

Sunday, March 21, 2021— Grace Life School of Theology—*From This Generation For Ever*
 Lesson 141 The Bishops' Bible: The New Testament

Introduction

- Last week in Lesson 140 we looked at the Bishops' Old Testament.
- Today in Lesson 141 we are going to consider the Bishops' New Testament.
- This past week, in advance of our conversation of the Bishops' New Testament, I received my copy of *The Literary Lineage of the King James Bible, 1340-1611* by Charles C. Butterworth in the mail. This is one of the titles that Pastor Jordan recommend to me in our email exchange a couple of weeks ago. In reading Butterworth this past week, I found the following bit of information that I thought was pertinent to our discussion of the Bishops' Bible.
 - “At this point our story must pause to take note of the fact that in 1566 [Richard] Jugge [the Queen's printer] decided to issue a third edition of his New Testament in quarto size, resembling those he had issued in 1552 and 1553. What makes this volume interesting in connection with the Bishops' Bible is that, although it followed the translation of Tyndale in general, it contained a number of new readings—especially in the early part of Matthew. These readings were to reappear, embodied as characteristic features of the new Bishops' Bible.

For instance, where the infant Jesus had been referred to in the Great Bible as “child” and in the Geneva Bible as “babe,” this quarto of 1566 uses the same term that we find in the Bishops' Bible, namely, “young child;” as where Herod tells the Wisemen (Matthew 2:8); “Go, and search diligently for the young child.” Again, when John the Baptist demurs at being asked to baptize Jesus, Tyndale and the Geneva versions put the Master's reply in the words, “Let it be so now;” but in this quarto of Jugge's (Matthew 3:15) we come upon the words which we have in King James Bible: “Suffer it to be so now.” At the end of the ninth chapter of Matthew, there is a curious instance: the disciples are told to pray of the Father that He will “send forth laborers” into His harvest, but in this edition, as in the Bishops' Bible, the word “thrust” is used instead of “send.” And there are quite a few such instances in which the quarto New Testament of 1566 anticipates the wording of the Bishops' Bible.

What caused Jugge to include these emendations we do not know. It is probable that as he was the printer of the new Bible he had access to whatever revisions had been adopted up to the time when his New Testament was issued, and that he made use of these in amending the Tyndale translation in certain places. Presumably, he either had not enough time or else had no further material at hand to carry on his revision beyond the opening chapters of Matthew. Howbeit, in these chapters, by the mere priority of two years, this quarto of 1566 blazed a trail for the Bishops' Bible, and thus claims an

inconspicuous place in the literary lineage of the Authorized Version.” (Butterworth, 174-175)

The New Testament

- Blackford Condit author of *The History of the English Bible* reports that the Bishops’ New Testament represents “better scholarship and more careful work” when compared to the Bishops’ Old Testament.
 - “The New Testament of the Bishops’ Bible shows better scholarship and more careful work. But like the New Testament of the Great Bible and all previous versions, it is largely a reproduction of Tyndale’s translation. A careful comparison will show, however, that this revision made important verbal changes, some of which found their way into the Authorized Version. In some instances the influence of the Genevan version is perceptible; while in other cases, where marked improvements had been introduced in the Genevan, they were ignored by this version.” (Condit, 281)
- Condit then presents the following extract from Romans 8 as a case in point. The following screenshots were taken from pages 281-283 of Condit’s book.

Rom. VIII. 15. For yee haue not receyued the spirite of bondage agayne to feare ; but ye haue receyued the spirite of adoption, whereby we crye, Abba, father. The Great Bible after Tyndale has : to feare eny moare.

16. The spirite it selfe beareth witnessse to our spirite, that we are the sonnes of God. This happy phrase is after the Genevan and was adopted by the Authorized version. Tyndale and the Great Bible read : certifieth.

17. If we be sonnes, then are we also heires, the heyres of God, and ioint heyres wyth Christ ; so that we suffer togeather, that wee may be also glorified togeather. Joint heirs is peculiar to the Bishops’ and is followed by the Authorized version. Tyndale has : anexed with Christ ; and is followed by the Great Bible, also by the Genevan version. In the second clause however Tyndale reads : If so be that we suffer togedder ; and is followed by the Great Bible, also by the A. V.

