

To
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During the long and dreary reign of papal darkness, the inhabitants of northern Europe were immersed in the same ignorance and superstition which beclouded the horizon of the more southerly regions. Not only was the education of the lower classes of society entirely neglected; but scarcely any attention was paid to the mental improvement and cultivation of those who filled more exalted ranks. Their religion consists of a number of puerile, unmeaning and ridiculous ceremonies, and the repetition of prayers & masses in a dead language with which not one of a thousand among the worshippers possessed any acquaintance. It might with propriety have been said to them, what Jesus Christ said to the Woman of Samaria: “ye know not what ye worship”,¹ and the Athenian inscription: “To an unknown God”² might equally have befitted the christian altars. Indeed it cannot be expected that the people in general should have been in a better intellectual condition as since those who professed to be their teachers were sunk into a state of the most terrible ignorance and neglect. Few of the clergy knew, or set any value, on the sacred oracles; the original languages in which they were written were completely disregarded; it has even been doubted whether any so much as understood the Greek Testament in the thirteenth century in Denmark;³ and there were

many who had no opportunities of forming any acquaintance with the Vulgate. What little theological knowledge they had, was merely of the scholastic and metaphysical kind, and consisted in questions that were productive of logomachies rather than godly edifying.

Yet as God hath not left himself without a witness even in the darkest periods there is reason to hope that individuals were here and there led by his Spirit to the source of sacred truth that they might quench their spiritual thirst with its life-giving waters. Copies of the Vulgate were deposited in most of the monasteries and cathedral churches; and at times certain of the monks were engaged in transcribing it either with a view to their own improvement, to the attainment of caligraphical celebrity, or the acquisition of pecuniary emolument. Nor were there wanting, even in the dark ages, those who attempted to translate the Holy Scriptures from the church-version into their vernacular language. Although not so generally known, an attempt of the same kind was made in Denmark, of which we have a specimen in a Manuscript containing part of the Old Testament in Danish, formerly in the possession of Count Thott, and now the property of the Royal Library at Copenhagen where it is to be found N^o 8 of the MSS in Fol. of the Thottian Catalogue.

It forms an ordinary Folio, and has been strongly bound in wooden boards covered with skin. It has already suffered considerable damage by its exposure in a humid place, and is fast mouldering away at the ends. It is written on paper in two parallel columns. Towards the beginning the lines marking the space to be filled by the text have been drawn with ink the colour of which is considerably paler than that with

which the text itself is written: but the rest has been ruled with a leaden pen. The text forms one whole, no blank space being left either between the chapters or the books. The number of the chapter is begun on the same line with the conclusion of the preceding, and is either longer or shorter, according to the space that was to be filled up. The title of the book is written at the top of the page as far as the middle of the XII Chap. of Exodus from which to the end it is omitted. The initial letter of every chapter is roughly ornamented and is written with a kind of red paint which has something of a glossy surface resembling wax. The same material is used in correcting what was improperly written, and in writing the titles of the books and chapters. It is also employed in punctuation, which consists of a stroke drawn transversely through the line, answering to the more common steps; and where any remarkable word or sentence begins, a red stroke is drawn through the first letter of the word. At the foot of the page are a number of prayers and pious effusions through a considerable part of Genesis – but they are the work of a later hand.

The first two leaves, and part of the third have been devoured by the tooth of time; and the text now begins, Gen. II. 10. ***** OK Liffsens trææ mith ***** ok godheetz ok ondheetz kwnnelses trææ &c. It is also defective from Gen. XXX 36. to XXXI. 29. – and ends with the words 2. Kings XXIII. 14. ok hans been skulæ blive wrördhe mz prophetens ben. Existing now therefore only in this imperfect state it is impossible to say by whom it was written or to determine its exact age. Yet D^r Wöldike, by whom a full account of it is given in the Second Vol. of the Transactions of the Royal Society of Copenhagen, supposes from the properties

of the language, the orthography, and the shape of the letters, that it was written in the thirteenth, or at all events in the beginning of the fourteenth century. From several corrected passages produced by D^r W. one would almost be tempted to conclude that this MS. is the original itself: but from others it seems certain that it is only a copy, for the repetitions ought always to stand two lines before or two lines after the position they at present occupy; which the D^r satisfactorily accounts for on the supposition that the autograph was not divided into columns as this is – but was written in one whole line across the page.

D^r W. concludes from the size of the volume that there may have originally been two more comprising the whole Bible; but the abrupt manner in which this fragment ends at the beginning of the first column on the last page, without regard to any division in the Bible, shows that its present size is merely accidental, and that either the original has not extended farther or the transcriber has been prevented by death or some other unavoidable cause from prosecuting his labour.

From the difference of the hand as well as of the orthography, it is evident that this MS. has been made by three transcribers. The first has written to Deut. V. 6; the second to 1 Sam. VIII. 1; and the third from thence to the end. There is also a blank of a page or half a page where they have relieved each other.

The version itself is done exactly according to the Vulgate, and faithfully adopts all its faults. From the examples produced by Dr W. it would appear that the translator has in numerous instances mistaken the meaning of his original, and also that the copy of the Vulgate from which he has taken his translation has not been free from faults. The servility with which he has adhered to the Latin is observable even

in the formation of the Danish words. For instance: indurabo is rendered: inhærde eller inentilhartgöre; irrigat jnnænwædhær. The gerunds and participles are formed in the same way; thus: bibendum – drykkeskullende; vulnerandos – saargöreskullendes. The translator has at times attempted to express the derivation of the Latin words in his version which could not fail in many instances to render it ridiculous. Thus the Almighty is introduced Gen XXVI as commending Abraham for making use of wax-candles in the observance of his religious rites: The Vul. has ceremonias, which our translator renders: Forthty Abraham lyddhe min röst, ok gömde mine budh ok bydelse, ok han gömde höktide giordhe mz wox som ær voxlyws, ok lowæ. “Because Abraham obeyed my voice, and kept my charge and commandments, and kept feastsdays with wax, that in wax-candles, and laws.” The same rendering is given Lev. V. 15. Num. XV. 22. and 2. Kings XXII. 37. In Exod. XXVIII. 4. the Latin terms used to describe the garments of the priests are explained by the sacerdotal apparel of the Roman church. Great use is made of synonymes by way of explication, especially in ~~such~~ those passages in which latin words are introduced. No less than three or four occur in the translation of a single verse.

Translations of the prefaces of Jerome are introduced at their proper places; and sometimes, though rarely, a passage is introduced from Peter Comestor’s *Historia Scholastica*. Thus the story respecting the grave of Joseph is related after Exod. XIII. 19., a long account is given of the infancy and youth of Moses at the end of the XII chap. of Numbers; and at the end of 1 Sam. XXV a comparison is drawn between Saul and the Devil, and one between David and a spiritual man which concludes: O Sce David bedt for oss. “O S^t David pray for us.”

Though this codex possesses but little critical worth as a version of the Scriptures it is of considerable importance as a relic of antiquity, and throws great light on the state of the Danish language at the period when it was made. Pontoppidan⁴ mentions his having found in a MS. B.

Bircherodii a notice respecting an order issued 1671 by Christian V. to print a very ancient MS. of the Bible which was preserved in the royal library, and which he supposes to have been the MS. just described; but the order appears never to have been put into execution. What a pity that it should be suffered to fall into decay! and that some lover of the ancient monuments of his country who is possessed of affluence should not cause an impression of it to be thrown off before it be entirely impaired! Perhaps we may indulge the hope that a Suhm or a Thott may ere long step forward and render his country this service.



There is every reason to suppose that had it been allowed to read theological lectures in some of the principal cities of the North, the knowledge of the Bible would have been more common among the clergy, and might eventually have led to an abjuration of the papal authority. Indeed the popes seem to have been sensible of this, and always took measures to prevent their being set on foot. In 1418 when Eric of Pomerania obtained permission from Martin V. to found an University in Copenhagen, it was on the express condition that the Holy Scriptures should neither be read nor explained in it, but that the lectures should be confined to profane literature⁵

Thus matters stood in Denmark with respect to the word of God till near the time of the Reformation. On the invention of printing several small publications in divinity made their appearance, such as Missals Breviaries &c

but nothing was done towards removing the veil in which the Scriptures were wrapt, and (or bringing) rendering them (forth to public view) [the words in the brackets are written above the line] accessible by all, till the beginning of the sixteenth century. The first attempt of the kind was made by Christiern Pedersen, the learned editor of Saxo Grammaticus to whom, more than any other individual, Scandinavia was at that dark period indebted for the diffusion of the rays of light and truth throughout her realms. The place of his birth is not known with certainty; but he received the first rudiments of his education from Simonsen in Roskilde, and studied at the Academy of Paris where he took his degree in the belles lettres. In 1505 he was canon in Lund as appears from an ancient document which he has subscribed bearing that date. Some have supposed that he was also amanuensis to the Archbishop: but this is not unlikely a mistake which has arisen from confounding him with Adler Pedersen who sustained that office in 1518. He was in great favour with Christian II. who frequently consulted him on state-affairs, and at last made him his Historiographer. Nor was he wanting in his attachment to his royal patron, for he accompanied him in his flight to Holland, and assisted in planning measures for his restoration to the crown. During his stay in that country he published several works some of which I shall afterwards have occasion to describe; and the share he had in preparing the first edition of the Danish Bible will also be noticed in its place. He died 1554 at Helsinge near Slagelse where he is said to have been the first Lutheran clergyman.⁶

The work to which I would hope call the attention of the reader is his Jertegns Postil, which made its appearance 1515 with the title:

Alle Epistler och Evangelia som lessiss alle SönDage om aared mz deriss
udtydninger och gloser.

i.e. "All the Epistles and Gospels which are read on every Sunday through the year, with their interpretations and glosses." At the end it is stated to have been printed in Paris 1515. Though as we shall presently see there are many things in this volume which savour of the rankest popery, there are nevertheless passages through which more light breaks in upon our view than what we should expect to find at that period. In the preface the author delivers a decided testimony in favour of the reading of the Holy Scriptures by the common people. "Our Lord himself" – says he – "commanded his blessed apostles to go throughout the world and preach and teach the holy gospels to all men adding: He that believeth and is baptized shall be saved; but he that believeth not shall be damned eternally. Now as none can believe the gospels unless he understands them well, it is both useful and necessary that they should be translated into plain Danish for the sake of common laymen who are not acquainted with Latin, & but very seldom hear any sermon. For what doth it profit plain country people to hear the gospels read to them in Latin, if they be not afterwards repeated to them in their own tongue. Our Lord says in the holy gospel: If thou wouldst attain to the Kingdom of heaven keep the commandments of our Lord; but how can any keep them if he does not know the gospels in which the holy evangelists wrote them from ~~the~~ our Lord's own mouth? And S^t Luke declares in the second chapter of the Acts that the Holy Spirit came from heaven on the day of pentecost in the shape of fiery tongues and fell on the Apostles, and other disciples of our Lord; and they were all filled with the same blessed spirit

and immediately spoke all languages to the intent they should preach the gospel to all men throughout the world in that language which each of them understood. S^t John the apostle and Evangelist, and S^t Luke wrote Gospels to the Greeks in Greek in order that they might fully understand them. S^t Mathew wrote gospels in Hebrew to those who spoke Hebrew; and S^t Paul the Apostle wrote epistles both in Greek and Hebrew to those who spoke these languages. If any of them had written gospels to the Kingdom of Denmark, they would assuredly have written them in plain Danish that all might have understood them: for every one ought to be able to read them in his native tongue. Let not any one imagine that they are more sacred in one language than what they are in another. They are just as good in Danish and German when properly translated as they are in Latin. Therefore none can say that it is improper or inconvenient to translate them into Danish. But certain it is, that without them, and the holy faith none can be saved.”

Such downright undisquised truth was seldom heard in those Days; nor can it be supposed that this avowment of it was suffered to pass without animadversion.

After the title follows an index directing the reader to the page where the different epistles and gospels are to be found: then comes a short prologue on the advantages resulting from the remembrance of the sufferings of Christ in which some of the modes prescribed in the Romish church for the expiation of sin are set forth in rather a disadvantageous point of view, and the necessity of seeking refuge in the death of Christ is strongly enforced.

With respect to the body of the work, it is divided according to the order in which

the portions of the Vulgate were read in the churches. 1st is the epistles for the Day. 2^{dly} The Gospel. 3^{dly} an exposition or short sermon; and lastly a Jeritegn, i.e. a fictitious miracle, or a fabulous story of certain occurrences which were supposed to confirm the truths taught in the portions of scripture that had been read. – The translation itself is very paraphrastic, especially in the epistles, and greatly filled with synonymes. As a specimen I^{ll} here transcribe the parable of the Pharisee and the publican, with an literal English translation on the opposite column:

Vor herre Jhesus Christus talede en
tiid till nogre som trode formeget paa
deriss egen retferdighed ligerwiss som
de vilde kaldiss retferdeligere oc
gudeligere mer en andre menniske som
de forsmade. Oc sagde han dem
denne effterlignelse. Der ginge en tiid
tw menniske op till jöde kircken at de
ville bede. Den ene var en phariseus
som ville syness ath vere gudelig oc
retwiss. Den andre var en publicanus
det var en obenbare syndere. Denne
högfferdighe Phariseus gick op i
kircken och stod och bad obenbarlige
for sig selff saa sigendiss. Herre gwid
Jeg tacker dig ath jeg icke er som
andre mennisker röffuere. wretferdige
mennisker. Horkarle eller som denne
obenbare synder. Jag faster tösswer om
ugen. Jegh giffuer tiende aff alt det
jegh haffuer. Den fattige obenbare
syndere stod alder nederst i

Our Lord Jesus Christ spoke once to some who trusted too much in their own righteousness, and would also be called more righteous and godly than other men whom they despised. And he spoke with them this parable. There went once two men up to the Jewish church to pray. The one was a pharisee who wished to appear godly and just. The other was a publican, that is an open sinner. This proud pharisee went up in the church and prayed openly for himself saying: Lord God I thank thee that I am not as other men, robbers, unjust men, whoremongers, or as this open sinner. I fast twice in the week. I give tithes of all that I love. The poor open sinner stood farthest down in the

kircken oc vilde icke oplöffte sine öyen mod himmelen for sin ydmyghedz skyld. Men han slo sigh faar sit bryst sigendiss. O altsommectiste gwd misskunde dig offuer mig arme syndere. Sandelige siger jeg – ether at han gick retwissgiort aff kircken hiem till sit eget huss fra den anden. Thii at hwo sig ophöffuer han skalt neder tryckis och hwo sig ydmyger han skall ophöffuis.

church, and would not lift up his eyes towards heaven because of his humility, but beat his breast saying: O most mighty God have mercy upon me a poor sinner. Verily I say unto you that he went home to his own house justified from (rather than) the other. For whosoever exalteth himself shall be oppressed, and whosoever humbleth himself shall be exalted.

As it was not till the following year⁷ that the first edition of the Greek New Testament was published it follows of course that Pedersen must have made this version either from a Vulgate Bible, or, which is more probable, from an authorised breviary in which all the epistles and gospels were arranged to his hand. In proof of its agreement with the vulgate text I only adduce the following instances. In Math. VII. 21. the Vul. adds: ipse intrabit in regnum cælorum. Ped. Han skall ingonge i hiemmerigiss righe. – Luke XIV. 18. Vul. Villam emi. Ped. Jeg haffuer köpt en by. This is also the rendering in the Anglosaxon version: Ic bohte aime tun. XVI.21. The Vul. adds: et nemo illi dabat, which Ped. paraphrases: Oc ingen vilde forbarme sig offuer hannem eller giffue hannem noget der aff. It is most probable that this improper addition has crept into this passage of the Latin Bible from the parable of the prodigal son, recorded in the preceding chapter. – ver 22. The Vul. has the strange reading to which the injudicious division of the words must originally have given rise: et sepultus est in inferno, which is faithfully copied by Ped. only in his usual paraphrastic way: hans siell bleff

iordet nederst i helluedis affgrund. "And his soul was buried in the lowest abyss of hell." – Once more John II. 10. Vul. cum inebriati fuerint. Ped. naar gesterne bliffue druckne – "when the guests get drunk."

In ~~certain~~ some instances our author gives his opinion very freely of certain scandals and abuses in which even the pope himself and his cardinals were implicated:⁸ At other times he inculcates the most devoted obedience to the Roman see.⁹ Some of his Jerterne contain credible accounts of events which tend to elucidate and corroborate the truths taught in the Scriptures; but most of them are "lying wonders and old wives' fables" unworthy of the erudition which Pedersen otherwise displays but quite congenial with the religious taste of the communion of which he was a member. When in the course of Divine Providence his eyes were mercifully opened to discover the errors of Popery he made an ingenious confession of the intellectual darkness of which he had been the subject, and loudly expressed his gratitude to that God who had "called him out of darkness into his marvellous light." – "I would here" says he, in his preface to the N.T. which he published about fifteen years afterwards, "I would here acknowledge the great delusion under which I laboured when I composed the miracles and fables published in Paris, which are merely the inventions and dreams of men teaching us that we should live as the saints have done, and thus merit heaven

Pedersen's Jertegn's Postil.

by our own good works; than which nothing can be more false, for Christ alone hath made satisfaction for our sins, and merited the Kingdom of Heaven for us by his sufferings and death. I therefore request all to reject those fables and miracles and not ~~affix~~ give any credit to them but adhere strictly to God's own true word and gospels. God be eternally praised for having of his mercy brought me out of my error, and giving me grace to learn and understand his holy word better than I did before when I was involved in darkness."

While the lover of truth cannot but subscribe to Pedersen's own condemnation of the erroneous sentiments contained in the volume just described, it is grateful to the benevolence of his heart to discover through the clouds of mist in which its pages are involved. The dawn of that day on which the words of the prophet would again be verified: "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined" Isaiah IX.2. Though the rays admitted through this medium were but few and feeble we will (may) [the words in brackets are written above the line] indulge the hope that they served to conduct many a weary pilgrim through the dangers and temptations of this transitory scene.

"To better worlds on high"

The inhabitants of the North were thus

Pedersen's Jertegn's Postil.

furnished for the first time with some of the more important parts of the New Testament in their own language. Nor do they appear to have refused the assistance it offered them: for in the space of three years a new edition was needed, and the place selected for its impression was Leipsic where it was printed 1518 by Melchior Lotther who afterwards became so renowned for his impressions of such writings as advocated the cause of the Reformation.

I. Mikkelsen's Translation of The New Testament.



Among the other nations of Europe that had the Divine Oracles put into their hands at the Reformation, Denmark, as she was one of the first, so she was none of those that least profited by the inestimable gift. For this treasure she was indebted to the patronage and generosity of Christian II. – a prince whose character earlier writers have depicted in the blackest colours, but whom posterity, though not blind to his faults, yet cooler in its judgment, & more impartial in its decisions, seems on the whole inclined to favour. This monarch exerted himself to the utmost to eradicate the numerous hierarchical evils which were sapping the foundations of the kingdom, to diminish the overgrown power of the nobility, and to restore the rights of the peasants and other private citizens. He appears to have been fully sensible of the deplorable circumstances in which the great bulk of his subjects was placed; the impudence and deceit of Arcembold, the papal nuncio, to whom he had communicated his secrets relative to Sweden, filled him with

greater abhorrence of the predominant ecclesiastical establishment; he was encouraged in his adoption of hostile measures by the opposition which Luther had begun to manifest; and he flattered himself with the hopes of ultimately succeeding in his endeavours to throw off the yoke by which the shoulders of the northern kingdoms had so long and so miserably been galled. A number of important regulations were accordingly made which had for their object the abridgement of the clerical domination, and the introduction of a proper system of education. Preachers approved for their attachment to the principles of the Reformer were procured from Germany, to whom places were given in the University of Copenhagen, whence as well as from the pulpit they had an opportunity of disseminating the truth. But these steps, how laudable soever the motives were from which they sprung, were rather hasty and premature. Such bold and unprecedented measures could not fail to excite a powerful faction against the king, seeing they bore so directly against one of the strongest bodies in the realm; and this faction was augmented by the accession of the nobles whom he had also alienated, by his attempts to lessen their authority. Instead of any approximations towards a reconciliation, matters grew worse and worse every day; till, at last, a rebellion broke out in the year 1523, and Christian, in order to escape the rage of the exasperated states was under the necessity of embarking with

a few confidential friends for Holland where he hoped to find shelter under the protection of the Emperor Charles V.

It was while in this expatriated state that he promoted the publication of the New Testament, and thus imitated the example of its blessed author who hath ordered it to be disseminated among his rebellious subjects with a view to the promotion of their present and eternal welfare. The instrument whom he employed in the execution of this important work was Hans Mikkelsen, originally mayor of Malmoe in Scania, and afterwards secretary to his Majesty. From the proximity of his residence to Lund, the papal metropolis of the North, this gentleman had ample opportunities of becoming acquainted with the evils of the reigning system, and it is likely that the early part which the inhabitants of Malmoe took in the Reformation was the result of his secret but well-planned opposition.¹⁰ His unshaken attachment to his Sovereign was proved by his sacrificing his private connections and interests, and voluntarily accompanying him into a state of exile. That his character stood high even in the estimation of his master's enemies appears from their allowing considerable estates belonging to him in Scania to remain untouched for the space of two years, and their sending him several pressing invitations to return to his native country; and it was not till they saw that all hopes of his return were vain, that his property was confiscated. His zeal in the cause of the reformation excited the jealousy & resentment of the Catholics in the Netherlands, and he was at last necessitated to separate from his royal friend, and

retire to Harderwich in Guelderland, where he died about eight years after his translation of the New Testament left the press.¹¹

The designation of this version is inserted within the space described by a large portico, at the foot of which there is a representation of Christ on the cross, and of a multitude of angels contemplating in attitudes of wonder and surprise. It is as follows:

Thette ere
thz Nöye testa-
menth paa dan-
ske ret effter la-
tinen vdsatthe
M.D.XXIII.

i.e. "This is the New Testament in Danish properly translated according to the latin." At the end there is a notification stating it to have been printed at Leipsic by Melchior Lotther, the Monday preceding 1st Bartholomew day A.D. 1524. It forms a small quarto volume, and is divided into three parts: the first containing the four gospels and the acts of the apostles; and the second comprising all the apostolical epistles: to which the third, which contains the apocalypse is added by way of appendix. To the first part are prefixed three prefaces; the first and second of which are merely translations of those published by Luther, and are designed to give the reader some previous idea of the gospel, and to point out to him the principal books of the New Testament. The translator has not even hesitated to adopt the harsh judgment of the Reformer respecting the epistle of James, calling it "a proper epistle of straw" compared with the other epistles.¹² In the third, which

is wholly the translator's own composition, he praises the goodness and mercy of God in having confessed upon them his holy gospel in their own language, and thus enabling them to become acquainted with his eternal bounty revealed in and by Christ Jesus; complains that the N.T. had been long concealed, & that many had erred, not knowing the Scriptures, with which he justly maintains all ought to be acquainted; ascribes the present publication under God to the King and the assistance of other good christians, and requests all candid teachers, that if they should meet with any oversights in the version, either through the fault of the printer who was ignorant of the language, or arising from the difficulties which the language itself presented; or, finally, from the little assistance that could be procured in the execution of it¹³ they would for the sake of public utility, correct whatever they found needful in point of orthography, punctuation or diction. Then follows an explanation of a number of words, made use of in the New Testament, such as: bishop, priest, deacon, church, cross, sacrifice, saint &c, which from the perverted application made of them by priestcraft and superstition the translator thought necessary previously to elucidate, lest the common people should imagine that they found their errors confirmed rather than reprobated by scripture; and the preface concludes with the specification of a few errata which had found their way into the gospels. ~~The books are placed in the same order with that adopted by Luther: viz. the Epistle to the Hebrews & the Epistles of James & Jude are thrown back behind those of John. The reasons the Reformer had for this may be seen in his prefaces to these books.~~

The address prefixed to the second part is directed to all the inhabitants of Denmark, and exhibits the most unequivocal proofs of the abhorrence in which the translator held the corruptions of the church of Rome and his anxiety to have the attention of his countrymen fixed on the superlative importance of the scriptures of truth. ~~At the same time it is to be deplored that he should have introduced any thing of a political nature into it as it could not fail to create prejudices against it in the minds of many who might otherwise have given it an attentive perusal. The address is printed at full length both in Danish & English in the first part of a Dissertation which I published on this Version of the N.T. at Copenhagen 1813. 4^{to}.~~ It is stated at the end to have been

at Antwerp in Brabant, the year after the birth of Christ, one thousand, five hundred and twenty four. It is not unworthy of our notice that this Danish version of the New Testament appeared two years before the first English edition of the N.T. by Tyndal, and that the place where the preface was written was the very spot selected by Tyndal for the execution of his translation.

Besides the above-mentioned prefaces and address, there is a preface to each epistle, as also one to the apocalypse; but they are all literal translations of Luther's. At the beginning of the second part there is a register, showing the order of the books and the number of chapters contained in each. To some copies of his Translation Mikkelsen added a letter addressed to the Burgomaster of Dantzic in which he endeavours to vindicate Christ. II. and exhorts the inhabitants of Denmark to receive him ~~king~~ back again into the kingdom. The reason why it is found in some, & not in others seems to be, that Mikkelsen ultimately regretted his having published it, and fearing lest it should injure the circulation of the N.T. left it out of the remaining copies.¹⁴ The order is the same with that observed by Luther; the epistle to the Hebrews, and those of James and Jude being placed after the rest, on account of the doubts entertained by the Reformer respecting their authenticity. Several wooden cuts are inserted in the work exhibiting the Danish arms, the portrait of Christian II. and the insignia of the apostles prefixed to their writings. The initial letter of each chapter is also ornamented with a wooden cut. The books are only divided into chapters and paragraphs: The division of the N.T. into verses not being introduced till nearly thirty years afterwards. In the Gospels and Epistles almost the only points used are, a stroke cutting the line transversely from right to left, and the sign of interrogation. In the Acts of the apostles, however, besides these both the colon and full stop are frequently introduced. It is printed on good strong paper, and the type, which is the black or German character, though small, is uncommonly clean and distinct.

As I had previously consulted the different publications in which we are furnished with an account of this translation of the New Testament,¹⁵

and found the writers all agreeing in the opinion that it was done from the Vulgate, I entered on the examination of it under the influence of this idea, and was confirmed in the prepossession by the translator's own avowal on the title-page, where it is declared to have been done "exactly according to the latin." The assertion that he was unacquainted with the original Greek I did not consider by any means improbable; and I concluded, that the only sources to which he had access were the Vulgate and the earlier editions of Luther's version. I had not proceeded far, however, before my attention was arrested by passages in which I found him differing from both; and the difference was of such a nature as to inspire me with the belief, that Mikkelsen must either have understood the Greek language himself, or had the privilege of consulting some one who did. I shall here produce a few of these by way of example:

Matth. II. 12. Vul. Et responso accepto in somnis ne redirent ad Herodem &c. Luth. Und Gott befahl ihnen im traum. Mik. comes still nearer the meaning of χρηματισθεντες by rendering it: Oc the ere paamynte aff himmelske röst vti Söuffnen. "being warned by a heavenly oracle" &c.

V. 22. Mik. expresses εικη by vskellelig "without cause": whereas it is entirely neglected both by the Vul. & Luth.

ver. 28. Vul. mulierem. Luth. ein weib. Mik. en anden mand's husfrue "another man's wife": which the use of the following verb εμοιχευσεν clearly shows to be the sense of γυναικα in this passage.

ver. 29, 30. Vul. scandalizat te. Luth. in common with most of the authorised modern versions has: Aergert dich; but Mik. renders it in the former verse: orsage til fald, and in the latter: er teg forhindrelsse – which two phrases completely express the signification of σκανδαλον and σκανδαλιζω as used by the LXX for the

Heb. מכשול michshol – a term employed by the Old Testaments penmen to point out any thing that makes, or has a tendency to make us humble or fall in the ways or law of God, and thus proves an obstacle to the attainment of that happiness connected with obedience.

IX. 38. Vul. emittat. Luth. sende. Mik. uddriffuer. "that he thrust forth labourers:" exhausting the force of εκβαλη.

XII. 24,27. Vul. and Luth. Beelzebub. Mik. Beelzebub.

John III. 3. Vul. Nisi quis natus fuerit denuo. Luth. Es sey denn, dass jemand von neuen gebohren werde. Mik. Men nogen worder föddir aff the öffuerste. "except a man be born from above" which rendering though entirely different from that given by them, expresses the sense of the Adv. ανωθεν as used in the 31st verse of this same chapter.

These are only some of the instances that fell in my way, in which I found the translator expressing himself in such terms as I scarcely conceived it possible for him to have done without some knowledge of the language in which the N.T. was originally written. Yet, on the other hand, I was perplexed by a number of discrepancies for which I could not at all account supposing that to have been the case, and that on making his version, he had had the Greek Test. before him.

From this dilemma I saw no prospect of extricating myself till at last, it occurred to me, that as Mikkelsen does not positively say that his translation is made from the Vulgate, but simply "from the latin," he might have adopted some other latin version as his standard; such as some MS. of the ancient Antehieronymean, or that of Erasmus. That he was acquainted, however, with any of the fragments of the former, I regarded in the highest degree improbable; but that he should have availed himself of the latter, I thought the more likely, as it was the production of a man whose eyes had also been opened to perceive the evils of the Roman hierarchy, and as a terrible hue and cry had been raised against it by the Catholics, notwithstanding its being dedicated to Leo X. and the favourable opinion he expressed of it in the letter he wrote to Erasmus in reply. Happening to have a copy of Erasmus's Gr. und Lat. Testament by me I immediately consulted it to see whether my conjecture would lead to any result, when I had the satisfaction of finding that I had now got hold of the key by means of which it was in my power to unlock almost every word in the first part of Mikkelsen's translation: That the reader may be convinced of this, he has only to compare with the passages quoted above the following renderings of Erasmus: Math. II. 12. Et oraculo admoniti in somnis.

V. 22. temerê. ver. 28 “uxorem alterius.” ver. 29, 30. obstaculo tibi, and obstiterit tibi. IX. 38. extrudat. XII. 24, 27. Beelzebul. John III. 3. Nisi quis natus fuerit è supernis. To these the following instances may be added in which Mikkelsen and Erasmus entirely coincide:

Math. III. 2. Eras. Pœnitentiam agite vitæ prioris. Mik. Giörer plicht för den leffnet i haffue hafft. “Do penance for your past life.” The Vul. has simply: Pœnetentiam agite; and the first editions of Luther’s version: Bessert euch.

Mark IV. 32. Mik. so at vnder hennes skugge kundne himmelens fugle giöre reder. “that the fowls of heaven may build nests under its shadow.” Eras. ridificare. The Vul. & Luth. habitare, and wohnen – which is certainly the better rendering, as the verb κατασκηνωω does not indicate the constructing of nests, but the roosting or lodging in them when constructed.

ver. 36. Mik. oc andre smaa skibbe. “and other small ships.” Eras. et aliæ naviculæ after the Greek diminutive πλοῖαριον: whereas the Vul has only: naves; and Luth. schiff.

VIII. 29. Eras. and Mik. express the article ó (the Christ) as they do in many other passages where both Luth. & the Vul. omit it.

XI. 10. Vul. in excelsis [error for excelsis]. Luth. in der höhe “on high.” Eras. in altissimis. Mik. ythi the högeste. “in the highest.” corresponding to the superlative of the original – υψιστοις.

XIV. 44. where the traitor is said to have given the band that came to apprehend Jesus “a sign.” Eras. has: commune signum; & Mik. en menige tegen. Συσημα signifies a token communicated to, or agreed on with others.

Luke V. 26. The Vul. & Luth. render παραδοξα by: mirabilia, and seltzam “we have seen wonderful things to-day. Eras. and Mik.

incredibilia, and vtrolige: “incredible things”

VIII. 1. Vul. per civitates et castella. Luth. durch städte und märckte. “through cities & towns.” Eras. per singulas civitates et castella. Mik. yti alle steder oc byar. “in all &c.

XIX. 9. Vul. Eo quod et ipse filius sit Abrahæ. Luth. Sintemal er auch Abrahams Sohn ist. “forasmuch as he also is a son of either Abraham.” Eras. and Mik. on the contrary, have the feminine; referring αὐτός to the house of Zacheus, and not to himself, thus: eo quod et ipsa filia sit Abrahæ; and forthi at hun er oc so Abrahæ dotter. – “because she also is a daughter of Abraham.”

John I. 8. Neither the Vul. nor Luth. supplies the elipsis. Eras. and Mik. do. The former has: missus erat, & the latter war vdsendir, “was sent.

Acts II. 6. Vul. Facta autem hac voce. Luth. Da nun diese stimme geschah; both referring φωνης to the sound from heaven mentioned in the second verse whereas Eras, and Mik. understand it as indicating the report concerning that sound which was spread throughout the city. Eras. Is rumor quum increbuisset; and Mik. Ther thendne thydende kom ud: as in the Eng. ver. “when this was noised abroad.

XIV. 15. Vul. Nos mortales sumus, similes vobis homines, with which the present German text agrees. Wir sind auch sterbliche Menschen gleich wie ihr. The editions of 1522, 23, 24, however have: Menschen eueh-eueh gleichvertig “of similar extraction. Eras. Nos quoque iisdem quibus

vos obnoxii malis sumus homines. to which Mik. has given a rendering that he certainly never meant to be taken in the acceptance the words now have in the Danish language: wi ere oc saa menniske, forpligtede til same ondskab hvilcke i ere.

XVI. 17. Vul. & Luth. follow the reading ὁμν: Eras. and Mik. ἡμν.

XVII. 19. Vul. ad Areopagum. Luth. auf den richtplatz. Eras. ad Martium. Mik. paa it sted huileket kalles Martius.

These instances, the reader will perceive, are all taken from the four gospels and the Acts of the Apostles. The fact is, it is only in the translation of these books that Mikkelsen has followed Erasmus: the rest of the N.T. being little else than a verbal transmutation of the version of Luther. Indeed this distinction seems not unequivocally to be hinted on the title. The first part is said to be done "exactly according to the Latin"¹⁶; whereas in the designation of the second, no mention is made of the latin at all, but it is said to have been "translated with due discrimination and interpretation."¹⁷ Some may account it strange how the translator should have rejected as his standard in the execution of the second part, the author whom he has so servilely followed in the first: but it may, in my humble opinion be explained in the following way. Christian II. by whom, as was observed above, Mikkelsen was employed in making this version, entertained a very high opinion of Erasmus. He had him frequently at his table during his stay in Flanders in the year 1521 and freely conversed with him about the predominant ecclesiastical corruptions, and the most eligible means to be employed in order to effect their eradication.¹⁸ In the course of these conversations it is not to be doubted that the importance and

authority of the sacred scriptures formed some of the topics which engaged their attention; and it is extremely probable, that in consequence of what passed in these interviews, the King, on his return to Denmark, gave Mikkelsen a strict charge to translate the gospels into Danish from the Latin version which Erasmus had published along with his editions of the Greek Testament. On this supposition, the translation was begun before the first edition of Luther's version had left the press.

From what is said in the address prefixed to the second part, there is every reason to conclude that the King's plan embraced only the four gospels¹⁹ and that the translation of the epistles was Mikkelsen's own voluntary undertaking. This being the case, he was more at liberty in the choice of his original when executing the second part; and having got Luther's version by that time into his hands, it was natural for him to give it the preference before that of Erasmus, inasmuch as the keenness of its diction, and the pointed nature of many of the glosses with which it was accompanied, were far more congenial to the bold and reforming spirit by which Mik. was animated, and must have appeared to him infinitely better calculated to accelerate the progress of the reformation, than the milder and more critical genius which breathed throughout the version and notes of the learned author of Rotterdam. This hypothesis is also confirmed by the fact that, although the most liberal use is made of Luther's marginal notes in the epistles there are only two solitary instances in which they are introduced into the first part: viz. Acts IX. and XIII. where explanations are given of the names Dorcas and Bar-jehu.

It cannot be denied, that there are passages in the gospels in which Mikkelsen has followed the rendering of Luther in preference to that of Erasmus; but they are to extremely few in number that the only thing to be inferred from their existence is that on

perusing Luther's translation, and revising his own previous to its being put to the press, he corrected it according to what in his judgment more accurately expressed the meaning of the sacred writer. The following instances have been noticed:

Math. II. 18. Eras. and the Vul. understand Ραμα as a proper name: Vox in Rama audita est. Luth. on the other hand, gives the signification of רמה ramah a fem. Heb. noun, signifying a high or elevated place, thus: auf dem Gebirge which Mikkelsen renders literally: paa biergen "on the mountain."

XXVII. 46. The Vul. and Eras.

follow the Greek which expresses the Syro-Chaldee שבקתני sabachtani: whereas Luth. & Mik. have asabtani from עזבתני the pure Heb. of the XXII Psalm.

Mark III. 18. The Vul. & Eras: Boanerges. Luth. & Mik. Bnehargem from the Heb. בני הרעם "sons of thunder".

Luke XII. 50. Luth. adds zuvor, and Mik. tilfform: "I have previously a baptism to be baptised with."

Acts XIII. 33. The Vul. & Eras. in Psalmo secundo. Luth. im ersten Psalme; & Mik. vdì then förste psalme. "in the first psalm."

To produce any passages in proof of the epistles and apocalypse being done from Luther, is almost superfluous: to quote all those in which he has followed him would be to transcribe nearly the whole of the apostolical writings. The following instances may suffice:

Rom. III. 28. Ald ene vti troen – "by faith alone."

V. 2. Oc rosse oss aff det hob wi haffue aff thend tilkommende ere som gud skal giffue – "and rejoice in the hope we have of the future glory which God will give."

1 Cor. XVI. 22. Maharam motha.

Rom. VIII. 17. Paa thet wi oc muge ophöffues vti eren: "that we also may be exalted in glory."

