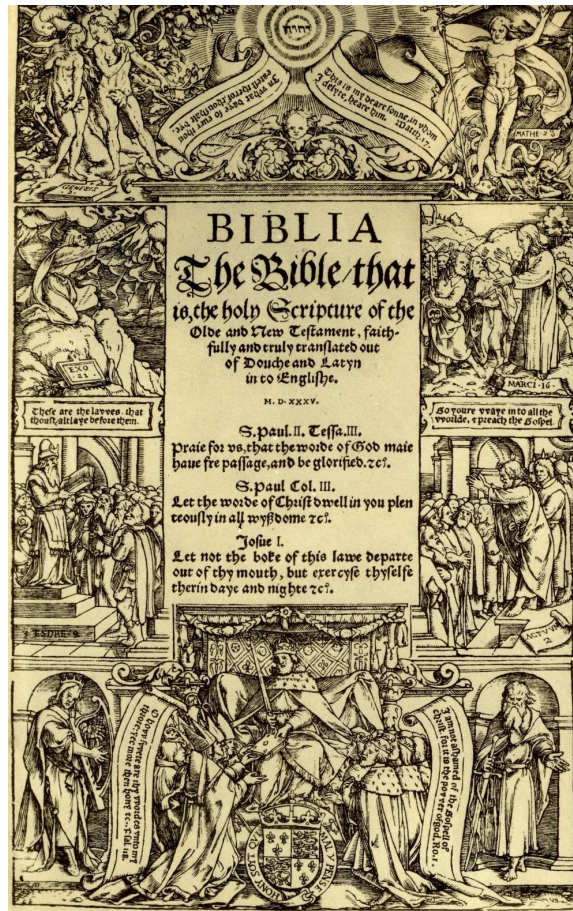


# Samples of the Bible in English: 1395-1611



Samples of the major English translations of I Corinthians 13  
from Wycliffe through King James for study and comparison

## Samples of the Bible in English 1385-1611

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Cover photo: Title page of the 1535 Coverdale Bible.

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## Introduction

This is provided for students and teachers in churches or schools who are studying the history of the Bible in English, particularly those versions and events leading up to the Authorized (King James) Version. Readers will be able to compare and contrast I Corinthians 13 in a variety of translations. We have included some commentary about the Bible and English and American culture, especially the influence of the Authorized Version, which was *the Bible* in English in most places for about three hundred and fifty years. It is the Bible most frequently quoted or alluded to in writing and speech, and it has been recognized not only as a viable translation for its day but also as a work of art.

Users are welcome to make use of this and copy it freely. We do recommend to the reader the works cited here. Clearly, the Bibles themselves are from the fourteenth through seventeenth centuries, so copyright is not an issue for the translations. However, it has taken us some time and effort to put this together. If this has been a help to you, please consider a donation for our efforts. Please go to the [“Donate” page](#) of [www.englishplus.com](http://www.englishplus.com) for information on sending us a donation or using your credit card. If you want to contact us, please use the [“Contact us”](#) page at [www.englishplus.com](http://www.englishplus.com). We also have available an essay worksheet in either Word or PDF format that we use with our lessons which we would be happy to send you on request.

Many of the following samples from the various Bibles are taken from the plates in Craig R. Thompson, [\*The Bible in English: 1525-1611\*](#), (Washington DC: Folger Shakespeare Library, 1958) 33-37. Wycliffe, Great Bible, and Geneva New Testament are from *Reformation Bookshelf CD*, Vol. 2, CD-ROM, (Edmonton AB: Still Waters, 2002). Spelling **has** been modernized. Spelling is **correct** (*froward* is **not** the same as *forward*; *prophesy* is **not** the same as *prophecy*). Notes **are** included, but **not** cross-references. All editions except the Douay-Rheims contained some cross-references. All editions from the Geneva Bible on had numbered verses.

