

Sunday, February 16, 2020—Grace Life School of Theology—*From This Generation For Ever*  
 Lesson 110 William the Translator: Tyndale On Disputed Words & Phrases (Church, Charity, Ensample)

### **Introduction**

- Today will be our seventh Lesson on the life and work of William Tyndale. There is no greater luminary in terms of their impact on the English Reformation and the English Bible than William Tyndale. As we have seen, Tyndale's translations taught an entire nation the English language and provided the rough draft for the King James Bible. Frankly, much more could have been said about Tyndale than what we have had time to cover in these Lessons.
- Before concluding our formal discussion of Tyndale, I would like to look at how he handled certain words and phrases in his translations that are still a lightning rod for discussion/debate in our day, particularly among dispensational advocates for the KJB.
- For each of the following words, pairs of words, or phrases we will be looking at Tyndale's translations to trace their historical development through to the Authorized Version of 1611. The goal will be to ascertain whether the things commonly said about the meaning and usage of the words in question are in fact correct. The words, pairs of words, or phrases up for consideration are the following:
  - Church/Congregation
  - Charity/Love
  - Ensample/Example
  - Stablish/Establish
  - Replenish/Fill
  - Science/Knowledge
  - Atonement/Reconciliation

### **Church/Congregation**

- The Greek word *ekklēsia* occurs 118 times in the *Textus Receptus*. Of these 118 occurrences, the King James translators rendered it in English as “church” 77 times, “churches” 37 times, and “assembly” four times. Put another way, the predominant word used in English by the King James translators to capture the meaning of the Greek word *ekklēsia* was some form of “church” (114 times).
- In contrast, William Tyndale used the words “congregation” or “congregations” 115 times to express the meaning of the Greek word *ekklēsia* in English. The remaining three occurrences were rendered in English as follows by William Tyndale. Please note that I have updated Tyndale's spelling for ease of reading.

- Romans 16:5—Likewise greet all **the company** that is in thy house. Salute my well-beloved Epenetus which is the first fruit among them of Achaia.
- I Peter 5:13—The **companions of your election** that are at Babylon saluteth you and Marcus my son.
- Acts 19:37—For ye have brought hither these me which are neither robbers of **churches** nor yet despisers of your goddess.
- Acts 19:37 is the only time that Tyndale used the word “church” to capture the meaning of the Greek text in English. When one considers that John Wycliffe used the word “church” ([chirche](#) in Middle English) extensively in his translation, Tyndale’s choice to avoid the word is nothing short of intentional. In fact, it is well known that Tyndale intentionally avoided using certain words that he deemed to be too “ecclesiastical” or Roman Catholic. Please recall from Lesson 105 that Bible collector and historian Donald L. Brake stated the following regarding how Tyndale’s translation was received by his Catholic opposition:
  - “The translation of the following words brought condemnation from the Roman Catholics: church—congregation; priest—elder or senior; charity—love; do penance—repent.” (Brake, 108-110)
- Tyndale was excoriated by his chief Catholic opponent Sir Thomas More for using the word “repent” instead of the Catholic phrase “do penance.” Consider the following table comparing the Wycliffe, Tyndale, and Rheims translations for the following famous verses in which we find the word “repent” in the KJB.

Verse	Wycliffe	Tyndale	Rheims
Matt. 3:2	and seide, <b>Do ye penance</b> , for the kingdom of heuenes shal neie.	Saying; <b>Repent</b> the kingdom of heaven is at hand.	And saying: <b>Do penance</b> : for the kingdom of heaven is at hand.
Acts 2:38	And Petre seide to hem, <b>Do ye penaunce</b> , and eche of you be baptisid in the name of Jhesu Crist, in to remissioun of youre synnes; and ye schulen take the yifte of the Hooli Goost.	Peter said unto them: <b>repent</b> and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the holy ghost.	But Peter said to them: <b>Do penance</b> : and be baptized every one of you in the name of Jesus Christ, for the remission of your sins. And you shall receive the gift of the Holy Ghost.