2 Cor. I. 17. Men O en troo gud – "but O. a faithful God."

2 Tim. III. 16. Thi alle schriffter som ere inggiffne aff gud, ere nöttugede For all the Scriptures which are inspired of God are useful &c.

The passages which are wanting in the earlier editions of Luther's Testament are also wanting in Mikkelsen's: e.g. Luke XVII. 36. John XIX. 38 last clause. 1 John V. 7. with others of minor importances. ~~In a few instances Mikk~~ The reason is obvious: They were not found in the earlier editions of Erasmus. In a few instances Mik. gives a rendering which differs not only from the Vul. but also from Luth. & Eras. e.g.

Math. XIX. 24. Thet er letter en kabeltuoff at gaa egennem it naal öffne. "It is easier for a cablerope to go through the eye of a needle."

Luke XII. 1. "Beware ye of the leaven of the Pharisees which is (bedregery) deceit." Gr. ὕποκρισις "hypocrisy."

Acts XI. 18. omvending til lifvuet. “Conversion to life,” which though it does not literally express the meaning of the Greek μετανοια, gives the exact idea of the Heb תשובה teshubhah and the Syr. תיבוחא thobhutho, one or other of which words must have been used on the present occasion by the brethren of the circumcision.

XII. 15. Thu siger inthet sant. “thou sayest an untruth.” Gr. μαινη “thou ravest.”

XIII. 14. Om en söndag. “on a Sunday.” Gr. τη ἡμερα. “the sabbath.”

XXV. 13. adds: met it stort selskab. “with a great company.”

In my Dissertation p. 22 I had observed respecting the language made use of in Mikkelsen's translation, that it is partly Danish, and partly Swedish; resembling in many respects the dialect which is still spoken in Scania in the south of Sweden; on which the Reviewer in the Danske Litteratur-Tidende for 1813 N^o 22. p. 354 justly remarks that “this certainly holds good in regard to the relation the Scandinavian languages at present bear to each other; but with respect to Mikkelsen's age it cannot be said that there was any mixture in his language as the language was much the same both in Sweden and Denmark, and the same language was spoken in Scania as in Zealand” – Several obsolete words and phrases occur, such as: mosen, mussen for omtrent næsten; “about almost”; mowelske for maaskee “perhaps”; wexling for Yngling. “a young man.” Fortalere is used in the two opposite significations of advocate and slanderer. Perhaps it indicated the former, when the accent was placed on the first syllable, and the latter when accented on the second. For more instances see Dänische Bibliothec I Stück p. 135, 136. – In the Gospels and Acts the Latin idiom frequently predominates; and in the Epistles, not only the construction of sentences, but the very composition of the words bears marks at times of German extraction. The use of these foreign idioms has certainly given a considerable degree of stiffness to many parts of the translation, and also occasioned some obscurity; yet it must be evident to every one who examines it with impartiality, that Paul Eliæ²⁰ uses the exaggerated language of

prejudice when he affirms that "did not the reader

understand Latin, it would not be the reading of Mikkelsen's translation that would make him wise." On the contrary, whatever imperfections may have crept into the execution of it, it indisputably contains an intelligible representation of the truths of divine revelation. There is not a doctrine or a duty inculcated and taught in this important portion of the sacred volume, but what is here expressed in terms which the generality of those who were at all acquainted with letters must, on the whole, have understood.²¹

Instead, therefore, of meriting our censure, this version is highly entitled to our respect and veneration, and every inhabitant of the northern kingdoms who is acquainted with the circumstances attending its publication, and who appreciates the oracles of heaven, must recognize the superintending providence of their Divine author, and feel thankful for the benefit this conferred on his ancestors. It was to be the commencement of a new series of benefits to Denmark. It was destined to remove the thick vail with which she had long been covered; to unmask the designs of hypocrisy, superstition, and avarice for the carrying on of which that vail had been fabricated to emancipate the minds of her inhabitants from the fetters of ignorance and error; and to communicate to them the most satisfactory information on those topics which as responsible and immortal creatures, it most concerned them to know. Its object was not merely the amelioration of their external and temporal condition, but the advancement of their intellectual and everlasting happiness.

Nor did it fail to attain the end of its destination.

Copies were transmitted by sea from Antwerp to different sea-towns of Norway, Sweden & Denmark which stood in mercantile relations to that port, and they were joyfully received by members who longed for the treasure, and who exerted themselves in communicating it to their neighbours. Having thus obtained admittance it darted its beams across the gloom with which the Northern horizon was beclouded and ushered in ~~the dawn~~ of a brighter and happier day. It shook the implicit faith which the people had put in the church and the priests, and inspired them with reverence for a higher authority. It taught them that the Most High dwelleth not in temples made with hands: that he is not like unto gold or silver, or stone graven by art and man's device"; but that he is "a Spirit," and that they who would worship him with acceptance "must worship him in spirit and truth;" that his favour, and a share in eternal bliss are not to be purchased by vows and pilgrimages, abstinences and penances of human and arbitrary invention, but that they are freely bestowed upon the undeserving through the atonement made by his only-begotten Son, during His pilgrimage, and in virtue of His vows; and that it is not ceremonial purity and exactitude which he regardeth, but purity of heart, and obedience to the statutes of his own legislation. In the letter referred to in the preceding note, its enemies, three years after its publication, are compelled to bear testimony to the officency of its operations. "In this Kingdom say they, there are many who now doubt more than ever they did before especially since the New Testament came into their hands." Such language cannot appear strange in the mouths of those with whom it was a favourite maxim, that ignorance is the matter of devotion. It was their interest to keep the people ignorant of all that would have taught them a purer devotion, and pre-eminently to guard them against the intrusion of that book which enjoins: BELIEVE NOT EVERY SPIRIT, BUT TRY THE SPIRITS WHETHER THEY BE OF GOD. PROVE ALL THINGS: HOLD FAST THAT WHICH IS GOOD. Nor did they neglect to do all that lay in their power to prevent its distribution. The councillors of the Kingdom in company with the Bishops among other measures which they resolved to adopt in order to put a stop to the spread of the new heresy, unanimously determined to interdict those new and dangerous books which are daily imported from Antwerp & other places²² that their prohibition however had but little effect will be seen from the perusal of the following articles.

Wormord's Version of the Psalms.

Four years after the first Danish N.T. left the press a version of the Psalms was printed in the same language at Rostock. The Translator, Francis Wormord, was born in Amsterdam in the year 1491, but came when young to Denmark, and entered the Carmelite monastery at Elsinore. He was one of the first of the monks who embraced the doctrines of the Reformation, and was so distinguishingly zealous in propagating and defending them that he procured to himself the name of Luther Frank. In 1526 he was driven from one of the pulpits in Copenhagen amid the clamours and hissings of the canons who felt themselves galled by the pointed manner in which he delivered the new views he had obtained of the gospel. In these circumstances it was natural for him to look around him for men of similar sentiments with himself, and to settle in some place where he would be more unshackled in his endeavours to disseminate the truth, and where, by this means, he was more likely to be useful to his fellow-men. He accordingly crossed to Malmoe, the inhabitants of which town ~~having~~ had already discovered a disposition to favour the cause he had espoused. He could not, however, be prevailed on to preach till he had applied for permission to the Archbishop of Lund. This prelate, on Francis's promising to preach nothing but the pure truth, not only granted him liberty, but made him a present of some florins on his leaving him: but it was not long before his sermons made it manifest that his ideas of pure truth differed widely from those entertained by Achon, and that the evident tendency of his doctrines was to alienate the minds of the people from the

Wormord's Version of the Psalms.

Roman see. Yet he was allowed to proceed without much molestation; was soon employed as Theological tutor in the High School which had recently been established at Malmoe; and in 1530 we find him called to take part in the public theological colloquium held at Copenhagen for the purpose of discussing the merits of the questions at that time pending between the catholics and protestants in Denmark. In 1537 he was elected the first Lutheran bishop of Lund, which office he had the ~~ered~~ credit testimony of having filled with great credit and ability. He died in 1551.²³ His version of the Psalms has the following title:

Dauids psaltere
paa Danske wdsat
aff B. Francisco Wormordo Carmelita
met nogre föye underscheede till the steder
som mest giordis behofft oc mett eet
sckönt Register bag ij boghen om
huer psalmis brygilse. dygdt
oc krafft.
 cum gratia & privilegio.
 Regiæ M. In Quarto.

In English: "The Psalter of David translated into Danish by Francis Wormord Carmelite fiar [error for friar], with a few annotations on such places as needed them, together with an excellent register at the end, pointing out the use, virtue and power of each psalm." It is stated at the end to have been printed by the friars in St Michael's Convent at Rostock on the 5th Sept. 1528. It is dedicated to Sir Andrew and Lady Bilde of Siöholm to whose importunate entreaties the author ascribes its publications. In the preface he points out the excellency of the psalms and the great utility attending the

Wormord's Version of the Psalms.

study of them specifies the different translations of which he had availed himself, and combats the arguments of those who opposed the publication of the scriptures in the vulgar tongues. His version appears to have been made immediately from the Hebrew, though, at the same time, he consulted the renderings of the different translations of the Psalter which he had at hand. These he states in the preface to have been: Psalterium Gallicanum, or the old Italic; Psalterium Romanum; the version of Jerome, two German translations, the one German proper, and the other Dutch; and the two more recent Latin versions of Felix Pratensis and Conrad Pellicanus. From these different texts, he says, he gathered like the diligent bee, what in his judgment was most agreeable to the genius of the Danish language and thus composed the present work, which he compares to a honey-comb formed of the extracts of different herbs and flowers. It was a dictate of prudence to suppress the Reformer's name as Mikkelsen had done before him: yet he had evidently Luther at hand not only in specifying the contents but in making the translation.²⁴ The Reviewer in the Dänische Bibliothec²⁵ produces upwards of sixty passages in which it agreed with Luther's version to the exclusion of others. The language is very unpolished. Indeed, Wormord himself acknowledges in the preface that he had considerable difficulty in expressing himself in Danish, both on account of the dissonance between the Hebrew and Danish and the intrusion of his native language, the peculiarities of which it was hardly possible for him to elude. That his version is not more unpolished is owing to the assistance he received from his old master, Lector Paul, who, he says, on being desired, assisted him in this point with more readiness than many

of his enemies were willing to believe. This is the same Lector Paul (Paul Eliæ) of whom we have given an account in a note under the preceding article. His participation in this work cannot fairly be construed into a proof of his having changed his mind in regard to the sentiments expressed in his letter to Hans Mikkelsen. He had declared in that letter that "he had no objection to every person's understanding so much of the scriptures as concerned his salvation"; and it is likely he considered the Psalms in this light. Besides, they were not so liable to be adduced in opposition to the antichristian system of which he was a zealous abettor as the N.T. was, and therefore he could not be under any alarm at their being put into the hands of the laity.

A translation of Athanasius's Treatise on the virtue and excellence of the Psalms by Paul Eliæ is appended to the work: together with a royal privilege which Wormord was careful to procure in order to prevent the enemies of the truth from throwing any obstructions in the way of its circulation.

To each psalm a short summary is prefixed, and compendious notes are interspersed with a view to illustrate the more difficult passages. Some specimens of the translation will be seen under the following articles.

Le Long²⁶ mentions on the authority of Aslacus, that an edition of the Psalms was published the same year (1528) at Malmoe. As I had not found any traces of such an edition in any of the northern writers I consulted, I was the more anxious to see what Aslacus said on the subject; but on turning up his book I found nothing further than what is in Le Long, and am persuaded he has been misled by a Danish Psalm-book which was first printed at Malmoe 1528 and mistaken it for the Psalms of David. It was composed chiefly of Psalms translated from the German by Töndebinder who along with Spandemager was zealous and successful in his attempts to introduce the principles at the reformation into Malmoe. This Psalm book was republished in 1529 and 1534: but no copies are known to be now extant.²⁷

Pedersen's Version of the Psalms.

Another and a very improved version of the Psalms in Danish was published ~~the same three~~ the years afterwards²⁸ at Antwerp by Christiern Pedersen, the editor of Saxo Grammaticus, and a very learned and pious man. The place of his birth is not known with certainty, but he received the first rudiments of his education from Simonsen vicar of Roskilde, and studied at the Parisian academy where he took his degree in the belles lettres, and formed an acquaintance with the more scientific men of his day. The exact year in which he settled in Scania cannot be fixed; but in 1505 he occupied the canonry of Lund as appears from an ancient document which he has subscribed bearing that date. Some have supposed that he was also chancellor to the Archbishop; yet this is most probably a mistake which has arisen from confounding him with one Adler Pedersen who sustained that office in 1518. He stood high in favour with Christian II who frequently consulted him on state-affairs, and at last made him his Historiographer. Nor was he wanting in his attachment to his royal patron, for he went with him to Holland and assisted in planning measures for his restoration to the crown. He appears, even while a true son of the mother church to have been anxious for the promotion of the religions improvement of his countrymen: ~~for he~~ having published between the years 1511 and 1517 a number of liturgical and devotional books which were evidently composed with that view. The most remarkable of these is the Jertegns-Postil, or a Danish Translation of the gospels and Epistles accompanied with glosses and explanatory notes. This production, notwithstanding

Pedersen's Version of the Psalms.

the number of fables and legends which it contained was doubtless useful to many who were thus for the first time favoured with some of the most important portions of Scriptures in their own language²⁹ In his preface to the New Testament, which I shall have occasion presently to describe, he ingeniously retracts the errors contained in that book and laments the darkness which at that time beclouded his mind. The part he had taken in the cause of Christian II. appears to have prevented his being employed in the introduction of the gospel into Denmark although a fitter instrument could hardly have been found for that purpose. That he was afterwards employed, however, in the publication of the first Danish Bible either in revising some part of the version, or in correcting the press is evident from his having been paid a certain allowance out of the funds appropriated to its publication³⁰ He died at Helsingør in Zealand 1558.³¹ His version of the Psalms is entitled:

Dauidz psaltere
Huilken den Helligand selff
giorde gennem Dauidz mwnd
Han er alle Christne menniskes
rette bog, thi man finder I hannem
hworledes man skal tro, tiene, oc elske
Gud af alt sit hierte, oc bliffue salig. Han
maa vell kallis en liden Bibell, thi det
staar i hannem meth faa ord som
staar i Biblien.

i.e. "David's Psalter which the Holy Spirit himself made by the mouth of David. It is a suitable book for all christians, for it shews us how we ought to believe in serve

and love God with our whole heart, and how we may be saved. It may indeed be called a little Bible seeing it contains in a few words what is contained in the Bible.” At the end is added Denne Psalter er udset paa Danske Christiern i.e.: om vaar Cannick i Lund och prentet i Andwerp dar efter Guds byrd M.D. XXXI, i.e. This Psalter was is translated into Danish by Christiern Pedersen who was canon in Lund and printed at Antwerp the year after the birth of God, 1531. This is the date of the 2nd Edition. In the preface the translator complains how sadly the psalms had been neglected; that their place had been occupied by passionals and legends of saints, & that books of imitation which were full of fictitious miracles and foolish dreams had been preferred before them. He points out their excellency and superiority of not only in comparison with the best books of human composition, but even with the rest of Scripture itself – as they furnish us with the most eligible expressions for carrying on our correspondance with God, teach us the right way to heaven, and contain the most lucid prophecies of the sufferings and death, the Kingdom and glory of Christ. He insists on the necessity of humble prayer to God for light and direction in order to our interpreting the scriptures properly, and ascribes the accomplishment of the present work to the Father of lights who had conferred grace upon him proportioned to the arduousness of the task he had undertaken. – A brief description is also given of the different instruments of Hebrew music that are mentioned in the psalms; ~~together with~~ and several observations are made respecting the genius of the Hebrew Language, such as the frequent change of person, tense &c which show that the translator was versant in that tongue.

At the end there is an address in which he repells the objections made to the reading of the holy scriptures by the laity; and apologizes for any imperfections which might have found their way into his translation. “It ought” – he says “properly to have been all in verse; for the original Hebrew is in verse; but the Danish language does not admit of that flexion and ease which are requisite in such a performance.” In another part of the same address he defends the liberty he had taken in not rendering word for word, but giving what appeared to him to be the meaning

of the writer. "If" – he declares – "I had translated exactly according to the Latin of S^t Jerome none would have understood my Danish; nor would it either have had head or tail as every one must perceive from the other versions which have been made of the Psalter, which all complains are unintelligible – a necessary consequence of their having been verbally translated, and the sound having been followed rather than the sense." "He that translates" – he adds – "from Latin, Greek, or Hebrew, must do it so as to be understood by all who speak the language into which he translates, otherwise it were better for him to abstain from the undertaking for those who read his translation will soon get weary of what they do not understand, and thereby grow careless about reading the word of God."

From the above extracts the translator appears to have been well acquainted with the book he had undertaken to translate, to have been tolerably versed in the laws of translation and ~~that he was~~ to have been superior to that servile adherence to the Hebrew phraseology which cannot but occasion obscurity in many instances when preserved in a version. At the same time, it must be acknowledged, his translation is in numbers of passages too paraphrastic, and that he has rather taken too much liberty in putting christian sentiments into the mouth of a Jewish King. The language is remarkably pure, considering the time at which he wrote, and his works are declared by the learned Bishop Münter to be worthy of a place among the Danish classics.³²

That the reader may be able to form a more determinate idea of the comparative merit of these two versions of the Psalms we

shall show in what manner some of the more difficult passages have been rendered, and add a remark or two as we go along by way of elucidation:

Ps. II. 7. Worm. Jeg skall predicke gudtz budt. "I will preach the decree of God." Ped. Jeg skal forkynde hans bud (siger Christus) &c. "I will proclaim his decree (saith Christ) &c." The former agree with the rendering of the LXX. το προσταγμα Κυριου; and the latter with that of the Vulgate: preceptum ejus. What has principally puzzled translators in this passage is the word אֵל. Some read êl, and render it "the decree of God" with the LXX and Worm but the Heb. will not admit of this construction, unless it could be proved that the words אֵל הָאֵל el hhok have been transposed, and have been originally אֵל הָאֵל hhok êl. As the text at present stands there are only two ways of solving the difficulty. First אֵל el may be rendered concerning as in Gen. 20..2. 1 Sam. I. 27. XV. 35. or secondly, which seems more preferable, it may be understood as a demonstrative pronoun: and this taken in conjunction with the paragogic ה suffixed to the verb, gives a striking emphasis to this passage. "I will declare that (all-important) decree." In the same sense the particle is used Isaiah XXXVIII. 19. אֲבֹהֶן יוֹדִיעַ אֶל אֲמֹתָךְ. abh lebhanim yodia el imitecha "the father shall make known to the children that truth of thine," thy truth where the phraseology is remarkably similar. See also Jer. X.2. אֵל דֶּרֶךְ el derec "the or that way." XXV. 9 "and that Nebuchadnezzar &c." However in all these passages the word may have originally been אֶת eth, the common sign of the Accus. case; and it is not undeserving to notice that it is the reading in many Codd. of this same passage.

ver. 12. Ped. Annamer hans lerdom ath i skulle icke falle aff de retwise veye. "Receive his doctrine, lest ye fall from the right ways," the former clause of which agrees with the Targum. LXX. Vul. Arab. & Eth. The Syriac has: "Kiss the Son;" and it is worthy of notice that Moses Mendelsohn translates it in the same way: Dem Sohne huldiget. "Do homage to the Son."

VII. 6. Worm. thu som haffuer budts retferdighedt. "Thou who hast the righteousness of the decree." Ped. i din retferdighed som du böd alle ath holde oc gøre. "In thy righteousness which thou commandedst all to observe and do."

ver. 12. Pet. uden de snart omvendis. "Except they soon be converted," meaning the wicked with whom God is angry every day, as in the preceding verse. The mere reader of our

Eng. Ver. would more naturally refer "If he turn not" to God rather than to the wicked, as the adjective thus used is taken singular plurally.

VIII. 5. Worm. though not literal, gives the meaning of the original: Thu haffuer paa een tidt giort hannem myndre en engle. "Thou hast for a time made him less than the angels." Pet. in part follows Luther, only instead of "God" he has "angels." thus: Du lost hannem føye forladis aff Englene. "Thou didst suffer him to be forsaken for a little of the angels."

XXII. 29. Pet. Min siel skal leffue i hannem evindeligen "my soul shall live eternally in him" following the Vulgate in which the rendering of the LXX is adopted. The same construction is found in the Syriac Arabic & Ethiopic versions. Worm appears to have understood the original in this case better than any of them; for he renders the clause: Fordi han lodt sijn siel icke leffue. "Because he did not save his own soul alive" meaning Christ to whom both the preceding and following words refer; and thus interpreted, the passages wonderfully coincides with Isaiah LXX LIII.10. I only add that the LXX must have read נפשי לו naphshi lo instead of נפשו לו naphsho lo in the Masoretic text, and indeed נפשי is found in one of D^r Kennicott's codices; appears in another; and perhaps to have been originally in one of De Rosse's.

XXIII. 2. Worm Thet wandt som meg wederqueger. Pet. Wederquegelses Vand. "The water that refreshes me" – "water of refreshment." Heb. מי מנוחה mê menuhoth the waters of the resting-places, i.e. those sweet refreshing spots to which the oriental shepherds conduct their flocks at noon. The LXX have ἐπι ὕδατος ἀναπαυσεως.

XXIV. 6. Denne er den slect som atspörger Gud som Jacob atspurde Gudz ansigte. "This is the generation that seeketh God as Jacob thought the face of God."

7,9. Worm. Werdsins dörre "doors of the world." Pet. gives a very spirited turn to the passage, but it is unwarranted by the original: J. höffdinge oplöffter eders hoffuit oc viger helvedes porte. "Lift up your heads ye princes and ye, gates of hell give way."

XXXIV. 10. Pet. and Worm. de rige "the rich;" which is the rendering of the LXX. The Vul. Syr. Arab & Eth. and Luth. yet כפירים Kephirim signifies young or covert lions, & can only figuratively be rendered "rich."

XXXV. 13. Pet. follows Luth. bad inderderlig [error for inderlig] aff alt mit hierte. "I prayed earnestly with all my heart." Worm renders the passages as in our common version which is also that of the LXX and the Vul.

XXXVI. 1. Worm. wdi mit hierte er sagt om den wgudeliges offuertrædning at gudtz fröcht er ick for hans öghen. "It is said in my heart respecting the transgression of the wicked, that there is no fear of God before his eyes." Pet. Det onde Menniske sagde ille i sit hierte. thi der var ingen Gudz fröcht for hans ögen. "The wicked spoke evil in his heart because there was no fear of God. &c The former has followed the reading לבי libbi which is that of the present Heb. text and is supported by the Chaldee paraphrase and the Greek version of Symmachus: the latter has adopted the reading-rendering of the Vul. in which לבו libbo is followed as it is in the LXX. Syr. Arab. and the version of Jerome. It is besides found in a very few Heb. MSS: but the former nevertheless appears to be genuine.

XLV. 5. Worm. Thyne Sckwdt ere sekarpe. folcken sekule teg underfalde. Mitt ij blant konghens fiender. "Thine arrows are sharp; the people shall fall under thee in the midst of the King's enemies." Pet. gives the same turn to the passage; only for underfalde he has: falde ned, which is expressive of willingness on the part of the subject. They have both followed Luther in rendering – "in the midst of" – a signification which בלב belebh ??? has when applied to inanimate things as Deut. IV. 11. עד-לב-השמים ad lebh hashamaim "into the midst of heaven. Exod. XV. 8. בלב ים belebh yam "in the midst of the Sea." but I do not find that it is ever used in this sense when applied to animate creatures. The rendering which is found in Aquila, Symmachus and Chrysostom gives the most consistent sense: κατα καρδιας οι εχθροι του βασιλεως; according to which the passage reads thus:

"Thine arrows are sharp;
the people shall fall under thee
The mortal enemies of the King."

In Psalm XVII. 9. we meet with a similar phraseology – בנפש איבי oyebhai benepshesh rendered in our version "my deadly enemies."

XLVIII. 14. Worm. Som oss skal regere till ewig tydt. Pet. – till ewig tid foruden ende: "who will reign over us eternally" – following the Vul. in secula, and LXX. εις τους αιωνας the translators of which have read the original as one word and not divided, as it is in the current Hebrew Bibles. It is thus formed in 172 collated codices, in the first printed Heb. Psalter A.D. 1477 and several of the earlier editions, as also in a number of Jewish commentators. Luther has followed the Targum ביומי טליוונה wie die jugend, in which as well as in the Arab. it is also viewed as one word, although explained differently. According to the Syr. the passage contains a strong proof of the immortality of the soul: lel min mawtho [in manus with Syriac letters] – literally "above from death."

LVIII.9. Worm. For en edre toorne fuldkomelige udspringe skal wreden thenom bortage. Then stund the ere en nw færskke. "Before your thorns are perfectly budded, while they are yet fresh, wrath shall take them away." Pet. nearly the same: For eders torne voxte op oc faa quiste: da tager Guds vrede dem borte saa gröne. "Ere your thorns grow up and get sprigs – the wrath of God taketh them away green as they are."

LXVIII. 8. Both have for Sinai Gud. "before the God of Sinai" only Worm expresses זה zeh by een saadan: "such." They have followed the Vul. which has: a facie Dei Sinai. The LXX have likewise: του Θεου του Σιναι, referring to the glorious display which Jehovah gives of his holiness and majesty on that mountain.

ver. 30. where our Eng. ver. renders קנה hayiath Kaneh by "company of spearmen" the Danish translators have: (W.) det dyr blantt rör. (P.) rörens diwr – "the beast of, or among the reeds", which is both literal, & sufficiently intelligible: the passage being manifestly descriptive of the Hippotamus or the Crocodile both of which animals make the reeds of the Nile their covert.

LXXII.6. Worm. as in our Eng. Ver. but Pet. has: paa en uldefet: "on a fleece of wool" גז gez signifies both "eaten down grass," and a fleece of wool from גז or גז to cut off, clip or poll. & the latter signification has been adopted by the LXX, the Vul. and Luth. Some suppose there is here an allusion to Gideon's fleece, Judges VI. 38.

LXXIII. 4. Worm. Fordi theris dödt kommer thennom icke y Sinde. Because their death does not come into their mind," Pet. the same meaning: De tencke inte derpaa ath de skulde döe. They consider not that they must die," which is the rendering of the Vul. non est respectus morti eorum, but they are all aside from the original.

XCI. 3. Both have "deliver me" which is the rendering of the Vul. and Luth. but unwarranted by the original which has, thee.

CVI. 15. Both: oc sende dem nock effter theris willie, "and sent them plenty according to their desire" following the Vul. saturitatem and πλησμονη (repletion) of the LXX. Yet רזון razon properly denotes tenuity, leanness, or emaciation, and expresses the effect of the repletion, rather than the repletion itself.

CXIX. 113. Pet. de onde menniske "I hate wicked men." Worm. wgiernings mendt. "malefactors" which is the sense given by the LXX and Vul. but does not preserve the

exact idea conveyed by the original. Luther has better expressed the meaning of טעפים seaphim in his usual pithy manner – by: fladder geister "fluttering spirits" – men of an irresolute mind temporizers; such as halt between two opinions: inconstant as the bird that flutters from bough to bough. The same word is used 1 Kings XVIII. 21. and the Apostle James treating of such characters calls them διψυχοι men of double mind.

CXXVII. 2. Worm then giffuer hand thennom soffendis. Pet. Thi hvo som Gud vil unde noget godt, det giffuer hand hannem ock vel I söffne. "God gives those whom he favours that what is good – even when they sleep": not that he encourages idleness, but they that are really interested in his favour shall never want: so that by the fear of God this people attain to that with ease & security which costs the avaracious worldling so many corroding cares & fruitless toils.

CXXXVIII. 1. Pet. for dine Hellige Engles aasyn, "before thy holy angels." Our Engl. Ver. Luth. &c. represent David as choosing an idol-temple in which to praise God – a most repugnant idea! It is clear from Eccles. V. 6. to 1. Cor. XI. 10 that the idea of the angels being present in the assemblies of the worshippers of God was believed among the Jews; and the opinion is confirmed by Eph. III. 10.

I cannot conclude this article without expressing my conviction that great good must have resulted from the circulation of these versions in the Kingdoms of Scandinavia. The sublime sentiments of piety which breathe throughout the Psalms; the abhorrence expressed of every species of iniquity; the displays given of the Divine character; the encomiums passed upon the word of God, & the advantages resulting from the study of it; the representations made of the transitory and unsatisfactory nature of all created good; the blessedness of an interest in the favour of the Most High; the glory of Messiah and his Kingdom: – all these subjects which form the prominent features of this book are admirably calculated to excite serious, pious and devotional feelings in the soul, and thus produce holiness of heart and life.

Pedersen's Translation of the N. T.



I now proceed to the description of a still more important work by the same author: viz. his translation of the New Testament which was published at Antwerp A.D. 1529. with the title:

Det Ny Testamente Jhesu Christi egne ord oc Evangelia, som han selff predickede oc lærde her paa Jorden. Hwilke hans hellige Apostle oc Evangelister siden beskreffue. De ere nu udsette paa reth Dansk oc forbedrede. Gud till loff och ære och den menige almue till nötte och tieniste. M.D.XXIX.

i.e. "The New Testament containing the very words and gospels which Jesus Christ himself preached and taught here on earth and which his holy Apostles and Evangelists afterwards wrote – now translated into proper Danish and corrected, to the praise and honour of God, and the service and benefit of the common people. 1529." The form is small Quarto, the paper better than that on which Mikkelsen's Translation was printed, and a considerable improvement is observable in the typography. The punctuation is nearly the same, only, what is rather singular, there is seldom any full stop to be met with. The parallel passages are referred to in the margin by the specification of the chapter. It is entirely exempt from marginal glosses and observations: what the translator deemed necessary to add by way of explanation he has inclosed within a parenthesis, or expressed paraphrasitically in the version itself. In the preface, which occupies eleven pages, he calls the inhabitants of Denmark, Sweden, and Norway to thankfulness to God for having sent them his holy and unadulterated word in their own languages; adverts to its perversion by

the priests and monks, and is very severe upon them for having kept it back from the common people: – shewing them in this respect to be worse than the Jewish doctors and scribes themselves, who did not hinder Christ, when only 12 years of age from asking them questions out of the book of the law. His expressions are not quite so harsh as those made use of by Mikkelsen in his Address, but the following extracts will shew the reader with how very little ceremony he treated the sacred order, and how zealous he was for the dissemination of divine truth among all classes of men. “There are many proud clerks” – says he – “who have a high idea of themselves, and imagine that they have much scripture-wisdom, and who foolishly maintain that it is not lawful for any who do not understand Latin – whether they be noblemen, knights or yeomen; peasants, handicrafts, women or girls – to have the gospels in their own language, or even so much as to see them. But which all good christians now know to be an egregious falsehood: for Christ suffered death for the meanest clown or maiden equally as for the most exalted Emperor King, Pope, Bishop or Prelate that ever lived, and it is his pleasure that they should all be saved, the one as well as the other; for with him there is no respect of persons.” – “They assert that the keys of the Kingdom of heaven are committed unto them, and that they have the exclusive right of binding and loosing; but Christ addresses them thus: Wo unto you scribes and Pharisees, hypocrites; for ye shut up the Kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. Wo unto you, for ye devour ~~women~~ widows houses, and for a pretence make long prayer; therefore ye shall receive the greater

damnation. Math. XXIII. 13,14. And again: Wo unto you scribes and Pharisees, hypocrites, for ye pay tithes of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgement, mercy and faith: these ye ought to have done, and not to leave the other undone ver 23. And S^t Paul warns all to beware lest they should be deceived by the philosophy of such clerks: for they always oppose the word of God just as the scribes, Pharisees and hypocrites, the bishops and prelates, Caiphas and Annas opposed the word and preaching of Christ. Agreeably to the doctrines he taught, his disciples were not to aspire after worldly honours, riches, or power; and when he sent them out, he commanded them to teach gratis, saying: "Freely ye have received, freely give." Nor did he himself neglect the common people, but on the contrary, preached to them in the fields, deserts [error for deserts] and woods to which many thousands flocked to hear him, and generally women, girls, and clowns rather than clerks and others of a similar description."

To the preface is annexed a list of the gospels and epistles as appointed to be read in the churches. The lives of the evangelists are prefixed to their writings, and the contents of each book are briefly stated. With respect to the order of the books Pedersen has ventured to deviate from that observed by Luther; having removed the Epistle to the Hebrews from the place he had allotted it after the epistles of John, and inserted it between the epistle to Philemon, and those of Peter: and although he has not altered the position of the epistle of James, he very plainly expresses his disapprobation of the depreciating manner in which Luther and Mikkelsen had spoken of it. "I cannot conceive," says he in the preface "how any should have the assurance to call this epistle an epistle of straw, as if it were of no more value. Yet

every christian well knows that he was an Apostle of Christ, and spake by the Holy Spirit. But what the spirit is by which such speak is best known to God from whom nothing can be concealed, and by whom all are to be judged.”

The version itself bears many evident marks of its being raised on the foundation laid by Mikkelsen. At the same time, the translator has not only taken due care to banish all foreign words and idioms, and to introduce a very improved system of orthography, but has greatly dignified and energized the style. With Mik. he renders Math. VI. 24. Gud oc riigdom. “God and riches;” XIX. 24. ith kabel tw, “a cable-ropes.” Acts IX. 43 Simon en skomagere “Simon a shoemaker” &c. In John III. 3. he gives both significations of the adverb: “igenföd aff de öffuereste “born again from above.” Indeed he seems remarkably partial to this kind of paraphrase, multiplying words without any necessity – a fault he has in common with the famous editors of the Port-Royal Version, although not to the same extent. Thus Math V. 5. he renders πραεις – milde oc tolmodige “mild and patient.” XI. 25. νηπιους börn oc ydmyge, “children and humble.” 1. Tim. III. 3. μη παροίνον – Han skal icke dricke seg drucken aff vin eller anden dryck, “he shall not ~~drin~~ intoxicate himself with wine or other liquor.”

In several places the translator introduces modern phrases, customs &c. which cannot but appear ridiculous in a book which surpasses them in age, and was originally written in a quarter of the globe, where they were unknown, even long after their invention. Thus Math XX. 3,11. der klocken vor ved tre, sex &c. “when it was about three, or six o'clock &c.– clocks and watches being only of modern invention. XXVI. 17 Sker Torsdag – “maundy Thursday.” XXVII. 6. ó κορβαναν is rendered Kirkens block – “The church-block”: i.e. a block of wood stuck into the ground, the upper end of which is hollowed

out so as to form a box, and firmly secured with iron, leaving a small opening at the top through which alms are deposited for the poor. This kind of poor-box is very common all over the North, and is placed either at the church-door, the entrance to the churchyard, or at the roadside adjoining to the church. Bastholm has adopted the same word in his Translation of 1780. Acts XIX. 37. röffuit kirker – “robbed churches.” The incongruity lies in the derivation and peculiar application of the word “church” κυριακή as denoting a place set apart for the worship of the “Lord.” Thus also in Titus I. 5. Crete is supposed to have received a complete Christian Establishment such as has obtained in the different nations of Europe Besætte Stæderne allevegne med sogneprester “~~and~~ appoint parish-priests in every city” – and 1 Tim. III. 12. sogne- degne parish-clerks. The use of such phrases I attribute, not to want of reflection in Mr Pedersen, but to his wish to render his version as intelligible as possible to a people who had scarcely begun to emerge from a state of the most deplorable ignorance and superstition. But these faults, which his version has in common with others that have attained to greater celebrity, are but few compared with the superior excellencies with which it abounds. The following instances will show that the translator maturely weighed the truths which he was turning into his mother-tongue.

Math XVIII. 16. Kirken (det er, den Kristne menighed – “the church, i.e. the ~~congregation~~ of christian community.”

XIX. 28. I som efterfulde mig, at i genfödelsen naar menniskens Sön, o.s.v. – “you who have

followed me, that in the regeneration when the Son of Man” &c. restricting the phrase to the future renovation of heaven and earth and thereby steering clear of a sense which it required the arts of scholastic divinity to thrust into the text.

Mark VI. 9. obne skoe – “open shoes.”

Luke VIII. 15. de som höre Gudz ord oc bevare dem i deris erlige oc god Hierte – “those who hear the words of God, and keep them in their honest and good hearts,” connecting κατέχουσι as very properly with εν καρδία and not ακουαντες, as in Mik. and some modern versions.

ver. 31. Oc de bade hannem ath han skulle icke biude dem ath fare ned i affgrunden: “And they begged, that he would not command them to descend into the bottomless pit.” That it was the plan of punishment which these demons deprecated being sent to, and not “the deep” of the sea (which latter idea must necessarily present itself to the mere reader of our Eng. Ver.) is clear from the question recorded by Mathew as put by them to Jesus: “Art thou come to torment us before the time?” Chap. VIII. 29. The word αβυσσος, “abyss,” is rendered “bottomless pit” by our translators. Rev. IX. 1, 11. XX. 1, 3.

XII. 15. Ingen leffuer aff det offuerflödige godz som han eyer. “None lives on the superfluous goods that he possesses.” How true! yet how little considered!

XVI. 10. Loven oc propheterne waare till Johannis tid. Men fra den tid bleff Gudz Rige forkyndet met Evangelia. “The law and the prophets existed till John: but from that time the Kingdom of God was promulgated by joyful tidings.”

John III. 21. last clause. Thi de ere giorde effter Gudz vilge. “For they are performed agreeably to the will of God.” Mik. wyd Gud. “by God.”

Acts XIV. 23. Pedersen gives the full signification of χειροτονηαντες as expressive of the stretching out of hands in an election or appointing to office by vote or suffrage: da skickede de prester i huer forsambling met menighedens samtöcke; “they ordained priests in every assembly with the content of the congregation.”