James Bair

[English Plus](#)

**Notes on the Development of the Bible in English:**  
**Important Dates**

- 1381-83 First Wycliffite Bible (Nicholas Hereford)
- 1395 Revised Wycliffite Bible (John Purvey)
- 1408 Synod of Oxford
- 1456 Gutenberg Bible (Jerome Vulgate Latin)
- 1488 First printed Hebrew Scriptures (Soncino)
- 1516 First printed Greek New Testament (Erasmus)
- 1517 Posting of the 95 Theses
- 1521 Diet of Worms
- 1522 Martin Luther German New Testament
- 1525 Tyndale New Testament, Cologne
- 1530-31 Tyndale Pentateuch and Jonah
- 1534 Tyndale Revised New Testament; Church of England
- 1535 Coverdale Bible
- 1536 Death of Tyndale; Complete Tyndale Bible
- 1537 Matthew's Bible, Antwerp (John Rogers); Coverdale Bible authorized.
- 1539 Taverner's Bible; the Great Bible (Archbishop Cranmer)
- 1545-63 The Council of Trent
- 1549 Book of Common Prayer
- 1553-58 Mary I
- 1557 Geneva New Testament (William Whittingham)
- 1560 Geneva Bible (Whittingham, Anthony Gilby, Thomas Sampson)
- 1568 The Bishops' Bible
- 1582 Douay-Rheims New Testament (William Allen, Gregory Martin)
- 1610 Douay-Rheims Bible
- 1611 Authorized Version ("King James" Bible)

## Wycliffite Bible 1395

[Spelling modernized, numbers added for reference only. No Bible at this time had chapter or verse divisions.]

- 1 If I speak with tongues of men and of angels, and I have not charity, I am made as brass sounding, or a cymbal tinkling.
- 2 And if I have prophecy, and know all mysteries, and all cunning, and if I have all faith, so that I move hills from her place, and I have not charity, I am naught.
- 3 And if I depart all my goods in to the meats of poor men, and if I betake my body, so that I burn, and if I have not charity, it profiteth to me no thing.
- 4 Charity is patient, it is benign; charity envieth not, it doeth not wickedly, it is not blown,
- 5 it is not covetous, it seeketh not the things that be his own, it is not stirred to wrath, it thinketh not evil,
- 6 it joyeth not on wickedness, but it joyeth together to truth;
- 7 it suffereth all things, it believeth all things, it hopeth all things, it sustaineth all things.
- 8 Charity falleth never down, whether prophecies shall be voided, either languages shall cease, either science shall be destroyed.
- 9 For a part we know, and a part we prophesy;
- 10 but when that shall come that is perfect, that thing that is of part shall be avoided.
- 11 When I was a little child, I spake as a little child, I understood as a little child, I thought as a little child; but when I was made a man, I avoided the things that were of a little child.
- 12 And we see now by a mirror in darkness, but then face to face; now I know of part, but then I shall know, as I am known.
- 13 And now dwell faith, hope, and charity, these three; but the most of these is charity.

[Original spelling and conjugations, numbers added for reference only]

- 1 If Y speke with tungis of men and of aungels, and Y haue not charite, Y am maad as bras sownynge, or a cymbal tynkyng.
- 2 And if Y haue prophecie, and knowe alle mysteries, and al kunnyng, and if Y haue al feith, so that Y meue hillis fro her place, and Y haue not charite, Y am nouyt.
- 3 And if Y departe alle my goodis in to the metis of pore men, and yf Y bitake my bodi, so that Y brenne, and if Y haue not charite, it profitith to me no thing.
- 4 Charite is pacient, it is benygne; charite enuyeth not, it doith not wickidli, it is not blowun,
- 5 it is not coueytouse, it sekith not tho thingis that ben hise owne, it is not stirid to wraththe, it thenkith not yuel,
- 6 it ioyeth not on wickidnesse, but it ioieth togidere to treuthe;
- 7 it suffrith alle thingis, it bileueth alle thingis, it hopith alle thingis, it susteyneth alle thingis.
- 8 Charite fallith neuere doun, whether prophecies schulen be voidid, ethir langagis schulen ceesse, ethir science schal be distried.
- 9 For a parti we knowun, and a parti we prophecien;
- 10 but whanne that schal come that is parfit, that thing that is of parti schal be auoidid.
- 11 Whanne Y was a litil child, Y spak as a litil child, Y vndurstood as a litil child, Y thouyte as a litil child; but whanne Y was maad a man, Y auoidide tho thingis that weren of a litil child.
- 12 And we seen now bi a myroure in derknesse, but thanne face to face; now Y knowe of parti, but thanne Y schal knowe, as Y am knowun.
- 13 And now dwellen feith, hope, and charite, these thre; but the most of these is charite.

