

Sunday, November 5, 2023—Grace Life School of Theology—*From This Generation For Ever*  
 Lesson 215 The AV 1611: Examining The Marginal Notes (Textual Variants/Alternative Textual Readings)

### Introduction

- In [Lesson 212](#) we began looking at the marginal notes found in the AV of 1611. In doing so we surveyed a couple different approaches to understanding them. Then, in [Lesson 213](#), we focused on how the AV sought to mitigate the Partisan and Political notes found in the Geneva Bible that were a problem for King James. More recently, in [Lesson 214](#) we laid out the following points that we would be considering with respect to the marginal notes.
  - Old Testament Sample Chapter: Genesis 1
  - New Testament Sample Chapter: Romans 1
  - Marginal Verse Rewrites
    - Complete Verse Rewrites
    - Partial Verse Rewrites
  - Textual Variants/Alternative Textual Readings
  - Other Notes of Interest
- The first three points listed above were covered in Lesson 214: Old & New Testament Sample Chapters (Genesis 1 & Romans 1) as well as Marginal Verse Rewrites. Since the completion of Lesson 214, my friend and follow researcher Alex Hanna provided me with the following statistical breakdown of the Marginal Verse Rewrite material presented in Lesson 214.

	# Of Verses	
OT	23,145	
NT	7,957	
Total	31,102	
		<b>% Of Total Verses</b>
Total Marginal Rewrites	12	0.039%
Partial Marginal Rewrites	8	0.026%
Total + Partial	20	0.064%
		<b>% Of OT Verses</b>
OT Total Marginal Rewrites	11	0.05%
OT Partial Marginal Rewrites	8	0.03%
		<b>% Of NT Verses</b>
NT Total Marginal Rewrites	1	0.01%
NT Partial Marginal Rewrites	0	0.00%

- In summation, there are a total of 20 verses out of a total of 31,102 in the canonical text for which there are total or partial rewrites in the margins of the AV. This equates to only 0.064% of the text.
- Consequently, in the current Lesson we will tackle the next topic of the study noted above i.e., marginal notes recording Textual Variants/Alternative Textual Readings. We will be following the same format we used in Lesson 214. For each example, I have included a screenshot from the 1611 along with a modern spelling transcription underneath each image.
- Before getting started I would also like to say that this Lesson seeks to address a subject matter that I have never seen discussed with any level of depth by folks on either side of the textual/translation debate. Therefore, while I have tried to be as thorough as possible, there is still more work that needs to be done on this topic. I would welcome feedback or additional information to help fill out this picture.

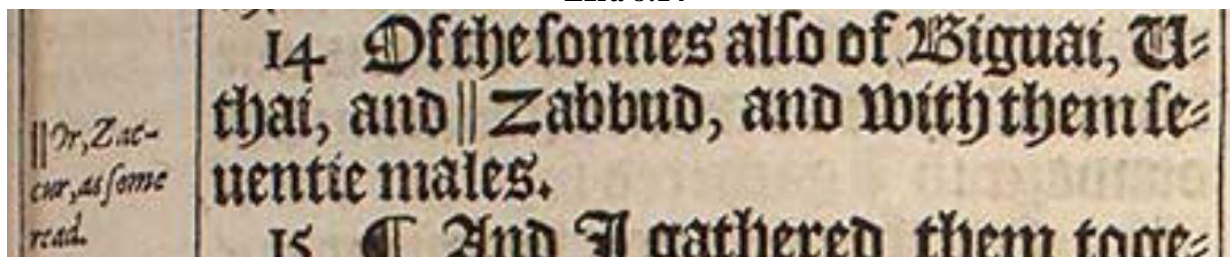
### **Textual Variants/Alternative Textual Readings**

- Recall from Lesson 212 that the primary function of the double vertical lines (||) marking is to denote in the words of translator Samuel Ward:
  - “where a Hebrew or Greek word admits two meanings of a suitable kind, the one was to be expressed in the text, the other in the margin,” i.e., alternative English renderings. (Pollard, 339)
- In the same Lesson we observed a secondary function of this practice according to Samuel Ward,
  - “. . . to be done where a different reading was found in good copies.” (Pollard, 339)
- Put another way, occasionally the double vertical lines (||) indicate a place where there was a variant reading in the Reformation Era Hebrew and Greek source texts used by the King James translators.
- The number of marginal notes of this second category is very small compared with the number of alternative English renderings demarcated by the double vertical lines. When a textual variant is being cataloged in the margin the note usually takes one of the following five forms: 1) “some read,” 2) “some copies,” 3) “some copies read,” 4) “Greek copies,” and 5) “many ancient copies.” The totals are as follows:
  - “Some Read”—9 occurrences: Ezra 8:14; Ps. 102:3; Song. 5:4; Matt. 1:11; I Cor. 15:31; Eph. 6:9; I Peter 2:21; II Peter 2:11; 2:18
  - “Some Copies”—4 occurrences: I Chron. 1:6; 1:7; Ezra 2:33; 10:40
  - “Some Copies Read”—4 occurrences: Acts 25:6; James 2:18; II Peter 2:2; II John 1:8
  - “Greek Copies”—2 occurrences: Matt. 26:26; Luke 17:36