Rom. IX. 3. Jeg önskede aff

Christo at være i bande. o.s.v. “I desired of Christ that I might be excommunicated on behalf of my brethren” &c. Paul was willing to be separated from the visible communion of the saints, provided his brethren according to the flesh should be admitted into it and share its immunities.

1 Cor. XII. 13. with Mik. begaffuede met en aand. “Endowed with one Spirit.” Vul. in uno Spiritu potati sumus. Eras. unum Spiritum hausimus. Luth. zu einem Geist geträncket.

Gal. I. 6. – fra Christo som eder hafde kalled aff syn egen naade. – “From Christ who called you by his grace.” Thus the Saviour and not Paul is made the object from which the Galatians had turned.

~~ver 16. ved mig~~ – “to reveal his Son by me”

V. 22. trohed – “fidelity. Mik. has troo – “faith.” –

Phil. II. 15. Blant hvilcke i skinne som liwss i verden i det ath i bliffwe ved liffsens ord: “Among whom ye shine as lights in the world while ye adhere to the word of life,” &c. Επεχοντες signifies “retaining, observing, taking need to”, or as Hesychius explains it by κρατουντες “holding fast.” This sense best suit the argument of the Apostle, for he is not in this passage urging the professing believers at Philippi to zeal and diligence in promoting the salvations of others, but in working out their own, that he might, ultimately rejoice that he had not bestowed labour upon them in vain.

Col. II. 18. Som vandre effter deris egit gode töcke i englis ydmyghed oc aandlighed – “who affect to walk in the humility and spirituality of angels.”

Heb. VI. 4. Det er swart. “It is difficult to renew them again to repentance.”

I shall only produce one passage more from this translation. It is 1 John V. 7. The manner in which Pedersen has supplied the defective words leaves us no room to doubt that in inserting them he was more actuated by a zeal for orthodoxy, than influenced by the force of evidence; for he renders the passage differently from all his predecessors: "Thi ath de ere tre som bære vidnesbyrd i himmelen. Gud Fader. Gud Søn, oc Gud den Helligaand, oc de tre ere ith." "For there are three that bear witness in heaven, God the Father, God the Son, and God the Holy Ghost, and these three are one."



The way having been paved for its reception by a four years' circulation of Mikkelsen's Version, this improved Translation of Pedersen's was welcomed with joy, and read with the utmost avidity. In less than two years a new edition was called for; and the translator accordingly republished it along with his version of the Psalms at Antwerp 1531, but without any alteration. To the light diffused over Denmark, Sweden and Norway by means of these different editions of the New Testament more than to any other cause is doubtless to be ascribed, the early and extensive progress which the Reformation made in these Kingdoms. This light the people received as through "a window opened in heaven." With wonder and delight they congratulated each other on the boon conferred upon them; and, stimulated by a sense of the importance which revelation stamped upon their common nature, they determined no longer to submit to an authority for which they found no foundation either in reason or the rules and laws ordained by Christianity.

And how could it be otherwise? It was impossible for them to turn up Math VII. 15-23. Acts XX. 29, 30. 1 Tim. III. and IV and similar passages, without drawing a parallel between the primitive teachers and those who now assumed the name, but who in fact taught nothing or what was worse, taught them what was contrary to the word and will of God; and recognizing in the corruptions and abuses that were dominant in the church, the features of that apostacy which had been so expressly foretold by the Spirit of truth. Nor, having once made this discovery, could they refrain from attempting to throw off the spiritual yoke by which they were oppressed. They naturally embraced the first opportunity of asserting their rights as Christians and men. – But to proceed with our history.

~~Tideman's Translation of Judges~~

~~The next portion of Sacred Scripture that made its appearance in Danish was a translation of the book of Judges~~

In 1533 Jacob Hansen published a Danish Translation of Schmaltzing's German version of the Psalms. It was printed in Magdeburg in 16^{mo}. A second edition appeared in 8^{vo} Copenhagen 1570 which Hielmstjerne by mistake says was done by Palladius. See Bogsamling part 2. page 538, and a third at the same place in 12^{mo} 1616. As this publication does not contain a direct translation of the Psalms of David, but is composed of prayers, or pious ejaculations drawn from the text, it is needless to produce any specimens from it; and indeed it might have been entirely passed over in this account were it not liable to be confounded with and taken into the number of real versions.

Tausen's Version of the Pentateuch.



De fem Moses Böger med tro oc fliit fordanskedt aff M. Hans Taussen Predicker wdi Kiöbenhavn. Psalmo XXXIII. Kommer hid ij börn, hörer meg, Herrens fröcht wil jeg lære eder. i.e. "That Five Books of Moses faithfully and diligently translated into Danish by Hans Tausen A.M. Preacher in Copenhagen. Psalm XXXIII. "Come ye children, hearken unto me: I will teach you the fear of the Lord." At the end: Prentet i Magdeborg ved Michel Lotther Aar efter Guds byrd MDXXXV.

The author of this version well deserves the name of "The Danish Luther"; for he was the first who preached the pure doctrine of the gospel, and devoted all his talents to the advancement of the work of the Reformation in Denmark. He was born A.D. 1494 at Birkinde an obscure village in the vicinity of Kierteminde in Funen. Even while a child he discovered an uncommon inclination to study, and his parents, though poor, sent him to the Cathedral school of Odense where he was initiated into the elements of science, supporting himself ~~før~~ with what he received for chanting before the doors of the inhabitants – a practice at that time greatly in vogue. After spending some time also in the school at Viborg under the tuition of the famous Borup, he entered about the year 1515 the Cross-frier convent at Anderskov in Zealand, and soon gained the esteem of Eskild the prior to that degree that he not only took particular

pains in the direction of his studies, but, flattering himself with the hopes that his pupil would one day prove an able advocate of the catholic faith, he resolved to send him to some of the foreign universities where he might prosecute his researches after knowledge to greater advantage than he could possibly do at home. This proposition was exceedingly welcome to Tausen, who had already grown weary of the manners of the convent; and accordingly in 1517 he proceeded to Holland, after having come under an obligation, not to visit Wittemberg, and on his return to Denmark, that he would again enter his convent. The first university he visited was Louvain; but he was soon disgusted ~~with~~ ~~of~~ at the dry scholastic lectures of the professors, and went to Cologne, but found to his mortification that the lectures there were equally insipid. Here, however, he fell in with several of Luther's publications which not only increased his disgust and abhorrence of the predominant ecclesiastical abuses, but even inspired him with the determination, in spite of the obligation he had come under to the Prior, to visit Wittemberg, that he might hear and converse with the Reformers. He accordingly repaired thither, and after spending upwards of a year there in secret, he returned to Denmark in 1521. Having been created master of arts at Rostock on his way home, he was called to hold theological lectures in the University of Copenhagen, but his popularity with the students and the purity of his doctrine are supposed to have excited the hatred and jealousy of the clergy, who prevailed on Eskild to recall him to the Convent. It was here he was to kindle a flame never to be extinguished. In his sermon on Good-Friday 1524 he discussed the following doctrinal proposition: That a penitent sinner obtains the Divine favour, the pardon of his sins, and life everlasting of mere grace, solely in virtue

of the atonement of Christ without any worth or merit of ~~our~~ his own: which so exasperated the Prior that he ordered him immediately to be put in confinement, but he released him ~~soon after~~ again at the instance of some of Tausen's friends, on condition that he should leave Zealand and Funen.

On this, our Reformer went to Viborg, where he gained over many friends to the truth, but at the same time created many enemies, whose rage ultimately grew to such a height that he was again imprisoned. This discouraging circumstance so far from cooling his zeal in the cause of Christ, added fresh vigour to it, and though restrained from propagating the truth in the same public way he had begun, he still did what he could: – he preached through the windows of his prison to such as collected before them. However, the Divine master, whom he thus zealously served, soon procured him an enlargement. He was not only liberated by royal authority, but nominated chaplain to Frederick I. and allowed to preach in the church of Viborg to the no small mortification of Friis, Bishop of the diocess. This prelate was so embittered against him that he even ventured ~~to~~ in spite of the royal protection to forbid Tausen the use of the church: but Tausen, who had learned that God was not confined to temples made with hands, mounted a grave-stone in the church-yard and proclaimed the glad tidings of salvation to numerous audiences. Nor must I omit stating that the Magistrates were at last obliged to obstruct the passage leading from the Bishop's to the place where Tausen

preached with iron chains to prevent that haughty dignitary and his horsemen from molesting him! Determined if possible to stop the mouth of such an audacious heretick, ~~the Bishop~~ he sent for the Bishops of Ribe, Børglum, and Aarhus, who after consulting together on the subject, wrote to the famous Ekius requesting him to come and silence Tausen by argument. But Ekius who had already tried what metal the Reformers in Germany were made of, declined the task: on which they applied to Cochlæus who ~~after consulting~~ having advised with Erasmus³³, ~~he~~ also refused to undertake the journey – and Tausen was permitted to preach without interruption at Viborg till 1529 when the King appointed him Preacher of the church of S^t Nicolas in Copenhagen. Here he entered on a new and more extensive field of usefulness. The church was crowded when he preached; and the animation and perspicuity with which he delivered the new doctrine were productive of the best effects on the minds of his hearers. The catholics, grieved to see their cause growing into disrepute, were so importunate with the King, that he was necessitated to call a meeting of the states at Copenhagen in the year 1530 that the differences between the catholics and ~~protestants~~ reformers might be settled by public disputation. The former picked out the best of their party: but fearing lest after all they might be worsted they hired some able disputants in Germany to come and assist them. Tausen came forward as the champion

of the reformers. He had prepared forty-three articles as a confession of faith, which were signed by himself and his brethern. Two of these were: "That the Holy Scriptures are the only standard of salvation"; and "That a christian needs no other rule but these Scriptures separate from all human appendages." In opposition to these the other party composed twenty-seven articles; and nothing now prevented the commencement of the disputation but the settling of the following preliminary questions. 1. In what language it should be held? Tausen and his brethern maintained that as they had begun to write on the matter in Danish, it ought to be carried on in that language, and also, as it was the language of the common people, whose interest was at stake as well as their own. The Catholics, on the contrary, contended that it should be held in Latin, that being the language of the church. 2. Who was to be arbiter of the controversy? The Catholics would only admit the Bible as interpreted by the Fathers and Councils to be the standard, and maintained that the Pope as the head of the church, and the vicar of Christ, was the only legitimate judge: whereas the reformers contended that the scriptures were in themselves the only standard by which they would submit to be judged; and chose the King, the council and states of the realm for their judges. Tausen, knowing the weakness of his enemies' cause, encouraged his friends on leaving the hall that day with the words of the prophet: "The Egyptians are men, and not God" Isaiah XXXI. 3. Finding that they could make nothing of him, the Roman clergy, in order to get ~~out~~ clear of the business with as good a grace as possible, caused it to be published

that, as the Lutherans were heretics, they would not dispute with them: on which, Tausen drew up thirteen additional articles in defence of himself and his brethren; and they had full liberty granted them to preach when and where they pleased.

His royal protector had no sooner died in the year 1533 than his enemies again began to rear their heads, and he was summoned to appear before the states of the Kingdom. Here he was accused in the bitterest manner, and, although he defended himself with great ability, the prelates sentenced him to lose his life, honour and goods – which sentence, however, the council ~~would not~~ refused to confirm; and Tausen was ordered to leave the island, and never appear more either in Zealand or Scania. But the citizens, having been apprised of the manner in which he was treated, assembled before the chamber, and demanded that he should be delivered to them safe and sound. An amiable trait in Tausen's character displayed itself on this occasion. The populace were so exasperated at Bishop Rönnow, whom they regarded as the author of the prosecution, that they were determined to wreck their vengeance on him as he returned to his residence. Tausen, however, calmed their fury, and conducted his enemy by the arm through the mob to the door of his house.

Having weathered this storm, he continued to labour unmolested in Copenhagen, till the year 1537 when he was appointed Lecturer on Divinity in Roskilde; and in 1542 he was created bishop of Ripen, which station he occupied till his death, on the 9th of November 1561, aged 67. – *Skiagraphia Lutheri Danici, sive Biographia Primi in Dania Restauratoris Doctrinæ Sanæ Magistri Johannis Tausani*, Auct. P. Rön, Hafniæ 1757. Oct.

Tausen's Version of the Pentateuch.

I have been the more particular in this biographical sketch, as the subject of it so nobly espoused the cause of the Bible, and was so eminent an instrument in exciting a more general concern about its contents in the Danish dominions. It is now time to lay before the reader some account of his translation, specified at the beginning of this article; in doing which I shall study the utmost possible brevity.

It is printed in a small octavo size on tolerably good paper, and the type is much the same with the other palaiotypes already described. ~~In his add~~ The version is without either note, comment, or marginal reference. The chapters are divided, as was usual at that time, only into paragraphs, and are marked by their beginning a new line. In ~~the preface~~ his address to the christian reader, Tausen states the necessity of our having access to the sacred, living and all-powerful word which lies concealed in the writings of the Prophets and Apostles – seeing we are deprived of their personal ministry: and he declares the Holy Scriptures to be of such importance that their contents deserve “to be painted on every wall, written on every corner, and translated into every language, that the rising generation ~~might~~ may be exercised in them betimes.” This address is followed by a list of the books of the Old Testament and a translation of Luther's excellent preface. With respect to the diction D' Wöldike observes,³⁴ that greater attention has been paid to the purity propriety and perspicuity of the Danish language in this version than in any cotemporary [error for contemporary]

publication if we except the writings of Christiern Pedersen.

In making this version, Tausen has neither implicitly followed the Vulgate nor Luther but has had the Hebrew text itself before him, the meaning of which he has, in certain passages, more happily expressed than either of them; and even in those instances in which he leaves them without having himself apprehended the meaning, it is evident that his mistake has arisen from the different light in which he viewed the Hebrew expressions.

Gen. I. 2. מְרַחֶפֶת merahhepheth he renders flagrede – oc Guds aand flagrede offuen paa wandet. “And the spirit of God fluttered above the waters,” which is certainly the exact idea of the Heb. participle.

II. 13. where the LXX. render כּוּשׁ kush by Αἰθιοπία in which they have been followed by most translators as Vul. terram Ethiopiae, and Luther: Morenland; – Tausen has translated: Taterlandet, “the land of Tartary. It is somewhat remarkable that this interpretation should receive confirmation from the opinion of men who have applied more to the science of natural philosophy than what Tausen can be expected to have done. “Several natural philosophers,” says Eichhorn,³⁵ “have preferred the higher ridge of Asia, between the 40 and 55 degrees of latitude (a part of Siberia and independent Tartary) as the original dwelling – place of man; because being the highest district it was first habitable; is not exposed to deluges and volcanoes; is the patria of our domestic animals, and, from the numbers of rivers which it pours forth in all directions, agrees with the Mosaic description of Paradise; and, besides, a notion prevailed among the ancient nations, that in the land of the Scythians or Tartars was the first home of mankind.”

IV. 7. Meent dw det waare ey eet offer dersom dw waare god? Men dersom dw wilt icke wære god, da ligger wel synden i dwale indtil hun bliffuer aabenbaret. “Dost thou not imagine it would

be a sacrifice if thou wert good? But if thou wilt not be good, sin lieth asleep till it be revealed.” The interpretation in the former clause is evidently taken from 1 Sam XV. 22. but how the translator came by that in the latter it is hard to determine.

VI. 4. Oc der waare Tyranner paa Jorden, o.s.v. “and there were tyrants on the earth” &c. following the version of Luther. This rendering is confirmed by that of Symmachus βίαιοι violent men. Aquila's version conveys the same meaning, ἐπιτυπτοντες, which keeps close to the original and though not so elegant is of greater value in deciding the sense than γίγαντες of the LXX, gigantes of the Vul. and “giants” in our common version, between which expression and נפילים nephilim; there is not the smallest affinity.

XVIII. 10. – paa det law som fruchten kan leffue vil jeg wist komme til deg igien. “I will surely return to thee by the time the fruit can live.” – meaning the time when the fœtus should begin to live by the respiration of the vital air. The words of the original however כעת היא caeth hhayah literally signify – according to the time of vigour, and refer to the period when Abraham was in his prime, which God have promised to renew with a view to the procreation of children. The LXX appear to have read הזה hazzeħ, for they have κατα τον καιρον τουτου, according to this time.

XX. 16. See han skal wære deg eet skiul for dine ögne, for alle der hoss

deg ere, oc y alle maade forswaare deg.
 "Behold he shall be a covering to thine eyes before all those who are with thee and in every way defend thee." I cannot help observing here that the Danish pronoun han was at that period equally indefinite with the Heb. הוא hu being applied both to persons and things. Should the silver given to Sarah or rather the vail which the silver was intended to purchase be the antecedent both the Heb. and Dan. will read: "Behold it shall be" &c: and thus understood Tausen's version affords an excellent sense, though it must be confessed he has taken sufficient liberty with the concluding word in the passage.

XXVII. 41. – Den tyd skal komme at myn fader skal grædet igien, dy jeg skal slaa myn broder ihiel. "The time shall come when my father shall repent it, for I will kill my brother" Here T. has adopted the rendering of Luth. which, though it makes sense, is altogether unwarranted by the Heb. for אבחל abhal, the verb here used is never employed to denote that species of grief which arises from a sense of guilt, but that sorrow which is produced by any natural calamity, as the loss of friends and the like.

XLIX. 10. retains the original word: Silo.

Exod. 2.. 22. The Vul. and Luth. have the addition: and she bare another son, and he called him Eliezer; saying, the God of my fathers was my help, and delivered me out of the hand of Pharaoh, from Chap. XVIII. 3. which is found in 32 codices of the LXX and in the Compl. and ald. editions; & in the Syr. Copt. and Saadias' Arab. versions: but it is properly omitted by Tausen, for it is not in the Heb. text. nor does it appear from the history to have any claim on a place here.

XIX. 17. [error for Lev. XIX. 17.] – att du icke bær synd for hans skyld. "Thou shalt ~~not suffer~~ certainly reprove thy brother – lest thou suffer sin for his sake, adopting the version of Luther, which is certainly preferable to our Eng. Version in this instance. Indeed our translators have rendered the same words exactly in this manner, Num. XVIII. 32.

Num. XII. 3. en saare sachtmodig mand. "a very meek man" after the LXX. πραυς σφοδρα and Vul. vir mitissimis [error for mitissimus]. Luth. has: ein sehr geplagter mensch, a very afflicted man" The Heb. is susceptible of both interpretations.

Deut. XXXII. 39. where the first personal pronoun is repeated in the Heb., Tausen has: See I nu wel at jeg er hiin rette JEG. "Behold now that I am the proper I."

That this translation of the Five books of Moses was well received appears from the fact, that it was found necessary to prepare a new edition in the course of the following year. This edition was likewise printed at Magdeburgh by Michel Lotther; on the title-page is the date 1536, which shows that it was begun in the course of that year, and at the end, 1537, the year in which it left the press. It correspond in every respect with the former edition; only instead of "The Five Books of Moses," the Translator has substituted:

Tideman's Translation of Judges.

Det Gamle Testamente; "The Old Testament," which must have arisen from his design to publish the whole of that part of the sacred Volume at a future opportunity. It is the latter edition, that Le Long mentions: with the former he appears to have been unacquainted.

Notwithstanding the multiplicity of Tausen's affairs after his instalment into the bishoprick of Ripen, he actually set about the translation of the whole of the Old Testament, and in 1543 obtained a royal privilege from Christian III permitting him to print it, and interdicting its republication and sale by others for the space of four years: but, owing to some unknown cause, it never made its appearance.

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Tideman's Translation of Judges.  
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The next portion of Sacred Scripture published in Danish was a Translation of the book of Judges. The author, Peder Tideman, was clergyman of the parishes of Hersted Öster and Hersted Vester in Zealand, and is known besides for several works which he published, mostly translations, among which was his version of "Jesus Sirach" and "The Wisdom of Solomon", Magdeborg 1541 8^{vo} which Le Long improperly ascribes to Hans Tausen. – This version I take to be one of the scarcest in the Danish language. No mention is made of it in Lork's Bibliotheca Biblia; and the only copy I have fallen in with is that in the Royal Library at Copenhagen; ~~which~~ but it is defective, beginning near the end of the 6th ~~chapter~~ and ending near the conclusion of the 20th Chapter. The following note is written by an anonymous hand on the first clean leaf: "A Fragment of an old Danish Translation of the book of Judges, with a preface written by Peder Tideman, and doubtless translated by him. Printed in Copenhagen 1539, and not 1532, as Resen Bibl. p. 126, and Möller Hypon. I have seen a complete copy in Peter Ewertsen's collection,

but this piece I purchased at the auction of the late Dr. Wöldike."

It is in 12^{mo} on middling paper and the type is coarser than that with which the preceding translations were printed. In point of language it is also inferior. On examining the version itself I find that Tideman at times follows the rendering of the Vulgate, and at times that of Luther. Thus Chap. VII: 13. Luth. has simply geröstet "roasted." Tid. askebaget "baked in the ashes" – evidently from subcineritius of the Vul. – VIII. 21. Vul. quia juxta ætatem robur est hominis. Tid. for en mand haffuer styrcke effter syn alder; "for a man has strength according to his age," whereas Luth. has: dann darnach der mand ist, ist auch sein macht, "for as the man is, so is his strength" as in our Eng. Ver. – XIV: 12. Tid. eth spörgsmaal, "a question. Vul. problema, Luth. ein retzel. "a riddle." – XIII. 5. Vul. Nazareus Dei. Luth. ein verlobter Gottes; & Tid. Guds forloffuede – "devoted to God." – Several obsolete and foreign words are observable in different parts of the version; as fetalie, "victual;" compacth, covenant; forstungen, concealed; formaledielse, curse &c.

Thus were the Kingdoms of the North furnished almost as early as any with Moses, the Judges, the Psalmist, the Evangelist and Apostles. It is also deserving of notice that for these invaluable portions of revealed truth they were chiefly indebted to the ardent and indefatigable zeal of private individuals who had been made sensible of the awful errors which had prevailed in consequence of men's ignorance of the scriptures, and who saw that the most effectual way to reform both priests and people would be to circulate the sacred records in the vernacular language.

Christian III's Bible.

The attempts which had been begun by Christian II. to introduce the principles of the Reformation into Denmark, were continued with greater prudence and success under the following reign. Frederick I. granted perfect liberty of conscience to all his subjects shortly after his ascension to the throne, afforded the Lutherans the same protection and security with the Catholics; cut off the dependence which the bishops had on the papal see, and retained for himself the right of confirming them after their election by the chapters. These advances towards an entire emancipation, which he effected at the Diet of Odense 1527, were accelerated by that of Copenhagen 1530; after which period the cause of the reformers was espoused by the bulk of the nobility and received fresh accessions of strength every day. But it was reserved for Christian III. to bring to perfection what his royal predecessors had commenced; to break in pieces the hierarchical yoke, to establish the Protestant doctrine as the religion of the state, and adopt measures necessary for securing its purity and perpetuity. A new form of ecclesiastical government and discipline was drawn up, and introduced; important regulations were made for the conducting of the schools; the privileges of the University were renewed and extended; and the greatest care was taken to promote

the illumination both of the clergy and laity.

Of all the steps, however, that were taken in order fully to establish, and completely to secure the safety of Protestantism in Denmark none tended more directly or more rapidly to the attainment of this important end than the translation of the Bible into the vulgar language; ~~of that~~ ~~that~~ Book which may justly be called the Magna Carta of Protestants; whence, as from a sacred fountain, they draw the saving principles of their belief; to which they constantly refer as the sole standard of arbitration in religious controversy; and which they have ever found the most efficient instrument in dispelling ignorance and error, raising mankind from a state of moral degradation, and making them partakers of the sublimest consolation and the most unalloyed happiness. ~~That book is the Bible.~~ Detached portions of it as hath been shown, had already been published at different times; but no edition of the whole had made its appearance. This defect was pointed out to the king by the famous Bugenhagen whom he had called into the kingdom to assist in the reformation of ecclesiastical abuses, and who possessed no ordinary degree of his confidence and esteem. While he expatiated to his Majesty on the glorious effects resulting from the generalization of the word of God in Germany, he did not fail to notice the excellencies of Luther's version, and recommended it as the text from which the Danish translation ought to be made. To this it is likely he was induced, not from any depreciating

idea of the abilities of the Danish Professors, for some of them had received distinguishing academical honours at Wittemberg itself, but with a view to prevent a construction being put upon certain passages of Scripture that might be supposed to favour the Zwinglian opinions, to which, it was suspected, some of them at that time were partial.

The execution of the work was committed to the theological faculty which was at that time composed of the following members:

Peter Palladius, who had the principal hand in the business, was born at Ribe 1503, where he laid a foundation in the learned languages; and after spending some time in Copenhagen and Odense, he visited Wittemberg where he was indefatigable in his application to the study of theology, and unremitting in his attendance on the public lectures of Luther, Melancthon and Justus Jones. The progress he made during his stay there was so conspicuous that when Christian III consulted the Wittemberg divines in regard to a fit person for carrying on his views as to church-matters in Denmark they unanimously recommended Palladius to him; on which he took his doctor's degree and returned in the year 1537 to Copenhagen, where he was immediately made Professor of Divinity. In this situation he so gained the esteem of the King and his fellow-labourers, that on the 2nd Sept. the same year he was installed as the first Lutheran bishop into the see of Zealand. In 1545, finding the discharge of the duties connected with both posts greater than he was able to bear, he laid down his professorship and confined his attention exclusively to his episcopal charge. Besides

his vigilant superintendance of ecclesiastical affairs he wrote much for the elucidation and defence of the truth. Zwergius enumerates 27 works of his which are printed besides a number of MSS in Latin and Danish – the most important of which are commentaries on books of Scripture.³⁶

Olave Chrysostome a native of Vensyssel in Jutland, and one of the first and most zealous defenders of the doctrines of the Reformation in Denmark. He was for some time Professor of the belles lettres in Malmoe, and afterwards received the appointments of Hebrew Professor and preacher of Lady church in Copenhagen. In 1542 he was Rector of the University, and ordinary Professor of divinity, and two years after he took his doctors degree. He was highly esteemed by his colleagues, but the students were by no means partial to him, which was likely the cause of his being removed to another situation. This happened in 1549 when he was nominated to the see of Aalborg, where he died 1553.³⁷

John Synning, alias Siunesön, also a native of Jutland. In 1544 we find him filling the divinity-chair in Copenhagen, and shortly after, preacher at Holy Ghost church in that city. This latter office he afterwards gave up and applied himself solely to his academical functions.³⁸

John Macalpin, alias Macchabæus, who was descended from a noble family in North Britain, and was

obliged at an early period of life to flee to England on account of his religious principles, where he gained the esteem of Shaxton bishop of Salisbury, and also that of Lord Cromwell. ~~himself~~. During his stay there he married Agnette Machinson who was also of noble Scotch extraction; and on the breaking out of the persecution under Queen Mary – as he had espoused the cause of Coverdale bishop of Exeter, his brother-in-law Note: This connexion between Macalpin & Coverdale sufficiently accounts for the powerful intercession of the King of Denmark with Queen Mary on behalf of the Bishop as related by Lewis in “His History of the English Translation of the Bible p. 203. – he was under the necessity of emigrating to Germany and went to Wittemberg – the common rendezvous at that time of such as travelled in search of the truth, or were persecuted for its sake. Here he formed an intimate acquaintance with Luther and Melancton, the latter of whom, agreeably to a custom he had, gave him the name of Macchabæus from the similarity between his character and circumstances and those of the ancient Jewish champions. He also spent some time at Strasburgh where several English refugees sojourned, but having from Christian III. received the appointment of Divinity Professor in the University of Copenhagen, he repaired to that city, after having taken his Doctor's degree on his way thro' Wittemberg. He has the testimony of having filled the professor's chair with great credit for 16 years, and Stephanus Hist. Dan. Lib. II. p. 95 calls him: “a man of excellent principles and destinguishingly upright life.” In his religious sentiments he leaned to the side of Calvin. He published several works, chiefly of a theological nature both in London and Copenhagen, and died 1557.³⁹ It would also appear from a Royal receipt dated 13. Feb. 1557 that Hemmingius at professor of Hebrew Peter Tideman whose translation of Judges has already been described and one Hans Henricksen had each his share in the execution of the translation, for which certain monies sums are there stated to have been paid them.⁴⁰ The part assigned to Christian Pedersen⁴¹ was the writing out a fair copy from the ~~different~~ several Translations that were sent in.⁴²

As the reader must have observed from the foregoing articles, almost all the early impressions of the Danish Scriptures were executed abroad.

There had indeed been a printing-office established 1490 see Enc. Brit. ?? p. 89 in Copenhagen as early as 1493; but the influence of ~~these that~~ such as were hostile to the translation of the word of God was too great to admit of those who first served their country in this respect getting their versions printed at home. And though the press had received several improvements and enlargements subsequent to its first erection, it was nevertheless found inadequate to so stupendous a work as that of printing the whole Bible. The Copenhagen Divines were therefore obliged to procure a foreign printer that could execute it to purpose; and they ultimately fixed on Ludowich Dietz of Rostock who had rendered himself celebrated by his masterly execution of Luther's Bible in the low Saxon language. Their sending for him is supposed by some to have been at the instance of Bugenhagenius but Dietz himself in his appendix to the low Saxon N. T. which he printed 1553 mentions D^f Macchabæus as his particular friend and patron. It appears from the same appendix that he was well rewarded by the King for his pains, for which he there thanks him, and praises his laudable undertaking.⁴³

In 1546 the paper destined for the work arrived (most probably from Holland) at Elsinore, to meet the expences of which together with those connected with the printing, a tax of 2 Rixdollars was levied on every church in Denmark.⁴⁴ It was not, however, till 1550 that it made its appearance. The title is:

Biblia. Det er den gantske Hellige Skriff vdsæt paa Danske. Esaiaë 40. Guds Ord bliffuer euindelige. Prentet i Kiöbenhaffn Aff Ludowich Dietz. M.D.L. In English: "Biblia: i.e. The whole of Sacred Scripture translated into Danish. Isaiah XL. The word of Tod abideth forever. Printed in Copenhagen by Ludowich Dietz 1550." It is inserted in the middle of a cut representing the giving of the law, the eating of the forbidden fruit, and its consequence, death; the crucifixion and resurrection of Christ; and at the foot, two men one of whom has a Bible under his arm, who are shewing a wretched sinner to Christ on the cross. The same ~~frontespie~~ cut is inserted at the beginning of the Prophets, and the N.T. On the inside of the title-page is the portrait of Christian III and the two following pages present us with a paradisaical scene, and the Danish arms with the inscription: *INSIGNIA CHRISTIANI TERII DANORUM REGII &c Anno. M.D.L.* together with the royal and most christian motto of this monarch: *UNICA SPES MEA CHRISTUS. C.R.D.*

It forms a middle-sized Folio, consisting of 1090 pages, and is tolerably well printed on good strong paper. It is divided into five parts: the first containing the Pentateuch; the second, the rest of the Historical books and the Hagiography; the third, the writings of the Prophets; the fourth, the Apocrypha; and the fifth, the New Testament. A royal patent is prefixed stating the design of the translation to have been to furnish such as were unacquainted with the Latin and German languages with the word of God in their own tongue, that they might reap that advantage from it which it was calculated to afford; its having been previously revised by learned men in Denmark and particularly by those in the University: – which declaration seems to intimate that it had gone through several

hands ere it was referred to the Professors, and that the principal concern they had was its final revision; and concludes with a prohibition, forbidding any to reprint ~~it~~ this Bible or publish any edition of the scriptures without royal permission. ~~Luthers general~~ Then follows an excellent preface written by Bishop Palladius * in which the advantages of revelation are forcibly pointed out; ~~and~~ the reader is called to regard the Holy Scriptures as the source of religious truth, and the standard by which the Fathers Councils &c are to be judged; the qualifications necessary to a profitable reading of the Bible are specified; and the means to be employed in order to understand it in its proper meaning are clearly explained. The chapters are divided into paragraphs, sometimes longer, and sometimes shorter, but generally more compendious than the parashahs of the Hebrew text. The Loca classica or more remarkable passages are printed with a larger type than the rest of the text; and "Herre" when used for Jehovah, is always printed with capitals. The line proceeds along the whole breadth of the page. Several wooden cuts are introduced in order to illustrate the history – the same that are found in the German Bible; and the notes and references of Luther are printed in the margin.

The version itself, agreeably to the advice given by Bugenhagenius, scrupulously follows that of Luther, except in a few instances in which the translators have mistaken the meaning of the German. But as several editions of Luther's version differing in many places from each other had been [the sequence of the words given by numbers above each word] published previous to the execution of the Danish translation, I was induced to compare it with the two principal editions: viz. that of 1534, and that of 1545 which latter edition received the Reformer's final corrections and improvements; and found on examination, that the Danish Bible adheres closely to this latter edition even in such passages as have ~~have~~ evidently been changed for the worse. The passages which decidedly prove it to

have been made from the edition of 1545 are 1 Sam. VII. 19. Eph. III. 15,19. VI. 13,15. It is true Gen. IV.1. may be brought forward as an objection, seeing it is rendered: "I have obtained the Lord's man": whereas the rendering of 1545 is: "I have obtained the man, the Lord." But the objection loses its force when we take into consideration that some copies of this very edition have the former reading, and some the latter. This was first discovered by the Rev. Mr Pantzer of Nuremberg⁴⁵ who happened to have two copies in his possession, and found on collating them, that the one had des, and the other den. He very justly supposes the discrepancy to have arisen from the alteration not having been determined on till after several copies of the sheet had been printed.

As few of my contrymen possess any acquaintance with the version of Luther I shall in a note⁴⁶ produce some cricumstances connected with the execution of it, and here present the reader with a number of passages from the Danish translation which will not only enable him to form a judgment of its merits, but also of the merits of the source whence it flowed.

Gen. I. 9. "Let the waters congregate (til besynderlige Steder) into particular places," improperly, as the Heb. is singular.

II. 10. fire hoffuit Ströme: "four principal rivers" which more aply expresses the meaning of the passage than "heads" as in the Eng. and several other modern versions.

verses 18 & 20. En medhielp som kan være hoss hannem: "a help" to be with him." Luther's vers. of 1534 has: die sich zu ihm halte: "who might associate with him, cleave to him; and that of 1524 has gegen ihm: "before him," – all which renderings are taken from נג neged in the sense of coram, before, in the presence of, and agree with κατέναντι αυτου of Aquilas,

and ἀντικρυς αὐτου of Symmachus; but the renderings of the LXX κατ' αὐτον and ὁμοιος αὐτω are preferable, and furnished us with a key to the true meaning of neged in this passage. The radical idea of the word both in Heb. and Arab is *eminere*, *præ-eminere* to be eminent, pre-eminent. See Schultens in Parkhurst. Hence נגיד nagid a prince, one who has the pre-eminence – who fills a station of dignity. Let us apply this idea to the passages under review, and it will furnish us with a

plain and consistent sense: ver. 15. “And Jehovah God said: It is not good that man should be alone: I will make for him an help (כנגדו *kenegdo*) of his own rank.” And ver. 20 “But for man was no help found (כנגדו *kenegdo*) [the words in brackets are written above the line] equal in dignity to himself.

IV. 1. Jeg haffuer faaet Herrens Mand. “I have obtained the Lord's man.” which is repugnant to the grammar of the Heb. language, אה eth. The particles here used being the sign of the accusative, not of the genitive case.

ver. 13. Min Synd er større end at hun
kand forladis mig. “My sin is greater
than can be forgiven me.”

26. At predicke om Herrens Naffn:
“To preach concerning the name of the
Lord;” as also 13 .. 4 according to this
rendering the sacred penman teaches
us that in the Days of Seth the
professors of the true religion began to
make proclamation to the degenerate
sons of Cain of the true character of
God but the original seems rather to
intimate that ~~they then assumed a new
name to distinguish them selves from
the wicked & unbelieving~~

thus קרא בשם kara veshem is noted to
intimate that the true worshippers then
began to invoke the Most High by his
incommunicable name Jehovah in
contradistinction to the idolatrous
posterity of Cain who also invoked by
the name Elohim, but appropriated that
name to the works of their own hands.
The LXX have evidently understood
קרא בשם [the Hebrew word for weshem
is written above the line] kara veshem
of invocation: for they have rendered it
επικαλεισθαι το ονομα κυριου του
θεου; and this interpretation is
confirmed by 2 Kings V. 11. 1 Kings
XVIII. 21, 24.

IX. 5. Oc jeg vil heffne Menniskens
liff paa huert Menniske som den der

er hans Broder. "And I will avenge the life of man on every man: forasmuch as he is his brother." Luther's version of 1534 though not literal gives a better rendering: an einem jeglichen Menschen wer er auch ist. "on every man, whoever he be."

XXIV. 63. at giöre sin böen: "to pray." which is supported by the Targum, the LXX. Aquila and Symmachus; and שוּחַ suach is thus rendered in our Engl. Ver. Ps. LV. 19, & many other passages.

XXX. 14. retains the original word Dudaim. In Luther's ver. of 1534, he renders

it lilien "lilies" but in that of 1545 – Dudaim with the note that nobody can say with certainty what they were.

XLI. 40. Alt mit Folck skulle vere dine ord lydige: All my people shall be obedient to thy word.

XLIX.3. den ypperste i offer oc den ypperste i Riget. "The first in sacrifice and the first in the Kingdom."

following the Vul. Prior in donis, major in imperio, and understanding the passage as declarative of the rights of primogeniture both regal and sacerdotal which Reuben

had forfeited by his incestuous conduit.

ver 5. Deris suerd ere mordiske
vaaben. “Their swords are murderous
weopens.” [error for weapons?]