**Tyndale Version 1534**

Though I speak with the tongue of men and angels and yet had no love, I were even as a sounding brass or as a tinkling cymbal. And though I could prophesy and understand all secrets and all knowledge, even if I had all faith<sup>a</sup> so that I could move mountains out of their places and yet had no love, I were nothing. And though I bestowed all my goods to feed the poor, and though I gave my body even that I burned, and yet had no love, it profiteth me nothing.

Love suffereth long and is courteous. Love envieth not. Love doth not frowardly swelleth, not dealeth not dishonestly, not seeketh her own, is not provoked to anger, thinketh not evil, rejoiceth not in iniquities, but rejoiceth in the truth; suffereth all things, believeth all things, hopeth all things, endureth all things. Though that prophesying fail, other tongues shall cease, or knowledge vanish away, yet love falleth never away.

For our knowledge is unperfect and our prophesying is unperfect. But when that which is perfect is come, then that which is unperfect shall be done away. When I was a child, I spake as a child, I understood as a child, I imagined as a child. But as soon as I was a man I put away childishness. Now we see in a glass even in a dark speaking, but then shall we see face to face. Now I know unperfectly, but then shall I know even as I am known. Now abideth faith, hope, and love, even these three, but the chief of these is love.

---

a. All *faith*, that is as much to say “so strong a faith”

**Coverdale Version 1535**

Though I spake with the tongues of men and angels, and yet had not love, I were even as a sounding brass, or as a tinkling cymbal. And though I could prophesy, and understand all secrets and all knowledge and had faith so that I could move mountains out of their places, and yet had not love, I were nothing. And though I bestowed all my goods to feed the poor, and though I gave my body even that I burned and yet have not love, it profiteth me nothing.

Love is patient and courteous, love envieth not, love doth not do frowardly, is not puffed up, dealeth not dishonestly, seeketh not her own, is not provoked unto anger, thinketh not evil, rejoiceth not over iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things.

Though prophesyings fail or tongues cease or knowledge perish, yet love never falleth away. For our knowledge is unperfect, but when that which is perfect cometh, then that the unperfect be done away. When I was a child, I spake as a child, I understood as a child, I imagined as a child. But as soon as I was a man, I put away childishness. Now we see through a glass in a dark speaking, but then shall we see face to face. Now I know unperfectly, but then shall I know as I am known. Now abideth faith, hope, love, these three, but the greatest of these is love.

**Great Bible (a.k.a. Cranmer Bible) 1539**

Though I spake with the tongues of men and angels, and yet had no love, I were even as sounding brass or as a tinkling cymbal. And though I could prophesy and understood all secrets and all knowledge; yea, if I had all faith so that I could move mountains out of their places, and yet had no love, I were nothing. And though I bestowed all my goods to feed the poor, and though I gave my body even that I burned, and yet had no love, it profiteth me nothing.

Lover suffereth long and is courteous. Love envieth not. Love doth not forwardly, swelleth not, dealeth not dishonestly, seeketh not her own, is not provoked to anger, thinketh not evil, rejoiceth not in iniquity: but rejoiceth in the truth, suffereth all things, believeth all things, hopeth all things, endureth in all things. Though that prophesying shall fail, other tongues shall cease, or knowledge vanish away, yet love falleth never away.