18. For I *am certainly persuaded*, that the afflictions of this *time*, are not worthy of the glory which shall be shewed vpon vs. Tyndale reads: For I *suppose* that the afflictions of thys *lyfe*; and is followed by the Great Bible.
19. For the *earnest expectation* of the creature abydeth, looking when the sonnes of God shall appeare. This is followed by the A. V. Tyndale has: *feruent desyre*; and is followed by the Great Bible.
20. Bycause the creature *is subject* to vanitie *not wylling*, but *for hym* whiche hathe subdued the same in hope. The Great Bible has: *is subdued* to vanitie *against ye will therof*, but for *his will* which hath subdued y^e same in hope.
21. For *the creature it selfe* shall be *made free* from the bondage of corrupcion. The Great Bible has: For *the same creature* shalbe *deliuered* from the bondage of corrupcion.
23. and we our selues mourne in our selues, *wayting* for the adoption (euen) the deliuerance of our body. The Great Bible reads, mourne in our selues *also*, and *waite* for the adoption (*of the children of God*) euen *for* the deliuerance of our bodye.
26. Likewise the spirite also helpeth our infirmities. For we knowe not what to desire as we ought; but the spirite it selfe maketh *great* intercession for vs, with gronings whiche can not be expressed. The Great Bible has: maketh intercession for vs.
29. For those whiche he knewe before, he also *dyd predestinate*, that they shoulde be lyke fashioned vnto the shape of his sonne. The Great Bible reads after Tyndale: *ordeined before*.
30. Moreover, whom he *did predestinate*, them also he called. The Great Bible has: whom he *appointed before*, them also he *hath* called.
32. Whiche spared not hys owne sonne, but gaue hym for vs all; howe *shall he not* with hym *also* gyue vs all things? This is after Tyndale, and is followed by the A. V. The Great Bible reads: how *can It be*, y^t with him *he shoulde not* geue us all thinges *also*.
34. yea rather which is *raysed* again. The Great Bible has: *risen* againe.

35. Who shall separate vs from the loue of *Christ*? The Great Bible has : . . . the loue of *God*?
36. (. and are counted as sheepe for the slaughter.) This is followed by the A. V.; but the Great Bible reads : . . . appointed to be slayne.
37. Neuerthelesse, in all these thynges we overcome, through him that loued vs. This agrees with the Great Bible, and overlooks the Genevan N. T., 1557, which reads : *we are more than conquerors*.
38. Neyther height, nor *deapth*, neyther any other creature, shal be able to *seperate* vs from the loue of God, which is in Christe Jesus our Lorde. The Great Bible has : . . . neither *lowth* ; . . . to *departe*.

- Condit states the following regarding the above collation.
 - “In the above collation from only a single chapter we have a number of happy renderings for which we are indebted in part to the Bishops’ Bible, and in part to the versions of Geneva and of Tyndale. Several of these are worthy of being noted, since they were adopted by King James’ revisers and have come down to us as an invaluable inheritance. For example the happy phrase: *beareth witness*, for which we are indebted to the Genevan Bible, and which is far better than the *certifieth*, of Tyndale. Again in the seventeenth verse we have; *joint heyers*, which is better than Tyndale’s *heyres anexed*; and for which we are indebted to the Bishops’ Bible. In verse nineteenth we have; *earnest expectation*, which is an improvement upon the *feruent desyre* of Tyndale, and for which we are indebted to the Bishops’ Bible. In verse twenty-first, we have: *the glorious libertie of the sonnes of God*; for which we are indebted to Tyndale. For the phrase, *more than conquerors*; we are indebted to the Genevan N.T. 1557.” (Condit, 283)
- Regarding the 1568 Bishops’ New Testament, J.I. Mombert states the following in his 1883 book *English Versions of the Bible*
 - “In dealing with the New Testament of the Bishops’ Bible, it is hardly worth while to consider the first edition of 1568, except by way of comparison, but to examine for the purpose of determining its critical value the revised edition of 1572.

[Giles] Lawrence, to whom reference has already been made, and who was “a man in those times of great fame for his knowledge in the Greek,” drew up a body of “notes of errors in the translation of the New Testament” on twenty-nine passages which stood in their uncorrected form in the Bishops’ Bible of 1568; and with one exception his corrections were adopted in the revised edition of 1572. As they were very interesting they are here reproduced, and the italicized portions denote not only their reception into the Bishops’ Bible of 1572, but into the text of the present Authorized Version.” (Mombert, 277-278)
- Giles Lawrence was mentioned in Lesson 139. He was the professor of Greek from Oxford whose job it was to compare the Bishops’ text with the original languages, especially Greek, and

recommend revisions accordingly. Evidently, all of his revisions recommended by Lawrence did not make it into the 1568 Bishops' Bible so they were changed in the 1572 revision. Mombert includes Lawrence's notes in his book on pages 278-279 as the following screenshots testify.

