

Sunday, November 26, 2023—Grace Life School of Theology—*From This Generation For Ever*  
Lesson 218 The AV 1611: Examining The Marginal Notes (Other Notes: LXX, Unicorns, & Psalm 12:7)

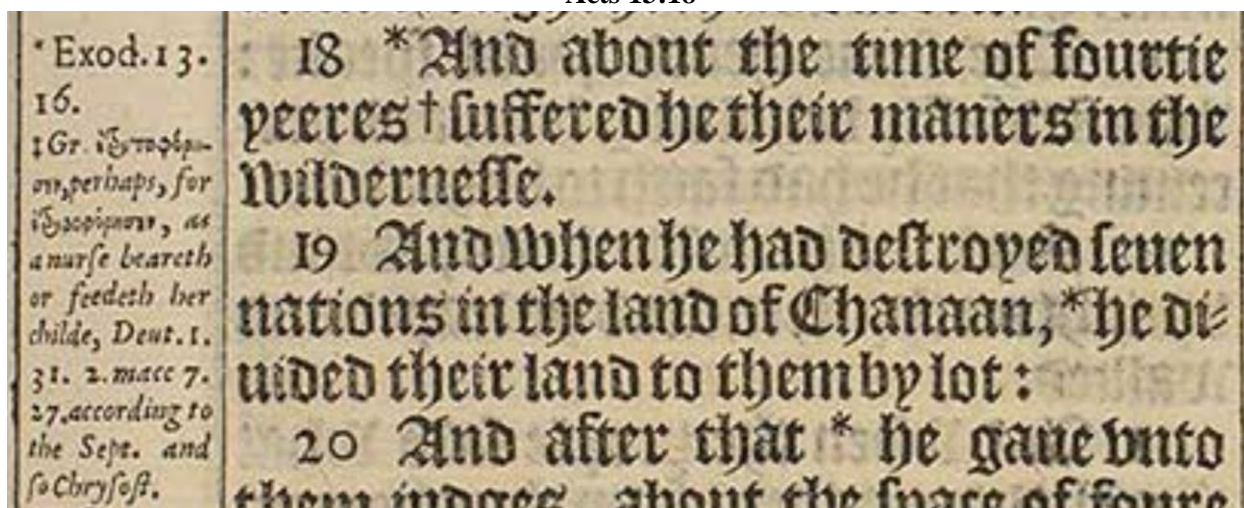
### **Introduction**

- Since Lesson 212 we have been examining the marginal notes found in the AV of 1611. Thus far we considered the following topics:
  - [Lesson 212](#)—Types Of Notes
  - [Lesson 213](#)—Political & Partisan Notes
  - [Lesson 214](#)—Complete & Partial Verse Rewrites
  - [Lesson 215](#)—Textual Variants/Alternative Textual Readings
  - [Lesson 216](#)—Textual Variants/Alternative Textual Readings, Part 2
  - [Lesson 217](#)—Textual Variants/Alternative Textual Readings, Part 3
- In Lesson 214 we laid out a list of topics that I intended to cover with respect to the marginal notes found in the 1611. Only one item from that list remains outstanding at this point, the category “other notes of interest.” For this category we are looking at miscellaneous marginalia addressing topics related to the defense of the King James Bible that often come up in public discussions. All told we will consider the following points:
  - Septuagint References
  - Animals & Beasts
  - Psalm 12:7
  - Lucifer