מכרתיהם mechêrothehm, which is an
απαξ λεγ., does not convey the most
distant idea of habitations as in our
Eng. ver. but is evidently formed from
כרת carath he cut, cut off &c: and with
the מ prefixed denoting the instrument
or means makes in the plural מכרתים
makkrethim swords from which the
Gr. μαχαίρα is a derivative.

ver 6. Oc i deris egenuillighed
haffue de forderffuit oxen. “And in
their self-

will have they destroyed the ox.” Here
Luther has read שׁור shor not with the
LXX who have ταυρον, and שׁור shur,
the punctuation followed by Onkelos
Jonathan, Aquila, Symmachus. The
Syr. & Vul. versions, together with
those of Saadiah and Erpenius, & the
Samaritan Arab. and is adopted in our
Eng. version. The former reading
besides the suffrages of the LXX is
supported by that of the Jerusal.
Targum. The Samar. version and
almost all the Hebrew MSS extant. It is
also more agreeable to the Scripture
phraseology than the former. See Deut.
XXXIII. 17. Ps. XXII. 13. Ezek.
XXXIX. 18. The conjecture that the
word may originally have been שׂר sar
a prince has not yet risen above mere
conjecture.

ver 10. Den Stercke. The Strong one a rendering diametrically opposite to the radical meaning of שׁיִלֹה Shiloh in which way soever that word be explained.

L. 19. Fröchter ickē: thi jeg er under Gud. “Fear not for I am under God.” makes good sense: but the interrogative הַ hê being prefixed determines it as in the Eng. version which is also the rendering of Aquila and Symmachus. The Samar. in Origen's Hexapla gives also a good reading και γαρ φοβουμενος θεον ειμι εγω. “for I also fear God.”

Exod. XI. 2. begerer “demand.” which is certainly the proper translation of שׁאַל shaal in this passage, and not borrow as in most modern versions: – a sense which has furnished unbelievers with a handle to impugn the revelation of God. The Israelites were to demand the vessels jewels of silver and gold from the Egyptians as the condition on which they would leave them, and what they thus obtained was nothing more than a just debt owing them for a long series of years spent in the most rigorous servitude.

XVII. 16. Dette er it Tegen hoss Herrens stol. at Herren skal stride mod Amalek o.s.v. "This is a sign beside the throne of the Lord that the Lord shall fight against Amalek" &c. Here ṭ yad is taken for a trophy or monument as, 1 Sam. XV. 12. 2 Sam. VIII. 3. Luther's ver. of 1534 is preferable: Der streit des Herrn wider Amalek wird seyn durch ein hand under Gottes Schutz. "The war of the Lord shall be against Amalek by a hand under Divine protection," deriving כס kês, not from כסא kissê, to set, settle, but from כסה chasah, to cover, hide. Yet after all might not the passage be best translated: "For a power on the throne of Jehovah shall carry on the war of Jehovah against Amalek &c? Thus Solomon is said to have sat יהוה על-כסא יהוה al kissê Yehovah, "on the throne of Jahovah, 1 Chron. XIX. 23, which phrase may be explained by chap. XXVIII. 5. when we read of Solomon's sitting:

על-כסא מלכות יהוה על-ישראל
al kissê malchuth Yehovah al Israel
"on the throne of the Kingdom of the Lord over Israel." For the fulfilment of the above prophecy see 1 Sam. XV. & XXVII. 8.

Num. XXIII. 21. Mand seer ingen Möye i Jacob oc inted Arbeyde i Israel. "No toil is seen in Jacob, nor labour in Israel." The sense given by the LXX which exactly agrees with the original and expresses the truth which the Eng. ver. does not.

ver. 23. Der er ingen Troldom i Jacob. oc ingen Spaamand i Israel. "There is no enchantment in Jacob, nor divinator in Israel." They needed no such infernal aids. God was among them, and conducted them in safety through the midst of their enemies.

Deut. XXII. 9. Du skal icke saa din Viingaard med mange honde sæd. at du icke helliggör saadant sæd til en Fyldelse (som du haffuer saat) hoss Vingaardens indkomme. "Thou shalt not sow thy vineyard with different seeds lest thou use what thou hast sown beside the fruit of thy vineyard for a consecration," following the LXX and Vul.

XXXIII. 6. Ruben skal leffue

oc icke dö. oc hans Folck skal bliffue lidet. "Reuben shall live and not die, and his people shall be small." from the Vul. sit parvus in numero but little comporting with the nature of a blessing. The LXX have και εστω πολυς εν αριθμω, which sense is adopted in the Eng. Ver. repeating the negative אל al.

ver. 25. Din alderdom skal vere som din ungdom. "Thy old age shall be as they youth", following the Vul. Sicut dies juventutis tuæ, ita et senectus tua. The LXX on the other hand quite literal ώς αι ημεραι σου η ισχυς σου as in the Eng.

Judges III. 19. Oc vende tilbage fra de Affguder i Gilgal. "And turned back from the idols in Gilgal," as also ver. 26. – פסילים pesilim cannot admit of any other translation, and indeed it is thus rendered by our Eng. translators in all the passages in which it occurs, these two excepted in which they have followed the Targum, where the word is given by מַחַצְבָּהַי machatzabhaya, lapidinæ quarries. See Bux. Lex. Rab. in הַצָּב.

2 Sam. VII. 19. Det er it Menniskis sed. som er Gud Herren. "This is the manner of a man, who is God the Lord." The same sense is given 1 Chron. XVII. 17. Oc des haffuer anseet mig ligesom i it Menniskis skickelse. som i det Höye er Gud Herren. "Thou hast regarded me according to the fashion of a man who on high is God the Lord." It must be allowed there is a remarkable similarity between the phraseology in the latter passage

הָאָדָם הַמַּעֲלָה יְהוָה אֱלֹהִים

haadam hammaalah Yehovah Elohim, & Rom IX. 5. ὁ χριστος – ὁ ὢν ἐπι παντων θεος. and between both passages and 1 Cor. XV. 47. ὁ δευτερος ανθρωπος, ο κυριος εξ ουρανου., and as Christians we can say of our exalted Redeemer, who is truly Θεανθρωπος. "The man who is exalted – Jehovah God," but it is evident such language could not be used before the ascension of Christ into heaven. It is therefore better to read the last words in the vocative; and indeed, they were thus rendered by Luther in his edition of 1534, but following

out one of his principal rules of translation that the old Testament should be rendered agreeably to the New, he afterwards introduced the above sense into the passage.

XXIII. 1. furnishes us with another instance of the above mode of interpretation. Det sagde den Mand som er tryggiort om Jacobs Guds Messias. "The man who was assured of the Messiah of the God of Jacob." Whereas משיח meshiach here evidently refers to David himself and is parallel with הקם hukkam immediately preceding. The natural division of the passage is as follows:

נאם דוד בן־ישי
ונאם הגבר הקם על
משיח אלהי יעקב
ונעם זמרות ישראל:

"David the son of Jesse said:

And the man that was exalted said:

The anointed of the God of Jacob.

The sweet Psalmist of Israel." as in the Eng. Version.

1 Kings XXII. 38. Oc sköger tode hannem: "and harlots washed him" which is nearly as strange a rendering as $\acute{\alpha}\tau$ πορναι ελουσαντο εν τω $\acute{\alpha}\mu\alpha\tau\iota$ αυτου of the LXX. As to the former it is to be observed that there is nothing in the Heb. answering to "him": it has merely רחצו rachatzu "They washed;" and the latter is founded on an improper division of the words. That דמו damo is the object of the preceding and not of the following verb is not only evident from its being distinguished by Sakeph-Katon, but also by the absence of the preposition ב before it, and the intervention of a connective ו between it and the following substantive. The true meaning of זנות zonoth in this passage is given by the Targum: מני זינא manê zeyana instruments of armour or defence.

Job III. 8. Dagens Forbandere oc de som ere rede til at opvecke Leviathen, quite agreeable to the Heb. יקבהו אררי־יום [the first letter of the fourth word is written above the line] yikbhühu orrê yom, haathidim orêr liviathan which is translated

in the same way by the LXX. Aquil. Symm. Theodot. and the Vul. "Let them curse it who curse the day and are ready to rouse the Leviathan."

Ps. I. 2. Oc taler om hans Lov. and speaks of his law. הגה hagah signifies not merely to meditate as in our Eng. Ver. but to meditate as to talk of the matter to one's self.

XXII. Title: At synge om Hinden som bleff aarle iaget. "To sing respecting the hind that was early hunted."

LXXII. 15. oc mand skal altid bede faar ham. "They shall continually pray before him." improperly as the original is not לפני lephanav, but בעדו baado for, on his account.

ver 16. Paa Jorden offuen paa Biergene skal Kornet staa tyckt. "The corn shall be thick on the earth, on the tops of the mountains." but injudiciously, for 1st פסח־בר pissath bar signifies only a small quantity of grain and 2^{dly} the beautiful contrast is suppressed which the Psalmist makes between the scantiness of the portion sown in the most unfavourable soil, and the luxuriance of the harvest.

CX. 3. Folcket skal velvillige offre dig effter din seyer i hellig pryldelse. Dine börn skulle födis dig, som dug aff den röde morgen. "The people shall voluntarily offer to thee, after thy victory, in sacred beauty. Thy children shall be born to thee as dew of the ruddy morn."

Prov. XXIII. 1. Naar du sidder oc æder met en Herre, saa merck hwem du haffuer faar dig. "When thou sittest and eatest with a lord consider who is before thee." Heb. את אשר eth asher "that which." as in Luther's version of 1534 only he renders it the things which are translated before thee. LXX. Τα παρατιθεμενα σοι "the things placed before thee."

XXVI. 7. Ligesom det lader en kröbling at dantze, saa staar det en Daare at tale om Vished. "As it is seemly for a lame man to dance, so it befits a fool to speak of wisdom."

Isaiah IX. 6. Krafft, Kempe &c, "Power, Hero," taking אל el and גבור gibbor separately and not conjunctively as in most modern versions.

XXVI. 19. Men dine döde skulde leffue, oc opstaa igien met legemet. "But thy dead men shall live, and rise again with the body." Heb. נבלתי nevêlathi, "my dead body."

Micha VII. 11. Paa denne tiid skulde dine mure opbyggis, oc Guds ord skal viit udkomme. "At that time thy walls shall be built, and the word of God shall be widely spread."

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Examples from the N. T.

Math. III. 2. IV. 17. &c Bedrer eder "Reform" which is ~~from~~ certainly preferable to the rendering found in some of the edit. of Luth. thut Busse: "Do penance:" yet in many other passages of the Dan. Test. μετανοεω is translated gör penitentze: – a translation which, in spite of the endeavours of the reformers and their successors to explain it in an evangelical way, has a pernicious tendency to confirm the natural bent of the human mind to atone for its ~~own~~ faults, & live by its own righteousness. Bussen in the old Saxon laws signified not merely to amend one's faults by abstaining from the commission of them in future, but also to make satisfaction for them either by fine or corporal punishment: and the same idea ~~idea~~ is given by Bellarmine of pænetentia which he derives from pæna and tenere, to suffer punishment. Hence the diversified modes of penance pre-

scribed in the Roman church as efficacious atonements for the sins of the Guilty, and which necessarily supersede the atonement of Christ.

VIII. 12. hen ud i mørket. "out into the darkness." The earlier edd. of Luther's version have: ym die ausserste Finsterniss: "in the outermost darkness" corresponding to το εις το σκοτος το εξοτερον of the original.

XIII. 38. Klinten er ondskafts börn. "The tares are the children of wickedness," taking του πονηρου in the abstract.

XVI. 22. Herre, spar dig selff "spare thyself, Lord"

XXI. 31. Toldere oc Sköger kunde vel för komme i Himmeriges rige end i: "Publicans and harlots may indeed enter the Kingdom of heaven before you", expressing merely the possibility of the case.

Mark XIV. 15. Oc hand skal vise eder en stor sal, som er steenlagt oc beredt. "and he will show you a large hall paved and ready." To what purpose should it be paved? or, is it supposable that an ανωγειος an upper room should be thus paved? The natural idea conveyed by εξτρωμενον when applied to a room is "furnished or laid with couches and carpets after the manner of the Jews. Luth. has evidently been led into the above mistake by the stratum of the Vul. which among other significations denotes a paved street.

ver 72. Oc hand begynte at græde: "and he began to weep" following cæpit of the Vul. which has this reading in common with the Peshito and Philoxenian versions. Most commentators seem to lean to the sense of "covering, putting on" – and covering (his face) he wept. See Rev. XVIII. 6. Alex. text.

Luke II. 2. Oc denne Bescrivelse var den allerførste oc skede paa den tiid da Cyrenius vaar Lands herre i Syrien. "And this enrollment was the first of all and happened when Cyrenius was governor of Syria." This as well as the Eng. ver. is contradicted by the Roman

history, from which it is apparent that Sentius Saturninus, ~~is not~~ and not Quirinius was at that time governor of Syria. Πρωτη is used here in a comparative sense, as Math. XXVI. 17. John I. 15. and the passage ought to be rendered: "Now this census took place before Quirinius was governor &c. The reason why he is mentioned, and not the present governor, is that the troubles which occurred while he was stateholder rendered the time of his government a most memorable period in the History of the Jews.

II. 10. alt Folcket: "all the people", restricting the phrase to the nation of the Jews.

VI. 16. Judam Jacobs Sön. "Jude the son of James." yet it appears from Jude, that he was not the son but the brother of James. Thus Μαρια Ιακωβου Luke XXIV. 10. is a similar ellipsis.

XV. 1. allehonde "all kinds of publicans and sinners.

John III. 13. far til himmelen ascendeth to heaven.

Acts II. 3. Oc man saa Tunger adskillige paa dem; "and tongues that were divided appeared upon them." The original is ωφθησαν αυτοις appeared to them.

III. 19. Paa det at, "to the end that the time &c.

XII. 19. Oc befalede at före dem bort; "and commanded them to be led away:" leaving it undetermined what punishment was inflicted on the keepers. They might be led to prison as well as to the place of execution. דנמותון danmuthun of the Syriac seems first to have been the idea of capital punishment.

XIII. 42. mellem Sabbatherne "between the Sabbaths." i.e. in the course of the week. Although it cannot be supposed that the Apostles were idle during the week, yet the reading in our Eng. ver. seems supported by ver. 44. Besides, the Syriac,

which on the whole is very literal has דלשבחה אחרתא dalshabtho acharitho. the following Sabbath.

Rom. I. 4. oc Krafftelige bevist at vere Guds Sön "and powerfully demonstrated to be the Son of God." Here Luth. has steered clear of the false sense given by the Vul. He has not been so happy in his translation of the latter clause of the verse: "since the time he rose from the dead." Le Clerc indeed approved this rendering; but the fact is that Christ always appealed to the event itself as the grand proof of him being the Son of God, and not to the period merely when that event happened.

III. 25. Ιλαστηριον is translated: Naadestol "a propitiatory or mercy seat. ver 28. Saa holde vi det nu at Mennisket bliffuer retferdig, uden Lowens Gierninger, allene formedelst Troen. We therefore hold that man is justified, without the works of the law – by faith alone." It was the addition of this last word that occasioned such an outcry against Luther among the Romanists. Conzenius, in his commentary on this passage calls him: corruptorem Scripturæ Sanctæ, qui falsaria manu particulam "sola" addidit. Yet Danhauer, in his apologetical Disputation on the same verse, has produced no less than twenty-three instances in which the Vul. has supplied the same word, so that the accusation came with a very bad grace from those who bona fide maintained the infallibility of that version.

IV. 1. very properly connects κατα σαρκα with ευρηκεναι and not with πατερα, thus: Hvad siger wi da om vor Fader Abraham, at hand haffuer fundet effter ködet. What shall we then say that Abraham our father hath found according to the flesh?

1 Cor. I. 26. βλεπετε is rendered imperatively which the following οτι shows to be wrong.

XV. 29. döbte offuer de döde: “baptised over the dead.” Here Luther has supposed there was an allusion to an ancient custom of celebrating this rite over the graves of the deceased martyrs & saints; but this custom was not introduced till after the apostolic age.

Eph. III. 15. Vor Herris Jhesu Christi Fader, som er den rette Fader off offuer alt det som kaldis börn i Himmelen oc paa Jorden. “The Father of our Lord Jesus Christ who is the proper Father of all that are called children in heaven and earth.”

v. 19. Oc kende at det er meget bedre at elske Christum, end vide alting. – “and to know that to love Christ is much better than to know all things.”

Phil. III. 21. Men vor omgengelse er i Himmelen. But our conversation is in heaven.

1 Thess. I. 4. Thi kære Brödre, elskelige aff Gud, wi vide hvorledis I ere udvalde. For, dear Brethren beloved of God, we know how ye are elected &c.”

1 Tim. V. 24. Nogle Menniskis Synder ere obenbare, at mand kand tilforn döme dem; oc nogle skulle obenbaris hereffter. Desligest ere oc noglis gode gierninger obenbare tilforn, oc de andre bliffue ocsaa ikke skiulte. “Some men’s sins are manifests so that we can judge of them beforehand and some shall be manifested hereafter. In like manner the good works of some are manifested beforehand, and the others shall not be concealed.”

2 Tim. III. 16. Thi al den skrift som er indgiffuen aff Gud hun er nöttelig o.s.v. “For all Scripture that is inspired of God” &c from which the conclusion might be drawn that some parts of S.S. were uninspired. This false rendering, which is also that given by the Vul., has arisen from a want of attention to the connective particle και which stands immediately after θεοπνευστος, and the supplying of εστι before ωφελιμος only, whereas it must also be supplied after θεοπ.

The above examples are confined to those passages in which the German and Danish versions have been taken from the original texts as they exist in the common printed copies: I will now produce a few specimens of variations which have evidently arisen from different readings in the codices used by Luther.

Gen XXXVIII. 3. oe h den kallede hun, whom she called: following the reading ותקרא vatikra which is that of the Samar. and 13 collated codices.

ver. 5. oc hun var i Chesib. and she was in Chesib &c. where Luther has read והיתה vehayethah the fem.

Exod. XXIII. 9. he has read תחלצו ye shall not oppress for תחלץ [it seems that the letters ל and ה apparently have been reversed] thilhatz. Thou &c

Lev. XI. 21. oc hoppe icke paa Jorden and leap not &c, reading לא lo, the adverb of negation, and not לו lo the genitive of the pronoun which latter reading, however, is confirmed by all the ancient versions, and is also the textual reading of most codices.

Num. XI. 21. “I will give you/eder/flesh: לכם lachem, for להם lahæm. The latter is followed by the LXX and Vul. and in the Eng. ver.: the former is in a great number of Kennicott's & De Rossi's MSS.

Judges VII. 22. zeridatha. – צרדתה – which is in 8 codd. and 3 ~~prin~~ edits.

1 Sam. XXX. 30. in Borasan בבור bebor as in many codd. and not בכור bechor as in our Eng. ver.

2 Sam. XXII. 11. oc hand suævede paa værens vinger. “And he hovered on the wings of the wind.” The reading of the XVIII Psalm, viz. וידא vaiyêde which is found in upwards of 65 codd. whereas the received reading וירא vaiyêra “he appeared is expressed in all the LXX. Chald. Ar. Vul.

1 Kings I. 47. din Gud, “Thy God.” אלהיך Elohêcha of the Kethib, and not אלהים Elohim simply, of the Keri, and which is in the text of 27 codd. of the Compl. Bib. the Babyl. Talm. and is supported by the LXX, Chald. Vul. Syr. & Arab. versions.

2 Chron. I. 5. “and the brazen altar &c – was there (vaar der) before the mansion of the Lord.” having read שם sham, the reading in 27 Codd. and 16 Edd. LXX & Vul.

Job. XXXIII. 28. min siel נפשי naphshi, and mit Liff חיתי haiyathi; instead of נפשו naphsho and חיתו haiyatho which are the textual readings in upwards of 60 codd, and in several edd, and are more consistent as is the connection.

Ps. IV. 3 Vider dog at Herren förer sine Helgene vnderlige. “yet know that the Lord conducts his saints marvellously.” הפלא hiphla which Luth. here follows is found in 51 codd. and is the reading of the LXX, of an anonym. in orig. Hexapla, of Jer. and of the Vul. and Arab. versions.

XVIII. 36. oc naar du ydmyger mig, da gör du mig stor; “and when thou humblest me then thou makest me great.” pointing the original thus:

וענותך vaannothecha as in the first edition of this Psalm and this has the suffrage of Theodot. The Syr. Ar. and Vul. The massoretic punctuation is: veanvathcha “thy gentleness,” as in the Eng. ver.

XXXI. 22. Jeg er bortkast: “I am cast away.” נגרשתי nigrashti, the reading of two of De Rosse's codd. and supported by the LXX and Vul. instead of נגרזתי nigrashti the common reading on נגרזתי nigzarti “I am cut off” which is the reading of 11 codd.

LII. title: Abimelech אבימלך the reading of several codd. and that adopted by the LXX, Ar. & Vul.

LIV. 3. de stolte, “the proud” – reading זדים zêddim, which 18 codd. exhibit, and in the lection of the Chald. instead of זרים zarim the received reading.

XC. 1. tilfluct, “refuge”: מעוז maoz which is only supported by 3 codd. and the LXX, Vul. & Ar.

CXLIII. 10. Lad din gode Aand före mig paa slet vey. “Let thy good Spirit conduct me in an even way. The received text is בארץ מישור beeretz mishor “into the land of rectitude,” but 15 codd. have בארה beorach “in the path” which in the rendering of the Syr. & Ar. and 2 have דרך derech “way” with the LXX and this last Luth. has followed.

Eccles II. 1. Jeg vil leffue vel: I will live well: אנסכה anaschah without the Dagesh in ס, as if derived from נסך nasach; which reading is in a number of De Rosse's codd. and several of the old edd. instead of anassecha “I will prove thee”, from נסה nissêh. With the for. the Vul. agrees, and with the latter, the LXX.

Jer. XXVI. 10. Herrens ny port; “The new gate of the Lord,” reading שער־יהוה shaar Yehovah – instead of שער־בית־יהוה shaar-bêth-Yehovah, which is found in 27 codd. Syr. Chald. Vul. Ar.

Math. I. 18. omits Ιησου with Erasmus and the Vul.

V. 22. Here Luth. omits εκη which Bengel supposes arose from his finding temere written with other characters in Eras.'s version, and Boesen is of opinion that he was influenced by the authority of Jerome & Augustinus who both declare it to be wanting in the Greek MSS in their day. It is also omitted in the Vul: ~~and the~~ ~~απν of the Syr.~~ but is formed in the Goth. Armen. Copt. Syr. and some Lat. versions older than the time of Jerome and in Erpenius's Arab. as also in the Consitut. Apos. and many of the Fathers.

XVI. 13. με is not in the oldest Gr. MSS. Beza's Camb. MS. The Vul. Copt. Arab. Eth. – Luth. has also omitted it, and not without reason, as the sense is complete without it.

XXVI. 36. reads αυτου, having found it in Aldus. It is also expressed in the Syr. ver.

XXVII. 64. omits νυκτος, which many MSS and most of the versions want.

Mark XI. 26. entirely omitted – not being found in Eras.

Luke XVII. 36. omitted. It is still left out by Griesbach as spurious.

John VI. 11. saa meget hand vilde: “as much as he would” reading ηθελεν as in the two first edd. of Eras. instead of ηθελον “they would.”

VIII. 9. omits: και υπο της συνειδησεως ελεγχομενοι, as also εως των εσχατων. Vid. Beng. Adpar. Crit. who says, that conscience is a word never used by John. He does not scruple to ~~????~~ both readings out of his Greek text: but they are both adopted by Griesbach.

ver. 59. The words διελθων δια μεσου αυτων, και παρηγεν ουτως are omitted: nor are they received into the text by Griesbach.

XIV. 1. adds και ειπε τοις μαθηταις αυτου from Eras. by whom it was afterwards rejected.

XIX. 38. omits from ηλθεν to Ιησου, because not in Er. or Ald.

Acts II. 30. το κατα σαρκα αναστησειν τον Χριστον is omitted, as it is in most of the ancient ver. & is still noted by Gries. as spurious.

XIII. 24. παντι is omitted.

ver. 33. follows the reading ψαλμω τω πρωτω. which is that of Eras. Ald. and Gerbel. It is also received by Bengel, and Gries. has the same words only changed in position.

Rom. XV. 7. follow υμας which, besides being in several Er. and MSS. is supported by the Syr. Lat. Goth and Arab. versions.

James IV. 6. from διο to χαριν omitted.

2 Pet. II. 13. De bramme aff eders Almissee: “They vaunt of your “alms” following Eras. who with Ald. Has αγαπαις. It is somewhat curious that in Jude 12 Ald. should have substituted απαταις instead of the former: and the former here instead of the latter, contrary to the sense of both passages.

Rev. V. 9. τω θεω omitted:

XII. 10. ο κατηγορος των αδελφων;

XIV. 8. του θυμου;

XIX. 3. αυτης; ver 6. κυριος; 9. του γαμου, and γραπον.

XXI. 26. entirely. also XVII. 3.

κεφαλαις επτα; XVIII. 23. from και φως to επι.

For the omission of John V. 7. first clause (which is also omitted in the Danish Bible) Luther was set down for an Arian by the enemies of the Reformation, though considering his firm belief in and zeal for the opposite doctrines it must eternally redound to his merit as a man of an impartial mind and an undeviating regard to truth. He had only the 2 first Ed. of Eras. the Ed. of Ald. & that of Gerbel to go by: for it is very improbable that the 3<sup>rd</sup> Ed. of Eras. reached him previous to his putting his version through the hands of the printer: and it is certain that no copies of the Comp. Polyglott left Spain before 1522.

From these instances it is evident that many of the variations, and especially the additions and omissions in the version of Luther and those made immediately from it are to be traced to its having been taken from earlier impressions of the original texts in the preparing of which the same care was not taken, nor were the same aids at hand that were afterwards employed in this important department of sacred literature. This holds true in a particular manner of the New Testament. The MSS collated by Erasmus were extremely few, and of little intrinsic worth. In determining the readings which he received into the text he was not influenced by any fixed principles, and often inserted readings from the Vulgate, or merely on conjecture. To which must be added the precipitancy with which the work was executed.<sup>47</sup>

I have been the more particular in producing the above specimens, and adverting to the circumstances connected with the execution of Luther's master-piece, as they not only elucidate the first Danish translation of the Bible, but account for many diversities in the other Northern versions, as will be seen when they come under our review.

The number of copies printed of the Danish Bible amounted to three thousand. When ready a bookbinder was procured from Lubeck who engaged to deliver 2000 copies bound in whole leather with clasps within a year and a day for two marks Danish per copy, besides free lodging, as appears from a royal brief given at the Royal Palace, Copenhagen on the 8<sup>th</sup> of July 1550.<sup>48</sup> The price at which it

was sold was 3 Rixdollars. Of the impression 257 copies were sent to the diocese of Scania: 110 were appropriated to the churches in Zealand; 123 were sent to Ribe; 320 to Aarhus; 200 to Viborg; 150 to Vendsyssel; 96 to Norway; 108 to Laaland, Falster and the adjacent islands; 33 to Gulland; and 3 to Iceland.<sup>49</sup> The remaining copies were sold to individuals who had a desire to read the word of God and were in possession of means sufficient to meet the expence connected with the purchase of it.

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Two years after the publication of the first Danish Bible, an edition of the books of Salomon was published at Wittemberg in the same language having the title: Salomonis Böger paa Danske Prov. XIII. Herrens fröcht er Liffzens Kilde, at man kand fly fra Dödzens snare. Wittemberg 1552. i.e. “The Books of Solomon in Danish. Prov. XIV. The fear of the Lord is the fountain of life, to flee from the snares of death.” &c. The preface, which is that of Luther, is noted to have been translated by Hans Siunesön or Synning whom we have already mentioned as one of those employed in translating the Bible into Danish; and Pontoppidan ascribes the translation of the books itself to him ** which may be true in as far as it was the portion assigned him in the execution of the above work, but is not to be understood of a new version for there is not the least shadow of difference between the two texts. The marginal notes of Luther are added to the text. It is printed in 8^{vo} and contains the Proverbs Ecclesiastes and Song of Solomon.

In 1556 an edition of the Psalms of David was published in 8^{vo} at Lubeck by Erasmus Michael Lætus who was at that time pursuing his studies abroad, and afterwards Divinity Professor in Copenhagen. After a translation of the preface of Luther, follows an address by Bishop Palladius in which the version is stated to be the same with that of the Danish Bible. ~~The end, says the Bp. for which~~ It is was published, says

the Bp. in order to supersede the use of Schmaltzing's Psalter which had found too much acceptance in Denmark. The difference, he adds between the two is as great as that between light and darkness, or the clear fountains and the turbid streams. In S's Psalter there is nothing but prayers; but here there are also answers to our prayers by God himself – so that the book of Psalms is not merely a prayer-book, but a book of thanksgiving, of consolation, of prophecy and of Doctrine. Then comes the preface of Lætus, which is well written, but somewhat too long. At the end of the volume is a classification of the different Psalms according to the nature of their contents.

The above Psalter was republished at Wittemberg 1557 in the same form as also in Copenhagen 1558.

In 1558 an edition of the Danish New Testament made its appearance at Wittemberg in small 4^{to} with the title: Det Ny Testamente paa Danske. Mathei 17. Denne er min elskelige Søn. i huilcken jeg haffuer behagelighed. hannem skulle i höre. Tryckt i Wittembergh Anno M.D. LVIII. Cum gratia & Privilegio Regiæ Majestatis. On the inside of the first leaf is a cut representing [error for representing] the saviour trampling death, and him who hath the power of Death, under his feet. In his hand is the banner of the cross; and at the foot are the words, John XIV. 6. Jeg er Veyen, oc Sandhed, oc Liffuit. A small change is sometimes observable in the orthography; and an expletive is here and there introduced, otherwise the version is exactly the same with that in the Bible. None of the omissions are supplied, nor are any of the mistranslations mended. On the other hand all Luther's prefaces are inserted at full length, together with his marginal glosses and parallel references.

I cannot help here expressing my suspicion that this is the edition of the Danish N.T. which Le Long mentions as Printed at Wittemberg 1551. as it is certain he has mistaken it for an edition of Christian Pedersen's which he says was printed at the same place 1558. No trace of any such editions is to be found in the libraries of Copenhagen, nor do I find a single word respecting them in any Danish author.

Frederick II's Bible.

In 1582 an edition of Christiern Pedersen's version of the Psalms was published in Copenhagen by Matz Viingaard at the expense of Gregory Ulstand Fruitsön of Solt.

The same was republished in 1584, at the same place. See a MS. marked 522 octavo of the Thottian Catalogue of MSS in the Roy. Lib. Copen.

Le Long mentions on the authority of Bartholin a N.T. as having been published in Cop. in 1584 by Jonas Tureson, but no such edition is known in Denmark.

In the year 1586 a new edition ~~was published~~ of C. Pedersen's version of the Psalms was published at Copenhagen in 8^{vo} See MS. at ut sup: which proves the avidity with which such portions of the Holy Scriptures as were within the reach of their means, were purchased and read at that time by the inhabitants of Denmark.


 Frederick II.'s Bible.

In proportion as the attention of the inhabitants of Denmark was turned to the sacred oracles did the call for a new edition become louder and more imperious. They were now constantly referred by their teachers to these oracles as the fountain of truth, and the standard by which they were to judge whether the doctrines delivered them were of divine authority, or merely of human invention. It was therefore necessary that measures should be adopted for gratifying the wishes that were expressed on this head. Accordingly in the year 1586 his Majesty Frederick II. ⁵⁰ wrote to the Rector, Professors &c of the University, ordering them, "with

the assistance of three of the Copenhagen preachers to read through the version of the Bible which had been made in the reign of his royal father, to collate it with the Hebrew text and where any defect was found or any passages in which the right Sense had not been expressed, to amend and correct it. This they were to perform as enjoined by royal authority, and as a matter of such importance required that the glory of God, the advancement of religion, and the good of the church might thereby be promoted.⁵¹

The Heads of the University, on receiving this letter immediately took the necessary steps for the execution of his Majesty's commands, and the revision of the Bible was apportioned in the following manner:

1. The Pentateuch was committed to Paul Madsen D.D. Bishop of Zealand, one of the most learned divines of his day, and at the same time a very modest and amiable man. After finishing

his studies at the University of Copenhagen, he spent some time at foreign universities, especially in Holland and some time after his return to his native country he was created bishop of Ribe, and afterwards advanced to the highest ecclesiastical seat in Denmark – the bishoprick of Zealand. When James VI King of Scotland visited Copenhagen in 1589 D^r Madsen held an oration to him, and received proofs of that monarch's attachment to learned men.⁵²

2. The Prophets were revised by Anders Lauritsön D.D. and one of the divinity Professors in the University. After studying at the Wittemberg University, he filled successively the offices as Rector Canon, and Lector in Roskilde, and in 1574 he was ~~formentad~~ appointed to the divinity chair in Copenhagen. He died 1589, the year in which the new edition of the Bible was published.⁵³

3. The Psalms were allotted to M. Desiderius; and

4. The rest of the Old Testament was revised by D^r Jörgen, and M. Peder Agesön, whom I take to be the three preachers chosen by the Professors to assist them in the work.

5. The New Testament was reviewed by Nicolaus Hemmingius D.D. whose name is famous in the ecclesiastical history of Danmark on account of the troubles occasioned by his attachment to the principles of Calvin. He was a native of Laaland; spent no less than nineteen years in different schools in Denmark, and went when upwards of thirty years old to the university of Wittemberg where he gained the particular friendship and esteem of the celebrated Melanchton. After stopping five years in Wittemberg, he returned to his native country, and was appointed Hebrew professor in the Copenhagen University 1544. In 1553 he was made professor of Divinity, and in 1557 he took his doctor's degree. It was in 1575 that the first prosecution was raised against him on account of his religious opinions, at the request of the Elector of Saxony who wrote a letter on the subject to Fred. II. He was treated with greater lenity than we should have expected to meet with in those days of bigotted & intemperate zeal; but the following year he was obliged to revoke

what he had published sometime before, respecting the eucharist. Nevertheless, as he was suspected of teaching these principles in a more covert manner a fresh complaint was lodged against him by the Elector in the year 1579, when he was deprived of his professorship, and necessitated to retire to Roskilde, in the cathedral of which he officiated as canon till the day of his death. This last circumstance together with the fact, that so important a work as that of preparing part of a new edition of the scriptures was committed to his care, abundantly shows that he possessed no ordinary share of his Majesty's ~~countenance~~ confidence, and renders it probable that, ~~if it~~ had it not been for the importunate clamour of a foreign power, the D^r would have been suffered to remain in quiet possession of his professor's chair. In his retirement he was honoured with a visit from King James, who had some conversation with him about the doctrine of Predestination, and presented him with a silver cup as a testimony of his esteem & regard. He died in 1600 in the 89 year of his age.⁵⁴

His Majesty's chaplain Christopher Knopf had also an active hand in the execution of the royal orders respecting the printing of the Bible and appears, indeed, to have been the channel of communication on the subject between the King and the University. This gentleman was a native of Prussia but came to Denmark in the year 1560 in the capacity of chaplain to the Queen Dowager and seven years afterwards he was made chaplain to Frederick II. In his sentiments he was calvinistic, and it was chiefly owing to his influence with the King that the Formula Concordiæ was not received in Denmark, and that Dr. Hemmingius was not treated with greater severity. Nor

does his taking part in the publication of the Bible seem to have been merely the result of injunctions received to that end from his royal Master but appears to have been a matter into which he cordially entered with a view to promote the best interests of his fellow-men. In a letter to Bp. Madsen⁵⁵ he mentions his having devoted 3 or 400 Dollars to the undertaking and only awaited the consent of the professors to send it to the treasurer.

As no specification of contents had been prefixed to the chapters in the former edition, it was resolved that this defect should now be remedied, and a specimen was presented in the course of 1587 together with the first and second chapters of Genesis; but in a communication from Knopf to the Bp. they are declared to be contrary to the will of his majesty, whose pleasure it was that ~~in~~ this new edition of the Danish Bible should not depart a single hairbreadth from the Wittemberg Bibles. At the same time it was rather inconsistently urged that it should be corrected with all diligence and fidelity according to the Hebrew text; for it is perfectly evident that if it was to agree to a hair with the version of Luther, there was no room left for the private judgment of the Professors, and, on the other hand, if they were at liberty to bring it nearer to the originals, it would in the same proportion deviate from the German standard. However, this may have been two of the Professors that were most skilled in the languages were ordered previously to compare the words and phrases in the Danish Bible with the Hebrew, Greek, Latin, and German texts, and if any thing occurred worthy of observation, they were to note it down, and afterwards submit it to the rest of the professors and the preacher. that the emendation might be made with their common consent. Owing

it is likely to the difficulty occasioned by the inconsistency just mentioned the work proceeded ~~extremely~~ but slowly so that his Majesty found it necessary in 1588 to write a second letter to the Heads of the University in which he ordered them to undertake instantly without any longer delay the most diligent revision of the Bible; to translate the summaries and marginal notes prepared by Luther and printed in his German Bible published at Wittemberg; ~~and~~ to procure a copy of this bible from Hans Aalborg, bookseller in Copenhagen, and finally to take all due care that the new edition was printed in the most correct and best manner possible.”⁵⁶

In reply to this letter Bp Madsen wrote one in his own name and that of his brethren to the chancellor Kaas purporting that no mention had been made in his Majesty's former letter respecting the accession of summaries and annotations to the text; that they had determined to correct the text where they found any deviation from the original, but did not now see how this was practicably, unless the annotations were either entirely omitted, or ~~else~~ changed according to the alterations introduced into the text, and requesting the Chancellor to submit these things to the King, to explain them fully to him, and give them advice as soon as he could with respect to the progress of the work.⁵⁷ A similar letter was written shortly after to Knopf in which the Bp. states the absolute impossibility of altering the text without at the same time altering the marginal notes; and advises rather to print the summaries of Vitus Theodorus in a separate volume than swell the Bible to an inconvenient size by their insertion. His letter concludes with

expressions of anxiety to obtain either by a letter from Knopf or the King himself some certainty on the subject.⁵⁸ From Knopf's answers to the Bp, it appears that the chancellor did not choose to interfere in the matter without previously consulting the King, and that his Majesty ~~on the~~ having taken the proposed difficulties into consideration, had resolved as follows: "That the Bible should be printed according to the German Bibles printed at Wittenberg, with the summaries of Vitus Theodorus, and Luther's marginal notes and concordances – yet so as that the Danish text should in the principal places be rendered agreeable to the Hebrew verity, that such scholia as differed from the text thus corrected were to be omitted, but that such of Luther's notes as agreed with it were to be retained; that it would be dangerous (*periculosam esse*) to add new notes; and that the text when emended should be sent to Knopf previous to its being printed." Directions were also given ~~that care should be taken that the size of the volume did not~~ by Knopf that due care should be taken to prevent the volume from extending the proper size, and the commission was informed that his Majesty was highly pleased with the pains and diligences of the Bp. and his colleagues, and that he had appropriated a certain sum as a remembrance of their troubles.⁵⁹

Letters of ~~the same~~ similar import were sent the same year by the Chancellor to the commission in which the members are assured that they had not incurred the King's displeasure, but that he trusted they would exert every nerve in order to get the Bible finished; – that it ought to be printed in columns, and where any doubt occurred respecting the propriety of Luther's notes they ~~might be~~ were at liberty to omit them.⁶⁰

Frederick II's Bible.

