

Old Testament

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New Testament

Introduction

...and I shall give to thee tables of stone, and the law, and commandments, which I have written, that thou teach them.

From within a cloud or a burning bush, from the midst of the Holy of Holies in the Temple in Jerusalem or above the summit of Mount Sinai in the desert, to prophets, priests, and patriarchs alike, YAHWEH, the Great “I AM”, “the God of revelation and grace”, spoke to His people in words they could all understand.

Moses came down from Mt. Sinai with the ten commandments written in stone by the finger of God in a language the entire nation of Israel could read.

David composed his poems of praise and petition, promises and pleadings, to the Lord God of hosts, in the everyday language of his people.

Solomon penned his proverbs of wise fatherly counsel, and his songs of passionate love, in Hebrew, the language of many of his sons, and at least some of his lovers.

But 2300 years later, in England, the Word of God was written almost exclusively in Latin¹, an unknown language to 99% of that society. Indeed, Latin was only understood by some of the clergy, some of the well-off, and the few who were university educated. This did not disquiet the Church princes, who long before had transformed the “Divine Commission” – to preach the Word and save souls – into the more temporal undertaking of an all-consuming drive to wield authority over every aspect of life, and in doing so, to accumulate ever-greater wealth.

John Wycliffe, an Oxford University professor and theologian, was one of those few who had read the Latin Bible. And although a scholar living a life of privilege, he felt a special empathy for the poor, the uneducated, those multitudes in feudal servitude whose lives were “nasty, brutish, and short”. He challenged the princes of the Church to face their hypocrisy and widespread corruption – and repent. He railed that, because of them, the Church was no longer worthy to be The Keeper of the Word of God. And he proposed a truly revolutionary idea:

“The Scriptures,” Wycliffe stated, “are the property of the people, and one which no party should be allowed to wrest from them. Christ and his apostles converted much people by uncovering of scripture, and this in the tongue which was most known to them. Why then may not the modern disciples of Christ gather up the fragments of the same bread? The faith of Christ ought therefore to be recounted to the people in both languages, Latin and English.”

¹ Following King Edward I’s expulsion edict of 1290, decreeing the banishment of all Jews from England, the Jewish people were absent from its soil until the mid-17TH century. However, Hebrew Old Testaments, commentaries, and other scholarly writings concerning the Hebrew Scriptures, were studied when the Old Testament of the “Wycliffe Bible” was written and revised (as were Greek sources when its New Testament was written and revised). For more on this, see ‘A Word Regarding the Primary Source’ below.

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Indeed, John Wycliffe earnestly believed that all of the Scriptures should be available to all of the people all of the time in their native tongue.

He believed that with the Word of God literally in hand, each individual could have a personal relationship with God, with no need for any human or institutional intermediary.

And so John Wycliffe and his followers, most notably John Purvey, his secretary and close friend, translated Jerome's Vulgate, the "Latin Bible", into the first English Bible (for a limited time, Nicholas Hereford² also helped). Their literal, respectful translation was hand-printed around 1382. Historians refer to this as the "Early Version" of the "Wycliffe Bible".

The Church princes, long before having anointed themselves as sole arbitrator (indeed "soul" arbitrator!) between God and man, condemned this monumental achievement as heretical – and worse:

"This pestilent and wretched John Wycliffe, that son of the old serpent... endeavour[ing] by every means to attack the very faith and sacred doctrine of Holy Church, translated from Latin into English the Gospel, [indeed all of the Scriptures,] that Christ gave to the clergy and doctors of the Church. So that by his means it has become vulgar and more open to laymen and women who can read than it usually is to quite learned clergy of good intelligence. And so the pearl of the Gospel, [indeed of the Scriptures *in toto*,] is scattered abroad and trodden underfoot by swine."

(*Church Chronicle*, 1395)

The Church princes decreed that Wycliffe be removed from his professorship at Oxford, and it was done. Two years later, his health broken, he died.

In the decade following John Wycliffe's death, his friend John Purvey revised their Bible. Portions of that revision, in particular the Gospels and other books of the New Testament, were likely circulated as early as 1388. The complete text, including Purvey's "Great Prologue", appeared by 1395.

Historians refer to this as the "Later Version" of the "Wycliffe Bible". This vernacular version

² Nicholas (de) Hereford, an associate of Wycliffe's and Purvey's, helped write 2/3^{RDS} of the highly literal "Early Version" of the Old Testament (up to "Baruch", an apocryphal book then placed before "Ezekiel"), before he was summoned to Rome to explain his actions. Threatened with death by the Synod of Black Friars, he recanted. Pope Urbanus VI sentenced him to prison, where he possibly spent two years. When a civil insurrection broke out in Rome, the rioters set all the captives free. Hereford fled back to England and resumed his work to educate the ignorant and aid the poor. Arrested again, this time his recantation stuck. Thenceforth, he worked tirelessly against his former colleagues, testifying at their trials, vociferously and vituperatively condemning the writing of the English Bible. For his efforts, the Church princes rewarded him with the position of Chancellor and Treasurer of Hereford Cathedral, as well as a lifelong stipend. Finally, after a long life of shifting alliances, of activities of both grace and perfidy, Hereford retired to a Carthusian monastery, an austere, ascetic order that embraced solitude, silence, and midnight masses. Perhaps, at long last, he felt he had said enough.

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retained most of the theological insight and poetry of language found in the earlier, more literal effort. But it was easier to read and understand, and quickly gained a grateful and loyal following. Each copy had to be hand-printed (Gutenberg's printing press would not be invented for more than half a century), but this did not deter widespread distribution. The book you now hold in your hands is that Bible's Old Testament (*with modern spelling*).

For his efforts, the Church princes ordered John Purvey arrested and delivered to the dungeon. He would not see freedom again until he recanted of his "sin" – writing the English Bible. His spirit ultimately broken, he eventually did recant. Upon release, he was watched, hounded at every step, the Church princes determined that he would tow the party line. His life made a living hell, the co-author of the first English Bible eventually disappeared into the mists of history and died unknown.

But the fury of the Church princes was unrelenting. Edicts flew. John Wycliffe's bones were dug up – and burned. Wycliffe's writings were gathered up – and burned. All unauthorized Bibles – that is, all those in the English language – were banned. All confiscated copies were burned. Those who copied out these Bibles were imprisoned. Those who distributed these Bibles were imprisoned. Those who owned an English Bible, or, as has been documented, "traded a cart-load of hay for but a few pages of the Gospel", were imprisoned. And those faithful souls who refused to "repent" the "evil" that they had committed, were burned at the stake, the "noxious" books that they had penned, or even had merely owned, hung about their necks to be consumed by the very same flames. In all, thousands were imprisoned, and many hundreds executed. Merry olde England was engulfed in a reign of terror. All because of an English Bible. This Bible.

But the spark that John Wycliffe, John Purvey, and their followers had ignited could not, would not, be extinguished. The Word of God was copied, again, and again, and again. The Word of God was shared, from hand, to hand, to hand. The Word of God was spoken, and read, and heard by the common people in their own language for the first time in over 1000 years. At long last, the Word of God had been returned to simple folk who were willing to lose everything to gain all.

And so the pearl of the Scriptures was spread abroad and planted in their hearts by the servants of God....

216 years after Purvey's revision appeared, somewhat less than a century after Martin Luther proclaimed his theses (thereby sparking the Protestant Reformation), and Henry VIII proclaimed his divorce (thereby creating the Church of England), what would become the most famous, enduring, beloved, and revered translation of the Bible, the "Authorized" or "King James Version" (KJV), was published in 1611.

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In their preface, “The Translators to the Reader”, in the 1st edition of the KJV, the 54 translators detail many sources utilized and arduous efforts undertaken to achieve their supreme accomplishment. Interestingly enough, they make scant mention of even the existence of earlier, unnamed English versions. And they make no specific reference to the work of John Wycliffe and John Purvey. It is not my desire or intention here to speculate on the political-ecclesiastical reasons for this omission, simply to state its fact.

From 1611 until today, historians of the English Bible have uniformly followed the lead of the KJV translators, and have ignored, dismissed, or denigrated John Wycliffe’s and John Purvey’s contributions to, and influences upon, that ultimate translation, the KJV. To wit:

“The Bible which permeated the minds of later generations shows no direct descent from the Wycliffite versions; at most a few phrases from the later version seem to have found their way into the Tudor translations....Tyndale’s return to the original languages meant that translations based on the intermediate Latin of the Vulgate would soon be out of date.”

(*Cambridge History of the Bible*, Vol. 2, p. 414.)

When you finish reading this book, you may reach a different conclusion.

Regarding *Wycliffe’s Old Testament*

Wycliffe’s Old Testament comprises the Old Testament found in extant copies of the “Later Version” of the “Wycliffe Bible”, with modern spelling. For 99.9% of *Wycliffe’s Old Testament*, the word order, verb forms, words in *italics*, and punctuation are as they appear in the “Later Version”. In addition, words and phrases found only in the “Early Version” are presented within square brackets, “[]”, to provide more examples of John Wycliffe’s and John Purvey’s groundbreaking scholarship, as well as to aid comprehension and improve passage flow. (Literally thousands of “Early Version” verses were transcribed, but limited space meant most could not be printed in this book. See the *Wycliffe’s Bible* CD or the online efiles for these significant and interesting textual variations.)

Because their lives were ever at risk, and personal glory was of no consequence to either man, neither Wycliffe nor Purvey signed any extant copy of either version, attesting to authorship. This omission has allowed some historians to debate the matter. *Wycliffe’s Old Testament* is unambiguously credited: “Translated by John Wycliffe and John Purvey”. While authorship of particular chapter or verse can be argued by those concerned with such matters, there is absolutely no doubt about the essential role that each of these men played in the momentous effort to bring the English Bible to the English people.

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Middle English

The “Wycliffe Bible” was written in Middle English in the last three decades of the 14TH century. “Middle English” is the designation of language spoken and written in England between 1150 and 1450. The year 1300 is used to divide the period into “Early Middle English” and “Late Middle English”. During the time of “Late Middle English”, there were 5 regional dialects in England (with a sixth dialect eventually developing in London). Examples of at least three dialects are found in the “Later Version” of the “Wycliffe Bible”.

What does one encounter reading the “Wycliffe Bible”? An alphabet with a widely used 27TH letter, “ȝ”, and a 28TH letter, “ȝ”, that already was frequently being replaced with “th” (even within the same sentence). A myriad of words which today are **obsolete** (“anentis”: “with”), **archaic** (“culver”: “dove”), or at best, strangely-spelled **precursors** to our modern words (“vpsedoun”: “upside-down”). Spelling and verb forms that are not standardized, in part because they were phonetic to different dialects. For example, the word “saw” is spelled a dozen different ways (even differently within the same sentence), and differently for singular and plural nouns (similarly, the word “say”); “have take” and “have taken” are found in the same sentence, as are “had know” and “had known”; and so forth. Prepositions and pronouns that often seem misplaced and incorrectly used: “at”, “for”, “in”, “of”, “on”, “there”, “to”, “what”, and “which” again and again seem wrongly situated; “themself” and “themselves” are found in the same sentence, as are “youself” and “yourselves”; and so forth. Capitalization, punctuation, and other grammatical conventions that are rudimentary by today’s standards, and vary greatly from sentence to sentence. For example, the *past tense* of a verb was made by adding nothing to the present tense, or an “e”, “en”, “ed”, “ede”, “id”, “ide”, or still other suffixes. One encounters, in short, formidable obstacles to being able to understand (what will become) a single verse of Scripture.

And so the need for *Wycliffe’s Old Testament*. *Wycliffe’s Old Testament* is the “Later Version” of the Old Testament of the “Wycliffe Bible” (henceforth referred to as the WOT or Wycliffe Old Testament), with its irregular spelling deciphered, the verb forms made consistent, and numerous grammatical variations standardized. *Wycliffe’s Old Testament* is the key that unlocks the amazing secrets found within the WOT.

Three types of words: obsolete, archaic, and precursors

As stated above, with the spelling modernized, three types of words are found in the Wycliffe Old Testament: **obsolete** (“dead words”, unknown and unused for centuries); **archaic** (“old-fashioned words”, now chiefly used poetically); and, the vast majority, “**precursors**”, which are strangely-spelled forerunners of words that we use today. To understand the text, each group of words must be dealt with in a particular way.

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Obsolete Words

Perhaps 2% of the words in the “Later Version” of the WOT are “dead” words that are not presently used, or found in current dictionaries. This percentage is significantly lower than the estimated 5% of obsolete words found in the “Later Version” of the Wycliffe New Testament (WNT). It is amazing how in little more than a decade, the time taken to revise the “Early Version” of the “Wycliffe Bible”, the language so quickly evolved, and how much more modern the lexicon of the “Wycliffe Bible” became, particularly its Old Testament. But to understand the text, these obsolete words must be **replaced**.

Fortunately, the “Later Version” of the WOT was created at an exciting time of transition, just as the nascent language was beginning to blossom into the English that we know today. Many modern equivalents for words that we consider “dead” are found in the text itself, already in use alongside their soon-to-be-discarded doublets. Examples of “in-house” replacement words include: again, alley, ascend, ashamed, basket, besides, call, choir, desire, diminish, disturb, follow, hair shirt, harm, hinge, knew, know, mad, pasture, path, praise, reckon, repent, restore, rider, shame/d, snare, strong hold, strong vengeance, stumble, trap, trouble, uncle, weigh (both as a balance or scales and as the verb), weight, with, and still other words (including “that” and “those”, which are replacements for “thilke”). So most of the obsolete or “dead” words of the WOT were replaced with words already there in the text.

For the relatively few remaining obsolete words, reference works were consulted, and appropriate replacement words were chosen and utilized. Older words, in use as close as possible to the time of the “Wycliffe Bible”, were favored over more recent words. When selecting replacements not already found in the text, words were chosen, as often as possible, that were different from those used in the KJV, so as not to artificially produce similar phraseology. But sometimes the only appropriate replacement word was that which the KJV also used.

When an obsolete word was replaced, an effort was made to use the same replacement word as often as possible to reflect word usage found in the original text. However many words have more than one meaning, and differing contexts at times required multiple renderings for an individual “dead” word. So “departe”, usually rendered “part” (“to divide”), also became “separate”; “meyne” usually rendered “family”, also became “household”; “wilne” usually rendered “desire”, also became “to delight in” and “to take pleasure in”; “out-takun” usually rendered “except”, also became “besides”. Of these particular nine replacement words, only “separate”, “family”, and “except” are not found in the original text.

In all, approximately 100 individual replacement words (and their various forms and tenses) were utilized. Some replacement words (“benumbed”, “creaketh”, “creditor”, “mocked”, “satisfy”, etc.) were used infrequently; other replacement words (“ascend”, “call”, “except”, “pour”, etc.) were used repeatedly.

