

October 5th

Memory Verse

Thy word have I hid in my heart

that I might not sin against thee. Psalm 119:11

Something to read from history

Can you find your memory verse?

Somewhere on the page on the right is your memory verse as it appears in the first complete Bible ever printed in English, which was published on 5th

October 1535, the Coverdale Bible.

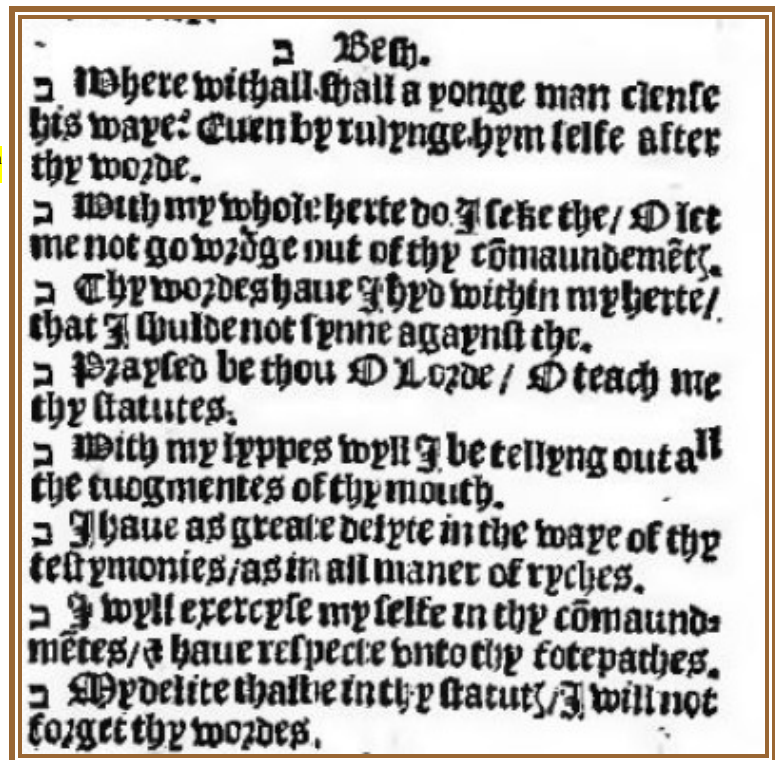
It might be easier to find if I tell you that the words are “thy words have I hid within my heart that I would not sin against thee.” They are spelt “Thy wordes haue I hyd within my herte/ that I wolde not synne agaynst the.”

In 1535 the Bible had not yet been divided into numbered verses although there were chapter divisions. However, this edition of the Bible is set out so that in the Psalms the verses that form the Hebrew poetry each begin on a new line. The sign / is used to show the internal (inside) divisions in the verses. In Psalm 119, since in Hebrew each section consists of

verses beginning with the same letter of the Hebrew alphabet, the appropriate letter is put in front of each verse. You can see the Hebrew letter ב (Bet) at the beginning of each verse.

Perhaps you already know the story of brave William Tyndale (c.1494-1536).¹ Although this is not his translation of the Bible it includes much of his work. Tyndale died before he could finish his translation of the Old Testament. His translation of the New Testament was illegal in Henry VIII's England and copies were smuggled in. When Tyndale was put to death he prayed this prayer, “Lord, open the king of England's eyes!” He was asking that God would open the king's eyes to the importance of the Bible being available in England in English. God answered his prayer in a remarkable way and the result was the Bible translation we have just been looking at. Here is the story:

Tyndale was in exile in Antwerp. He lived with a Christian Merchant called Thomas Points. Mr Points had a house in Antwerp which was an offshoot of the “English House” in Antwerp. The English merchants were very important to the economy of Antwerp and so they were protected by being allowed a special House. At the English House and its offshoots therefore, English residents enjoyed a kind of diplomatic immunity and could not be arrested under the local heresy laws. While he stayed with Mr Points Tyndale was safe and he worked on his translation. Another refugee from England, Myles Coverdale, (1488-1569) helped him, learning much in the process. But Tyndale was tricked, lured outside the safety of the English House and put in prison. Coverdale continued the work of translation. Tyndale was a scholar and expert in biblical Hebrew and Greek



¹ The best radio play ever produced by the BBC was one about the life of Tyndale! You can hear it here: <https://archive.org/details/captain-of-heretics> Highly recommended.

but Coverdale did not have these skills. Despite this serious handicap he produced a translation based on Tyndale's earlier work using the Latin Vulgate and Martin Luther's German translation of the Bible to help him. In 1534 there had been a petition to the King from the Convocation of Canterbury asking that an English translation of the Bible should be allowed. Coverdale therefore dedicated his translation to the king and it was printed at Antwerp. Coverdale hoped that the king would be pleased to have the translation dedicated to him. He hoped that this would help to influence the king towards having the English Bible allowed in England. The following year, Coverdale was involved in another English Bible printed in Antwerp. This was the so called "Matthew's Bible". By this time Tyndale was dead; his translation would never be completed. So this translation consisted of all Tyndale's existing work on the New and Old Testaments with Coverdale's translation for those books not completed by Tyndale before his death. This translation was licenced by Henry VIII for general reading and it was issued in London – the answer to Tyndale's dying prayer.

