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**At the threshold of american personalism: providing the personal access to God's Word in Elizabethan Bible translations**

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**Abstract**

The article is aimed at defining the ways to the exposure of theistic basis of personhood which were paved by the personalist philosophy founded in the USA in the late nineteenth – early twentieth centuries.

Having become an initiator of historical-philosophical reconstructing the genesis of American personalism in Ukraine, the author actualizes the problem of perceiving the Scripture text by the personalistic trend sprung from the Protestant soil in North America. The article substantiates the approach to reflecting this process based upon the meta-ontology of personality expounded by patristic trinitology at the turn of Antiquity and the Middle Ages and disclosed for rational consciousness of the modern era by the personalistic mode of thinking appealed to Orthodox theology. Prepared by the previous results of the author's elaboration of the actualized problematics (represented in his publications in Ukrainian and foreign periodical scientific editions) the article focuses on the theological foundations of the personalist philosophy of the USA connecting its unsteadiness with the departure of Protestantism from Christian dogmata affirming personal principle of being, Absolute Personality of God and godlikeness of the human person uncovered by the Revelation. Correlating horizons of personalistic perception of God Breathed Book with reconstructions of the Bible topology of personhood which were performed in the Scripture translations providing the personal access to God's Word, the author analyzes the transmission of Biblical concepts of personal being in English Scripture versions appeared during the reign of Elizabeth I (the Geneva Bible, the Bishops' Bible), initially accepted by the Protestant denominations of North America and formed the Biblical background of personalistic thinking in the New World. The study reveals the premises of reducing the spiritual source of personality to personalized ratio in the doctrine of the classical American personalism clarifying the perspective of its further investigation.

**Key words:** Absolute Personality of God, Bible, personal principle of being, godlikeness of the human person, transmission of God's Word into human languages, Biblical background of American personalism.

**Біля витоків американського персоналізму: особистісне долучення до Слова Божого в єлизаветинських перекладах Біблії**

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**Авторське резюме**

Стаття націлена на визначення шляхів наближення до розуміння теїстичного базису особистісності, які були прокладені персоналістською філософією, заснованою у США наприкінці XIX — початку XX століть.

Ставши ініціатором історико-філософської реконструкції генези американського персоналізму в Україні, автор актуалізує проблему сприйняття тексту Священного писма персоналістичною течією, що сформувалась у Північній Америці на ґрунті протестантизму. У статті реалізується підхід до осмислення цього процесу, заснований на метаонтології особистості, викладеній святоотецькою тріадологією на переході від античності до середніх віків і відкритій для раціональної свідомості сучасної доби модальності персоналістичного мислення, зверненою до православного богослов'я. Спираючись на попередні результати власної розробки актуалізованої проблематики (представлені в публікаціях в українських та зарубіжних періодичних наукових виданнях), автор зосереджується на теологічних підвалинах персоналістської філософії США, пов'язуючи їх хиткість із відходом протестантизму від християнської догматики, якою стверджуються особистісний принцип буття, Абсолютна Особистісність Бога і богоподібність людської особистості, відкрита Одкровенням. На основі співвіднесення горизонтів персоналістичного сприйняття Богодухновенної Книги із реконструкціями Біблійної топології особистісності, що були здійснені у перекладах Священного Писання, покликаних забезпечити персональний доступ до Слова Божого, аналізується трансмісія Біблійних концептів особистісного в англійських версіях Священного писма, які з'явилися у добу Єлизавети I (Женевська Біблія та Єпископська Біблія), були первинно сприйняті протестантськими деномінаціями Північної Америки і заклали Біблійне підґрунтя персоналістичного мислення в Новому Світі. Виявляються передумови зведення в доктрині класичного американського персоналізму духовного начала особистості до персоналізованого ratio, що уточнює перспективи подальшого вивчення персоналістської філософії США.

**Ключові слова:** Абсолютна Особистісність Бога, Біблія, особистісний принцип буття, богоподібність людської особистості, передача Слова Божого людськими мовами, Біблійне підґрунтя американського персоналізму.

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In the philosophical-humanitarian space of contemporaneity the personalist philosophy of the USA which was formed in the late nineteenth – early twentieth centuries and laid the foundations of North American philosophical consciousness manifests itself as a developing branch of thought marked with the dialogue openness to the interaction with emerging tendencies of philosophizing and involved in the search for the ontological basis of personhood problematized by both metaphysics and phenomenology and reduced to the problematic mode by deconstructing their principles.

The self-reflection of American personalism connects its position in the historical-philosophical process with its inner logic revealed by forming the doctrine of personality as the ultimate of being. Emphasizing the priority of the personalistic trend founded in the USA by Borden Parker Bowne (1847–1910), George Holmes Howison (1834–1916) and Josiah Royce (1855–1916) for disseminating the philosophical discourse in the New World, Th. O. Buford, a prominent contemporary adept of personalist concepts on North American continent shares the definition of this national-historical branch of thought given in the mid-20th century by his compatriot W. H. Werkmeister, an authoritative expert in the history of ideas confirming that it was «the first complete and comprehensive system of philosophy developed in America which has had lasting influence and which still counts some of our outstanding thinkers among its adherents.»[39, p. 159]. According to this statement personalism determines the dominant orientations of philosophizing in North America of nowadays as the most consistent reflective form of establishing and expressing American mentality. Moreover, revealing the origins of the personalist philosophy in the tradition of philosophizing both founders and followers of personalistic thinking in the USA consider that this mode of thought has become the main result of the previous historical-philosophical process. Such vision was conceptualized by the Boston school giving the start to the rise of personalism in the New World under the auspices of B. P. Bowne. The teleological model of forming the personalist philosophy was introduced by Albert Cornelius Knudson (1873–1953), outstanding representative of this philosophical community and pioneer of research for the historical roots of the personalistic trend. He believed that the comprehension of the personality as an ultimate reality was «the ripe fruit of more than two millenniums of intellectual toil, the apex of a pyramid whose base was laid by Plato and Aristotle.» [25, p. 34]. Based upon defining the reflection of person's primacy as «one of the oldest and broadest currents in the history of human thought... organically and structurally related to the spiritual philosophy of all the ages» [25, p.34], this conception of generating the personalistic world-

