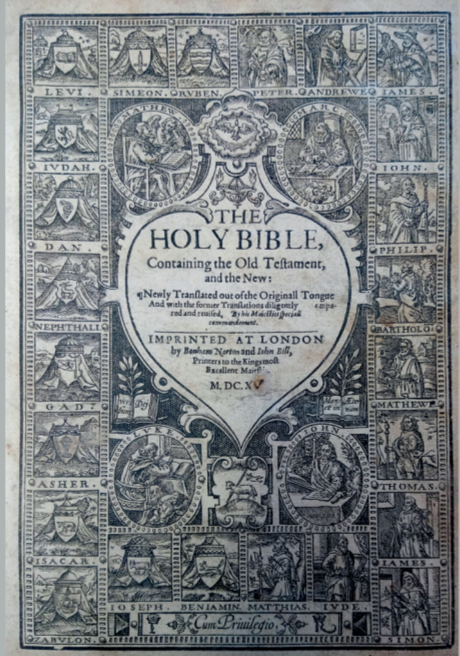
A Geneva New Testament was released in June 1557. This was followed by a translation of the Psalms published in the same year, then the rest of the Old Testament. The Geneva scholars translated the poetic and prophetic books of the Old Testament into English from Hebrew for the first time. It is likely that they used a wide range of texts to aid their work including: the Great Bible, the Coverdale and Matthew Bibles, the Vulgate, Olivétan's French Bible, the Hebrew-Latin Bible of Sebastian Münster, the Latin Old Testament by Leo Juda and David Kimchi's Hebrew commentary. The

complete **Geneva Bible** first appeared in April 1560, printed by another English exile, Rowland Hill.

The New Testament was slightly revised by Laurence Tomson in 1574, with Tomson's text and notes being incorporated into a complete Geneva Bible from 1587. Franciscus Junius's annotations on Revelation were added to Tomson's New Testament and appeared in some editions of the Geneva Bible from 1599, replacing the original notes on Revelation. Therefore, there were three forms of the Geneva Bible: Geneva, Geneva-Tomson and Geneva-Tomson-Junius. Other editions of the Geneva Bible included other features, such as the metrical psalms. The Geneva Bible popularised Bible reading, furthered the Reformation and conveyed Calvinistic doctrines to ordinary people. It prompted further scholarly Bible translations, such as the King James Bible and the Rheims New Testament, a Catholic translation into the English vernacular which energetically refuted the theology of the Geneva Bible in its marginal notes. The Geneva Bible found its way into popular culture, e.g., it is quoted in Shakespeare's plays.

Franciscus Junius (1545–1602) was a significant figure in the Reformed tradition who was appointed Professor of Theology at Leiden in 1592. He was a prolific author, writing commentaries on the Pentateuch, Ezekiel, Daniel and Revelation, works on Hebrew grammar, exegesis and politics, to name some of his interests. His works were written in French or Latin and not many are available in English. However, his **Commentary on Revelation**, published in 1592 and translated

into English, was included in abridged form as notes on Revelation in Geneva Bibles from 1599 onwards. The Gamble Library's copy of Junius's Revelation commentary in English was published by the University of Cambridge in 1596.



Geneva Bible title page

Geneva Bible features:

- Octavo printing
- Roman type
- First English Bible to have numbered verses with each beginning on a new line
- Marginal notes and cross references
- Alternative translations and variant readings
- Illustrations and maps to explain the biblical text and ground it in reality
- Summaries or 'Arguments' at the start of each book
- Apocrypha between the Testaments.

King James Bible

At the Hampton Court Conference in 1604, Puritan representatives from the Anglican Church asked if King James would consider authorising the creation of a new Bible translation. James did not like the Geneva Bible since its marginal notes occasionally questioned the divine right of kings. He saw the potential of a new translation for uniting the Anglican Church, so agreed.

Six companies with around 47 men in total, two companies each at Westminster, Cambridge and Oxford, worked together to revise the text of the Bishops' Bible. They had to abide by 15 rules of translation drawn up by Richard Bancroft, Archbishop of Canterbury, which were designed to ensure the Bible was not too Presbyterian or Puritan. Each company would review the work of other companies, with any doubts raised on specific passages being examined during a general meeting with a few representatives of each company in attendance. Like the Geneva Bible, the **King James Bible** was designed to be read aloud; unlike it, marginal notes were kept to a bare minimum. The translation was completed in 1611 after seven years' work.