### **Septuagint References**

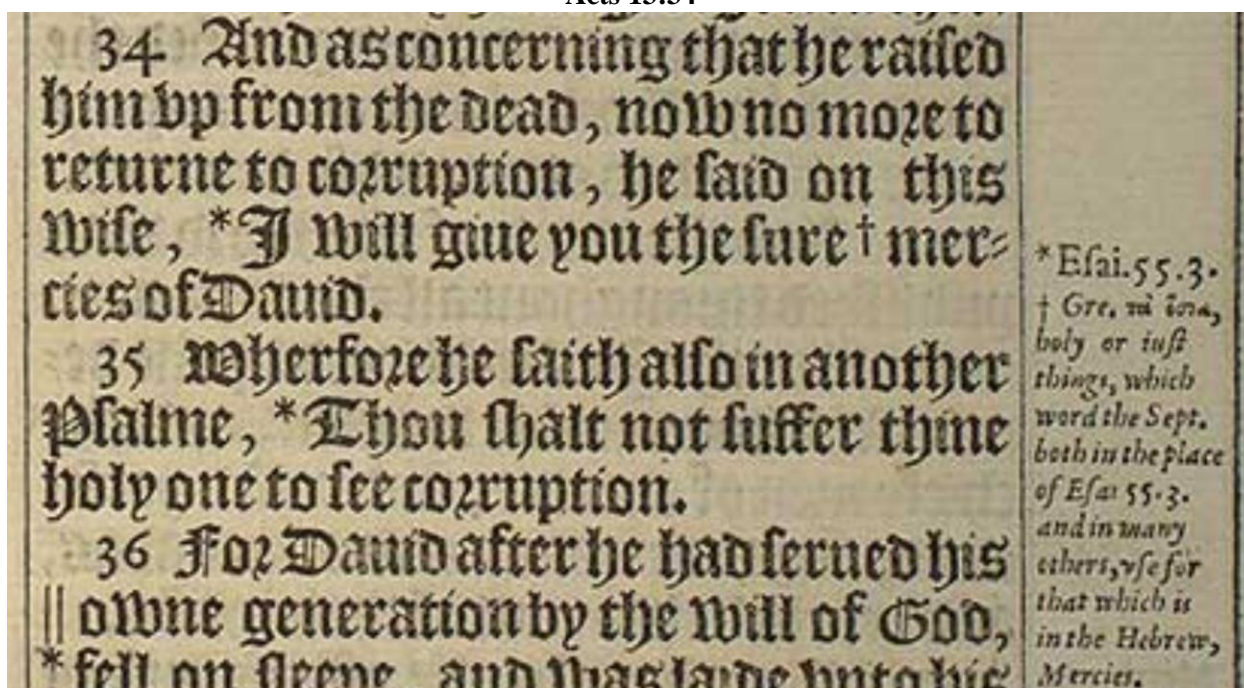
- There are two direct references to the Septuagint (LXX) in the marginalia of the New Testament in the 1611. They both happen to be found in Acts 13.

## Acts 13:18



- Acts 13:18—† suffered: † Gr. ἐτροφοφόρησεν, perhaps, for ἐτροφοφόρησεν, a nurse beareth or feedeth her child, Deut. 1.31. 2. Macc 7.27. according to the Sept. and so Chrysost.

## Acts 13:34



- Acts 13:34—† mercies: † Gr. τὰ ὅσια, holy or just things, which word the Sept. both in the place of Esai 55.3. and in many others, use for that which is in the Hebrew, Mercies.
- On the surface, these two notes from Acts 13 pointing to the LXX would seem to be appealing to the Greek words used there as a guide to their proper understanding of their use in Acts 13. The notes in question concerning the LXX were not intended to give any scriptural authority to the

LXX, but are merely used as a Koine Greek source to aid in the proper understanding/ interpretation of particular Greek words as used in the NT.