view reveals its national-historical application in the context of manifesting American initiative for the formation of personalism as a modern branch of philosophizing. The superiority of America in the field of philosophical exposure of the personhood as the principle of being was declared by B. P. Bowne in the letter to his wife dated by May 31, 1909. In this message the Methodist minister, recognized as the father of American personalism [13; 21], presented himself: «I am a Personalist, the first of the clan in any thorough-going sense» [14, p. 28].

In such a way the idea of personalizing the ontology appeared in the USA at the end of the nineteenth and the beginning of the twentieth centuries was affirmed as a key moment of developing the tendencies of personalistic thinking revealed by the classical philosophy appealing to spirituality into the non-classical philosophical trend disclosing the theistic basis of the human person. Formed in the sphere of «inner vision» of American personalism this understanding of its historical mission is supported by two significant factors defining the genesis of the personalist thought in North America.

Firstly, in contradistinction to the radical departure from the tradition of philosophizing declared by the initiators of the European personalistic rejection of its impersonalist modes - Emmanuel Mounier (1905–1950), and Jean Lacroix (1900 – 1986) – the apology of the sovereign personality in the USA was inspired by the reception of philosophia prima performed by the originator of the Bostonian hub of personalistic movement, his disciples Edgar Sheffield Brightman (1884–1953), Francis J. McConnell (1871–1953), George Albert Coe (1861–1951), Ralph Tyler Flewelling (1871–1960) and the Harvard philosophers William James (1842–1910), William Ernest Hocking (1873–1966) and Charles Hartshorne (1897–2000) manifesting themselves as personalists.

Moreover in the course of perceiving and interpreting the philosophical classics the thinkers involved in forming American personalism reduced the spiritual source of the personhood to the personalized ratio breaking the soil for growing up the genealogical tree of the personalist philosophy embracing all the branches of the rationalist thought accenting or implying cognitive attributes of the Self. Such intention of increasing the proper philosophical genealogy of the personalistic mode of philosophizing was realized in the most consistent way by R. T. Flewelling. Defining the start of personalism in the history of ideas, he stated:»It is, in basic principle, as surely expressed in the affirmation of Heraclitus (536 - 470 B.C.) that the fundamental reality is mind because it alone, of all creation, has the power to differentiate itself from the objective world and even from its own experiences, asserting that this Logos is the permanent principle in

a world of change. Anaxagoras (500 - 430 B.C.) showed the same personalistic trend in affirming mind to be the foundation of existence, the force that arranges and guides. Protagoras (480 - 410 B.C.) named this differentiating capacity of the person as the basis of all knowledge and science, expressing it in the famous phrase: «Man is the measure of all things, of things that are, that they are; of things that are not, that they are not.» [20, p.21]

Secondly, the appeal of the personalist branch of philosophy risen in the USA to the ratiocentric mainstream of its tradition determined the semantic transformation of metaphysical and phenomenological (in Kantian actualization) concepts directed at the categorial systematization of the doctrine prioritizing «the personality as the ultimate explanatory, epistemological, ontological, and axiological principle of all reality» [40] in the New World. «The textual activity» (R. Barthes) marking the development of American personalism involved it as an acting force into the intertextual dimension of philosophical discourse formed by the interaction of different modes of thought and revealing the limits of rationality departed from spirituality at the contemporary stage of philosophizing defined as the formation of post-secular philosophy by its self-reflection [26; 34].

Indicating the important features of rising the personalistic trend in North America the accented genealogical characteristics of this national-historical type of philosophizing don't exhaust its viability ensured by the capacity of modifying its constructs and interacting with other forms of thinking. It should be taken into consideration that «dialogue openness and liberality of American personalist philosophy are determined by its Protestant basis devoid of dogmatic stability» (here and hereinafter the translation is mine – V. P.) [10, p. 379]. Thus, «the unsteadiness of theological foundations» [10, p. 379] of this national version of personalism motivates its »persistent search for new ways of identifying the personal providing succession, dynamics and progressiveness of developing the personalistic doctrine in the USA» [10, p. 379] and involving it «into the epicentre of problematizing the criteria of personality» [10, p. 379] substantiated by rationalism and exposing their unreliability in the context of the crisis of person's identity provoked by worldview and value eclecticism of postmodern.

To clarify the influence of theology of Protestantism on the process of forming the personalist thought on North American continent the study should start with the explication of the horizons of perceiving the Scripture text which were established by English Bible translations performed in the period of Reformation to realize the idea of providing the personal access of the English-speaking people to God Breathed Book.