For our knowledge is unperfect, and our prophesying is unperfect, but when that which is perfect is come, then that which is unperfect shall be done away. When I was a child, I spake as a child, I imagined as a child, but as soon as I was a man, I put away childishness. Now we see in a glass, even in a dark speaking: but then we shall see face to face. Now I know unperfectly, but then shall I know even as I am known. Now abideth faith, hope, and love, these three: but the chief of these is love.



**Geneva New Testament 1557**

1. Though I spake with the tongues of men and angels and have not love, I am even as sounding brass or as a tinkling cymbal.
2. And though I could prophesy and understand all secrets and all knowledge: Yea, if I had all faith so that I could move mountains out of their places, and yet had not love, I were nothing.
3. And though I bestow all my goods *to feed the poor*, and though I give my body that I be burned, and yet have not love, it profiteth me nothing.
  
4. Love suffereth long, is courteous; love envieth not; love doth not boast itself, swelleth not,
5. Disdaineth nothing as unbecoming, seeketh not her own things, is not provoked to anger, thinketh not evil,
6. Rejoiceth not in iniquity, but rejoiceth in the truth,
7. Suffereth all things, believeth all things, hopeth all things, endureth all things.
  
8. Love doth never fall away, though that both prophesyings shall be abolished and tongues shall cease, and learning shall vanish away.
9. For we learn in part and we prophesy in part,
10. But when that which is perfect is come, then that which is in part shall be done away.
  
11. When I was a child, I spake as a child, I understood as a child, I thought as a child, but as soon as I was a man, I put away childish things.
12. For now we see in a glass, and in a dark speaking, but then *shall we see* face to face. Now I know in part, but then shall I know even as I am known.
13. Now abideth faith hope and love, even these three: But the chiefest of these is love.

**Geneva Bible 1560**

[1-3] *All gifts, how excellent soever, are nothing worth without charity. [4-12] The praises thereof [13] and prelation before hope and faith.*

1. Though I speak with the tongues of men and angels and have not love, I am as a sounding brass or a tinkling cymbal.
2. And though I had the gift of prophecy<sup>a</sup> and knew all secrets and all knowledge, yes, if I had all faith<sup>b</sup> so that I could remove mountains and had not love, I were nothing.
3. And though I feed *the poor with* all my goods, and though I give my body that I be burned and have not love, it profiteth me nothing.
4. Love suffereth long, it is bountiful, love envieth not, love doth not boast itself, it is not puffed up.
5. It disdaineth not, it seeketh not her own things, it is not provoked to anger, it thinketh not evil.
6. It rejoiceth not in iniquity, but rejoiceth in the truth.
7. It suffereth all things, it believeth all things,<sup>c</sup> it hopeth all things, it endureth all things.<sup>d</sup>
8. Love doth never fall away, though that prophesyings be abolished or the tongues cease or knowledge vanish away.
9. For we know<sup>e</sup> in part,<sup>f</sup> and we prophesy in part,
10. But when that which is perfect is come, then that which is in part shall be abolished.
11. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.
12. For now we see<sup>g</sup> through a glass darkly, but then *shall we see* face to face. Now I know in part, but then I shall know even as I am known.
13. And now abideth faith, hope, and love, even these three, but the chiefest of these is love.<sup>h</sup>

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a. If the angels had tongues and I had the use thereof and did not bestow them to profit my neighbor, it were nothing but a vain babbling.

## Geneva Bible (notes) continued

- b. *Faith* here is taken for the gift of doing miracles which the wicked may have (as Matthew 7:22) and also for that faith called historical faith which believeth the mighty power of Christ, but cannot apprehend God's mercy through Him. And this devils have (James 2:19), and therefore is separate from charity, but the faith that justifieth, in effect cannot (as I John 2:9).
- c. Not that it suffereth itself to be abused, but judgeth others by all love and humanity.
- d. Which may be without offense of God's Word.
- e. Knowledge itself shall be perfected in the world to come and not abolished, but the manner of knowing and teaching shall cease when we shall be before God's presence where shall need neither schools nor teachers.
- f. That is, imperfectly.
- g. The mysteries of God.
- h. Because it serveth both here and in the world to come, but faith and hope appertain only to this life.