1589 The precise limits within which the labours of the commission were to be circumscribed having been thus finally settled, the work proceeded with greater celerity, and was brought to a conclusion the following year. The title is:

Biblia
Det er
Den gantske Hel-
lige Scrifft paa Danske, igen
offuerseet oc Prentet effter Salige oc
Höylofflige ihukommelse, Kong
Frederichs den II
Befalning

Met Register, alle D. Lutheri Forta-
ler, hans Vtlegning i Brædden oc Viti
Theodori Summarier.

Cum Gratia & Privilegio.
 Kiöbenhaffn

Anno Domino ————— 1589.

In English: “Biblia, i.e. the whole of Sacred Scripture in Danish, revised and printed by the command of the late King Frederick II of blessed memory. Together with a register, all the prefaces of D^r Luther, his explanations on the margin, and the summaries of Vitus Theodorus. Cum gratia et privilegio. Copenhagen A.D. 1589. It is printed within a border in which are representations of the creation, the Deluge, the giving of the law, the building and destruction of the temple; and at the foot the Danish arms. On the back of the title-page is the portrait of Frederick II, and on the opposite page are the Danish Arms with the inscription: Insignia Illustrissimi Danorum &c Regis Frederici II. together with his motto in German: Mein Hoffnung zu Gott allein. i.e. “My hope is in God only.” Then follows an address written most

1589. probably by Bishop Madsen of which the following is an extract:

“Thus also are those to be commended who with christian views have been solicitous to get this book (the Bible) translated into different languages, that all may read it in their own land and their own language, among whom is to be reckoned our late Monarch of blessed memory Frederick II who about five years ago promoted at great expence the publication of the Icelandic Bible in Iceland;⁶¹ and finding that the Danish Bible which King Christian caused to be printed for the first time about 40 years ago, was now sold off, and no more copies to be had; – and yet, blessed be God – there were many who entertained a great desire to have his word in their possession, his Majesty was graciously pleased not only to allow the Bible to be reprinted, but also the year before Almighty God called him to his eternal Kingdom, to give strict charge to certain in this University to undertake the work, and execute it with the greatest possible obligence. And that it might be more easily understood his Majesty found proper to cause the prefaces and marginal glosses of Luther together with the summaries of Vitus Theodorus to be translated into Danish and inserted at their proper places. Which work, blessed be God, is now finished in the course of a year and an half from its commencement. After this address follows Luther's preface, occupying six pages. Then a list of the books in which the Apocrypha are declared not to be in the Hebrew; and then comes a Register or concordance which fills no less than thirty three pages. – At the end of the Apocalypse stands Johan. XII. Troer Liuset, den Stund i haffuer det, at i kunne vere Liusis Börm. “Believe in the light while ye have it that you may be children of the light. and the whole concludes with a list of the Epistles & Gospels read in the churches on Sundays &c Holidays.

The size is large Folio. The paper is of the same quality with that used in the former edition but the type is considerable larger. The wooden cuts are retained, and the first letter of every chapter is likewise struck with a wooden engraving. The line does not cross the whole page as in the former

1589. Bible: but the page is divided into two parallel columns on both sides of which are ~~the~~ Luther's notes and references. It is divided into three parts: – the first of which ends with the Song of Solomon; the second contains the Prophets and apocryphical books; and the last, the New Testament; the whole making 1516 pages. At the end of each part stands: Prentet i Kiöbenhaffn aff Matz Vingaard with the Date when each part was finished: viz. the first in 1588, and the two last in 1589.

In regard to the text it has been supposed to differ but little from that of the former edition, only that the orthography is improved and the style more polished – care having been taken to banish such words and phrases as had grown [a piece with some text has been cut out in the right side margin and a note at the bottom of the page belonging to this text has been crossed out] into disuse⁶² ~~But and~~ But the communications between the King and those to whom the care of preparing it was committed, as stated above, naturally lead us to draw the opposite conclusion. Not that the discrepancies are more numerous than the instances in which the editions coincide, for in that case it would be entitled to the ~~name~~ character of a new Translation; but they are sufficiently numerous and important to warrant the affirmation that the light in which it is represented by the authors mentioned in the note is partial and calculated to mislead. The following are some of the instances in which these deviations more conspicuously appear:

Gen. I. 9. The edit. of 1550 has til besynderlige Steder, “to particular places:” that of 1589: til en sted, “to one place.”

ver 11. Opvoxe aff Jorden Græss oc Urter, “Let grass & herbs grow out of the earth:” whereas the ed. of 1550 has: Jorden lade opvoxe aff sig Græss oc Urter, “Let the earth

1589. produce &c more conformably to the original & to the process of vegetation.
- II. 6. The former Ed. has: Du skalt æde aff alle honde træ i haffuen "thou shalt eat of every tree in the garden" expressing obligation and not liberty; but this has: Du maae friit æde, "thou mayest freely eat."
- III. 3. At i maaskee icke skulle dö "lest perhaps ye die" giving a more forcible turn to the participle פֶּן phen which has justly been observed by commentators to be a false explication of the divine prohibition, and indicatory of the doubts which had taken possession of the mind of Eve.
- ver 24. 1550, it draget suerd "a drawn sword." 1589, it draget rystendis Sverd, "a drawn swinging sword."
- IV. 26. Da begynte mand at paakalde Herrens naffn: "Then men began to call on the name of the Lord." The former ed. has: "to preach concering." [error for concerning]
- VI. 3. Min Aand skal icke trætte med Mennisken euindelige: "my Spirit shall not always contend with man" the literal rendering of the present Hebrew text. 1550. Menniskene ville icke mere lade dem straffe aff min Aand. "Mankind will no longer suffer themselves to the rebuked by my spirit."
- IX. 27. The Ed. of 1550 has: Gud udbrede Japheth: "May God enlarge Japheth." This: Gud venlige offuertale Japheth. "May God sweetly persuade Japheth." The former is supported by the LXX, the Targum and the Vulgate and is more agreeable to the genius of the original: for פָּתַח pathah when it signifies to persuade or allure is construed with אֶת eth and not with לָ lamed as in this passage; and then it is universally taken in a bad sense. The same verb in Chaldee and Syriac signifies "to extend dilate enlarge," and, as Drusius rightly conjectures, seems to be

adopted here instead of רַחַב rachab for the sake of the paranomasia.

X. 21. – 1550: Sem Japheths eldste broder. "Shem the eldest brother of Japheth," referring הגִּדּוּל haggadol to the more remote substantive אָחִי achi, and not to the nearer יֶפֶת jepheth as in the Ed. of 1589: Sem Japheth den eldstes broder, "Shem, the brother of Japheth the eldest." This latter rendering is countenanced by the LXX: του μαιζονος and Symmachus: του πρεσβυτερου, sive πρεσβυτου. The Hebrew may be construed either way.

XV. 2. 3. – 1550: – oc min hussfoget Elieser aff Damasco haffuer en sön. – oc see min tieneris sön skal vere min arffuing: "and my steward Elieser of Damascus has a son." – "and lo! the son of my servant shall be my heir." – 1589: oc den der staar mit hujs for, er denne Elieser aff Damasco. – oc see min hussfoget skal være min arffuing: "and the steward of my house is this Eliezer of Damascus: – and lo! my steward shall be my heir." The former rendering is certainly to be preferred, as Eliezer cannot with any propriety be said both to be born in Abraham's house, and a native of Damascus, as in our Eng. Trans. nor can בֶּן בֵּיתִי ben bêthi be translated "steward" as in the latter Danish Ed. Luther has evidently supplied the לָ lamed before מֶשַׁק meshak and this represents Abram as contrasting his childless condition with that of his servant on whom God had conferred a son and heir.

XVII. 1. 1550. vær from: "be pious." 1589: ver fuldkommen, "be perfect." which is more forcible ~~than~~ gives the exact idea of תְּמִים thamim and has the suffrage of the LXX and Vul.

XVIII. 14. – 1550 most absurdly. Jeg vil komme til dig igen paa denne tid om jeg leffuer. "I will return to thee about this time if I live." The edit. of 1589: ved Liffsens tid "at the time of life." See page . [no pagenumber given]

XLIX. 3. 1589. den ypperste i verdighed, oc den ypperste i Styrke.

1589 "the most excellent in dignity, and the most excellent in power." 1550. offer and riget, "sacrifice & Kingdom."
 ver. 10. Shiloh. 1550 den Stercke "the Strong one."
 ver 24. – 1550. Aff hannem ere komne Hyrder oc Stene i Israel. "from him shepherds and stones are come in Israel" without any meaning. 1589: deraff er Hyrden, Israels Steen; "thence is the shepherd the stone of Israel," as in our Eng. Ver.
 Deut. XXXII. 3 – 1589. Jeg vil paakalde Herrens Naffn, "I will call upon the name of the Lord," improperly, for there is no account of any invocation on this occasion. The Ed. of 1550, though it does not convey the exact idea of קרא kara, gives a sense more suited to the connexion: Jeg vil prise, "I will praise."
 XXXIII. 6. supplies the אל al.
 ver 15. – 1550. de høye Bierg mod östen, "the high mountains towards the east." 1589. de høye gamle Bierge. "the high and ancient mountains." Did הררי־קדם harrê kedem occur alone in this passage it might admit of the former interpretation, just as בני־קדם benê-kedem signify "inhabitants of the east," but its being parallel to גבעות־עולם gibheoth-olam determines the sense to be that of antiquity or priority in point of age. Thus also אלהי־קדם Elohê-kedem ver. 27 signify – "The Eternal God."
 ver 21. The Ed. of 1550 has: oc hand saa at hannem vaar giffuit it Hoffuit, en Lærere som er skiult. "and he saw that a chief was given him, a teacher concealed," mistaking ראשית rêshith the beginning or first fruits – for ראש rosh a head, or chief. That of 1589 has oc hand saa sig for i Begyndelsen, thi der i Lærmesterens part er hand beskyttet, "and he

provided for himself in the beginning for there in the portion of the teacher he is secured" which rendering gives a sense agreeable to the history Numbers XXXII.

2 Sam. XXIII. Det sagde den Mand som er ophöyet at vere Jacobs Guds salvede. "The man said who is exalted to be the anointed of the God of Jacob. See page. [no pagenumber given]

Job. VII. 9. שאול Sheol is translated Graffuen "the grave" in this and many other passages where in the former edition has Helffuede "Hell."

Ps. I. 2 – 1589. tencker thinks 1550 taler om. "speaks of."

II. 1 – 1550. Huor faare rase Hedninge, oc hvi taler Folcket saa forfengelige. "Why do the heathen rage? and why do the people speak so vainly? – 1589. Huorfaare forsamlis – oc hui tencker: "Why do the heathen assemble? – and why do the people think" &c.

IV. 7. 1550. Hvorlunde skulde denne vise oss hvad gaat er? "Why How should this fellow show us what is good? which is altogether unwarranted by the original. 1589 right: Hvo skal vise oss? "Who will show us?"

VIII. 5. In the Ed. of 1550 פקד pakad is rendered: "annamme" "receive." 1589 besöge "visit," right.

XII. 1. 1550 De ere faa som tro iblant Menniskens börn. "There are few who believe among the children of men," but the Heb. is not מאמנים meemanim believers, but אמונים emunim steady, faithful which is the rendering given in the edit. of 1589: De trofaste ere faa – "the faithful are few."

XLV. 5. – 1550 Drag frem i Sandheden til gode ath holde de elendige ved Ræt. "Ride on, for the benefit of truth, to main-

1589. tain the cause of the miserable." 1589. Drag frem paa Sandhedens Sagtmodighedens oc Retferdighedens ord. Ride forward on the word of truth, of meekness, and of righteousness." ver 8. last clause, 1550. i din deylige herlighed – "in thy beautiful glory" – without any regard to the literal signification of the words. 1589 ved mig glæde de dig. "they make thee glad by my means" i.e. they cause thee to rejoice by talking of me &c – which after all the trouble which commentators have taken in vain to elucidate the passage, seems the most simple and most consistent. See Isaiah XXX. 1. where מִינִי minni is taken in the same sense.
- LV. 18. 1550. Thi der ere mange mod mig, "For there are many against me." 1589. Thi der ere mange med mig. "For there are many with me," as in our Eng. version.
- CX. 3. 1550. effter din Seyer, "after thy victory" – 1589. paa din Seyers Dag "on the day of thy victory."
- Isaiah XXVIII. 12. 1550. Saa haffuer mand Rolighed, saa vederqueger mand de Trætte, saa bliffuer mand stille. "Thus they have quietness; thus they refresh the weary; thus they are at rest." 1589. Saa haffuer mand Rolighed om mand vederqueger de Trætte. "Thus they shall have quitness, if they refresh &c."
- XXXVIII. 10. 1550. Jeg sagde, i mine dage der min Tid vaar ude. "I said in my Days when my time was out." 1589. Der mine dage vaare affskaarne; "when my Days were cut off."

XLII. 3. – 1550. Hand skal lære at holde Retten men [error for med or met]. Sandhed, "He shall teach (how) to execute justice with truth." 1589. omits "teach" there not being any thing answering to it in the original.

Math. III. 8. 1550 penitentze. 1589. Bedring. "Reformation".

Luke V. 17. 1589 oc hand hialp dennem, "and he helped them." 1550 – hver mand. every one.

XI. 53. 1550 at stoppe munden paa hannem, "to stop his mouth." 1589. at locke munden op paa hannem. "to provoke him to speak," which is the exact idea suggested by αποστοματιζειν.

John I. 1. 1550. follows the order of the Greek words: oc Gud vaar det ord. The present edition has more agreeably to the genius of the Danish language: oc Ordet vaar Gud.

Acts XX. 7. 1550 improperly: paa en Sabbath. "on a sabbath." 1589. paa den første dag i Ugen. "on the first day of the week. –

Eph. II. 1. inserts giorde han leffuende, "did he quicken."

Col. II. 22. 1550. Huilcket sig dog fortærer, "which yet perisheth." 1589 Huilcket alt, "all which." –

1 Tim I. 5. en retsindig tro "an upright faith." 1550 en wforfalsket tro: "an unadulterated faith."

Little or no alteration is found in those passages the peculiar rendering of which was occasioned by a various reading in the Hebrew or Greek text, which shows the small progress that biblical criticism had at

1589. that time made in Denmark. Gen. XXXVIII. 5. 2 Kings XXII. 14. are the only passages of those formerly produced from the O.T. that are rendered conformable to the received text. In the New Test. I have only met with three corrections of this nature; viz. Rev. XVII. 3. XVIII. 23, and the famous text, 1 John V. 7. which is here rendered: Thi de ere tre, som vidne i Himmelen, Faderen, ordet, oc den helig Aand, oc disse tre ere it. It would appear from the MS in the archives of the University of Copenhagen MS. Regitur ut Sup. no. 3. that the ~~changes~~ alterations introduced into this edition were taken from the Zurich Bible, which differs considerably from Luther's, as also from other versions at that time in repute for correctness and fidelity. That these would the more readily be consulted was a necessary consequence of the attachment which several of the professors and others bore for the doctrines of Zwinglius and Calvin; and I suppose it was in the introduction of a certain interpretation in their favour that the great disputes originated which Pontoppidan mentions in the III Vol. of his Annals p. 515. Had he been a little more particular on this head it might have thrown considerable light on this part of the Danish Biblical history, and enabled us to communicate some satisfactory information respecting the reception which this edition met with; but having only expressed himself in general terms we are ~~only~~ left to guess at the subject to which he alludes.

At the Synod of Odense held this same year, it was ordained among other things, that every church should procure a Danish Bible agreeably to the will of his Majesty; that the clergy should provide themselves with Latin Bibles, and that they should make conscience of reading a portion of them every day, that they might not only be edified themselves, but also be qualified to edify others.⁶³

In 1591 a new edition of the Psalms of David originally published by Palladius and Lætus; made its appearance at Copenhagen in 8^{vo}. See MS. Roy. Lib. Cop. ut sup.

~~Another edition of the Psalms is mentioned in the same MS. as also by Le Long as being printed in German and Danish in the year 1599, but it is not in my power to give any further account of it.~~ In 1598. another edition of the same was published in Copenhagen by Henrich Waldkirch. Ibid. Ibid. 1599 Lubech by Albrecht. This must be the edition which Le Long says was published in German and Danish. Ibid.

In 1599 the Danish text of the New Testament was printed in Hutter's Polyglott, and forms one of the twelve languages of which that work consists. The other are Syriac, Italian, Hebrew, Spanish, Greek, French, Latin, English, German, ~~Danish~~, Bohemian and Polish; which are arranged in the order here stated, and occupy six columns, three on each page. The Danish is inserted in the middle column on the right hand page, immediately below the German and printed with a small type. In Masch's edition of Le Long's Bibliotheca Sacra⁶⁴ the text is said to have been taken from the second edition of the Danish Bible, or that of 1589; but this is a mistake, for it is taken from the edition of 1550 ~~as appears~~ as the most superficial collation shows, and as may be seen from Hutter's own declaration respecting 1 John V. 7. in his list of the passages which he had altered, prefixed to the second volume. "The passage he says was omitted both in the German and the Danish language," which could not have been affirmed had Frederick II. Bible been lying before him. Accordingly the translation he gives of the verse not only differs from that there given, but is destitute of meaning: Thi de ere tre som vidne paa Himmelen, Faderen, oc ord, og hellig Aand, oc de tre ere tilsammen. The phrase at vidne paa himmelen would make sense if the subjects spoken of were "the Sun, the Moon, and the Stars," but can never apply to the sacred Trinity. Besides the last clause by no means proves the doctrine, in his blind zeal for the defence of which Hutter was induced to insert this passage. "And these three are together" differs widely from: "and these three are one." This blunder is merely owing to his omitting the word it, which we find inserted in the ~~preceding~~ following verse: oc de tre ere it tilsammen. "and these three together are one," and affords a mortifying but instructive lesson

1599. to such as undertake the defence of a cause which they do not understand. In like manner Acts XX. 28. "to feed the church of (the Lord, and) God (Jesus Christ) which he hath purchased with his own blood" is the text exhibited in all the languages, the original itself not excepted. These proofs, besides many others that might be produced, show the small worth of this polyglott in a critical point of view, and render it unnecessary to say more respecting it in this place.



1604. We now take our leave of the sixteenth century, and proceed to narrate the exertions that were made in the beginning of the seventeenth for the extension of the knowledge of the Divine word in Denmark, under the auspices of Christian IV. This monarch, the greatest Denmark ever had, was himself closely addicted to the study of the Scriptures. Even while young, he read several chapters regularly every morning and evening;⁶⁵ and it is not to be doubted that his having familiarised himself at an early period of life with the incomparably noble and sublime truths which are contained in the volume of Revelation, had a considerable share of influence in forming that character which has excited the reverence and admiration of posterity. A considerable number of new regulations were made during his reign which had for their object the complete eradication of every vestige of superstition from his dominions. Greater care

1604. was taken of the education of youth, and by multiplying smaller editions of the scriptures greater access was afforded to the less affluent classes of the community to these inexhaustible fountains of wisdom and knowledge.

The first of these which presents itself for our examination is an edition of the New Testament printed in 4^{to}, Copenhagen 1604: with the title: Det Ny Testamente paa Danske. Math: 17. Denne er min elskelige Søn. i huilcken jeg haffuer Behagelighed, hannem skulle i höre. Met Kongelig Mayestætz Frihed vdi 10 aar icke at efftertrycke. Prentet i Kiöbenhaffn, hoss Henrich Waldkirch. M.DC.III. After the title page follows Luther's preface which occupies five pages and an half; and then a list of the books of the N.T. At the end of the Apocalypse is John XII. as in the Bible; and the volume concludes with a register of the epistles and gospels read in the churches, and a notification that it was printed by Henry Waldkirch, at his own expence, and was exposed to sale at his office. The insignia of the Evangelists are prefixed to their gospels, and the usual wooden cuts are interspersed through the apocalypse. It is printed in two columns. The summaries of each chapter are prefixed, and Luther's glosses are inserted between the paragraphs, and are referred to by the letters of the alphabet. The text is taken from Frederick IIs Bible, and corresponds exactly with it, except in a passage or two where some of the more glaring omissions are supplied, as 1 Corinth. IX. 4. – 1 John V. 3.

This edition of the N.T. was merely designed as a temporary supply till a more correct impression of the scriptures could be published in a small size for the convenience of those who were

1604. not able to procure the Folio Bible. The publication of such an impression had already been in contemplation in the year 1603. On making application to his Majesty, Hans Aalborg bookseller, and Nicholas Swabe mintmaster in Copenhagen obtained a privilege to publish it at their own expence; and in order to purge it the version from the numerous defects under which the former editions had laboured a royal letter was sent to Dr. Claudius Theophilus the Rector of the university dated Colding palace Nov. 24. 1603 of the following import: – “that His Majesty had graciously been pleased to grant the gentlemen aforementioned, liberty to print the Danish Bible in a small size at their own expence for the benefit of such of his subjects as were not sufficiently affluent to be able to purchase the Folio edition; and that as it had come to his knowledge that there were many considerable errata and faults still remaining in the last edition of the Danish Bible printed in Folio, it was his gracious will and pleasure that some of the Professors should be engaged to revise and correct it with the greatest diligence and assiduity, that it might now be published free from all errors, and in the most correct state possible”⁶⁶ This letter was read at a meeting of the consistory on the ~~third~~ 3rd of December;⁶⁷ but nothing was resolved on till Feb. 1. 1604, when the Rector again read the King’s letter to the University, and pointed out the difficulties and dangers which he fore-

1604. saw would be connected with the execution of the work, especially how it would be exposed to the cavils of the unlearned; yet the errors which incontestibly [~~error for~~ **incontestably**] existed in the present version were of such a nature that it would be shameful to tolerate them any longer, and that it ought to undergo a thorough emendation. After deliberating on the matter, the Professors agreed, that as it was a hazardous undertaking, and as a considerable time would be required in order to bring it to that perfection as specified in the King's letter, it would be best to defer ~~the~~ taking any steps in the business till the return of the Chancellor Christian Friis, and when they had heard his judgment, to submit it to the Danish and Norwegian bishops, that they also might take their share in the burden and responsibility.⁶⁸ What was the issue of their consultation with the Chancellor I do not know, as my documents are silent on the subject, but no effective steps were taken till near the end of the year, when the King sent for D^r Resen and enquired into the cause of the delay. As this ~~forelate~~ gentleman had afterwards the principal hand in the work, and especially as the new edition derived its name from him, we shall here present the reader with a short sketch of his life.

Hans Poulsen Resen D.D. Bishop of Zealand was born in a village of the same name in Jutland in 1561. At the age of 11, ~~years~~ he was put under tuition, and after having spent nine years in the schools of Holstbroe, Ribe, and Viborg, he was sent in 1581 to the university of Copenhagen, where, the same year, he took his degree of bachelor of Philosophy. Being obliged by the breaking out of the plague

in 1583 to quit the metropolis, he returned to his native place and was immediately engaged by his old master to be co-rector of Viborg school. However, he did not continue long in this situation, having received the appointment of tutor to a young nobleman of the name of Rosenkrantz, with whom he travelled to Rostock and Wittemberg, at the latter of which he took his magister's degree with great applause. From Wittemberg he proceeded with his pupil to Italy, Sicily and Malta, and, on their return, spent some months at Padua where he had an opportunity of prosecuting certain studies to with considerable advantage. In Basle, Resen acquired so much celebrity that there was every prospect of his having obtained an important settlement as Professor, together with a good marriage, had he chosen to stay there. He returned however, to Denmark, in 1591 and was instantly appointed to be extraordinary Professor of Divinity and Professor of Logic in the University of Copenhagen. In 1597 he was constituted ordinary Professor of Divinity, and the same year, took his Doctor's degree. When Christian IV went to England in 1606 on a visit to his brother-in-law King James, he chose Resen and Venusin to accompany him, that it might be seen Denmark was not destitute of learned men, to whom that Monarch was greatly attached. Here D^r Resen had an opportunity of forming an acquaintance with men of the highest repute in the republic of letters, and collected upwards of thirty ancient and scarce MSS. which were afterwards presented by his grandson to the

1604. University library in Copenhagen. On the demise of Bishop Winstrup in 1615 he was created Bishop of Zealand, which office, says Zwergius, he discharged with great watchfulness and zeal, both in regard to the outward purity of religion, and the advancement of true piety. This see he filled till his death in 1638, during which time he created no less than 12 bishops and 12 Doctors of Divinity, and ordained 23 Provosts and 406 Preachers. Brochman, in his program. funebr. gives him the following eulogium: "Princeps Ecclesiæ borealis Antistes, splendidissimum Academiae Regiæ lumen, præcipuum seculi nostri ornamentum Vir et ad exemplum natus, et sine exemplo maximus, qui nullam literarum partem intactam reliquit, nullam fugeret." He published upwards of fifty different works, and left behind him a great number of MSS. of considerable importance, but which have fallen a prey to the flames in the great conflagration 17 [probably 1728]. – Zwergii Siellandske Clerisie, p. 132-169. Pontopp. Annal. Eccles. Dan. Diplom. Tom. III. p. 103-108.

When required by the King to give his opinion with respect to the new edition of the Bible, Resen shewed his Majesty many omissions with which the old version was chargeable, pointed out passages in which the proper order of the words had been inverted, and others that had been badly translated taking occasion from the statement of these ~~facts~~ circumstances to urge the necessity of its being completely purged from these faults; and stated, that the ~~true~~ real cause of delay was the fears entertained by the divines lest a new version should prove a vehicle for instilling the principles of Calvinism into the minds of the unlearned.⁶⁹ From the knowledge which Resen discovered of the subject, and the literary celebrity which he had otherwise acquired the

1604. King judged he would be the fittest person to whom the preparation of the new edition could be committed, and ordered him to undertake it immediately without any further delay. Since the royal brief which Resen obtained on the occasion tends to elucidate the circumstances connected with the undertaking I shall here insert it:

“Christian IV by the grace of God King of Denmark and Norway, the Wends and Goths, &c, &c &c; Be it known to all, that as we have some time past granted our royal privilege to M. Hans Aalborg, and Nicholas Swabe, authorizing them to print a small edition of the Danish Bible; and have been pleased to command the Rector and Professors of this our University, diligently to revise the said Bible: And as it has come to our knowledge, and we have ourselves seen, that in the last edition printed 1589, not only many errata are to be met with, but whole verses have in several places been omitted in the text, it is ~~therefore~~ necessary that a learned man who is well versed in such matters be appointed to superintend the work that whatever may have been neglected in the former edition may be corrected in this; We have accordingly been graciously pleased to order our beloved honourable and learned Dr H. Resen, Professor of Divinity in the University of this place, along with M.N. Aalborg and N. Swabe to publish said Bible with all possible speed: – the said D^r Resen having the care of the correction for which he shall be responsible to us, and in correcting it he shall submit it to the Professors in

1604. common, that it ~~might~~ may be scanned and revised by them previous to its being put to the press, according to the directions already given on the subject: Which injunctions the Rector and Professors of the University, together with D^r Resen, Hans Aalborg and Nic. Swabe have severally to observe and fulfil.

“Given at our palace Copenhagen the 25 October 1604.”

“Christian.”⁷⁰

On the 31st of the same month Resen proposed the arrangement made by the King to the Consistory, and read his Majesty's letter; on which the Professors agreed to meet the following saturday and begin the revision⁷¹ The memory of this event is preserved in the Acts of Consistory as follows:

Convocatio d. 3 Novembris 1604.
In nomine Domini Jhesu Christi inchoata
est Novi Testamenti nova revisio & versio com-
modior in linguam Danicano. Q.F.F.S.
Continuatio N^{vi} T^{ti} p: M: hora 1.

The work having thus commenced it proceeded with considerable expedition, and on the 19 Sept. 1605 the curators obtained a Royal Patent, in which besides the general particulars above stated in his Majesty's brief, the new edition is said to be “most diligently and carefully revised and corrected according to the proper order of the Hebrew and Greek texts,” and that the printing of the most useful books was begun in two different sizes: the one, large 8^{vo} and the other 18^{mo} for the benefit of the common people. By this patent they were allowed the exclusive privilege of printing the said Bible for the

1605. space of ten years from that date, and the printing importation or sale of Bibles contrary to the tenor of it is strictly prohibited.

About two months afterwards the New Testament made its appearance in two actodecimo volumes with the title:

Det Ny
Testamente
paa Danske
*

Igennem seet
met flid
*

Cum gratia & Privilegio
S.R. Christ. 4.

~~~~~  
I Kiöbenhaffn  
~~~~~

1605.

i.e. "The N.T. in Danish. Diligently revised. – Copen. 1605." The first volume contains the gospels and acts of the apostles; and the second the remaining books of the N.T. It has no preface neither are there any summaries of contents prefixed to the chapters. This edition is particularly remarkable for its being the first of any part of the Danish Scriptures in which the division of the chapters into verses is introduced. It is to be observed, however, that they do not always begin a new line, but are numbered in the middle, except where a new paragraph begins, and always begin with a capital letter. On the margin are a few parallel references but none of Luther's glosses. Instead of these certain words and phrases are inserted which are either more literal than those in the text, or which are designed to explain the textual reading. The paper is of an ordinary quality,

and the type though small, is tolerably distinct. At the end is a note stating it to have been printed by John Albert and finished Nov 22, Anno 1605. together with an extract from the royal patent.

1606.