This starting-point of exploring the theological ground of American personalism is predetermined by the meta-ontological character of the problem of personality. Inspired by realizing the impossibility of objectivizing the person's existence in the abstractions of ontology the personalistic movement paved the complicated trajectory of approaching the Revelation on which the scope of comprehending the meta-ontology of the personhood revealed in Biblical topoi of personal being was determined by confessional affiliation and spiritual experience of philosophers-personalists. The meta-ontological dimension of the personality expounded by patristic trinitology at the turn of Antiquity and the Middle Ages was disclosed for rational consciousness of modernity by the current of personalism based upon Orthodox theology. The terminological neologisms intended to reunite spirituality and rationality in the personal self-reflection were introduced by V. N. Lossky, one of the greatest apologists of the personhood in the twentieth century fixing in such a way the ascent of thought from ontological depersonalization of being to trinitarian meta-logic explaining absolute personality of God and godlikeness of human person. He confirmed: «And if it is certain meta-ontology, only God can know it, that God, Which Genesis show us during the pause in His creativity made to say at the Pre-Eternal Council of Trinity Hypostases: «Let us make man in our image, after our likeness» [8, p. 400].

Based upon perceiving the Bible topology of the personhood in the space of interlingual communication formed in the modern era the personalistic explications of meta-ontological dimension of the personality depend on those ways of transmitting God's Word into human languages that were actualized in the late-traditional period to ensure the communion of the created person with Creator by rendering the Scripture into his/her native tongue. Thus, focusing on the theological foundations of personalism developed in the USA, the philosophical-historical reconstruction of forming it as a type of reflection implies the definition of its Biblical background that is the aim of investigation in this article. The way of realizing the indicated purpose is determined by the methodological approach verifying the transmission of the Scripture topoi of personal being performed in the translations of «God Breathed Book» (2 Timothy 3:16; 2 Peter 1:21) by the meta-ontology of the personhood disclosed in the course of substantiating the doctrine of the Trinity by the Holy Fathers and Teachers of the Church in the golden era of theology.

The rise of the personalist philosophy in North America was directed by the perception of English Bible versions accepted by the Protestant denominations of the New World. Attached to the main strains of the Reformation taken place in England these religious movements manifest-

ed themselves through the primary appeal to the Scripture translations which were made at the Elizabethan stage of the Church Reform and realized the Renaissance intentions of forming the personal horizons of comprehension of universal Truth uncovered by the Revelation.

Anticipated by the first attempts of transmitting God's Word into English embodied in John Wycliffe's Bible (1384) and W. Tindale's Bible (1536) and systematized in the Great Bible (1539 – 1541) the Scripture renderings performed during the reign of Elizabeth I (1558 – 1603) and known as the Geneva Bible (1560) and the Bishops' Bible (1568) marked by their correlation the diapason of the Reformers' views revealed in England contributing in such a way into the search for the balance achieved in the King James' Bible (1611) recognized as the most influential version of the most influential book in the world both by the Anglican Communion and non-Anglican branches of Protestantism.

Elizabethan translations of God Breathed Book were brought to North America in the seventeenth century and subdivided the areas of communicating the created persons with Creator. Gary De Mar, President of American Vision and Honorary Member of the 1599 Geneva Bible Advisory Board, underlines: «In 1620 the Pilgrims arrived at Plymouth with their Bibles and a conviction derived from those Bibles of establishing a new nation. The Bible was not the King James Version. When James I became king of England in 1603, there were two translations of the Bible in use; the Geneva Bible was the most popular, and the Bishops' Bible was used for reading in churches...In the end, the Geneva Bible was replaced by the King James Version, but not before it helped to settle America.» [18]

Thus, having spread on North American continent the Scripture version appeared in Geneva in 1560 became the corner-stone of the self-definition of the human personality based upon his/her communion with God in the Protestant understanding of their relationship. W. H. Noah and D. L. Brown state: »In fact, the Geneva Bible was the principal English Bible initially brought to American soil, making it the Bible that shaped early American life and impacted Colonial culture more than any other... it is certain the Geneva Bible became the spiritual foundation for the future United States of America...The Geneva Bible helped to form the Christian culture in the English-speaking colonies of the New World that would later become America.» [31]

M. Simms emphasizes the initial preference of the Geneva Bible in the region of locating Boston university founded two hundred years later and becoming the cradle of American personalism: «Being a Puritan Bible, the Geneva would be used throughout the early colonies wherever English-speaking Puritans were found. New England used it extensively...» [36, p. 39]

The Bishops' translation of God Breathed Book is supposed to be used in the first English church service held on the soil of America. According to the explanation given by W. H. Noah and D. L. Brown it was probably conducted «by a chaplain to Sir Francis Drake when he put ashore briefly in California in 1579» [31]. But being in official use on North American continent until its supersession by the King James' Bible the Scripture renderings produced under the authority of the established Church of England in 1568 could not compete with the Geneva version in expanding all over the New World.

Even due to so brief overview of scientific retrospectives of the contribution to evangelizing America made by the Bible translations of the age of Elizabeth it should be recognized that the research for the way of American personalist thought to the theistic basis of the personalism presupposes reflecting the forms of ultimate communication realized in these versions of God Breathed Book.

Thus to advance in explicating the Biblical background of the personalistic doctrine formed in the USA in the late nineteenth – early twentieth centuries the study should return to English Bible translations made by Elizabethan men of letters.

The era of Elizabeth stands out in the history of England as «the golden age» marked with the blossom of the national culture leading the Renaissance in that country to the apogee and followed by the core transformation of English mentality.