- “Many Ancient Copies”—1 occurrence: Luke 10:22
- The 20 marginal notes listed above were found using Calvin George’s article “[An Exhaustive Listing of the Marginal Notes of the 1611 Edition of the King James Bible](#)” on the *Literatura Bautista* website. As the title suggests, George’s article purports to be an “exhaustive” list of the marginalia found in the 1611, minus the cross references. The 20 notes in question were found by searching George’s article for the words, “copies” and “read” (Additional searches were run as well that turned up nothing.). Please also note that I only focused on the canonical text of the Bible, i.e., the Old and New Testaments. The Apocryphal books were not a focus of this study.
- Of the thousands of marginal notes found in the 1611 only 20 indicate the presence of textual variants in the source texts used by the King James translators. The following images catalog all 20 occurrences.

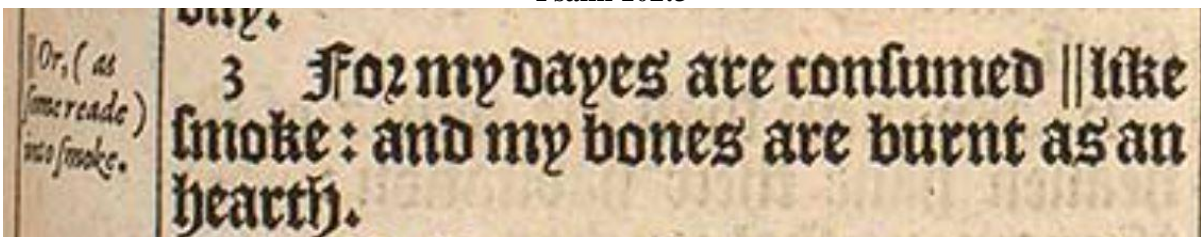
### “Some Read”

#### Ezra 8:14



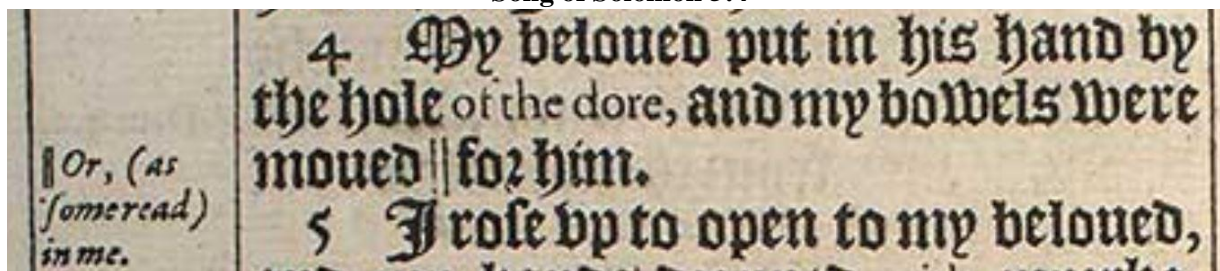
- Ezra 8:14—|| Zabbud: || Or, Zaccur, as some read.
  - Wycliffe, reads “[Zaccur](#)” as does the Douay Old Testament (“[Zachur](#)”).
  - “The translation reads with the Qere, the Lucianic Greek recension, the **Syriac Peshitta, and the Vulgate** [זצכור] (vezakkur, “and Zaccur”) **rather than the Kethib of the MT**, [זבבד] (vezavud, “and Zabbud”).” ([NET Bible Note](#))

#### Psalm 102:3



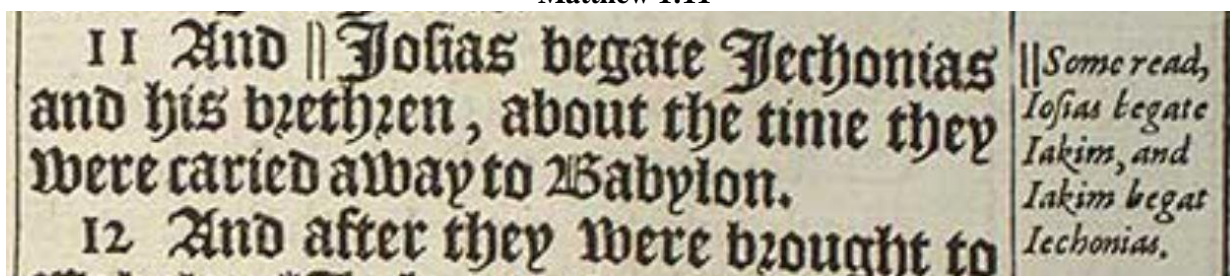
- Psalm 102:3—|| like smoke: || Or, (as some read) into smoke.