I. "Wordes not aptly translated in the New Testament":—Matth. xvii. 25, "Of whome dooe the kynges of the earth take tribute or tolle, of their children or of strangers?" Correction, "*of their owne children.*" 27, "goo thou to the sea and cast an angle." Correction, "*cast an hooke.*" xxi. 33, "Ther was a certain man an housholder which made a vineyard." Correction, ". . . which *planted a vineyard.*" 38, "Come let us kyll hym, and let us enjoye his inheritance." Correction: "let us take possession or seisen upon his inheritance," adopted virtually in 1572 and A. V., "*let vs sease on his inheritance.*" xxii. 7, "He was wroth and sent forth his men of war." Correction, "when he had *sent his armies.*" xxv. 20, "I haue gayned with them fyue taleuts moo." Correction, "*fyue talents besides.*" xxvi. 38, "My sovle is heuy euen vnto the death." Correction, "*exceedinge heauie,*"—in reality, A. V. 42, "He went awaye once agayne and prayed." Correction, "*He went away the second time.*" xxviii. 14, "We will . . . saue you harmless." His note here in full reads, "*ἀμεριμνος, that is careless: ἀβλαβής or ἀζήμιος is harmless: ἀμεριμνος, careless. I may be harmless in body and goods and yet not careless. This is not considered in the Genevan Bible.*" Adopted in A. V., for "*secure you*"=make you secure; free from care. Mark i. 24: "Alas, begone." Correction, "Let be," or "*let us alone.*" 45, "to tel many thinges." Correction, "openlie to declare or preach." Adopted virtually in A. V. x. 19, "Thou shalt not commit adulterie, thou shalt not kyll, thou shalt not steale." Correction, "*Do not commit adulterie, Do not kill, Do not steale.*" xii. 15, "But he seyng their hypocrisie, seide vnto them." Correction, "*knowing their hypocrisie.*" Luke i. 3, 4, "I determyned also (assone as I had searched out diligently all thinges from the begynnyng) that then I wolde wryte unto the." Correction, "*It seemed good to me, having*

perfect vnderstandinge of all thinges from the beginning, to write to thee in order." vi. 44, ". . . nor of bushes gather they grapes." Correction, ". . . of a bramble."

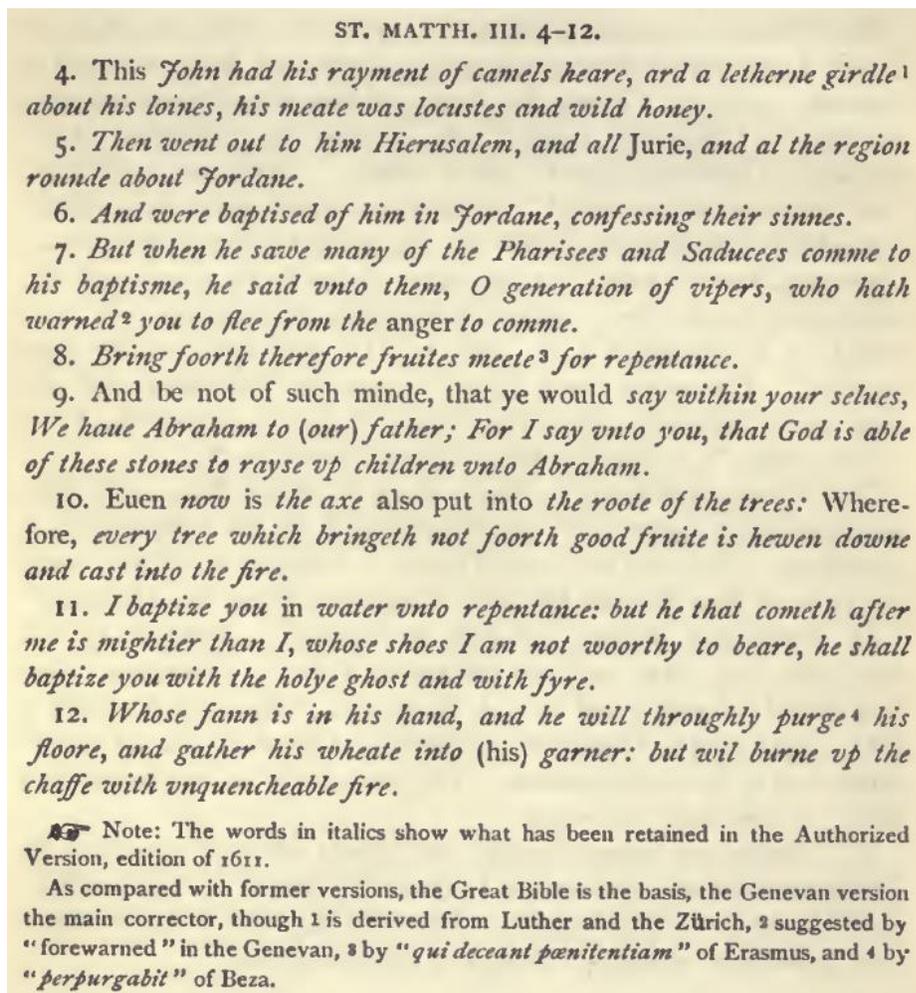
II. "Wordes and pieces of sentences omytted:"—Matth. xv. 16, "Are ye also [*yet*] without vnderstandinge?" Correction, Insert the word in brackets. xxii. 13, "Bynde him hand and foot and cast him into vtter darkness." Correction, Insert "*take*." xxvi. 13, "Preached in the worlde." Correction, Insert "all or *whole*." Mark xv. 3, "Insert, 'but he answered nothing.'" Spurious reading, taken from Matth. xxvii. 12 or Luke xxiii. 19. Luke viii. 23, "There came down a storm." Correction, Insert "*wind*." x. 23, Insert "*And he turnynge to his disciples, and said secretly*." Adopted with the transposition of "he" and "said" in the margin of A. V. xxii. 12 "He shall shewe you an vpper chambre." Correction, Insert "*great*." xxiv. 27, "He interpreted vnto them in all Scriptures which wer written of him." Correction, Insert "those things"; accepted in more compact form in A. V.