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[N.B., the Geneva Bible was the first English Bible to divide its chapters into verses. The first known Bible ever to use verse divisions was an edition of the Latin Vulgate published in Venice in 1555.]

### The Bishops' Bible 1568

1. Though I speak with the tongues of men and of angels<sup>a</sup> and have not love, I am as sounding brass or as a tinkling cymbal.
2. And though I could prophesy and understand all secrets and all knowledge, yea, if I had all faith, so that I could move mountains out of their places, and have not love, I were nothing.
3. And though I bestow all my goods to feed the poor and though I give my body that I burned and have not love, it profiteth me nothing.
4. Love suffereth long and is courteous, love envieth not, love doth not frowardly, swelleth not,
5. Dealeth not dishonestly, seeketh not her own, is not provoked to anger, thinketh none evil,
6. Rejoiceth not in iniquity, but rejoiceth in the truth,
7. Suffereth all things, believeth all things, hopeth all things, endureth all things.
8. Though prophesyings fail, other tongues cease, or knowledge vanish away, yet love falleth never away.
9. For our knowledge is unperfect and our prophesying is unperfect.
10. But when that which is perfect is come, then that which unperfect shall be done away.
11. When I was a child, I spake as a child, I understood as a child, I imagined as a child; but as soon as I was a man, I put away childishness.
12. Now we see<sup>b</sup> in a glass, even in a dark speaking; but then shall we see face to face. Now I know unperfectly, but then shall I know even as I am known.
13. Now abideth faith, hope, and love, these three, but the chief of these is love.

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a. If the angels had tongues and I had the use thereof and did not bestow them to profit my neighbor, it were nothing but vain babbling.

b. The mysteries of God.

## Douay-Rheims Bible 1582

1. If I speak with the tongues of men and of angels and have not charity,<sup>1</sup> I am become as sounding brass or a tinkling cymbal. 2. And if I should have prophecy and know all mysteries and all knowledge and if I should have all faith so that I could remove mountains and have not charity, I am nothing.<sup>a</sup> 3. And if I should distribute all my goods to be meat for the poor and if I should deliver my body so that I burn and have not charity, it doth profit me nothing.<sup>2</sup>

4. Charity is patient, is benign. Charity envieth not, dealeth not perversely, is not puffed up, 5. is not ambitious, seeketh not her own, is not provoked to anger, thinketh not evil. 6. It rejoiceth not upon iniquity, but rejoiceth with the truth, 7. suffereth all things, believeth all things, hopeth all things, beareth all things. 8. Charity never falleth away, whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed. 9. For in part we know, and in part we prophesy. 10. But when that shall come that is perfect,<sup>b</sup> that shall be made void that is in part. 11. When I was a little one, I spake as a little one, I understood as a little one, I thought as a little one. But when I was made a man, I did away the things that belonged to a little one. 12. We see now by a glass in a dark sort, but then face to face. Now I know in part, but then I shall know as also I am known. 13. And now there remaineth faith, hope, charity, these three, but the greater of these is charity.<sup>c,3</sup>

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a. This proveth that faith is nothing worth unto salvation without works, and that there may be true faith without charity.

b. By this St. Augustine [references given] proveth that the Saints in heaven have more perfect knowledge of our affairs here than they had when they lived here.

c. Charity is of all the three the greatest. How then doth only faith, being inferior, save and justify and not charity?