Something to do

Here is a translation quiz for you. All these words mean the same thing (no prizes for guessing what) but do you know which language is which? You can use the middle column to write your guesses or you can join the words to the correct language with a line. If you are not able to print the page you can write the names of the languages on a separate piece of paper with the correct number beside them. The answers are on the last page of this lesson.

Biblia	1		Irish
Bibel	2		Japanese
Bible	3		Macedonian
Bibel	4		German
Bíobla	5		Russian
Bibbia	6		Armenian
Bíoball	7		traditional Chinese
Beibl	8		Belarusian
Bibbja	9		French and Czech
Biblie	10		Romanian
ստսվածաշնչյան	11		Italian
Біблія	12		Welsh
聖書	13		Maltese
圣经	14		Hindi
聖經	15		Modern Hebrew
శక్తి కృతి	16		Telugu
बाइबिल	17		simplified Chinese
ḄḄḄḄ	18		Vietnamese
Библијата	19		Gaelic
kinh thánh	20		Norwegian and Danish
Библия	21		Spanish and Basque

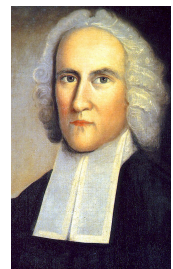
A poster to make

Write your memory verse in big letters in the centre of a large piece of paper. Don't forget to include the reference. Now, using as many different coloured felt tipped pens as you can find, surround your memory verse with all the different words for Bible listed in the chart above. Some of them will be quite tricky to write but do your best! You can try to make it look as if the words are scattered or sprinkled all round the text in the middle. If you can find the word "Bible" in yet more languages add those too. The Bible is God's Word! Do you have friends, neighbours or relatives who can speak and read another language? Show them your poster and ask them to spot their language. If it is not on the poster ask them to help you add it!

A sermon to think about

Today is a special day in the history of America. One of the greatest American preachers, Jonathan Edwards was born on 5th October 1703. Jonathan Edwards' preaching was used by God to bring many thousands of people to know Jesus Christ as their Saviour. His most well remembered sermon is called *Sinners in the Hands of an Angry God*. It is a very frightening sermon. I will give you just some little parts of it below:

...That world of misery, that lake of burning brimstone, is extended abroad under you [if you are an unbeliever]. There is the dreadful pit of the glowing flames of the wrath of God; there is hell's wide gaping mouth open; and you have nothing to stand upon, nor anything between you and hell but the air; it is only the power and mere pleasure of God that holds you up.... Your wickedness makes you, as it were, heavy as lead, and to rend downwards with great weight and pressure towards hell, and if God should let you go, you would immediately sink, and swiftly descend and plunge into the bottomless gulf... There is no other reason to be given, but His mercy; yea, no other reason can be given why you do not this very moment drop down into hell.... And some may be in hell in a very short time, before this year is out. And it would be no wonder if some hearers, who are now in health, and quiet and secure, may be there before tomorrow morning.... And you children, who are unconverted, do not you know that you are going down to hell, to bear the dreadful wrath of that God, who is now angry with you every day and every night? Will you be content to be the children of the devil...? Therefore, let every one that is out of Christ, now awake and flee from the wrath to come. The wrath of Almighty God is now undoubtedly hanging over every unregenerate sinner. Let every one flee out of Sodom: "Escape for your lives, Look not behind you, escape to the mountain, lest you be consumed."



As Jonathan Edwards preached this sermon to his congregation at Northampton, Massachusetts (and also later at Enfield, Connecticut) his hearers began to interrupt him with cries of "What shall I do to be saved?" God used his words to alert people to their danger and they began to turn to Jesus Christ and ask him to save them. The sermon was printed and many people who have read it since, right down to modern times, have told how it was the means God used to bring them to faith in Him.



I have highlighted some difficult words in the extract. Do you understand them? Use a dictionary to find the meaning if not. You can use an atlas to find the places highlighted in green.