## Song of Solomon 5:4



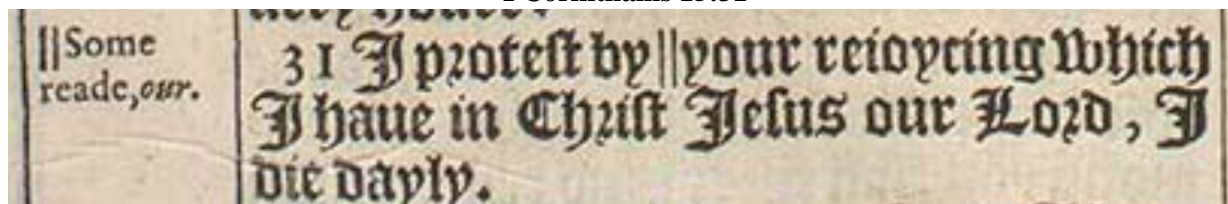
- Song of Solomon 5:4—|| for him: || Or, (as some read) in me.
  - [Great Bible](#) reads, “within me” as does the [Bishops](#).
  - The 1569 Spanish agrees with the Great and Bishops Bibles reading “in me”. (Yetzer) Robert Alter says, “The received text reads ‘alaw,’ “for him,” but the Septuagint and many Hebrew manuscripts show ‘aly’, literally “for, or upon me,””(Alter, 602)

## Matthew 1:11



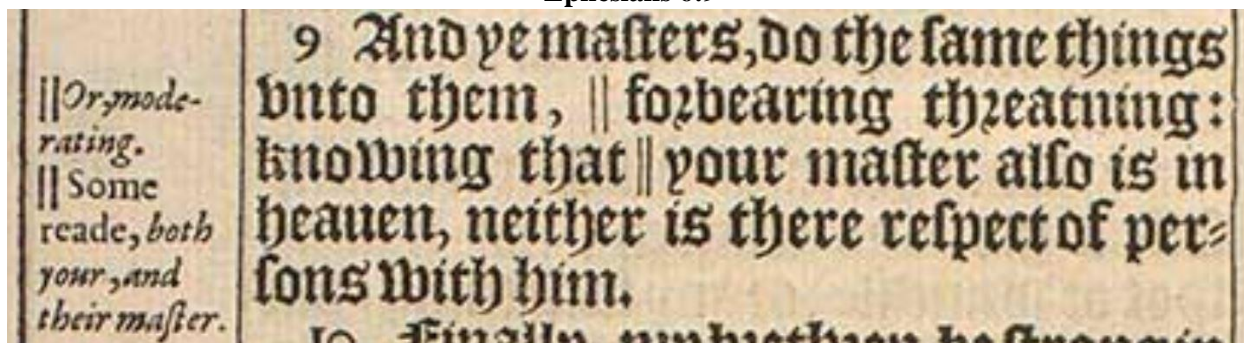
- Matthew 1:11—|| Josias begate Jechonias and his brethren: || some read, Josias begate Jakim, and Jakim begate Jechonias.
  - The [Geneva Bible](#) reads, “And Iosias begate Iakim. And Iakim begate Iechonias,” as does the [Bishops Bible](#).
  - “Before the mention of Jeconiah, **several medieval mss add Jehoiakim, in conformity with the genealogy in 1 Chr 3:15-16**. But this alters the count of fourteen generations mentioned by the author of Matthew in v. 17. It is evident that the author is selective in his genealogy for a theological purpose.” ([NET Bible Note](#))

## I Corinthians 15:31



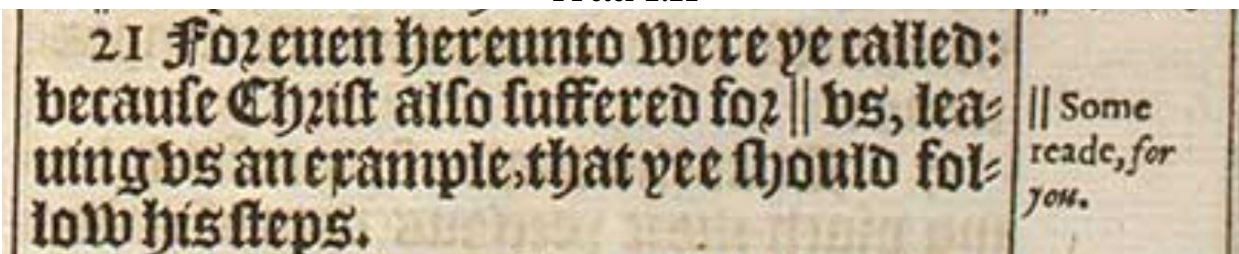
- I Corinthians 15:31—|| your: || Some read, our.
  - The Analysis tool at [TextusReceptusBibles.com](http://TextusReceptusBibles.com) website records a variant in the TR tradition at I Corinthians 15:31, “This verse is not fully supported by the Stephanus 1550 but is supported by the Beza 1598. Variant: Read "our rejoicing" instead of "your rejoicing.”” ([TR Bibles.com](http://TRBibles.com))
  - [Tyndale](#), [Coverdale](#), [Matthews](#), [Great](#), & [Bishops](#) Bibles all read “our rejoicing” no doubt following earlier editions of the TR.

