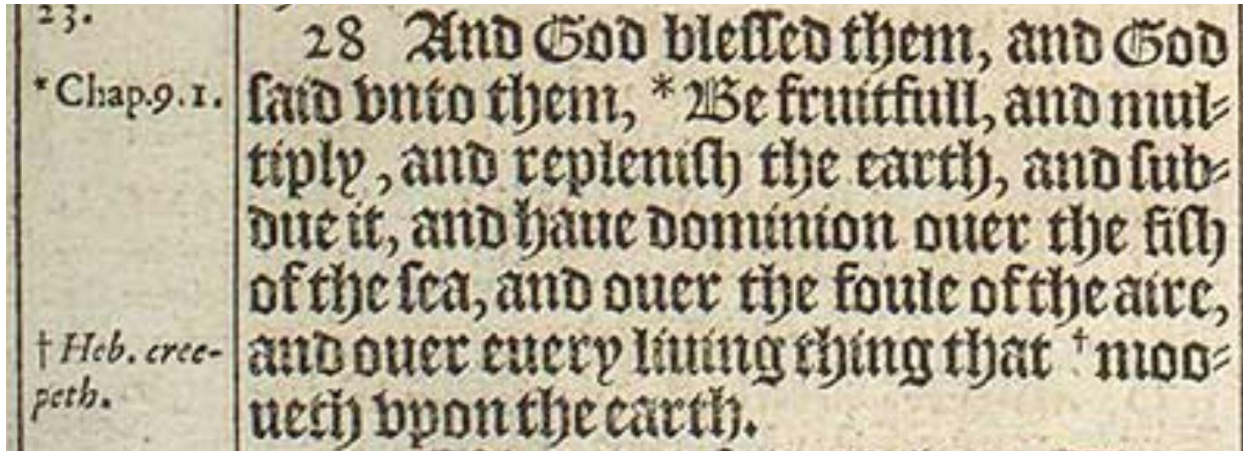


# The AV 1611:

## Examining the Marginal Notes



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September 24—December 17, 2023 @ Grace Life Bible Church— in Grand Rapids, MI.  
The notes contained in this document were part of our adult Sunday School class titled:

[From This Generation For Ever: A Study of God's Promise to Preserve His Word](#)

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Sunday, September 24, 2023—Grace Life School of Theology—*From This Generation For Ever*  
 Lesson 212 The AV 1611: Examining The Marginal Notes (Types Of Notes)

### Introduction

- In [Lesson 211](#) we discussed two different categories of errors of the press in the 1611 AV: 1) typographical errors and 2) hidden errors.
- In this Lesson we want to continue our study of the 1611 as a historical artifact by looking at the marginal notes found therein. In order to accomplish this task, we will consider the following points:
  - Review Past Discussion of the Marginal Notes
  - Types of Marginal Notes
  - Examining the *Literatura Bautista* Article

### Review Past Discussion of the Marginal Notes

- In [Lesson 203](#) we discussed what Myles Smith said in the Preface regarding the marginal notes found in the AV. Titled “Reasons Moving Us To Set Diversity of Senses In the Margin, Where There Is Great Probability For Each”, subsection fourteen dealt with this subject matter in detail. Rather than repeat all that information in this Lesson we will summarize some of the main points:
  - King James strongly objected to the Geneva Bible on account of its marginal notes. In William Barlow’s account of the Hampton Court Conference as set forth in the *Sum and Substance*, King James is reported to have stated the following:
    - “Whereupon his Highness wished, that some especial pains should be taken in that behalf for one uniform translation (**professing that he could never, yet, see a Bible well translated in English, but the worst of all his Majesty thought the Geneva to be**) . . . withal, he gave this caveat (**upon a word cast out by my Lord of London that no marginal notes should be added, having found in them which are annexed to the Geneva translation (which he saw in a Bible given him by an English Lady) some notes very partial, untrue, seditious, and favouring too much of dangerous, and traitorous conceits**) . . .” (Barlow, 47)
  - Bancroft set forth the following “Rules” to govern the use of marginal notes in the AV.
    - 6—No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot without some circumlocution so briefly and fitly be expressed in the text.
    - 7—Such quotations of places to be marginally set down as shall serve for the fit reference of one scripture to another.

