

Sunday, March 6, 2022— Grace Life School of Theology—*From This Generation For Ever*
 Lesson 170 The Pre-1611 Evidence for The Text: MS 98 Impact on King James Readings, Part 4

Introduction

- Last week in [Lesson 169](#) we began looking at how MS 98 might inform us regarding the question of printer errors in the AV. It is commonly asserted by King James advocates that the only differences between the various editions of the AV are 1) spelling, 2) punctuation, and 3) correction of printer errors. This position was illustrated by a series of citations from the pen of Dr. Peter S. Ruckman in the previous Lesson.
- To ascertain the veracity of this position two different categories of examples were identified for consideration in Lesson 169.
 - Category I—when readings found in MS 98 and the 1611 AV agree against later editions.
 - Category II—when readings found in MS 98 and later editions of the AV agree against the 1611.
- Having considered Category I in Lesson 169, we concluded the following.
 - “In readings where MS 98 and the 1611 AV agree against later wording changes, it is best to view these readings as the original intent of the translators rather than printer errors. In these cases, MS 98 serves to confirm the choices of the translators as exhibited in the 1611. Put another way, unless the translators made the same mistake twice, once in MS 98 and again in the 1611, while accepting the other revisions of MS 98 into the AV, in the same verses, the most charitable interpretation of the evidence is to view readings in this category as the intentional choices of the translators, not printer errors.” (Lesson 169)
- This of course does not mean that there were not printer errors in the text of the AV. In this Lesson we will consider Category II examples where readings found in MS 98 and later editions of the AV agree against the 1611.

Category II: Examples

- Dr. David Norton identifies this category in his 2005 book *A Textual History of the King James Bible*:
 - “The status of the 12 readings where MS 98 agrees with a later editor’s change against the 1611 reading needs some consideration.” (Norton, 32)
- After providing a table listing 12 Category II examples, all of which are discussed in this Lesson, Dr. Norton begins addressing readings that he believes to be clear printer errors in the 1611. Please note that in the tables that follow we have only noted/commented on the readings that are directly related to the topic at hand i.e., discerning printer errors in the 1611. Put another way, we have not noted all the revisions in each column as we did in previous Lessons.

II Corinthians 11:32

Verse	1602 Bishops	MS 98	AV (1611)	AV (1769)	Comments
2 Cor. 11:32	<i>In the city of Damascus, the governor of the people appointed by King Aretas, laid wait in the city of Damascus, desirous to have caught me:</i>	In Damascus the governor of the nation under Aretas the king laid wait in the city of the <u>Damascenes</u> desirous to have caught me:	In Damascus the governor under Aretas the King, kept the city <u>with a garrison</u> , desirous to apprehend mee.	In Damascus the governor under Aretas the king kept the city <u>of the Damascenes</u> with a garrison, desirous to apprehend me:	MS 98 adds “the” before “Damascenes” which is a revision of “Damascus” in the Bishops. The AV omits the phrase “of the Damascenes.” 1769 adds the phrase “of the Damascenes” back into the verse.

- Since MS 98 intentionally revised the Bishops phrase “city of Damascus” to “city of the Damascenes” it appears that the omission of the phrase from the 1611 was in fact a printer error. The corresponding phrase τὴν Δαμασκηνῶν πόλιν is found in the Greek original. The error was corrected in the 1629 revision of the AV text. In this case, a comparison between MS 98 and a later edition can help one confirm that the omission in the 1611 was an oversight by the King’s printer.

I Corinthians 15:6

Verse	1602 Bishops	MS 98	AV (1611)	AV (1769)	Comments
I Cor. 15:6	After that, he was seen of more then five hundred brethren at once: of which, the more part remain unto this day, and some are fallen asleep.	After that he was seen of more than five hundred brethren at once: of which the more part remain unto this <u>present</u> , and some are fallen asleep.	<u>And that</u> he was seen of above five hundred brethren at once: of <u>whom</u> the <u>greater</u> part remain unto this present, but some are fallen asleep.	<u>After that</u> , he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.	MS 98 moves the opening Bishops’ clause “after that” forward. The 1611 AV then changes “after that” to “and that.” The 1616 edition of the AV reinstated the reading

					found in MS 98 “after that” which became the standard reading.
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- Professor Norton states the following about this example.
 - “1611 begins 1 Cor. 15:6, ‘and that’. MS 98 follows the other translations (except for Rheims), giving the reading reintroduced in 1616, ‘after that’; this translates *etteita*, which also begins the next verse, and is given there as ‘after that’ by 1611. 1611’s mistranslation looks like a printer’s error, as if the printer’s eye has slipped back to the similar beginning of the previous verse, verse 5. That this is indeed what happened is confirmed by the verse being misnumbered 5. MS 98 is not essential for the identification of the error, but again it helps to confirm it by showing that the translators’ first thought was to retain the 1602 reading.” (Norton, 32)