## Douay-Rheims Bible (notes) continued

1. *Charity*. Without charity, both toward every particular person and especially toward the common body of the Church, none of all the gifts and graces of God be profitable.
2. *False martyrs*. Believe and assuredly hold for certain that no heretic and schismatic that uniteth not himself to the Catholic Church, how great so ever be given, yea, or shed his blood for Christ's name, can possibly be saved. For many heretics by the cloak of Charity's cause, deceiving the simple, suffer much. But where true faith is not, there is no justice because the just live by faith. So it is also of schismatics, because where charity is not, justice can there be none, which if they had, they would never pluck into pieces the body of Christ, which is the Church. So saith St. Augustine in divers places not only of heretics that died directly for their defense of their heresy, as the Anabaptists and Calvinists nowadays do (for that is more damnable), but of some heretics and schismatics that may die among the heathen or Turks for defense of truth or some article of Christ's religion. [Various references to the works of Augustine given.]
3. *The three theological virtues*. *Charity is lost by mortal sin, not faith*. There are three virtues theological, each one by nature and definition distinct from another, and faith is by nature the first, and may be and is often without charity, and truly remains in divers after they have by deadly sin left charity. Beware, therefore, of the heretic's opinion, which is, that by every mortal sin faith is lost no less than charity.

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[N.B.—according to Catholic dogma a “mortal sin” is a sin which because of its type or severity condemns a person to hell without the possibility of purgatory. Not to be confused with the “unpardonable sin” mentioned in Mark 3:29, I John 5:16, and other places in Scripture.]

**King James Bible (a.k.a. Authorized Version) 1611**

1. Though I speak with the tongues of men and of angels and have not charity, I am become *as* a sounding brass or a tinkling cymbal.
2. And though I have *the gift of* prophecy and understand all mysteries and all knowledge, and though I have all faith so that I could remove mountains and have no charity, I am nothing.
3. And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.
4. Charity suffereth long *and* is kind, charity envieth not, charity vaunteth not itself,<sup>a</sup> is not puffed up,
5. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil,
6. Rejoiceth not in iniquity but rejoiceth in the truth,<sup>b</sup>
7. Beareth all things, believeth all things, hopeth all things, endureth all things.
8. Charity never faileth; but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.
9. For we know in part, and we prophesy in part,
10. But when that which is perfect is come, then that which is in part shall be done away.
11. When I was a child, I spake as a child, I understood as a child, I thought<sup>c</sup> as a child; but when I became a man, I put away childish things.
12. For now we see through a glass darkly,<sup>d</sup> but then face to face. Now I know in part, but then shall I know even as I am known.
13. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

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a. Or, is not rash

b. Or, with the truth

c. Or, reasoned

d. Greek, *in a riddle*

From Craig R. Thompson, [\*The Bible in English: 1525-1611\*](#)

The supremacy of the King James is one of style, not of scholarship. The men who made it did not set out to manufacture a literary classic—classics are seldom made to order. Yet they did produce one: perhaps the only classic ever turned in by a committee, and one of the few books better in translation (at least this is true of the New Testament) than in the original. Whatever one's theories about the connection between great societies and great art, it can hardly be mere coincidence that the King James Bible came near the climax of a splendid epoch in English political and literary history. The English vocabulary was more capacious, the syntax more mature and flexible in every sense, in 1611 than in 1525. These facts alone do not "explain" Elizabethan and Jacobean literature, needless to say, but they helped make it possible.

The Jacobean translators inherited a general tradition of English prose and, within this tradition, another of Biblical prose established by Tyndale. They modified this somewhat. In the interests of dignity and reverence they archaized slightly. Tyndale had not; his translation had greater colloquial vigor. In poetical and prophetic passages their diction is appropriately ornate. They allowed themselves a free hand in the use of synonyms: a crucial decision, for it gave their language variations aesthetically pleasing as well as illuminating. Always to render the same Hebrew or Greek word by the same English equivalent would, they say justly, "savor more of curiosity than wisdom."

An obvious and fundamental characteristic of Biblical style is parallelism and repetition, one element (phrase or clause) being balanced or contrasted with another. This is evident in all translations, but never more felicitously than in the King James: "Beareth all things, believeth all things, hopeth all things, endureth all things," "whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away," "strengthen ye the weak hand and confirm the weak knees," "then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped." Excessive parallelism is avoided by deliberate variety. If variety is the "secret" of the style, it is a secret whose techniques and effects are analyzable.