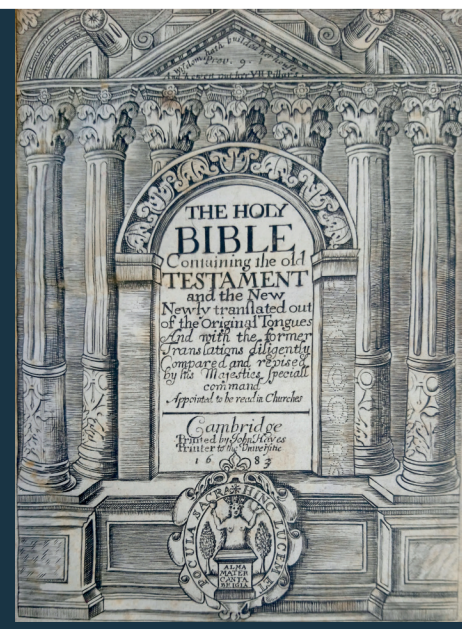
Nowhere on the title page did it say that the translation was 'authorised' by King James yet royal and ecclesiastical authority are strongly evident and it was viewed as an official church Bible like the Bishops' Bible. The translators to the reader' section emphasised that the King James Bible builds on previous translations to make "one principal good one". The aim was for a literal translation, with every word in the original texts represented by an English equivalent, following the basic word order of the original as much as possible and showing when words were added to make the sense clearer. The language used in this translation was archaic even when first published. This was arguably deliberate so as to generate an air of authority and possibly additional respect for the Scriptures. The King James Bible was intended to renew and reunite the middle-of-

the-road Anglican establishment so was not aimed at users of common everyday language.

The King James Bible was not an immediate bestseller, but was eventually successful, supplanting the Geneva Bible within 50 years. Use of the Geneva Bible was discouraged after the Restoration due to its Puritan associations. The King James Bible had a very significant influence. It remained the dominant English Bible during most of the 300 years following its publication, supplanting other possible or actual translations. It also had a significant influence on the English language, shaping and standardising it since it was used in the church, home and school. Many commonly used proverbs are taken from the King James Bible, such as, "To fall flat on his face," Numbers 22:31. It has been the source of inspiration for many famous literary and artistic works or influenced the form they have taken, e.g. Bunyan's *Pilgrim's Progress* and Handel's *Messiah*. Statesmen, such as Abraham Lincoln, quoted from it during significant speeches.

King James Bible features:

- Large, folio volume
- Printed by the king's printer, Robert Barker
- Gothic lettering initially
- Double columns on each page
- Verses were like little paragraphs, as in the Geneva Bible.



King James Bible title page

The 'Martin Luther 500 years' exhibition investigates the history of Bible translation in Europe, from the Reformation onwards.

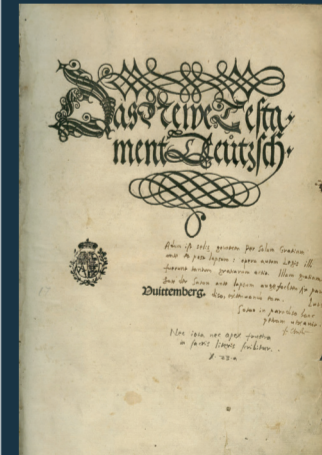
Exhibited items will be in **bold**.

Over perhaps a 1,400-year period, the Bible's original human authors wrote their texts as God inspired them (1 Peter 1:21), in Hebrew, Aramaic and Greek. The original manuscripts were copied and recopied. By the time of Jesus's birth, Greek was widely spoken and used by Gentile or Jew alike in everyday life: it is the language of the New Testament.

As the Church grew and spread, translations for non-Greek speakers were needed, such as Syriac to the east or Latin to the west. In the fourth century, Jerome used the original Hebrew and Greek to standardise the Latin translation and this – the Vulgate – would remain the Bible read aloud in the Western Church right through the Middle Ages. Advances in printing made the commercial mass production of Bibles possible and books more affordable.

The Gutenberg Bible was the earliest major book printed using mass-produced movable type. Johannes Gutenberg printed Jerome's Latin Vulgate in 1454 in Mainz, Germany.

Typography workshop illustration (Shutterstock)



Luther New Testament 1522 (European)

German Bible Translation

In Germany before the Reformation, during the reign of Charlemagne (742–814) there had been several translations of parts of the Bible into German dialects. These were based on Jerome's Vulgate. Eventually, whole German Bibles were produced.