- Not only did Tyndale’s decision to use the word “repent” break with Catholic tradition it also more accurately communicated the meaning of the Greek word *metanoeō* which means to change one’s mind.
- My point here is that sometimes Tyndale’s translational decisions were impacted by his desire to not be like the church he was criticizing. His choice to use the word “congregation” nearly exclusively over the word “church” stands out as one prime example.

## Charity/Love

- Much ink has been spilt by King James advocates defending the use and/or superiority of “charity” in I Corinthians 13 by the KJB when compared with Modern Versions which utilize the English word “love” in these passages. The word “charity” occurs 28 times in 24 verses in the KJB.<sup>1</sup> In every one of these instances Modern Versions read “love” instead of “charity.” On account of this fact, many proponents of the King James view the change from “charity” to “love” in Modern Versions as a “corruption” that substantively alters the doctrinal content of the passages in question.
- Beginning with William Tyndale, every English translation of the *Textus Receptus* from Tyndale to the first edition of the Bishops Bible in 1568 rendered the Greek word *agape* as “love” in English with only one exception. That exception being the original Bishops reading in Jude verse 12:
  - “These are spots in your feasts of **charity**, when they feast with you, without al fear feeding the selves: clouds they are without water, carried about of winds, corrupt trees, and without fruit, twice dead, and plucked up by the roots”
- So, Tyndale, Coverdale, Matthew, Great, Geneva, and the first edition of the Bishops all read “love,” as do Modern Versions, in the passages listed in the footnote below. Yet, all of these Bibles are supposed to be “pure” and uncorrupted according the Two Streams of Bibles model of transmission.
- The word “charity” did not appear in a printed English Bible until the second edition of the Bishops Bible published in 1572 despite having been used extensively by John Wycliffe in his manuscript translations from the 1380s. Drawing from A. S. Herbert’s 1968 publication *Historical Catalogue of Printed Editions of the English Bible 1525–1961*, we can note the following regarding the 1572 revision of the Bishops Bible:
  - “A reprint of the 1568 Bible (No 125), so far as the Old Testament is concerned; but the New Testament has undergone further careful revision since the quarto edition of 1569 (see no 126) . . . All later issues, with two exceptions, appear to follow this quarto of 1569 in the Old Testament, but generally adopted the text of this Bible of 1572 in the New Testament.” (Herbert, 75)
- This would include the 1602 Bishops Bible which served as the base text for the Authorized Version, according to Rule 1 given to the King James translators. In the 1572 revision, several switches were made to the New Testament in the direction of more “ecclesiastical” language, a phenomenon Tyndale was conscious to avoid, such as introducing the term “charity” into I Corinthians 13.

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<sup>1</sup> I Corinthians 8:1; 13:1-4, 8, 13; 14:1; 16:14; Colossians 3:14; I Thessalonians 3:6; II Thessalonians 1:3; I Timothy 1:5; 2:15; 4:12; II Timothy 2:22; 3:10; Titus 2:2; I Peter 4:8; 5:14; II Peter 1:7; III John 1:6; Jude 12; Revelation. 2:19)

- The waters are further muddled when one considers that the word “charity” entered the English Bible via Wycliffe and was utilized heavily by the Rheims New Testament (1582) both of which are translations of the Latin Vulgate. Of the 28 occurrences of “charity” in the revised Bishops New Testament and the King James, it agrees with Wycliffe and the Rheims 25 times when compared to Tyndale, Coverdale, the Great Bible, Geneva, and the first edition of the Bishops.<sup>2</sup>
- Does this mean that these pre-1611 translations of the *Textus Receptus* were corrupt because they elected to use the word “love” instead of “charity?” As noted above, Tyndale purposely sought to avoid “ecclesiastical” words or words connected with Roman Catholicism. Does this mean that Tyndale’s translation was corrupt for not using words that are a verbatim match to the King James? Could it be that either “charity” or “love” would both be correct and constitute a different way of saying the same thing? Regardless of what one chooses to believe on this matter, the King James translators cannot be granted some uber spiritual insight for using “charity” over “love” since it was not their decision to make the change. They were simply following the revised Bishops text of 1572/1602.

