

BETWEEN THE COVERS RARE BOOKS

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The 1716 issue, King George III Presentation Binding

[The Vinegar Bible]: The Holy Bible containing the Old Testament and the New / Newly Translated out of the Original Tongues / And with the Former Translations diligently Compared and Revised. By his Majesties special Command ... Printed by John Baskett (1716)

Oxford: Printed by John Baskett, Printer to [the] Kings most Excellent Majesty for Great-Britain and for [the] University 1716

\$45,000



Two volumes. Large paper royal folios (measuring 55cm. in height, or 14½" x 21½"). The rarer of two known states (the other bearing a 1717 imprint): Volume 1 (Old Testament and Apocrypha) issued with the illustrated engraved title page engraved by John Sturt and dated 1716; and Volume 2 (New Testament) issued with an engraving of the Annunciation on the letterpress title page and dated 1716.





A rare copy of the magnificent 'Vinegar Bible', in a presentation binding of black levant leather with the Royal Cypher of King George III (surmounted by a crown) stamped in gold in five compartments on the spines of each volume, and the Royal Arms (with "G.R. III" above the crown) embossed at the center of all four covers. Both volumes have early marbled endpapers and wove paper fly leaves, royal blue silk ribbons, all edges gilt. According to an early bookseller's description (tipped onto the front fly leaf): "this copy possesses even an additional interest beyond being the property of, and most likely often read by the Monarch, who expressed a hope 'That the time would come when every poor child in his dominions would be able to read the Bible.'" Whether such speculation is true might be subject to some skepticism, but we can only say that this is a presentation binding.

Baskett's Bible is a landmark in English graphic art, celebrated both for the beauty of its typographical design and many Baroque engravings, and also for its many typographical errors, including the running headline of Luke, chapter 20, which prints: 'The parable of the vinegar,' instead of: 'The parable of the vineyard.' In addition to John Sturt, a copperplate engraver who ran one of the first drawing schools in England at St. Paul's Churchyard, other artists and engravers responsible for the illustrations include James Thornhill, one of the most important English exponents of Baroque decorative painting (and the first English-born artist to be knighted), Gerard and Michael Vandergucht, and the Frenchmen Louis Chéron and Louis du Guernier (both of whom lived and died in London).



chief priests and the scribes came upon him, with the elders,

2 And spake unto him, saying, Tell us, By what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing; and answer me.

4 The Baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 But and if we say, Of men; all the people will stone us: for they be perswaded that John was a prophet.

7 And they answered, that they could not tell whence *it was*.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

9 Then began he to speak to the people this parable: ^b A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season, he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent *him* away empty.

scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

20 And they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, ^d Master, we know that thou sayest and teachest rightly, neither acceptest thou the person *of any*, but teachest the way of God *truly*.

22 Is it lawful for us to give tribute unto Cesar, or no?

23 But he perceived their craftiness, and said unto them, Why tempt ye me?

24 Shew me a *||* peny: whose image and superscription hath it? They answered and said, Cefars.

25 And he said unto them, Render therefore unto Cesar the things which be Cefars, and unto God the things which be Gods.

26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

^d Matth. 22 16.

|| Or, of a truth.

|| See Matth. 18. 28.

^b Matth. 21. 33.

This copy of the Vinegar Bible was later owned by Claudia Wright Lea, the daughter of Delaware Governor Preston Lea, a prominent Quaker whose ancestors came to Pennsylvania with William Penn. She was an important collector of botany and horticulture books (now held at the University of South Carolina), and founder of the Garden Clubs of Aiken and South Carolina. She then donated it to a library, where it was kept locked away except for the occasional exhibit, and from whom we purchased it. Small gift plates are neatly tipped-in along one edge only at the gutter of the front free endpapers.

The original leather binding is rubbed with scattered cracking and some scuffing to the spine backs and edges. Most of the original gilt is faded or tarnished, the boards have been neatly re-jointed (visible only along the hinges), both boards of volume one are detached (neatly split between two leaves [A2 and A3] in Genesis, and two leaves [4Q2 and 4Q3] in the Apocrypha), and the front board of volume two is nearly detached. Else both volumes are overall very good, with a few early paper repairs, and one damaged leaf in the New Testament, where a bottom corner piece of missing text was neatly replaced with an early laid-paper sheet with the missing verses completed in manuscript.

A handsome and exceedingly rare edition of this famous Bible, in the original presentation binding. [BTC#400350]



The First Book of MOSES,
 CALLED
 GENESIS.

CHAP. I.

1 The creation of heaven and earth, 3 of the light, 6 of the firmament, 9 of the earth separated from the waters, 11 and made fruitful, 14 of the sun, moon, and stars, 20 of fish and fowl, 24 of beasts and cattle, 26 of man in the image of God. 29 Also the appointment of food.

*Psal. 136. 6. & 136. 5. Acts 14. 15. & 17. 24. Hebr. 11. 3.



IN the beginning God created the heaven and the earth.

2 And the earth was without form, and void, and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters.

3 And God said, ^b Let there be light: and there was light.

4 And God saw the light, that *it was good*: and God divided [†] the light from the darkness.

5 And God called the light, Day, and the darkness he called, Night: [‡] and the evening and the morning were the first day.

6 ¶ And God said, ^e Let there be a [‡] firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, and divided the waters which were under the firmament, from the waters which were above the firmament: and it was so.

8 And God called the ^d firmament, Heaven: and the evening and the morning were the second day.

^b 2 Cor. 4. 6.

[†] Heb. between the light and between the darkness.

[‡] Heb. and the evening was, and the morning was, &c.

*Psal. 136. 5. Jer. 10. 12. & 51. 15. [†] Heb. expansion.