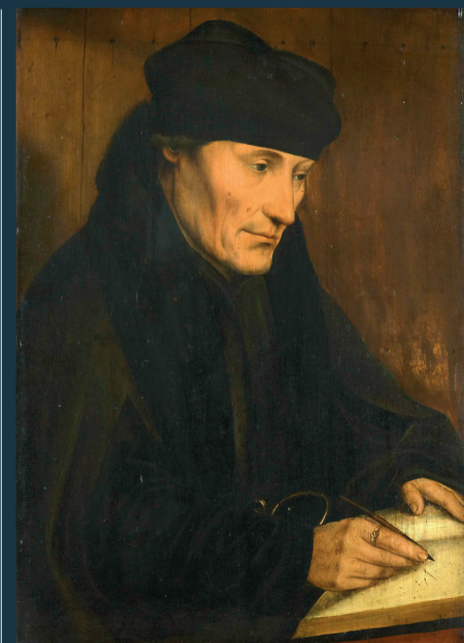
The first Bible known to have been printed in High German was published by Johann Mentel at Strasbourg (1466). Translated from the Vulgate, its language was archaic. By 1518 around 14 editions had been published by printers from Strasbourg, Augsburg and Nuremberg. By 1522 there were at least four editions of the Low German Bible, however, all were translations from the Vulgate.

Erasmus of Rotterdam's (1469–1536) publication of a text-critical **Greek edition of the New Testament (*Novum Testamentum*)** in 1516 paved the way for new Bible translations. Luther was strongly influenced by Erasmus's work and depended on it while translating the New Testament. Luther's educational experience had prepared him to be a translator while a monk and priest he became fluent in Latin and studied Hebrew. Colleagues on the Faculty of the University of Wittenberg assisted Luther to translate.

After the Diet of Worms Luther's benefactor, Elector Frederick the Wise, concerned for Luther's safety, arranged for Luther to be kidnapped and hidden in his castle, the Wartburg. While there, Luther translated the New Testament in 11 weeks. It was sent for printing in July and copies were available by September, in time for the Leipzig Fair. Although Luther was unnamed in the translation, he soon became known as the person behind the work known as the **September Testament**. Melchior Lotter the Younger was the printer of this folio volume, which had marginal notes and illustrations by Lucas Cranach in the Book of Revelation. Another edition was printed in Wittenberg and Basel in December 1522: the **December Testament**. This contained additional prefaces to individual books and further marginal notes.



Wartburg Castle (Pixabay)



Erasmus of Rotterdam (European)

KEY DATES IN ENGLISH BIBLE TRANSLATION

1382

John Wycliffe, and others, completed their translation of the Bible into English.



John Wycliffe (Europeana)

1525

William Tyndale completed his New Testament translation which was printed in Worms and Cologne and smuggled into England in 1526.



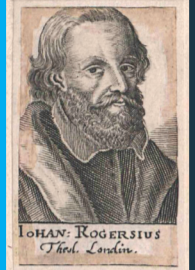
Miles Coverdale (Europeana)

1536

Tyndale was found guilty of heresy and burnt at the stake. However, before his death he was able to translate the Old Testament from Genesis to Chronicles, and also Jonah.

1537

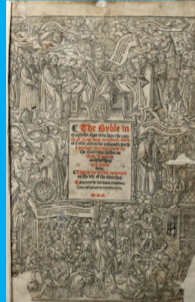
The Matthew Bible, named after Thomas Matthew – a pseudonym for Tyndale's friend John Rogers – was published. This, too, was based on Tyndale's work.



John Rogers (Europeana)

1539

The Great Bible, a revision of the Matthew Bible, was published. Its large size meant it was not very popular.



The Great Bible (Europeana)

1557

The Geneva New Testament was completed and published in Geneva.

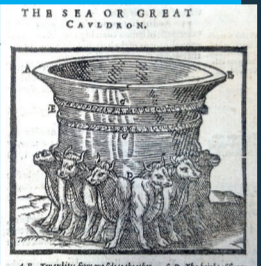


Illustration from the Geneva Bible

1560

The Geneva Bible, of manageable size and a Protestant study Bible, was completed.

largely by Anthony Gilby and William Whittingham, Puritan exiles in Geneva.

1568

The Bishops' Bible, produced under the authority of the Church of England, was published.