Depicting the cultural situation form in England in the last third of the sixteenth century A. N. Wilson, an English master-historian of nowadays, known by his formula of painting «a portrait of the age», in his book «The Elizabethans» (2011) characterizes the reign of the Virgin Queen as «a time of exceptional creativity, wealth creation and political expansion... There was a Renaissance during this period in the world of words, which included the all-round hero and literary genius, Sir Philip Sidney, playwright-spy Christopher Marlowe and that myriad-minded man, William Shakespeare... this was the age when modern Britain was born, and established independence from mainland Europe... English was destined to become the language of the great globe itself...» [41, p. 7]

Designating the boarder between traditionalism and historicism in the national-cultural consciousness of Englishmen, the fascinating epoch became a period of establishing the dialogic structure of personal self-definition [3;7;5;23;4;2;11;12;33]. It was inspired by the humanistic comprehension of the Christian anthropology and confirmed the priority of interpersonal communication in the self-fulfillment of the subject transformed by the post-Renaissance types of rationality into the problematic

epicenter of the modern humanitarian reflection.

Against the social-cultural background of Elizabethan England the assertion of the human dignity as a unity of «virtus atque doctrina» performed by the studia humanitatis in the European continent was extended beyond the secular dimension of the person's creativity set by the Roman Renaissance. In this field of view the creative activity of the human personality was emphasized as a way to imitate Creator by completing the individual manner, formed in the movement from the imitation of the canonical examples of «liberal arts» to the competition with them. And it should be taken into consideration that the Renaissance humanism as Pan-European intellectual movement asserted the human mind as a basis of personal creativity. The «ratio» was defined by the humanists as a gift of God that aimed at the fulfillment of the free self-definition of the created person at achieving the likeness of Creator predetermined by Him to form a core of the human personality. Perhaps, the most precise formulation of this idea belongs to Leone Battista Alberti: «...talent, ability to study, mind are divine attributes by which he [a man] can explore, distinguish and comprehend what should be avoided and what should be accepted to protect himself» [6, p. 235-236].

Following the way paved by the humanists of the continental Europe, the initiators of the late flowering of the English Renaissance perceived their insight of the dialogue, realized in its horizontal and vertical, empirical and transcendent orientations, as an authentic form of person's self-manifestation. But in clarifying the personal communicative positions distinguished as «the self» and «the other» appealing to God the Elizabethans actualized the creative intentions that exceeded the ethical-aesthetic criteria of the human personality established by the founders of the Roman Renaissance in the process of secularization of anthropological concepts of the Catholic doctrine.

Confirming the literary dominant of the Renaissance ideal of «uomo completo» English men of letters of the late sixteenth century did not restrict themselves in «moral improvement» of readers, approved by traditionalism as the aim of poesy, to the original figurative expression of the universal truth opening by the natural Revelation given in the created world. In the age of Elizabeth I this creative initiative was reflected in its concordance with the kernel strain of the Reformation in England revealed as the new apprehension of the old need in the straight personal access of the Englishmen to the supernatural Revelation that might be ensured only by rendering the Scripture into their native tongue.

At such a turn of the thought the Renaissance aspiration for individual revealing the humanity so productive for the Elizabethans rose to «the transmission of God's Word in human

languages» (E. A. Nida). By overcoming the restrictions of secularism in this way their unprecedented creativity was directed towards the space of person's self-realization where the human personality could implement the image and likeness of God providing the neighbor's communication with Him. Using the literary skills formed in improving the vernacular languages according to the verbal models of classical poetics and rhetoric Elizabethan translators supporting the Reformation created two English versions of God Breathed Book, included in the history of rendering It into English as the Geneva Bible and the Bishops' Bible.

In spite of contradictory estimations proclaimed in the reign of Elizabeth I and expressing the diverse tendencies of the formation of Anglicanism these literary works should be recognized both important milestones in the evangelization of England and significant achievements of the Renaissance literature of that country. But in the modern scientific picture of the history of English Scripture translations the Geneva Bible and the Bishops' Bible are represented as the reductions of W. Tindale's Bible which marked the beginning of a new era in England as the first rendering of God's Breathed Book from the original languages (Hebrew for the Old Testament and Greek for the New Testament) into English. Accordingly the historical mission of Elizabethans in providing the access of Englishmen to the Biblical text was reduced to paving the way for the King James authorized version that was generally recognized «the clearest, most fluent translation, with poetic rhythm and dignity based on the watershed of ... previous translations of Scripture» [28, p. 146].

Springing forth from the soil broken by W. F. Moulton in his famous work «The History of The English Bible» (1878) [30] and consolidated by the authoritative authors of «The Cambridge History of The Bible» (1975 - 1980), such vision of renderings of the Scripture made during the reign of Elizabeth I was formed in the studies of F. F. Bruce («History of the Bible in English», 1978) [16], J. Brawn («A Short History of Our English Bible», 2003) [15], Ph. W. Comfort («Essential Guide to Bible Versions», 2000) [17], D. Ewert («From Ancient Tablets to Modern Translations: A General Introduction to The Bible», 1983) [19], J. C. Greider («The English Bible Translations and History», 2007) [22], B. M. Metzger («The Bible in Translation: Ancient and English Versions», 2012) [29], I. M. Price [35], D. V. Wallace («The History of the English Bible», 2009) [38], P. D. Wegner («The Journey from Texts to Translations: The Origin and Development of The Bible», 2000) [37] and others.

Predetermined by excluding from the field of view the Renaissance inspirations of Elizabethan translators of the Scripture the statement of the transitional character of their works factually

denies their original impact in the communion of English-speaking people with the living Word of God. Thus to reveal the significance of these translations for realizing interpersonal relationship of man and Creator the study should focus on defining the ways of providing the personal access to the Revelation in the versions of God's Breathed Book, appeared during the reign of Queen Elizabeth I.