Romans 14:6

Verse	1602 Bishops	MS 98	AV (1611)	AV (1769)	Comments
Rom. 14:6	He that esteemeth the day, esteemeth it unto the Lord, and he that esteemeth not the day, to the Lord he doth not esteem it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, eateth not to the Lord, and giveth God thanks.	He that regardeth the day regardeth it unto the Lord, and he that regardeth not the day, to the Lord doth he not regard it. He that eateth, eateth to the Lord, for he giveth God thanks: and he that eateth not, to the Lord he eateth not, and giveth God thanks.	He that regardeth <u>a day</u> , regardeth it unto the Lord; and he that regardeth not the day, to the Lord hee doeth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks: and hee that eateth not, to the Lord he eateth not, and giveth God thanks.	He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.	The AV departs from both the Bishops and MS 98 in reading “a day” in the first clause instead of “the day.” This is awkward since later in the same verse the 1611 reads “the day.” The 1629 edition corrected the error by reinstating “the day” back into the text. This became

					the standard reading.
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- Dr. Norton explains this example from Romans 14:6 as follows:
 - “Another example of error – or *possible* error – underlines the limitations of MS 98 as evidence. 1611 reads somewhat strangely at Rom. 14:6: ‘he that regardeth a day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doeth not regard it’. The oddness lies in ‘regardeth *a* day’ followed by ‘regardeth *the* day’. MS 98 shows that, in the first stage of their work, the translators intended to retain 1602’s literal ‘the day’ at the beginning. 1629 restored this reading. Had MS 98 given 1611’s reading ‘a day’, it would have shown clearly that the translators themselves had made the change, but, by preserving the literal reading, it does no more than narrow down when the problem occurred. Either the translators made this change in their final revisions or it is a printer’s error. Because the same Greek occurs later in the verse, and is there given as ‘the day’ in 1611, there is reason to judge that there is a printer’s error. An appeal to Tyndale, who gives ‘one day’ in both places, merely complicates: ‘a day’ has much the same sense as ‘one day’, so it may be intentional. However, the second use needs to be the same as the first to make decent sense. The translators could have intended to use ‘a day’ in both places. In this case the printed text is still wrong, but in a different place. In this verse, then, there probably is a printer’s error, so the 1602 Bishops’ Bible’s, MS 98’s and 1629’s reading should be followed. By itself, MS 98 is not crucial to this judgement.” (Norton, 33)
- The same phenomenon is observable in these additional examples provided by Dr. Norton in *A Textual History of the King James Bible*:

Verse	1602 Bishops	MS 98	AV (1611)	AV (1769)	Comments
I Cor. 7:32	I would have you without care. He that is unmarried, careth for the things that belong to the Lord, how he may please the Lord:	And I would have you without care. He that is unmarried, careth for the things that belong to the Lord, how he may please the Lord:	But I would have you without carefulness. He that is unmarried, careth for the things that <u>belongeth</u> to the Lord, how he may please the Lord:	But I would have you without carefulness. He that is unmarried careth for the things that <u>belong</u> to the Lord, how he may please the Lord:	The Bishops and MS 98 both read “belong” whereas the 1611 reads “belongeth.” “Belong” was restored in the 1612 edition and became the standard reading.
I Tim. 1:4	Neither give heed to fables,	Neither give heed to fables,	Neither give heed to fables, and endless	Neither give heed to fables and endless	The Bishops and MS 98 both read