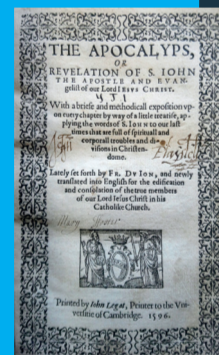
Rheims New Testament (Wikicommons)

1582

The Rheims New Testament, and first official Roman Catholic translation into English, based on the Latin Vulgate, was published in France.

1587

Laurence Tomson's notes were first incorporated into the Geneva Bible.



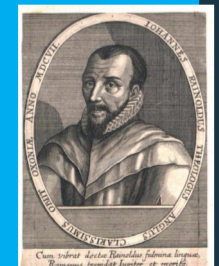
Franciscus Junius's Revelation commentary

1599

Franciscus Junius's annotations on Revelation were added to Tomson's New Testament and published in Geneva Bibles.

1604

Puritan representatives asked King James for a new Bible translation at the Hampton Court Conference.



John Rainolds (Reynolds), one of those who asked King James to consider allowing work to begin on a new translation of the Bible. (Europeana)

1604-1611

Six companies of men met to translate the King James Bible in Oxford, Cambridge and Westminster.

1610

The Rheims-Douai version of the Bible, and first full Roman Catholic Bible translation into English from the Latin Vulgate, was published.

1611

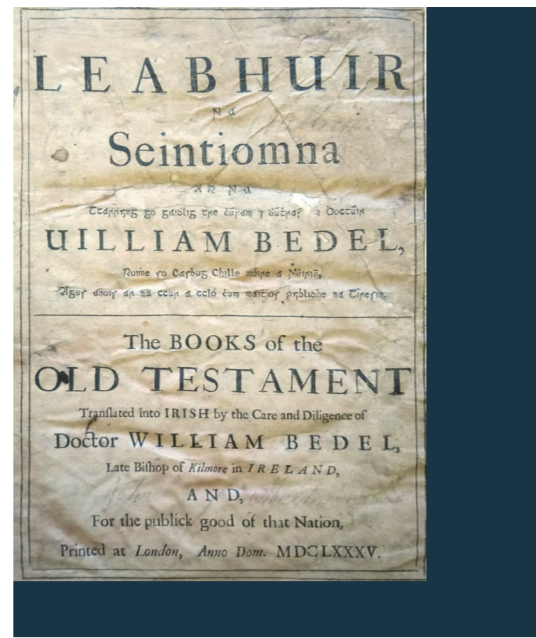
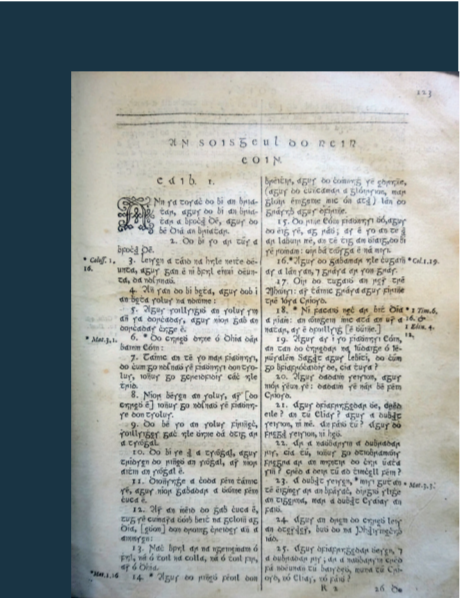
The King James Bible was completed and published, based officially on the Bishops' Bible but greatly indebted to the Geneva Bible.

The Gaelic Bible

Compared to most European countries, it was some time before a Bible, translated from the original tongues, was available in Gaelic. The first complete Gaelic Bible was published in 1690.

Work on the Irish New Testament started around 1572 with Seán Ó Cearnaigh, Treasurer of St Patrick's Cathedral Dublin, beginning the translation assisted by Nicholas Walsh, Bishop of Ossory. Walsh was murdered in 1585 and Ó Cearnaigh died in 1587. It is believed that William Kearney, a London-based printer, had possession of their translation. It was Uilliam Ó Domhnuill (William O'Donnell) who took on the project. Ó Domhnuill, a gifted linguist, arrived in Trinity College Dublin in 1593 around the same time as the printer William Kearney. Along with others, Ó Domhnuill prepared the Irish New Testament for press and by late March 1595 the Irish New Testament was being printed. William Kearney printed Matthew, Mark and the first five chapters of Luke. Unfortunately, the project halted due to a dispute between the printer and the College authorities. Kearney left taking his printing materials with him. Ó Domhnuill tried to resolve the dispute between Kearney and College authorities, but without success. Ó Domhnuill continued on his translation work and by 1601 was in a position to publish the New Testament. The printer Seán Francon printed Luke 6 to the end of Revelation with William Usher, Clerk of Dublin Council, paying the cost of printing. The translation is from the original Greek (Textus Receptus) and aims to render this as accurately as possible into Irish. The title page and Irish preface were printed at the end of 1602, but were unbound until 1603.