## Ephesians 6:9



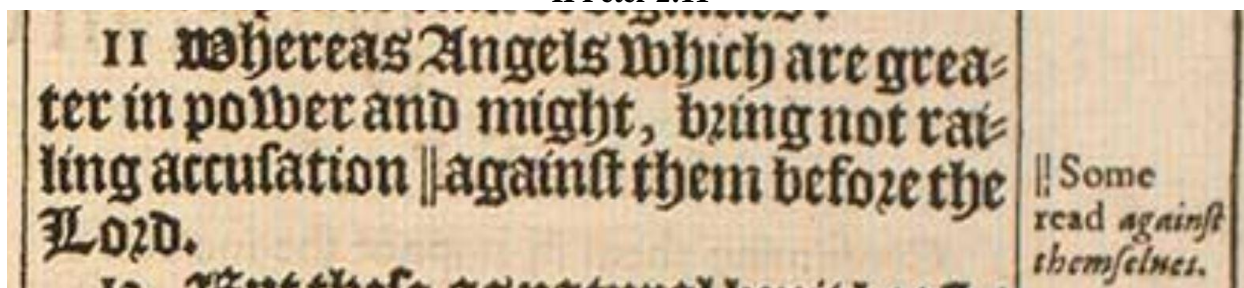
- Ephesians 6:9—|| your master also: || Some read, both your, and their master.
  - [Wycliffe reads](#), “witinge that bothe her Lord and youre is in heuenes” as does the [Rheims New Testament](#), “knowing that the Lord both of them and you is in heaven.”
  - Given the fact that Wycliffe and Rheims were translations of the Latin Vulgate, it is possible, though not definitively proven, that the marginal notes found in AV originated within the Vulgate tradition. Meanwhile, my friend and fellow researcher, Christopher Yetzer, points out that the 1569 Spanish and Diodati both translate it as “both your and their master.”

## I Peter 2:21



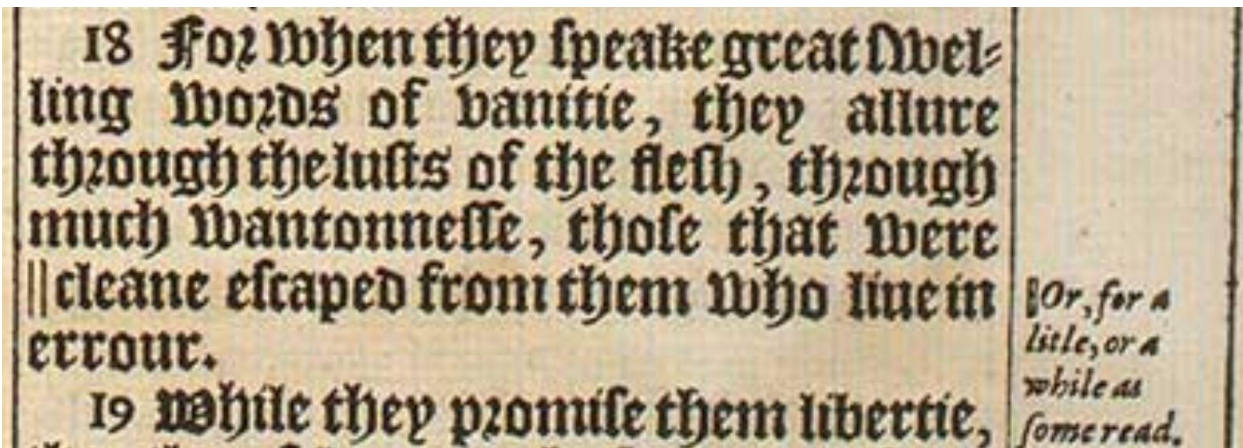
- I Peter 2:21—|| for us: || Some read, for you.
  - The Analysis tool at [TextusReceptusBibles.com](http://TextusReceptusBibles.com) website records a variant in the TR tradition at I Peter 2:21, “This verse is not fully supported by the Beza 1598 but is supported by the Stephanus 1550. Variant: Read "suffered for you" instead of "suffered for us.”” ([TR Bibles.com](http://TRBibles.com))
  - [Geneva](#) reads, “. . . for Christ also suffered for you, leauing you an ensample that ye should follow his stepes.”
  - It is clear that the Geneva translators followed the Stephanus edition of the TR from 1550 at I Peter 2:21.

## II Peter 2:11



- II Peter 2:11—|| against them: || some read against themselves
  - [Great Bible](#) reads, “. . . rayling iudgment agaynst them selues” as does the [Rheims New Testament](#), “. . . bring not against themselves a railing judgment.”
  - The variant noted in the margin of the 1611 at II Peter 2:11 seems to stem from the Vulgate tradition.

