

Sunday, February 20, 2022— Grace Life School of Theology—*From This Generation For Ever*  
Lesson 167 The Pre-1611 Evidence for The Text: MS 98 Impact on King James Readings

*These notes were used on Sunday, February 13 to teach Lesson 167 and again on Sunday, February 20 to teach Lesson 168.*

### **Introduction**

- Last week in [Lesson 166](#) we resumed our consideration of the three major primary work-in-progress documents: 1) MS 98, 2) Bod 1602, and 3) the notes of John Bois. In Lesson 162 I said that we would consider all three documents in terms of the following three categories:
  - Scholarly Awareness & Published Access
  - Physical Description & Contents
  - Impact on the readings found in the King James Bible
- We covered Scholarly Awareness & Published Access for all three documents in Lessons [162](#) and [163](#). Then in Lessons [164](#) and [165](#), considering new learning on my part, we deviated from my original plan to cover additional primary work-in-progress documents that were found in British libraries during the latter half of the last decade. Last week in Lesson 166 we resumed our original goal as enunciated in Lesson 162.
- The previous Lesson focused on the Physical Description & Contents of MS 98 in the Lambeth Palace Library. The following is a summary of what we observed in Lesson 166 regarding MS 98. For more information/details on these points, interested parties are encouraged to revisit Lesson 166.
  - The manuscript has been in the possession of Lambeth Palace Library since at least 1647. MS 98 contains the work of the Second Westminster Company that revised the New Testament Epistles (Romans through Jude).
  - “Each page is ruled with red lines into four columns. The central two columns fill most of the page, with margins to the left and right edges, and the top and bottom of the page. Only the left margin and center left columns are used, leaving the right half of the page blank, presumably for annotations.” (Moore & Reid, 107)
  - “The manuscript is copied in a neat secretary hand, with clear chapter divisions and each verse starting on a new line. Although the number of each verse is recorded, the space for the translation is sometimes left blank; this suggests that MS. 98 was to be used in conjunction with a copy of the Bishops’ Bible, which was presumably to be followed for these missing verses.” (Moore & Reid, 107)
  - Three kinds of marginal notes can be found in MS. 98, according to Moore and Reid, “alternative English translations, preceded by ‘or’; literal Greek meanings for idiomatic

English words, preceded by ‘Gr.’, and alternative readings of the originals, indicated by ‘Some copies read.’” (Moore & Reid, 107)

- Judging from readings marked “q” for query, there are at least two, possibly three, levels of revisions visible by comparing MS 98 to both a 1602 Bishops’ Bible and a 1611 A.V.
- Believed to reflect Stage One of the revision process, MS 98 provides insight into how the Bishops’ Bible was revised to create the King James Bible. Statistical analysis reveals that MS 98 sits nearly halfway between the 1602 Bishops’ Bible and final product of 1611.
- In this Lesson we want to consider the impact that MS 98 had upon the readings found in the King James Bible.

### **Impact on the Readings Found in the King James Bible**

- In Lessons [158](#) and [159](#) we looked at the Rules given to the King James translators by Bishop Bancroft to govern the project. Rule 1 of Bancroft’s Rules stated the following:
  - The ordinary Bible read in the Church, commonly called the Bishops’ Bible, to be followed, and as little altered as the truth of the original will permit.
- It has been commonly asserted in pro-King James literature and teachings that Rule 1 was not followed but rather ignored by the translators in favor of Rule 14.
  - These translations to be used when they agree better with the text than the Bishops’ Bible, viz: Tyndale’s, Matthew’s, Coverdale’s, Whitchurch’s, Geneva.
- Such assertions by King James advocates are not correct. The King James translators followed Rule 1 with a high degree of fidelity.
- The following tables compare readings for Romans 1 and I Corinthians 13 found in the 1602 Bishops’ Bible, MS 98, and the 1611 edition of the Authorized Version/King James Bible. The Lambeth Palace Library website has released a limited number of pictures of MS 98 for public viewing online. Two of the passages that are viewable online are Romans 1 and I Corinthians 13. Please click on the following links to view the respective images.
  - [Image 1—Romans 1:1-14](#)
  - [Image 2—Romans 1:15-29](#)
  - [Image 3—Romans 1:29-32](#)
  - [Image 4—I Corinthians 13](#)
- In 1977, scholar Ward Allen published *Translating the New Testament Epistles 1604-1611: A Manuscript from King James’s Westminster Company* for Vanderbilt University Press. Ward’s

volume contains a complete collation of MS 98 with the 1602 Bishops' Bible and a 1611 Authorized Version. This Lesson was prepared using the following resources:

- 1) Lambeth Palace Library online images
  - 2) Ward Allen's book
  - 3) A PDF copy of the 1602 Bishops' Bible furnished by the Early English Books Online database diligently compared with the text found in [\*The New Testament Octapla: Eight English Versions of the New Testament in the Tyndale-King James Tradition\*](#),
  - 4) [1611 Authorized Version](#).
- The reason I chose Romans 1 and I Corinthians 13 as sample passages for this Lesson is so the participants could view the verses in MS 98 via the released online images on the Lambeth Palace Library website. Working in this fashion removes the element of one having to take my word for things. Moreover, using this process for the passages in question demonstrates the veracity of Ward Allen's work on the entire document.
  - The handwritten verses observable in MS 98 indicate readings where the King James translators thought the 1602 Bishops' text needed to be revised. It is believed by scholars like Ward Allen and David Norton that the revisions found in MS 98 represent the first stage of the translation process. The accuracy of this conclusion is demonstrated in the tables below as the final product of 1611 exhibits further revision beyond those present in MS 98. Numbered verses that are left blank in MS 98 indicate readings where the Second Westminster Company originally accepted the Bishops' Bible reading without alteration. As the tables below demonstrate, some of the blank verses in MS 98 were still revised at a later stage in the process. Consequently, the tables below record at least two, possibly three, different stages in the revision process.
  - MS 98 was clearly designed to work in conjunction with a 1602 Bishops' Bible. This proves beyond doubt that the King James translators followed Rule 1 with a high degree of fidelity. The King James Bible truly was/is a revision of the Bishops' Bible.
  - In the cases where the Bishops' Bible was altered, we can also note which one of the translations noted in Rule 14 provided the reading found in the King James Bible. The superscript letters indicate the source of a given reading in English. Despite popular opinion in pro-King James circles, the Rheims New Testament was consulted and utilized by the King James translators (See the following [notes](#) for more information on the connection between the Rheims New Testament and the King James Bible). Readers of this document can trace the source of a given reading by clicking on the superscript letters found in the table below. The following list explains the meaning of the superscript characters.
    - t = Tyndale
    - c = Coverdale/Great Bible
    - w = Whittingham, 1557 Geneva New Testament

- g = Geneva Bible, 1560
- r = Rheims New Testament
- o = An original reading of the translators, or a reading which has some source other than the Bibles listed above.

### Romans 1

Verse	Bishops (1602)	MS 98	AV (1611)	Comments
1	Paul the servant of Jesus Christ, called to be an Apostle, severed unto the Gospel of God,	Paul <u>a<sup>g</sup></u> servant of Jesus Christ called to be an apostle severed unto the gospel of God.	Paul a servant of Jesus Christ, called to be an Apostle, <u>separated<sup>r</sup></u> unto the Gospel of God,	MS 98 adds the “a” before servant as in the Geneva.  AV changes “severed” in MS 98 to “separated” as in the Rheims.
2	Which he had promised afore by his Prophets in the holy Scriptures		(Which he had promised afore by his Prophets in the holy Scriptures,)	Blank in MS 98. No change to Bishops’ wording in the AV.  Parenthesis and comma added.
3	Of his son, which was made of the seed of David after the flesh:	Of his son which was made of the seed of David <u>according to</u> the flesh.	<u>Concerning his Son Jesus Christ our Lord,</u> <sup>w</sup> which was made of the seed of David according to the flesh,	MS 98 changed “after” in the 1602 Bishops’ to “according to”. The AV accepted this revision.  The AV revised the first clause beyond MS 98 which left the first clause unaltered. “Concerning his Son Jesus Christ our Lord” is added to the AV from Geneva NT.
4	And hath bene declared to be the son of God, with power after the spirit that sanctifieth, by the resurrection from	And declared <u>to be</u> the Son of God with power <u>according to<sup>r</sup></u> the spirit <u>of sanctification</u> by the resurrection from the	And declared to be the Son of God, with power, according to the <u>Spirit of holiness</u> by the resurrection from the dead.	“Hath bene”—deleted in MS 98.  “After the” in Bishops’ is changed to “according to” in MS 98.

	the dead, of Jesus Christ our Lord:	dead of Jesus Christ our Lord.		<p>“That sanctifieth” in Bishops’ 1602 is changed to “of sanctification” in MS 98.</p> <p>“Spirit of sanctification” in MS 98 was changed to “Spirit of holiness” in AV.</p> <p>“Of Jesus Christ our Lord” was removed from the AV thereby following the <a href="#">Geneva</a>.</p>
5	By whom wee have received grace and Apostleship, <del>that</del> obedience <del>might be given unto</del> the faith in his name among all Heathen,	By whom we have received grace and apostleship <u>for<sup>r</sup> the</u> obedience to the faith <u>for his names<sup>o</sup> sake</u> among <u>all the<sup>w</sup></u> heathen.	By whom we have received grace and Apostleship for obedience to the faith <u>among all nations<sup>f</sup></u> <u>for his Name</u> ,	<p>“That” in the Bishops’ is changed to “for the” in MS 98.</p> <p>“Might be given unto” is omitted in MS 98.</p> <p>“In his name” in the Bishops’ is changed to “for his name” in MS 98.</p> <p>“For his names sake among all the heathen” in MS 98 is replaced with “among all nations for his Name” in the AV.</p>
6	Among whom, ye are also the called of Jesus Christ:		Among whom <u>are ye</u> also the called of Jesus Christ.	<p>Blank in MS 98.</p> <p>AV made one slight revision to the Bishop reading beyond MS 98 by changing “ye are” to “are ye”.</p>