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Archaic Words

About 4% of the words used in the “Later Version” of the WOT are today considered “archaic”, that is, not widely used, but still found in good, current dictionaries. Words in this category include: “comeling” (stranger or newcomer), “culver” (dove), “forsooth” (“for truth” and “but”), “knitches” (bundles), “livelode”/“lifelode” (livelihood), “quern” (hand-mill), “soothly” (truly), “strand” (stream), “sweven” (dream), “trow” (to trust or to believe), “ween” (to suppose), and “youngling” (young person). Once understood, these words are valid and vital, and evoke the atmosphere and colour of the original text. Most archaic words have been retained. Sometimes the KJV follows the “Later Version” in the use of an archaic word – such as “anon” (at once), “baken” (baked), “holden” (held), “holpen” (helped), “leasing” (lying), “letting” (hindering!), “washen” (washed), “wist” (knew), and “wot” (know) – and *Wycliffe’s Old Testament* also follows the WOT.

Significantly, and of great benefit for our purposes, many archaic words in the WOT have their own modern equivalents right there in the original text. So in *Wycliffe’s Old Testament*, following the original text, you will find both “alarge” and “enlarge”; “alure” and “lattice” (and “alley”); “anon” and “at once”; “araneid” and “spider”; “barnacle” and “bit” (part of a “bridle”, which is also found); “cheer” and “face”; “close” and “enclose”; “darked” and “darkened”; “dure” and “endure”; “err” and “wander”; “flower” and “flourish”; “forgat” and “forgot”; “gat” and “begat”; “gender” and “engender”; “get” and “beget”; “gobbets” and “pieces”; “gotten” and “begotten”; “grave” and “engrave”; “gree” and “degree”; “grene” and “snare” (and “trap”); “half” and “hand” (and “side”); “harded” and “hardened”; “leasing” and “lying”; “lessed” and “lessened”; “liquor” and “liquid”; “manyfold” and “manifold”; “marishes” and “marshes”; “maumet” and “idol”; “nurse” and “nourish”; “owe” and “ought”; “paddocks” and “frogs”; “painture” and “painting”; “plage” and “region”; “says” (and “serges”) and “curtains”; “simulacra” and “idols”; “sop up” and “swallow”; “spelunk” and “cave” (and “den”); “strain” and “constrain”; “sweven” and “dream”; “thank” (past tense of “think”) and “thought”; “tree” and “beam” (and also “stick”, and “timber”, and “wood”); “venge” and “avenge”; “vinery” and “vineyard”; “virtue” and “strength” (and “host”); “volatiles” and “birds”; “waiter” (and “waker”) and “watcher” (and “watchman”); “waking” and “watching”; “wem” and “spot”; and still more doublets of archaic and modern words. For definitions, see the Glossary, beginning on page 1264.

Precursors

But the vast majority of words in the “Later Version” of the WOT, about 94%, are the direct precursors of words that we use today. Although these words are spelled quite differently from words that we know, once their spelling has been modernized, they can be understood – with the following caveats.

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In *Wycliffe's Old Testament*, you will encounter familiar words in unfamiliar settings: “deem” in place of “judge”; “defoul” in place of “defile”; “doom” in place of “judgement”; “dread” in place of “fear”; “either” in place of “or”; “enhance” in place of “exalt”; “health” in place of “salvation” or “deliverance” (and also “victory”); “wed” in place of “pledge”; and so on. Consult a good dictionary. Even as currently defined, these words remain relevant in their particular context. Their retention here breathes new life into familiar passages and brings fresh insight and illumination.

However, some words that we recognize have significantly changed definition in the intervening six centuries (in most cases, their meanings have become more specialized, less inclusive, than they were before). Reading the original text, these words sound jarring to our ears and appear out of place. Confusion would result if they were retained in *Wycliffe's Old Testament*. So different words were **substituted**, words whose definitions have remained constant over the centuries, are conducive to the context, and aid, rather than hinder, passage flow. Of vital importance, almost all of the substitution words used in *Wycliffe's Old Testament* were already present in the original text (some were previously noted above in the list of doublets of archaic and modern words); many are given as alternate renderings by the translators themselves (either in italics or in another verse dealing with the same subject matter).

The “in-house” substitution words used include: arms (for “armours”); at once (for “anon”); basin (for “cup”, and for “vial”, as corrected in glosses citing the Hebrew text); beam (for “tree”); box tree (for “beech tree”, as corrected in glosses citing the Hebrew text); cause to stumble (for “sclaundre”); cave (for “swallow” as a noun); chamber (for “treasury”); chiefs (for “corners”); curtains (for “tents”); denounce (for “defame”); depraved (for “shrewide”); feeble (for “sick”); foreyard (for “hall”); half (for “middle”); hooks (for “heads” of pillars); host (for “strength”); hosts (for “virtues”); joined (for “applied”); knowing (for “cunning”); let go (for “leave” and for “left”); lookers (for “tooters”); loves (for “teats”); lie and lying (for “leasing”); mad (for “wood”); meek (for “debonair”); meekness (for “debonairness”); one (for “to” and for “toon”); only (for “properly”); own (for “proper”); pieces (for “plates”); pit (for “lake” and for “swallow” as a noun); posts (for “fronts” and for “trees”); remember (for “record”); remnant (for “relief”); servant (for “child”); servants (for “children”); species (for “spices”); spoon (for “mortar”, as corrected in glosses citing the Hebrew text); stick (for “tree”); stranger or visitor (for “pilgrim”); strength or power (for “virtue”); strengthened (for “comforted”); strong hold (for “strength” and for “strengthening”); stumble (for “offend”); swallow (for “to sop up”); table (for “board”); tent (for “roof”); tents (for “castles”); timber (for “tree”); turn/ed again (for “convert” and “converted”/“return” and “returned”); vessel (for “gallon”); watch (for “wake”); watcher (for “waiter” and for “waker”); a weigh, that is, a balance or scales (for “a peis”); to weigh and weight (for “peise”); well (for “lake” and for “pit”); wild (for “wood”); wood (for “tree”); young (for “birds”); young man (for “child”); and young men (for “children”). **All of these substitution words**

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are frequently found in the original text. Nine other substitutions were used which are not found in the original text: boy (for “child”); cloak (for “cloth”, the singular of “clothes”); consecrate/d (for “make sacred” and “made sacred”, though “consecration” is found); drowned (for “drenched”); firm (for “sad”); physician (for “leech”); pledge (for “wed”); and promise (for “behest”).

This seems a lengthy list. About 70 individual words. Yet the total number of substitution words in *Wycliffe’s Old Testament* is approximately 500, out of more than 550,000 words in all (or about 1/10TH of 1%). Many of these words were used as substitutions five times or less. So when you read any of these words (with the exception of the final nine), almost all of the time they are there in the original text. Substitution words were only used to aid comprehension and were kept to an absolute minimum.

Other Minor Modifications

To aid comprehension and readability, two separate words in the WOT are often joined together in *Wycliffe’s Old Testament*. Examples include: “in+to”, “to+day”, “-+self”, “-+selves”, “no+thing”, and a few others. Conversely, and for the same reasons of comprehension and readability, many unfamiliar compound nouns found in the WOT are hyphenated in *Wycliffe’s Old Testament*. For example, “a₃enstondynge” became “against-standing” (“opposing”), “a₃einseyng” became “against-saying” (“contradicting”), etc. It can also be helpful to reverse the order of hyphenated words when reading them, so “against-stand” can be read “stand against”, “against-said” can be read “said against”, and so on.

Occasionally a prefix or suffix was added to a root word to aid comprehension: “ac” to “knowledge”; “al” to “together”; “be” to “gat”, “get”, and “loved”; “con” to “strained”; “di” to “minished”; “en” to “close”, “compass”, “dure”, “during”, “gender”, and “grave”; “re” to “quite”; and “ly” to “most”. These prefixes and the suffix are found in the original text, as are the words “altogether”, “begat”, “beget”, “constrained”, “diminished”, “enclose”, “endure”, “enduring”, “engender”, and “engrave”.

Inconsequential prepositions, conjunctions, and pronouns (“a”, “the”, “and”, “selves”, etc.) not found in particular “Later Version” phrases, but present in the same “Early Version” phrases, were occasionally added to the text of *Wycliffe’s Old Testament* to aid comprehension and improve passage flow. They appear in square brackets, “[]”, and are regular type size. Such words were also added even when not found in the comparable “Early Version” verses; these inserts appear in parentheses, “()”, and are regular type size.

Parentheses were also used to contain phrases and even entire verses which were re-ordered, re-punctuated, and, sometimes, re-worded, to aid comprehension and readability. Working with Hebrew and Latin sources, the translators produced a highly literal text that is often convoluted and confusing in English. So an effort was made to make better sense out of these passages by

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putting the available words (or, at times, different, but more accurate words,) into a more fluent order, with more appropriate punctuation. But this was only done with words that are found within parentheses. Such re-working always appears after the original unaltered text, and can easily be ignored, if so desired.

Punctuation overall follows the original text. Occasionally a comma was inserted to aid readability. For chapters of repetitive lists of names, numbers, places, or temple accoutrements (such as those found in Numbers, Ezra, Nehemiah, and 1ST Chronicles), verses were made consistent with one another. To accomplish this, commas and semi-colons were sometimes interchanged. As well, in various Psalms, it seems that semi-colons were employed to aid in oral presentation (perhaps to indicate a significant pause for breath), for their usage does not follow grammar found elsewhere in the text. So sometimes commas were substituted. The occasional interchange of commas and semi-colons in these books aids comprehension and improves passage flow, but does not alter the meaning of any verse.

To sum up: More than 98% of the words found in *Wycliffe's Old Testament* are modern spellings of the original words found in the 14TH century manuscript. Less than 2% are "replacement words", that is, appropriate words chosen to replace obsolete or "dead" words. Almost all of these replacements – about 100 individual words along with their various forms and tenses – are found in the original text. As well, about 500 times throughout all of *Wycliffe's Old Testament* (about 1 word for every two and a half pages of this book), a word more conducive to the context was substituted for another whose meaning had radically changed over the intervening 600 years. Almost all of the substitution words (about 70 in all) were taken from elsewhere in the original text.

Ultimately, each word in *Wycliffe's Old Testament* was selected for its fidelity to the original text, as well as its ability to aid comprehension and passage flow.

Use of the KJV

When transforming the "Later Version" of the WOT into *Wycliffe's Old Testament*, reference was made to the KJV in regard to verse number, book order, book names, and (most) proper names.

Verses are not found in either version of the "Wycliffe Bible". Each chapter consists of one unbroken block of text. There are not even paragraphs. In creating *Wycliffe's Old Testament*, the "Later Version" of the WOT was defined, word by word. Then the KJV was placed alongside and used to divide each chapter into the traditional verses. (The English Bible was first divided into numbered verses in the middle of the 16TH century, 60 years before the KJV was printed. The King James translators copied what was already established.) As the blocks were broken up, it became readily apparent that Wycliffe and Purvey had often written first what would appear two

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centuries later in the KJV. (This debt is particularly obvious in the New Testament. See *Wycliffe's New Testament*.)

The sequence of the books of the Old Testament to which we are accustomed long pre-dates the KJV. It appeared in some Latin Bibles at least as early as the 5TH century A.D. (Those Bibles in turn were influenced by the order of the books in the Septuagint, the Old Greek version of the Hebrew Scriptures, from the 3RD century B.C., which is our earliest complete translation of them.) The sequence was formally established in the accepted order at the time that the verse divisions were made (again, about 60 years before the KJV was printed). This is the same order found in the WOT, which was written 150 years earlier. *Wycliffe's Old Testament* simply follows the WOT (but excludes the apocryphal books found intermittently within it).

The names of the books of the Old Testament have minor variations among the copies of the "Wycliffe Bible", but they are basically what is found in the KJV. Most are prefaced by the phrase, "The Book of...". The exceptions: 1ST and 2ND Samuel are called 1ST and 2ND Kings in the WOT (the same alternate names also found in early editions of the KJV); "our" 1ST and 2ND Kings are called 3RD and 4TH Kings in the WOT (again, the same alternate names also found in early editions of the KJV); 1ST and 2ND Chronicles (named by Jerome) are called 1ST and 2ND Paralipomena in the WOT (the name is taken from the Septuagint and means "things left over", referring to Samuel and Kings; however, it is a misnomer, for the Chronicles are distinct from the other historical books, focusing on God's intervention in history, and omitting Northern Kingdom annals); Nehemiah is called 2ND Ezra; the Song of Solomon is usually called the Song of Songs (as it is often named in Jewish and modern English Bibles); and Jeremiah is referred to as "Jeremy" in the titles of the book of his prophecies and the book of his lamentations. On the whole, book names in *Wycliffe's Old Testament* follow those found in the KJV.

To aid comprehension and also comparison with other translations, proper names in *Wycliffe's Old Testament* were generally made to conform to those in the KJV. However, surprisingly, the modern names of such countries as Africa, Greece, Libya, and Ethiopia are found in the WOT, where the KJV often uses their archaic and/or Hebrew names (respectively Put, Javan or Grecia, Lubim, and Cush), and they were not changed. As well, the WOT often shows its debt to the Septuagint by using the Greek names for such cities as Heliopolis, Memphis, Pelusium, Sidon, Tanis, and Thebes, instead of the Hebrew names which the KJV uses (respectively On, Noph, Sin, Zidon, Zoan, and No); these names were also not changed. A list of "Alternate Names of People and Places" appears on pages 1262-63, before the Glossary.

Infrequently, apparently confusing an object name with a proper name, a **Hebrew** word was not translated in the WOT, but simply transliterated (the KJV and other translations do translate these words). These transliterations were left as found in the original text of the WOT, with a translation following in parentheses. They are also defined in the Glossary.

Finally, the few times where a proper name in the WOT is distinctly different from its

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counterpart in the KJV, it was not changed in *Wycliffe's Old Testament*; however the more familiar name is given immediately following in parentheses.

Names of God are a special circumstance. God has many names and titles in the WOT, including "God", "Lord", "God Almighty", "Almighty God", "the Almighty", "the Lord of hosts" (sometimes written "the Lord of virtues"), "the Lord God of hosts" (sometimes written "the Lord God of virtues"), "the High", "the most High", "the Highest", "the alder-Highest", "the Holy", "my Maker", "the old of days", "creator", "the overcomer", and still others as well (including "king", which is also given as a title for the coming Messiah). In the WOT, the first seven titles in this list are always capitalized, the next six are infrequently capitalized, and the others are never capitalized. In *Wycliffe's Old Testament*, the capitalized titles were left as such, those in the second grouping ("the High", "the most High", "the Highest", "the alder-Highest", "the Holy", and "Maker") were consistently capitalized to aid comprehension, and the other remaining titles were also capitalized for the same reason. The KJV, and other translations, including Jewish Bibles, capitalize some, or even all, of these titles, but not in uniformity with one another.

Surprisingly, the words "christ", "christs", and "Christ" appear in the WOT. The English word "christ" is from the Greek word "christos" ("christus" in Latin), and means "the anointed (one)"; the transliterated Hebrew for the same word is the familiar "messiah". The word "christos" appears in the Septuagint (e.g., in Psalms 2:2 and Daniel 9:25). It was borrowed from there by the writers of the Greek New Testament in the 1ST century A.D. to refer specifically and only to Jesus Christ (and so it is capitalized). But in the WOT, "christ" uncapitalized can refer to King Saul, the Persian king Cyrus, David in particular, the patriarchs in general (here the word "christs" is used), and others who were "anointed by God" (but with no messianic overtones). The WOT self-defines the term with the words "the anointed", "the king", or "the anointed king" (sometimes in an alternate rendering, sometimes in italics).