- According to Bancroft's Rules there were two allowable reasons for the use of marginal notes in the AV. First was to explain Hebrew and/or Greek words that could not "briefly" or "fitly be expressed in the text." Second was to produce a system of Biblical cross-references to "serve for the fit reference of one scripture to another."
- While Smith's Preface sets forth a rationale for why the translators included marginal notes in the AV of 1611, it does not comment further upon the nature of the notes or their number. According to the Preface the reasons for marginal notes are as follows:
  - Difficult Words & Sentences—" . . . it hath pleased God in his divine providence, here and there to scatter words and sentences of that difficulty and doubtfulness, not in doctrinal points that concern salvation, (for in such it hath been vouched that the Scriptures are plain) but in matters of less moment, that fearfulness would better beseech us than confidence, and if we will resolve upon modesty with S. Augustine . . . "it is better to make doubt of those things which are secret, than to strive about those things that are uncertain."
  - Singular Word Occurrences & Rare Animals Etc.—"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."
- According to F.H.A. Scrivener's 1884 publication *The Authorized Edition of the English Bible* there are 8,422 total marginal notes in the AV of 1611. This total breaks down as follows:
  - Old Testament—6,637
  - Apocrypha—1,018
  - New Testament—767 (Scrivener, 56)
- Timothy Berg, author of the article "[Five Types of Marginal Notes In The King James Bible](#)", on the *King James Bible History* blog offers some slightly different numbers via a computer calculation of the number of marginal notes. Please note that Berg's statistics do not include the Apocrypha.
  - Old Testament—6,565
  - New Testament—777
  - Total—7,342 (Berg)



- There is a webpage on the *Literatura Bautista* website titled “[An exhaustive listing of the marginal notes of the 1611 edition of the King James Bible](#)” that catalogues every marginal note from the 1611 in canonical order.
- The question of whether the thousands of marginal notes exclusively fit the framework laid out by Myles Smith in the Preface was beyond the scope of Lesson 203. Put another way, were the marginal notes limited to the following two categories that Smith enunciated in the Preface: 1) Difficult Words & Sentences, and 2) Singular Word Occurrences & Rare Animals Etc.; or did they extend beyond these two general categories? This will be the focus of the current Lesson.
- Smith’s purpose in the Preface was not to expound upon or defend every individual marginal note. Rather, his focus was to address the general practice and principles for the translators’ use of marginal notes in the face of those who opposed the practice.

### **Types of Marginal Notes**

- In *A Textual History of the King James Bible*, Professor David Norton identifies “three kinds of annotation,” observable in the margins of the 1611 AV.
  - “There are literal translations designated with a †, alternative English renderings with double vertical lines, and cross references with an asterisk.” (Norton, 49)
- According to Dr. Norton, the marginal notes are marked as follows:
  - † = literal translations
  - || = alternative English renderings
  - \* = cross references
- In the anthology published by the Society of Biblical Literature titled *The King James Version At 400: Assessing Its Genius as Bible Translation and Its Literary Influence* there is an essay titled “The Role Of the Metatexts In the King James Version As A Means of Mediating Conflicting Theological Views” by Jacobus A. Naude. Subsection 6 of Naude’s essay is titled “The Antimarginal Note Policy of the King James Version As A Silencing Tool” in which he states the following:
  - “Another way in which the translators mediated the conflict was to restrict the nature of the marginal notes. As explained in “The translators to the Reader,” notes were restricted to mainly three kinds. An asterisk in the texts (5,200 cases) alerts the reader to cross-references in the margin where related passages are indicated. A dagger in the text (about 4,000 passages) indicates a note providing the Hebrew form of a word, the Hebrew meaning of a word or phrase, or the literal form of a Hebrew idiom underlying the translation. There are also more than 2,500 Old Testament passages where parallel vertical bars point to some comment in the margin, which may explain a Hebrew unit of weight or measure, flag an ambiguity in the original text, present an alternative rendering

for the original text, or propose an alternative reading for the original text. In the New Testament the dagger and parallel vertical bars are used rather interchangeably to indicate examples of ambiguity, literal translation of Hebrew idioms, or where the wording of the original text is in doubt.