### **Ensample/Example**

- As I discussed in my book [\*The King James Bible in America: A Orthographic, Historical, and Textual Investigation\*](#) much discourse has transpired around the words “ensample” and “example” among King James Bible Believers. Many argue that these words are wholly different words possessing discriminated meanings while others view them as spelling variants conveying the exact same meaning. Some acknowledge that the words are of synonymous meaning in the dictionary but then maintain that they mean different things when used in the KJB. I maintain that the words in question are spelling variants because a host of English language resources and dictionaries bear witness to this fact.
- 1658—Edward Philipps’ *New World of Words* originally published in 1658 contains the following entry for the word “ensample:”
  - **ENSAMPLE** (old world) an example, model, or pattern.
- 1721—Noah Bailey’s *An Universal Etymological English Dictionary* from 1721 defines “ensample” as “example or pattern.”
- According to some of the earliest known English dictionaries the word “ensample” is an “old world” way of saying “example.” These dictionaries do not present a discriminated or nuanced meaning between the two words. The same could be said for prominent English dictionaries of the 19<sup>th</sup> and 20<sup>th</sup> centuries as well.
- 1828—Noah Webster’s famous *American Dictionary of the English Language* from 1828 defines “ensample” as follows:

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<sup>2</sup> Wycliffe and Rheims read “love” in the following verses: I Timothy 2:15; II Timothy 3:10; Titus 2:2, & II Peter 1:7

○ **ENSAMPLE**

**Ensample**, *noun* [Latin exemplum.] An example; a pattern or model for imitation. Being ensamples to the flock. 1 Peter 5:3.

**Ensample**, *verb transitive* To exemplify; to shew by example. **This word is seldom used, either as a noun or a verb.** [See Example.]

- According to Webster, the word “ensample” is seldom used and means “an example, a pattern or model for imitation.” Not only is this definition identical to those offered in 17<sup>th</sup> and 18<sup>th</sup> centuries dictionaries but readers of Webster are explicitly told to see the word “example” for further clarification.<sup>3</sup>
- 1881—Walter W. Skeat’s *An Etymological Dictionary of the English Language* from 1881 informs its readers similarly. Skeat defines “ensample” as “an example” and tells his readers to “see Example.”
- The *Oxford English Dictionary* (OED) presents similar findings in an expanded format. The OED clearly identifies the word “ensample” as an archaic form of the word “example.”

○ **ENSAMPLE**, n. *arch.*

=EXAMPLE in various senses.

The mod. Archaistic use is almost wholly due to reminiscence of the passages in which the word occurs in the New Testament. In four of these passages it is used in sense 2, and is retained unaltered in the R.V.; in the remaining two it has sense 3, and has in the R.V. been replaced by example.

3. An illustrative instance.

†b. *quasi-adv.* = ‘for example’. *Obs.*

2. A precedent which may be followed or imitated; a pattern or model of conduct.

b. Phrases: *+in (+to) ensample; to give, set (an) ensample; to take ensample (+at, by, of).*

†c. *in ensample*: after the model (*of*); in imitation of the fact (*that*). *Obs.*

3. A deterrent instance of punishment, or of the evil consequences of any course of conduct; a practical warning. Const. *to, of* (the person to be warned), also with possessive pronoun. Phrases, *for, †in ensample*.

- The following graph confirms our findings gleaned from multiple dictionaries spanning more than three centuries. The word “ensample” is a more archaic form of “example” that carries the

<sup>3</sup> [Click here](#) to read Webster’s entry for “example.”

exact same meaning. The following line graph compares the historical frequency of usage of the two words between 1500 and 1800. Note how the facts presented by the graph correspond perfectly with the following statement from Noah Webster in 1828, “This word is seldom used, either as a noun or a verb.”

### Google Books Ngram Viewer



- Despite the overwhelming evidence presented above as to the synonymous meaning of the words in question, some King James advocates insist that “ensample” and “example” do not mean the same thing in the KJB. Put another way, some assert that they might mean the same thing in the dictionary but not in the KJB. Ironically, those arguing that the words do not mean the same thing in the KJB cannot even agree as to the supposed difference in meaning.