	and endless genealogies, which breed questions, more then godly edifying, which is in faith.	and endless genealogies, which minister questions, rather then godly edifying, which is in faith.	genealogies, which minister questions, rather then edifying which is in faith: so doe.	genealogies, which minister questions, rather than godly edifying which is in faith: so do.	“godly edifying.” The AV omits “godly.” <i>Theos</i> the Greek word for God appears in the verse. The reading “godly” was restored in 1638 and became the standard reading.
II Tim. 2:19	But the strong foundation of God standeth still, having this seal, The Lord knoweth them that are his: and, Let every one that nameth the name of Christ, depart from iniquity.	Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his: and, Let every one that nameth the name of Christ, depart from iniquity.	Nevertheless the foundation of God standeth sure, having <u>the</u> seale, the Lord knoweth them that are his. And, let every one that nameth the Name of Christ, depart from iniquity.	Nevertheless the foundation of God standeth sure, having <u>this</u> seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.	The Bishops and MS 98 both read “this seal” in this verse. The 1611 reads, “the seal.” The 1617 edition restored the reading “this seal” which became the standard.
James 5:2	Your riches be corrupt, your garments are motheaten:	Your riches are corrupt, your garments are motheaten:	Your riches are corrupted, and your garments motheaten:	Your riches are corrupted, and your garments <u>are</u> motheaten.	MS 98 moved the Bishops reading “are motheaten” forward. The 1611 omits the word “are.”

					The 1638 edition reinstated the “are” which became the standard reading.
I Peter 2:1	Wherefore all naughtinesse, and all guile, and fainednesse, and envy, and backbiting, lay aside,	Wherefore laying aside all maliciousness, and all guile, and hypocrisies, and envies, and all <u>evil speaking</u> .	Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and evil speakings,	Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and <u>all</u> evil speakings,	MS 98 revises the final cause of the Bishops to read “all evil speaking.” The 1611 accepts the revisions of MS 98 but omits the word “all” in front of “evil speakings.” The 1629 edition added the word “all” back into verse thereby establishing the standard reading.

- The five examples in the preceding table demonstrate that sometimes MS 98 can assist us in identifying true printer errors within the 1611 text. Many times, when MS 98 agrees with the 1602 Bishops and a later printing of the AV text against the 1611, we are safe in concluding that there was indeed a printer error in the 1611 text. But is this true in every case?

Caution Regarding Category II Readings

- We have already shown in Lesson 168 that sometimes revisions to the Bishops text marked in MS 98 were reversed in the AV thereby reinstating the original Bishops reading. Please recall the following examples from Romans 1.

Verse	Bishops (1602)	MS 98	AV (1611)	Comments
Rom 1:14	I am debter both to the Greeks, and to the barbarous, both to the wise and to <u>the</u> unwise.	I am a ^o debter both to the Greeks and to the <u>barbarians^g</u> both to the wise and unwise.	I am debter both to the Greeks, and to the Barbarians, both to the wise, and <u>to the</u> unwise.	<p>MS 98 inserted the word “a” before “debter”.</p> <p>The Bishops’ “barbarous” is changed to “barbarians” in MS 98 following the Geneva Bible.</p> <p>MS 98 also strikes “to the” from the end of the verse.</p> <p>The AV retains “barbarians” from MS 98 but otherwise reinstated the Bishops’ reading by dropping the “a” and adding “to the” back into the verse before “unwise” as the end of the verse.</p>
Rom. 1:20	For his invisible things, being understood by his works, through the creation of the world, are seen, that is, both his eternal power and Godhead, so that they are without excuse:	For <u>the^g</u> invisible things <u>of him, both his eternal power and Godhead being understood in the things that are made^f are throughly seen from the creation of the world^o to the end</u> that they <u>may be</u> without excuse.	For the invisible things of him <u>from the Creation of the world, are clearly seen, being understood by the things that are made, even his eternal Power and Godhead, so that they are without excuse:</u>	<p>MS 98 drops “his” from the first clause in the Bishops’ and changes it to “the”.</p> <p>Most of the verse is rewritten in MS 98.</p> <p>The AV makes further revisions to MS 98. Much of the original wording of the Bishops’ is reinstated at the end of the verse in the AV.</p>

- This means that one cannot just assume that every time the conditions of a Category II reading are met that they are automatically looking at a printer error in the 1611 AV. There could be other factors in play that would explain the discrepancy between the emendations found in MS 98 and the 1611 text. Please consider the following example from Romans 7:13 along with Dr. Norton’s commentary.

Romans 7:13

Verse	1602 Bishops	MS 98	AV (1611)	AV (1769)	Comments
Rom. 7:13	Was that then which was good, made death unto mee? God forbid: But sinne, that sinne might appeare, by that which was good to worke death in mee: that sinne by the Commandement might be out of measure sinfull.	What then that which is good made death unto me? God forbid: but sin that it might appear sin working death to me by that which is good that sin by the commandment might become exceeding sinfull.	Was <u>that then</u> which is good, made death vnto me? God forbid. But sinne, that it might appeare sinne, working death in mee by that which is good: that sinne by the Commaundement might become exceeding sinfull.	Was <u>then that</u> which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.	The 1611 AV changes “then that” as in the Bishops and MS 98 to “that then.” The 1612 edition reversed the wording and thereby established the standard reading.