Jonathan Edwards was not only a great preacher. He was the supporter and biographer of one of the first men to go as a missionary to the Native Americans,² David Brainerd (1718-1747).

considered very polite to call these dear people "Indians". However, it is becoming so America than Edwards and Brainerd were. Their ancestors seem to have arrived placed other people groups who were already there. See <https://www.britannica.com/list=PL1v9pqs4w1mwrGlCET76Rs99Fx0EfJXE4>

If you read the lesson for 22nd August you will remember that John Eliot, the first missionary to the indigenous people of America died praying for a revival among the people to whom he had witnessed. Fifty years later, David Brainerd was God's answer to that prayer.

David Brainerd was ill with tuberculosis for much of his life and was subject to periods when he felt so sad and useless that he could hardly move. Despite these handicaps God used him to reach people with the gospel who had never heard it before. You can *just* see one of them in the background of his portrait above. He travelled over 4000 miles a year on horseback (can you work out his average daily mileage?) over difficult territory to reach people who had never heard the gospel and who believed that that objects, places, and creatures all possess spiritual powers which must be worshipped or placated. Often the lives of these people were full of strife, dishonesty and injustice as a result of their beliefs. Brainerd began his work with the Native Americans near what is now **New York**, evangelizing and starting a school for the children.

On **October 5**, 1744 he began missionary work with the Lenape or **Delaware** people along New Jersey's **Susquehannah** River. In his journal for that day he wrote:

We arrived at Susquehannah River, at a place called Opeholhaupung; found there twelve Indian houses; after I had saluted the king in a friendly manner, I told him my business, and that my desire was to teach them Christianity. After some consultation, the Indians gathered, and I preached to them. And when I had done, I asked if they would hear me again... they replied that they would...

This was the start of evangelistic work that bore much fruit. The following year on **5th October** he was able to write:

[I] was still very weak ... after the sermon baptised two persons. Then administered the Lord's supper to near forty communicants of the Indians ... It seemed to be a season of divine power and grace; and numbers seemed to rejoice in God. Oh, the sweet union and harmony then appearing ... My soul was refreshed ...

Language and translation were difficulties with which Brainerd, like Coverdale, had to wrestle:

... the most successful method I have taken for instructing myself in any of the Indian languages, is to translate English discourses by the help of an interpreter or two, into their language as near **verbatim** as the sense will admit of, and to observe strictly how they use words ... the interpreters being unlearned, and unacquainted with the rules of language, it is impossible sometimes to know by them what parts of speech some particular word is of, whether **noun**, **verb** or **participle** ... but I have ... gained some acquaintance with the grounds of the Delaware language ... so that I know what English words can, and what cannot, be translated into it ...

Their language does not **admit of** their speaking any word denoting relation, such as father, son, etc. absolutely; that is without prefixing a **pronoun-passive** to it, such as *my*, *thy*, *his*, etc. Hence they cannot be baptised in their own language in the name of *the* Father, and *the* Son etc. but they may be baptised in the name of Jesus Christ and *his* Father, etc. ... I can understand a considerable part of what they say, when they **discourse** upon divine things ...

Eventually, Brainerd became too ill to continue and Jonathan Edwards looked after him in his home until he died at the early age of 29. Edwards's daughter who had been Brainerd's nurse throughout his time at Edward's house caught the disease from him and also died.

But it was not just the Native Americans who benefited from Brainerd's short life. Edwards's biography of Brainerd was read by many people and was influential in prompting others such as William Carey, Henry Martyn, Adoniram Judson and Jim Elliot to take up their own missionary work. There are children's biographies of all these men which would be worth getting hold of and reading.

Jonathan Edward used Brainerd's diaries to construct his biography. Diaries are very useful – don't forget to keep yours!

Something to make

If you can find some feathers it is quite easy to make a “Native American” headdress. You need a strip of cardboard about 2cm wide and long enough to fit round your head with an overlap for fastening, a stapler and some felt tipped pens. Decorate the band with a zig-zag pattern with dots between the zig-zag in bright colours. Use the stapler to fix the feathers evenly round the band so that they stand up. Now use the stapler to fasten the ends of the band.

Answers:

Biblia	1	Spanish and Basque
Bibel	2	Norwegian and Danish
Bible	3	French and Czech
Bibel	4	German
Bíobla	5	Irish
Bibbia	6	Italian
Bíoball	7	Gaelic
Beibl	8	Welsh
Bibbja	9	Maltese
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כְּתוּבֵי הַקֹּדֶשׁ	16	Modern Hebrew
बाइबिल	17	Hindi
బైబిల్	18	Telugu
Библијата	19	Macedonian
kinh thánh	20	Vietnamese
Библия	21	Russian