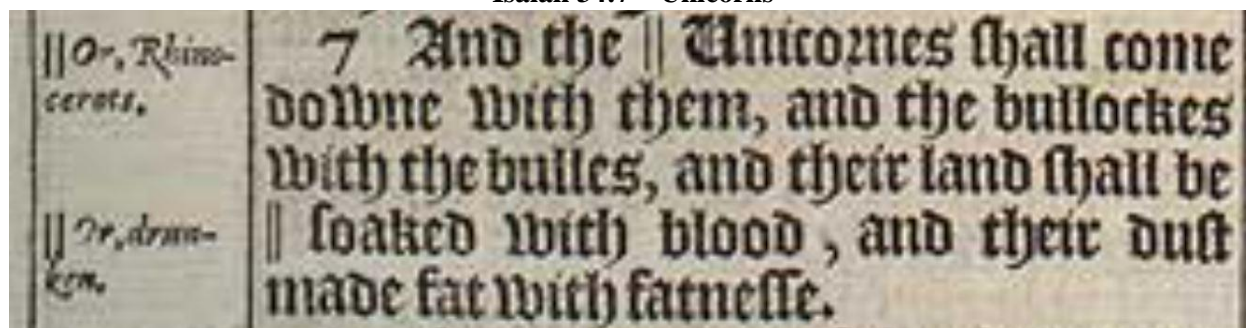
- The fact that there are not more direct references to the LXX by the King James translators underscores the following point: With marginal notes such as those found in Acts 13, the translators are acknowledging that the Septuagint existed but since they never actually follow it exclusively, they are not recognizing it as authoritative. These observations dovetail nicely with what Myles Smith said about the LXX in the Preface to the 1611.
  - "...Seventy Interpreters, commonly so called, which prepared the way for our Saviour among the Gentiles by written preaching, as Saint John Baptist did among the Jews by vocal. For the Grecians being desirous of learning, were not wont to suffer books of worth to lie moulding in Kings' libraries, but had many of their servants, ready scribes, to copy them out, and so they were dispersed and made common. Again, the Greek tongue was well known and made familiar to most inhabitants in Asia, by reason of the conquest that there the Grecians had made, as also by the Colonies, which thither they had sent. For the same causes also it was well understood in many places of Europe, yea, and of Africa too. Therefore the word of God being set forth in Greek, becometh hereby like a candle set upon a candlestick, which giveth light to all that are in the house, or like a proclamation sounded forth in the market place, which most men presently take knowledge of; and therefore that language was fittest to contain the Scriptures, both for the first Preachers of the Gospel to appeal unto for witness, and for the learners also of those times to make search and trial by. **It is certain, that that Translation was not so sound and so perfect, but it needed in many places correction;** and who had been so sufficient for this work as the Apostles or Apostolic men? Yet it seemed good to the holy Ghost and to them, to take that which they found, (the same being for the greatest part true and sufficient) rather than making a new, in that new world and green age of the Church, to expose themselves to many exceptions and cavillations, as though they made a Translations to serve their own turn, and therefore bearing a witness to themselves, their witness not to be regarded. This may be supposed to be some cause, why the Translation of the Seventy was allowed to pass for current. Notwithstanding, though it was commended generally, yet it did not fully content the learned, no not of the Jews. For not long after Christ, Aquila fell in hand with a new Translation, and after him Theodotion, and after him Symmachus; yea, there was a fifth and a sixth edition, the Authors whereof were not known. . . **that the Seventy were Interpreters, they were not Prophets; they did many things well, as learned men; but yet as men they stumbled and fell, one while through oversight, another while through ignorance, yea, sometimes they may be noted to add to the Original, and sometimes to take from it;** which made the Apostles to leave them many times, when they left the Hebrew, and to deliver the sense thereof according to the truth of the word, as the spirit gave them utterance. **This may suffice touching the Greek Translations of the Old Testament.**" (Smith, Subsection 5, "The Translation Of The Old Testament Out of the Hebrew Into Greek")
  - **"The translation of the Seventy dissenteth from the Original in many places, neither doth it come near it, for perspicuity, gravity, majesty; . . ."** (Smith, Subsection 12, "An Answer To The Imputations of Our Adversaries")