William Bedell (1571-1642) conceived and funded the project to translate the Old Testament into Irish. Bedell became Provost of Trinity College Dublin in 1627 and promoted the Irish language through daily lectures and prayers in Irish. Muircheartach Ó Coinga was employed for this and Bedell asked him to translate the Psalter which would be used in College worship. By 1620 this was being prepared for printing. Ó Coinga continued translating the rest of the Old Testament, while Séamus Neangail prepared the text for printing. The translation was based on the King James Bible and used everyday Irish. Bedell made some revisions to the draft, based on the original texts, however it was not printed, due to the persecution of Ó Coinga, then the outbreak of rebellion in 1641 and Bedell's death in 1642.



Bedell's Old Testament

of the whole Gaelic Bible in one volume. Alexander Stewart revised the previous text for this new edition. This was the first time the Scottish Gaelic Bible had been readily available and reasonably priced in the Highlands.

Throughout the 19th century, revisions were made to the **Scottish Gaelic Bible** and new editions published, like the exhibited one. The Scottish Bible Society most recently completed an eight-year project in 2019 to translate the New Testament into modern Gaelic.

The Scottish Gaelic Bible was very significant, standardising the language. As with the Irish Gaelic Bible, delay in producing a Scottish Gaelic Bible was due to political and religious prejudices.

The Bible in Scots and Ulster-Scots

While Gaelic is spoken in the Scottish Highlands, Scots is spoken in the Lowlands of Scotland and Northern Isles.

Scots traces its origins to Anglo-Saxon Middle English. Ulster-Scots, one of six main varieties of Scots, developed from the 1600s when the first Lowland Scots settlers moved to Ulster in search of religious freedom. Parts of counties Down, Antrim, Londonderry and parts of east Donegal are most associated with Ulster-Scots. English Bible translation dominated the Scots or Ulster-Scots contexts. In the absence of vernacular Bible translations, English Bibles, e.g., the Geneva Bible, were preferred. As a result, it was several hundred years before Bible translations were published in Scots and Ulster-Scots, during which time the culture was further anglicised. Nevertheless, there was a considerable body of translation.

The Bible in Scots

Murdoch Nisbet (1470-1588) first translated the New Testament into Scots. He worked from Purvey's 1395 revision of Wycliffe's Bible, which was based on the Latin Vulgate rather than the original biblical languages. Completed after 1534, it remained unpublished.

When Nisbet died it was passed down through several generations then added to the library of Sir Alexander Boswell. It remained there until 1900 when Lord Amherst of Hackney permitted it to be published by the Scottish Text Society.

No other translations of whole Bible books into Scots occurred until the mid-1800s.

Prince Louis Lucien Bonaparte (1813-1891) commissioned numerous new translations of books of the Bible into the dialects of English, Spanish, Italian and German. He commissioned several translations into Scots to capture the language for posterity. For example, Henry Scott Riddell (1798-1870) translated Matthew into Scots from the Authorised English Version, then the Psalms and Song of Solomon.

P. Hatley Waddell (1817-1891) published a Scots translation of the Psalms in 1871, *The Psalms frae Hebrew intil Scottis* and, in 1879, *Isaiah: Isaiah frae Hebrew intil Scottis*. He was the first Scots Bible translator to translate from the original Hebrew into Scots.

William Wye Smith's *New Testament in Braid Scots*, published in 1901, was based on the Revised Version. It was very popular being reprinted twice in full, with separate reprints of the four Gospels also published. Various translations of individual books followed. More notable was the translation by William Laughton Lorimer (1885-1967). Lorimer translated the New Testament into Scots from the original Greek. Since Lorimer died before the translation was completed, it was his son, Robin L.C. Lorimer who ensured the work was published in 1983. It was an immediate success, selling 2,500 copies in a fortnight. Reprinted in just two years, it was also released in paperback.