However, reference is made to "Christ" in a prophetic manner, that is, in regard to the coming Messiah, in 1ST Samuel 2:10 and 2:35, 2ND Samuel 23:1, Psalms 2:2 and 45:2, and Lamentations 4:20, all verses where the KJV and other translations say "anointed king" or "anointed prince"; throughout the Song of Songs, where the "Early Version", and one copy of the "Later Version", present the entire book as an allegorical dialogue between Christ and his bride, the Church; in Daniel 9:25 and 9:26, where the KJV says "Messiah", but modern translations simply say "prince"; and in Zechariah 3:8, where the KJV and other translations say "the Branch"/"The Branch", and Jewish Bibles suggest a formal name, rather than a messianic term. (In Isaiah, where one might expect to find the word, if anywhere, it does occur, once, at 45:1, but only as "my christ", and refers to King Cyrus of Persia; in the KJV and other translations, the term used here is "his anointed".)

Other titles in the WOT which also refer to the coming Messiah include "king", "duke", "prince", "saviour", "a just burgeoning", "a burgeoning of rightwiseness", "a seed of rightfulness",

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and “the sun of rightwiseness”. None of these titles is ever capitalized in the WOT. However, in one verse, Zechariah 6:12, the coming Messiah is referred to as “a man, Coming forth, *either Born, is his name,*” in the “Later Version”, and as “a man, East, *or Springing, (is) his name,*” in the “Early Version” (both examples capitalized in the original text). The equivalent title used here in the KJV, and in several modern translations as well, is “The Branch”. Overall, the KJV and other translations, including Jewish Bibles, capitalize words such as “King”, “Prince”, “Branch”, and “Sun”, as titles for the coming Messiah, but not always consistently internally, or in uniformity with one another. To aid comprehension, all are consistently capitalized in *Wycliffe’s Old Testament*.

In Habakkuk 3:18, where the KJV has “God my saviour”, and other translations have “God my deliverer”/“God my deliverance”, *Wycliffe’s Old Testament*, following the WOT (both versions), has “God my Jesus”. The name “Jesus” is not here in the original Hebrew or Greek texts. Its insertion here in this verse by Christian preachers Wycliffe and Purvey illustrates their belief in the essential unity of the two testaments.

“Spirit” in the WOT can refer to God, His breath, or simply “the wind”. So “the Spirit” and “the Spirit of God” are sometimes capitalized, sometimes not. Occasionally, the WOT has “the Spirit of the Lord”, where the KJV and other translations have “the spirit of the Lord”. But overall, “the Spirit of the Lord” is capitalized more often in the KJV Old Testament and other translations than in the WOT. This term is problematic. *Wycliffe’s Old Testament* simply follows the WOT. As always, the goal was to provide an accurate representation of the original text, while remaining true to the context, and enhancing reader comprehension.

Words in *italics* are words added by the translators to aid comprehension. The KJV contains more *italicized* words than the “Later Version” of the WOT, but less than the “Early Version” of the WOT. *Wycliffe’s Old Testament* simply follows the WOT.

Comparing *Wycliffe’s Old Testament* and the KJV, sometimes the KJV follows the WOT, other times the KJV helps decipher a passage in the WOT; sometimes the two texts are identical, other times they are as different as two versions of the same verse could be.

A Word Regarding the Primary Source

The primary source for this book was Forshall & Madden’s 4-volume magnum opus, *The Holy Bible, Containing the Old and New Testaments, With the Apocryphal Books, In the Earliest English Versions, Made from the Latin Vulgate by John Wycliffe and His Followers*. Today, it is most likely found in a university library or on the Internet.

Written over a period of twenty years in the mid-19TH century, this monumental work of scholarship was the crowning achievement of The Rev. Josiah Forshall and Sir Frederic Madden. From about 160 extant hand-printed copies of the two versions of the “Wycliffe Bible” (about 40 copies of the “Early Version”, and about 120 copies of the “Later Version”), they selected one

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copy from each version to serve as “master” texts, and then, by utilizing over 90,000 footnotes, correlated the other copies with the two “master” texts.

Both versions of the “Wycliffe Bible” contain prologues (introductions to each book, or group of related books, mostly taken from Jerome), and marginal glosses (explanations of the text by the translators, and some alternate renderings of words and phrases). The prologues are not utilized in *Wycliffe’s Old Testament*. The glosses are a different story.

Some revisions of the “Later Version” of the WOT, particularly the copies Forshall & Madden labelled “C”, “G”, “K”, “Q”, and “X”, and to a lesser extent, “B”, “I”, and “N”, contain glosses which prove that Hebrew Bibles, commentaries, and scholars were consulted during the copying/revising process. Over 300 times throughout the WOT, gloss after gloss states: “in Hebrew, it is”, “is not in Hebrew”, “as Hebrews say”, “as Hebrews understand”, “this verse is not in Hebrew”, “this title is not in Hebrew”. As well, at least 7 times, a “Rabbi Solomon” is quoted as commenting on a particular verse: “as Rabbi Solomon saith”. This “Rabbi Solomon” was most likely the scholar “Rashi”, the leading commentator on the Jewish Bible and the Talmud in the 11TH century, or possibly another commentator from history, or perhaps even a contemporary of the translators (although this is the least likely possibility). Another 5 times, reference is made to (Jerome’s) “Book of Hebrew Questions”, a book of the master translator’s own corrections of the Greek and Latin texts, which he made by referencing the Hebrew Scriptures. Jerome believed that the Hebrew provided a truer text to translate from than either the earlier Latin versions or the Septuagint (a fact agreed to by all modern translators). So, where appropriate, the words and phrases from these glosses have been either incorporated into the main text of *Wycliffe’s Old Testament* or are presented as alternate renderings. A few of the alternate renderings from the glosses are printed in this book, but all of them can be found in files on the *Wycliffe’s Bible* CD and the online efiles. As well, gleanings from other glosses are placed in footnotes here.

The footnotes in Forshall & Madden’s four volumes are another source of invaluable information. As noted, there are over 90,000 footnotes, with about 65,000 pertaining to the Old Testament alone (both versions). These footnotes delineate textual divergence – changes, omissions, insertions, copyist errors – between the “master” texts and the other hand-printed copies of both versions of the “Wycliffe Bible”. (A footnote can refer to a single copy or to multiple copies.) Close reading of the footnotes indicates that many times when a copy of either version was written (though less frequently with the “Early Version”), original language texts were also consulted. For time and again, words were added, or changed, to produce a more accurate rendering of the original Hebrew of the Old Testament, and the original Greek of the New Testament. In creating *Wycliffe’s Old Testament*, many of these footnotes were utilized to provide the most precise translation, as well as the best phrasing – the most satisfying, balanced, rhythmic read – that is found within all extant copies of the WOT.

In *Wycliffe’s Old Testament*, a forward slash, “/”, separates different renderings of the same

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phrase from two different hand-written copies, usually the “master” text and an alternate rendering found in a footnote. Most of these renderings from the footnotes came from the copies labelled “I”, “N”, and “S”. It is interesting to note that numerous textual variations indicated in footnotes for only the “Early Version” also appear in the KJV. This suggests that several copies of the “Wycliffe Bible” were studied during the writing of the KJV. See the files on the *Wycliffe’s Bible* CD or the online efiles for most of these alternate renderings taken from the footnotes.

In creating *Wycliffe’s Old Testament*, textual errors that were found in the WOT were not changed (they are also part of the original text); none are of major doctrinal significance. Corrections of names, numbers, and places, most often needed in chapters of repetitive lists, were placed in parentheses, immediately following the error, to enable better comparison with other translations.

A handful of printing errors – reversed letters or misread vowels of pronouns, prepositions, and adverbs – were discovered in the “Later Version” of the WOT. These were confirmed by referring to the “Early Version”, which in each case agreed with the Hebrew, and not with the “Later Version”. These were corrected.

Use of the “Early Version”

The “Later Version” of the WOT is the foundation upon which *Wycliffe’s Old Testament* was built. Strictly speaking, *Wycliffe’s Old Testament* is not a composite of the “Later” and “Early” versions. However, the “Early Version” of the WOT was utilized in a number of significant ways in the writing of *Wycliffe’s Old Testament*.

First, the “Early Version” was used to define unknown words found in the “Later Version”. Irregular spelling can make even the simplest words difficult to decipher. The “Early Version” served as a second source for such words. Often it had a more recognizable spelling, and so helped to identify them. As well, modern equivalents of “dead” words (to be used as replacement or substitution words) were often found only in the “Early Version”. Modern verb forms were also often found only in the “Early Version”. Their existence helped achieve verb form consistency in *Wycliffe’s Old Testament*.

Second, the “Early Version” served as a source of “missing” words and phrases. About two dozen times, a textually significant word or partial phrase was not found in the “Later Version”, but was present in the “Early Version” (following the Hebrew and also found in the KJV). Examples include: Genesis 35:5 and 50:22; Leviticus 4:21; Numbers 32:29 and 35:27; Deuteronomy 3:22; Joshua 16:8; 1ST Samuel 1:9; 2ND Samuel 17:28; 1ST Kings 8:2, 8:34, 21:7, and 21:19; 2ND Kings 1:4; Ezra 4:8; Proverbs 5:4 and 21:21; Isaiah 64:2; Jeremiah 52:22; Ezekiel 15:4; Hosea 2:12; and Zechariah 7:4. (An even greater number of significant phrase fragments are “missing” from the “Early Version”.) As well, less consequential “missing” words, mostly “and” and “the”, were often

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found only in “Early Version” verses. These “missing” words, significant and insignificant alike, were inserted into *Wycliffe’s Old Testament* to improve its accuracy, reader comprehension, and passage flow. All “missing” words are contained within square brackets, and are regular type size.

Third, like the glosses and footnotes, the “Early Version” itself served as a source of “alternate” words and phrases. When the “Early Version”, the “Later Version”, and the KJV are compared side-by-side, one discovers numerous instances where the KJV follows the “Early Version” and not the “Later Version”. Sometimes it is a single word, sometimes it is a phrase, and sometimes it is the order of several phrases within a verse. This usually occurs where the “Early Version” more closely follows the Hebrew than does the “Later Version”. These textually significant “alternate” renderings from the “Early Version” are also contained within square brackets, but have reduced type size, to distinguish them from “missing” words.

Fourth, the “Early Version” served as a source of “interesting” words and phrases, no more accurate than what is found in the “Later Version”, and many not utilized by the KJV, but fascinating nevertheless. These renderings are also contained within square brackets, and also have reduced type size.

Fifth, in 1ST Chronicles 8:16-26 (one of the “list” chapters), the text of the “Early Version” was used, rather than that of the “Later Version”, because of more accurate punctuation. There are no major differences in wording between the two versions; consistency in punctuation and aid to comprehension were the only reasons for using these “EV” verses. Each verse is marked with a superscript ^E to denote its origin.

To sum up: All of the words in square brackets, “[]”, in *Wycliffe’s Old Testament* are from the “Early Version” of the WOT. Regular-size words were added to aid textual accuracy, reader comprehension, and passage flow; reduced-size words are either “alternate” words that are textually closer to the original Hebrew and/or what is found in the KJV, or simply “interesting” variations too fascinating to ignore. A limited number of these “EV” words are printed in *Wycliffe’s Old Testament*, but all of them can be found in files on the *Wycliffe’s Bible* CD and the online efiles.

All of the foregoing understood, it needs to be stated that *Wycliffe’s Old Testament* can be read, and comprehended, without reference to any of the words or phrases found in the square brackets. The “Later Version” of the WOT – as represented by *Wycliffe’s Old Testament* – can stand on its own. These additional words simply provide an another dimension of this seminal work in the English translation of the Old Testament. (For more on the “Early Version”, see *Endnote II: Regarding the “Early Version”*, on page 1283.)

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A Final Note

With the spelling up-dated and the obsolete words replaced, the document you now hold in your hands is a fair and accurate representation of John Wycliffe's and John Purvey's 14TH century translation of the very first English vernacular Old Testament. This is *their* Old Testament *with modern spelling* – not some 21ST century variation on a medieval theme. The melodies and harmonies are Wycliffe's and Purvey's. Only now they are sung with words that we can all understand. Six centuries later, you can now read what those common folk were themselves at long last able to read (or, more likely, have read to them). Simple, direct words, with their own rhythm and charm, their own humble, cogent beauty. Sophisticated and graceful words, their originality and newness making the well-known and fondly remembered fresh, alive, and interesting once again. All because Wycliffe, Purvey, and their compeers cared so deeply and sacrificed so dearly.

Today there are many modern translations of the Old Testament in English, available at the library, in bookstores, and on the Internet. But once, there was just one. This one. Try to imagine the impact on hearing or reading these words for the very first time:

In the bigynniyng God made
of nouȝt heuene and erthe.

Forsothe the erthe was idel and voide,
and derknessis weren on the face of
depthe; and the Spiryte of the Lord
was borun on the watris³.
And God seide, Liȝt be maad, and
the liȝt was maad.

And God seiȝ the liȝt,
that it was good, and he
departide the liȝt fro derknessis;
and he clepide the liȝt, dai,
and the derknessis, nyȝt. And
the euentid and the morwetid
was maad, o daie.

“Later Version”, *Genesis, Chapter 1*,
The Holy Bible, 1395, unaltered.

In the beginning God made
of nought heaven and earth.

Forsooth the earth was idle and void,
and darknesses were on the face of
(the) depth; and the Spirit of the Lord
was borne on the waters.
And God said, Light be made, and
the light was made.

And God saw the light,
that it was good, and he
parted the light from (the) darknesses;
and he called the light, day,
and the darknesses, night. And
the eventide and the morrowtide
was made, one day (the first day).

Genesis 1:1-5,
Wycliffe's Old Testament, 2009.

³ The “Early Version” phrase here is: “and the Spiryte of God was born vpon the watrys” (“and the Spirit of God was borne upon the waters”).

Alternate Names of People and Places

The Old Testament of the “Wycliffe Bible” (WOT) often has a Greek name where the King James Version (KJV) has the Hebrew, or a modern name where the KJV has an archaic one. There are also occasions in the text where the WOT has both the modern and the archaic names, or both the Hebrew and the Greek names. These doublets are presented below. As well, several times in Israelite history, both kings of the separate kingdoms of Judah and Israel had the same name at the same time! Fortunately, each king was known by two names. In *Wycliffe’s Old Testament*, one name was chosen for each king (something the KJV does not do). Modern translations also do this, but they vary in which name they choose! The name usually found in the WOT comes first below, but to get the most out of this list, read each entry from both directions.