De
Fem Mose Bøger
paa Danske
Igiennem seete
met flid
Cum Gratia Et
Privilegio S.R. Chri-
stian III

~~~~~  
I Kiöbinghaffn

1606.

This is an edition of the Pentateuch answering to the N.T. just described. The size, paper, type and arrangement are the same; and from its having been finished April 19, 1606 (as the date at the end bears) we may infer that it was begun immediately after the N.T. left the press. It is stated to have been printed by Niels Michelsön at John Albert's, and the contents of the patent are specified as above. As there is not the least difference between the text of these editions, and that of the whole Bible published in 1607 an account of it will [be left out by mistake] given under the following article.

1607

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BIBLIA  
paa Danske.  
Det er  
Den gantske hellige Skrif-  
tis Bøger igiennem seete med  
flöd effter den Ebræiske oc Græ-  
kiske text &c. det negste mueligt  
vaar. oc effter som de paa an-

1607

dre atskillige Tungemaal  
vaare best vdsatte.

\* \* \*

Effter vor allernaadigste  
Herris K. Christian den III  
Christelig Befalning.

Ego sum Via et Veritas et Vita. Johan XIV. v. 6

Prentede i Kiöbinghaffn.  
Aar 1607.

Med H.K.M. synderlige Privilegio.

i.e. "Biblia in Danish: That is all the books of sacred Scripture, diligently revised ~~according~~ &c rendered as closely as possible to the Hebrew and Greek texts &c as possible as ~~closely as possible~~, and according to the manner in which they have been best translated into different languages. By the christian command at our most gracious ~~Mai~~<sup>er</sup> Sovereign King Christ. IV. I am the way, and the truth and the life, John XIV. 6. Printed in Copenhagen AD. 1607. With his Majesty's special privilege." Round the title are several representations. At the top is a paradisaical scene with the words in a curve: Vidit Deus cuncta quæ fecerat et erant valde bona. On the sides are Moses receiving the tables of the law, and David with his harp; and at the foot are the Evangelists, & below them, the royal motto: Regna firmat pietas "Piety is the strength of Kingdoms." On the back of the title-page is the portrait of Christian IV with his motto just mentioned. At the end of the volume there is an index of the Epistles and gospels and the specification of a few errata, chiefly relating to the margin, together with the printers name (Niels Michelsön) the time when it was finished (S<sup>t</sup> Johns Day 1607) and the royal patent. The paper and type are the same with those of the

1607. preceding articles. It is divided into four parts: the first of which ends with the book of Ruth; the second with the Song of Solomon: the third contains the Prophets and Apocryphical books; and the fourth, the N.T. At the beginning of each part, there is a preface by the translator. The first is general containing a short prayer, and a specification of the qualifications indispensably requisite to the profitable reading of the Holy Scriptures. The second calls the attention of the reader to the division made by Mathew into thrice fourteen generations when enumerating the progenitors of the Messiah, and alleges this division as the reason why he had begun his second part with the first book of Samuel: David being therein first introduced to our notice. The third treats of the number of the books of the Old Testament, and the order in which they stand in the Jewish canon &c: and the last, which is prefixed to the N.T. contains an explanation of the word testament according to the vulgar idea, and of the difference between the old and new Testaments.

When first published this version met with great acceptance, which it is likely was owing to the high repute in which Resen stood for learning, and the consideration that it was done from the original texts with all the assistance that was to be obtained from the advanced state of science, and the different translations which by that time had been made into the European languages. It was soon found, however to be greatly defective in point of perspicuity in many places. The necessary consequence of Resen's not having consulted the genius and properties of his own language so much as those of the original. Quæ ut proxime, says Kortholt<sup>72</sup> ad fontes accedunt, ita cultum & nitorem dictionis parum curant atque Hebraismorum retinendorum studio valde reddita sunt obscura. Sic ut sermo quo utuntur, maxime in libris dogmaticis, Danicis auribus fere peregrinus, sit.

1607. On comparing this version with our English Translation I find that the textual reading of Resen is frequently that which our translators have given in the margin as the literal rendering of the Hebrew or Greek, but which they could not adopt into the text on account of its being foreign to the genius of our language. The following are some of the passages in which he has thus servilely imitated the turn and phraseology of the original.

Gen I.6. Vorde en udstract Befestning mit i Vandene. at den skille imellem Vand oc Vand. "Be an expanded firmament in the middle of the waters to divide between on water and water."

v. 5 oc der bleff afften oc der bleff morgen en dag: "and there was evening and there was morning one day."

II. 3. Som Gud skabte at giöre: "which God created to make."

XXV. 30. det röde, dette röde "the red, that red." Heb. האדם האדם הזה [ ה in the first word is written above the line] haadom, haadom hazzeh.

XXVI. 19 en leffuendis Vandskilde: "a fountain of living water."

XXIX.. 1. Oc Jacob oplöfft sine födder: "And Jacob lift up his feet" &c

XXXI. 2. Som i Gaar oc i anden dags gaar: "As yesterday and the day before yesterday."

Jud. VI. 34. Da iförde Herrens Aand Gideon: "Then the spirit of the Lord clothed Gideon."

Ps. XIX. 2. udgyde ord: "pour out words."

CII. 20 Dödsens börn: "the children of death."

Is. LXVI. 23. oc det skal skee fra Maanedes tid til sin Maaned, oc fra Sabbaths tid til sin Sabbath: "and it shall come to pass from the time of one month to its month and from the time of a sabbath to its sabbath."

2 Thess. I. 7. sine macts engle: "the angels of his power."

The ακριβεια, however, which has in many places obscured Resen's version is by no means universal. It is but doing him justice to state that there are numerous passages in which he has expressed the Hebraisms in terms more accordant with the genius of the Danish language. Thus Gen. XI. 1. Heb. lip. Resen. Tungemaal. XIV. 21. Heb. souls. Res. Folcket. Num. XVI. 30. Heb. create a creation. Res. gör noget nyt "make some new thing." Job XXIII. 2. Heb my hand Res. min plage "my plague." John III. 29. Hellenism: rejoiceth with a joy: Res. glæder sig meget rejoiceth greatly.

1607. When it was first proposed to publish a new edition of the Danish Bible no idea seems to have been entertained of introducing any further alterations than what arose from omissions, and mistranslations of Luther's German version; but Resen being of opinion that the principal excellence of a translation consisted in its being literal, the work of the reformer was regarded as too free and paraphrastic, and though the rendering there given was retained in many places, yet the differences between the text of this, and that of the former edition are sufficiently important to give it the name of a new and independent version. We will here produce a few of the instances in which this difference appears:

Gen III. 12. R. reads the ה emphatically: Den Quinde: "That woman" – as if Adam spake under the influence of passion: whereas the former editions have merely: Quinden. "The woman."

IV. 1. The final correction of Luther is adopted: Jeg haffuer bekommit en Mand, ja Herren; "I have obtained a man, even the Lord."

XXXIII. 20. Form. edd. Oc kallede paa den stercke Israels Guds naffn, "and called on the name of the strong God of Israel." R. oc kallede det, Den stærcke Israels Gud; "and called it the strong God of Israel."

XLIX. 10. R. "The people shall (liude) obey him. Form. ed. (tilhenge) adhere to him."

Exod. XV. 1. Form. edd. Hest oc vogn, "horses and chariots." R. following the LXX. and Vul. has: Hest oc den som reed derpaa, "horse and his rider."

ver. 2. R. with the Eng. and Fren. Hand er min Gud, derfor vil jeg giöre hannem en Bolig: "He is my God, therefore I will make him an habitation." This interpretation is also that of the Targum: – ואבני לה מקדש veebne lêh mikdash "and I will build him a

sanctuary," and seems confirmed by the use of נוה naveh in connection with מקדש mikdash in the course of this same chapter. The former edd. agree with the LXX. (δοξασω) and Vul. (glorificabo) hannem vil jeg prise, "I will praise him."

Num. XXIV. 6. For. edd. Ligesom Becke udbrede dem, "as the rivulets extend themselves. R. Ligesom Dale ere de udbrede, "They are extended like dales." נחלים nehhalim may signify either rivulets or vallies according as the connection may determine, but as the word is here parallel with גנות ghanoth gardens the latter sense seems preferable and is that given by the Vul.

Jud. V. 2 At der er saa haart huldet heffn i Israel, at Folcket böd sig velvilligt der til Loffuer Herren. "Praise the Lord because of the severe vengeance that hath been taken in Israel, and because the people voluntarily presented themselves, to the same." Form. edd. better: at Israel er bleffuen fri igen. "That Israel hath recovered their liberty." –

1 Sam. I. 5. For. edd. Hand gaff Anna it stycke bedroffuit, "he gave Anna a piece sorrowfully – the rendering of Luth. and the Vul. Res. has: eet stücke som vaar anseenlig "an honourable portion" which has the suffrage of the

1607. Targum, where the original is rendered בְּחִיר behhir, a choice portion. Some copies of the LXX. have κατα προσωπον “openly, or, in the presence of”: and others, and among these the Vatican, have: Και τη Αννα εδοκε μεριδα μιν, οτι ουκ ην αυτη παιδιον, πλην οτι την Ανναν ηγαπα Ελκανα υπερ ταυτην: “To Anna also he gave a portion, for, tho’ she had no child yet he loved Anna more than the other,” having read ואין בנים veên banim instead of אפיים appaim, which lection, however, has not been found, so far as I know in any Heb. MS.

II. 1. The for. edd. have simply Mit Hierte gleder sig i Herren, “my heart rejoiceth in the Lord. – R. haffuer gledes sig höylige. “has greatly rejoiced” more agreeably to the original word, which is not שמח samahh but עלץ alatz which signifies to exult or leap for joy.

Ps. I. 2. Grunder paa hans Loy. a very pithy phrase in Danish signifying to apply the mind constantly and intensely to any subject.

IX. R. renders the title thus: Til Sangemesteren om Labans dööd “To the master of song concerning the death of Laban” supposing Nabal to be the person meant and to have had his name changed by transposition of the letters – an interpretation adopted by Grotius and others: but to judge from the renderings of the LXX, Aquila, and the 6<sup>th</sup> Greek version, and the Vul. the text must originally have stood thus: על עלמות לבן al alamothe leben. The opinion of Simonis that עלמות alamoth is a musical instrument, the same with the ελυμος of the Greeks is not improbable; according to which the passage will read: “A psalm of David to be played by Ben on the alamothe.” Ben, we are

informed 1 Chron. XV. 18, was singer of the second degree.

ver 7. R. O du Fiende, de öde Stæder ere fuldkomne aldelis. “o thou enemy the desolate places are entirely at an end.” The form. edd. Frendernis swerd haffver ende “the sword of the enemy is at an end” According to the Massoretic punctuation Resen expresses the proper sense as הרבות is here pointed horabhoth and not harabhoth which it uniformly is when it signifies instruments of Destruction. The latter rendering is supported by the LXX, the Syr. and Vul.

XVI. 4 Deris affguder skulle bliffue mange, de gaffue en fremmed (Gud) morgen gaffue “Their idols shall be many: they gave a dowry to a false God,” as if the Psalmist argued the multiplication of idols in the land from the instances he had seen of their entering into covenant with some noted heathen deity.

XL. 6 Res. connects ערך aroch with מחשבותיך machshebhothecha “they thought none can set in order before thee. The form. edd. on the other hand, with Luth. the Vul. and the LXX and the first sentence with אלינו êlênu and render the following אין ערך אליך ên aroch êlecha an independent sentence: inted er dig lig, “nothing is like unto thee.

Is. LIII. 6. For. edd. Herren kaste alle vore synder paa hannem “the Lord cast all our sins on him” R. lod alle vore misgierninger möde hannem “caused all our iniquities to meet him.”

ver 12. Hand skal dele byttet med de stercke; “he shall divide the spoil with the strong” The form. edd. with Luth.

1607. the LXX and Vul. oc hand skal faae de stercke til Roff: “and he shall have the strong for his spoil.” which is more agreeable to fact than the former sense in asmuch as Messiah is the sole Warrior and Victor in this contest. Then he is said, Col II. 15. to have spoiled principalites [error for principalities] and powers, exhibiting them in open triumph on his cross.”

\* Math. V. 22. εικη is still omitted in the text, but is inserted in the margin.

XI. 29. R. mit aag er gaffnligt, “my yoke is profitable,” – a truth experienced by all who fairly take that yoke upon them, and this sense χρηστος has in profane writers, but the sense of “gentle or easy” is more agreeable to ελαφρον in the correspondent clause. R's version is, however, preferable to that in the former edd. lideligt “my yoke is tolerable,” though it also has some force when contrasted with the unreasonableness and severity of the obligations imposed by the Pharisees. Their burdens were δυσβαστακα “grievous to be borne.”

XXVI. 45. R. Soffuer ikkun hen oc huiler eder: “only sleep on, and take your rest.” The forr. edd. have ah! ville I nu soffue oc hvile eder. “Alas! will ye now sleep and take your rest?” which punctuation is adopted by Griesbach and Knapp in their edd. of the Gr. Text, and affords the most consistent sense. See the parallellpassage Luke XXII. 46.

John V. 39. The form. edd. read ερευνατε imperatively: Söger i Scrifftene: “search in the scriptures.” R. reads indicatively: I randsage. “ye investigate.” which best suits the connection.

Acts XIII. 20. Resen: 450 years. The form. edd. 350 on the authority of Luther, though unsupported by any evidence.

XVII. 23. The For. edd. Den wbekende Gud, “The unknown God.” Res. better: en ubekend Gud: “an unknown God,” as the original is merely Αγνωστω Θεώ.

Rom. I. 17. For edd. Den rettfærdige skal leffue aff sin Tro: “The right just shall live by his faith. R. better. Den Rettfærdige aff Troen, hand skal leffue: “The just by faith, he shall live.

Rom. XII. 11. For edd. Skicker eder effter Tiden, “conform to the time” – following the reading κἀτω which is that of the 2, 3, 4 & 5 of Erasm. edd. and of several Latin codd. and is retained by Griesbach. Res. Herren, Κυριω, which is the reading of the 1 ed. of Eras. Complut. Beza. Wetstein, Bengel, and Knapp. In several MSS. only the first and last letters are written with a line drawn above them thus: KΩ which are convertible into either of the readings, being the first and last letter of both. It is worthy of observation, however, that this contraction is frequently used for Κυριω in MSS in which κατω is written at full length. The D' Lofs in his letter to Michaelis (Orient Biblioth. P.S. page 148) states his having found in Paris a Greek and Latin Codex of the epistles of Paul in which κυριον Rom. XIII. 14 was written: KN whereas κατων was written at full length in the 11 verse of the same chapter, which, indeed he says it is throughout the Codex.

Eph. III. 15. R. Aff huilken all Faderlighed kaldis: “from whom all paternity is named.”

IV. 27. II Tim. III. 6,7: For. edd. Lasteren, “the calumniator.” R. Dieffuelen, “the Devil.”

1 Tim. III. 16. R. Den ganske Scrifft er indblæst af Gud: “The whole Scripture is inspired by God” &c. See page. [no pagenumber given]

Heb. XII. 1. R. Synden som saa lettelig staar omkring oss: “The sin that so easily besets us.” The for. edd. som henger stedze ved oss, oc gör oss lade – which constantly attaches to us, and makes us idle.”

James. II. 18. For. ver: Viis mig din Tro met dine gierninger: “Show me thy faith by thy works.” R. uden dine gierninger: “without thy works.” which is undoubtedly the preferable reading as χωρις is found in a great many MSS. in the Syr. Lat. Copt. Arm. Eth. and the Arab. of Erpenius.

1608. It was this version that gave occasion to the famous controversy between Resen, and Ivar Stubb, Hebrew Professor in the University of Copenhagen, which issued in the ejection of the latter gentleman from his professorship and is supposed to have made so deep an impression on his spirits that it paved the cause of his death not long after. In the year 1608 the Professor inserted at the end of his third disputation on Job, a new translation of the fourth and fifth chapters of that book, together with Resen's version in parallel columns. His object appears to have been to excite the students to a closer examination of the Holy Scriptures, and to furnish matter of discussion in his lectures on the Hebrew Text. The following specimen exhibits the first eight verses of the fourth chapter as they stand in his disputation:

Versio Nostra  
Cap. IV. Ijobi

Oc Eliphaz den Themaniter suarede oc sagde:

2. Om wi begynder at tale til dig, mon du kunde taale det? Dog hwem kand holde sin tale?

3. See, du haffuer vnderuist mange, oc styrcket de flage [error for slage] Hender.

4. Din Tale haffuer opreist den Faldne; oc du haffuer styrcket de böffuende knæ.

5. Men nu det kommer til dig, kand du det icke taale: nu det naar dig, bliffuer du forstyrret.

6. Haffuer icke din gud fryctighed verit dit haab? oc dine veyes oprictighed verit din forhaabning?

7. Saa betenck dig nu, hvo er den wskyldig som er omkommen? Eller hvor ere de oprictige ödelagt?

8. Som jeg haffuer seet at de som plöyer ondskab, oc saar wret de oc höste det samme.

Versio Vulgata Recentior, quæ  
exstat in Bibliis novissime impressis  
linguâ Danicâ.  
Cap. IV. Ijobi.

Oc Eliphaz den Themaniter suarede oc sagde:

2. Monne wi skulde forsöge at tale til dig? Skulde det fortryde dig? oc hvo kand holde op at tale?

3. See, du haffuer undervist mange oc styrcket de trætte Hender.

4. Din Tale haffuer opret den Faldne, oc du haffuer styrcket de böffuende knæ.

5. For det nu kommer til dig, da fortyder [error for fortryder] det dig, det haffuer rammet paa dig, oc du est forfærdet.

6. Vaar icke din (aands) fryct, dit haab oc dine veyes fromhed din forhaabning?

7. Kiere tenck dig om hvilcken wskyldig er omkommen? Eller hvor ere de oprictige ödelagde?

8. Som jeg haffuer seet, den som plöyede ondskab oc den som saade möye, de mue höste den.

1608. The difference between the two versions is very inconsiderable, but the publication of this portion of Resen's Bible in this connexion furnishes us with a striking exemplification of what the Apostle James says: "Behold how great a matter a little fire kindleth! Scanty as the documents are relative to their previous intercourse it nevertheless appears that there had been an old bone of contention between the two Professors and that Resen only watched for an opportunity of getting Stubb removed from the situation he filled in the University. The accusations which he brought against him in the consistory were these: 1. That he had broken the laws of the University by publishing his Theses Theologicas without applying for the Imprimatur. 2. That he had dared to impugn the recent translation of the Bible made by Resen at the request, and by the authority of the King, and as a specimen of his pretended amendments, had printed two chapters of the book of Job. 3. That his profession of calvinistic principles had a tendency to disturb the peace of the Danish church. – To which Stubb replied: 1. That it was possible even for good men to break a royal statute through ignorance or inadvertency, but that the respect he entertained for his Majesty forbade his offering him any voluntary indignity. He had for some years been exempted from several of the academical rules, and he had supposed that the exemption respecting the censure of his books was still continued to him. 2. As to the correction of the Resenian version he considered himself bound ex officio to bring it before his students, and that particularly in virtue of the following sentence in the Royal foundation: *Nam hoc Lectore (Hebræo) & hac lectione valde opus est, propter lectionem Vet. Testam. ne aliud ex translationibus interpretemur aut pronunciamus, quam S.S. in Prophetis hac lingua dixit.* Besides it had been an universal custom in the church, and was agreeable to the directions given by Paul in the fortieth chapter of his first epistle to the Corinthians. With regard to the diploma which Resen said he had obtained, he had never seen it, but he did not suppose it had any other object than to prevent men of

1608. avaricious minds from aggrandizing themselves by a new impression, but could never suppose that it was designed to deprive the church of the benefit she might derive from future translators. 3. He did not deny his leaning to the side of Calvin, but affirmed ~~that~~ he was not influenced by Calvin's authority, nor indeed by that of any other human teacher in matters of faith. The only authority he acknowledged was the word of God. He did not want to disturb any one in his belief: but simply requested liberty of conscience, which he thought could not be denied him consistently with the laws of the country.

After he had made this defence the Rector of the University asked him, if he was not inclined to retract somewhat from the assent he had given to the doctrines of Calvin? which he averred he could not in conscience do, but declared his readiness to abstain from every thing that had a tendency to depreciate the received belief, or interrupt the harmony in which he lived with his colleagues. Not being satisfied with this reply the Consistory deprived him of his professorship but reeommended him to the clemency and mercy of the King. This took place on the 15 Augt. 1609.<sup>73</sup>

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1610. In 1610 an 8<sup>vo</sup> edition of the Psalms of David was ~~published~~ printed at Elsinore by Peter Hvæn with Luther's marginal notes and parallels. The version is that of Lætus. It was published at the expence of R. Nelson bookbinder in Copenhagen. – Lork's Biblioth. Bib. Pars. IV. p. 101.

1614. Another edition was printed in the same size by Henry Waldkirch, Copenhagen 1614. MS. in the R. Lib.

The same year a metrical version of the Psalms was published in Copenhagen in 12<sup>mo</sup>. It is done by

1614. Christian Berg and the Psalms are set to the tunes of Lobwasser, which were so greatly esteemed in the Lutheran churches in Germany. Ibid.
1623. In 1623 another metrical version of the Psalms was printed at the same place in 16<sup>mo</sup>. The version is that of Andrew Christensen Arreboe, who after officiating as clergyman in different church in Copenhagen, was created bishop of Drontheim in the year 1618. He was a man of distinguished natural parts, and especially excelled in the poetical talent; but being destitute of that grace which alone can prepare men for the service of God, and preserve them from the evil that is in the world, he was not long in possession of his see when he led a most scandalous life which occasioned his being deposed in 1621, and declared unworthy of exercising any ecclesiastical function. He appears, after this humiliation to have seen the evil of his ways, and to have returned to that God whose law he had broken, and whose gospel he had dishonoured; and, after an interval of four years, he was again appointed Preacher in the parish of Wordingborg in Zealand. It was in his penitential days that he made the above version of the Psalms. Möller in his *Hyponem. ad Bartholin de Script. Dan. p. 135.* calls him: Primum Poeseos Danorum vernaculæ elegantioris instauratorem.<sup>74</sup>
1625. In 1625 an edition of the Psalms was published by Salomon Sartor in Copenhagen. Besides the preface of Luther prefixed to the whole, there are summaries of contents prefixed to each Psalm.<sup>75</sup>
1627. In 1627 a second edition of Arreboe's version made its appearance corresponding in every respect to the former, only the tunes are inserted. MS. R. Libr.  
The same year appeared a new edition of Lætus' Psalms, Copenhagen, by Henry Waldkirch – see Hielmstjerne.

1632. In 1632 a small Folio edition of the Psalms was printed by Tyge Nelson in Copenhagen at the expense of the noble lady, Ellen Marsvin of Ellenborg, who besides promoting this work discovered a laudable disposition to lay out her talents to the glory of God. by contributing to the support of benevolent institutions. In 1631 she made a donation of 1000 Rixdollars to the Gymnasium that was on the eve of being founded at Odense.<sup>76</sup> On the back of the title page are the arms of the family: after which follows a dedicatory preface by Niels Michelsen clergyman of the parish of Bremer-holm, in which besides adducing a number of scripture quotations respecting the proper application of riches he states the high esteem in which the book of Psalms was held by the noble lady, and that the object she had in view in publishing this edition was that the holy and sublime truths contained in it might be accessible by old people with weak eyes. It is certainly well calculated to answer this end: for the type is so uncommonly large, that though the size be small folio, there are sometimes not more than three verses on a page. The text is taken from Frederick II's Bible. A short summary is prefixed to each Psalm, but no notes or parallels are subjoined. At the end is a short address to the reader in which the Psalms are classified according to the nature of their contents.

### Christian IV's Bible.

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1633. Although Denmark was now in possession of three editions of the Bible besides several impressions of select portions of it, the copies thus brought into circulation were nevertheless inadequate to the wants of the nation. In some parishes hardly a copy was to be met with except that belonging to the church, and one or two in the houses of noblemen or others in affluent circumstances. This was the case especially in Norway, the distance of which country from the capital has always proved an obstacle to its inhabitants' reaping to the full those advantages which the paternal care of its sovereign, or the public spirit of individuals has devised for them. Representations were accordingly made to the King on the subject by those at whose expense the former edition had been published and a petition was presented requesting liberty to throw off a new impression; which was cordially ~~granted~~ approved of by his Majesty, but previous to his granting it he deemed it advisable ~~???~~ to consult the University respecting the manner in which the work should be executed. Accordingly in a royal letter given at the palace of Copenhagen January 7. 1629 we find the Rector and Professors ordered to send in to the Chancery their judgment as to which of the versions it was most proper to publish, together with the size, type, &c<sup>77</sup> on the 18<sup>th</sup> of the same month the University came to the following resolution: "That

1629. as there was a great scarcity both of the Folio edition published under the auspices of Frederick II and that more recently published in octavo, they referred it to his Majesty whether it were not most advisable that both editions should be republished, the latter with a view to the accomodation and benefit of those who had received a learned education on account of the literal exactitude with which it followed the originals: and the former on account of the great advantage derived by the common people from the paraphrastic nature of Luther's version therein adopted in which the genius and properties of the Hebrew language are rendered more intelligible to the unlearned, – only that care was taken to correct some passages in which the original German had not been properly attended to, and that it should be divided into verses like the other version. Should it be found impracticable, however, to print more than one of them, or to print the one before the other, they did not hesitate to recommend the publication of the version done from Luther's. With respect to the size &c they were of opinion that it ought to be printed in large quarto as the type used in the octavo edition was too small for aged people by whom the scriptures were most read, and the Folio size was objectionable on account of the high price at which it must be sold.<sup>78</sup>

Another royal letter given at the palace of Copenhagen Jan ?? 20 was sent to the Professors ordering them to report to the chancery the passages in the former edition which had been found not to have been properly translated from the German at the same time shewing how they ought to be altered; and in order to ensure uniformity and prevent

1629. the introduction of any private interpretation into the version they were directed to affix the University seal to any remarks that should be made on the subject.<sup>79</sup>

In a MS. Memorandum subscribed S. in the Archives of the Copenhagen University which appears to have been written on this occasion, the author mentions that one M.P. Gelstrup had at his request begun some time back to compare the text of the N.T. in Frederick II's Bible with Luther's and note down any variations that occurred, and recommends him as the fittest person he knew for such an employment as he was completely master both of the German and Danish language, promising at the same time to render him all the assistance in his power. Who ~~that~~ the author of that memorandum is, or whether the gentleman he recommends had any further hand in the work is not known;<sup>80</sup> but on the 19<sup>th</sup> of Feb. a number of errata which D<sup>r</sup> Brochman had observed were delivered in to the consistory, and it was agreed on March 7<sup>th</sup> that they should be copied out, and sent to the chancery as the King had ordered, and that other variations might be left to those who corrected the press when the printing of the Bible was begun.

Notwithstanding the adoption of these measures, and the eagerness with which the work was planned, little progress was made either on this or ~~the~~ the two following years, which was most probably owing to his Majesty's having resolved that the Bible should be in Folio and the want of a sum adequate to the expences of such an undertaking. Steps were taken, however, for the procuring of paper, and engaging a printer, and a royal proclamation was issued empowering the lords lieutenants of the provinces to raise a sum from every

1633. church in ~~the Kingdom~~ Zealand and Norway in order to defray the expenses. After several consultations were held about the business it was found advisable to employ two printers, Melchior Martzan and Salomon Sartor; the former of whom was to have the sole care of the correction, in which several of the Students were to assist him, ~~and~~ for which he was to be allowed 10 specie Dollars for every hundred copies. He was also to have the sale of them, and the price for which they were to be sold was Seven Specie Dollars per copy. As the Norwegian churches had discovered a truly Macedonian spirit<sup>81</sup> and contributed no less than 4000 Rixdollars in their deep poverty to the printing of the Bible, his Majesty was pleased to order that the money thus advanced should be refunded in copies to the amount of the contribution. The sum advanced by the churches on Zealand was 3 Rixdollars each, amounting in all to about 1000 Rixdollars; but as this bore no proportion to the Norwegian liberality they were not allowed any remuneration<sup>82</sup> Thus was the apostolic maxim verified: "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully"<sup>83</sup>

The Bible made its appearance in 1633 and has the following title:

1633.

## BIBLIA

Det er  
 Den gantske Hel-  
 lige Scrifft paa Danske  
 igien offuerseet oc Prentet  
 effter vor allernaadigste  
 Herris oc Kongis K. Christian  
 den IV Befaling

Met Register alle  
 D. Lutheri Fortaler  
 hans udlegning i Breden  
 oc Viti Theodori Summarier  
 cum Gratia et Privilegio

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Kiöbenhaffn  
 Anno Domine 1633.

i.e. "The whole of Sacred Scripture in Danish", revised and printed by the command of our most gracious Sovereign and King Christian the IV. With a register, all the prefaces of D<sup>r</sup> Luther with his marginal notes, and the summaries of contents by Vit. Theod." &c Copenhagen. A.D. 1633." It is in large Folio, and is divided into three parts, each of which answers to that in Fred. II. Bible. Indeed the two Bibles correspond almost entirely to each other in the external arrangement – only the verses are divided and numbered in this edition, which was not the case in the former. This Bible is certainly the most splendid of any printed in Denmark. The title page is elegantly adorned with the following imagery. At the top is the incommunicable name יהוה appearing in a cloud, and immediately below it a paradisaical scene then further down on the left hand Moses with the tables of stone and his rod and on the right Aaron with his censer [error for censer]. At the sides of the title are Adam & Eve: Noah and Abraham, and at the foot David with his harp and Psalter, and Salomon with young Josiah reading the book of the law. on the title page of the

1633. second part are represented at the top an angel with the inscription on a roll: Gloria in Excelcis Deo et in Terra pax on the one side are Isaiah and Jeremiah, on the other Ezekiel and Daniel; and at the upper and lower corners are scenes from Isaiah VI. Jer. I. Ezek. I. and Dom. VII. In the middle of the title is Acts X. 43. and at the foot Acts III. 22. on that of the New Test. are John the Baptist with a banner on which is inscribed: Ecce agnus Dei &c; opposite to him the Saviour bearing his cross: at the top is the ascension, and at the foot are the four evangelists. The same plates are interspersed as in the former editions. the portrait of Christian IV is inserted before, the preface with his usual motto: Regna firmat pietas: and portraits of Danish Kings in a smaller size fill the border.

The preface is the same with that of Fred. II. Bible only there is a small addition, stating, the want of a new edition, that it had been carefully revised by the Divines in the university, and had undergone no alteration except where the sense rendered it indispensably necessary for the advancement of the Christian faith.

The difference between the text and that of Fred. II's is very inconsiderable. It is rendered as conformable as ~~may~~ possible to Luther's version with the exception of some few passages in which a different reading is adopted, such as. Math I. 8. Mark XI. 26. John VIII. 59. XIX. 38. Acts XIII. 33. James IV. 6. where the faulty readings of Erasmus are corrected according to those in more accurate editions of the Greek Testament. Hielmstjerne is therefore mistaken, when he says<sup>84</sup> that the version is that of Resen.

From the contract with the printers<sup>85</sup> it appears that ~~2000~~ the impression consisted of 2000 copies some of which were printed on parchment and presented by his Majesty to foreign courts.<sup>86</sup> ~~What money remained~~

1633. Each copy was sold for 7 Specie Dollars: – a sum which must have exceeded the means even of those ~~even~~ who filled the middle classes of society, and rendered the word of God altogether inaccessible to the poor. Nor were those who published the Bible left without proofs of this: for its sale was uncommonly dull, and it was long before any account was sent in by those to whose care its circulation in the provinces was committed. At length in the year 1642 they were obliged to reduce the price to 6 Dollars, and in 1649 they agreed that the remaining copies should be sold for 4 Dollars, ~~which~~ and they were delivered to Melchior Martzan the printer for the sum of 2000 Specie Dollars.<sup>87</sup>

However laudable it was to promote the printing of a new edition of the scriptures, it is greatly to be deplored that the object did not meet with that exclusive attention which the vastness of its importance deserved. The price fixed upon them ought to have been the lowest possible, and what clear profits arose from the sale of the copies should have been applied to the gratis distribution of a certain number among the poor of the land: instead of which the price was highly rated; ~~and~~ what profits might ~~arise~~ be made were ordered to be applied to the publication of a Hebrew and Latin Bible (of which more afterwards), and its profits should go to the printing of other useful and vendible books; & 300 Rixdollars of the sum advanced by the Norwegians were sent to Amsterdam as a contribution towards the building of a Lutheran church in that city. When the plan of the Hebrew Bible failed, and an account was given in to the Consistory, it appeared that the neat profit arising from the sale of the Bible amounted to no less than 7000 specie Dollars, 1000 of which was given to the Library, 2000 to the librarian; 2000 was applied to the purchase of fuel and candles to

## Svaning's Bible

1633. the students of the King's College, and the interest of the remaining 2000 was employed in relieving the widows of the Professors.<sup>88</sup> Had the above sum gone into a fund for supplying the poor with the Bible, or defraying the expenses connected with the publication of a new edition for which there was still ample room, how extensively beneficial would the effects of its application have been compared with the more limited nature of the objects to which it was appropriated!



## Svaning's Bible.

1647. The next edition of the Danish Bible was published under the inspection of Archbishop Svaning. This prelate, who was so distinguished for his erudition and abilities, was born in the town of Horsens in Jutland on the 27<sup>th</sup> of March 1606. He was under private tuition till his fourteenth year when he was sent to the noble seminary of Soroe where he applied so intensely to learning that he endangered his health, and his parents were obliged to place him under the private care of a clergyman by whom he was prepared for the University. After spending two years in Copenhagen, he went to Holland and availed himself of the lectures of the celebrated Sixtinus Amama. Professor of the oriental languages in the University of Franeker. In 1629 he returned to Copenhagen, but went again to Holland, and studied at the University of Leyden. In 1633 he went to Oxford, and from thence to Paris where he was taught Arabic by Gabriel Sionita. He returned home in 1635 and entered on his professorship of the Sacred Languages which had been conferred on him in 1629, which situation he held till 1646, when he was

1647. made Professor of Divinity. In 1655 he succeeded D<sup>r</sup> Scavenius in the episcopal see of Zealand. He was the first in Denmark since the Reformation that was dignified with the title of Archbishop. He was in great favour with Frederick III, used all his influence in promoting the welfare of the nation both in a temporal and spiritual point of view, and was in an especial manner zealous in defence of the fundamental principles of the gospels in opposition to Lubieniesky and his partisans who had been persecuted in Poland in account of their avowal of Socinianism, and sought refuge in Denmark in the year 1660. It cannot, indeed, be denied that he was rather intolerant towards that nobleman, yet the danger to be feared from the esteem which the King and most of his court had for him may in a great measure exculpate [error for exculpate] the Archbishop's severity. He died July 26, 1668.<sup>89</sup>

I have called the edition of the scriptures which I am now going to give an account of, "Svaning's Bible", but I wish it to be understood that I have done so merely because I find it to be the current name under which it passes in Denmark. Had it not been for this circumstance I would have given it the title of "The 2<sup>nd</sup> Edition of Resen's Version" which in fact it is, and from which it only deviates in those instances in which Svaning altered it ~~from~~ according to the corrections and improvements which Resen had left in manuscript.<sup>90</sup> The first document relative to its publication is a royal letter dated Hadersleber. Feb. 9. 1639 in which it is stated that the former impression was entirely exhausted, and the Bishop of Zealand together with the Professors of the University are ordered to revise it with

1647. diligence, and to correct it where necessary [**the sequence of the words given by numbers above each word**] according to the original texts, adding short summaries of the contents of each chapter, and an explanation of the more difficult words and phrases in the margin. They were also ordered to print it on better paper, and with a larger and more legible type than those of the former edition<sup>91</sup> on these injunctions being laid on the divines. D<sup>r</sup> Hans Hansen Resen, son of the Bishop by whom the version had been made, produced his father's papers in which were many important emendations and annotations which the Bp. had designed to subserve the advancement of biblical knowledge in case his version went through another edition; and as these MSS. were deemed of great value, D<sup>r</sup> Resen was in 1641 allowed the privilege of republishing his father's Bible on the condition that it was previously revised and approved by the Professors of the oriental languages in the University of Copenhagen.<sup>92</sup>

The New Testament was first ready, and was published separately in 1644; and the whole made its appearance in 1647 with the title:

BIBLIA  
Paa Danske  
Det er  
Den gantske hellige scriftis  
Bögger. igiennem seete med fljd.  
effter den Ebræiske oc Grækiske  
text det næste mueligt var.  
Effter vor allernaadigste  
Herris K. Christians den IIII.  
Christelige Befalning.  
Prentede i Kiöbinghafn.  
Aar 1647.  
Med H.K.M. synderlige Privilegio.

1647. "i.e. The Bible in Danish or all the books of sacred scripture diligently revised and rendered as closely to the Hebrew and Greek texts as possible. By the christian command of our most gracious sovereign King Christian IV. &c." It is printed in Quarto, and is divided into four parts, exactly as in the former edition of Resen's Bible, and the same prefaces are prefixed. The whole has a double title; the first is surrounded with figures, representing ~~at the top~~ the creation and judgment, the circumcision & baptism of Christ, Moses and Christ, the passover and last supper, and facing this title is a beautiful portrait of Christ. IV with his usual motto and titles: the second is quite plain, ~~and~~ but besides the above has: Oc forbedrede med ny Summarier, fuldkommeligere Concordantzer, oc korte antegnelser udi Bredden, anlangendis de mörcke ord oc maader at tale med. i.e. "Improved by new summaries, more perfect concordances, and short notes on the margin regarding ~~the~~ obscure words and phrases." Each part has likewise ~~et~~ two particular titles. The first is ~~Den første part af det~~ ornamented with cuts representing Adam worshipping his Maker; Adam and Eve at the forbidden tree; their expulsion from paradise: Moses and Aaron; Eleazar and Joshua; the 13. Judges; and two scences [**probably error for scenes**] taken from Jud. XV. and Ruth. Those of the ~~second~~ ornamented title at the 2<sup>nd</sup> part are scences [**probably error for scenes**] taken from 1 Sam VII. XVIII. 1 Kings VIII. Job. II. Eli, Samuel, Saul, David and Solomon, the XIX Kings of Iudah, and the XVIII Kings of Israel. On the third are the same cuts that we find on the title of the second part of Christian IV Bible with the addition of scenes from Tobias XI. 2 Macabb. III. and the twelve minor prophets in a groupe below. That of the N.T. is ornamented with the figure of a dove at the top, the insignia of the evangelists, and the birth of Christ; on the one side is the Saviour in a state of humility and on the other in a state of glory; and at the foot are the resurrection and ascension Peter, Paul, Judas, Thad. and James the less.

Agreeably to the desire of his Majesty as expressed in the letter above referred to, this Bible is printed on better paper, and with a cleaner and more legible type than those of the former edition.

1647. The marginal notes are in general the same, only they are increased in number; and a greater number of marginal references are also found in this edition. The summaries prefixed to every chapter are complete and give an exact idea of the contents. At the top of the page there is likewise an index of the contents.