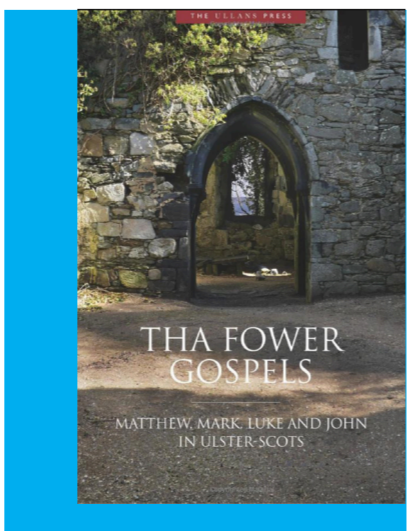
Ulster-Scots Bible translation

The Gospel of Luke was the first portion of the Bible to be published in Ulster-Scots in 2009: *Guid Wittins frae Doctør Luik*.

Translation work began in April 2006 with three teams of Ulster-Scots speakers meeting in Newtownards, Greyabbey and Cullybackey. With the help of Dr Philip and Mrs Heather Saunders, professional translation consultants from Wycliffe Bible Translators, the translation was amended and revised for publication. The Ulster-Scots text is presented alongside the 1611 Authorised Version of Luke's Gospel.

Dr Philip Robinson published a revised version of the 1650 Scottish Psalter in Ulster-Scots with traditional tunes in 2014. Robinson aimed at accuracy of meaning and considered the 'sing-ability' of the metrical settings to tunes.

The translation teams from Greyabbey and Cullybackey involved in the translation of Luke's Gospel worked on to translate the other Gospels and revise the completed Gospel of Luke. Mostly members of the Ulster-Scots Language Society, they were again supported by Dr Philip and Heather Saunders. The translation, *The Fower Gospels*, was published in 2016.



Books which explain the Bible

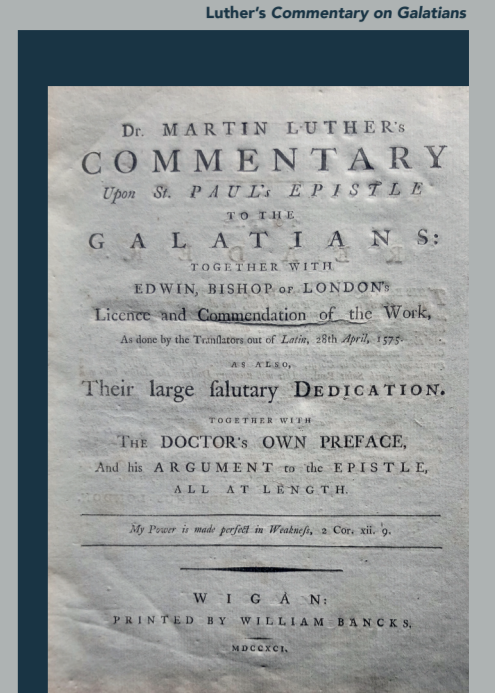
Countless books have been written to develop readers' understanding of the Bible and their ability to interpret and apply God's Word. They include sermons, commentaries, lectures, dictionaries and hexapla. A few rare examples from the Gamble Library's collection will be examined in turn, grouped by their authors.

Martin Luther

Martin Luther's literary output was very considerable. For instance, the American edition of *Luther's Works* in English contains 55 volumes, the first 30 of which contain lectures, commentaries and expository sermons on different parts of the Bible. He also wrote introductions to the Old and New Testament and Gospels.

For his German Bible, Luther wrote introductions to most of the individual books. Notably, Luther's commentaries are mainly on Old Testament books, even though he was a Professor of New Testament. This was likely due to the Reformers' desire to combat allegorical interpretations of the Old Testament while maintaining its Christological significance.

Luther's lectures on the following Old Testament books were published, many of them being reworked later into commentaries: Psalms, Deuteronomy, Habakkuk, Jonah, Zechariah, Ecclesiastes, Isaiah, Song of Solomon and Genesis. Luther's lectures on the last of these, Genesis, spanned a decade (1535-45). In the years of the New Testament, Luther in his early years focused on Romans, Galatians and Hebrews, which developed his understanding of justification and Christology. Luther's *Commentary on Galatians* was first published in 1535. Other lectures, sermons, or commentaries were published on: Hebrews, 1 and 2 Peter, Jude, 1 Corinthians, 1 John, Titus, Philemon, 1 Timothy, extracts from Matthew and John. Luther's engagement with interpreting God's Word did much to extend and expand the Reformation.