The translators' position concerning notes was a reaction especially to the numerous interpretative, polemical, antimonarchical, and devotional notes that cluttered the margins of the Puritans' Geneva Bible. But more importantly, this policy concerning restricting the metatextual material in the notes played a role in mediation between the viewpoints of the Anglicans and the Puritans. To illustrate the role of the presence or absence of notes in restricting or opening up the interpretation of the biblical text, we will examine representative examples of the interplay between translated text and metatextual note with respect to central issues in the debate between Anglicans and Puritans—the king and the monarchy, Calvinistic theology, and church polity involving especially bishops.” (Naude, 169-170)

- Naude goes on to explore numerous examples on pages 170 to 179 that while interesting are beyond the scope of this class.
- Timothy Berg, curator of the blog [King James Bible History](#), has an entry on the marginal notes in the AV titled, “[Five Types of Marginal Notes in the King James Bible](#).” While noting the three different types of markings/symbols identified above, Berg sees five different types of marginal notes as the title of his article suggests.
  - “The kind of notes printed in the margin could be categorized several different ways. There are three different symbols (†, ||, \*) used to express marginal notes that serve five basic functions. Thus, one could speak of three categories of notes (classifying by symbol or form, as Norton does), or five categories of notes (classifying by basic function). The 1611 in fact includes numerous inconsistencies and errors in its presentation of these symbols. For example, in Gen.17:4, one can see an \* meant to indicate a marginal note not included, and while the text has || that indicate a note with an alternate translation or reading, the margin has a † that would indicate a more literal translation. They also often employ the symbols in a rather inconsistent way, and so categorizing by function seems the best track.” (Berg)
- According to Berg these “five categories of notes” can be classified according to the following basic functions:
  - More Literal Translations—“These are prefixed by the dagger sign “†” and then, “Heb.,” “Cal.” or “Gr.” noting a more literal translation of the original languages than was deemed suitable for the text. Scrivener counts 4,111 of these in the Old Testament, (77 of which relate to the Aramaic portions), and 112 in the NT.” (Berg)
  - Alternate Translations—“These are in a sense one part of a larger category of notes dealing with “alternate readings.” These are prefixed by double vertical lines “||” and then, “Or,” noting that there is another equally probable way that the text may be

translated other than that expressed in the text. Scrivener counts 2,156 of these in the OT, and 582 in the NT.” (Berg)

- Textual Variants/Alternative Textual Readings—“These are also in a sense a smaller subcategory of “alternate readings” like the alternate translations above. They are likewise typically prefixed by double vertical lines || and then, “Or” noting that there is a textual variant in the passage, and an equally probable textual form that may better represent the wording of the original autographs [Caution needs to be exercised when it comes to this category identified by Berg. First, the number of marginal notes that fit this category is very small. Second, the King James translators noting variant readings in TR editions is not the same thing as engaging in modern Textual Criticism.].” (Berg)
- Miscellaneous Information—“There are three basic kinds of information given in this type of note. In the OT, 63 notes give the meaning of Proper names; 240 provide harmonizing information with a parallel text or explanations. In the NT, 35 marginal notes provide miscellaneous information relating to explanations or brief exposition. These can be introduced in almost any of the ways described for the types of notes listed above.” (Berg)
- Cross References—“These are prefixed with an asterisk (\*) and then an abbreviated Scripture reference judged to be relevant to the present context.” (Berg)
- Judging from personal correspondence, Berg has changed his mind since originally penning his blog article in March 2020. Rather than categorizing the marginal notes by function into five different categories, he seems to be arguing for seeing three different categories and then subdividing how these categories were employed.
- Judging from the work of Naude and Berg cited above, it seems clear that while there are three types of markings identifying the presence of a marginal notes, they do not correlate perfectly with the function of each individual note. Put a different way, a given marking was used for a variety of different purposes.
- Translator Samuel Ward’s testimony before the Synod of Dort in 1618 is also relevant to this discussion. Ward stated the following regarding the purpose and function of marginal notes in the AV.
  - “Secondly, no notes were to be placed in the margin, but only parallel passages to be noted.