Abiah: Abia, Abijah, Abijam	Conaniah: Cononiah
Adonis: Tammuz	Dedan: Rhodes
Adoram: Adoniram	Diblath: Diblah, Riblah
Africa: Phut/Put, Pul	Ecbatana: Achmetha (modern Hamadan)
Ahiah: Ahijah	Eder: Edar, Ader
Ai: Hai	Edom(ites): Idumea(ns); Seir
Alexandria: incorrectly replaces No	Elath: Eloth
Arabia: Sheba	Enos: Enosh
Ashhur: Ashur	Ephratah: Ephrath, Ephrathah
Ashtaroth: Astaroth	Ephron: Ephraim/Ephrain, Ophrah
Assur: Asshur, Assyria, the Assyrian	Ethiopia(ns): Cush(ans)
Astarte: Ashtoreth	Gaza: Azzah
Azal: Azel	Geba: Gaba
Azariah: Uzziah	Gebalite(s): Giblite(s)
Azem: Ezem	Gershon: Gershom
Baale (of Judah): Baalah, Kiriatharim, Kiriathbaal, and Kiriathjearim	Girgashite(s): Girgasite(s)
Babylon: Babel, Sheshach, first known as Ur	Gishpa: Gispa
Bashemath: Basemath, Basmath, Adah	Grecia/Greece/Greek land: Javan
Bathsheba: Bathshua	Hadadezer: Hadarezer
Beeshterah: Beth-ashterah, Ashtaroth	Hakkoz: Koz
Bezaleel: Bezalel	Ham: Egypt
(men of) Bichri: the Berites (2 ND Samuel 20:14)	Hananeel: Hananel
Bigthan: Bigthana	Haran: Charran, Harran
Bubastis: Pibeseth	Harapha: Raphah
Byblos: Gebal	Hazazontamar: Hazezontamar
Cappadocia: Caphtor; incorrectly replaces Meshech	Hegai: Hege
Carthage: incorrectly replaces Tarshish	Heliopolis: Aven, Bethshemesh, On
Chaldees: Chaldeans, Babylonians	Hemath: Hamath
Charashim: Ge-harashim	Hezekiah: Hizkiah/Hizkijah
Charchemish: Carchemish	Hiram: Hiram
Cherethite(s): Kerethite(s)	Hodevah: Hodvah, Hodaviah
Chezib: Achzib, Kezib	Horeb: (Mt.) Sinai
Chimham: Kimham	Horrhaggidgad: Horhagidgad
Chinnereth: Chinneroth, Kinnereth, Galilee, and Gennesaret	India: incorrectly replaces Ashurites
Chisleu: Chislev, Kislev	Ishmaelite(s): Ishmeelite(s)
Chislothabor: Kisloth-tabor	Ishod: Ishhod
Chittim: Kittim, Cyprus, Greece (and ‘Romans’ in Daniel 11:30)	Italy: incorrectly replaces Chittim and Tubal
Chiun: Kaiwan	Iyeabarim: Ijeabarim (also known as Iyim)
	Iyim: Iim
	Izhar(ites): Izehar(ites)
	Izri: Zeri

Alternate Names of People and Places

Jashar: Jasher	Osee/Oshea: Hosea/Hoshea (see Joshua)
Jashen: Hashem	Paddan-aram: Padan(-aram), Syria
Jebusites: Jebusi	Palestina: Philistia, Philistines
Jeconiah: Coniah, Jehoiachin	Palestine(s): Philistine(s)
Jehoahaz: Joahaz	Palmyra: Tadmor
Jehoash: Joash	Pelusium: Sin
Jehoram: Joram	Penuel: Peniel
Jeiel: Jehiel	Petra: Sela/Selah
Jeremy: Jeremiah	Pharez: Perez
Jeshurun: Jesurun	Phenice: Phoenicia
Jewry: Judea, Judah	Phicol: Phichol
Jimna(h): Imna	Pison: Pishon
Jimnite(s): Imnite(s)	Ramoth: Ramah, Ramath (1 ST Samuel 30:27)
Joppa: Japho	Rebecca: Rebekah
Josedech: Jehozadak, Jozadak	Salathiel: Shealtiel
Joshua: Jeshua(h), Jehoshua(h) (see Osee)	Salmon: Zalmon
Jotbathah: Jotbath	Saul: Shaul
Kerioth: Kiriath	Seba: Sheba (i.e., the Sabean people)
Kirhareseth: Kirharaseth/Kirharesh	Sepharad: Sardis
Kiriatharba: Kirjatharba	Seth: Sheth
Kiriatharim: Kirjath(je)arim, Kiriathjearim	Shalim: Shaalim
Kiriathbaal: Kirjathbaal	Shamed: Shemed
Kiriathhuzoth: Kirjathhuzoth	Shaphir: Saphir
Kiriathjearim: Kirjathjearim	Shebah: Shibah
Kiriathsannah: Kirjathsannah	Shebuel: Shubael
Kiriathsepher: Kirjathsepher	Sheshach: Babylon
Kison: Kishon	Shibmah: Sibmah
Korahite: Korhite	Shilonite: Shelonite, Shiloni
Laish: Leshem (later called Dan)	Sichem: Shechem
Libnath: Libnah	Sidon(ians): Zidon(ians)
Libya(ns): Phut/Put, Lubim(s)	Sihor: Shihor (the Nile River)
Lydia(ns): Lud(im)	Siloah: Shelah
Mahalab: Mehalbeh	Susa: Shushan
Malcham/Moloch: Milcom/Molech	Syria: Aram, Kir, Mesopotamia, Padan
Maralah: Mareal	Taanach: Tanach
Maria/Marie/Mary: Miriam	Tahpanhes: Tahapanes/Tehaphnehes
Mazzaloth: Mazzaroth	Tanis: Zoan
Meggidon: Meggido	Tarshish: Tharshish
Memphis: Noph	Tekoa: Tekoah, Takua
Mesopotamia: Paddan-aram, Syria	Tigris: Hiddekel
Nachor: Nahor	Tiphseh: Tappuah
Nebuchadnezzar: Nebuchadrezzar	Tophet: Topheth
Nebushazban: Nebushasban	Troglodytes: Sukkiims (the Libyans or Ethiopians)
Necho: Neco, Nechoh, Nechoh	Tubal: Eastern Asia Minor
Nile River: Shihor/Sihor	Tyre: Tyrus
No: Thebes	Zachariah: Zechariah
Noe: Noah	Zared: Zered
Nun: Non	Zeboiim: Zeboim/Zeboyim
Oholah: Aholah	Zebulonite(s): Zebulonite(s)
Oholibah: Aholibah	Zela: Zelah
Oholibamah: Aholibamah, Judith	Zobah: Zoba
Ophir: India (Josephus)/Egypt/N Africa (Gehman)	
Ornan: Araunah	

Glossary to Wycliffe's Old Testament

For many Middle English words given below, their most obvious, modern meaning is assumed; only a supplemental, perhaps unexpected, definition is given (e.g., "and: *also*"). Commas separate variations of the same definition; semi-colons distinguish different definitions of the same word. Underlined words are my replacements for "dead" or obsolete words. All other words are found in a somewhat recognizable form in the original text of the Old Testament of the "Wycliffe Bible" (WOT). Most nouns have both singular and plural forms; most verbs have the familiar tenses, as well as participle and archaic "est" and "eth" forms.

<p>A Al: <i>Ah!; O!</i> aback: <i>back, backward.</i> abide: (v) <i>to remain or live at; to wait for; to endure (also 'abode').</i> abortive: (n) <i>a stillborn child.</i> above: <i>upon or on top of; over.</i> abridge: <i>to shorten.</i> acatus: <i>a kind of locust with wings, such as a grasshopper (from Old Latin, perhaps meaning 'a sail' or 'a spine').</i> accord: <i>to agree, be in concord with.</i> according: (n) <i>an agreement.</i> acknowledge: (v) <i>to confess; to profess; to praise; to give thanks.</i> (one's) acknowledged: (n) <i>'one's known', that is, acquaintances or friends.</i> acknowledging: (n) <i>the act of confession or profession; an acknowledgement; thanksgiving.</i> acount: <i>to count; to reckon (survives in 'accounting').</i> acresing: <i>increasing.</i> acursed: <i>cursed; accursed.</i> Adam: <i>man; a man; men.</i> adamant: (n) <i>an unbreakable stone; (adj.) unbreakable, 'like a stone'.</i> adder: <i>a viper.</i> <u>address:</u> (v) <i>to direct (derived from 'dress').</i> Adeodatus: <i>from Latin, meaning 'God is gracious'.</i> adjure: <i>to entreat, to earnestly appeal to.</i> admonish: <i>to reprove; to warn; to exhort.</i> Adonai: <i>transliterated Hebrew, meaning 'my Lord' or 'Lord'. Out of respect and reverence, the Israelites substituted 'Adonai' for 'Y-H-W-H' ('Yahweh' or 'Jehovah'), one of the many names of God.</i> adorn: <i>to add lustre or beauty to; to provide with ornaments or adornments, to embellish.</i> adown: <i>down.</i> advisement: <i>a deliberation.</i> adze: <i>a tool for cutting wood, like an axe, but with an curved blade.</i> afeared: <i>afraid.</i> affinity: <i>in a relationship with, especially by marriage; one's kin.</i> afixed: <i>fixed or fastened to or on.</i> after: <i>according to.</i> again-bought: (v) <i>redeemed or bought back.</i> again-build: (v) <i>to rebuild.</i> again-buy: (v) <i>to redeem or to buy back; to ransom out.</i></p>	<p>again-buyer: <i>a redeemer.</i> again-buying: <i>redemption.</i> again-call: <i>to recall or bring back.</i> again-draw: (v) <i>to withdraw or to draw back.</i> again-going: <i>going again.</i> again-rise: (v) <i>to rise or get up.</i> again-rising: <i>rising or getting up.</i> again-see: <i>to inquire of or to seek out.</i> again-seeker: <i>one who seeks what is lost.</i> against: <i>before or in front of; facing; directly opposite; to meet; towards.</i> against-came: <i>met.</i> against-come: <i>to meet.</i> against-coming: (a) <i>meeting.</i> against-going: (a) <i>meeting(!).</i> against-ode: <i>ode against, and so, attacked, besieged.</i> against-say: (v) <i>to gainsay or to say against, and so, to oppose, resist, or contradict (also 'against-said' and 'against-saith').</i> against-saying: (n) <i>gainsaying or saying against, so, answering back, opposing, resisting, contradicting.</i> against-stand: (v) <i>to stand against, and so, to physically resist, withstand, or oppose (also 'against-stood').</i> against-went: <i>went against, and so, withstood, resisted, opposed.</i> against-winned: <i>'to wince' or to kick against, and so, figuratively, 'to rebel' (Deuteronomy 32:15).</i> again-ward: <i>on the contrary; to the other side.</i> aggrieved: <i>hardened; made heavy, physically or emotionally.</i> aigre: <i>eager or sharp; to torment or to vex; sour (survives in 'vinaigrette').</i> alarge: <i>enlarge.</i> alb: <i>a priestly vestment that reaches to the feet.</i> alder-best: <i>the very best.</i> alder-highest: <i>elder-, oldest-, or senior-highest, and so, 'the chief highest' or 'the most highest' (survives in 'alderman').</i> alder men: <i>elder men.</i> alders: <i>elders.</i> alder-worst: <i>the very worst.</i> alien: (n) <i>a stranger or a foreigner; (adj.) foreign; strange; other.</i> aliened: (v) <i>estranged, alienated.</i> aliet: <i>an osprey.</i> alight: (v) <i>to make light or lighter; to release.</i> alighten: <i>to bring to light, and so, to enlighten.</i></p>	<p>all be it: <i>albeit.</i> all-break: <i>to break all in pieces (p.p. 'all-broken').</i> allev: <i>to relieve or to alleviate.</i> alley: <i>a passageway (also replaces 'alure').</i> all-foul: <i>to crush or to destroy.</i> allway/alway: <i>always (all three words are in the WOT and the KJV).</i> ally: <i>a father in law or other close relative.</i> almonder: <i>an almond tree.</i> alms-deeds: <i>an act of almsgiving, a charitable deed.</i> also: <i>and.</i> altogether: <i>completely, entirely, totally.</i> alure: <i>a passageway or a walkway; an open space serving as a window (sometimes spelled 'aler'; from Old French; related to 'aller: to go').</i> <u>ambush:</u> (n, v) <i>treason, lying in wait (replaces 'aspies'; 'ambushment' is in the WOT).</i> amend: (v) <i>to mend, put right, or correct.</i> amending: <i>the action of putting right or correcting.</i> amice: <i>a priestly linen vestment worn on the neck and shoulders.</i> amorrow: <i>tomorrow, the next day.</i> amphora: <i>a container with two handles (from ancient Greek and Roman times); a pot.</i> and: <i>also.</i> <u>announce:</u> <i>to proclaim without allowing dissent, to command (replaces 'denounce').</i> annoy: <i>to harm; to vex.</i> anon: <i>immediately, at once ('at once' is in the WOT and the KJV); as soon (as).</i> Apadno: <i>transliterated Hebrew, meaning 'a palace' (Daniel 11:45).</i> apertly: <i>open (survives in 'aperture').</i> apocalypse: <i>a revealing or a revelation; a vision.</i> apostate: <i>one who rebels and leaves the faith and then actively opposes it.</i> apothecary: <i>a person who prepares and sells medicinal substances.</i> apparelled: <i>attired, dressed, furnished.</i> <u>appease:</u> <i>to satisfy or to mollify (derived from 'apaie').</i> apples of Punic: <i>pomegranates.</i> applied (to): <i>joined (to).</i> araised: <i>raised or lifted up.</i> araneid: <i>a spider (both words are in the WOT).</i> Arcturus: <i>Orion.</i></p>
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GLOSSARY

areach: (v) to give to.
arear: (v) to rear or raise up.
areckon: (v) to reckon or to take an accounting of (replaces 'arettē'; 'reckon' is in the WOT).
ariel: an altar.
Ariel: the city of Jerusalem.
ark: a ship; a coffer or a box.
arm: figurative term for 'power'.
armour/s: arms or weapons; protective covering for battle.
arow: in a row.
arse: one's posterior or 'ass'.
arse-ropes: lower bowel, entrails.
ascending: (n) stairs, the way up.
aseal: (v) to seal.
asides-half: in private; apart.
asiege: (v) to besiege.
assay: (v) to try, test, or to prove.
assoiled: absolved; solved.
assuage: to alleviate.
as thou wouldst: as thou desirest.
astonied: astonished (both words are in the WOT and the KJV).
astrologer: one who divines destiny by means of the movement of heavenly bodies. The word in the "Later Version" is actually 'astronomer'. But, in the 17th century, 'astrologer'/'astronomer' and 'astrology'/'astronomy' switched meanings and became defined as we know them today; so 'astrologer' is used in Wycliffe's Old Testament.
astronomer: see 'astrologer' (also 'astronomy').
asunder: (to break or cut) into pieces or parts; separated or divided.
at: to.
at once: replaces 'anon' (both words are in the WOT and the KJV).
attention: replaces 'tente' ('attent' is found in the KJV).
atwain: in two; apart.
atwo: in two.
aught: any, anything; something.
author: originator or creator.
avaunteth: to raise up or to boast, to advance or to 'vaunt' (oneself).
avoirdupois: merchandise sold by weight.
avow: (n) a vow or an avowal, that is, a solemn promise, pledge, or declaration; (v) to make a vow.
await: (v) to lay wait.
awl: a small pointed tool used to pierce holes.
B
bade: invited; ordered.
bailliff: an elder or provost; an overseer, a steward (from 'bailee').
baken: baked (both words are in the WOT and the KJV).
ballard: 'like a ball', and so, bald ('bald' is