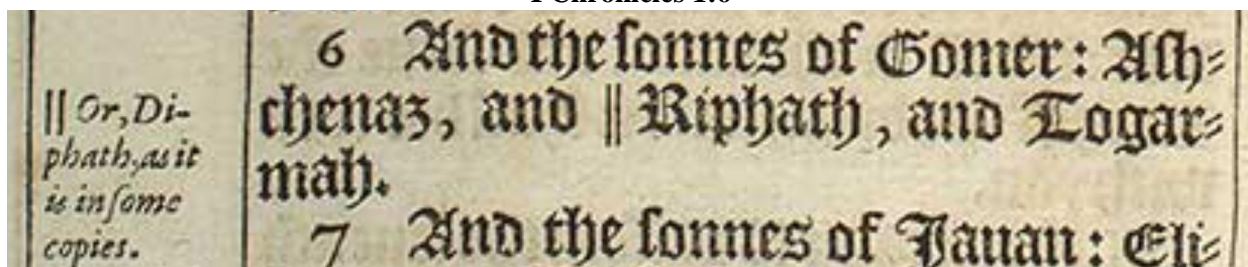
## II Peter 2:18



- II Peter 2:18—|| clean: || Or, for a little, or a while as some read.
  - [Wycliffe](#) reads, “. . . that scapen a litil.” The [Rheims New Testament](#) follows suit with its reading, “. . . for a little while escape . . .”
  - The variant noted in the margin of the 1611 at II Peter 2:18 could have originated from within the Vulgate tradition. Judging from the critical apparatus, the difference between the main reading “clean” and the margin “for a little” is the difference in one character in Greek.

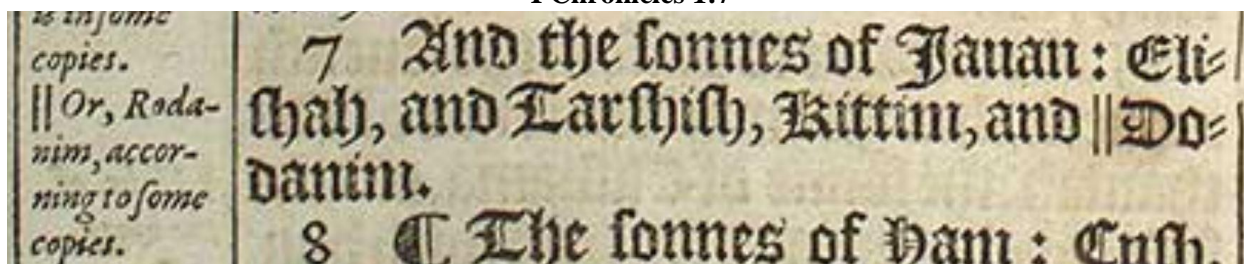
“Some Copies”

## I Chronicles 1:6



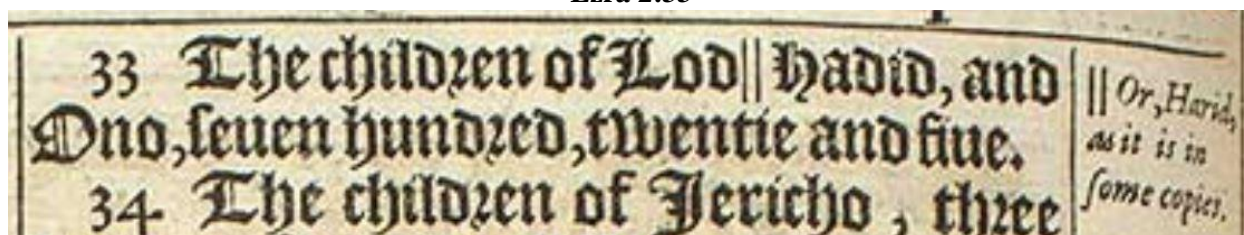
- I Chronicles 1:6—|| Riphath: || Or, Diphath, as it is in some copies.
  - [Great Bible](#) reads, “Diphath” in I Chronicles 1:6.
  - **“Many medieval Hebrew mss, along with the LXX and Vulgate, read “Riphath” (see Gen 10:3). This is followed by several English translations (e.g., NAB, NIV, NLT), while others (e.g., ASV, NASB, NRSV) follow the MT reading (“Diphath”).”** ([NET Bible Note](#))

## I Chronicles 1:7



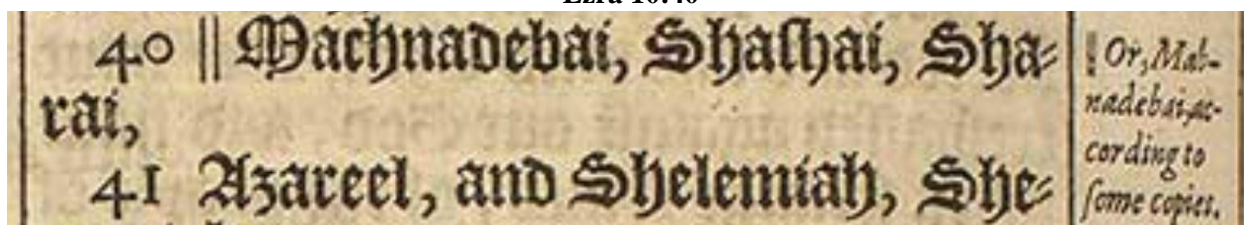
- I Chronicles 1:7—|| Dodanim: || Or, Rodanim, according to some copies.
  - “The MT and most medieval Hebrew mss of the parallel list in Gen 10:4 read “Dodanim,” but a few have “Rodanim.”” ([NET Bible Note](#))

## Ezra 2:33



- Ezra 2:33—|| Hadid: || Or, Harid, as it is in some copies.