- Despite some King James Only talking points that the LXX is “mythological”, the King James translators acknowledged the existence of the LXX but did not hold it in higher regard than the preserved Hebrew text. In Subsection 13 of the Preface Myles Smith stated the following:
  - “If you ask what they had before them, **truly it was the Hebrew text of the Old Testament**, the Greek of the New. These are the two golden pipes, or rather conduits, where-through the olive branches empty themselves into the gold. Saint Augustine calleth them precedent, **or original tongues**; . . .” (Smith, Subsection 13, “The Purpose of the Translators, With Their Number, Furniture, Care, Etc.)
- For more information on my view of the LXX please consult the following:
  - [The Word For All Ages: Did Jesus Read From the Septuagint in Luke 4?](#)

### Animals & Beasts

- In the Preface to the 1611, while discussing the purpose and function of the marginal notes, Myles Smith mentioned rare beasts specifically.
  - “There be many words in the Scriptures, which be never found there but once, (having neither brother or neighbor, as the Hebrews speak) so that we cannot be holpen by conference of places. Again, there be many rare names of certain birds, beasts and precious stones, etc. concerning the Hebrews themselves are so divided among themselves for judgment, that they may seem to have defined this or that, rather because they would say something, than because they were sure of that which they said, as S. Jerome somewhere saith of the Septuagint.”
- In this section we will look at the following three examples:
  - Unicorns
  - Behemoth
  - Leviathan

#### Isaiah 34:7—Unicorns



- Isaiah 34:7—|| unicorns: || Or, rhinoceros.

- A form of the word “unicorn” occurs 9 times in 9 verses in the AV. Of these occurrences only once in Isaiah 34:7 is there a marginal note appended to the verse.
- Lexicographical resources dating to the 15<sup>th</sup> century define a “unicorn” as a “rhinoceros.” Consider the following furnished by the [Lexicons of Early Modern English](#).
  - ca. 1480—Medulla Grammatice (Pepys MS 2002)
    - Riniosceros—a vnicorne / et est membrum virile
  - ca. 1483—Catholicon Anglicum [English Catholicon]: The Remedy for all Diseases
    - an Vnycorne—egloceros capricornus rinocerone vnicornis
  - 1499—Promptorium Parvulorum
    - Vnicorne beest—Vnicornis nis. fe. gene. tercie. dec. Rinoseros rontis. vel rotis. mas. gen. tercie declinationis. Cath.
- The *Oxford English Dictionary* (OED) possesses the following definition in its noun entry for “unicorn.”

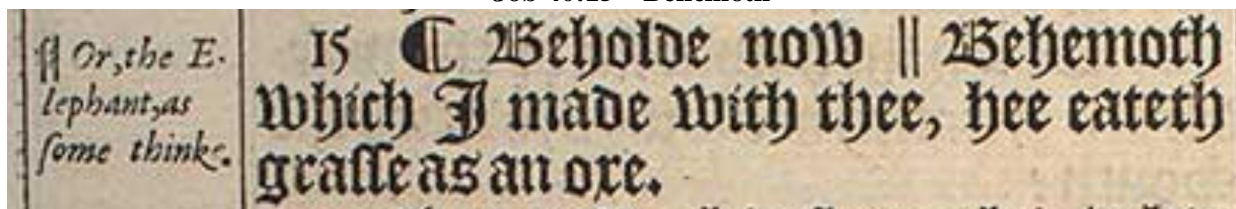
**1.1.b.** Used in Middle English versions of the Old Testament to render the Vulgate a1300- *ūnicornis* or *rhīnocerōs* (Greek *μονόκερως*) as translations of Hebrew *rēm* (also *rēm*), and retained in various later versions (but translated by ‘wild-ox’ in the Revised Bible). See [reem n.](#)

<b>a1300</b>	Sauf me fra mouth of lioun es, And fra hornes of vnicornes mi mekenes. [Also versions a 1340–1611.] <i>Early English Psalter</i> xxi. 22 (xxii. 21) ...
<b>1382</b>	Whos strengthe is lijk to an vnycorn. [Also versions 1388–1611.] <i>Bible</i> (Wycliffite, early version) Numbers xxiii. 22 ...