found in the WOT).
ballocks: the testicles (survives in the vulgarity 'balls').
band: a ring or hoop of cloth, metal, leather, etc. (replaces 'bie').
barnacle: the bit of a horse's bridle (both words are in the WOT).
barreny: barrenness (both words are in the WOT).
basinet: helmet (both words are in the WOT).
basket: found in the WOT, and also replaces 'leep'.
battle array: replaces 'sheltrum' ('battle' and 'array' are in the WOT).
be: are (plural form of 'to be'; 'are' is found in the WOT).
beadle: 'one who announces', like a town crier.
be busy: to care about or be concerned about.
beck: (v) to beckon, gesture, or to signal (to approach), to summon (survives in 'beck and call').
bedding: a bed.
bedstraw: straw used for bedding.
be expert: to experience.
befall: to happen or to occur.
before-casting: forecasting.
before-goer: one who goes or went before; a forerunner or ancestor; one's superior.
before-going: going before.
before-knew: known before or to have known for a long time.
before-knowing: fore-knowing or knowing beforehand.
before-ordained: foreordained.
before-said: said before, aforesaid, or aforesaid (also 'before-say').
before-think: to think before or to have forethought.
before to: sovereign over.
before-told: foretold.
before-walling: a bulwark or fortification.
before-witting: foreknowing, to know beforehand.
before-written: written (long) before, foreordained.
begat: engendered.
beget: to engender or cause to be.
begotten: engendered.
beguiled: deceived.
beguiler: a deceiver.
behest: (n) a command (from 'heste'; 'behest' in its obsolete meaning of 'a promise' is often found in the WOT).
behests: commandments; statutes.
beholden: beheld.
beholder: an spyer, a watchman.
behoove: ought, must, incumbent upon.
Belial: wickedness, ungodliness.
belief: (n) faith.

B'el T'em: transliterated Hebrew, meaning 'chancellor' (Ezra, chap. 4).
bemock/ed: replaces 'bimowe'/'bimowide'.
bemourned: mourned over.
bend: to direct, turn, level, aim, or bring to bear (also 'bent').
beneficence: favours, good services, gifts (replaces 'benefice', which survives as 'a church office endowed with funds or property').
benefit: a kind deed, gift, or favour.
benign: kind; good; gentle; mild.
benignity: kindness; goodness.
benison: a blessing.
benumb: to make numb (replaces 'aclumside').
berain: to rain on.
beseech: to earnestly implore.
beseechings: (n) earnest requests, supplications, entreaties.
beseem: befitting, appropriate to.
beseemeth to me: seems to me.
beset: to harass, encircle, or attack on all sides.
beshed: to besprinkle, moisten, or to water.
beshrewed: (n) depraved.
besides: sometimes replaces 'out-takun: to take out'.
besom: a broom or a bundle of twigs used for sweeping.
besought: beseeched.
betake: to deliver or give over to; to commit to (also 'betaken' and 'betook').
bethink: to think on or about; to remember (also 'bethought').
betwixt: between.
bewail: to wail over.
beweep: to weep over.
bezant: a precious Byzantine coin of substantial value, made of gold or silver, analogous to the British pound of the 14th century.
bible: library (both words are in the WOT).
biddest: commandest.
bilibre: a weight of 2 pounds.
bill: a written statement; a bird's beak; a pipe.
bird: a young person, bird, or animal (survives in British usage as a term for a 'young woman').
birle: to pour out drink.
bis: fine crisp linen (see also 'bisso').
bishopric: the office or diocese of a bishop.
bisso: a kind of fine linen made of stiff round yarns which give a crisp texture (now used for altar cloths).
bittern: a heron.
blain: an inflamed swelling or sore.
blame: (n) a reproof; (v) to accuse, reproach, or to reprove.
blamer: one who admonishes or gives reproof.

GLOSSARY

<p>blaming: (n) a reproof. blast: the breath; the wind. bleared: blurred. bleary-eyed: blurry-eyed. blessful: full of blessing, blessed. blown: puffed up, inflated. board: (n) a table; dinner; food. board-fellow: literally, 'a dinner companion', and so, a friend or an acquaintance. body-like: bodily. boistous: rough, rude (survives in 'boisterous'). bondman: a servant or a slave (survives as 'bondsman'). bond of peace: the covenant between God and Israel. bonds: bondage, captivity; bands. bordel (house): a brothel (survives in 'bordello'). bordellery: a brothel (see 'bordel'). boreth: soap. borough: a town or large village; a fortification. borrow: (n) a pledge, promise, or surety. bosom: bottom (the surface of). botch: a boil, swelling, or a lump. bottler: one who maintains and serves the bottles (became 'butler'). bouget: a water pouch made of leather (became 'budget: a leather pouch or wallet; a bottle made of leather or other skins'). bound: (n) prisoner(s). bow: to make crooked or bent. bow down: to lie down, 'to turn aside', that is, to rest for the night. bowels: entrails. bow low: to show obeisance (also replaces 'loute'). box (tree): a small evergreen tree (sometimes replaces 'birch'); a fir tree. boy: sometimes replaces 'child' ('boy' is not found in the WOT, but it is found in texts from the early 1300s). brad: (n) a prod or a goad. braggeth: brayeth. braineth: to dash out the brains of. branchy: with branches. brand: (n) a torch; an ember (also known as 'firebrand'). brass: bronze. brazen: made of brass or bronze. breastbund: a breast-girdle or band (survives in 'cummerbund'). breeches: a garment covering the loins and thighs. brethren: brothers; kinsmen; friends (see also 'brother'). briar hook: a pruning hook. bridal: (n) a wedding. bridle: the bit and harness of a horse (all three words are in the WOT). brink: the edge or the shoreline of a body of</p>	<p>water. broiderer: an embroiderer. broidery: embroidery. broom: a yellow-flowered leguminous shrub. brother: one's kinsman, not necessarily born of one's mother and/or one's father. bruchus: a weevil-like beetle that destroys crops (pl. 'bruchuses'). bruise: (v) to break; to crush or to pound into powder. buckler: a small round shield. buffet: (n) a hit or a strike; (v) to hit or to strike. bugle: a buffalo, that is an ox (survives in 'bugle-horn'; 'buffalo' is mistakenly applied in popular use to American bison). bulge: a swelling (replaces 'bouge'). bundle: a handful, sheaf, or 'fardel'. busily: diligently; continually. busyness: diligence; cares, concerns. butler: modern spelling of 'bottler'. by: according to, after; for; in; with. by cause: 'because', by reason of. by compass: all around or round about. by row: in order.</p> <p>C cab: see 'kab'. calends: first day of the new month; the Jewish festival for the new moon (from Latin; survives in 'calendar'). calidris: a shore bird, like a sandpiper or a curlew. call: replaces 'clepen' ('called', as we spell it, is found in Genesis 4:17, 5:2, 5:3, & 12:7 of the "Early Version" of the WOT). came against: met. camelopard: a giraffe. Canaan: 'the merchant'. Canaanites: a term applied to any group of merchants or traders. canel: cinnamon (survives in 'canella: the cinnamon-like bark of a West Indian tree'). canst: to know (how). capers: the edible seed pods of a kind of trailing shrub. capon: a castrated rooster used for eating; a gelding. capret: a roe or a gazelle (from Old Italian 'capretto'; survives in 'capra: a goat'; 'capriola: a roe or a deer'; 'capricorn: an ibex'; as well as 'to caper: a dance step of a leap, like animals in the wild'). captiv: (n) a prisoner. captivity: the time the Israelites were in exile; 'captives' collectively. car: a cart; a chariot. care: (v) to have concern for, or an interest in, someone or something. care-full: full of care or worry. cares: (n) concerns or worries. Carmel: a range of fertile hills; figuratively,</p>	<p>'plenty', 'plentiful', 'fruitful'. carriage: (v) to carry something. carrions: dead, putrefying flesh. cart: a chariot; a wagon. cast: (v) to throw. castane tree: a chestnut tree (survives in 'castaneous'). casting (out): (n) that which is discarded, thrown off or out. casting (up): (n) vomit; vomiting. castle: a tent; a camp; a town or a village; a fortress. catch: to take hold. catchpole: an officer of the king sent to execute his bidding (from 'cachepollis: a sheriff's officer or a constable; an enforcer of the law'; perhaps distantly related to 'police'). catling: a young cat, a kitten. cattle: all kinds of livestock. caught: took hold of. caul: the omentum, an enveloping net-like membrane that connects the stomach with the spleen, liver, etc. cause: a reason for something; a case (of or for something); an accusation. cause of stumbling/cause to stumble: replaces 'sclaundre' ('stumble' is found in the WOT). cautalous: crafty, deceitful, wily; cautious, wary. caution: a pledge or an obligation (to reimburse), a bill to pay. chafe: to burn; to make hot (survives in 'chafing dish'). chaff: husks of corn separated by winnowing; cut hay and straw used to feed cattle. chaffer: (v) to trade or bargain, to buy and sell (also 'chaffering'). Chaldea: Babylonia. chalice: a large cup or goblet. chamber: a room (sometimes replaces 'treasury'). changing clothes: 'change of clothes'. chanter: a singer (survives in 'cantor'). chaplet: a cap (from Isaiah 3:20; related to French 'chapeau'; survives as 'a wreath or garland of flowers for the head'). chapping: chaffering (survives in 'chapman: a merchant'). charge: (n) a burden or load; cares, concerns; a command; a duty; ship's cargo; (v) to burden or concern; to command; to load (on). chargeous: burdensome (see also 'in charge to'). charity: love. charming (spirit): a 'charmed' or enchanted spirit. chasuble: a sleeveless vestment worn by a priest.</p>
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<p>chattel: <i>personal property or possessions, 'substance'; livestock, such as herds and flocks, or cattle.</i></p> <p>cheeklap: <i>the cheekbone or jaw.</i></p> <p>cheek teeth: <i>molars (see also 'wang teeth').</i></p> <p>cheer: (n) <i>the face (from Old French; both words are in the WOT).</i></p> <p>chesten tree: <i>a chestnut tree.</i></p> <p>chicks: <i>chickpeas.</i></p> <p>chide: (v) <i>to scold, rebuke, reproach.</i></p> <p>chidings: (n) <i>scoldings, rebukes, reproaches.</i></p> <p>chief: (n) <i>the first or the head of something (sometimes replaces 'corner').</i></p> <p>child: (n) <i>a servant (pl. 'children: servants'); a youth; a young man (pl. 'children: young men'); (v) to give birth to.</i></p> <p>child-woman: <i>a young woman, a damsel, or a maiden (also 'children-women: young women or maidens').</i></p> <p>chimney: <i>a furnace or a stove.</i></p> <p>chittering: <i>twittering, chattering, chirping.</i></p> <p>chivalry: <i>soldiers equipped for battle; an army or 'host' (akin to 'cavalry').</i></p> <p>choir: <i>a group of singers; a company of dancers (sometimes replaces 'quire').</i></p> <p>christ: <i>from Greek for 'the anointed (one)'; the word 'christ' is found in the Septuagint (also 'christs').</i></p> <p>Christ: <i>the Anointed One, the Messiah, Jesus.</i></p> <p>church: <i>an assembly, a synagogue, or a congregation (all four words are in the WOT).</i></p> <p>churlish work: <i>labour of low rank.</i></p> <p>ciconia: <i>a stork.</i></p> <p>cinnabar: <i>scarlet or vermilion.</i></p> <p>circle: <i>a band or a ring.</i></p> <p>cirogrille: <i>a coney or a hare.</i></p> <p>cistern: <i>an artificial reservoir or a tank for water.</i></p> <p>citole: <i>a medieval instrument akin to a lute, a precursor of the gittern.</i></p> <p>clarion: <i>a trumpet.</i></p> <p>clave: <i>p.t. of 'cleave'.</i></p> <p>claw: <i>a hoof.</i></p> <p>cleansings: (n) <i>refuse, that which is cleansed or removed, purgings.</i></p> <p>clear: <i>pure; clean; transparent; pleasant.</i></p> <p>cleave: <i>to split into parts; to adhere to.</i></p> <p>cleaveth: <i>to join to or to adhere to.</i></p> <p>cloak: <i>a loose-fitting outer garment (replaces 'cloth', which is found as the singular of 'clothes' in the WOT; survives in 'man of the cloth').</i></p> <p>close: <i>to enclose or shut in ('enclose' is found in the WOT); to imprison.</i></p> <p>closet: <i>a small private room, often used for sleeping, and so, 'a bedroom'.</i></p> <p>clot: <i>a clod or a lump.</i></p> <p>clote: <i>a clot-bur or prickly burdock.</i></p> <p>cloth: <i>see 'cloak'.</i></p> <p>'clothes: <i>idiomatic abbreviation for 'swaddling clothes'.</i></p>	<p>coast: <i>a border, term, or end; a side.</i></p> <p>coccineous: <i>scarlet or vermilion.</i></p> <p>coffer: <i>a box, chest, or ark, in which valuables are kept.</i></p> <p>coffin: <i>a basket, case, or box.</i></p> <p>cognition: <i>kindred, relations, affinities.</i></p> <p>coif: <i>a close-fitting cap.</i></p> <p>collect: (n) <i>the gathering of money from those attending Temple services (survives in 'collection: the weekly giving of money for church expenses').</i></p> <p>come against: (v) <i>to meet.</i></p> <p>comeling: <i>a newcomer, visitor, or guest; a stranger or an alien.</i></p> <p>comfort: <i>to make strong or to strengthen; to exhort; to give help, hope, or support, to encourage.</i></p> <p>commander: <i>a leader; a master.</i></p> <p>commons: <i>ordinary people.</i></p> <p>commonly: <i>the common people (survives in 'commonality' and 'community').</i></p> <p>common ward: <i>a prison.</i></p> <p>company: <i>a crowd or a multitude of people; a division (of Levites, etc.).</i></p> <p>comparison: (v) <i>to compare (also 'compared' and 'comparing').</i></p> <p>compass: (v) <i>to go round; to surround.</i></p> <p>compeer: <i>a companion or an associate; a person of equal rank.</i></p> <p>compunct: (v) <i>to feel regret, guilt, and/or pity, for doing wrong.</i></p> <p>compunction: <i>a feeling of remorse, guilt, and/or pity, for doing wrong.</i></p> <p>concision: <i>a division or a faction.</i></p> <p>coney: <i>a rabbit or a hare; a hedgehog or a porcupine.</i></p> <p>confirm: <i>to affirm or to establish; to make firm or strong, to strengthen.</i></p> <p>confound: <i>to confuse; to amaze or astonish; to put to shame or to be ashamed (also 'confounded').</i></p> <p>confuse: <i>to shame.</i></p> <p>confusion: <i>shame, disgrace, embarrassment.</i></p> <p>conjuration: <i>a conspiracy or 'a swearing together'.</i></p> <p>conjure: <i>to adjure or to solemnly appeal to; to conspire.</i></p> <p>consistory: <i>a council chamber.</i></p> <p>conspiration: <i>a conspiracy.</i></p> <p>constrain: <i>to coerce; to restrain.</i></p> <p>contrition: <i>remorse; guilt; shame.</i></p> <p>conventicle: <i>a meeting or assembly.</i></p> <p>conversion: <i>turning (about); returning to; changing.</i></p> <p>convert: (v) <i>literally, 'to turn around', and so, to physically turn around or turn back; to return (to); to change one's thinking or beliefs.</i></p> <p>convocation: <i>an assembly.</i></p> <p>coot: <i>a swimming or diving bird that is a member of the rail family.</i></p> <p>cor: <i>an Old Hebrew unit of dry measure</i></p>	<p><i>(8 bushels = 1 cor).</i></p> <p>cord: <i>a rope.</i></p> <p>corn: <i>a seed or kernel of a cereal grain (wheat, barley, oats, etc.).</i></p> <p>corner: <i>the chief or leader of a people or tribe (partly survives in 'cornerstone: something of primary importance').</i></p> <p>costrel: <i>a wine bottle or keg with at least one ear.</i></p> <p>costuous: <i>costly and sumptuous.</i></p> <p>couch: <i>a bed or enclosed sleeping space, a bedchamber; a den or a cave.</i></p> <p>coulter: <i>a knife (survives in 'cutlery').</i></p> <p>council: <i>a company, gathering, or group of people; 'a calling together' or assembly, to discuss and decide matters (survives in 'church council').</i></p> <p>counsel: (n) <i>a consultation; advice, direction; plans, plots; prudence, wisdom, consideration; (v) to advise.</i></p> <p>counsellor: <i>a companion, associate, or colleague; an adviser.</i></p> <p>countenance: <i>the face.</i></p> <p>country: <i>countryside, field, region.</i></p> <p>couple: (n) <i>a coupling.</i></p> <p>courier: <i>one who delivers a message verbally or in writing.</i></p> <p>cousin: <i>one's kinsman, ally, fellow, son's son, etc.</i></p> <p>cousinages: <i>relatives, kindred.</i></p> <p>cousin-german: <i>a first cousin.</i></p> <p>covenability: <i>opportunity (both words are in the WOT).</i></p> <p>covenable: <i>suitable, opportune, fitting, seasonable, in agreement with (partly survives in 'covenant: (n) an agreement; (v) to agree to').</i></p> <p>covenableness: <i>suitability, timeliness.</i></p> <p>covenant time: <i>an agreed-on time (of meeting, completion, etc.).</i></p> <p>covent: <i>an assembly or gathering (survives in 'Covent Gardens'; later became 'convent').</i></p> <p>cover: (v) <i>to hide; to guard or protect.</i></p> <p>covering: (adj.) <i>hiding; guarding or protecting.</i></p> <p>cover: <i>a covering, a place of shade, a canopy or tent (replaces 'hilet').</i></p> <p>covetings: (n) <i>lusts, desires; greed.</i></p> <p>covetousness: (n) <i>lust, desire; greed (replaces 'covetise: the over-hard keeping of goods', as defined in an "Early Version" gloss).</i></p> <p>crabone: <i>a hornet.</i></p> <p>cracklings: <i>the leavings of frying (replaces 'criton', which is related to 'crouton: fried or baked bread').</i></p> <p>craftily: <i>craftsmanlike, cleverly, with expertise.</i></p> <p>craftsman: <i>an artisan.</i></p> <p>cramcakes: <i>pancakes, fried cakes.</i></p> <p>cratch: <i>a crib or a rack for fodder; a trough or an open box used to hold feed for</i></p>
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GLOSSARY