7	To all that bee in Rome, beloved of God, saints by calling: Grace to you, and peace from God our father, and the Lord Jesus Christ:	To all that be in Rome beloved of God <u>//called to be saints<sup>e</sup></u> : Grace to you and peace from God our Father and the Lord Jesus Christ.  // or, called saints (left margin)	To all that be in Rome, beloved of God, called to be Saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.	“Saints by calling” in the Bishops’ became “called to be saints” in MS 98 as in the Geneva Bible.  AV accepted the wording of MS 98 without further alteration.
8	First <del>verely</del> I thank my God through Jesus Christ for you all, that your faith is published throughout all the world.		First I thank my God through Jesus Christ for you all, that your faith is <u>spoken of<sup>c</sup></u> throughout the <u>whole</u> world.	Blank in MS 98. Yet, the AV text contains three revisions of the Bishops’ despite having been left blank in MS 98.  “verily” is removed in the AV.  “published” is changed to “spoken of” in the AV.  “whole” is inserted in the AV as in the <a href="#">Geneva</a> and <a href="#">Rheims</a> .  At least two stages of revision can be seen here.
9	For God is my witness, whom I serve with my spirit in the Gospel of his son, that without ceasing I make mention of you:		For God is my witness, whom I serve with my spirit in the Gospel of his Son, that without ceasing I make mention of you, <u>always in my prayers,<sup>t</sup></u>	Blank in MS 98. Yet, the AV text contains one revision of the Bishops’ despite having been left blank in MS 98.  “Always in my prayers” is inserted at the end of the verse in the AV.
10	<del>Praying</del> always in my prayers, that by some means at the last, one time or other, I might make a prosperous	Always in my prayers <del>desiring</del> <u>if by any means<sup>r</sup> now at length I may have</u> a prosperous journey by the will of God to come unto you.	<u>Making request,<sup>o</sup></u> (if by any means now at length I might have <sup>s</sup> a prosperous journey by the will of God) to come unto you.	“Praying” in the Bishops’ is omitted in MS 98.  Bishops’ “that by some means at the last, one time or other” is changed to

	<p>journey by the will of God, to come unto you.</p>			<p>“desiring if by any means now at length” in MS 98.</p> <p>“I might make” in the Bishops’ is changed to “I may have” in MS 98.</p> <p>The AV revises “always in my prayers” in MS 98 in favor of “making request).</p> <p>The AV drops the word “desiring” in MS 98 from before “if by any means now at length I might have a prosperous journey by the will of God” The rest of the wording is retained but put into parenthesis.</p>
11	<p>For I long to see you, that I might bestow among you some spiritual gift, that ye might be established,</p>	<p>For I long to see you that I might <u>impart unto<sup>f</sup></u> you some spiritual gift <u>to the end you may<sup>o</sup></u> be established.</p>	<p>For I long to see you, that I <u>may<sup>f</sup></u> impart unto you some spiritual gift, to the end you may be established,</p>	<p>Bishops’ “bestow among you” in the Bishops’ is changed to “impart unto you” in MS 98 as in the Rheims.</p> <p>Likewise “among” is changed to “unto” in MS 98.</p> <p>MS 98 changes “that ye might be” in the Bishops’ to “to the end you may be” thereby by establishing an original reading.</p> <p>The AV made one further revision beyond MS 98. “might impart” was changed to “may impart” in the first</p>

				<p>clause thereby following the Rheims.</p> <p>The rest of the wording changes made in MS 98 were accepted into the AV.</p>
12	That is, that I might have consolation together with you, each with others faith, yours and mine.	That is <u>being amongst you we might be comforted together<sup>o</sup> by the mutual faith<sup>g</sup> both of you and me.<sup>o</sup></u>	That is, <u>that I may be</u> comforted together with you, by the mutual faith both of you and me.	<p>MS 98 is an almost entire rewrite of the Bishops' text.</p> <p>AV makes a further alteration to MS 98 changing "being amongst you we" to "that I may be".</p>
13	I would that ye should know, brethren, <del>how</del> that I have oftentimes purposed to come unto you (and have been let hitherto) that I might have some fruit <del>also</del> among you, as among other of the Gentiles.	<u>Now<sup>w</sup> I would not have you ignorant (brethren) that I have</u> oftentimes purposed to come unto you ( <del>and have been</del> let hitherto) that I might have some fruit among you <u>also</u> as among other gentiles.	Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto) that I might have some fruit among you also, <u>even</u> as among other Gentiles.	<p>MS 98 inserted the word "now" at the beginning of the verse and changes "that you should know, brethren" to "would not have you ignorant (brethren)".</p> <p>The Bishops' "how" is removed in MS 98.</p> <p>MS 98 also repositions the word "also" in the second half of the verse after the word "you."</p> <p>The AV makes further changes to MS 98 by dropping "I have" and adding the word "I" after "oftentimes."</p> <p>"And have been" inside the parenthesis in MS 98 is changed to "but was" in the AV.</p> <p>The AV also inserted the word "even" in</p>

				the last portion of the verse.
14	I am debter both to the Greeks, and to the barbarous, both to the wise and <del>to the</del> unwise.	I am <u>a</u> <sup>o</sup> debter both to the Greeks and to the <u>barbarians</u> <sup>g</sup> both to the wise and unwise.	I am debter both to the Greeks, and to the Barbarians, both to the wise, and <u>to the</u> unwise.	MS 98 inserted the word “a” before “debter”.  The Bishops’ “barbarous” is changed to “barbarians” in MS 98 following the Geneva Bible.  MS 98 also strikes “to the” from the end of the verse.  The AV retains “barbarians” from MS 98 but otherwise reinstated the Bishops’ reading by dropping the “a” and adding “to the” back into the verse before “unwise” as the end of the verse.
15	So <del>that</del> as much as in me is, I am ready to preach the Gospel to you that are at Rome also.		So, as much as in mee is, I am ready to preach the Gospel to you that are at Rome also.	Blank in MS 98. No change to Bishops’ wording in the AV.
16	For I am not ashamed of the Gospel of Christ, because it is the power of God unto salvation to all that believe, to the Jew first, and also to the Greek.	For I am not ashamed of the gospel of Christ because it is the power of God unto salvation <u>to every one that believeth</u> <sup>c</sup> to the Jew first and also the Greek.	For I am not ashamed of the Gospel of Christ: <u>for</u> <sup>g</sup> it is the power of God unto salvation, to every one that believeth, to the Jew first, and also to the Greek.	MS 98 changes “all that believe” in the Bishops’ to “everyone that believeth” as in Coverdale/Great Bible.  The AV makes only one change when compared against MS 98. The word “because” is changed to “for”.
17	For by it is the righteousness of God opened from faith to faith: as it is written,	For <u>therein</u> <sup>f</sup> is the righteousness of God <u>revealed</u> <sup>g</sup> from faith to faith as it is	For therein is the righteousness of God revealed from faith to faith: as it is	MS 98 changes “by it” in the Bishops’ to “therein” as in the Rheims.