Thirdly, 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. The same to be done where a different reading was found in good copies [See the bracketed statement above in the quote from Timothy Berg about “Textual Variants/Alternative Textual Readings.”].

Fourthly, the more difficult Hebraisms and Graecisms were consigned to the margin.” (Pollard, 339)

- Samuel Ward’s testimony seems consistent with the following understanding of the marginal notes.
  - † = literal translations
    - “Fourthly, the more difficult Hebraisms and Graecisms were consigned to the margin.”
  - || = alternative English renderings
    - “Thirdly, 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. The same to be done where a different reading was found in good copies.”
  - \* = cross references
    - “Secondly, no notes were to be placed in the margin, but only parallel passages to be noted.”

### **Examining the *Literatura Bautista* Article**

- In 2010, Calvin George authored an article for *Literatura Bautista* titled “[An Exhaustive Listing of the Marginal Notes of the 1611 Edition of the King James Bible](#).” As the title suggests, the bulk of George’s work is an exhaustive listing of the marginal notes found in 1611 minus the Apocrypha. Before presenting his list, George includes some interesting front material that is helpful at this point in our study. A note of caution is in order regarding this website as I have found some entry errors on the site.
- In the section titled “Ways in which the marginal notes are valuable” George provides the following bulleted list:
  - “Sometimes the notes shed light on an obscure passage.
  - The meaning of the names of Bible characters revealed in the notes are often of interest.
  - Also, the meaning of some biblical terms are defined (such as Bethel, meaning house of God).
  - It reveals that Bible translation work is not as simple and straightforward as some people imagine.
  - It illustrates the absurdity of never deviating from translating in a literal fashion. The notes for a verse that illustrates this vividly is Genesis 25:18, where “he did eat of his venison” in literal Hebrew would have been “venison was in is mouth” according to the marginal notes.” (George)

- Another list worthy of our attention is titled “Miscellaneous technical details of interest:”
  - The famous phrase “rock of ages” is not found in the text of the KJV, but rather in the margin at Isaiah 26:4.
  - The very last marginal note in the 1611 was a typo at Rev. 20:13. For the word hell in the text, it had the marginal note “Or, hell.”
  - There are no notes for the entire book of Philemon.
  - At least nine entire verses were rewritten in marginal notes.
  - There are 6,565 marginal notes in the OT, and 777 in the NT, for a total of 7,342 marginal notes\*
    - \*Apocrypha not included. Scrivener’s totals were 767 for the NT, 6,637 for the OT, for a total of 7,404 marginal notes. We used a spreadsheet program to help avoid human error in counting.” (George)
- George describes his “methods” as follows:
  - “We did not include the cross-references from the margins, nor the chapter headings. The notes of the Apocrypha were also not included. To make the notes more user-friendly, we recreated them more-or-less in modern spelling. When an archaic word in the notes was not recognized, the spelling was left “as is.”

The text of 1611 used the symbols † and || in the text to indicate the word or the start of a phrase for which there is a marginal note. When a phrase was involved, in a few cases it was difficult to determine the exact length the phrase should be. When doubts surfaced, I used a Hebrew-English or Greek-English interlinear in an attempt to determine the exact phrase that the notes corresponded to. At times the determination of the length of the phrase was unavoidably subjective. The † symbol was used when the margin displayed a more literal Hebrew meaning. A || symbol was used to express another way in which the underlying Hebrew could be translated. The notes themselves in the Old Testament start with the abbreviation Hebr. for Hebrew and “or” to designate alternative translations. On a few occasions the notes are preceded by “i.” or “That is,” instead. In some rare cases it was obvious that the † and || symbol should have been moved back a word or two. (i.e., 2 Kings 8:29, first marginal note, 2 Chronicles 32:6, etc) “&c.” was replaced with the more modern “etc.”