livestock; a stall.
craw: the stomach of a man or an animal; the throat of a bird.
crazings: cracks or clefts.
creaketh: replaces 'charketh'.
creancer: one to whom money is owed, and so, a creditor.
creature: man; God's creation(s); man's creation(s).
creditor: replaces 'creancer'.
crime: wrong-doing; a violation of God's Law.
crious: (adj.) crying.
crocker: a potter.
crockery: pottery.
crooked: bent, bowed, or twisted.
crop: the throat.
crudded: made into curds, and so, curded or curdled.
cruet: a small glass bottle.
crumpet: a thin griddle cake.
crystal: ice.
culver: a dove; a pigeon.
culver birds: young doves or pigeons (see also 'bird' and 'culver').
cure: to make well; to take care of, or to have concern for; to repair.
curious: able, proficient (also 'curiously').
curse: (n) damnation; an oath or a pledge; an epithet or swearing.
cutting: rending.

D

dam: mother (also 'dame').
dark: hidden.
darked: darkened.
darkful: 'full of darkness'.
daunt: to tame; to cow; to dandle.
daut: to fondle, dandle, or daunt.
deacon: a Levite.
deadly: mortal.
deal: (v) to give or apportion out.
dearworthy: beloved ('dearworth' is also found in the WOT).
debonair: (adj.) meek (both words are in the WOT).
debonairness: meekness (both words are in the WOT).
deceivable: 'able to deceive', and so, deceitful.
deem: to judge; to condemn; to damn.
deemer: one who deems or discerns, and so, a judge (both words are in the WOT).
deepness: (n) a bottomless pit; hell.
deface: to disfigure one's face.
defame: to slander or libel; to accuse.
defensible: defensive.
definition: a final determination.
defoul: (v) to defile; to trample or tread on.
defouling: lechery.
degreess: steps or stairs.
delayed: deferred.

delicate: weak.
delights: great pleasures or luxuries (also replaces 'delices').
deliver: to take, surrender, or to give over to; to release, to let go.
delve: (n) a dig or a quarry; (v) to dig.
den: a cave; a dwelling for animals.
denounce: to openly attack or condemn; to accuse.
depart: to leave.
depraved: (v) corrupted or perverted (also replaces 'shrewide').
depravity: replaces 'shrewidness'.
describe: to make a detailed word-picture; to take a census; to register or draw boundaries for land.
describing: (n) a census.
desert: (n) waste, desolation; (v) deserted; (adj.) deserving (see also 'without desert').
desertness: desolation, wilderness (all three words are in the WOT).
desired: beloved.
desolate: deserted, forlorn, destitute of life, joy, or comfort.
despairable: despaired.
despisable: despised, despicable.
despise: to loathe, regard with contempt; to disdain or to scorn.
despising: (n) insults, mocking.
despite: (n) contempt; dishonour; insult, reproach; malice.
despoiled: stripped; robbed.
despoiling: putting off (of the body, clothes, etc.).
determined: resolutely or firmly decided on.
diadem: a crown.
dight: to dress or to prepare (meat or dough, etc.).
diligent: careful; industrious (also 'diligently').
dim: (v) to obscure, to grow dark (replaces 'daze').
dime: a tithe.
din: a loud disturbing noise.
dipper: a type of songbird which dives and then walks under water seeking food (also known as a didapper, a divedapper, and a grebe).
directed: replaces 'dressed' (also 'directing' and 'directions').
discharge: (v) to unburden.
discipline: (n) teaching, learning, the state of being informed; (v) to chastise.
discomfort: (v) to weaken; to discourage, to distress.
discording: contention, strife, conflict, the opposite of being in accordance or in concord with.
discover: to uncover.
discrision: discernment, judgement.
disdain: (n) that which is unworthy of one's attention; (v) to scorn or feel superior to.

dis-ease: 'not ease', and so, distress, difficulty, trouble, tribulation.
dishonested: dishonoured, shamed.
dispensation: distribution; exemption from an obligation.
dispenser: an administrator or a steward.
dispenses: expenses; distributions.
dispose: (v) to put into proper arrangement, position, or order; to transfer to another, as by a gift; to assign or to ordain.
disposition: the action of ordering, arranging, or directing.
disputation: argument, debate, controversy.
dissemble: to feign; to conceal; to pretend not to notice.
dis-served: badly or poorly served (Numbers 22:29).
dissolute: unruly, unbridled; disunited; profligate.
dissolved: to have departed this life.
disturb: (v) to trouble (both words are in the WOT).
ditty: a song.
divedapper: a small diving bird, also known as a dipper, a didapper, and a grebe.
diverse: dappled, freckled, speckled; different or distinct from.
doctor: a teacher.
dod: 'to bob' or to cut the hair.
doe: a female deer, a roe.
dole: (v) to sorrow, mourn, lament.
domination: that which is ruled over, and so, 'a dominion'.
doom: (n) Divine or human judgement(s), sentence(s), or punishment; decrees or laws; condemnation; righteousness; justice.
doomsman: a judge (see 'deemer').
doughty: fearless, resolute.
dower: a dowry.
drachma: ancient Greek silver coin.
draw: to pull; to disembowel or kill.
drawn to pieces: pulled to pieces; disembowelled, killed, destroyed.
dread: (n) fear; (v) to fear.
dread-full: 'full of dread' or fearful, terrible; amazing, awesome; 'fear of the Lord' or devout.
dready: dreading, full of dread.
dreary: sad.
dress: (v) to make straight, put into proper alignment; to prepare for use; to direct (survives in 'street address').
dressed: thrashed; directed.
drit: dung, waste; dirt.
drivel: (n) spittle, dribbles.
dross: 'slag', that is, refuse or impurity from melted metal.
drove: (n) a herd or a flock, often moving as one.
drowned: replaces 'drenched'.
duke: a nobleman or a prince; a title of the coming Messiah.

GLOSSARY

dumb: *silent; mute.*
dun: *dull greyish-brown colour.*
durst: *archaic p.t. of dare.*
dwindle (away): *to shrink, to waste or pine away.*

E

eager: *sharp; fierce; intense desire.*
ear: (v) *to plow (also 'eared' and 'earring'; these three forms of 'ear' are also in the KJV).*
earer: (n) *one who plows.*
earth: *the ground; the land; a field; dust; dirt.*
earthen: *made of earth or clay.*
earth-tiller: *a worker of the soil, and so, a farmer.*
earth-tilling: *working the soil to produce crops, and so, farming.*
easiness: *a state of ease, without any difficulty.*
Eben: *transliterated Hebrew, meaning 'stone' or 'rock' (Joshua 18:17).*
ecstasy: *'the losing of mind and reason, and hindering of the tongue' (from an "Early Version" gloss).*
edify: *to build (up), to construct.*
egging: *'edging' or 'setting on edge'.*
egg on: *to urge, incite, provoke.*
eggs: *replaces 'eiren'.*
(the) eighth: *a musical term, meaning 'an octave lower' or 'on the lower octave'; an 8-day period of observances starting with a festival.*
eisel: *vinegar (both words are in the WOT).*
Eitan: *transliterated Hebrew, meaning 'mighty' (Psalms 74:15).*
either: *or.*
eke: (v) *to add to, to increase.*
ekings: (n) *increasings.*
eld: *old (both words are in the WOT).*
electrum: *amber; an alloy of gold and silver.*
embrace: *replaces 'biclippe'.*
enclosed: *contained (within); sometimes replaces 'closed' (both words are in the WOT).*
encloser: *a goldsmith or worker of other kinds of metal.*
encompass: *to surround.*
end: *to become perfect; a border.*
endeavour: (v) *to attempt, to make an effort (replaces 'enforce').*
ended: *made perfect.*
ending: *perfection.*
endured: *made hard, hardened ('enduring' is also found in the WOT).*
enfatted: *made fat.*
engender: (v) *to bring about, to create or to produce.*
engine: *a large offensive weapon.*
enhance: *to heighten or increase, as with beauty or quality, to exalt.*

enhaut: *to frequently practise or exercise.*
enlighten: *to give light to, to make brighter; to impart new knowledge to ('enlighten' is found only in the "Early Version" of the WOT; it is also found in the KJV).*
enmity: *a deep-seated hostility.*
ensample: *example ('example' is found only in the "Early Version" of the WOT; both words are also in the KJV).*
ensampler: *exemplar ('ensampler' and 'sampler' are both in the WOT).*
ensearch: *to search into; to inquire (of) or consult; to seek out.*
entering: (n) *an entry or entrance.*
entering in: (n) *a visit; (v) to visit; to make entry (into).*
entrails: *an idiom for one's children or offspring; that which one feels close to or deeply about (the KJV uses 'bowels' in a similar fashion).*
entries: *gates or entrances.*
entry: (n) *a visit; a way to enter in, an entrance; (v) to visit.*
environ: (v) *to encircle or surround.*
enwrapped: *wrapped (in).*
ephah: *an Old Hebrew unit of dry measure equal to 'a bath' (a unit of wet measure) or about 9 gallons.*
ephod: *a sleeveless garment worn by priests, somewhat like an apron.*
epinicion: (n) *a song of victory or triumph (survives in 'epinician').*
epistle: *a letter.*
equity: *fairness, impartiality, justice; righteousness, uprightness.*
ere: *before.*
err: (v) *to stray, to wander, or to roam; to go astray, make a mistake.*
errand: *a message to be repeated to a third party.*
erst: *earliest, first in order of time; initially; before, previously, formerly.*
eruca: *a caterpillar or a larva.*
eschew: *to avoid or shun.*
Eshcol: *transliterated Hebrew, meaning 'a cluster (of grapes, etc.); found in various books of the WOT.*
espouse: *to marry, take as a spouse.*
espy: *to watch for, to catch sight of; to discover; to spy out.*
espier: *a watchman or 'a waiter' (all three words are in the WOT).*
esteem: (v) *to estimate, guess, or reckon (replaces 'eyme'; 'estimation' is found in the WOT).*
evangelist: *one who brings 'good news' or 'glad tidings' (not limited to New Testament teachings).*
evangelize: *to bring 'good news'.*
even: *equal or one's equal; evening.*
even against: *opposite, facing; far off; near, beside, close to; before (see also 'over*

against').
even-elds: *'equally old', and so, the same age.*
evenness: *equality.*
eventide/eventide: *evening.*
ever-each: *each and every one.*
evil-at-ease: *sick; distressed.*
evil fame: *bad news; gossip; shame.*
exaction: *the act of exacting or extorting a confession, money, information, service, etc.*
exactor: *an officer who extorted confessions and imposed sentences, and so, an extortioner or an oppressor (also called 'false challenger', 'unjust asker', 'wrong challenger', 'wrongful asker').*
excellent: *exceedingly.*
except: *with the exclusion of, aside from, without (sometimes replaces 'out-takun: to take out').*
excite: *to encourage.*
excusation: (n) *an excuse.*
execrable: *detestable, very bad.*
exemplar: *a model, pattern or example (replaces 'exsaumpler', 'ensaumpler', and '(en)saumpler').*
exequies: *funeral rites; a funeral ode.*
experiment: (n) *an assay or test; an attempt; (v) to make a test or trial.*
expound: *to state or to declare in detail; to explain or to interpret.*