	The just shall live by faith.	written The just shall live by faith.	written, The just shall live by faith.	MS 98 changes “opened” in the Bishops’ to “revealed” as in the Geneva.  AV accepts the wording of MS 98 without further revision aside from punctuation.
18	For the wrath of God is revealed from heaven, against all ungodliness and unrighteousness of men, which withhold the truth in unrighteousness.		For the wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men, who hold the truth in unrighteousness.	Blank in MS 98.  No change to Bishops’ wording in the AV.
19	For that that may be known of God, is manifest among them, because God had shewed it unto them.	<u>Because that which<sup>r</sup> may be known of God is manifest among them <u>for<sup>t</sup> God hath<sup>c</sup> shewed it unto them.</u></u>	Because that which may be known of God, is manifest <u>in<sup>g</sup></u> them, for God hath shewed it unto them.	MS 98 makes three changes when compared with the Bishops, “For that that may” is changed to “because that which” as in the Rheims.  Also “because God” is changed to “for God” in MS 98 as in Tyndale.  Last the Bishops’ “had” is changed to “hath” in MS 98.  The AV makes one change beyond MS 98 by changing “among them” to “in them.”
20	For his invisible things, being understood by his works, through the creation of the world, are seen, that is, both his eternal power and Godhead, so that	For <u>the<sup>g</sup> invisible things of him, both his eternal power and Godhead being understood in the things that are made<sup>f</sup> are throughly seen from the creation of</u>	For the invisible things of him <u>from the Creation of the world, are clearly seen, being understood by the things that are made, even his eternal</u>	MS 98 drops “his” from the first clause in the Bishops’ and changes it to “the”.  Most of the verse is rewritten in MS 98.

	they are without excuse:	the world <sup>o</sup> <u>to the end</u> that they <u>may be</u> without excuse.	<u>Power and Godhead,</u> <u>so that they are</u> <u>without excuse:</u>	The AV makes further revisions to MS 98. Much of the original wording of the Bishops' is reinstated at the end of the verse in the AV.
21	Because that when they knew God, <i>notwithstanding</i> they glorified him not as God, neither were thankful, but waxed full of vanities in their imaginations, and their foolish heart was blinded.	Because that when they knew God <del><i>notwithstanding</i></del> they glorified him not as God neither were thankful but <u>became vain<sup>g</sup> in</u> their imaginations and their foolish heart was <u>darkened.<sup>f</sup></u>	Because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened:	MS 98 changes "waxed full of vanities" to "became vain in" as in the Geneva.  MS 98 also changes "blinded" to "darkened" as in the Rheims.  The AV dropped the word "notwithstanding" from MS 98 while accepting the rest of its wording.
22	When they counted themselves wise, they became fools:	<u>Professing<sup>g</sup></u> themselves <u>to be</u> wise they became fools.	Professing themselves to be wise, they became fools:	MS 98 drops "when they counted" from the Bishops' and changes it to simple "professing" as in the Geneva.  MS 98 also inserts "to be" into the verse.  AV accepts the wording of MS 98 without further changes aside from punctuation.
23	And turned the glory of the uncorruptible God unto an Image, made not only after the similitude of a corruptible man, but also, of birds, and four footed beasts,	[q in the margin]	And <u>changed</u> the glory of the uncorruptible God, <u>into</u> an image made <u>like to corruptible man, and to birds,</u> and four footed beasts, and creeping things:	Blank in MS 98. Marked with a "q" in the left margin. Yet the AV made some significant changes.  "Turned" in the Bishops' became "changed" in the AV.

	and of creeping beasts.			<p>“Unto” in the Bishops’ became “into” in the AV.</p> <p>Likewise, “not only after the similitude of a corruptible man” was changed to “like to corruptible man.”</p> <p>“But also” in the Bishops’ was changed to simply “and to” in the AV.</p>
24	Wherefore God gave them up to uncleanness, through the lusts of their own hearts, that their own bodies should be defiled among themselves.	Wherefore God gave them up to uncleanness through the lusts of their own hearts that their own bodies should be <u>dishonored<sup>o</sup> between<sup>t</sup></u> themselves.	Wherefore God <u>also<sup>e</sup></u> gave them up to uncleanness, through the lusts of their own hearts, <u>to dishonor their own bodies<sup>t</sup></u> between themselves:	<p>MS 98 changes “defiled among” in the Bishop to “dishonored between.”</p> <p>The AV added the word “also” to the first clause as in the Geneva.</p> <p>The AV makes an additional revision to the ones made in MS 98. “That their own bodies should be dishonored between” in MS 98 is changed to “to dishonor their own bodies” in the AV as in Tyndale.</p>
25	Which changed his truth for a lie, <del>and worshipped</del> and served the creature, more then the Creator, which is to be praised for ever, Amen.	<u>Who<sup>r</sup></u> changed <u>the truth of God<sup>w</sup> to<sup>o</sup></u> a lie and served the creature more <u>than</u> the Creator <u>who<sup>r</sup> is blessed<sup>t</sup></u> for ever—Amen	Who changed the truth of God <u>into</u> a lie, <u>and worshipped</u> and served the creature more <u>then</u> the Creator, who is blessed for ever. Amen.	<p>When compared with the Bishops, MS 98 makes many changes in this verse.</p> <p>“Which” became “Who” as in the Rheims.</p> <p>“Changed his truth for a lie” was changed to “the truth of God to a lie” in MS 98.</p>