With respect to the orthography and propriety of the Danish language this edition is vastly superior to the former: nevertheless it is still in many places very obscure, owing to most of the Hebrew idioms being retained, and the same order being followed that exists in the original languages. It contains a great number of typographical errors, such as öyen instead of öxen; stiernerne instead of stierne; hecke instead of Tecke; mand instead of mund; aarlig, instead of aarle (tidlig); rögelse instead of rörelse; Gister instead of Gnister &c. What is worse it retains most of the egregious blunders under which the former edition laboured, which shows that sufficient care was not taken in preparing it for the press, and considerably limits the character which it assumes in the title where it is said to have been deligently revised". Thus: Num. VII. 10. "The consecration of Aaron (Aarons vielse) instead of "The consecration of the altar." alterets vielse!. – Deut X. 3 Fyrtræ: "fir" – yet the Hebrew is not ברושים bhroshim but שטים shittim, "the Shittah or Acacia tree. – Josh. VI. 8. Herrens ark (the ark of the Lord) instead of Herrens ansigte, (before the Lord). – Ps. LV. 4. staae mod mig "resist me" instead of hade mig. "hate me", mistaking ישתמוני yistemuni for ישתנוני yistennuni. – LXXVIII. 47. Vingaard, "vineyard" – but the Heb. is גפן gephen, "vine". – Ezek. XIVIII. 17. hundrede instead of to hundrede. – Luke XX. 31. sex instead of syy. – The following are some of the alterations observable in this edition:

Gen II. 3. Res. skabt at giöre  
"created to make", without any  
meaning. Svan. skabt at fuldkomme  
"created that he might bring them to  
perfection" – i.e. which he originally  
(ברא bara) produced

from nothing, that he might from  
(בריאה beriyah) the substance thus  
produced, (עשה assah) modify or form  
the different things of which the world  
was to consist.

1647. ver 11. Res. Den eenis naffn "the name of the one" Svan. Den förstis naffn. "The name of the first."  
 ver 16. R. alle træ. "all trees." Svan. allehonde træer "all kind of trees."  
 18. Heb. כנגדו kenegdo. R. som for hannem, "before him." S. lige som for det: "as it were before him."  
 XLIX. 1. R. i de sidste dager: "in the last days." S. her efter. "afterwards."  
 22. R. Greenerne, "the branches." Sv. Döttre "daughters."  
 2 Sam. VII. 23. R. oc at giöre sig de store oc forfærdelige Ting. S. at "and to do for himself great and terrible things." S. at giöre for din Skyld: "to do for thy sake." Resen has evidently read להם lahem "to them" (i.e. אלהים the Elohim) which has the suffrage of the Vul. Syr. and Arab. versions and is the reading of one of De Rossi's Kennicott's

codd. and has originally been in three of De Rossi's. Svaning has followed the received reading לַחֶם lachem only he has the second person singular instead of the second plural

Ps. II. 12. R. at hand bliffuer icke maaskee vred, "lest perhaps he should be angry." S. omits the maaskee which only weakened the sentence.

III. 5. R. renders the verbs in the future. S. in the past.

Math. V. 22. R. only ventured to put uden sag "without cause" in the margin: S. adopts εικη for the first time into the text of the Danish Bible, and renders it uden skyld.

Acts XX. 7. R. paa en aff Sabbatherne: "on one of the Sabbaths." S. den förste dag i ugen, "the first day of the week."

Heb. X. 22. R. udi Troens fuldferd "in the full sail of faith," endeavouring to give the literal meaning of πληροφορια. S. Troens fulde forvisning; "the full assurance of faith."

A striking anecdote respecting this edition is ~~preserved~~ recorded in the ecclesiastical History of Denmark. During the stay of the Polish nobleman above mentioned in Copenhagen, he was much esteemed at court, and frequently held conversations with the archbishop and other divines in the King's presence respecting different points of theology, especially such as involved the principles of Socinus. In one of these conversations, as D<sup>r</sup> Grave the Royal chaplain was zealously producing the most important passages of scripture in which he found proofs of the divinity of Christ, he confidently alleged Prov. XXX. 4. What is his name? and what is his son's name, if thou canst tell? Lubieniesky replied that the passage had been corrupted by the partisans of Athanasius, that there were

1647. many Bibles in which it was left out, and that it had even been omitted in the recent edition of the Danish Bible which had been revised and published by Archbishop Svaning. At this the King was greatly astonished as well as all present, and immediately called for a copy of Svaning's Bible in which he actually found the omission pointed out by the nobleman, and laid it aside with apparent dissatisfaction. However D<sup>r</sup> Grave soon retrieved the loss which the orthodox party had sustained by shewing from the marginal note on the passage that no blame could attach to the Archbishop, nor could the omission be construed into an argument that he favoured the opposite sentiment, for the note necessarily presupposed the words omitted and was founded on them. – How this omission found its way into the Bible is best accounted for by Zwergius who attributes it to the negligence of the student who had had the correction of the press, and refutes the opinion of Pontoppidan that it arose from the age and somnolences of the Archbishop, for he was then only 41 years of age, and does not appear even at a more advanced period of life to have been of that sleepy disposition of which Pontop. accuses him.<sup>93</sup>

Another edition was published the same year (1647) in 6 small octavo volumes. It answers in every respect to that just described, only it is not printed in two parallel columns, but in one, which, together with the space occupied by the marginal notes and references, fills the whole



1670. BIBLIA, Det er Den gantske Hellige Scrifft, paa Danske. Igien offuerseet oc prented efter vor Allernaadigste Herris oc Kongis Konning Christian-IV den IV. Befaling 1633. – Nu paa ny til Guds Ære den, Gemeene oc i Særdælished den reisende Mands Nytte oc Brug udi denne bequemme Form til Trycken befordred med Hans Kongl. Majest. Naadigste sær Privilegio aff Christian Cassuben oc Christian Giertsön. Kiöbenhaffn, 1670. Tryct hos Henrich Göde Kongl. May. oc Universit. Bogt. i.e. Biblia, that is the whole of Sacred Scripture in Danish, revised and printed by the command of our most gracious sovereign King Christian IV. 1633. – “Now reprinted in this convenient size for the glory of God, and the advantage and use of the common people and especially of such as travel. With his Royal Majesty’s special and most gracious privilege. By Christian Cassuben and Christian Giertson, Copenhagen 1670. Printed by Henry Goede, Royal and University Printer.”

It is printed in 8<sup>vo</sup> and contains nothing but the bare text of Christian IV’s Bible all the summaries glosses and references being omitted. On the back of the leaf on which the title page is printed is a dedication to the King and Queen by the publishers, which consists of passages of scripture joined to each other, and is expressive of their wish that under the royal protection the divine word might have free course and be glorified in the Danish dominions. A list of the epistles and gospels is appended; and after which follows a number of new psalms, taken from the psalmbook of Luther and Thomson, together with a few prayers for morning and evening. The whole makes 1571 pages.

1683. In the reigns of Frederick the III and Christian V royal letters were sent to the Copenhagen Divines relative to an improved version of the Holy Scriptures.<sup>98</sup> Bagger, at that time Bishop of Zealand, took a zealous hand in the business, and in 1683 he strictly charged his clergy to communicate what observations might have occurred to them on comparing the former versions, and proposed that every church should advance 5 dollars annually for three years for which they should receive two Bibles – one in Folio with notes, and the other in Quarto without them.<sup>99</sup> Many important contributions were made by D<sup>f</sup> Bircherod Professor of Divinity in Copenhagen, and who was afterwards bishop of Aalborg, and D<sup>f</sup> Noldius who is well known by the Hebrew scholar as the author of the excellent Concordance of Hebrew and Chaldee Particles. All the paper requisite for the printing of the work was provided, and it was actually begun under the direction of Privy-Councillor Moth; but owing to the death of the learned men who were its chief supporters, it was soon ~~broken-off~~ interrupted,<sup>100</sup> and all that was published is merely a specimen, a copy of which I have seen in the University Library Copenhagen, and which I shall here briefly describe.

It consists of two leaves in royal Folio, the former of which contains the text of the first, and part of the second chapter of Genesis, and the latter exhibits a cut representing a scene in paradise. In the front there is a cut repre-

1683. sending a pedestal on the front of which is written the royal motto: Pietate et Justitia. On the pedestal is placed the regal globe with the crown and  $\mathcal{C}$ , and behind it, the sceptre and sword across each other. It is surrounded with flowers which are tied together at the foot with a ribband, to which the order of the Elephant is attached. On the ground below, are two lions, the one with the Danish, and the other with the Norwegian arms. Then at a little distance, on an elevation, are – on the Right, Piety, pointing with her right hand to heaven, and holding in her left an open copy of the intended Bible with the inscription  $\mathcal{C}$ Bibel: – on the left, Justice with her balances in the one hand and the civil code in the other. Hypocrisy lies prostrate under the feet of Piety with her mask in her hand; and under those of Justice is Deceit with a torch in the one hand and a number of serpents in the other. A stream of light issuing from the incommunicable name יהוה on the right, strikes the globe and is reflected to the left.

The text is printed in two columns with an excellent type. Immediately under it are a number of parallel references, below which are brief notes intended to elucidate the text. Short as this specimen of a new version is, there is enough to make us regret that the work was crushed in the birth. There is a freedom made use of in the translation of the Hebrew particles (a necessary consequence of Noldius' having a hand in it) which we look for in vain in any Danish Bible either before or after this

1683. period. This is especially observable in regard to Vaw in ויאמר vayomer which occurs so frequently in the first chapter of Genesis. In all the Danish Bibles, the specimen exhibited by the Committee of Revision not excepted, it is uniformly rendered Og Gud sagde: “and God said.” In the specimen before us, on the other hand, it is rendered: Da, Dernest, Fremdeelis, Derefter, End videre, Ydermeere, Endeligen; “and, then, next, farther, after which, moreover, finally”; – which last has a beautiful effect, being employed to usher in the account of the creation of man: thus: “Finally God said, Let us make man &c.” It is also impossible not to admire the felicity of the turn given to verses 11 and 12, ותוצא הארץ וגו' ויהי-כן: vayehi ken: vattotze haaretz, “and it was so; for the earth immediately produced” &c. – Cap. II. 6 is thus translated Og ingen damp endnu opgick af jorden som kunde væde ald jorden: “And no vapour yet arose from the earth, that could moisten the whole earth:” for which the translators had no other authority but that of Saadiah Haggæon (~~who~~ a Jewish Rabbi who lived in the tenth century, and translated all the books of the old Testament into Arabic.) who found the negative אין ên in a very ancient manuscript: however their adoption of this various reading furnishes us with a proof of their disposition to weigh any deviations from the Massoretic text which fell in their way, and their determination to insert what they found most agreeable to the connexion.



1690. In 1690 a second edition of the Family and Travelling Bible was published, with the title; BIBLIA. det er den gandske Hellige Skrift tryct efter høyloflig Ihukommelses Christiani Quarti Store Bibels Version, Nu anden gang udi Octav med større stiiil oplagt. og fremstillet som en Huus og Reyse Bibel Afdeelt

1690. udi Fire Parter. © med Kongl. Majest. Allerunderdanigstenaadigste Frihed. Bekostet af Christian Geertzen og Joh. Philip Bockenhoffer. Tryct i Kiöbenhaffn Aar 1690. – “Biblia i.e. The whole of Sacred Scripture printed according to the version in the large Bible of Christian the Fourth. Now edited a second time in 8<sup>vo</sup> with a larger type and published as a family and travelling Bible. Divided into four parts. Christ. V. With his Royal Majesty’s most gracious privilege: At the expense of Christ. Geertzen and J.P. Bockenhoffer. Printed in Copenhagen 1690.”

No notice is taken of this edition either by Walch or Baumgarten, yet it is mentioned by Le Long. It is printed in ordinary octavo, but with a larger type and on ~~w~~ much finer paper than the edition of 1670. In a short address to the reader which is printed at the end, it is stated that, though the version in the edition of 1670 and in this be the same with that of 1633, yet this edition differs from the former in the following respects:

1. It has Luther’s general prefaces to the old and New Testaments, together with the particular ones to the Psalms, the book of Sirach, and the epistle to the Romans.
2. It has two kinds of Summaries: viz. a brief but clear statement of the contents of each chapter, and a more general notification at the top of the page. This latter is omitted, however, in the third part in order to prevent the size of the volume being too much swelled.
3. The text is improved (1.) The orthography is purged. (2.) A better punctuation. (3). Words which had formerly been omitted are now inserted. (4).The correction of sentences, the words of which had been transposed.
4. A list is subjoined to each part of those passages of the old Testament which are quoted in the New: and in the New, the references to the old are printed at the bottom of the page.

At the end is appended instead of the psalms and prayers in the former edition, a Danish translation

of the first twentyone articles of the Augsburg Confession; the reason assigned for the omission of the remaining seven is that they treated of ceremonies, abuses &c ~~which~~ and had not yet been adopted in Denmark.



1699. A third edition of the same Bible was published in 1699. The title corresponds to the preceding, only it is stated to have been printed by the widow of the deceased J.P. Bröckenhoffer, at her expense and that of Geertzen, the former partner, and that it was exposed by them for sale. The impression is in every respect the same as the former: wherefore Hielmstjerne is mistaken when he says<sup>101</sup> it is the third edition of Resen's Bible. It would appear that notwithstanding this multiplication of smaller editions the price was still too high for the labouring classes, and that it was only certain individuals among them ~~that~~ who were actuated by a more than common desire to possess and read the Divine word, that would venture to purchase it. The exact price at which they were sold, I cannot determin; but Mummius<sup>102</sup> states it to have been upwards of 4 Rixdollars.



We have now exhibited the efforts made for the publication of the Divine oracles in Denmark, during the sixteenth and seventeenth centuries. We have seen the small rivulet increase till it has become a mighty stream; and the inconsiderable plant grow up into a stately and widespreading tree, whose branches afford shelter, and whose fruit imparts nourishment to the fugitive and famishing children of men. In proportion to their growth superstition has gradually dissappeared, and an ignorant, unpolished and barbarous state

of society has given way to one that is more rational and civilized. At the same time it must be acknowledged, that most of the fruits produced by the Reformation were of a civil rather than a moral nature. The outward form of religion was to a certain extent changed; the doctrines of Christianity were no longer imprisoned in an unknown tongue; the rising generation was taught the use of letters; and “the word of Christ dwelt more richly in “the land: but if the enquiries be put: Did that word dwell richly in the heart? Did any symptoms of a general concern about salvation make their appearance? When the gospel came – was it in word only? or in power also, and in the Holy Ghost and in much assurance? Were those who heard it, effectually taught to deny all ungodliness and worldly lusts, and to live soberly righteously and godly in this present evil world? – we must reply in the negative. Individuals were here and there to be found whose lives afforded satisfactory evidence that they had been turned from darkness to light, and from the power of Satan to God; but the generality continued to give awful proofs that they had not received the love of the truth that they might be saved, and though they adopted the form yet they denied the power of godliness. Nor could it indeed be otherwise, while a due discrimination was not made of character, and men were admitted to the participation [error for participation] of Christian rights, whose lives furnished no exhibition of the genuine fruits of Christianity. This formed the principal defect in the work of the Reformation. Had the reformers been as solicitous about the improvement of ecclesiastical discipline,

as they were zealous in the abolition of popish ceremonies, their labours would have been attended with more happy and more permanent effects. Improper persons would have been prevented from intruding into the office of the ministry; those who exercised that office from pure motives would have been enabled to maintain a consistency between their enforcement of the precepts and a compliance with the practice of the gospel; and a visible distinction being supported between the godly and the profane the tendency and influence of christian principles would have been apparent to all.

An attentive survey of the Danish history ~~that~~ will substantiate the fact, that in the north aswell as in other parts of reformed Europe a general deadness and insensibility to divine things prevailed towards the conclusion of the seventeenth century. Neglecting the due improvement of their privileges, its inhabitants suffered them to sink ~~into~~ the rank of ordinary things; became unthankful to the Giver; and were ultimately on the point of forgetting both Him and them. Carnal security now took the lead, and Immorality in all her monstrous shapes followed in the train.<sup>103</sup>

### Mission Bible.

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The religious horizon of Denmark did not wear a more gloomy aspect towards the close of the seventeenth, than it assumed a bright and radiant appearance on the commencement of the eighteenth century. The principal instrument employed by Divine Providence for effecting this pleasing and most important change was D<sup>r</sup> Lutken, whom his Danish Majesty, Frederick IV, called from Berlin to be his royal chaplain, in the year 1704. Previous to his leaving Germany, this clergyman had had access to several of those worthy men whom the world sought to depreciate, but whom, in fact, it has honoured with the name of Pietists, from whose instructions and example he greatly profited; and he had no sooner entered on his ministerial functions at the Danish court, than the effects of his labours became apparent both in the royal family, and throughout the capital. One of the first fruits of this awakening was the formation of a plan for the conversion of the heathen. In 1705 His Majesty obtained from the celebrated Francke of Halle the two Missionaries, Ziegenbalg and Plutchau whom he sent the same year to Tranquebar in the East Indies, and thus laid the foundation of the evangelical work in that quarter which still subsists at this day. The interest created by this mission,

1700. the connexion established between Copenhagen and Halle. whence the new reformation had spread, and the circulation of some of the more striking publications of Spener and Francke aroused multitudes from the lethargy into which they had fallen, and led many of the clergy to take the great objects of their charge into more serious consideration than they had hitherto done. The issue of this spiritual reviving was the establishment of the College of Missions in Copenhagen in 1714, which was followed by the adoption of measures for the conversion of the Lapones in Norway; and, as we shall now show, the more extensive circulation of the Scriptures throughout the Danish dominions.<sup>104</sup>

The necessity of a more improved version had for some time been insisted on by several learned men, and more especially by Steenbuck Professor of Hebrew and the oriental languages in the University of Copenhagen, who published the result of his examination of the version then in use in a series of Dissertations between the year 1699 and 1709 to one of which he 1701 and ~~??????~~ he subjoined a specimen of a new and more literal translation of Math. XXII. 1-14. In Le Long's Bibliotheca Sacra, mention is made that in the year 1708 a new and more accurate version of the Bible was preparing in Denmark at the Royal expense by the ~~above~~ said Professor and the Greek Professor Vinding [**the sequence of the words given by numbers above each word**]: the former of whom had the care of the old and the latter that of the New Testament. ~~There~~ It does not appear, however, that they were ordered to make a new version; at least, the examination of the following edition of the Bible will show that no new version was adopted, but only that the former was in some places rendered more agreeable to the sense of the original. In 1700 an edition of the Psalms of David was published in Danish at Copenhagen by J.J. Bornheinrich 12<sup>mo</sup>.

In 1710 the excellent Baron Canstein published his plan for printing the German Bible

1716. with standing types which met with the cordial approbation and liberal support of the christian public. One of the principal contributors was Prince Charles of Denmark, the royal brother of Frederick IV, who sent no less a sum than 1271 Specie Ducats to Professor Francke, desiring him to apply it to the object specified in the Baron's address, but not to disclose the name at the donor. This is the unknown ~~person~~ benefactor whom the Baron mentions in his report for 1714: nor was he discovered till after both he and Francke had left this mortal scene.<sup>105</sup> The insertion of this anecdote in this connexion is the more necessary as it might be supposed that the following exertions used in Denmark were purely the result of the Canstein Institution; whereas the foundation of that Institution was in a great measure owing to Danish benevolence. – Many complaints of the want of Bibles had been sent in to Copenhagen from ~~many~~ different places in the Danish dominions, especially from Norway where an uncommon thirst for the waters of life prevailed, and the fact being substantiated by enquiries made for to that end, Frederick IV gave orders to the College of Missions in the year 1715 to publish a new edition; and when difficulties arose from the want of sufficient funds, his Majesty empowered them to make use of 2000 Rixdollars, which he had appropriated to pious uses, and gave them the exclusive privilege of printing and vending the Danish Scriptures. The work was accordingly set on foot, and in 1716 an edition of 4000 copies of the New Testament was printed in 12<sup>mo</sup> which immediately sold, and helped to supply the great want till the whole Bible could beget ready. In 1717,<sup>106</sup> exactly two hundred years from the period Luther

1717. began to publish the Scriptures in the vulgar tongue; the whole Bible made its appearance with the title:

BIBLIA, Det er, Den gandske Hell. Skriftes Böger Efter den aar 1647 udgangne Version formedelst Hans Kongl. Mayst. Vor allernaadigste Arve-Herres Kong Friderich Den Fierdes Christelige omsorg, med fliid, og efter Grund Texten nöyere end tilforn efterseet. Kiöbenhavn. Trykt udi Missions-Collegii Bogtrykkerie, og paa dets forlag. Aar 1717. In English: "Biblia, or ~~the whole~~ all the books of sacred Scripture, according to the version of 1647. By the christian care of His Majesty & Frederick IV. Revised with diligence, and more attention to the original than formerly. Copenhagen, Printed at the office of the College of Missions and at its expense." A short preface signed by the Directors of the College is prefixed in which a statement is given of the want of the Scriptures which prevailed in Denmark, and the measures which had been adopted in order to supply that want. Notice is likewise taken of the Canstein institution, and the Directors intimate their intention of procuring standing types with which the Bible might be printed on the same economical plan, and express the hope that the plan would meet with support from the public. It does not appear, however, that this plan was ever realised. A concise list of the dominical lessons is printed at the end, and they are likewise marked by the date where they begin in the text itself, and with a bracket where they end. The whole makes 1373 pages. The glosses and parallel references are entirely omitted and the summaries of the contents of the chapters are extremely short scarcely ever exceeding two lines. The size is Royal 8<sup>vo</sup>; the text is printed in two columns exactly according to the Canstein pattern, and is taken from the second edition of Resen's version, from which it deviates only in some few instances ~~that~~ where it was altered by the Professors as above stated. The number of copies printed amounted to 6000.

BIBLIA &c — as above — saa og med adskillige Paralleller formerede. Det andet oplag. Selges her i Kiöbenhavn for fire mark Danske. 1718. This edition differs from the former in nothing but the addition of the marginal references which had been entirely omitted.

### Lorentzen's Bible.

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About the same time preparations were made for the publication of a 4<sup>to</sup> Edition of Svaning's Bible by the active zeal and enterprising spirit of John Lorentzen assessor in the Consistory and Director of the Royal and University press. To render the work as perfect as possible he engaged State Counsellor Gram to revise the former edition, which this gentleman accordingly did, and omitted many of the notes, altered and amended others which he found not to subserve so directly the explanation of the text. The New Testament thus corrected was published in 1717 and a number of the copies were sold. The first four sheets of Genesis were also printed, and the whole of the Old Testament as revised by Gram was ready for the press, when complaints were made by those who had purchased copies of the New Testament, that whereas they had expected the augmentation and emendation of Svaning's notes, more than the half of them had been omitted, which they requested might be replaced and the whole rendered as complete as possible. Lorentzen was, therefore, obliged to alter his plan, and employed Bernard Schnabel Rector in Roskilde to make the necessary corrections. Such as visited the printing-office and got a sight of Schabel's work were much pleased with it, and earnestly requested that the four first sheets might [be left out by mistake] reprinted with the same alterations; which Lorentzen, however, did not deem worth the expense,

1719. and only threw off a new impression of the first sheet. This was soon observed by the purchasers, and it was laid down as a characteristic of the reprinted sheet that the Note(d) on the first side page had: Guder, "Gods" by which the Hebrew אלהים Elohim was designed to be expressed.<sup>107</sup>

It was not before 1719 that the whole Bible was published. It is in 4<sup>to</sup> and has the following title:

BIBLIA, Det er Den gandske Hellige Skriftes Bögger, som aar 1647 fordanskede ere udgangne, oc nu efter Hans Konglige Majestæts Vor allernaadigste Arve-Herres Kong Friderich den Fierdes Christelige Befalning. Paa nye med Fliid efter Grund-Texterne nöiere end tilforne ere efterseete med Capitlernes tilföiede Summarier, desligeste med flere den Hellige Skriftes grundige Forklaringer og Paralleler förögede. Med Kongelige Majestæts allernaadigste besynderlige Frihed. Kiöbenhavn, Prentet udi Kongelige Majestæts og Universitets priviligerede Boogtrykkerie 1719.

"i.e. All the books of Sacred Scripture which were published in Danish in the year 1647, and now revised with ~~greater~~ diligence and more agreeably to the original texts according to the christian command of our most gracious sovereign King Frederick IV. With the addition of summaries of the chapters and more copious and thorough explanations of sacred scripture together with augmented Parallels &c" It is divided into four parts like Svaning's Bible each of which has its separate title. The general ~~title~~ preface is also the same with that of Resen and Svaning. The notes and parallels are printed below the text. The text itself is ~~divided into~~ printed in two columns, and is the same with Svaning's: only the most of the typographical errors are corrected. It is worthy of notice, however, that the omission Prov. XXX. 4. has been suffered to remain.

1720. **BIBLIA &c Kiöbenhavn** 1720. In 8<sup>vo</sup>. This is a second edition of that published in 1717 from which it differs in nothing but the addition of parallel references. The price at which it was sold in Copenhagen is stated on the title page to be four Danish marks: a proof of the disinterestedness and economy with which the College of Missions prosecuted their noble undertaking. The impression consisted of 7000 copies.<sup>108</sup>
1722. **BIBLIA &c Kiöbenhavn**, 1722. In 4<sup>to</sup> with a large type. This edition is also printed at the Mission press, but being of a larger size than the ordinary Bibles, it was not adopted into the number of their editions. Number of copies 2000. From the statement given in the preface it appears that up to that date the College had printed 22580 copies of the New Testament, and 13784 copies of the whole Bible.<sup>109</sup> What a blessing to the country! Here is ~~as much you~~ more done towards facilitating the purchase and generalization of the word of God in the course of six years than what had been effected during the two hundred years which had almost elapsed since the first publication of the New Testament in Danish!
1724. **BIBLIA &c Kiöbenhavn** 1724. 8<sup>vo</sup>. The third edition of the Mission Bible, consisting of 6000 copies. Lorck<sup>110</sup> mentions this edition as printed 1727. but in his *Biblio. Biblica* the date is 1724; which I have also seen on a copy in the Royal Library Copenhagen. It corresponds in every respect to the second edition. A second and third 12<sup>mo</sup> edition of the N.T. was printed previous to the year 1726 – but I have not been able to discover the exact date. Each impression consisted of ?000 copies. Lorck ut sup. p. 309.

1728. BIBLIA. &c. Kiöbenhavn 1728. 12<sup>mo</sup>. This is the first edition of the Danish Bible in this portable and convenient size. In the dedication which is addressed to His Royal Highness Prince Christian, the Directors state that the idea originated with him, as he was greatly desirous that the word of God should be printed in as small a size as possible, to the end that every one might carry it with him to church, use it on a journey, and read it with greater convenience on other occasions for his edification and salvation. Arnd's Informatorium Biblicum is prefixed and occupies 10 pages. The type is small but remarkably clean and neat.

It was in this year that the great fire happened in Copenhagen which proved so fatal to that city, and especially to the stores of northern learning which were there collected. As it broke out soon after the above edition of the Bible left the press few copies had been sold, and almost the whole impression together with a great number of the Bibles formerly printed fell a prey to the flames. The Mission-press having also been consumed, the Directors resolved to unite the College of Missions to the Direction of the Orphan house which had been founded in 1727. This was the more practicable as the same gentlemen were members of both. Since that period all the business of the College has been transacted in a Hall belonging to that building; and as the orphanhouse obtained an exclusive privilege to print the Danish Bible all the following editions go by the name of "The Orphanhouse Bible".<sup>111</sup>

Dauids Psalter Kiöbenhavn, 1729. 12<sup>mo</sup> Printed by Ernst Henrich Berling.

1731. In 1731 an edition of the N.T. consisting of 5000 copies was printed in 12<sup>mo</sup> at the orphanhouse press.<sup>112</sup> As it ~~only~~ differs only in size from that of the whole Bible published the year after its qualities will be described under the following article.

1732. BIBLIA, Det er den gandske Hellige Skriftes Böger formedelst Hans Kongelige Maystæts vor allernaadigste Arve-Herres Kong Christian den Siettes christelige Omsorg med fliid og efter Grundtexten nöyere end tilform efterseete og rettede: saa og med mange Paralleler og udförligere Summarier formerede. Det fierte Oplag. Sælges her i Kiöbenhavn for fire Mark og otte Skilling Danske. Kiöbenhavn. Trykt udi det Kongl. Wäysen-Huses Bogtrykkerie, og paa dets Forlag. Aar 1732. i.e. "All the books of S. S. By the christian care of His Majesty &c King Christian VI. Revised and corrected with diligence, and greater attention to the original than formerly. Together with an augmentation of many parallels and more copious summaries. The fourth Edition. Sold here in Copenhagen for four marks, eight skillings Danish. Copenhagen. Printed at the press of The Royal Orphanhouse, and at its expense. A.D." 1732. 8<sup>vo</sup>. The impression consisted of 6000 copies. In external form, this edition agrees with the Mission Bibles, and as it succeeded them it is said to be the fourth edition: i.e. the fourth 8<sup>vo</sup> Bible printed since the foundation of the College of Missions. It is dedicated to the patron Christian VI. After the dedication follows a short preface in which a specification is given of the properties of this edition. With respect to the text, it is stated that as there were undeniably many faults in the former editions of the Danish Bible care had now been taken to compare every word with the original; that when the former text was found to correspond, it was retained without any alteration; but where it presented any palpable deviation it was rendered agreeably to the meaning of the words and the connexion in which they stood. Special regard was had to the unlearned; consequently all words

1732. and phrases not in common use were exchanged for such as were intelligible to all. More improved Summaries had been prefixed to the chapters, and a greater number of parallel references had been added which were designed to illustrate not merely the subjects which occurred, but also the words and phrases. The improvements in this edition consist chiefly in the emphasis which is given to the phrases and combinations, the turns and peculiarities of the original, especially to the particles which are the most difficult to translate. In order the more effectually to attain this end those who ~~have~~ had the care of the work have expressed within parenthesis particularly in the old Testament those passages in which the original ~~was~~ is elliptical or contains a word or phrase of peculiar energy.<sup>113</sup> The following are a few of the instances in which it deviates from the edition of 1717.

| Edition of 1717.                                                                                                                                                                                                                                                                                                                                                                                                                                                       | Edition of 1732.                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>Gen I. 26. <u>og de skal regiere</u><br/>           II. 3. <u>skabt at giöre</u><br/>           III. 1. – ja at Gud skulde have sagt, I <u>skal ikke æde af nogen træ i haven?</u></p> <p>8. – <u>som gik i haven.</u><br/>           24. – <u>et draget rystende sverd.</u></p> <p>IV. 1. <u>en mand Herre.</u><br/>           3. – <u>der en rum tiid var forlöben.</u><br/>           7. <u>Er det ikke saa? at dersom du giör got, da est du behagelig.</u></p> | <p>– <u>og det skal regiere.</u><br/>           – <u>skabte (og) giorde.</u><br/> <u>er det saa, at Gud haver sagt: I maae ikke æde af hvert træ i haven?</u></p> <p><u>som gik (hid og did) i haven.</u><br/> <u>et blinkende sverd som vendte sig hid og did.</u></p> <p>– <u>en mand (som er) Herren.</u><br/>           – <u>der nogle dage vare fuldendte.</u><br/>           – <u>Mon der ikke, dersom du giör got (skulde være syndernes) forladelse?</u></p> |

1732.

Edition of 1717.

Gen. IV. 11. Og nu est du forbandet af Jorden.

14 – af Jorderige.

22. – som gjorde allehaande skarp tøy af Kaaber og jern.

26 – at paakalde.

IX. 5. – af hvers haand (som omgaaes med) sin broder.

XLIX. 4. hastig.

10. skal lyde ham.

26. paa Nazarenes isse.

Job XIX. 25. – Og han skal herefter staa paa jorden. Og efter at de have igennemskukket [error for igennemstukket] denne min hud, da skal jeg see Gud af mit kiöd. – og hans skø

Ps. II. 6. Og jeg, jeg indsetter min konge.

IV. 5. Bliver vrede og synder ikke.

XII. 3. de tale af dobbelt hierte.

CX. 3. Dit folk (skal være saare) velvilligt, paa din magtes dag i hellig prydelse; af (moders liv) fra morgenrøde skal dig (komme) din afkoms dug.

Isaiah LIII. 9. Og mand lod Ugudelige og en riig (raade for) Hans grav, der hand var död.

Edition of 1732.

Og nu est du forbandet frem for Jorden

– fra at være paa Jordens Kreds.

– som skærpede (og underviiste) enhver Kaaber og jernsmid.

at paakalde (i forsamlinger).

at hvers haand (end og) hans broders.

u-stadig.

skal henge ved ham.

paa hans isse som er afskilt.

– og hand skal være den sidste, som skal staae paa Stövet.

Note. Som en seiervinder over alle fiender.

Og naar de efter min hud have afslettet dette mit kiöd; da skal jeg (dog) beskue Gud af mit kiöd.

Jeg, jeg haver dog salvet (og indsæt).

(Naar) I bevæges (til vrede) da synder ikke.

– (snart) af eet, (snart) af et andet hierte.

Dit folk (skal fremfore) frivillige (offer) paa din kraftes dag; i (saare) hellig prydelse skal af morgenröden (som) af (moders) liv (fremkomme) dig din afkoms dug.

Og mand satte de Ugudelige (til at bevogte) hans grav, og (overgav ham til) en riig i hans (haanlige og smertelige) död.

|       |                                                                                                                                                                                                                                                                                                                                                                                                                      |                                                                                                                                                                                                                                                                                                                                                                                       |
|-------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1732. | <p>Edition of 1717.</p> <p>Dan. IX. 24. <u>at fuldende overtrædelsen.</u></p> <p>26. <u>dog han er uden skyld.</u></p> <p>Math. III. 8. <u>Saa gör frugter som höre til omvendelsen.</u></p> <p>12. <u>hand skal feye sit logulf.</u></p> <p>V. 5. <u>eye jorden.</u></p> <p>VI. 33. <u>söger.</u></p> <p>Acts XIV. 5 <u>at overfalde dem.</u></p> <p>17. <u>idet hand fylte vore hierter med föde og glæde.</u></p> | <p>Edition of 1732.</p> <p><u>at forhindre overtrædelsen.</u></p> <p>– <u>og (der skal) ingen (være) for ham.</u></p> <p><u>Giörer derfor omvendelsens værdige frugter.</u></p> <p><u>han skal giennemrense sin loe.</u></p> <p><u>arve jorden.</u></p> <p><u>adspörger.</u></p> <p><u>at forhaane dem.</u></p> <p><u>i det han fylte os med föde, og vore hierter med glæde.</u></p> |
|-------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

This specimen, might easily be augmented with many more examples, but these are sufficient to show that in the publication of this edition of the Danish Bible the text ~~went~~ underwent a complete revision and correction. To the text are added brief annotations in some few places. These are inserted between the verses; and are chiefly of a critical nature, being illustrative of the history, geography, antiquities &c of the scriptures as also exhibiting the hebraisms which are more liberally rendered in the text.<sup>114</sup>

This edition met with a violent opponent in Morten Reenberg, Provost of the Diocess of Zealand. He accused those who had the care of it of having adopted the parallel references of Curcellaeus in the New Testament; making bold and arbitrary changes in the text contrary to the command of his Majesty; and being precipitous and inconsiderate in the conducting of the work. He also alleged that it favoured the Pietistic scheme; and instanced Gen. IV. 26. “which they had rendered: “Then they began to call on the name

1732. of the Lord in meetings.” The futility of his objections are fully shown in a series of observations on his strictures by Pastor Mummius in which a satisfactory reply is given to them one by one as they occur in order. Both MSS. are preserved in the Royal Library of Copenhagen and are numbered 348, 349 of the MSS. in 4<sup>to</sup> in the Thottian collection.
1736. Vor Herres og Frelseres Jesu Christi Nye Testamente &c Kiöbenhavn, 1736. 12<sup>mo</sup>. 3000 copies. The second edition printed in the Orphanhouse.<sup>115</sup> It corresponds in every respect with the first as may be seen in Baumgarten ut supra – only he has the date of 1737.
1737. BIBLIA &c Kiöbenhavn. 1737. 12<sup>mo</sup>. 4000 copies. In external form this edition corresponds entirely with that of the year 1728, and the dedication is in like manner addressed to Christian VI. but the text differs but little from the edition of 1732.<sup>116</sup>
1737. The same year was published in Copenhagen ~~and~~ an edition of the New Testament, and the year following, an edition of the whole Bible. the text of which was taken from the last edition of the Family and Travelling Bible published in 1699. Its republication was owing to the following cause. In several of the parishes in the northern and eastern parts of Holstein, the inhabitants speak the Danish and German languages, and use of course the Danish and German Bibles indiscriminately. Now as a considerable incongruity was found to exist in many passages between the version of Luther and that adopted in the current editions of the Danish Bible, it was deemed advisable, not only for the sake of those who wished to turn up at home to what they had heard quoted in the church but also to prevent any handle being given to the common people to doubt of the divine authority

1737. of the scriptures which they might be tempted to do, when they found any considerable discrepancy between different translations and editions, to cause a new impression to be published of the version found in Christian IV. Bible, which as we have shown above scrupulously follows that of Luther. The expenses connected with its publication were defrayed by the pious clergymen in said Dutchy with whom the plan originated. The N.T. is printed in 12<sup>mo</sup> with the same type as the other editions. ~~excepting only~~ The line runs across the whole page, and is not divided into columns. The whole Bible is printed in 4<sup>to</sup>. No difference is perceptible between it and the edition of 1699 excepting the amendment of typographical errors, ~~the~~ an improvement in the orthography, and the connecting of the parallel references with the text itself. Prefixed is a short direction to the profitable reading of the scriptures. The number of copies amounted only to 600.<sup>117</sup>
1738. Dauids Psalter, &c Kiöbenhavn, 1738. 12<sup>mo</sup> Printed by Niels Hansen Möller.<sup>118</sup>  
Vor Herres &c Nye Testamente, Kiöbenhavn, 1739. 12<sup>mo</sup>. 3000 copies. Third edition.<sup>119</sup>  