F

facility: *ease, easiness.*
faculties: *gifts or possessions.*
fair: (n) *a feast or festival; (adj.) beautiful; (adv.) seemly.*
fairness: (n) *beauty; (adj.) beautiful.*
faithful: *'full of faith', believing in.*
falling: (n) *a stumblingblock or cause of stumbling; a time of stumbling.*
false challenge: *slander; oppression.*
false challenger: *an extortioner or an oppressor (see 'exactor').*
fame: *tidings, news.*
famed: (v) *proclaimed, celebrated.*
family: *replaces 'meyne'.*
fane: *a temple.*
fardel: *a bundle.*
farthing: *a British bronze coin; 4 farthings = 1 penny.*
fasten: *to make steadfast.*
fathers: *forefathers, ancestors.*
fearful/fearedful: *to be feared; terrible; amazing, awesome.*
fear you: *to make you fear, or to be afraid.*
feeble: *crippled, maimed; weak (sometimes replaces 'sick', as per British usage).*
febleness: *infirmity.*
feel: *to perceive; to think or judge (also 'feeled' and 'feeling').*
feet: *foundation(s) or base(s).*

GLOSSARY

<p>feign: to make a false show or a sham (of). fell: (adj.) wicked, deceitful; prudent, clever. feller: craftier, willier. fell-like: craftily. fells: (n) skins or pilches. felly: slyly. fen: a marsh or a bog. fetters: shackles. field place: a plain. fiend: a devil. figure: (n) a form, pattern, or example; a design; one's body. fill: to supply with as much as can be contained, to fill up. filled: completed, fulfilled; full. fillet: a ribbon or a band. filthhood: nakedness; shamefulness. findings: deeds, doings; thoughts (see also 'studies'). firm: solid, secure (replaces 'sad'; also 'firmness' replaces 'sadness'). fitches: vetches, food for fodder. flaggy place: a place full of 'flags', that is, reeds, bulrushes, etc. flags: plants such as reeds and bulrushes that grow in water. fleshly: carnal. flew: fled (p.t. of 'flee'). flint: a hard stone. flock: (n) a group of people or the same type of animal, and so, a herd. flood: a great body of flowing water; a stream or a river; waves. florin: a British silver coin, equal to two shillings. flourish: (v) to blossom, flower, or to thrive; to revive. flower: (v) see 'flourish'. flutterings: fluctuations. flux: (n) a flow or discharge. foal: a colt. folk: the nations, that is, the Gentiles or the heathen (also 'folk(s) of kind'). follily: foolishly. followingly: consequently. folly: foolishness; acting foolishly. fond: foolish (also 'fondness'). fool: (adj.) foolish. foot: a base or a foundation. footstake: the base of a pillar. for-bought: 'again-bought', that is, bought back or redeemed. for-buyer: 'again-buyer', that is, a redeemer. forcelet: a stronghold. ford: (n) a shallow place for crossing a stream or river (also called 'a forth'). for-drew: drew along. foreknowing: prescience. forel: a scabbard or sheath for a sword or a dagger. foretop: the top of; a lock of hair growing over or above the forehead.</p>	<p>forewall: a bulwark. foreyard: an enclosed front yard or outer court ('court' is found in the WOT). for-fighter: a fighter for someone or something. forgot: forgot. forged: made; beaten out. former: first; before. fornicary: a whore. fornication: idolatry; sexual relations outside of marriage. forsake: to renounce, abandon, or relinquish; to leave (also 'forsook'). forsooth: 'for truth', certainly (the sense in the "Early Version"); but (the sense in the "Later Version"). forswear: to swear falsely; to commit perjury; to break an oath (also 'forsworn'). forth: see 'ford'. for-thy: because. forto: until. for why: because; for this reason. found: to lay the foundation of; to provide with food and lodging. foundation: a foundation or a base (survives in 'fundament' and 'fundamental'). fowler: a hunter of birds. frail: (n) a basket; (adj.) physically or morally weak. frauded: defrauded (both words are in the WOT). front: (n) a post (both words are in the WOT). frothing: foaming. froward: disobedient, intractable. fructuous: bearing much fruit; fertile. fulfill: to accomplish; to satisfy. fuller: one that 'fuls' or makes cloth thicker and more compact through moistening and beating. full-fill: to completely fill. full-filled: 'filled up full'. full hieingly: speedily. full sorry: extremely regretful. full waxen/fully waxen: fully grown, mature, become an adult. furbish: to burnish or polish. furze: rough, prickly, heath-like shrubs (also known as 'gorse').</p> <p>G gall: a bitter (or poisonous) drink; bile, figuratively or literally. gallon: a vessel or a container (from which the unit of measure is derived). garden: from Old French ('3erd' meaning 'a yard or garden' is also found in the WOT). Garden of Delights/Garden of Liking/Garden of Lust/Garden of Volupty: the Garden of Eden or Paradise. gat: to begat; got or acquired. Ge Hinnom: 'the valley of Hinnom'</p>	<p>(corrupted into 'Gehenna'). gelding: a eunuch. gemels: twins. gemmary: a person skilled in working with gems; a jeweller. gender: (v) to engender or cause to be, to beget (all three words are in both the WOT and the KJV). generation: offspring; the creation of offspring; a group of individuals born at or about the same time. gentian: a blue-flowered plant growing on mountains. german: closely related by blood or attitude; a partner or a comrade. get: to beget; to obtain or acquire. gibbet: a gallows, that is, a post and beam for hanging someone. gift: a bribe. gin: a snare or a trap (all three words are in the WOT). gird: to clothe oneself; to make ready (also 'girded' and 'girt'). girdle: a sash. gith: a fennel-like plant. gittern: a precursor of the guitar. Gizbar: transliterated Hebrew, meaning 'the treasurer' or 'the minister of finance' (Ezra 1:8). gladdened: rejoiced, 'full out joyed'. glob: a mass or lump; a group. glory: (v) to take pride in; to boast or to brag about. gloss/glossing: (n) flattery (survives in 'gloss: a superficial or deceptive appearance'; 'flattered' is found in the WOT). go against: go to meet(!). gobbet: a piece or a fragment. gods: priests or judges (the Hebrew 'elohim' is translated into these three words; all three words are in the WOT and the KJV). goggle-eyed: bulging eyes, caused by injury or a birth defect. going/s: steps; a way or path. going up: (n) a stairway, a way of ascending. good-like: goodly. goods: good; good things; goodness. gorse: see 'furze'. gospeller: one who brings 'good news' or 'glad tidings' (not limited to New Testament teachings). governance: authority or control over someone or something. governor: a ruler or a leader; a steersman; a shipmaster. grace: a gift or a favour from God; any gift. graces: thanks(giving) to God. grave: (v) to engrave (both words are in the WOT); to carve. graving: engraving (both words are in the WOT); carving. great hunger: famine.</p>
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Endnotes and Conclusion

Endnote I: Comparing The Old and The New

When comparing the Old Testament of the “Wycliffe Bible” (WOT) with the New Testament of the “Wycliffe Bible” (WNT), the Old having been translated and revised **after** the New, three general observations can be made:

1. The WOT has fewer obsolete and archaic words than the WNT. “Stream”, “river”, “mountain”, “called”, “pasture”, and other “modern” words are found only in the WOT. Also, more conjunctions and prepositions are found in the WOT, providing more “passage flow” (though inconsistently, appearing in one verse, but not in another). In short, the WOT, particularly its “Later Version”, often reads and sounds more modern than the WNT.

2. The WOT has a much richer vocabulary than the WNT. It was a true delight to regularly encounter new words, familiar and recognizable, many of them destined to become an early or even the initial example of an entry in the *Oxford English Dictionary*. Such words as: abate, acre, all be it (“albeit”), ancestry, annealed, anvil, apes, apothecary, armory, ascribed, assigned, at once, bald, bark, basket, beadle, bequest, blithe, blue, bordellery, bridal, bridle, buckle, button, buttresses, called (only “clepide” is found in the WNT), carols, carriages, cement, chamberlain, chandelier, chieftain, chronicles, church, circumstance, clap, cluster, comb, compel, complain, composition, conditions, congregation, conquest, consecration, consistory, conspiracy, constitution, contradiction, conversant, convocation, copy, correction, cradle, craftsman, crocodile, cruet, cushions, default, depose, devoutly, displease, dissolute, doctrine, doe, dower (“dowry”), dragon, dromedaries, elephants, eloquent, enjoin, ere, err, errand, eschew, estimation, examine, exiting, faucet, fawn, felony, flatter, fords, forths, fostered, fret, furbish, genitals, glob, gnats, goblin, gripe, grovel, hailstones, hatchet, hoarse, hooves, housewife, hovering, hue, hymn, hyperbole, illusions, inkhorn, irrevocable, jolly, judicial, kettles, lattice, leviathan, libation, librarians, literature, litters, manacles, margin, matrimony, mattocks, mediator, medicine, memory, menial, merit, mesh, mirth, mischief, mooted, mountain (only “hill” and “mount” are found in the WNT), muck, muttering, mystic, navy, neckerchief, nesh, nieces, noisome, oak, obstinate, odours, ordures, ostrich, ouch, palace, palate, papyrus, pasture (only “lesewe” is found in the WNT), peacocks, pebble, peer, pelican, perpetual, perverted, pillars, pillows, pinnacles, pint, pippin, piss, plow, presume, presumptuously, punched, quemeful, quick, rampant, ransom, ravenous, raze, reckless/ly, remorse, reparations, reptiles, restore, ribbon, riddles, rider, rifled, river (only “flood”, “flume”, and “strand” are found in the WNT), rochet, sanguine, satrap, scored, scot, scoured, scruples, seasonable, secretary, sect, “shet” (now a vulgarism, but then deemed suitable for the Bible), shrubs, skulls, sleight, smart, smock, snare, soap, soil, spacious, spider, spigot, spurn, square, squire, stallion, stein, stream, studiously, sundry, supplant, suspicion, tankard, timber, top, trap, trifler, trowel, turds, turrets, twinkle, uncle, unculpable, unicorn, unknit, unwittingly, urine, ushers, vanquished, venison, wardrobe, wattle, wedding, wedlock, whale, whorehouse, wicket, and wright.

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Old Testament

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Then Jesus spake to the people...

By the sea or on a hilltop, in the temple or at the well, to individuals and to multitudes alike, when Jesus walked the earth, he spoke to people in words they could understand.

Paul's actual letters were written in Greek, the everyday language of those to whom they were sent. Thirty years later, the same would be true of the original Gospels.

1300 years later, in England, the Word of Truth was written only in Latin, a foreign language to 99% of that society. Indeed, Latin was only understood by some of the clergy and the well-off, and the relatively few who were university-educated. As well, the Church's "Divine Commission" – to preach the Word and save souls – had been transformed into a more temporal undertaking: the all-consuming drive to wield authority over every aspect of life and, in the process, to accumulate ever-greater wealth.

John Wycliffe, an Oxford professor and theologian, was one of those few who had read the Latin Bible. Though a scholar living a life of privilege, he nevertheless felt a special empathy for the poor and the uneducated, those multitudes in feudal servitude whose lives were "short, nasty, and brutish". He challenged the princes of the Church to face their hypocrisy and widespread corruption – and to repent. He railed that the Church was no longer worthy to be The Keeper of the Word of Truth. And he proposed a truly revolutionary idea:

"The Scriptures," Wycliffe stated, "are the properly of the people and one which no party should be allowed to wrest from them...Christ and his apostles converted much people by uncovering of scripture, and this in the tongue which was most known to them. Why then may not the modern disciples of Christ gather up the fragments of the same bread? The faith of Christ ought therefore to be recounted to the people in both languages, Latin and English."

Wycliffe believed that with the Word of Truth literally in hand, each individual could work out his or her own salvation, with no need for any human or institutional intermediary.

And so John Wycliffe and his followers, most notably John Purvey, his secretary and close friend, translated Jerome's Vulgate, the "Latin Bible", into the first English Bible. Their literal and respectful translation was hand-printed around 1382. Historians refer to this as the "Early Version" of the "Wycliffe Bible".

The Church princes, long before having anointed themselves sole (soul?) arbitrator between God and man, condemned this monumental

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achievement as heretical – and worse:

“This pestilent and wretched John Wycliffe, that son of the old serpent...endeavoured by every means to attack the very faith and sacred doctrine of Holy Church, translated from Latin into English the Gospel that Christ gave to the clergy and doctors of the Church. So that by his means it has become vulgar and more open to laymen and women who can read than it usually is to quite learned clergy of good intelligence. And so the pearl of the Gospel is scattered abroad and trodden underfoot by swine.”

(*Church Chronicle*, 1395)

The Church princes decreed that Wycliffe be removed from his professorship at Oxford University, and it was done. Two years later, his health broken, he died.

In the decade following John Wycliffe’s death, his friend John Purvey revised their Bible. The complete text, including Purvey’s “Great Prologue”, appeared by 1395. But portions of that revision, in particular the Gospels and other books of the New Testament, were likely circulated as early as 1388.

Historians refer to this as the “Later Version” of the “Wycliffe Bible”. This vernacular version retained most, though not all, of the theological insight and poetry of language found in the earlier, more literal effort. But it was easier to read and understand, and quickly gained a grateful and loyal following. Each copy had to be hand-written (Gutenberg’s printing press would not be invented for more than half a century), but this did not deter widespread distribution. The book you now hold in your hands is that Bible’s New Testament (*with modern spelling*).

For his efforts, the Church princes ordered John Purvey arrested and delivered to the dungeon. He would not see freedom until he recanted of his “sin” – writing the English Bible. His spirit ultimately broken, he eventually did recant. Upon release, he was watched, hounded at every step, the Church princes determined that he would tow the party line. His life made a living hell, eventually the co-author of the first English Bible disappeared into obscurity and died unknown.

But the fury of the Church princes was unrelenting. Edicts flew. John Wycliffe’s bones were dug up – and burned. Wycliffe’s writings were gathered up – and burned. All unauthorized Bibles – that is, those in the English language – were banned. All confiscated copies were burned. Those who copied out these Bibles were imprisoned. Those who distributed these Bibles were imprisoned. Those who owned an English Bible, or, as has been documented, “traded a cart-load of hay” for part of one, were imprisoned. And those faithful souls, who refused to “repent” the “evil” that they had committed, were burned at the stake, the “noxious” books they had penned hung about their necks to be consumed

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by the same flames. In all, thousands were imprisoned and many hundreds executed. Merry olde England was engulfed in a reign of terror. All because of an English Bible. This Bible.

But the spark that John Wycliffe, John Purvey, and their followers had ignited would not, could not, be extinguished. The Word of Truth was copied, again, and again, and again. The Word of Truth was shared, from hand, to hand, to hand. The Word of Truth was spoken, and read, and heard by the common people in their own language for the first time in over 1300 years. At long last, the Word of Truth had been returned to simple folk who were willing to lose everything to gain all.

And so the pearl of the Gospel was spread abroad and planted in their hearts by the servants of God...