## Ezra 10:40

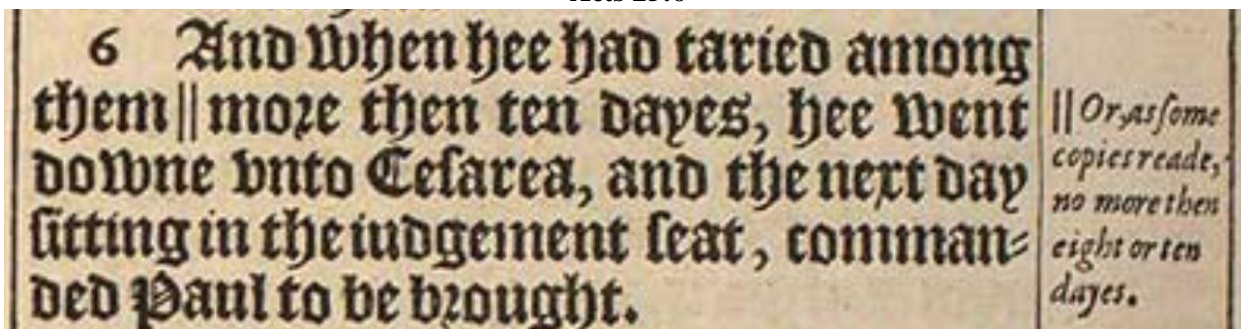


- Ezra 10:40—|| Machnadebai: || Or, Mabnadebai, according to some copies.



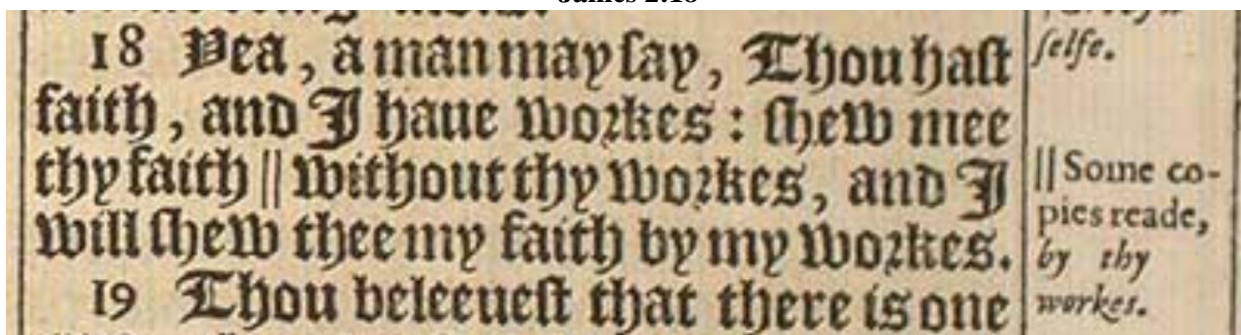
“Some Copies Read”

Acts 25:6



- Acts 25:6—|| more then ten days: || Or, as some copies read, no more then eight or ten days.
  - The Analysis tool at [TextusReceptusBibles.com](http://TextusReceptusBibles.com) website records a variant in the TR tradition at Acts 25:6. This verse is not fully supported by the Beza 1598 but is supported by the Stephanus 1550. Variant: Read “not more than eight or ten” instead of “more then ten.” ([TR Bibles.com](http://TR Bibles.com))
  - Geneva reads, “. . . no more then ten days . . .”
  - It is clear that the Geneva translators followed the Stephanus edition of the TR from 1550 at I Peter 2:21.

James 2:18



- James 2:18—|| without: || Some copies read, by thy works.
  - The Analysis tool at [TextusReceptusBibles.com](http://TextusReceptusBibles.com) website records a variant in the TR tradition at James 2:18. This verse is not fully supported by the Stephanus 1550 but is supported by the Beza 1598. Variant: Read “shew me thy faith by” instead of “shew me thy faith without.” ([TR Bibles.com](http://TR Bibles.com))
  - [Tyndale](#) reads “by thy dedes” as do the [Coverdale](#), [Matthews](#), [Great](#), and [Bishops](#) Bibles.