- According to Dr. Norton, Romans 7:13 serves as a somewhat cautionary tale against placing too much weight upon MS 98 in determining what is a printer error and what is not.
 - “In another case MS98 complicates without clarifying, and the limitations of using the evidence of an intermediate draft are again shown. Romans 7:13 begins alike in 1602 and in 1611, ‘was that then’. ‘That then’ follows the order of the Greek τὸ οὖν. The 1612 quartos, followed by 1616, 1629 and all subsequent editions, reverse the order, ‘was then that’, which is MS 98’s reading. Both renderings are possible; 1611 is closest to the Greek, but it is difficult to make a stylistic judgement between the two. Unless we can take MS 98 as confirming that the 1612 reading was what the translators intended, 1611’s reading must be taken as deliberate. But we cannot take MS 98 in this way because it is not the translators’ final version. Rather, it suggests possibilities: either the translators made a change and then unmade it, or they failed to notice a change that they had made in preparing the final copy, or the scribe copied incorrectly or the printer set the text incorrectly. There *may* have been an error of transmission, but 1611’s reading has to be taken as the translators’ preference.” (Norton, 33)
- Put another way, sometimes the text of 1611 differs from MS 98 because it was the choice of translators to further revise the reading in later stages of the work after the production of MS 98. Therefore, one cannot always assume that a discrepancy between the 1611 and a later revision of the AV, even when that revision happens to match MS 98, is automatically a printer error.
- Please consider the following three examples.

I Corinthians 12:28

Verse	1602 Bishops	MS 98	AV (1611)	AV (1769)	Comments
I Cor. 12:28	And God hath ordained some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, then them that doe miracles: after that, the gifts of healing, helpers, governours, diversities of tongues.	And God hath <u>set</u> some in the Church <u>as</u> , first Apostles, secondarily Prophets, thirdly Teachers, <u>after</u> that miracles, <u>then</u> , gifts of healings, <u>helps</u> , <u>governments</u> , diversities of tongues.	And God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, after that miracles, then gifts of healings, <u>helps</u> <u>in</u> <u>governments</u> , diversities of tongues.	And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, <u>helps</u> , <u>governments</u> , diversities of tongues.	<p>There are multiple levels of revision visible as one works their way from left to right. Here we will focus on the following.</p> <p>“Helpers, governours” in the Bishops is revised to read “helps, governments” in MS 98.</p> <p>In the 1611 AV this clause reads “helps in governments.”</p> <p>MS 98’s reading of “helps, governments” was reinstated in 1629 and became the standard reading.</p>

- While this verse meets the criteria for Category II i.e., “the reading in MS 98 and later editions of the AV agree against the 1611,” does this automatically equal a printer error in the 1611? Dr. Norton states the following regarding this perplexing question:
 - “1629 = MS 98. Though this reading is difficult to account for, it is not easily dismissed as a printer error. MS 98 shows change to *B* [Bishops], Bois’s notes show that the verse came under further notice.” (Norton, 344)

- As suggested by Dr. Norton, the Notes of John Bois indicated that I Corinthians 12:28 came under further scrutiny at the General Meeting at the Stationers Hall during the final stage of the translation process. Bois’ Notes record an entry for I Corinthians 12:29 that reads as follows:
 - “Ibid. v. 29. δυνάμεις] [powers, authorities] Abstract for the concrete; and, thus perhaps in ἀντιλήψεις [helps], in the preceding verse.” (Allen, 49)
- The notes of Bois working in conjunction with MS 98 and the AV of 1611 highlight that the text of I Corinthians 12:28 came under direct scrutiny at the General Meeting at precisely the same place that a variant reading occurs in the printed history of King James text. Therefore, based upon the surviving primary work-in-progress documents, one ought not be too quick to call the 1611’s reading a printer error. There is documentary evidence to suggest that verse was revised by the General Meeting after the production of MS 98 by the Second Westminster Company but before the publication of the AV in 1611.
- Put another way, there is documentary evidence to suggest that the 1611’s reading may have been intentional despite MS 98 agreeing with a later revision (1629) against the 1611. Dr. Norton further elaborates:
 - “1 Corinthians 12:28 is particularly problematic. Here MS 98 has the literal reading that was reintroduced in 1629, ‘helps, governments’ for ἀντιλήψεις, κυβερνήσεις. 1611, uniquely and apparently without justification from the Greek, reads ‘helpes in gouernmēts’. That MS98 differs from 1602’s ‘helpers, gouernours’ confirms that the 1629 reading follows the translators’ first thoughts. The problem is to determine whether they had second thoughts or whether the printer, accidentally or deliberately, changed their work. Bois’s notes prove the translators thought further during the final revision. He notes of δυνάμεις in the next verse, ‘abstract for the concrete; and, thus perhaps in ἀντιλήψεις, in the preceding verse’ (Allen, *Translating for King James*, p. 49). Perhaps this thought produced ‘helps in governments’. Rather than explaining the reading, the note confirms what one must always presume: that, in the absence of clear evidence to the contrary, one must take the 1611 text as deliberate. However dubious the reading here may seem, it should stand.” (Norton, 34)