Perhaps the best way of appreciating the style is to study its cadences, for its most distinctive virtue is the adjustment of sound to sense. Here too our judgment may be biased by long familiarity with the book, but the judgment is virtually unanimous. The King James men had ears. As Jacobean they were more sensitive to speech rhythms and more practiced in them, far better trained in rhetoric and more respectful of it, than their modern successors, some of whom (to paraphrase Acts) much learning doth make tone-deaf (pp. 16,17).

"*Scrutamini Scripturas* [search the Scriptures]. These two words have undone the world," wrote [John] Selden [jurist and critic who followed the King James translators]; and the Reformation, the Wars of Religion in France, the Thirty Years' War, and the English Civil War must have suggested the same thought to others. To extraordinary numbers of Christians, the precept was compulsive, animating, worth any risk. That is why, when printing, religious change, and reasons of state gave them the open Bible at last, the English became the people of the Book (p. 18).



The following selections are taken from Paul W. Jehle, *Go Ye Therefore and Teach*, (Plymouth MA: Plymouth Rock Foundation, 1982) pp. 257,258.

With Wycliffe's first beams in a dark age of anti-Christian idolatry occurred the "earliest break" with Latin Christianity. An important part of his ministry was to place the Bible in the heart of the individual. To him the translation of the Bible was not an end in itself, but only a means to an end—that end being the placing of the Bible in the hands of his own countrymen, and to bring the Word of God to hearts of the English people.

If we compare Wycliffe's Bible, not with his own English writings, but with English literature in general before and after his time, a still more important result is revealed. Wycliffe's translation of the Bible marks an epoch in the development of the history of the English language just as much as Luther's translation does in the history of the German tongue. The Luther Bible opens the period of the new High German; Wycliffe's Bible stands at the head of the Middle English. It is usual, indeed to represent not Wycliffe, but Chaucer—the father of English poetry—as the first representative of Middle English literature, but later philologists—such as Marsh, Koch, and others—rightly recognize Wycliffe's Bible prose as the earliest classic Middle English.

—G. V. Lechler, *John Wycliffe and His English Precursors*.

Apart, however, from its intrinsic merits and from its incidental attractions, the introduction of the Bible into England [1558], from the point of view of its authors, was singularly opportune. Shakespeare was not yet born. Spenser was but six years old, and Bacon in his cradle. With the exception of the Bible, the Prayer Book, Foxe's "Book of Martyrs," and Calvin's "Institutes," it is difficult to recall a book which had any considerable circulation. Meanwhile, the habit of Bible reading had been steadily gaining a firm hold upon that large and increasing section of the community to which the Geneva Bible would most forcibly appeal.

—H. W. Hoare, *The Evolution of the English Bible*.

At the time of the Declaration of Independence the quality of education had enabled the colonies to achieve a greater degree of literacy, from "70% to virtually 100%." This was not education restricted to the few. Modern scholarship reports "the prevalence of schooling and its accessibility to most segments of the population." Moses Coit Tyler, historian of American literature, indicates that the colonists' "familiarity with history...extensive legal learning...lucid exposition of constitutional principles, showing indeed that somehow, out into the American wilderness had been carried the very account of cosmopolitan thought and speech." When the American state papers arrived in Europe they surprised and astonished the "enlightened men." Americans had been dismissed as "illiterate backwoodsmen," as perhaps "law defying revolutionists." But when these papers were read they found to contain "nearly every quality indicative of personal and national greatness."

Dr. Lawrence A. Cremin, in his study of American education from 1607 to 1789, credits the high quality of American education to the Bible, "the single most important cultural influence in the lives of Anglo-

Americans.” The Bible “contained the means to salvation, the keys to good and evil, the rules by which to live, and the standards against which to measure the conduct of prince and pastor.”