- King James advocate David Cloud has an article online from 2016 titled “[Which Edition of the Received Text Should We Use?](#)” that states the following about TR readings at James 2:18.
  - “James 2:18 -- The last three editions of Beza have “without thy works,” while Erasmus, Stephanus, and the first edition of Beza have “by thy works.”” (Cloud)
- The KJB Textual Technology website has an article titled “[Received-Text Inerrancy: Exact Equivalence of Literality Preserves it, and Textual Evidence Reveals It](#)” that addresses TR variants for James 2:18.
  - “8. James 2:18

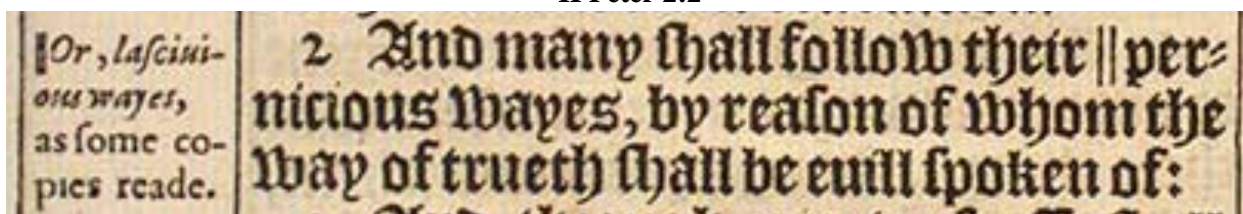
KJV: Yea a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works

Some editions have by in lieu of without. The theme is true faith that produces works. One man may emphasize faith and another works (18a), but the two are never to be separated. The text speaker says, in effect, show me thy faith without thy works (18b), and I'll show you a dead faith, or show me thy faith by thy works (no actual faith), and I'll show you my faith by my works produced by actual faith (18c). Thus, the sense of the verse is teaching the same whether by or without is utilized. The equivalence is exact, despite a seemingly opposite sense of meaning, but the KJV without is best since the contextual sense is more direct.

without: KJV, Beza (last 3 editions)

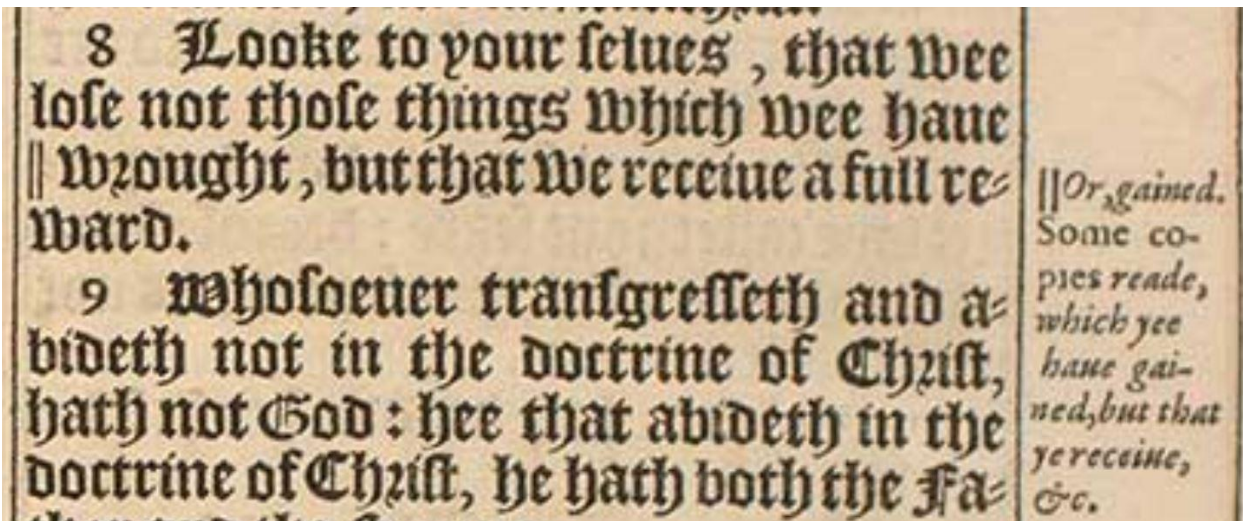
by: Erasmus, Stephanus, Beza (1565 edition)” (Author Unlisted)

#### II Peter 2:2



- II Peter 2:2—|| pernicious ways: || Or, lascivious ways, as some copies read.

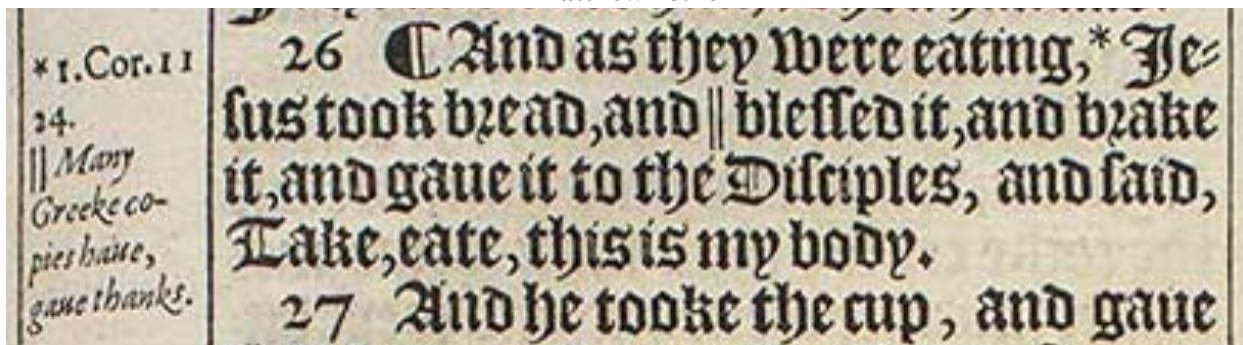
## II John 1:8



- II John 1:8—|| wrought: || Or, gained. Some copies read, which ye have gained, but that ye receive, etc.