				<p>“Then” is changed to than” in MS 98.</p> <p>MS 98 removed “and worshipped” from the Bishops’ reading.</p> <p>“Which is to be praised for ever” is changed to “who is blessed for ever” in MS 98.</p> <p>The AV changes “to a lie” in MS 98 to “into a lie.”</p> <p>The AV reinstates the original Bishops’ clause of “and worshipped.”</p> <p>Also the AV changes “than” in MS 98 back to “then” as in the Bishops.</p>
26	Wherefore God gave them up unto shameful lusts, for even their women did change the natural use, into that which is against nature.	<u>For this cause<sup>l</sup></u> God gave them up to <sup>o</sup> <u>vile affections<sup>g</sup></u> for even their women did change the natural use into that which is against nature:	For this cause God gave them up <u>unto</u> vile affections: for even their women did change the natural use into that which is against nature:	<p>MS 98 makes two changes to the Bishops’ text in this verse.</p> <p>“Wherefore” is changed to “For this cause” as in Tyndale.</p> <p>“Shameful lusts” is changed to “vile affections” as in the Geneva.</p> <p>The AV changes “to” in MS 98 to “unto.”</p>
27	And likewise also, the men left the natural use of the woman, and brent in their lusts one with another, and men with men wrought filthiness, and received in	And likewise also the men <u>leaving<sup>f</sup></u> the natural use of the woman <u>burned<sup>w</sup></u> in their <u>lust<sup>g</sup></u> one <u>towards another working<sup>f</sup></u> that which is <u>unseemly<sup>o</sup></u> and <u>receiving<sup>f</sup></u> in	And likewise also the men, leaving the natural use of the woman, burned in their lust one towards another, <u>men with men</u> working that which is unseemly, and receiving in	<p>MS 98 makes many revisions to the Bishops’ text.</p> <p>“Left” is changed to “leaving” as in the Rheims.</p>

	<p>themselves the reward of their error (as it was according.)</p>	<p>themselves <u>that</u><sup>0</sup> <u>recompense</u><sup>w</sup> of their error <u>which they ought</u>.</p>	<p>themselves that recompense of their error <u>which was meet</u>.</p>	<p>“Brent” is changed to “burned” as in the 1557 Geneva NT.</p> <p>“Lusts” is changed to “lust” in MS 98 as in the Geneva.</p> <p>“With another” is changed to “towards another.”</p> <p>“And men with men wrought filthiness” in the Bishops’ is changed to “working that which is unseemly” thereby creating an original reading in the AV.</p> <p>“Received” is changed to “receiving” as in the Rheims.</p> <p>“The reward” is changed to “that recompense” in MS 98.</p> <p>“As it was according” is changed to “which they ought” in MS 98.</p> <p>The AV makes two revisions beyond those present in MS 98.</p> <p>The clause “men with men” from the Bishops’ is reinstated.</p> <p>The phrase “which they ought” is changed to “which was meet.”</p>
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28	<p>And as they regarded not to know God: <del>even so</del>, God delivered them up unto a lewd mind, that they should do those things which were not comely:</p>	<p>And <u>even as they did not like to retain<sup>f</sup></u> God <u>in their knowledge</u> God <u>gave them over to<sup>o</sup> a reprobate<sup>g</sup> mind to do<sup>s</sup> those things</u> which are not <u>convenient<sup>g</sup></u>:</p>	<p>And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient:</p>	<p>MS 98 makes many revisions in this verse.</p> <p>“As they regarded not to know” is changed to “even as they did not like to retain” as in the Rheims.</p> <p>MS 98 inserts the clause “in their knowledge.”</p> <p>“Delivered them up unto a lewd mind” is changed to “gave them over to a reprobate mind” in MS 98.</p> <p>“That they should do” is changed to “to do those things” in MS 98.</p> <p>“Not comely” is changed to “not convenient” in MS 98.</p> <p>The AV accepts all the revisions of MS 98 without further alteration.</p>
29	<p>Being full of all unrighteousness, fornication, craftiness, covetousness, maliciousness, full of envy, murder, debate, deceit, evil conditioned, whisperers,</p>	<p>Being full of unrighteousness, fornication, <u>wickedness<sup>l</sup></u>, covetousness, <u>naughtiness<sup>o</sup></u>, full of envy, murder, debate, deceit, <u>malignity<sup>f</sup></u>, whisperers,</p>	<p>Being <u>filled with all<sup>o</sup></u> unrighteousness, fornication, wickedness, covetousness, <u>maliciousness</u>, full of envy, murder, debate, deceit, malignity, whisperers,</p>	<p>MS 98 makes three wording changes when compared to the Bishops.</p> <p>“Craftiness” became “wickedness”</p> <p>“Maliciousness” became “naughtiness”</p> <p>“Conditioned” be “malignity”</p>