- The *Middle English Dictionary* (MED) maintained by the University of Michigan offers the following as one of its definitions for “unicorn.”
  - “A fabulous single-horned animal to which was generally attributed a fierce disposition and certain magical abilities; any one-horned, or apparently one-horned, animal, esp. the rhinoceros; also in fig. context”
- The MED then provides a word usage example from Wycliffe’s Bible from 1382.
  - “(a1382) WBible(1) (Bod 959)Num.23.22 : Þe lord god haþ lad hym out of Egipt whos strengþe ys lyke to an vnyncorn [read: vnycorn; L rhinocerotis].”

- When the King James translators used the word “unicorn” they were referring to a rhinoceros not the mythical creature.

#### Job 40:15—Behemoth



- Job 40:15—|| behemoth: || Or, the elephant, as some think.
- The word “behemoth” only occurs once in the text of the AV in Job 40:15.
- English Dictionaries are unclear as to what a “behemoth” is. The OED contains the following entry “behemoth:”

An animal mentioned in the book of Job; probably the hippopotamus; but also used in later literature as a general expression for one of the largest and strongest animals. Cf. **leviathan** *n*. a1382-

**a1382** Lo! **beemoth** [*a*1425 *L.V.* behemot, 1611 behemoth] that I made with thee.  
*Bible* (Wycliffite, early version) (Douce MS. 369(1)) (1850) Job xl. 10 ...

...

**1867** Be swift their feet as antelopes, And as **behemoth** strong.  
R. W. Emerson, *May-day & Other Pieces* 80 ...

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**figurative**

**1593** Will soone finde the huge **Behemoth** of Conceit, to be the sprat of a pickle herring.  
G. Harvey, *Pierces Supererogation* 62 ...

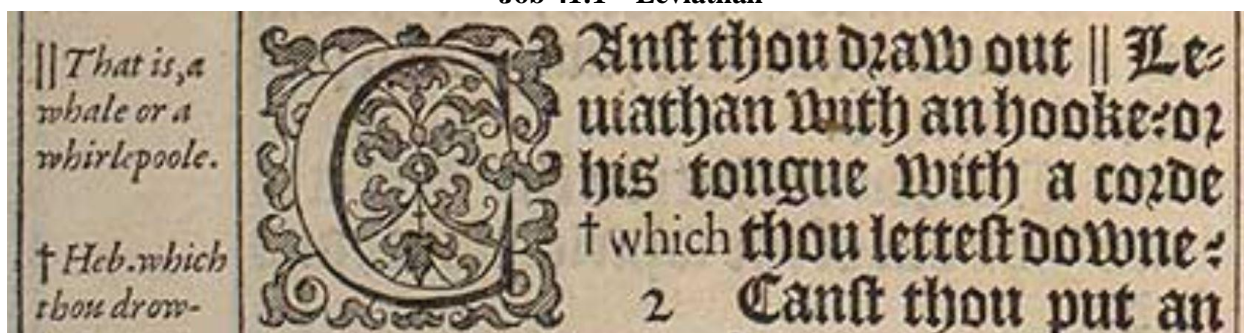
**1852** He's a perfect **behemoth**.  
H. B. Stowe, *Uncle Tom's Cabin* vol. I. xv. 240 ...

“ Cite Historical thesaurus ▼ animals

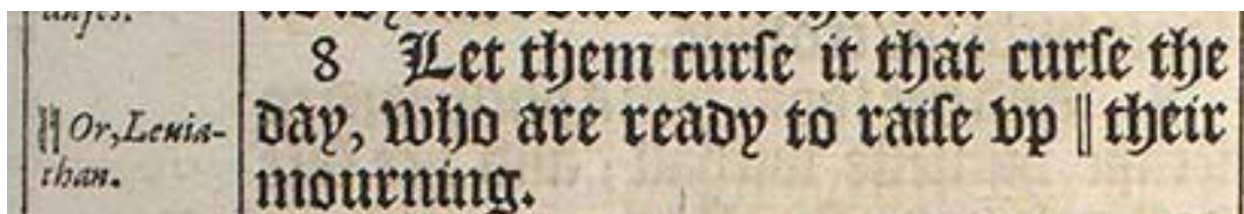
- The MED contains an entry for the Middle English word “bemoth:”
  - “Any huge animal; an elephant; *fig.* the Devil.”