Author/Bible Teacher	Ensample	Example	Commentary
Matthew Verschuur (Bible Protector) <a href="#">Glistening Truths</a>	“an “ensample” is one that can be <b>internalized through specific personal knowledge of the object</b> looked at.” (28)	“An “example” is <b>an outward sample</b> ” (28)	Philippians 3:17 is cited in support. (28) No English language reference book is provided to substantiate these statements.
Kyle Stephens <i>The Certainty of the Words: How the King James Bible Resolves the Ambiguity of the Original Languages</i>	“ <i>Examples</i> in the scriptures are loosely fitted lessons, warnings and applications. They cannot be copied or emulated precisely to certain boundaries or constraints of circumstance. <i>Ensamles</i> are to be followed as precisely and as exactly as possible. They are literally the samples of how we should live, respond or act.” (359)	“In the King James Bible, an <i>example</i> serves as a warning or a pattern for those who are not in the exact predicament or scenario. An <i>example</i> is a pattern of behavior that is not necessarily intended to be exactly mimicked or emulated or precisely repeated, but a lesson drawn from and even extended to apply other unrelated exercise.” (356)	“There is a profound and genuinely substantial difference between <i>example(s)</i> and <i>ensample(s)</i> in the AV 1611 King James Bible. . .There are distinct and discernable characteristics between them that are manifest in the KJB.” (362)  “Let us face facts: Either there is a stumbling in the translation of the

			<p>KJB, or else the Greek scholars missed something that was not missed in the AV. The two languages set forth different revelation of knowledge that is not mutually consistent. What is revealed in the two languages conflicts. . . the Greek is the final authority and the AV is precipitous, or else <b>the AV reveals, manifests and instructs beyond the Greek.</b>" (370-371)</p>
<p>Dr. John M. Asquith <a href="#"><i>Shall we View "Ensample" as Just an Archaic Form of "Example"?</i></a></p>	<p>"The point is, ensample always and only refers to man's characteristic and behavior. Ensampler never applies to an inanimate product."</p> <p>Watch the context and key words in 1 Peter 5:1-3 where ensample is used: "Among you...partaker...among you...being ensamples..." In other words, live among them, let them see your personal characteristics, your personal habits and such.</p> <p>Being ensamples is a charge to their person: be a living pattern that others can emulate. (You do not emulate inanimate objects, you copy them).</p>	<p>"Example, on the other hand, may apply to both personal or (and as typically used), general products and processes (not personal)."</p> <p>"1 Corinthians 10: 6: "Now these things were our examples..." Note these things, these experiences (vs. 1-4). Things are the patterns for us to learn from, the cause and effect of things past. Notice in vs 1-6 there is no personal characteristic revealed. We only know 'all' did this and that, and then God overthrew them.</p> <p>1 Corinthians 10:11: "Now all these happened unto them for ensamples" After a list a personal characteristics (lusted, idolaters, fornication, tempters, murmurers), the word ensamples is used, with an exact admonition to follow "flee from idolatry" (10:14). It's a very personal and detailed pattern; and in this case, one to avoid!"</p>	<p>"So, in conclusion, when the word ensample(s) is used, look for a pattern of personal behavior and conduct, be it good or bad. A subtle difference in spelling cues the reader about the context.</p> <p>We see times wherein the word "example" is used to explain personal conduct in one or two verses, but we never see "ensample" used in any other sense. . .</p> <p>Keep in mind, I am not suggesting that "ensample" is an advanced revelation above the Greek. I am suggesting that when the King James translators read the Greek manuscript, and when they read certain passages, they employed a highly specialized word from within the range of words that are roughly equivalent to "example". That is the beauty of good translation work. . .</p> <p>What the King James Bible does is to give you the exact thoughts of men who could actually</p>