III. "Wordes superfluous:"—Mark xiii. 26, "Let hym that is in the fielde not turne backe agayne vnto *the thinges* which he left behynde him." Correction, "Strike out the words in italics." Luke xii. 24, "Howe much are ye better than *fethered* fowls?" Correction, Strike out "fethered."

IV. "Sentences changed and error in doctrine":—Luke ix. 45, "It was hidde from them that they vnderstode it not." Correction, "that they should not understand it." A. V. renders, "that they perceiued it not"; 1572 adopts Lawrences' correction. Coloss. ii. 13, "Dead to synne, and to the vncircumcision of your fleshe hath he quyckened with him." Correction, "*in synne*."

V. "Modes and tenses changed, and places not well considered by Theodorus Beza and Erasmus, as I thynke":—Matth. xxi. 3: "say ye" should be rendered "*ye shall say*." Luke xvii. 8, "eate thou and drynke thou" should be rendered "*thou shalt eate and drynke*."

- In the following example Mombert quotes Matthew 3:4-12 from the Bishops' Bible. The note at the bottom of the image explains its significance.



- There is almost universal recognition on the part of commentators that the Bishops' New Testament is far superior to the Old. A.S Herbert states the following in the entry for the 1568 Bishops' Bible in his *Historical Catalogue of Printed Editions of The English Bible, 1525-1961*:
 - "The work seems to have been carried out in separate sections, which vary considerably in value. In correcting the Great Bible, both the Hebrew and Greek originals were consulted. The influence of the Geneva version appears, especially in the prophetic books; while Castalio's Latin version of 1551 was also consulted. Westcott considers that the Greek attainments of the revisers were superior to their Hebrew, and that the alterations in the New Testament show original and vigorous scholarship." (Herbert, 70)
- Regarding the second edition of the Bishops' text from 1569 Herbert writes:
 - "The second edition, now first printed in quarto, of the Bishops' version.

The text of the Old Testament has received a certain amount of correction. A comparison of some representative chapters seems to show that, so far as the Old Testament is concerned, this quarto edition was adopted as the standard in all subsequent issues, except the folio editions of 1572, 74, and 78, which revert to the Bible of 1568. The New Testament also exhibits traces of revision. Westcott (*History*, pp. 252-254) gives 44 differences of reading in Ephesians between the first edition of 1568 and that of 1572. By comparison we find that in 22 instances this quarto reads with the former, and in the remaining 22 with the later edition. Thus, it forms a connecting link between the two, as regarding the New Testament section.” (Herbert, 72)

- Completeness dictates that we note Herbert’s comments on the 1572 Bishops’ New Testament as it became the standard form of the text inherited by the King James translators in the 1602 Bishops’ Bible.

- “Bishops’ version: the second folio edition.

A reprint of the 1568 Bible, so far as the Old Testament is concerned; but the New Testament has undergone further careful revision since the quarto edition of 1569. This revision was produced from a memorandum prepared by Giles Lawrence [mentioned above], Professor of Greek at Oxford. All later issues, with two exceptions appear to follow the quarto of 1569 in the Old Testament, but generally adopt the text of this Bible of 1572 in the New Testament.” (Herbert, 75)

- 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. Butterworth states the following regarding this matter:
 - “Inasmuch as the later editions of the Bishops’ Bible generally followed the wording of the 1572, this revision had a real effect on the King James translation, especially in the New Testament. In fact, many characteristic touches of the Authorized Version are to be found in this folio of 1572. It is here, for instance that we find the Latin word “charity” displacing the older word “love” through the thirteenth chapter of I Corinthians. It is here that we find, in the parable of the Prodigal Son (Luke 15:12), such familiar phrases as “he divided unto them his living,” instead of “his substance;” “And no many days after,” instead of “And not long after.”” (Butterworth, 185-186)

Works Cited

Butterworth, Charles C. *The Literary Lineage of the King James Bible, 1340-1611*. Philadelphia: University of Pennsylvania Press, 1941.

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