After the reference, the relevant portion from the text of the 1611 is listed, followed by the marginal note corresponding to that portion with a colon between them. When a colon was used in the original notes, we used a comma instead to prevent confusion. Sometimes the notes capitalized words in what seemed to us an inconsistent manner, but we have attempted to retain the capitalization of the notes as in the original 1611 edition.” (George)

- Under the heading “Heeding the warning of the KJV translators” George states the following:
  - “Many of the marginal notes reveal thousands of instances in which the KJV translators were forced to interpret as part of their translation work. The KJV translators were not always certain that they had made the correct interpretation, and hence the marginal note. In the preface of the 1611 they explained that we should not dogmatize on the basis of their interpretation:

...it hath pleased God in his divine providence, here and there to scatter words and sentences of that difficulty and doubtfulness, not in doctrinal points that concern salvation, (for in such it hath been vouched that the Scriptures are plain) but in matters of less moment ... in such a case, doth not a margin do well to admonish the Reader to seek further, and not to conclude or dogmatize upon this or that peremptorily? ... They that are wise, had rather have their judgments at liberty in differences of readings, then to be captivated to one, when it may be the other.

Although we believe the KJV is trustworthy, we warn the reader that some in their zeal to defend the KJV go too far, and are guilty of what the KJV translators warned about.

The notes indicate a desire on the part of the KJV translators to be very accurate and as literal as possible, in part because they sometimes noted matters where the departure from the original language was very slight. However, at other times some departures may seem surprising, such as when their notes reveal that they left out “spirit” in Genesis 7:22. The object of the marginal notes are usually to expand the meaning of a single word or short phrase. In some cases, lengthy phrases or in rarer cases an entire verse is rewritten in the margin. The marginal notes reveal some italics were inconsistent (though perhaps they should be considered vindicated by the content of the marginal notes).” (George)

- Regarding the question why the original marginal notes are no longer printed in modern printings of the King James Bible, George states,
  - “Extra material as in marginal notes costs more to print.
  - Popularity of study Bibles that do not leave room for these marginal notes.
  - Lack of demand, as the notes often deal with technicalities that do not concern the overwhelming majority of Bible readers.” (George)
- Lastly, for the sake of brevity, George listed marginal notes that modern readers of the AV might find humorous due to language change over the past 400 years.
  - “Psalm 80:4 – wilt thou be angry: Heb. wilt thou smoke?
  - Isaiah 29:4 – whisper: Heb. peep or chirp
  - Isaiah 34:14 – shrichowle: Or, night monster

- Jeremiah 13:18 – principalities: or, head tires” (George)
- In the next Lesson we will look at examples of marginal notes to see what we can observe for ourselves.

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## Lesson 213 The AV 1611: Examining The Marginal Notes (Political & Partisan Notes)

### Introduction

- In Lesson 212 we covered the following three points:
  - Review Past Discussion of the Marginal Notes
  - Types of Marginal Notes
  - Examining the *Literatura Bautista* Article
- Under the first point we reviewed observations regarding the marginal notes that we had covered in prior Lessons. In doing so we revisited the comments made by King James at the Hampton Court Conference regarding the production of a new Bible. King James strongly objected to the Geneva Bible on account of its marginal notes. In William Barlow's account of the Hampton Court Conference as set forth in the *Sum and Substance*, King James is reported to have stated the following:
  - “Whereupon his Highness wished, that some especial pains should be taken in that behalf for one uniform translation (**professing that he could never, yet, see a Bible well translated in English, but the worst of all his Majesty thought the Geneva to be**) . . . withal, he gave this caveat (**upon a word cast out by my Lord of London that no marginal notes should be added, having found in them which are annexed to the Geneva translation (which he saw in a Bible given him by an English Lady) some notes very partial, untrue, seditious, and favouring too much of dangerous, and traitorous conceits**) . . .”  
(Barlow, 47)
- It was on account of these comments by King James that Archbishop Richard Bancroft moved to limit the use and function of marginal notes by setting forth the following “rules” to govern their employment in the new Bible.
  - 6—No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot without some circumlocution so briefly and fitly be expressed in the text.
  - 7—Such quotations of places to be marginally set down as shall serve for the fit reference of one scripture to another.
- In addition to reviewing the above points, we considered the different types of marginal notes set forth in the 1611 using the following markings.
  - † = literal translations
  - || = alternative English renderings