Luther's Commentary on Galatians

John Calvin

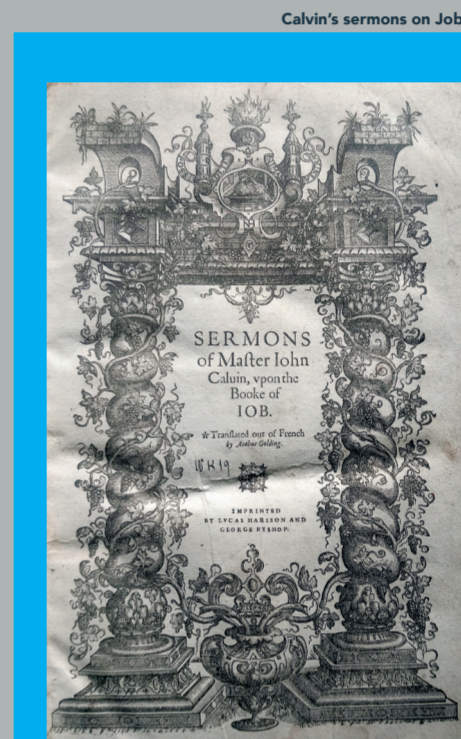
John Calvin explained most of the Bible's individual books, in commentaries, during lectures (praelectiones) and in contributions to weekly Bible discussions on Friday mornings (congrégations). He was also closely involved in publishing revised editions of Olivétan's French Bible translation.

Calvin's first commentary, published in 1540, was on the Epistle to the Romans. The only New Testament books Calvin did not write commentaries on were 2 and 3 John and Revelation. In terms of the Old Testament, Calvin wrote commentaries on Isaiah, Genesis, Psalms, Exodus to Deuteronomy, and Joshua. His published praelectiones included: Hosea, the Minor Prophets, Daniel, Jeremiah and Lamentations and Ezekiel. Calvin permitted publication of the praelectiones only reluctantly, feeling that he had not spent enough time preparing them and knowing he would not have time to write the lectures into commentaries.

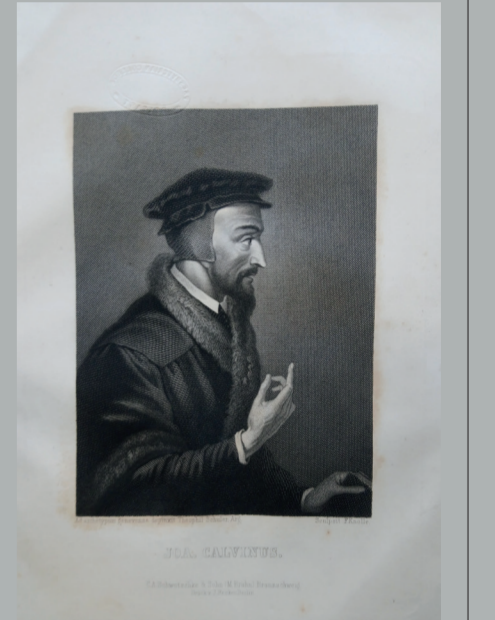
Although Calvin primarily lectured, he also regularly preached in Geneva's three main churches. In 1549, a stenographer was appointed to record Calvin's sermons and as a result over 2,300 of them survive. Calvin himself revised and published only four of his sermons. Eight hundred and seventy-two sermons appear in *Opera Calvinii*, while almost all of Calvin's other sermons preserved in manuscript form are accessible today in *Supplementa Calviniana*. His sermons cover the Bible books already mentioned as well as several other Old Testament books.

The earliest book by Calvin held in the Gamble Library is his *sermon series on Job*, translated out of French by Arthur Golding and published in 1574.

As well as commentaries, lectures, and sermons, other books such as hexapla and dictionaries were published in times past to improve understanding of the Bible.



Calvin's sermons on Job



John Calvin pictured in Opera Calvinii.