I Corinthians 13:2

Verse	1602 Bishops	MS 98	AV (1611)	AV (1769)	Comments
I Cor. 13:2	And though I have prophecy, and understand all secrets, and all knowledge: yea, if I have all faith, so that I can remove mountains,	And though I have <u>the gift of</u> prophecy and understand all secrets and all knowledge <u>and though</u> ^o I have all faith so that I remove	And though I have the gift of prophecy, and understand all <u>mysteries</u> and all knowledge: and though I have all faith, so that I <u>could</u> ^l remove	And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove	See Lesson 168 for a discussion of all the revisions in this verse. In this Lesson we are concerned

	and have not charity, I am nothing.	mountains, and have not charity I am nothing.	mountains, and have <u>no</u> charity, I am nothing.	mountains, and have <u>not</u> charity, I am nothing.	about the end of the verse. The Bishops, MS 98, and the 1769 all agree that “not charity” should be the reading instead of “no charity” as in the 1611.
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- On the surface it is understandable why someone would see the omission of the letter “t” as a printer error in the 1611. But there is also a very real possibility that the reading “no charity” is the intentional choice of the translators. First of all, the 1611 accepts the three revisions made to the verse that are catalogued in MS 98. Second, setting aside the “no charity” found in the 1611, two other later stage revisions to MS 98 are accepted into the AV, 1) MS 98’s “secrets” has become “mysteries,” and 2) the word “could” is added to the 1611’s text when it was not in MS 98. If these two later stage revisions were intentional alterations to the text after the production of MS 98, why could the reading “no charity” not have been as well?
- Rule 14 called for the Bishops Bible to be revised “viz: Tyndale’s, Matthew’s, Coverdale’s, Whitchurch’s [Great Bible], Geneva” when “they agree better with the text” of the original than the Bishops. It just so happens that three of the Bibles identified in Rule 14—Tyndale, Matthews, and the Great Bible—all read “no charity” in I Corinthians 13:2. Consequently, one cannot just assume that the reading “no charity” in the 1611 is a printer error and not the intentional choice of the translators. We know from comparing a 1602 Bishops, MS 98, and 1611 that the translators revised I Corinthians 13:2 beyond the changes marked in MS 98 after its production. At a later stage in the revision the translators could have elected to utilize the earlier reading of Tyndale, Matthews, and Whitchurch at the end of the verse. The 1611’s reading stood until the revision of 1762 by Paris at Cambridge University when it was changed to read “not charity.” Either way, the substantive doctrinal content of the verse is not altered with either reading.

Jude 25

Verse	1602 Bishops	MS 98	AV (1611)	AV (1769)	Comments
Jude 25	To God our savior which only is wise, be glory, and majesty, dominion, and power, now and ever, Amen.	<u>To the only wise God, our savior</u> be glory, and majesty, dominion, and power, <u>both</u> now and ever, Amen.	To the onely wise God our Sauiour, be glory and maiestie, dominion and power, now and euer. Amen.	To the only wise God our Saviour, be glory and majesty, dominion and power, <u>both</u> now and ever. Amen.	In addition to revising the first clause, MS 98 inserted the word “both” at the end of the verse.