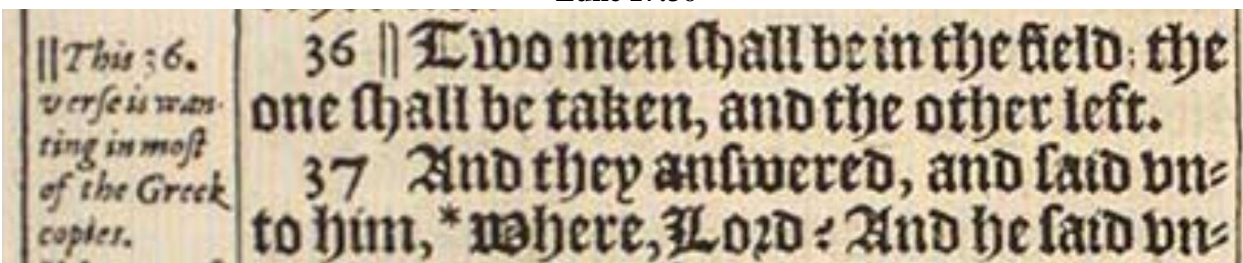
“Greek Copies”

## Matthew 26:26



- Matthew 26:26—|| blessed it: || Many Greek copies have, gave thanks.
  - [Tyndale](#) reads, “gave thanks” as do the [Coverdale](#), [Matthews](#), [Great](#), and [Bishops](#) Bibles.

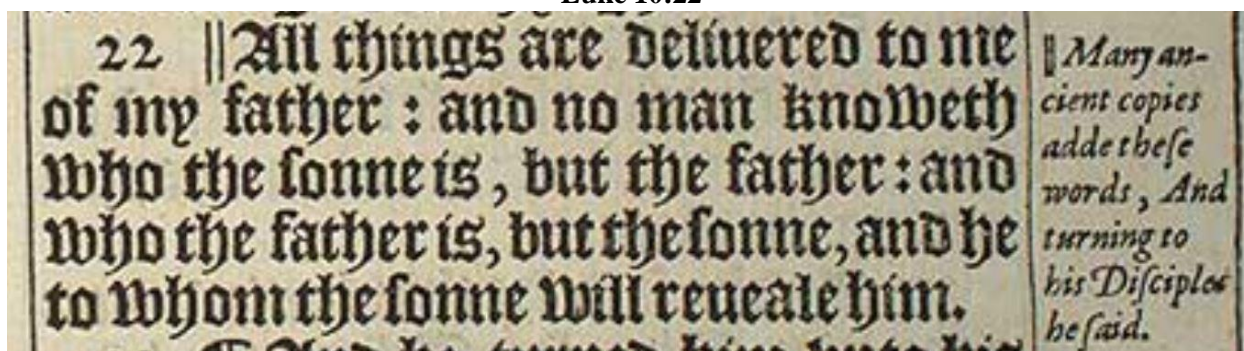
## Luke 17:36



- Luke 17:36—|| Two men shall be in the field, the one shall be taken, and the other left: || This 36. verse is wanting in most of the Greek copies.
  - Tyndale, Coverdale, Matthews, Great Bibles all omit verse 36. Geneva and Bishops have the verse. It seems clear that early editions of the TR edited by Erasmus did not contain the verse whereas later editions edited by Stephanus and Beza did.
  - “Several mss (D f [579] 700 al lat sy) add (with several variations among these witnesses) 17:36.” ([NET Bible Note](#))

### “Ancient Copies”

#### Luke 10:22



- Luke 10:22—|| All things: || Many ancient copies add these words, And turning to his Disciples he said.
  - The Analysis tool at [TextusReceptusBibles.com](http://TextusReceptusBibles.com) website records a variant in the TR tradition at Luke 10:22, “This verse is not fully supported by the Stephanus 1550 but is supported by the Beza 1598. Variant: Add “and having turned to the disciples he said” at beginning of verse.” ([TR Bibles.com](http://TR Bibles.com))

### Works Cited

Alter, Robert. *The Hebrew Bible Volume 3*.

George, Calvin. “[An Exhaustive Listing of the Marginal Notes of the 1611 Edition of the King James Bible.](#)” at [literaturabautista.com](#).

Cloud, David. “[Which Edition of the Received Text Should We Use?](#).”

Hanna, Alex. Contributed the statistical table found in this lesson.

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Pollard, Alfred W. *Records of the English Bible: The Documents Relating to the Translation and Publication of the Bible In English, 1525-1611*. Oxford University Press, 1911.

[StudyBible.info](#)

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