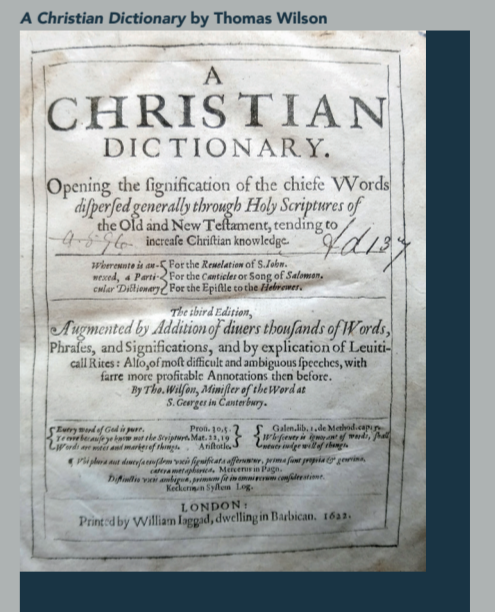
Christian dictionary

Thomas Wilson (1563-1622) published the first ever Bible dictionary, *A Christian Dictionary*, in 1612. Later editions were also published with added information. The Gamble Library holds the 1622 edition.

In terms of English Bible concordances, Coverdale was the first to label as 'concordances' the chapter summaries, annotations and cross-references he included in the Coverdale Bible. Some names and subjects were also identified, with the chapter and verse where these could be found.

Robert F. Herrey (often abbreviated to R.F.H.) compiled *Two Right Profitable and Fruitfull Concordances*, initially published in 1580, and later included in some editions of the Geneva and King James Bibles. Herrey's work, primarily based on the Geneva Bible, also contained references to other translations and a table of words taken from the original languages with their meanings and references. Other tables list key words and their meanings.

Building on this provision, William Knight wrote *A Concordance Axiomatica* (1610) which was designed for use by ministers and these, in turn, paved the way for Wilson's Christian dictionary.



A Christian Dictionary by Thomas Wilson



R.F.H. Concordances



Willet's Hexapla on Exodus

works including: *An Harmonie upon the First Booke of Samuel*, and hexapla commentaries on Genesis, Daniel, Romans, 2 Samuel and Leviticus. These were commonly found in ministers' libraries throughout the British Isles, as proof of their immense practical value to clergymen of the day. They were also readily available in translation on the Continent. As the designation indicates, hexapla examined different Bible books in six different ways, usually comparing a range of translations. For example, the *Hexapla on Genesis* compares the original Hebrew with six Bible translations: the Septuagint, Chaldee, two Latin versions (Jerome and Tremelius), the Great Bible and Geneva Bible. Each chapter is also discussed in six different ways:

1. The method or argument
2. The divers readings
3. The explanation of difficult questions and doubtful places
4. The places of doctrine
5. Places of confutation
6. Morall observations.

The title page claims that a thousand theological questions will be discussed.

Gamble Library Online Exhibitions

If you enjoyed this exhibition, take a look at the six online exhibitions outlined below, which have been created to tie in with the conference themes. Visit www.tinyurl.com/Luther-Online-Exhibitions or use the QR code to view the online exhibitions.



Luther and Bible translation

This introduces Martin Luther, in the context of his time, and his Bible translation work with a flavour of its wider impact and legacy.

The Bible in English up to the Geneva Bible

This details various English Bible translations from the time of Wycliffe up to, and including, the Geneva Bible. Pictures are included of the Gamble Library's Geneva Bibles, whose features and provenance are also discussed. The impact of the Geneva Bible is explored.

The King James Bible

This looks at the background to the 1611 publication of the King James Bible, its printing and reception. The influence of the King James Bible on Bible translation, language, literature, and culture is discussed. The Gamble Library's King James Bibles are examined.

The Bible in Gaelic

This investigates the history of the Bible in Gaelic and why it took until 1690 for a Gaelic Bible eventually to be published, even though work to translate the New Testament had commenced around 1571. Both shared and distinct aspects of the history of the Bible in Irish and Scottish Gaelic are traced up to the present.

More information about the Gamble Library may be found at: www.union.ac.uk/the-gamble-library/about-the-library

Online catalogue: <http://libcat.union.ac.uk>

Email: librarian@union.ac.uk

Telephone: +44 (0)28 9020 5093

The Bible in Scots and Ulster-Scots

This explores Bible translations into Scots and Ulster-Scots since the Reformation, examining why the vast majority of translations were completed from the 19th century onwards. Scots is the language spoken by those who lived in the Lowlands of Scotland and the Northern Isles. Ulster-Scots developed from the 1600s onwards, when the first Lowland Scots settlers moved to Ulster in search of religious freedom and prosperity.

Books which explain the Bible

This examines various rare books in the Gamble Library's collection, all written to develop readers' understanding of the Bible and their ability to interpret and apply God's Word. They include sermons, commentaries, lectures, dictionaries and hexapla, written by numerous different authors including Martin Luther, John Calvin, Francisus Junius and Andrew Willet.



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