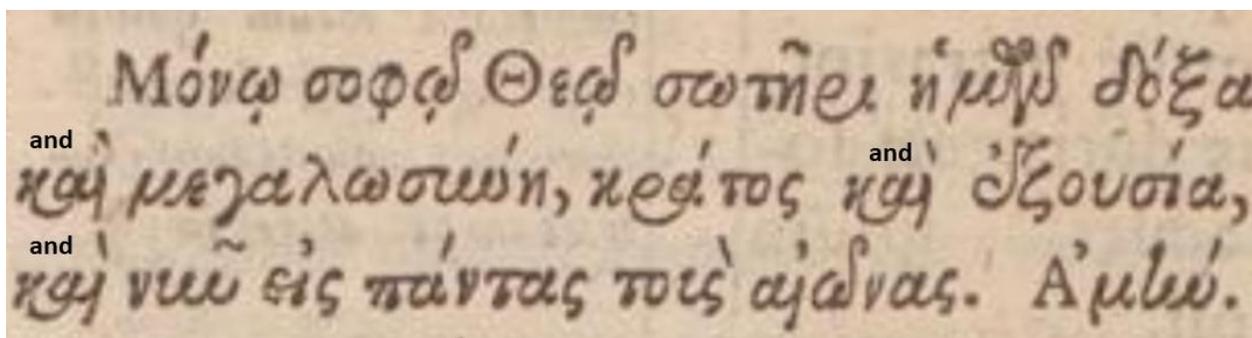
					<p>The 1611 accepted the revisions to the first clause recorded in MS 98 but omitted the word “both” at the end thereby reinstating the original Bishops reading.</p> <p>The 1638 edition added the word “both” back into text thereby establishing the standard reading.</p>
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- It would be easy to say based upon MS 98 that the omission of “both” in the 1611 was a printer error. Is this the case?
- Recall from Lessons 167 and 168 that we observed a category of revision in which the Bishops text was amended in MS 98 only to have the original Bishops reading reinstated in the 1611. This is what seems to have occurred in Jude verse 25. I think we should not be too quick to view this as a printer error.
- Recall the wording of Rule 1,
 - The ordinary Bible read in the Church, commonly called the Bishops’ Bible, to be followed, and as little altered as the truth of the original will permit.
- The form of the “original” text that held the most sway over the translational choices of the King James translators was the 1598 Greek New Testament of Theodor Beza. Irena Backus does an excellent job demonstrating this in her 1980 publication *The Reformed Roots of the English New Testament: The Influence of Theodore Beza on the English New Testament*.
- “Both,” the English word in question in this case, is a translation of the Greek conjunction καὶ. There is a textual variant in Beza’s 1598 Greek New Testament in that it only contains three

occurrences of καὶ in Jude 25 whereas other editions such as Stephanus' 1550 has four occurrences of καὶ. Consider the following image of the Stephanus text.

25 ^{and} μόνῳ σοφῷ Θεῷ σωτῆρι ἡμῶν δόξα ^{and} καὶ μεγαλωσύνη, κράτος ^{both} καὶ ἐξουσία, καὶ νῦν ^{and} καὶ εἰς πάντας τοὺς αἰῶνας. Ἀμήν.

- Notice how the word καὶ occurs four times in the verse. In the table above, three times the King James translators rendered καὶ as “and” in MS 98 and once as “both.” The insertion of “both” in MS 98 corresponds with the third καὶ in the Stephanus text and the Geneva Bible which was based on Stephanus.
- Later in the process, after the production of MS 98, the translators removed the “both” from Jude 25 based upon the influence of Beza's 1598 text due to its omission of the corresponding καὶ. Consider the following image.



- The omission of “both” in the 1611 reinstated the original 1602 Bishops reading. In doing so, it brought the reading into agreement with Tyndale, Coverdale, Matthews, and the Great Bible, all of which also omit “both” from Jude 25.
- Therefore, even though MS 98 agrees with the 1638 revision of the AV against the 1611 in Jude 25, there is strong evidence to suggest that the omission of “both” was the intentional choice of the translators and not a printer error.

Conclusion

- Often, when readings found in MS 98 and later editions of the AV agree against the 1611, a printer error has probably occurred but this is not true in every case. Sometimes readings that might seem off at first blush were in fact the intentional choices of the translators. Caution is therefore advisable in dismissing every variant reading as a printer error.
- In the next Lesson we will begin looking a Bod 1602 in detail.

Works Cited

Allen, Ward. *Translating For King James*. Kingsport, TN: Vanderbilt University Press, 1969.

Norton, David. *A Textual History of the King James Bible*. Cambridge University Press, 2005.