- Job 40:15 (v. 10) in the Wycliffe Bible of 1380s is cited by the MED as a word usage example of “bemoth:”
  - “Lo! behemot, whom Y made with thee, schal as an oxen ete hey.”
- The use of “behemoth” in Job 40:15 was standard in the English Bible prior to the publication of the AV in 1611. Wycliffe, Great, Geneva (v. 10), Bishops, and Rheims all read “behemoth” in Job 40:15. The lone exception is the Coverdale Bible which read, “cruel beast.”
- Many modern King James advocates believe that “behemoth” is possibly a reference to dinosaurs (a word that was not used in English until 1842, according to the OED.).

#### Job 41:1—Leviathan



- Job 41:1—|| leviathan: || That is, a whale or a whirlpool.
- The word “leviathan” occurs 5 times in 4 verses in the AV. Two of these occurrences had marginal notes appended to them in the 1611; Job 3:8 and Job 41:1. While not depicted above the note at Job 3:8 reads as follows:



- || their mourning: || Or, Leviathan
- The OED contains two relevant definitions for “leviathan” that need to be considered (1.a., 2.). Please consider the following images.

1.a. The name of some aquatic animal (real or imaginary) of enormous size, frequently mentioned in Hebrew poetry.

a1382-

a1382 Whether maist thou drawn out leuyethan with an hoc?

*Bible* (Wycliffite, early version) (Douce MS. 369(1)) (1850) Job xl[i.] 20 [21] ...

...

1725 She [Scylla] makes the huge Leviathan her prey.

W. Broome in A. Pope et al., translation of Homer, *Odyssey* vol. III. xii. 119 ...

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animals

2. † (After Isaiah xxvii. 1.) The great enemy of God, Satan. *Obsolete.*

1412-1595

1412-20 The vile serpent the Leuiathan.

J. Lydgate, translation of *Hist. Troy* ii. xvii ...

...

1595 Breake thou the iawes of olde Leuiathan, Victorious conquerour.

B. Barnes, *Divine Centurie of Spirituall Sonnets* li. sig. D4<sup>v</sup> ...

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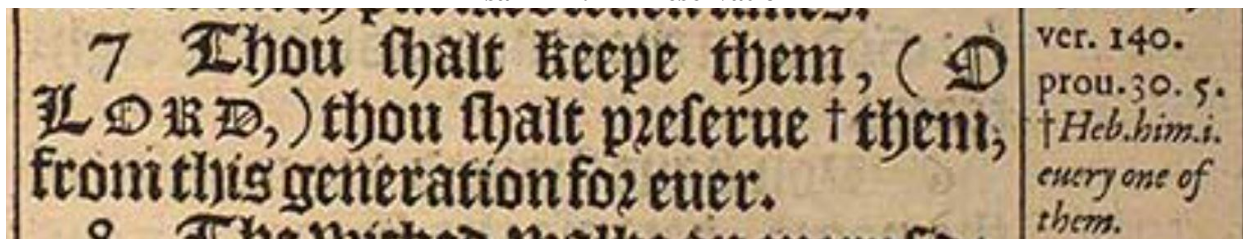
- The OED records two meanings for the word one related to undesignated “aquatic animal (real or imaginary) of enormous size” and a second “The great enemy of God, Satan,” based on Isaiah 27:1.
  - Isaish 27:1—In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea.
- Other lexicographical resources furnish similar findings, according to the [Lexicons of Early Modern English](#). Consider the following results.
  - 1589—*Bibliotheca Scholastica* [Scholastic Library] by John Rider
    - The Devil—1) Satan, Diabolus, satanas, cosmarcha, 2) Belial, dæmon, **leviathan**
  - 1656—*Glossographia or a Dictionary* by Thomas Blount