The actuality of this direction of investigating Elizabethan Bible translations is determined by the following factors:

- the elimination of rendering the Biblical topoi of personhood from the scope of attentions of scholars concentrated on Scripture versions appeared in England in the heyday of the Renaissance;

- the importance of ascertaining modes and tools of transmission and reconstruction of these concepts for the comprehension of humanistic premises of Elizabethans' literary activity aimed at providing the communication of the created person with Creator;

- the need to clarify the impact of the English Bible translators of «the golden age» into forming the spiritual dimension of the Renaissance personality and personalistic mode of thinking;

- the development of the topological approach as a basis of current interaction of theological and humanitarian discourses intended to overcome the rationalistic restrictions of personal self-defining.

Moreover the reception of the ultimate communicative experience acquired by translating the Scripture in the era of Elizabeth I will encourage the aspiration for reuniting spirituality and rationality in the social-humanitarian space of contemporaneity self-reflected as «the post-secular age» [26, p. 21 - 31]. Actualizing at the turn of the twentieth – twenty-first centuries, this intention «testifies to the awareness ... of the inseparability of intellectual source from its spiritual origins, opened by Christianity, but lost in the course of the secularization of knowledge» [9, p.237]. The designation of such a prospect of post-secular humanitarian studies does not demonstrate the exhaustion of resources of rational consciousness: «The voluntary communion of the person to God, the involvement of his mind into the conciliar mind of the Church negates neither human mind nor manifestations of personal life, but on the contrary, it is their triumph. It is through the incarnation of Christ, «Thy birth, O Christ our God, shined upon the world the light of wisdom» [1, p. 5]. Thus to reveal those ways of transmission of God's Word in human languages that were realized in Elizabethan versions of God Breathed Book the analysis of the topology of personhood reconstructed in these renderings of the Bible should be performed on the base of realizing the impossibility of recognition of sense and origins of the personality with-

out the synergy of divine and human sources.

The earlier Elizabethan Scripture translation was made by the Reformers who had to flee from England to Geneva after Mary Tudor's Accession to the English throne taken place in 1553 and giving the start of Catholic reaction in the country. One of these Genevan refugees, William Whittingham, completed his rendering of the New Testament in 1557 which was printed by Conrad Badius [32] in the same year. Two years later the group of Marian exiles including such Protestant scholars as Christopher Goodman, John Pullain, Thomas Sampson, Miles Coverdale and William Whittingham himself finished their version of the Old Testament.

Thus the early years of Elizabeth's reign were marked by the publication of the English Scripture translation performed in Geneva in 1560 and accepted as «the Bible for Puritans» in Elizabethan England. Produced originally in continental Europe and only in quarto size this rendering of the Scripture was shipped in the whole issue to the British Isles where it became known as the Geneva Bible.

In 1561 this version was printed in England; a patent of monopoly was given to James Bodleigh and in 1576 it was transferred to Christopher Barker, in whose family the right of printing this Scripture translation remained for upwards of a century [32]. According to the figures given by D. V. Wallace and E. H. Plumtre, the experts on the history of rendering the Bible into English, during the almost semi-centennial reign of Queen Elizabeth I nearly 100 [38] (not less than 80 [32]) editions of Genevan translators' work were published. Even such approximate rating data of Elizabethan publications of the Geneva version proves that it was the most popular rendering of the Scripture in England in the late sixteenth – early seventeenth centuries. This popularity is affirmed by the facts of common knowledge that (1) the Geneva Bible was the first English translation of God Breathed Book to be brought to America and (2) it was used by William Shakespeare.

The prevalence of this rendering of the Scripture in the age of Elizabeth I might be defined by the following factors:

- the size of its volume (a small quarto) was appropriate for every-day home usage;

- it was the first English version of the Bible «which laid aside the obsolescent black letter, and appeared in Roman type» in the majority of its editions; [32]

- this translation of the Scripture introduced the standard (generally accepted nowadays) division into verses following both the tradition of ancient origin revealed in Masoretic versions of the Old Testament and the innovation performed by the famous French printer and classical scholar of the sixteenth century Robert Estienne (known as Robertus Stephanus) in his fourth edi-

tion of the New Testament (in the Latin translation of Erasmus) made in 1551.

But the acceptance of the Geneva Bible in the Elizabethan era had the limits determined by the confessional divergences between the translators involved in the work over it and their contemporaries concerned with the Reformation in England. As E. H. Plumptre underlines, this rendering of the Scripture «was accordingly the version specially adopted by the great Puritan party through the whole reign of Elizabeth, and far into that of James» [32]. The Puritan's character of the Bible translation made by the exiled English Reformers was revealed in the extensive margin notes which added about one third the length of the Scripture text itself (approximately 300 000 words). Inspired by John Calvin, the leader of the Swiss Reformation (and by coincidence William Whittingham's brother-in-law) these commentaries reflected the process of the authors' adoption of the Calvinistic ideas which reinforced the foundations of Puritanism. But the radical requirement for purifying the Church of England was not shared by all the Reformed Protestants of the Elizabethan age. Accordingly the metatext of the Geneva Bible formed by the translators became the main obstacle for its general recognition by the Englishmen in the late sixteenth – early seventeenth centuries. Moreover, as F. G. Kenyon points out in his analytical review of rendering the Scripture into English, this version «could hardly be expected to find favor, namely, among the leaders of the Church of England. Elizabeth herself was not too well disposed towards the Puritans, and the bishops in general belonged to the less extreme party in the church» [24, p. 441].