 BIBLIA &c Kiöbenhavn 1740. 12<sup>mo</sup> 4000 copies. The third edition of the pocket Bible. The same year a fifth impression of 6000 copies of the 8<sup>vo</sup> Bible was thrown off, differing little or nothing from the former.<sup>120</sup>  
Sanct Jacobs almindelige Skrivelse o.s.v. "The General Epistle of St. James," with a concise and perspicuous interpretation of each verse according to the meaning and force of the Greek language; so that the mutual connexion of the whole, may according to the idiom of the Danish language be plain to the weaker understanding, together with a preface in which several things are discussed which tend previously to throw light on it! Composed by George Ursin M.A. formerly Minister of the word of God &c, now published by his son F. Ursin. Printed 1740.  
Vor Herres &c N.T. Kiöbenhavn 1741. 12<sup>mo</sup> 4000 copies. The same year was printed an edition in larger 12<sup>mo</sup> with a fine type corresponding with that of the Duodecimo Bible. The number of copies amounted to 3000.<sup>121</sup>
1742. De Hellige fire Evangelister og Apostlernes Gierninger &c Kiöbn. 1742. For an account of this volume see under the year 1748.
- (1743  
 See p [no pagenumber given])

N.T. by the Committee of Revision.

1744. N. T. Kiöbenhavn. 1744. 12<sup>mo</sup>. 3000 copies.  
BIBLIA, &c Kiöbenhavn, 1744. 8<sup>vo</sup>. Sixth Edition. 6000 copies. The same with the preceding.
1745. N. T. Kiöbenhavn 1745. 12<sup>mo</sup> 3500 copies.  
Dauids Psalter, Kiöbenhavn 1745. 12<sup>mo</sup> 4000 copies.
1746. BIBLIA, &c Kiöbenhavn 1746, 12<sup>mo</sup> Fourth Ed. 4000 copies.  
Biblia, Kiöbenhavn 1747, 4<sup>to</sup>. 3000 copies.<sup>122</sup>
1748. N. T. Kiöbenhavn, 1748. 12<sup>mo</sup> 3000 copies.



De Hellige fire Evangelister og Apostlernes Gierninger af den, til den hellige Skriftes Danske Oversættelses Revision, ved Hans Kongelige Majestæts vor Allernaadigste Arve-Herres Kong Christian den Siettes allernaadigste Befaling anordnede Commission med fliid efterseete og efter Grundtexten rettede, til Pröve udgivne. Kiöbenhavn, udi det Kongelige Wäsenhuses Bogtrykkerie og paa dets Forlag, Trykt af Gotman Frederich Kisel, Aar 1742.

1748. Vor Herres og Frelseres Jesu Christi nye Testamente – ut sup. – Kiöbenhavn, 1748.  
 i.e. “The sacred four Evangelists and the Acts of the Apostles, diligently revised, and corrected according to the original text by the Committee appointed by the command of His ~~møst~~ Royal Majesty, our most gracious Sovereign Christian the Sixth to revise the Danish Translation of the Holy Scriptures. Now published as a specimen. Copenhagen, as the Royal Orphanhouse press and at its expense &c 1742.”  
 8<sup>vo</sup>

The New Testament of our Lord and Saviour Jesus Christ – ut sup. 1748. 8<sup>vo</sup>.

This edition of the New Testament is, as the title shows, the result of the learned labours of a special committee appointed by Royal authority to prepare as perfect a version of the Scriptures as possible. It naturally followed

1748. from the sensation excited by the alterations found in the edition of 1732, that the minds of many were unhinged with respect to the ~~e???~~terny agreement of the Danish Bible with the original, and numerous complaints being made from time to time on the subject, it was at length resolved to collect all the remarks that could be obtained from those who understood the originals, and make such final emendations as were found necessary on the publication of a new edition. An order to this effect was issued on the 14<sup>th</sup> Feb. 1737;<sup>123</sup> and on the 20<sup>th</sup> March 1739 His Majesty's command came out, in virtue of which a committee was appointed "diligently to revise the most recent translation of the Bible printed at the Orphanhouse, and so to correct it, that both teachers and hearers might have the fullest certainty that the version agreed with the original text while as the same time it was good intelligible Danish."<sup>124</sup>

The members of the Committee were originally Hans Steenbuch, Marcus Wöldike, Jeremias Friderich Reuss, and after Steenbuchs death, Sören Bloch – ordinary Professors of Divinity; Peter Holm and Erich Pontoppidan Professors extraordinary; Johann August Seidlitz Royal German Chaplain; Johannes Gram, Professor of Greek; Johann Christian Kall Professor of Hebrew; and Enewald Ewald Preacher of the Orphanhouse, who, as he had been employed in correcting the former editions, was deemed a valuable assistant. Christian Langemach Leth extraordinary Professor of Divinity was also nominated a member: but was prevented by his ill state of health from attending the meetings. As several of the Said gentlemen were called away by death, their places were filled up by others qualified for the undertaking.<sup>125</sup>

1748. Agreeably to the tenour of his Majesty's command the first meeting of Committee was held on the 3<sup>rd</sup> April 1740 at which the different books of Scripture were divided among the members for revision and emendation. They were each of them allowed the assistance of any of the Danish Clergy whom they chose, as also that of a learned student, & to encourage the students to take part in the work, the King was pleased to assure them of future promotion.<sup>126</sup>

In the mean time a great number of observations on different passages in the Danish Translation had been sent in to the General Ecclesiastical Inspection, by which they were sent to the Committee, together with an extract of discrepancies between the Danish version of the Scriptures and other translations, especially modern ones, and new explications of select passages with which they had been favoured by some able students.<sup>127</sup>

The first regular meeting of the Committee for consultation about the improved renderings to be adopted was held on the 2<sup>nd</sup> October 1740 in the Hall of the Consistory, in which place they held several meetings; but afterwards they met in the house of the Chancellor: At first they met only once a week, but in virtue of a new mandate from his Majesty they met twice that the progress of the work might be accelerated. In these meetings the alterations proposed by each member were taken into consideration, and adopted or rejected according to the majority of votes: which plan, though it was of considerable importance in fixing what should be regarded as the true sense of the text, necessarily

1748. protracted the period of labour, and tried the patience of such as anxiously waited for the appearance of the new version. To gratify the friends of sacred literature an edition the of the historical books of the New Testament, consisting of 580 copies was published separately in 1742; and in the course of six years more the whole of the New Testament left the press.

It is printed in ordinary octavo with a large type, unaccompanied ~~by~~ with any notes, summaries or parallel references. The text is divided into paragraphs, exactly corresponding to those of Bengel's Greek Testament. The numbers of the chapters and verses are in like manner placed on the margin, so that the reader is allowed to pursue the thread of discourse without any interruption – an advantage which is sacrificed by the common way of dividing the verses. As this Testament was only intended to gratify the curiosity of the learned, ~~and~~ until the whole Bible could be get ready only 500 copies were printed, which were sold for half a Dollar per copy.<sup>128</sup>

With respect to the version itself the following things are observable. – 1<sup>st</sup> It invariably follows the Bengelian Edition of the Greek ~~New~~ Testament. 2<sup>nd</sup> Though the strictest attention has been paid to the turn and construction of the original care has, at the same time, been taken not to offend against the laws of the Danish language. 3<sup>rd</sup>. The orthography of the Hebrew names is rendered more agreeably to the massoretic punctuation. Lastly. As the volume was divided among different gentlemen, and

1748. a considerable period elapsed between the revision of the different parts, it has sometimes happened that the same word in the original has been rendered by two words in the translation which is rather unhappy, especially in parallel passages.

## Specimen

Math I. 1. Jesu Christi Levnets Beskrivelse. "The description of the life of Jesus Christ," Here the Committee have evidently interpreted βιβλος γενεσεως according to its Hebraistical sense in which it is used for ספר תולדות sêpher toldoth: – a phrase employed in the O. T. not only to point out the birth, but to give an account of the whole life of a person or family.

II. 6. – du est ingenlunde den mindste iblant Judæ fornemme Stæder. "Thou art by no means the least of the principal cities of Judah:" a much more consistent sense than that given in most modern versions in which Bethlehem is represented as a prince!

V. 20 "Except your righteousness greatly exceed (langt overgaaer) the righteousness &c giving the force of περισσευση – πλειον.

22. τη κρισει, Under-Retten "the Inferior Court." – το συνεδριω, det store Raad, "the great Council." την γεενναν του πυρος. Baal og Brand, "fire and faggot."

VIII. 4. – "for a testimony against (imod) them."

8. Herre, jeg er ikke værd at du skalt komme inden min Dør. "Lord. I am not worthy that thou shouldst enter my door."

12. Men de, som hørde til Riget, "but they that belonged to the Kingdom." instead of "The children," which is an Hebraism.

14. hidsig Feber. "a violent fever." IX.17. Læder-Flasker, "leathern bottles."

18. Min Daater er næsten død. "My daughter is almost dead." That this is the right interpretation is clear from the parallel passage Mark V. 23. εσχατως εχει. The adverb αρτι is added by Mathew to indicate the strength of parental affection, and would have been entirely superfluous had she been actually dead.

XI. 18. Han har med Dievelen at bestille giøre: "He has to do with the devil."

XVII. 4. Herre, det er best, at vi blive her. "Lord it is best that we remain here &c;" meaning I suppose that Peter considered that mountain as the most eligible spot for the residence of the Messiah, and the commencement of his reign.

Acts II. 23. – der hand af Guds besluttede Raad og Forevidende var hengiven – who was delivered up by the Determinate counsel and foreknowledge of God," as in our Eng. version.

Rom. V. 4. Taalmodighed giør at man holder prøve: "patience enables one to stand the trial &c.

XII. 1. Guds megen Barmhiertighed, "the abundant mercy of God," the only way in which it was possible to express the plural of the original consistently with the purity of the Danish language, in which Barmhiertighed has properly no plural.

1748. 1 Cor. II. 7. – men vi tale Guds ubegribelige Viisdom, “But we speak the inconceivable wisdom of God.” that wisdom which not only transcends the highest flights of mere reason, but which even the saints who are enlightened by the Holy Spirit do not fully comprehend.

13. i det vi forklare aandelige Ting for aandelige Mennsker: “explaining spiritual things to spiritual men,” the interpretation given by Estius, Heinsius, Bengel & others.

XI. 10. “Therefore shall the woman have (Underdanigheds Tegn) the mark of subjection on her head on account of the angels,” by metonymy of the thing signified for the sign. Erasmus: velumen capitis insigne servitutis.

18. Menigheden, “the congregation” – not Kirken which may signify both the building and those assembled in the building.

2 Cor. III. 18. Men vi alle, som med et bart Ansigte ligesom et Speyl annamme som Herrens Herlighed o.s.v. “But all of us who with uncovered face receive like a mirror the glory of the Lord, are transformed into the same image” &c.

Eph. I. 11. i hvilken vi ogsaa ere blevne hans arvedeel: “in whom we also are become his inheritance.”

19. – hvor riig og herlig hans Arv er for de Hellige, “how rich and glorious his inheritance for the saints is.”

IV. 26. Blive I vrede, da synder ikke: “Should you be angry, commit no sin.”

Phil. III. 20. “our (Borgerskab) citizenship is in heaven.”

1 Tim. I. 4. Guds Husholdning som er i Troen. “The economy of God which is in faith. οικονομιαν is the reading in almost all the Greek MSS, three of which ancient and was on that account adopted by Bengel into the text.

III. 2. φιλοξενον is rendered in the former Danish Version: som gjerne laaner huus: “who readily lends house” i.e. receives a stranger into his house, and maintains him till he again set out. In the present version the phrase is softened down to: kierlig imod Fremmede, “loving towards strangers.” What a contrast between ancient and modern manners! It would be interesting to know who had this portion of Scripture allotted him for his task. The member of the Committee who had Rom. XII. 13. did not scruple to render the same phrase in the old way: laaner gjerne huus.

16. Sandhedens Pillere og faste Grund, og stor, som enhver tilstaaer, er den Gudfrygtighedens Hemmelighed o.s.v. “The pillar and sure foundation of the truth, and great, as every one confesseth, is the mystery of godliness: God is manifest in the flesh” &c: a division of the text much more suitable to to [written twice] the general doctrine of scripture than the common.

1 Peter II. 7. Eder derfor, som troe, tilhörer Æren: “To you therefore who believe the honour belongs.”

2 Peter I. 20. Vidende dette først, at man ikke kand forklare nogen Prophetie i Skriften efter sit eget (Tykke). “Knowing this first that no prophecy of scripture can be interpreted according to ones favourite ideas.” Here the Com. have not been so happy as in other instances: for the reason adduced by the Apostle in the following verse shows that ἰδιᾶς ἐπιλυσεως respects the origination of the prophecies, and not their future interpretation.

1749. BIBLIA &c – Kiöbenhavn, 1749. 8<sup>vo</sup> Seventh Edition. The impression consisted of 6000 copies.

N. T. &c Kiöbenhavn, 1749. large 12<sup>mo</sup> 3000 copies. Stistrup Bible Legacy p. [no pagenumber given]

1750. N. T. Kiöbenhavn, 1750. 12<sup>mo</sup>. 6000 copies.

1751. Ibid. Ibid.----- 1751. 12<sup>mo</sup>

1752. Ibid. Ibid.----- 1752. 12<sup>mo</sup>

Dauids Psalter, Kiöbenhavn. 1752. 12<sup>mo</sup> Trykt hos Niels Hansen Möller.

De Fire første Capitler i den Hellige Skrift. saavelsom den første Bog af Salteren, efter den Hellig Aands egne Commater, Tegn og Hemmeligheder, oversatte af Nicolao Schwartzio Josuæ F. Hands Kongl. Majestæts til Dannemark og Norge. &c &c virkelig Justice – Raad, og Assessor i Höyeste Ret, Herre til Buscherudgaard. Kiöbenhavn, trykt i de Berlingske Arvingers Bogtrykkerie, ved Ludolph Henrich Lillie 1752. i.e. “The four first chapters of Sacred Scripture, together with the first book of the Psalter translated according to the peculiar punctuation, signs and mysteries of the Holy Ghost, by N.S.J.F. actual Counsellor of Justice to his Danish Majesty, assessor in the supreme Court, and proprietor of the estate of Buscherud. Copenhagen &c – 1752.” 86 pages in 4<sup>to</sup>.

Rather a singular performance! In the preface the author informs us that he was induced to undertake the translation of these portions of Scripture in consequence of a letter sent him by the Committee College of Inspection in which they had requested him to contribute something towards the improvement of the Danish Translation; that, though he had now in his old age almost forgotten all that he had learned in his youth, especially what knowledge he had acquired of the oriental language, yet

1752. being desirous of assisting in so good a work, he began, resolving to do all that lay in his power; but soon found that his sight had so much failed him, that he could no longer distinguish the small points in the sacred text, and was obliged to abandon his purpose. A few days afterwards, however to his no small surprise, he discovered, quite unexpectedly, that he could read the smallest hand better than many a youth, which he considered as an unequivocal call from God to engage in the work. He accordingly began with Genesis which he had already long before translated into Latin; but at the instance of a learned friend he dropped that book and began with the Psalms, which he turned into Latin, and accompanied with remarks: a work which cost him five years labour – viz. between the 75 and 80 year of his age. He speaks with the greatest enthusiasm of the Hebrew language which he uniformly calls the sacred language and (Evæ Maal) the language of mother Eve; and lays a peculiar stress on the points and accents which he does not scruple to regard as divine, in which he finds a number of the most recondite mysteries, and which he affirms had never been properly understood before. Even Wasmuth himself had not penetrated sufficiently deep into these divine arcana. The high sense which he entertained of ~~these mysteries~~ their importance stimulated him to send a specimen of his labour to Pope Benedict XIV that that infallible gentleman – he says – might be convinced how greatly his Vulgate Version departed from the true meaning of the word of God. – The following are some

1752. of his fanciful interpretations resulting from these cabbalistic ideas.

Gen II. 4. Disse ere Himmels og Jordens Oprindelser der de begyndtes at skabes. "These are the originations of heaven and earth when they began to be created." The interpretation he says, is to be found in the first verse of the Bible, in the text of which there is a word containing a letter that is four or six times less than the other letters and signifies "to begin"!

III. 6 – og aad glædeligen; "and eat joyfully."

IV. 18. den aflesomme Mechujael. "The generative Mechujael."

26. da holdt man Jubel-Fesst: "then they held a jubilee."

None of his interpretations, however, ~~did~~ is more wonderful than Gen II. 23. Da sagde Mennisket: denne store (Kierligheds) Drift er Been af mine Been &c "This powerful incentive (to love) is bone of my bone" &c !!! When the Theological Faculty in Copenhagen gave their approbation to his work it must have arisen from their indulgence, and their wish not to disturb the aged author in his pleasing dreams. In his 83<sup>rd</sup> year he was engaged in preparing the second book of the Psalms for the press; but I do not suppose ever it made its appearance.

Propheten Chabacuks Spaadom oversat og oplyst med korte Anmærkninger, Kiöbenhavn 1752. 4<sup>to</sup> A Translation of the prophecy of Habbakuk accompanied with short expository notes. The author's name is Frederich Monrad, Clergyman in Aagerup.

## Bastholm's N.T.

Det Nye Testamente oversat efter Grundsproget og oplyst med Anmerkninger af C. Bastholm, Doctor Theologiæ og Kongelig første Hofprædikant, Kbn 1780. 8<sup>vo</sup> Two Volumes. It is dedicated to the King. After the dedication follows a short address to the reader in which the author ~~expresses~~ repeats the common complaint of the need Denmark stood in of a new Translation of the Scriptures, and how far she stood behind other protestant countries in this respect: especially there was great want of proper annotations along with the Scrip. for the sake of the unlearned; complain of the obscurity attending the Scrip. from the Hebraistican phraseology with which they abound. It was originally his intention to adopt the Translation of the Committee of Revision as his text and only supply it with annotations; but how much soever this version was superior to any before made into the Danish language, he soon found that it had also its faults, and that ~~this~~ it would be most eligible to make a new version directly from the original. The use he made of the labours of others was chiefly confined to remarks made by learned men on particular words and phrases – Hebrew idioms he endeavored to exchange for Danish that were equvilanting [error for equivalent] to them; and though he used considerable

liberty in his translation, it nevertheless carried to its very front evident marks of its oriental derivation – yet he endeavored as much as possible to preserve the turn and Spirit peculiar to each ~~???~~ writer.

The books follows exactly in the same order that they have in the common Bible. The numbers of the Chap. and verses are inserted in the margin on the same plan with that adopted by the Com. of Revision. A short account of the author, the peculiarities of his style and a view of the contents are prefixed to each book.

Below the text are notes in which the Translator either gives his reasons for rendering the text in a different manner from the received version, explains ~~the~~ a word or phrase from Jewish antiquity or sets forth his views of certain passages.

In these notes D<sup>f</sup> Bastholm has thrown out a number of hints in different subjects which have been matter of great dispute among the professor believers of Christianity, which gave occasion to several severe strictures ~~of the~~ on his ~~work~~ Translation by the Reviewers. To these he replied in an 8<sup>vo</sup> vol. consisting of no less than 346 pages the following year – in which he endeavours on the whole to vindicate ~~the~~ his former work. but has the candour and ingenuity in some places, to acknowledge that the Reviewers were right. This called forth another attack by the Reviewers of the Almind. D. lit. Jurnal [~~error for Journal~~]

????? ?????? ?????? ?????? reputation of ~~the~~ most of his argument ~~???? ?????~~ was admired in Denmark on account of its fluency and perspicuity, although it cannot be denied that here and there a too servile adherence to the original idiom, or an adoption of uncommon modes of expression, has rendered it obscure to ~~????~~ who are but little accustomed to ~~such~~ Biblical studies. In his ~~notes he allow~~ endeavours to illustrate the text by the opinions, maxims or customs of the Jews (in doing which he appears chiefly to have availed himself of Lightfoot and Schöttgen) he not infrequently refers to authorities of too late a date which renders the supposed coincidence extremely dubious.

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Alle Jesu Christi Taler oversatte efter Grundsproget og ~~med~~ oplyste ved Forerindringer og frie Omskrivninger af D<sup>r</sup>. Christian B. Konli. [error for Kongli.] Confess. og første Hofpræd. – Kbh.97. 550 pp. 8<sup>vo</sup>.

The translation is ~~much~~ the same with that of his New Testament except In a few passages in which he ~~has adopted another interpretation for~~ by the prosecution of his study of the original he found himself obliged to adopt another interpretation.

A short introduction is prefixed to each discourse in which are pointed out the occasion on which it held, its principal features, and the meaning of the more difficult parts of it. At the end of each discourse is added a liberal paraphrase. He divides the Saviours discourses into two kinds the Messian and Moral, under which heads he here classifies them. The more weighty sentences uttered by Christ without any connection with a regular discourse are collected at the

end of the work. In choosing the text he ??? carried that of the Evangelist by whom it is most fully delivered – and where any variation exists in the other evangelists, it is noticed at the foot of the page, as the one thus serves to elucidate the other.

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- 1 [P.1r] John IV. 22.  
 2 [P.1r] Acts XVII. 23.  
 3 [P.1r] Pontoppidani Annales Ecclesiae Danicae Diplomatici, Tom. I. p. 523.  
 4 [P.3r] Annales Ecclesiae Danicae Diplom. Tom. IV. p. 563.  
 5 [P.3v] Pontoppidan ut Sup. Tom. II. p. 521.  
 6 [P.4r] Danske Magasine Vol. I. p. 38-44.  
 7 [P.6r] 1516.  
 8 [P.6v] See his Exposition on Fastelagens Søndag, Fol. 75.  
 9 [P.6v] 1 Cor. X.10.  
 10 [P.9r] Bishop Münter's Danske Reformationshistorie. 1<sup>ste</sup> Deel. p. 408, 409.  
 11 [P.9v] Ibid. p. 408.  
 12 [P.9v] en ret stroe breff emod thennom.  
 13 [P.10r] As the initials H.S. are printed at the end of the Testament, it is supposed, with a good deal of probability, that Henry Smith, a native of Malmoe, & the corrector of several of Christiern Petersen's works, was employed in correcting the proof-sheets.  
 14 [P.10v] Bp. Münters Danske Reformationshistorie. I. Deel. p. 427. [Note added at the end of the marginal addition.]  
 15 [P.10v] Dänische Bibliothec, I. Stück. p. 120-136. Den Danske Reformationshistorie. Tom. I. p. 406-429. Kiöbenhavnske Selskabs Skrifter, I. Deel p. 3. and Schinmeier's Versuch einer vollständigen Geschichte der Schwedischen Bibel-Uebersetzungen II. Stück, p. 111-114. The last mentioned author seems inclined to believe from the resemblance in many respects between this version and the first Swedish N.T. that Mikkelsen must have made some use of the latter. But it is more natural to conclude, that if either translator availed himself of the other's labours, it was Laurence Andrews; for his version did not make its appearance till 1526, which was two years after the publication of Mikkelsen's.  
 16 [P.12v] rett effter latinen udsatthe.  
 17 [P.12v] alle sancte Pouels breffue paa Danske udsatthe, oc sancte Peders sancte Hansses, sancte Jacobs oc sancte Judes, ret met underskede oc udleggelse.  
 18 [P.12v] Erasmi Rotterdami Opera, Tom. III. pars. I. p. 661, 720. Fol. Ludg. [error for Ludg.] Batav. 1703.  
 19 [P.13r] i.e. The Gospels and Acts of Apostles; this latter book passing in those days under the title of "The Second part of the gospel of S<sup>t</sup> Luke."  
 20 [P.14r] Paul Eliæ – a native of Warberg in Sweden. He was originally one of the Carmelite Friars in Elsinore, from which place he went to Copenhagen, and was constituted Prior of the new Carmelite Convent in that city. Having read some of Luther's writings, he acknowledged the truth of his principles; and after he was promoted to the Divinity chair in the University of Copenhagen he assisted in the attempts that were made to introduce the Reformation, by interpreting the German discourses which were held to the people by Reinhard, who had been brought to Denmark for the express purpose of disseminating the truth in the capital. It was not long, however, before he turned his back upon the Reformers, and went over to the Catholic party; on which account he obtained the nickname of Paul Vendekaabe, or Paul Turncoat. It has been alleged that this change of sides was owing to his being preferred to a good canonry in Odense by the bishops of Roskilde and Aarhus, who were anxious to prevent the friends of the truth from reaping any advantage from his literary abilities.

As the circulation and perusal of the New Testament could not fail to elucidate many things which it must have been the earnest wish of the clergy to keep concealed, it necessarily filled them with hatred and resentment; and, in order the more effectually to counteract its operations, they prevailed on Paul Eliæ to take up his pen against it. This he did in a pamphlet, to which he gave the title: A brief and becoming reply to the heretical and inconsiderate letter which the impudent heretic Hans Mikkelsen published along with the New Testament, that King Christian caused to be translated in his tyrannical manner, and not to the glory of God. It bears the date of Odense, 1527. In this reply Eliæ charges the version with obscurity, & declares that it was made sometimes from the Latin & sometimes from the German, & so completely literal, that the Danish had no meaning to one who did not understand Latin. Had Mikkelsen, he says, done it, as those do who translate from Greek into Latin according as the genius of the languages admitted, & published the bare text

- without any of the poisonous prefaces and heretical glosses he would have been entitled to thanks. He states that he had no objection to every person's understanding so much of the Scriptures as concerned his salvation; but to maintain that the common people ought to know the whole of the Bible was to maintain what was impossible, even supposing it to be seemly. He is very severe upon Mik. for having copied Luther in the judgment he passed on the respective merits of the different books of the N.T. and accuses him of political views in publishing it: – clothing Luther in the same, and thus sending him into that kingdom to do all the mischief he could. The whole breathes a spirit of wounded dignity and party-zeal. See Worm's Lexicon over Lærde Mænd and Olivarius de Vita et Scriptis Pauli Eliæ Carmelitæ.
- 21 [P.15r] When Christiern Pedersen alludes to this subject in the preface to his version of the N.T. he does not maintain that Mikkelsen's language was unintelligible: he only says that "many complained they could not understand it," which was a very good excuse for the publication of his, though the complainers may mostly have been of the same party with Paul Eliæ.
- 22 [P.15v] Pontopp. Annal. Eccles. Dan. Diplom. Tom III. p. 789.
- 23 [P.16v] Pontoppidan's Annales Ecclesiæ Danicæ Diplomatici. Tom. III. p. 108-110.
- 24 [P.17r] Bp Münter's Danske Reformationshistorie II Deel. p. 25.
- 25 [P.17r] III Stück p. 82-93.
- 26 [P.17v] Bibliotheca Sacra. Tom. II. p. 291. ????. 1709.
- 27 [P.17v] Bp. Münters Dan. Reform. Historie.
- 28 [P.18r] Le Long says 1528 but the copies I have seen have 1529.
- 29 [P.18v] Münter's Danske Reformationshistorie, II. Deel, p. 69.
- 30 [P.18v] Pontoppidan's Annales. Tom. III. p. 332.
- 31 [P.18v] Danske Magazin Vol. I. p. 38-44.
- 32 [P.19v] Den Danske Reformationshistorie II Deel. p. 73.
- 33 [P.27r] The advice of Erasmus is too remarkable not to be inserted here: *Iter perlongum est, et gens fera dicitur, et instat Hiems. Si Episcopi pugnarent pro Regno Christi, non pro suo, alacrioribus animis capesseremus hanc militiam: Quare nihil in isto negotio possum consulere, nisi ut spectetur non hominum sed Christi negotium, magisque sis [probably error for iis] intentus servandis hominibus, quam puniendis.* "The journey is long, the people are said to be of a savage disposition, and winter is at hand. If it were the Kingdom of Christ the bishops were contending for, and not their own, we would be more ready to join in the contest. The only advice I can therefore give in the matter is, that you regard it as the cause of Christ and not that of man, and that you be more intent on the Salvation than the punishment of men."
- 34 [P.28v] Kiöbenhavnske Selskabs Skrifter I Deel p. 9.
- 35 [P.29r] Critical. Rev. Vol. III. Series III. p. 540.
- 36 [P.32v] Zealandske Clerisie p. 55-80. Worm's Lexicon and Wandal's Jægerspriis Monument, article Palladius.
- 37 [P.32v] Worm's Lexicon. Article Chrysostome and Pontoppidan's Annales Ecclesiæ Danicæ Tom III. p. 181.
- 38 [P.32v] Worm's Lexicon. Article Siunesön.
- 39 [P.33r] Worm's Lexicon. Article Macchabæus. Pontoppidan ut sup. p. 352.
- 40 [P.33r] Langebekiana p. 297.
- 41 [P.33r] See page [no pagenumber given]
- 42 [P.33r] Langebekiana p. 295.
- 43 [P.33v] Lork's Beyträge zur Bibelgeschichte Vol. II. p. 379, 380.
- 44 [P.33v] Langebekiana p. 289.
- 45 [P.35r] See his Entwurf einer vollständigen Geschichte der Deutschen Bibel-übersetzungen, p. 372.
- 46 [P.35r] The translation of the Scriptures into the German language by D<sup>f</sup> Luther was published in separate portions, and at different periods between the years 1517 and 1534. It does not appear that he had any intention of translating the whole Bible, when he published "The seven Penetential Psalms". Indeed their translation together with that of all the portions which he published previous to 1522 is to be traced to certain circumstances. in his own private life and connexions. The publication of his New Testament in 1522 on the contrary, resulted from the state of public affairs, and especially from the necessity of his having it to appeal to in defence of his doctrine, that all might have it in their power to judge both him and the principles he taught by that infallible rule. This version was made during his concealment in the castle of Wartburg near Eisenach, which place he used to call his Patmos in allusion to Rev. I. 9. A better situation could not have been chosen for the execution of such an undertaking. Here he was free from the broils and troubles in which he must necessarily have been involved if he had been at liberty. In this state of exile the work was

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both begun and finished: only on his return to Wittenberg, and previous to his putting it to the press, he revised it along with several of his friends, and availed himself especially of the observations of Melancton. – It has been matter of dispute which of the printed editions of the Greek Testament Luther adopted as the source of his translation. Some [Eckhard Solger &c.](#) have maintained that he followed the edition of Gerbel printed at Hagenae 1521 which with additional defects was only a reimpression of the two first of Erasmus. On the other hand Boysen [Dissertat. crit. de codice Græco. N. T. et consilio, quo usus est beatus Lutherus in conficiendo. interpt. German.](#) has satisfactorily proven that in all the instances in which Luther's version coincides with the edition of Gerbel it also agrees either with the text of Erasmus, or that of Aldus; and it seems now determined that Luther has principally used the original edition of Erasmus of 1516, and that in those passages in which he has left all the printed codices, he and Melancton have availed themselves of MSS while finally preparing his version for the press. [Pantzer ut sup. p. 52.](#)

As the Reformer translated the New Testament from the original Greek, he had in like manner recourse to the Hebrew in preparing his version of the Old Ts this he began as soon as the New Testament was ready, and first published the Pentateuch, and then the remaining portions successively till the whole was published. With respect to the Massoretic punctuation Luther was of opinion that it did not originate in divinely inspired men (θεοπνευστοις), but regarded it as a merely human appendage and though its authors have on the whole pointed the text with accuracy and fidelity, yet as they were not infallible it was possible for them to err, and accordingly he did not scruple to point it differently where he thought they had mistaken the meaning. The edition of the Hebrew Bible which he made use of was that of Gersom ben Moses printed at Brescia 1494 in small 4<sup>to</sup>. The copy itself is still preserved in the royal Library at Berlin.

We have observed above that Luther finished his translation of the whole Bible by the year 1534. His biblical labours, however, did not cease here. Acquiring by further reading and longer experience, deeper and more comprehensive views of the truths contained in the Scriptures he found that his version, in many places, stood in need of improvement; and accordingly, called to his assistance some of the most learned men of his day, from whose joint consultation and labours he hoped to furnish Germany with an edition still more consonant with the originals. These, we are informed by Mathesius, in his life of Luther, [p. 394.](#) were Bugenhagenius, Jonas, Creutziger, Melancton, Aurogallus and Rörer. They met weekly at Luther's convent where they spent some hours before supper in revising the former edition. During the intervals Luther left no method untried from which he imagined he could reap any improvement. He applied to Jewish Rabbies for information relative to the meaning of certain Hebrew words; consulted philologists in different quarters respecting the properties of the German language, and (what particularly deserves to be recorded as a proof of the diligence with which he pursued his researches) he even caused a butcher to kill some sheep before him that he might learn the German names of the different parts of these animals, and thus be prepared for giving an exact account of the sacrificial laws in the Mosaic code. Thus furnished, adds Mathesius, he came to the meeting having along with him his Latin and German Bibles, together with a Hebrew Bible, which he had ever at hand. Melancton brought the Septuagint, Creutziger, a Hebrew Bible with the Chaldee Paraphrases; the professors had their Rabbies; and Bugenhagenius had a Latin text with which he was well acquainted. The texts to be discussed were proposed by Luther, who presided at those meetings; and after each had given his opinion, that word or phrase was fixed on which seemed most to coincide with the genius of the language and the interpretation of the ancient doctors. Some of the observations made on these occasions were preserved by Rörer, and afterwards inserted as marginal glosses. Thus improved the version appeared 1541; was republished with some corrections 1543; and again 1545, which edition is famous for its being the last corrected by Luther's own hand, and its having been made the standard according to which all the subsequent editions of of [his](#) German Bible have been printed.

Different are the sentiments which have been entertained by the learned with respect to the merits of Luther's version. Father Simon in his [Histoire Critique](#), accuses him of too great precipitation in the execution of the work, and hints that he had not erudition sufficient to qualify him for such an undertaking; but, as Le Clerc observes, [Sentiments of some Dutch Divines respecting Richard Simon's Hist. Crit.](#) no dependence can be placed on the Priests judgment in this particular, as he was ignorant of the language in which the version was made, and merely adopted the opinion of others no less prepossessed than himself. Besides he speaks in the same haughty and dogmatical tone of all modern translations, especially those made by Protestants. We cannot refer the reader to a better authority on this subject than that of Griesbach. Treating of the different kinds of German translations of the Bible he writes: "Luther still maintains his exalted rank; and when we deduct the false interpretations which pretty frequently occur, but which were unavoidable two

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- hundred and fifty years ago, I know no translator of the Bible, who on the whole, and in this species of translation has excelled Luther in the true art of translation. And yet – who can deny it? – there are passages enough in every page that admit of improvement”. [Repertorium für Biblische und Morgenländische Litteratur, VI Theil, p. 267.](#)
- 47 [P.41v] Griesbachs Prolegomena. Sect. I.
- 48 [P.41v] Læsendes aarvog for 1800, p. 13.
- 49 [P.42r] Læsendes aarvog ut sup. p. 14.
- 50 [P.43r] That this monarch was himself familiar with the Scriptures, and knew how to apply them, the following anecdote sufficiently evince. A peasant from the island of Samsøe had for some time been rather troublesome to his Majesty, pretending he had seen a mermaid who enjoined him to announce to the King, that the Queen would shortly be delivered of a prince who would rise to great eminence among the potentates of Europe – but requiring, as an act of grateful acknowledgement for this supernatural information, that his Majesty would be pleased to appoint a fastday, and put a stop to certain prevailing vices – denouncing terrible judgments from the Almighty in case of a refusal. Having been informed one day of the renewed importunity of this pretended prophet, the King was somewhat embarrassed but after standing a few minutes at the window, he turned about and addressed his courtiers as follows: “We thank God that we are better instructed in his word, than to suffer ourselves to be terrified by, or give heed to any such spectres. God has sent us his word and his servants to interpret his will to us, and it is their duty to set before sinners the evil of their ways, and put them in mind of the great day of account. But we have received no commandment to hearken to any such strange and unknown teachers. And though they should even declare what appears just and right, yet we will adhere to our legitimate pastors, and abide by the decision of Abraham: ”They have Moses and the Prophets, let them hear them.” Vide Pontoppidans Annal. Eccles. Dan. Diplom. Tom III. p. 462.
- 51 [P.43v] A MS. Register of Foundations accounts, Translations &c for 1633 in the Archives of the University of the Copenhagen. Caput. VII. 2. Kindly communicates to me by the Consistory.
- 52 [P.44r] Zwergii Siellandske Clerisie, p. 92.
- 53 [P.44r] Worms Lexicon.
- 54 [P.44v] Pontoppidani Annales Eccles. Dan. Tom III. p. 539-548.
- 55 [P.45r] MS. Register ut sup. Cap. VII. 7.
- 56 [P.45v] MS ut sup. cap. VII. 4.
- 57 [P.45v] *ibid* 5.
- 58 [P.46r] MS. ut sup. cap VII. 6.
- 59 [P.46r] *ibid*.7.
- 60 [P.46r] *ibid* 8. 9.
- 61 [P.47r] An account will be found of this in our view of the Icelandic editions of the Bible.
- 62 [P.47v] Pontoppidan’s Hist. Eccles. Dan. Tom. III. p. 514. Zwergii Siellandske Clerisie p. 104. & Wandalini Epist. apud Mayer. de Vers. Lutheri, p. 69.
- 63 [P.49v] Pontoppidans Annales Tom III. p. 512, 513.
- 64 [P.50r] P.I. p. 392.
- 65 [P.50v] Slang’s Life of Christian IV. German Trans. Part I. p. 65.
- 66 [P.51v] MS Register ut sup. cap. VII. 2
- 67 [P.51v] Acta Consistorii Universitatis Havniensis.
- 68 [P.52r] Acta Consist. Univer. Hafnien.
- 69 [P.53r] Acta Consist. Univers. Havn. d. 26 oct. 1604.
- 70 [P.54r] Acta Publica for 1604.
- 71 [P.54r] Acta Consist. Univer. Havn. ut sup.
- 72 [P.56r] De Variis Script. Edit. cap. XXVIII. 6.
- 73 [P.59v] Pontoppidani Annales Eccles. Dan. Diplom. Tom III. pp. 584-593.
- 74 [P.60r] *Ibid*. p. 201, 202.
- 75 [P. 60r] Lork ut sup.
- 76 [P.60v] Pontoppid. ut sup. p. 729.
- 77 [P.61r] Acta Publica for 1629.
- 78 [P.61v] Acta Consist. Universit. Havn.
- 79 [P.62r] Acta Publica ut sup.
- 80 [P.62r] Since writing the above I have found that Scavenius who was afterwards bishop of Zealand, was at that time preacher in S<sup>t</sup> Nicholas church in Copenhagen and I cannot help supposing the memorandum to have been written by him.
- 81 [P.62v] 2 Corinth. VIII.

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- 82 [P.62v] Acta Consist. Univerist. [error for Universit.] Havn. and Acta Publica for the years 1630 – 1633.
- 83 [P.62v] 2 Corinth. IX. 6.
- 84 [P.63v] Bogsamling Vol. I. p. 2.
- 85 [P.63v] MS. Regist. ut sup.
- 86 [P.63v] Hielmst.
- 87 [P.64r] Acta Consistorii Universit. Havn. Anno 1642, 1649. I cannot help noticing here that I saw used copies of Christian IV Bible exposed to sale among a number of other old Books in Copenhagen towards the end of 1813 for the exorbitant price of 8 specie Dollars while I purchased a copy of Michaelis' Hebrew Bible ~~for one~~ in the same house, for one and a half.
- 88 [P.64v] Acta Consist. Universit. Havn. 1650
- 89 [P.65r] Pontoppidani Annales Ecclesiae Danicae Diplom. Tom IV. p. 86-89. Zwergii Siellandske Cleresie p. 255.
- 90 [P.65r] Wandalin apud Majer ut sup.
- 91 [P.65v] Acta Publica 1639.
- 92 [P.65v] Ibid. 1641.
- 93 [P.67v] Pontoppidani Annales Ecclesiae Danicae Diplom. Tom. IV. p. 484. Zwergii Ziellandske Cleresie, p. 262, 263.
- 94 [P.68r] Walchii Biblioth. Theolog. Select. Tom IV. p. 97. Hielmstiernes Bogsamling. 1 part. p. 2.
- 95 [P.68r] MS. List of Danish Bibles ut sup.
- 96 [P.68r] Ibid.
- 97 [P.68r] Ibid.
- 98 [P.69r] Baumgartens Nachrichten von einer Hallischen Bibliothek Part 6. p. 4.
- 99 [P.69r] Zwergius ut sup. p. 316.
- 100 [P.69r] Hielmstiernes Bogsamling Tom. I. p. 3.
- 101 [P.71r] Bogsamling, Tom. II. p. 536.
- 102 [P.71r] Observat. in animadver. Reenbergianas: a MS. marked 349 – 4<sup>to</sup> in the Catalogue of the Thottian MSS. now in the Royal Lib. Copenhagen, p.17.
- 103 [P.72r] Pontoppidan's Collegium Pastorale Practicum. Cap. 2. et 3.
- 104 [P.73r] Pontoppidan ut sup. p. 35.
- 105 [P.73v] Lorck's Bibelgeschichte 2<sup>ter</sup> Theil, p. 495.
- 106 [P.73v] Baumgarten mentions an edition of 1715 as the first of the Mission Bibles, but this is a mistake arising it is likely from the year of the actual publication of the Bible being confounded with that in which the orders to publish it were issued. Nach. Hal. Biblio. Vol. 6. p. 4.
- 107 [P.75r] Hielmstiernes Bogsamling, Vol. I. p. 98, 99.
- 108 [P.75v] Lork's Neueste Dänische Kirchengeschichte 2<sup>tes</sup> Stück p. 308. In this and the following articles I have omitted the full title where it was only repetition of the preceding.
- 109 [P.75v] Bibliotheca Biblica Lorckiana, Pars IV. p. 96.
- 110 [P.75v] Neu. Dän. Kirchengesch. ut sup.
- 111 [P.76r] Lorck ut sup. pp. 305, 306.
- 112 [P.76r] Ibid. p. 310.
- 113 [P.77r] Baumgartens Nachrichten von einer Hallischen Bibliothek. VI Bänd p. 718.
- 114 [P.78r] Baumgarten ut sup. p. 11.
- 115 [P.78v] Lorck ut sup. p. 310.
- 116 [P.78v] Ibid. p. 309.
- 117 [P.79r] Ibid. pp. 311, 312.
- 118 [P.79r] Biblioth. Bibl. Lorckiana ut sup. p. 110
- 119 [P.79r] Ibid.
- 120 [P.79r] Lorck ut sup. pp. 308, 309.
- 121 [P.79r] Ibid. 310.
- 122 [P.79v] Waisenhusets Protocollerne
- 123 [P.80r] Fogtmans Samling af Rescripter.
- 124 [P.80r] Ibid.
- 125 [P.80r] Lorck ut sup. p. 314.
- 126 [P.80v] See Preface to the Gospels.
- 127 [P.80v] See Preface to the Gospels.
- 128 [P.81r] See Preface and Lorck ut sup. p 319.