- Leviathan (Hebr.) a great water-Serpent, or a kind of Whale; Sometimes it is taken for the **Devil**.
  - 1677—*An English Dictionary* by Elisha Coles
    - Leviathan, h.—a Whale, or (by some) a great water-Serpent, also the **Devil**.
- Notice Isaiah 27:1 clearly identifies “leviathan” as “the dragon that is in the sea.” Revelation 12:9 and 20:2 make it clear that the “dragon” is a reference to “Satan.”
  - Revelation 12:9— And the **great dragon was cast out, that old serpent, called the Devil, and Satan**, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.
  - Revelation 20:2— And he laid hold on **the dragon, that old serpent, which is the Devil, and Satan**, and bound him a thousand years,
- Clear cross references establish that “leviathan” in Isaiah 27:1 is a reference to Satan as reported in the OED. Moreover, since “leviathan” clearly resides in the “sea” in Isaiah 27:1 there is no reason to think that Job 41:1 is referring to anything other than Satan when it speaks of drawing “out leviathan with an hook,” since “leviathan” resides in the sea.

### Psalm 12:7

#### Psalm 12:7—Preservation



- Psalm 12:7—† them: † Heb. him. i. every one of them.
- This verse is hotly contested in debates regarding the doctrine of preservation. Many Critical Text/Modern Version advocates maintain that this passage is teaching the preservation of the people in verse 5 and not the “words of the Lord” in verse 6. This argument is advanced based upon a technicality of Hebrew grammar known as “gender discordance.” Proponents of this view point out that “them” in verse 7 is masculine in Hebrew while the near antecedent “the words” in verse 6 is feminine. Therefore, making “them” in verse 7 be a reference to “the words of Lord” in verse 6 would be a gender mismatch. Thus, it is argued that the promised preservation of verse 7 points to the “poor” and “needy” of verse 5 because they are both masculine in Hebrew. I believe the view that Psalm 12:6-7 is a reference to the people in verse 5 is an incorrect interpretation. We have already dealt with this issue at great length in Lessons [31](#) and [32](#) as well as in our booklet [The Preservation of God’s Word: A Close Look at Psalm 12:6-7](#). Interested parties are encouraged to consult these resources for more information.

- The marginal note appended to Psalm 12:7 in the 1611 is often used by those advancing gender arguments with respect to the passage that the King James translators acknowledge that “them” is masculine in verse 7 by placing “Heb. him” in the margin. This is often used to advance the notion that the King James translators agreed with them.
- The translators note at Psalm 12:7 acknowledges that the Hebrew word is technically masculine by placing the word “him” in the margin. That said, one needs to consider the contents of the entire note, “Heb. him. i. every one of them.” While acknowledging that the word rendered “them” in the text is technically masculine the rest of the note connects verse 7 with verse 6 when it reads, “i. every one of them” instead of altering the text to teach the preservation of the people in verse 5. This proves the King James translators judged the principle of near antecedent as taking precedent over agreement in gender. The translators included this note knowing, if they did not, their translation would be challenged. So instead of undermining the King James reading in Psalm 12:7, when read properly it supports it.
- Moreover, Psalm 12:6 and Psalm 12:7 have pronouns with different genders but note that verses 6 and 7 both have plural pronouns (v.6 “words”/v.7 “them”), whereas verse 5 has singular pronouns at the end of the verse (v.5 “puffeth at him”). Put another way, verses 6 and 7 have a gender difference but the right number while verse 5 has the wrong number. The point is that the text does not have strict pronoun conformance under any reading.
- Therefore, the marginal note at Psalm 12:7 does not undermine the preservationists reading of the passage, It supports it and communicates that the King James translators viewed the main body of the text as the correct English reading.