Thus, the archbishop of Canterbury, Matthew Parker, took on the task of coming up with an alternative to the Geneva Bible. He proposed to revive «the old project of a translation to be produced by the bishops» [24, p. 441]. E. H. Plumptre describes the process of its realization in such a way:» Great preparations were made... The bishops..., eight in number, together with some deans and professors, brought out the fruit of their labors in a magnificent folio» [32]. It appeared in 1568 and was called the Bishops' Bible. The second edition of this Scripture version was published in 1569 and included a considerable number of alterations which «were made, partly, it appears, as the result of the criticisms of Giles Laurence, professor of Greek at Oxford» [24, p. 442]. In 1572 the third (and the last) edition of the Bishops' Bible appeared, «of importance chiefly in the New Testament, and in some cases reverting to the first edition of 1568» [24, p. 442].

The later Elizabethan Scripture version was introduced in official use; according to the characteristic given by F. F. Bruce, one of the most

respected Biblical scholars of the twentieth century, during the reign of the Virgin Queen «the Bible of the liturgy would be the Bishops' Bible which was utilized in the Common Book of Prayer» [16, p. 92]. But this rendering of the Scripture could not attain the popularity and influence of the Geneva Bible. E. H. Plumptre has a reason to state:»Of all the English versions, the Bishops' Bible had probably the least success. It did not command the respect of scholars, and its size and cost were far from meeting the wants of the people. Its circulation appears to have been practically limited to the churches which were ordered to be supplied with it» [32].

Thus the intention «to have diversity of translations and readings» (Matthew Parker, the archbishop of Canterbury) did not express the motives of creative activity realized in renderings of the Scripture performed at the climax of the Renaissance in England. The coexistence of The Geneva Bible and the Bishops' Bible in «the golden age» of the national history denoted the tension between the groups of the English Protestants formed in that period. Characterizing the historical context of these versions Jr. Brown reasonably sums up:»The low church Separatists championed the Geneva Bible. Conversely, the high church Anglicans promoted the Bishop's Bible» [14, p. 17 ].

Both versions of God Breathed Book appeared in the era of Elizabeth realized «word-by-word» model of translation in the course of rendering into English the *topoi* defining the personal being in the Greek original of the New Testament (See Table 1).

Simultaneously The Geneva Bible and the Bishops' Bible differed in transforming the Scripture textual organization. The former of these versions didn't exhaust its innovation by introducing the first modern verse divisions, but included «the bracketed» commentaries forming the deliberate perception of the Biblical testimonies. The latter of Elizabethan translations of God Breathed Book was intended to unite two opposite principles of structuring the text: priority of edification presupposing the tendentiousness of interpreting the Scripture evidences and «diversity of translations and readings» demonstrated by combining the different versions of Psalms and attaching the initials of translators to the parts of the Bible rendering produced by them.

Reinforcing the rational aspect of perceiving the Biblical text all these means of providing the personal access to the living God's Word predicted the rationalistic restrictions of the scope of comprehending the supernatural Revelation and formed the premises of reducing the spiritual source of personality to personalized ratio in the classical conceptions of American personalism revealing its contradictions and clarifying the perspective of its further investigation.

Table 1

<b>Υπόστασις</b>						
References	Greek Bible by Erasmus of Rotterdam (1516)	Tyndale's Bible (1525) 1535	The Great Bible (1539) 1540	Geneva Bible (1560) 1562	Bishop's Bible (1568) 1602	The Russian Bible (1876)
<b>1</b> (2 Κορ. 9:4)	μή πως ἐὰν ἐλάβωσιν σὺν ἔμοι Μακεδόνες καὶ εὐρωσιν ὑμᾶς ἀπαρασκευάστους κατασχυνθῶμεν ἡμεῖς ἵνα μὴ λέγω ὑμεῖς ἐν τῇ <b>ὑποστάσει</b> ταύτῃ	lest paraventure yf they of Macedonia come with me, and fynde you unprepared, the boost that I made in this <b>matter</b> , shuld be a shame to us. I saye not unto you.	lest paraventure yf they of Macedonia come with me, and finde you unprepared, we (I wyll not saye ye) shoulde be ashamed in thys matter of boastyng.	Lest if they of Macedonia come with me, and find you unprepared, we (that we may not say, you) shoulde be ashamed in this my constant boasting.	Lest yf they of Macedonia come with me, and fynde you vnpprepared, we (I wyll not say you) shoulde be ashamed in this matter of boastyng.	и чтобы, когда придут со мною Македоняне и найдут вас неготовыми, не остались в стыде мы, — не говорю «вы», — похвалившись с такою уверенностью.
<b>2</b> (Евр. 3:14)	μέτοχοι γὰρ τοῦ Χριστοῦ γεγονόμεν ἐάντερ τὴν ἀρχὴν τῆς <b>ὑποστάσεως</b> μέχρι τέλους βεβαίαν κατάσχωμεν	We are partetakers of Christ yf we kepe sure unto the ende the first <b>substance</b> ,	We are made partetakers of Christ, yf we kepe sure (unto the ende) the begynnynge of the substance,	For we are made partakers of Christ, if we keep sure unto the end the beginning, wherewith we are upholden,	For we are made partakers of Christe, yf we kepe sure vnto the ende the begynnyng of the substaunce,	Ибо мы сделались причастниками Христу, если только начатую жизнь твердо сохраним до конца,
<b>3</b> (Евр. 11:1)	ἐστὶν δὲ πίστις ἐλπίζομένων <b>ὑποστάσις</b> πραγμάτων ἐλεγγος οὐ βλεπομένων	Fayth is a sure confidence of things which are hoped for, and a certayntie of things which are not sene.	Fayth is a sure confidence of thynges, whych are hoped for, and a certayntie of thynges whych are not sene.	Now faith is the ground of things which are hoped for, and the evidence of things which are not seen.	Fayth is the grounde of thynges hoped for, the euidence of thynges not sene.	Вера же есть осуществление ожидаемого и уверенность в невидимом.