				<p>The AV makes two changes to the reading found in MS 98.</p> <p>“Full of” in the Bishops’ and MS 98 is changed to “filled with all” in the AV.</p> <p>“Naughtiness” in MS 98 is switched back to “maliciousness” as in the Bishops.</p>
30	Backbiters. haters of God, spiteful, proud, boasters, bringers up of evil things, disobedient to father and mother:	Backbiters, haters of God, spiteful, proud, boasters, bringers up of evil things, <u>disobedient to parents</u> . <sup>g</sup>	Backbiters, haters of God, spiteful, proud, boasters, <u>inventors<sup>w</sup> of evil things</u> , disobedient to parents;	<p>MS 98 makes one change to the Bishops’ by changing “disobedient to father and mother” to “disobedient to parents” as in the Geneva.</p> <p>The AV makes a further revision changing “brings up of evil things” in MS 98 to “inventors of evil things” as in the 1557 Geneva NT.</p>
31	Without understanding, covenant breakers, without natural affection, truce breakers, unmerciful.	Without understanding, <sup>//</sup> covenant-breakers, without natural affection, <u>implacable</u> , <sup>o</sup> unmerciful.  <sup>// or, unsociable (left margin)</sup>	Without understanding, covenant breakers, without natural affection, implacable, unmerciful;	<p>MS 98 makes one word change when compared to the Bishops’ by swapping “truce breakers” for “implacable.”</p> <p>The AV accepts the reading found in MS 98 without further revision.</p>
32	The which knowing the righteousness of God (howe that they which commit such things, are worthy of death) not only do the same,	<u>Who<sup>r</sup></u> knowing the <u>judgement<sup>o</sup></u> of God <u>that they<sup>r</sup></u> which commit such things are worthy of death; not only do the same	Who knowing the judgment of God, (that they which commit such things, are worthy of death) not only do the same,	<p>MS 98 makes five changes in this verse.</p> <p>“The which” is changed to “who” as in the Rheims.</p>

	but <del>also</del> have pleasure in them that do them.	but have pleasure in them that do them.	but have pleasure in them that do them.	<p>“Righteousness” in the Bishops’ is changed to the “judgement of God” in the MS 98.</p> <p>“How that they” is changed to “that they” as in the Rheims.</p> <p>“Also” found in the Bishops’ is omitted in MS 98.</p> <p>The parenthesis around “howe that they which commit such things, are worthy of death” is removed in MS 98.</p> <p>The AV accepts the wording changes made in MS 98 but adds the parenthesis found in the Bishops’ Bible back into the text.</p>
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*Summative Observations for Romans 1*

- Prudence dictates that we provide some summary analysis for our collation of Romans 1 in the preceding table. That the King James translators were working off the Bishops’ Bible as their base text is undeniable. Moreover, as they worked to revise the Bishops’ Bible according to Rule 1, they did so according to Rule 14. The translators compared the 1602 Bishops’ text against the original language (Greek) as well as previous English versions and amended the text accordingly. In places where the Bishops’ text was amended in Romans 1, the revision statistics regarding the source of the alternative reading found in the AV are as follows:
  - Rheims—19
  - Geneva—17
  - Original—16
  - Whittingham (1557 Geneva NT)—6
  - Tyndale—4

- Coverdale/Great—3
- Of the 65 revisions made to the 1602 Bishops' text of Romans 1 by the King James translators, 16 were their own creation with the remaining 49 readings supplied by previous English Bibles just as Rule 14 called for. Of these 49 readings, the vast majority were supplied by the Rheims New Testament (19) and the 1560 Geneva Bible (17).
- A close reading of the table above highlights the following Categories of revision observable in Romans 1:
  - Category I—Bishops reading is accepted into the AV without any changes.
    - 3 Verses—Rom. 1:2, 15, 18
  - Category II—Bishops reading is accepted into MS 98 without any changes but then amended in the AV.
    - 4 Verses—Rom. 1:6, 8, 9, 23
  - Category III—Bishops reading is amended in MS 98 and accepted into the AV with no further changes.
    - 5 Verses—Rom. 1:7, 17, 22, 28, 31
  - Category IV—Bishops reading is amended in MS 98 and further amended in the AV.
    - 18 Verses—Rom. 1:1, 3, 4, 5, 10, 11, 12, 13, 16, 19, 21, 24, 25, 26, 27, 29, 30, 32
  - Category V—Bishops reading is amended in MS 98 only to have some or all of the original Bishops' reading reinstated in the AV.
    - 2 Verses—Rom. 1:14, 20