- \* = cross references
- Before looking at examples of the different types of marginal notes, as I had originally intended, we need to consider the degree to which the marginal notes accomplished the stated purpose of King James in not “annexing” “partial,” “untrue,” and “seditions” notes to the text.
- To accomplish this task, we will be using Jacobus A. Naude’s essay “The Role Of the Metatexts In the King James Version As A Means of Mediating Conflicting Theological Views” in *The King James Version At 400: Assessing Its Genius as Bible Translation and Its Literary Influence* to frame the discussion. This is the same essay we cited in Lesson 212 when discussing the various types of marginal notes found in the 1611.
- Regarding how the King James translators used the marginal notes in a nonpartisan manner and thereby satisfying the King’s request, Naude states the following:
  - The translators’ position concerning notes was a reaction especially to the numerous interpretative, polemical, antimonarchical, and devotional notes that cluttered the margins of the Puritans’ Geneva Bible. But more importantly, this policy concerning restricting the metatextual material in the notes played a role in mediation between the viewpoints of the Anglicans and the Puritans. To illustrate the role of the presence or absence of notes in restricting or opening up the interpretation of the biblical text, we will examine representative examples of the interplay between translated text and metatextual notes with respect to central issues in the debate between Anglicans and Puritans—the king and the monarchy, Calvinistic theology, and church polity involving especially bishops.” (Naude, 170)
- In his essay Naude looks at examples in the following three categories of marginal notes:
  - The King And The Monarchy
  - Bishops And Church Polity
  - Puritan Theology
- The above points are reproduced below directly from Naude.

### **The King and the Monarchy**

- “A central debate between Anglicans and Puritans involved the king and the role of the monarchy. The Geneva Bible used marginal notes to highlight the Puritan perspective concerning the king. For example, in 1 Kgs 12:9 the translation of the KJV and the Geneva Bible are identical:

KJV	Geneva	Geneva Note
And he said unto them, What counsel give ye, that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us, lighter?	And he said unto them, °What counsel give ye, that we may answer this people, which have spoken to me, saying, Make the yoke, which thy father did put upon vs, lighter?	°There is no thing harder for them, that are in authority, then to bridle their affections and follow good counsel.

However, the Geneva Bible has a note that provides a critical assessment of the inability of “them, that are in authority” to “bridle their affections and follow good counsel.” The KJV translators agreed with the wording of the Geneva Bible, but avoided the note, thus silencing the Puritans over criticism of the monarchy.

The metatextual strategy of the KJV translators is similar in Prov 31:4:

KJV	Geneva	Geneva Note
It <i>is</i> not for kings, O Lemuel, <i>it is</i> not for kings to drink wine, nor for Princes, strong drink:	It is not for Kings, O Lemuel, it is not for Kings to drink wine nor for princes °strong drink,	°That is, the King must not give him self to wantonness & neglect his office, which is to execute judgment.

The biblical text itself cautions kings concerning the use of alcohol, but the Geneva Bible adds a note to expand the principle to “wantonness” and the neglect of his office, “which is to execute judgment.” In this way, the metatext of the Geneva Bible explicates an application of the verse to kings by broadening the interpretation. The KJV translators agreed with the wording of the Geneva Bible but shunned the note, thus silencing the criticism of the king as well as the expansion of the interpretation of the verse to general “wantonness” and injustice by the monarchy.

In Exod 1:19 the metatextual note of the Geneva Bible is antimonarchical, but its relation to the translated verse is different:

KJV	Geneva	Geneva Note
And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women: for they are lively, and are delivered ere the midwives come in unto them.	And the midwives answered Pharaoh, Because the Hebrew °women are not as the women of Egypt: for they are lively, and are delivered yer ye the midwife come at them.	°Their disobedience herein was lawful, but their dissembling evil.