4	(2 Κορ. 11:17)	ὁ λαλῶ οὐ κατὰ κύριον λαλῶ ἀλλ' ὡς ἐν ἀφροσύνη ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχήσεως	That I speake, I speake it not after the wayes of the Lorde: but as <i>it were</i> folisshly, whill we are now come to <b>bostinge</b> .	That I speake, I speake not after the Lorde, but as <i>it were</i> foolisshly, in this <i>my</i> great boasting.	That I speake, I speake it not after the Lorde: but as it were foolisshly, in this manner of boasting.	Что скажу, то скажу не в Господе, но как бы в неразумии при такой отважности на похвалу.
5	(Евр. 1:3)	ὅς ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτῆρ τῆς ὑποστάσεως αὐτοῦ φέρων τε τὰ πάντα τὰ ῥήματα τῆς δυνάμεως αὐτοῦ καθαρισμὸν τῶν ἀμαρτιῶν ποιησάμενος ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλοσύνης ἐν ὑψηλοῖς	Which sonne beyng the brightnes of his glory, and very ymage of his <b>substance</b> , bearyng up all thynges with the worde of his power, hath in his awne <b>person</b> purged oure synnes, and is sitten on the ryght honde of the majestie an hye,	Which (sonne) beinge the brightnes of his glory, and the engraved form of his person, and bearyng up all things by his mighty word, hath by himself purged our sins, and sitteth at the right hand of the Majesty in the highest places,	Who beyng the bryghtnesse of the glorie, and the very image of his substaunce, vpholdyng all thynges with the worde of his power, hauing by him selfe poured our synnes, hath syt on the ryght hande of the maiestie on hye:	Сей, будучи сияние славы и образ ипостаси Его и держа все словом силы Своей, совершив Собою очищение грехов наших, воссел одесную престола величия на высоте,

<b>Πρόσωπον</b>						
Reference s	Greek Bible by Erasmus of Rotterdam (1516)	Tyndale's Bible (1525) 1535	The Great Bible (1539) 1540	Geneva Bible (1560) 1562	Bishop's Bible (1568) 1602	The Russian Bible (1876)
1 (Μφ. 17:2)	καὶ μετεμορφώθη ἐμπροσθεν αὐτῶν καὶ ἐλαμψεν τὸ <b>πρόσωπον</b> αὐτοῦ ὡς ὁ ἥλιος τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς	And was transfigured before them; and his <b>face</b> dyd shyne as the sunne, and his clothes were as whyte as the lyght.	And was transfigured before them; and hys face dyd shyne as the sonne, and hys clothes were as whyte as the lyght.	And was transfigured before them; and his face did shine as the sun, and his clothes were as white as the light.	And was transfigured before them, and his face did shyne as the sunne, and his clothes were as whyte as the lyght.	и преобразился пред ними: и просияло <b>лице</b> Его, как солнце, одежды же Его сделались белыми, как свет.
2 (Μφ. 26:67)	τότε ἐπέτρυσαν εἰς τὸ <b>πρόσωπον</b> αὐτοῦ καὶ ἐκκόλαφισαν αὐτόν οἱ δὲ ἐράπισσαν	Then spat they in his <b>face</b> , and boffeted him with fistes. And other smote him with the palme of their hondes on the <b>face</b> ,	Then dyd they spytt in his face, and buffeted him with fistes. And other smote him on hys face with the palme of their handes,	Then spat they in his face, and buffeted him, and others smote him with rods,	Then dyd they spyt in his face, and buffeted hym with fistes. And other smote hym on his face with the paulme of their handes,	Тогда плевали Ему в <b>лице</b> и заупали Его; другие же ударяли Его по ланитам
3 (Μκ. 14:65)	καὶ ᾤξαντό πνευ ἐμπύειν αὐτῷ καὶ περικαλύπτειν αὐτοῦ τὸ <b>πρόσωπον</b> καὶ κολαφίζειν αὐτόν καὶ λέγειν αὐτῷ προφήτευσον καὶ οἱ ὑπηρέται <b>ράπισμασιν</b> αὐτῶν ἐλαβον	And some beganne to spit at him, and to cover his <b>face</b> , and to bete him with fistes, and to saye unto him, arede unto us? And the seruauntes boffeted him on the <b>face</b> .	And some beganne to spit at him, and to cover his face, and to beat him with fistes, and to saye unto him, Areade: And the seruauntes boffeted him on the face.	And some began to spit at him, and to cover his face, and to beat him with fists, and to say unto him, Prophesey. And the sergeants smote him with <i>their</i> rods.	And some began to spyt at hym, and to couer his face, and to beate hym with fistes, and to say vnto hym, prophecie. And the seruauntes dyd beate hym with rodde.	И некоторые начали плевать на Него и, закрывая Ему лице, ударяя Его и говорить Ему: прореки. И слуги били Его по ланитам.