			think and meditate in Greek when they read a passage. In that sense, yes, the King James Bible is head and shoulders above any Greek manuscript in the sense that you can read it. . . There are 6 places in your King James Bible where the translators saw a slightly more accurate and illustrative word than "example" to express what they saw and thought when they read it."
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- Ironically, the three authors cited in the above table agree that “ensample” and “example” do not mean the same thing, yet they do not agree as to the specific discriminated meaning of each word. Yet, all three claim to be arriving at their preferred definitions via the KJB alone without the aid of English dictionaries or the original language. This is nothing sort of private interpretation.
- Others maintain that “ensample” and “example” are wholly different words of discriminated meaning by utilizing a prefix argument. It is argued by those espousing this position that the prefix “ex” on “example” signifies an external or outward “pattern” as in “exit.” Whereas the prefix “en” on “ensample” speaks of internal or inward issue as in “entrance.” Paradoxically, even among those espousing the prefix argument there is not uniformity of agreement as to the meaning of the words. All told, I have seen three different presentations of the prefix argument which resulted in three different discriminated definitions for the words in question.
- Statistically, the KJB uses the word “example” eight times in eight verses, “examples” one time, “ensample” three times in three verses, and “ensamples” three times in three verses. Meanwhile, William Tyndale used the word “ensample” in every passage. The following tables chart the historical usage of these words in the English Bible. Please note that I have bolded all the occurrences to “example” to make them stand out.

#### Ensample/Ensamples

Verse	Wycliffe	Tyndale	Coverdale	Matthew	Great	Geneva	Bishops	Rheims	A.V.
1 Cor. 10:11	figure	ensamples	ensamples	ensamples	ensamples	ensamples	ensamples	figure	ensamples
Philip. 3:17	fourme	ensample	ensample	ensample	ensample	ensample	ensample	model	ensample
1Thes. 1:7	ensaumple	ensample	<b>example</b>	ensample	ensample	ensamples	ensample	pattern	ensamples
2Thes. 3:9	ensaumple	insample	ensample	ensample	ensample	ensample	ensample	pattern	ensample

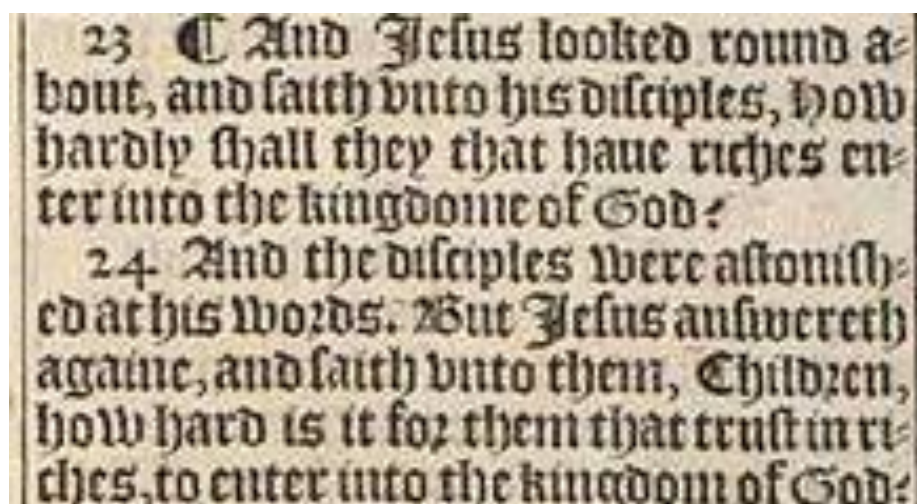


1Peter 5:3	ensaumple	insample	ensample	ensample	ensample	ensamples	ensample	pattern	ensamples
2Peter 2:6	ensaumple	ensample	ensample	ensample	ensample	ensample	ensample	<b>example</b>	ensample