216 years after Purvey's revision appeared, somewhat less than a century after Martin Luther proclaimed his theses (sparking the Protestant Reformation) and Henry VIII proclaimed his divorce (thereby creating the Church of England), what would become the most famous, enduring, beloved and revered translation of the Bible, the "Authorized" or "King James Version" (KJV), was published in 1611.

In their preface, "The Translators to the Reader", in the 1st edition of the KJV, the 54 translators detail many sources utilized and arduous efforts undertaken to achieve their supreme accomplishment. Interestingly enough, they make scant mention of even the existence of earlier, unnamed English versions. And they make no specific reference to the work of John Wycliffe and John Purvey. It is not my desire or intention here to speculate on the politico-ecclesiastical reasons for this omission, simply to state its fact.

From 1611 until today, historians of the English Bible have uniformly followed the lead of the KJV translators, and have either ignored, dismissed or denigrated John Wycliffe and John Purvey's contributions to, and influences upon, that ultimate translation, the KJV. To wit:

"The Bible which permeated the minds of later generations shows no direct descent from the Wycliffite versions; at most a few phrases from the later version seem to have found their way into the Tudor translations...Tyndale's return to the original languages meant that translations based on the intermediate Latin of the Vulgate would soon be out of date."

(Cambridge History of the Bible, Vol. 2, p. 414.)

When you finish reading this present volume, you may reach a different conclusion.

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Regarding *Wycliffe's New Testament*

Wycliffe's New Testament comprises the New Testament found in extant copies of the "Later Version" of the "Wycliffe Bible", with modernized spelling, placed alongside the King James Version, for handy reference and easy comparison. For more than 99% of *Wycliffe's New Testament*, word order, verb forms, words in *italics*, and punctuation are as they appear in the "Later Version". In addition, words and phrases found only in the "Early Version" are presented within square brackets, "[]", to provide more examples of Wycliffe's and Purvey's groundbreaking scholarship, as well as to often aid reader comprehension and improve passage flow (more on this below).

Authorship of both versions of the "Wycliffe Bible" is still debated in some circles. In *Wycliffe's New Testament*, the up-dated "Later Version" is respectfully titled "Wycliffe-Purvey" to acknowledge the essential contributions of John Wycliffe and John Purvey in the effort to bring the English Bible to the English people. The late date of "1395" was chosen to indicate that the text is drawn from many variant copies produced over the extended period of revision.

Middle English

The "Wycliffe Bible" was written in Middle English in the last two decades of the 14th century. "Middle English" is the designation of language spoken and written in England between 1150 and 1450. The year 1300 is used to divide the period into "Early Middle English" and "Late Middle English". During the time of Late Middle English, there were 5 regional dialects in England (with London itself eventually developing a sixth distinct dialect). Elements of at least three dialects can be found in the "Later Version" of the "Wycliffe Bible".

What does one encounter reading the "Later Version"? An alphabet with a widely used 27th letter, "ȝ". A myriad of words which today are obsolete ("disparple": "to scatter"), archaic ("culver": "dove"), or at best, strangely spelled ("vpsedoun": "upside-down"). Spelling and verb forms that are not standardized because they are phonetic to different dialects. (The word "saw" is spelled a dozen ways, and differently for singular and plural nouns; similarly the word "say". "Have take" and "have taken" are found in the same sentence, as are "had know" and "had known".) Prepositions and pronouns that often seem misplaced and incorrectly used. ("In", "of", "to", "what", "which", and "who" again and again seem wrongly situated. "Themself" and "themselves", and "youself" and "yourselves", regularly appear in the same sentence.) Capitalization, punctuation, and

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other grammatical conventions that are rudimentary by today's standards and vary greatly from sentence to sentence. (For example, *past tenses* are made by adding nothing to the present tense, or an "e", "en", "id", "ede", and still other suffixes.) One encounters, in short, a seemingly incomprehensible challenge within (what will become) a single verse of scripture.

And so the reason for "Wycliffe-Purvey". "Wycliffe-Purvey" is the "Later Version" of the "Wycliffe Bible" with irregular spelling deciphered, verb forms comprehended and made consistent, and numerous grammatical variations standardized. "Wycliffe-Purvey" is the key that unlocks the amazing secrets found within the "Wycliffe Bible".

Three types of words: obsolete, archaic and precursors

As indicated above, when the spelling is modernized, three types of words are discovered in the "Later Version": **obsolete** ("dead", unknown and unused for centuries), **archaic** (old-fashioned, now chiefly used poetically), and, the vast majority, "**precursors**", that is, strangely spelled forerunners of words that we use today. To comprehend the text, each group of words must be dealt with in a particular way.

Obsolete Words

Approximately 5% of the words in the "Later Version" are "dead" words that are neither presently used, nor found in current dictionaries. To fully understand the text, these obsolete words must be replaced. (In a handful of instances, the KJV follows the "Later Version" in the use of an obsolete or archaic word – words such as "holden": "held"; "washen": "washed"; "wot": "know"; "wist": "knew"; "anon": "at once"; and "let": "to hinder" – and "Wycliffe-Purvey" follows suit. In most other instances, the obsolete words have been replaced.)

Fortunately for our purposes, the "Wycliffe Bible" was created at an exciting time of transition, just as the nascent language was beginning to blossom into the English that we know today. So, frequently, a modern equivalent of an obsolete word is present in the "Later Version", already in use alongside its soon to be discarded doublet. These "in-house" replacement words include "know", "follow", "praise", "with", "scatter", "harm", "commandment", "reckon", "ignorance", "ignorant", "offence" and many others (including even "that" and "those", derived from either "the"+"ilk" or "thilke"). More than half of the obsolete words in the "Later Version" were replaced with these "in-house" substitutions. Somewhat surprisingly, a number of the modern replacement words were found only in the "Early Version" of the "Wycliffe Bible". In these instances, which are not infrequent, it is the "Later Version" that utilizes only the older, soon-to-

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be defunct, term.

For the remaining obsolete words, reference works were consulted and the appropriate word chosen and utilized. Older words, in use as close in time to the “Later Version” as possible, were favored over more modern words. And, as often as possible, when selecting a replacement word not already found in the text, one different from that used in the KJV was chosen, so as not to artificially produce similar phraseology. Sometimes, however, the only appropriate replacement word was that which the KJV also used.

When an obsolete word was replaced, the effort was made to use the same replacement word as often as possible to reflect word usage in the “Later Version”. However, words often have more than one meaning and readability itself sometimes required multiple renderings. So, a word usually rendered “suitable”, also became “opportune”; one rendered “grumble”, also became “grudge”; one rendered “except”, also become “without”; one rendered “of kind” or “by kind”, occasionally became “naturally”; one rendered “part” (i.e., “to divide”), also became “separate”; one rendered “cause to stumble”, also became “offend”; one rendered “rush”, also became “force”; one rendered “household”, also became “family” and “members”; and so on.

In all, approximately 240 replacement words (and their various forms) were utilized. Some replacement words (“parched”, “wrenched”, “physician”, etc.) were used infrequently; other replacement words (“call”, “ascend”, “promise”, etc.) were used repeatedly.

Archaic Words

More than 10% of the words used in the “Later Version” are today considered “archaic”, that is, not presently or widely used, but still found in good, current dictionaries. Words in this category include “youngling” (young person), “ween” (suppose), “trow” (trust/believe), “cloth” (cloak; also singular of clothes, and so, a garment), “swevens” (dreams), “strand” (stream), “querne” (hand-mill), “repromission” (promise), “principat” (principality), “comeling” (stranger/new-comer), “livelode”/“lifelode” (livelihood), “knitches” (bundles), “anon” (at once), “culver” (dove), “soothly” (truly), and “forsooth” (for truth). Once understood, these words are valid, vital, and provide a sense of the times and atmosphere in which the “Later Version” was written. Most archaic words have been retained. For definitions, refer across the page to the KJV, or to the Glossary at the back of the book, or to your own dictionary.

In numerous instances within the “Later Version”, archaic words also have their own more modern equivalents. So within “Wycliffe-Purvey”, following the “Later Version”, you will find both “again-rising” and

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“resurrection”; “again-buying” and “redemption”; “gobbets” and “pieces”; “meed” and “reward”; “volatiles” and “birds”; “wem” and “spot”; “virtue” and “power”; “leaveful” and “lawful”; “maumet” and “idol”; “simulacra” and “idols”; “comprehend” and “apprehend” (i.e., to physically catch, lay hold of, or to grasp); and numerous other doublets of archaic and “modern” words.

Precursors

But the vast majority of words in the “Later Version”, 85% or more, though often spelled quite differently, are nevertheless the direct precursors of words that we use today. Their spelling modernized, they are comprehensible – with a few caveats.

Within “Wycliffe-Purvey”, you will encounter familiar words in unfamiliar settings: “health” in place of “salvation”; “enhance” in place of “exalt”; “clarity” and “clearness” in place of “glory”; “deem” in place of “judge”; “doom” in place of “judgment”; “defoul” in place of “defile”; “virtue” in place of “power”; “dread” in place of “fear”; “either” in place of “or”; “charity” in place of “love”; “take” in place of “receive”; “and” in place of “also”; and so forth. Consult a dictionary. Even as defined in the year 2001, these words remain relevant in their particular context. Their use in favorite and well known passages breathes new life into these verses and can bring fresh insight and illumination.

In some instances, however, words that we recognize have significantly changed definition in the intervening six centuries. Confusion would result if these words were retained in “Wycliffe-Purvey”. So they were replaced. Words in this category include “wood” (meaning “mad”); “behest” (meaning “promise”); “let” (meaning “hinder”); “cheer” (meaning “face”); “anon” (meaning “at once” or “immediately”, not the more modern “by and by”); “sick” (meaning “weak” or “frail”); “sad” (meaning “firm”); “cloth” (meaning cloak); “lose” (meaning “to destroy”, active sense); “lost” (meaning “destroyed”, active sense); “leech” (meaning “physician”); “leave” (meaning “dismiss” or “send away”); “left” (meaning “dismissed” or “sent away”); and so forth. About twenty words comprise this group and about half of their replacements were found already in the “Later Version”. For more information regarding these words, consult the Glossary.

To aid comprehension and readability, two separate words in the “Later Version” are often joined together in “Wycliffe-Purvey”. Examples include “in+to”, “with+out”, “-+self”, “-+selves”, “no+thing”, and a few others. Conversely, many unfamiliar compound nouns found in the “Later Version” are hyphenated in “Wycliffe-Purvey” (although no hyphens are found in the “Later Version”). So, for example, “aʒenrisynge” became “again-rising” (“resurrection”). For added comprehension, it is sometimes beneficial to

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reverse the order of hyphenated words, so “against-stand” can be read “stand against”, “against-said” can be read “said against”, and so on.

Occasionally an appropriate prefix or suffix was added to a familiar root word to aid understanding. These include “en” to make “engender”, “sur” to make “surpassingly”, “ac” to make “acknowledge”, “re” to make “restrained” and “requite”, “de” to make “deprived”, “ap” to make “approved”, and “ly” to make “mostly”. All of the prefixes and suffixes used were already found in abundance in the “Later Version”. Rarely, a comma was inserted to aid readability (its placement not indicated). Words not found in the original text that were added to aid reader comprehension and passage flow are placed in round brackets “()” on the “Wycliffe-Purvey” side of the page. Most are inconsequential prepositions (“the”, “which”, “that” or “for”) or nouns such as “self” and “selves”. None are integral or determinate.

To summarize: More than 95% of the words you will read in “Wycliffe-Purvey” are modernized spellings of the original words (or their contemporary equivalents) found in the 14th century manuscript. Less than 5% of the words are “replacement” words, that is, appropriate words chosen to replace obsolete or “dead” words. Of this small group – less than 240 individual words and their various forms – about half are already found in the original text and half are my selections as replacements.

Ultimately, the presence of each word in “Wycliffe-Purvey” was decided by its fidelity to the source texts, as well as its aid to reader comprehension and passage flow.

Use of the KJV

In transforming the “Later Version” into “Wycliffe-Purvey”, the KJV was followed in three aspects: Verse number, book order, and proper names.

Verses are not found in either version of the “Wycliffe Bible”. Each chapter consists of one unbroken block of text. There are not even paragraphs. In creating “Wycliffe-Purvey”, the “Later Version” was defined, word by word. Then, the KJV was placed alongside and used to divide each chapter into the traditional verses. (Verse divisions were established and numbered in the middle of the 16th century, 60 years before the KJV was printed. The King James translators copied what was already established.) As the blocks were broken up, there were many moments of astonishment, for time after time, John Wycliffe and John Purvey had written it first, written it right, more than two centuries before the King James translators.

New Testament book order to which we are accustomed long pre-dates the KJV: It appeared at least as early as the 5th century in some Latin Bibles, and was established as the accepted order at the same time the verse divisions were made, as stated, 60 years before the KJV was printed. The

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revered Bible translation of all time, the “King James” or “Authorized” Version, was published. It contains many similar, and numerous identical, phrases. But no where are the brilliant contributions of Wycliffe and Purvey credited. Bible historians followed the lead of the KJV translators and denigrated and dismissed their masterful work.

These particular phrases are far from obscure. In fact, they constitute the very essence of the New Testament. After modernizing the spelling, only four replacement words – appropriate, understandable modern words substituting for obsolete, “dead” Middle English words – were needed to make all of these 14th century passages fully comprehensible. (The replacement words are printed in boldface: “with”, “know”, and “one” are found in both their obsolete and modern forms throughout the “Later Version”; “omega” is only found in its obsolete form.) **All of the other words, in precisely the order that you see them here, are found in the “Later Version” of the “Wycliffe Bible”.** Clearly, the replacement words do not create the consistency between the “Later Version” and the KJV. Even if no replacement words were utilized, the dependence of the latter upon the former would be undeniable. That is intrinsic to both.

As previously stated, translation is an inexact science. Phrases, even individual words, can be rendered numerous ways (witness the multiplicity and diversity of translations of the New Testament currently available). So when we find so many similar sentences in the King James Version of the New Testament, it is no accident and it is more than mere coincidence.

Simply put, based on these passages alone, one can unequivocally state that the KJV could not have been written without careful study of the “Later Version” of the “Wycliffe Bible”. The foregoing 1000+ pages demonstrate this point *ad infinitum*. They also provide ample evidence that the “Early Version” of the “Wycliffe Bible” was also utilized innumerable times. The word choice, word order, verb forms, phrase order, even the punctuation of the KJV New Testament, could not have been written as is, without repeated reference to *both* versions of the “Wycliffe Bible”. That is the great discovery found within *Wycliffe’s New Testament*. And that is the historical wrong that has now been righted.

But let us go one step further. Put aside all considerations of influence upon the KJV, and simply judge the Wycliffe New Testament on its own merits. In this regard alone, it stands as a work of genius, deserving our respect, indeed our awe. The Wycliffe New Testament is an honourable, memorable, worthy, first English vernacular translation of the New Testament. And its authors, John Wycliffe and John Purvey, can now rightfully take their places alongside such luminaries as Chaucer, Shakespeare, Milton, Tyndale, and the translators of the King James Version of the Bible, in the pantheon of English Literature.