[By contrast]Today is the day of the blur, the blend, the blob. There are no distinctions—only gray. This is evident in the de-emphasis of study on the characteristics of specific literature forms. The *essay*—particularly suited to the definition and development of ideas—is not taught for individual achievement. Biography, or the identification of character, has been viewed from an “existentialist” position, and like much subjective modern art, is only identified in terms of “sensitivity to feelings.” It does not represent the content of individual character. Shakespeare, the bard of the Bible, is slipping away—for he is too clear and distinct in his portrayal of good and evil, too demanding for student and teacher.

—Rosalie Slater, *Teaching and Learning*.

Besides the various works listed above or in the [introduction](#), the following may be of use or interest:

Bruce, F.F. *History of the Bible in English*. New York: Oxford, 1978.

Geisler, Norman L. and William E. Nix. *A General Introduction to the Bible*. Chicago: Moody, 1968.

Lewis, C. S. *The Literary Impact of the Authorized Version*. Philadelphia: Fortress, 1954.

O’Dell, Scott. *The Hawk That Dare Not Hunt by Day*. 1975. Greenville SC: Bob Jones University Press, 2000.

## A Note on the Apocrypha

Protestant churches and all Jews rejected the Apocryphal or Deuterocanonical books as part of inspired Scripture. They were included in Bible translations such as the Septuagint (LXX) and the Vulgate because of their historical or cultural interest. Though he included the books in his Vulgate translation, St. Jerome did not consider the Apocrypha inspired. In 1546 at the Council of Trent, the Roman Catholic Church declared the Apocrypha to be divinely inspired. Since then, the books have been contained in any version of the Old Testament that is accepted by the Catholic Church. The original Wycliffe Bible of 1382 did not include them because of what Jerome had written, but they were translated in all the translations in this collection because of their inclusion in the Vulgate. Yes, even the Geneva and King James Bibles originally included the Apocrypha. Starting around 1600, the books often were omitted from published editions since the Protestants who read them did not consider them inspired. Nowadays it is hard to find them except in editions of Bibles marketed for Catholic readers.

**Tobit.** A folk tale about a young Israelite captive in Nineveh who is led by an angel to wed a rich “virgin widow” who had lost seven husbands.

**Judith.** A well-known story or legend about a Jewish widow who was able to charm her way into the tent of a Babylonian general (Holofernes) and cut off his head. Similar to the story of Jael and Sisera in Judges.

**Ecclesiasticus.** Also sometimes called “The Wisdom of Jesus, the Son of Sirach” or simply “Sirach.” Similar in style and content to Proverbs. Also praises the works of a number of Old Testament heroes. Fairly well known.

**I Maccabees.** A reliable history telling of the Jewish struggle for independence against the Syrians. Includes the story of Hanukkah. Covers about forty years beginning in 175 B.C. and written about 100 B.C.

**Additions to the Book of Daniel.** The three following stories were added to different parts of Daniel.

**Song of the Three Children.** A hymn of praise supposedly sung by Shadrach, Meshach, and Abednego while they were in the fiery furnace. Inserted after Daniel 3:23. Occasionally mentioned in other works.

**Story of Susanna.** A fairly well-known story of how a Jewish wife in Babylon was falsely accused of adultery by the men who raped her and how Daniel solved the crime. Often mentioned in other works.

**Bel and the Dragon.**

Other books of the Apocrypha are **I Esdras**, **II Esdras**, **Additions to Esther**, **Wisdom of Solomon**, **Baruch**, **II Maccabees**, and **Prayer of Manasses**.

In addition to these, there are a number of other **Pseudepigrapha**, or writings attributed to Biblical characters, which are not in their extant form considered inspired by any religious group (except perhaps some Gnostic groups). The **Martyrdom of Isaiah** is perhaps alluded to in Hebrews 11:37, though there are a number of Jewish sources apart from this that tell us Isaiah was executed by sawing. Jude 14 refers to the record of the book of **Enoch** and Jude 9 to the record of the **Assumption of Moses**, but it is hard to say much more about the reliability of these two books in the forms in which they exist today. There are both Old Testament and New Testament Pseudepigrapha.