### Example/Examples

Verse	Wycliffe	Tyndale	Coverdale	Matthew	Great	Geneva	Bishops	Rheims	A.V.
Matt. 1:19		ensample		ensample		<b>example</b>	<b>example</b>	open shame	<b>example</b>
John 13:15	ensaumple	ensample	ensample	ensample	ensample	<b>example</b>	ensample	<b>example</b>	<b>example</b>
1 Cor. 10:6	done in figure	ensamples	ensamples	ensamples	ensamples	ensamples	ensamples	done in a figure	<b>examples</b>
1Tim. 4:12	ensaumple	insample	ensample	ensample	ensample	ensample	pattern	<b>example</b>	<b>example</b>
Heb. 4:11	ensaumple	ensample	ensample	ensample	ensample	ensample	<b>example</b>	<b>example</b>	<b>example</b>
Heb. 8:5	saumpler	ensample	ensample	ensample	ensample	pattern	<b>example</b>	<b>example</b>	<b>example</b>
Jam. 5:10	ensaumple	ensample	ensample	ensample	ensample	ensample	<b>example</b>	<b>example</b>	<b>example</b>
1Peter 2:21	ensaumple	insample	ensample	ensample	ensample	ensample	ensample	<b>example</b>	<b>example</b>
Jude 7	ensaumple	ensample	ensample	ensample	ensample	ensample	ensample	<b>example</b>	<b>example</b>

- First, note the variation in the spelling between Wycliffe's "ensaumple" and Tyndale's "ensample." Next, notice how Tyndale varies his spelling within his own work between "ensample" and "insample." These observations are not indicative of two wholly different words but rather unsettled orthographical standards in terms of how to spell the word in English. Lastly, observe how the use of "example" increases as one works from left to right. This is illustrative of a further orthographic change as "example" began to replace "ensample" as the preferred English spelling.
- These tables, like the dictionary entries, and line graph above indicate a shift in the usage of the English words over time. Given the fact that "ensample" finds its origin in Anglo-Norman/French or the mixing of Anglo Saxon with French that occurred after the Norman invasion of England in 1066 it makes perfect sense that Wycliffe would have used an early form of the word when making his translation in the 1380s. Likewise, Tyndale translating during the first half of the 16<sup>th</sup> century when Modern English was in its infancy utilized a form of "ensample" exclusively because it was the most prevalent form of the word. Meanwhile, the word "example" comes into English out of Old French which was derived directly from Latin. Over time "example" began to replace "ensample" in English usage in much the same way that "Passover" replaced "Easter" as a reference to the Jewish feast day. The KJB stands at a crossroads in the process of orthographic change when both spellings were perfectly acceptable. This is not an uncommon occurrence in the textual history of the KJB given the fact that the 1611 spelled the same English word differently within the same passage. Consider the following example from Mark 10:23-24 in the 1611:



- Any perceived difference in meaning between the prefixes “ex” and “en” is unfounded. First, if there are prefixes involved, they have not been correctly identified. In the case of “example” and “ensample” the root word would be the word “ample.” Which would make the prefixes “ex” and “ens” not “ex” and “en” as has been asserted. According to the (OED), the prefix “ens” does not exist.
- Notwithstanding, if one still wished to argue a discriminated difference in meaning based upon the misidentified prefix’s “ex” and “en” they would encounter a dead end. the prefix “ex” is “of Latin origin” whereas the prefix “en” is a “form assumed in French,” according to the OED. Regarding the French prefix “en” the OED states:
  - “The English words in which it appears are partly adaptations of French (occasionally Spanish) words, either of Latin descent or formed in Romanic, and partly original formations upon English words. . . The applications of the prefix in French (Provençal, Spanish, Portuguese), and hence in English, are substantially identical with those of the Latin . . .”
- This means of course that the prefix argument is a dead end. The “ex” on “example” and the “en” on “ensample” carry the exact same meaning and are only spelled differently on account of the route through which they made their way into English.
  - Latin—French—Anglo-Saxon—Anglo-Norman/French (Middle English) = Ensample
  - Latin—French—English (Modern English) = Example
- The difference in orthography is not substantive but rather signifies the way each word entered the English language. “Ensample” came into usage indirectly through the blending of Anglo-Saxon with French after 1066 and therefore constitutes the earliest form of the word in [Middle English](#). In contrast, “example” entered the English more directly from Latin. The KJB stands at crossroads in the orthographic development of English when both words were acceptable spellings to convey the same concept.

- Tyndale did not err when he used the word “ensample” exclusively in his translation. He was simply following the predominant English orthography of his time. A time when Modern English was just beginning to emerge from the Medieval quagmire of Anglo-Norman/French.

### **Works Cited**

Brake, Donald L. *A Visual History of the English Bible*. Grand Rapids, MI: Baker Books, 2008.