^d Jer. 31. 35.

9 ¶ And God said, ^e Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

* Job 38. 8. Phil. 13. 7. & 136. 6.

10 And God called the dry land, Earth, and the gathering together of the waters called he, Seas: and God saw that *it was good*.

11 And God said, Let the earth bring forth [†] grass, the herb yielding feed, and the fruit-tree yielding fruit after his kind, whose seed *is* in it self, upon the earth: and it was so.

[†] Heb. tender grass.

12 And the earth brought forth grass, and herb yielding feed after his kind, and the tree yielding fruit, whose seed *was* in it self, after his kind: and God saw that *it was good*.

13 And the evening and the morning were the third day.

14 ¶ And God said, Let there be ^f lights in the firmament of the heaven, to divide [‡] the day from the night: and let them be for signs, and for seasons, and for days, and years.

^e Deut. 4. 19. Phil. 136. 7.

[†] Heb. between the day and between the night.

15 And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so.

16 And God made two great lights; the greater light [‡] to rule the day, and the lesser light to rule the night: *be made* the stars also.

[†] Heb. for the rule of the day, &c.

17 And God set them in the firmament of the heaven, to give light upon the earth,

18 And to ^e rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was good*.

* Jer. 31. 35.

A 19 And

THE NEW
TESTAMENT

OF OUR

Lord and Saviour Jesus Christ:

Newly Translated out of the

ORIGINAL GREEK:

And with the former TRANSLATIONS diligently

COMPARED and REVISED.

By His Majesty's Special Command.

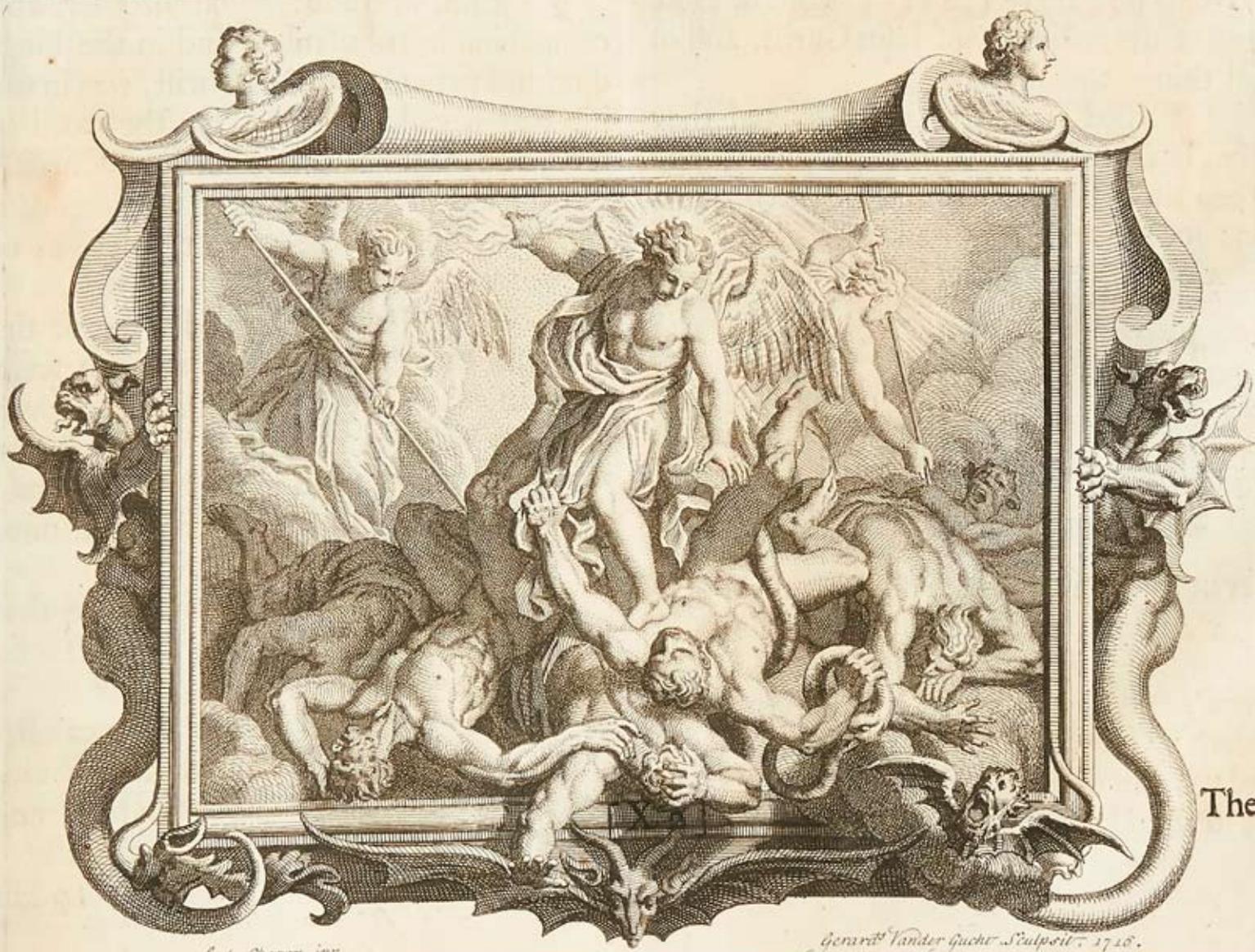
Appointed to be Read in CHURCHES.



UNIVERSITY of OXFORD,

Printed by JOHN BASKETT, Printer to the King's most Excellent Majesty.

M DCC XVI.



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Gerardus Vander Gucht Sculpsit. 1748.

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