## I Corinthians 13

Verse	Bishops (1602)	MS 98	AV (1611)	Comments
1	<p>Though I speak with the tongues of men, and of Angels, and have not charity, I am <del>as</del> sounding brass, or as a tinkling Cymbal.</p> <p><a href="#">Image 4—Click here to view MS 98 for I Corinthians 13</a></p>	<p>Though I speak with the tongues of men and of angels, and have not charity, I am <u>become</u><sup>r</sup> sounding brass or a tinkling cymbal.</p>	<p>Though I speak with the tongues of men &amp; of Angels, and have not charity, I am become <u>as</u> sounding brass or a tinkling cymbal.</p>	<p>MS 98 adds the word changed “as” in the Bishops to “become” as in the Rheims.</p> <p>AV has an ampersand sign instead of the word “and.”</p> <p>AV adds the word “as” before “sounding brass” thereby reinstating the Bishops’ reading.</p>
2	<p>And though I have prophecy, and understand all secrets, and all knowledge: yea, if I have all faith, so that I <del>can</del> remove mountains, and have not charity, I am nothing.</p>	<p>And though I have <u>the gift of</u><sup>s</sup> prophecy and understand all secrets and all knowledge <u>and</u> <u>though</u><sup>o</sup> I have all faith so that I remove mountains, and have not charity I am nothing.</p>	<p>And though I have the gift of prophecy, and understand all <u>mysteries</u> and all knowledge: and though I have all faith, so that I <u>could</u><sup>t</sup> remove mountains, and have <u>no</u><sup>t</sup> charity, I am nothing.</p>	<p>MS 98 adds the phrase “the gift of” to the text as in the Geneva. This revision is accepted in the AV.</p> <p>The Bishops’ “yea, if” is changed to “and though” in MS 98. The change is retained in the AV.</p> <p>The word “can” is omitted in MS 98.</p> <p>The AV changed “secrets” in MS 98 to “mysteries.”</p> <p>The AV added the word “could” into the text. This corresponds with where “can” as was originally in the Bishops’ text.</p> <p>The AV changes “not charity” as in the Bishops’ and MS</p>

				98 to “no charity” as in Tyndale. This could be a printer error in the AV.
3	And though I bestow all my goods to feed the poor, and though I give my body that I <del>shoulde</del> be burned, and have not charity, it profiteth me nothing.	And though I bestow all my goods to feed the poor, and though I give my body that <sup>w</sup> I be burned, and have not charity it profiteth me nothing	And though I bestow all my goods to feed the poor, and though I give my body <u>to</u> <sup>o</sup> be burned, and have not charity, it profiteth me nothing.	MS 98 removes the word “should” from the Bishops’ reading.  The AV changes “that I be burned” to “to be burned.”
4	Charity suffereth long, and is courteous: Charity envieth not, charity doth not forwardly, swelleth not,	Charity suffereth long and is <u>kind</u> <sup>o</sup> charity enyieth not charity //doth not forwardly swelleth not.  // or, is not insolant or rash (left margin)	Charitie suffereth long, and is kind: charity enuieth not: charity <u>vaunteth not it self</u> <sup>o</sup> , <u>is not puffed up</u> , <sup>g</sup>	MS 98 changes “courteous” in the Bishops’ to “kind.”  The AV makes two further revisions beyond MS 98.  “Doth not forwardly” is changed to “vaunteth not it self” in the AV.  Likewise, “swelleth not” is changed in the AV to “is not puffed up” as in the Geneva.
5	Dealeth not dishonestly, seeketh not her owne, is not bitter, thinketh not evil,	<u>Doth no unseemly thing</u> , <sup>o</sup> seekth not her own, <u>is not easily</u> <sup>o</sup> <u>provoked</u> <sup>l</sup> thinketh no evil.	<u>Doth not behave it self unseemly</u> , seeketh not her own, is not easily provoked, thinketh no evil,	MS 98 revises the first clause from the Bishops’ changing “dealeth not dishonestly” to “Doth no unseemly thing.”  MS 98 adds the words “is not easily” to the original Bishops’ reading.  MS 98 also changes “bitter” to “provoked” as in Tyndale.  The AV revises MS 98 in the first clause from “doth no

				unseemly thing” to “Doth not behave it self unseemly.”
6	Rejoyceth not in iniquity, but rejoyceth in the truth:	Rejoyceth not in iniquity but reyoyceth //in the truth  // or, with the truth	Rejoyceth not in iniquity, but reioyceth in the truth:	Here is an example where MS 98 moved the same reading forward despite not leaving the verse blank in the manuscript. The AV accepts the Bishops’ reading in the verse without alteration.  MS 98 contains the following in the margin “Or, with the truth.”  AV margin reads “or, with the truth. In either case the alternative reading given is that of the <a href="#">Rheims</a> . The verse could have been added to MS 98 to capture the potential alternative English reading in the margin.
7	Suffreth all things, believeth all things, hopeth all things, endureth all things.	<u>Beareth</u> <sup>o</sup> all things, believeth all things, hopeth all things endureth all things	Beareth all things, beleueeth all things, hopeth all things, endureth all things.	MS 98 made one revision to this verse “suffreth” was changed to “beareth.”  The AV adopted the reading of MS 98 without further revision.
8	Though that prophesyings fail, either tongues cease, or knowledge vanish away, yet charity faileth never away.	<u>Charity never<sup>f</sup> faileth, but whether there are prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.</u> <sup>o</sup>	Charitie never faileth: but whether there be prophesies, they shall fail; whether there bee tongues, they shall cease; whether there bee knowledge, it shall vanish away.	MS 98 totally revised the entire verse when compared against the Bishops. The AV accepted the changes found in MS 98 without further revision.