4	(Λκ. 9:29)	καὶ ἐγένετο ἐν τῷ προσεύχασθαι αὐτὸν τὸ εἶδος τοῦ <b>προσώπου</b> αὐτοῦ ἕτερον καὶ ὀψιματισμὸς αὐτοῦ λευκὸς ἐξαστραπτῶν	And as he prayed, the <b>fassyon</b> of his countenance was changed, and his garment was whyte and shoone.	And as he prayed, the fassyon of hys countenance was changed, and his garment was whyte and shone.	And as he prayed, the fashion of his countenance was changed, and his garment was white and glistered.	And as he prayed, the fashion of his countenance was changed, & his garment was whyte, and shone.	И когда молился, вид лица Его изменился, и одежда Его сделалась белою, блистающею.
5	(1 Κορ. 13:12)	βλέπομεν γὰρ ἄρτι δι' ὀπίπτου ἐν αἰνίγματι τότε δὲ <b>πρόσωπον</b> πρὸς πρόσωπον ἄρτι γινώσκω ἐκ μέρους τότε δὲ ἐπινώσσομαι καθὼς καὶ ἐπεγνώσθη	Now we se in a glasse, even in a darke speakyng: but then <b>shall we se face</b> to face. Now I knowe unparfectly: but then shall I knowe even as I am known.	Nowe we se in a glasse even in a darke speaking: but then <i>shall we se</i> face to face. Nowe I knowe in unperfectly: but then shall I knowe even as I am known.	For now we see through a glass darkly; but then <i>shall we see</i> face to face. Now I know in part; but then shall I know even as I am known.	Nowe we see in a glasse, even in a darke speaking: but then [shall we see] face to face. Nowe I knowe unperfectly: but then shall I knowe euen as I am known.	Теперь мы видим как бы сквозь тусклое стекло, гадательно, тогда же лицом к лицу; теперь знаю я отчасти, а тогда познаю, подобно как я познан.
6	(2 Κορ. 3:18)	ἡμεῖς δὲ πάντες ἀνακαλυμμένοι <b>προσώπω</b> τὴν δόξαν κυρίου κατοπιζόμενοι τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν καθάπερ ἀπὸ κυρίου πνεύματος	But we all beholde the glorie of the Lorde with his <b>face</b> open, and are changed unto the same similitude, from glory to glory, even of the sprite of the Lorde.	But we all beholde in a myrroure the glorie of the Lorde with his face open, and are changed unto the same similitude, from glory to glory, even as of the sprete of the Lorde.	But we all behold as in a mirror the glory of the Lord with open face, and are changed into the same image, from glory to glory, as by the Spirit of the Lord.	But we all behold [as] in a mirror, the glorie of the Lorde, with his face open, and are changed vnto the same similitude, from glorie to glorie, euen as of the spirite of the Lorde.	Мы же все открытым лицом, как в зеркале, взирая на славу Господню, преобразуемся в тот же образ от славы в славу, как от Господня Духа.

7	(2 Κορ. 4:6)	ὅτι ὁ θεὸς ὁ εἰπὼν ἐκ σκότους φῶς λάμψει ὡς ἐλάμψεν ἐν ταῖς καρδίαις ἡμῶν πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ θεοῦ ἐν <b>προσώπῳ</b> Ἰησοῦ Χριστοῦ	For it is God that commanded the lyght to shyne out of darknes, which hath shyned in oure hertes, for to geve the lyght of the knowledge of the glory of God in the <b>face</b> of Iesus Christ.	For God that commanded the lyght to shine out of darknes, <i>is he</i> which hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Iesus Christ.	For it is God that commandeth the lyght to shine out of darknesse, whiche hath shined in our heartes, for to geue the lyght of the knowledge of the glorie of God, in the face of Iesus Christe.	потому что Бог, повелевший из тьмы воссиять свету, озарил наши сердца, дабы просветить нас познанием славы Божией в лице Иисуса Христа.
8	(Откр. 22:4)	καὶ ὄψονται τὸ <b>πρόσωπον</b> αὐτοῦ καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν	And they shall se his face, and his name shalbe in theyr forheddes.	And they shall see his face, and his Name shall be in their foreheads.	And they shall see his face, & his name shalbe in their foreheads.	И узрят лице Его, и имя Его будет на челах их. (Откр. 22:4)
9	(Откр. 1:16)	καὶ ἔχων ἐν τῇ δεξιᾷ χειρὶ αὐτοῦ ἀστέρων ἑπτὰ καὶ ἐκ τοῦ στόματος αὐτοῦ ρόμφαία δίστομος ὄξεια ἐκτορευομένη καὶ ἡ <b>ὄψις</b> αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ	And he had in his right honde. vii. starres. And out of his mouth went a sharpe two edged swearde. And his face <i>shone</i> even as the sonne in his strength.	And he had in his right hand seven stars, and out of his mouth went a sharpe two edged sword; and his face <i>shone</i> as the sun shineth in his strength.	And he had in his ryght hande, seuen starres: And out of his mouth went a sharpe two edged sworde: And his face shone, euen as the sunne in his strength.	Он держал в деснице Своей семь звезд, и из уст Его выходил острый с обеих сторон меч; и лице Его, как солнце, сияющее в силе Своей.

10	(Лк.22:64)	καὶ περικαλύψαντες αὐτὸν ἐπὶ τῶν ἰσχυρῶν λέγοντες προφήτευσον τίς ἐστὶν ὁ παῖσας σε	and blyndfolded him, and smooted his face. And axed him, saying: arede who it is that smooted the?	and when they had blyndfolded him, they stroke hym on the face, and asked hym, saying, arede, who it is that smoted the?	And when they had blindfolded him, they smoted him on the face, and asked him, saying, Propheesy who it is that smoted thee.	And when they had blindfolded him, they stroke hym on the face, and asked him, saying: Arede, who is it that smoted thee?	и, закрыв Его, ударяли Его по лицу и спрашивали Его: прореки, кто ударил Тебя?
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