9	For our knowledge is imperfect, and our prophesying is imperfect:	For <u>we know in part</u> and <u>we prophecy in part.</u> <sup>g</sup>	For we know in part, and we prophesy in part.	MS 98 completely revised this verse by reinstating the Geneva reading. The AV moved forward the reading found in MS 98 without further revision.
10	But when that which is perfect is come, then that which is imperfect shall be done away.	But when that which is perfect is come, then that which is <u>in part</u> , <sup>w</sup> shall be done away.	But when that which is perfect is come, then that which is in part, shall be done away.	MS 98 makes one change to the Bishops' reading. "Imperfect" is changed to "in part" as in the 1557 Geneva NT.  The AV accepts the revision found in MS 98 without further alteration.
11	When I was a childe, I spake as a childe, I understood as a childe, I imagined as a childe: but assoone as I was a man, I put away childishness.	When I was a child, I spake as a child, I understood as a child, I <u>thought</u> <sup>w</sup> as a child: but <u>when I became</u> <sup>g</sup> a man, I put away <u>childish things</u> . <sup>w</sup>	When I was a childe, I spake as a childe, I understood as a childe, I thought as a childe: but when I became a man, I put away childish things.	MS 98 makes three changes to the Bishops' text.  "Imagined" is changed to "thought."  "Assoone as I was" was reworded as "when I became."  "Childishness" was changed to "childish things" in MS 98.  The AV accepts the revisions found in MS 98 without further alterations.
12	Now wee see in a glass, <del>even in a dark speaking</del> : but then shall we see face to face. Now I know imperfectly: but then shall I know, even as I am known.	<u>For</u> <sup>w</sup> now we see <u>through</u> <sup>g</sup> a glass, <u>darkly</u> : but then shall we see face to face. Now I know <u>in part</u> <sup>w</sup> : but then shall I know even as <u>also</u> I am known.	For now we see through a glass, darkly: but then face to face: now I know in part, but then shall I know even as also I am known.	MS 98 added the word "for" to the beginning of the verse as in the 1557 Geneva NT.  MS 98 adds the word "through" from the Geneva Bible.

				<p>MS 98 removes the Bishops' line "even in a dark speaking" changing it to simply "darkly."</p> <p>"Unperfectly" is changed in MS 98 to read "in part."</p> <p>In addition, MS 98 inserted the word "also" in the last clause.</p> <p>The AV accepts the reading found in MS 98 without further revision.</p>
13	Now abideth faith, hope, <del>and</del> charity, these three: but the chief of these is charity.	<u>And</u> <sup>g</sup> now abideth faith, hope, charity, these three; but the <u>greatest</u> <sup>f</sup> of these is charity.	And now abideth faith, hope, charity, these three, but the greatest of these is charity.	<p>MS 98 makes three changes to the Bishops' text.</p> <p>"And" is inserted at the beginning of the verse as in the Geneva.</p> <p>The "and" before "and charity" found in the Bishops' is dropped in MS 98.</p> <p>"Chief" is changed to "greatest" in MS 98.</p> <p>The AV accepts the modifications made to the Bishops' in MS 98 without further revision.</p>

### *Summative Observations for I Corinthians 13*

- In places where the Bishops' text of I Corinthians 13 was amended, the revision statistics regarding the source of the alternative reading found in the AV are as follows:
  - Original—7
  - Whittingham (1557 Geneva NT)—6

- Geneva—6
- Rheims—3
- Tyndale—2
- Of the 24 revisions made to the 1602 Bishops' text of I Corinthians 13 by the King James translators, 7 were their own creation with the remaining 17 readings supplied by previous English Bibles just as Rule 14 called for. Of these 17 readings, the vast majority were supplied by two different iterations of the Geneva Bible i.e., the 1557 Geneva New Testament (6) and the 1560 Geneva Bible (6). The remainder of the amended readings were supplied by the Rheims New Testament (3) and William Tyndale (2).
- Close collation of I Corinthians 13 in the 1602 Bishops' Bible, MS 98, and the AV of 1611 reveals the following Categories of revision:
  - Category I—Bishops' reading is accepted into the AV without any changes.
    - 1 Verse—I Cor. 13:6
  - Category II—Bishops' reading is accepted into MS 98 without any changes but then amended in the AV.
    - 0 Verses
  - Category III—Bishops' reading is amended in MS 98 and accepted into the AV with no further changes.
    - 7 Verses—I Cor. 13:7, 8, 9, 10, 11, 12, 13
  - Category IV—Bishops' reading is amended in MS 98 and further amended in the AV.
    - 5 Verses—I Cor. 13:1, 2, 3, 4, 5
  - Category V—Bishops' reading is amended in MS 98 only to have some or all of the original Bishops' reading reinstated in the AV.
    - 0 Verses

### **Conclusion**

- The collations found in this document demonstrate the following summative takeaways:
  - The 1602 Bishops' Bible served as the base text for the King James translators.
    - MS 98 makes no sense without a 1602 Bishops' Bible serving as its base.

- Many Bishops' readings were moved into the AV without alteration.
- Rule 1 was followed with a high degree of fidelity.
- At least two if not three or more stages of revision are visible.
- Rule 14 was followed in conjunction with Rule 1. Many readings from pre-1611 English Bibles were used in the emendations to the Bishops' Bible by the King James translators.
- When the translators judged that the "truth of the original" (Rule 1) was not adequately expressed by the Bishops' or any other pre-1611 English Bible they crafted their own "original" English readings.
- At least five different categories of emendations are visible in the collation tables above.
  - Category I—Bishops' reading is accepted into the AV without any changes.
  - Category II—Bishops' reading is accepted into MS 98 without any changes but then amended in the AV.
  - Category III Bishops' reading is amended into MS98 and accepted into the AV with no further changes.
  - Category IV—Bishops' reading is amended in MS 98 and further amended in the AV.
  - Category V—Bishops' reading is amended in MS 98 only to have some or all the original Bishops' reading reinstated in the AV.
- The King James translators took their work back to the "anvil" many times as they stated in the Preface.
- MS 98 sits about half-way in the process used by the King James translators to revise the Bishops' Bible into what would become the King James Bible.
  - See the revision statistics on pages 9 and 10 of [Lesson 166](#).

### Works Cited

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