The Geneva translators provide a note in order to guide the reader in the interpretation of the acts of the Israelite midwives. Their disobedience to the king was proper; only their dishonesty was evil. The KJV rendering of the verse is nearly identical to that of the Geneva Bible, but no such notes is given. The absence of the metatext means that the interpretation of the midwives’ actions is open and the reader must determine whether they behaved appropriately in disobeying the king. In this way, the KJV translators silenced the Puritans’ approval of disobedience to the king.

Much less frequently, the KJV translators added a marginal note where none is found in the Geneva Bible, as in Eccl 4:13:

KJV	KJV note	Geneva
Better is a poor and a wise child, then an old and foolish king †who will no more be admonished.	† Heb. who knoweth not to be admonished.	Better is a poor and wise childe, then an olde and foolish King, which will no more be admonished.

The KJV agreed with the rendering of the Geneva Bible, but added a note concerning another (more literal) reading of the Hebrew source text. While the translated text could be understood as criticizing an obstinate king who refuses to be admonished, the alternative rendering of the KJV softens the verse by picturing a senile king who in old age no longer has the good sense to be admonished. The alternative viewpoints of the KJV and Geneva Bible with respect to the monarchy in this verse are further highlighted by their respective subject headings at the beginning of the chapter (Eccl 4), another type of metatext:

KJV Subject Heading For Ecclesiastes 4	Geneva Subject Headings For Ecclesiastes 4
1) Vanity is increased unto men by oppression, 4) By envy, 5) By idleness, 7) By covetousness, 9) By solitariness, 13) <u>By willfulness</u>	1 Innocents are oppressed. 4 Men's labors are full of abuse and vanity. 9 Man's society is necessity. 13 <u>A young man poor, and wise to be preferred to an old King that is a fool.</u>

Whereas the KJV summarizes the contribution of verse 13 to the chapter as “willfulness,” which is a means by which “vanity is increased unto men,” the Geneva Bible summarizes verse 13 with an explicit mention that a poor, wise young man is “to be preferred to an old King that is a fool.”

Another general strategy of the Geneva notes is to explicate the reference of epithets and other descriptive expressions in the text. This also occurs with respect to verses involving the monarchy. In the lament of David for Saul and Johnathan in 2 Sam 1:19, we can see how this metatextual strategy furthers the Geneva translators' negative view of the monarchy:

KJV	Geneva	Geneva Note
The beauty of Israel is slain upon thy high places: how are the mighty fallen!	O noble Israel, <sup>h</sup> he is slain upon thy hie places: how are the mighty overthrown!	<sup>h</sup> Meaning Saul.

The Geneva bible narrows the interpretation of the lament to a king viewed elsewhere in the text as evil and illegitimate. The KJV has not such note, thus opening up the interpretation concerning whether the reference is to Saul alone, to Saul and Jonathan jointly, or to all of the slain Israelites. Furthermore, the KJV rendering of the Hebrew with the literal translation “fallen” provides a negative view of the demise of the monarch in contrast with the Geneva translation “overthrown,” which indicates legitimate forceful removal of an illegitimate ruler.

The Geneva strategy of using notes to explicate referents in the text is similarly followed in Prov 31:1-2:

KJV	Geneva	Geneva Note
The words of King Lemuel, the prophecy that his mother taught him. What, my son! and what, the son of my womb! and what, the son of my vows!	THE WORDS OF KING <sup>a</sup> LEMUEL: The <sup>b</sup> prophecy which his mother taught him. What my son! and what ye son of <sup>c</sup> my womb! and what, O son of my desires!	<sup>a</sup> That is, of Solomon, who is called Lemuel, that is, of God because God had ordained him to be King over Israel.  <sup>b</sup> The doctrine, which his mother Bathsheba taught him.  <sup>c</sup> By this often repetition of one thing she declareth her motherly affection

The Geneva notes in Prov 31:1 identify Lemuel with Solomon and his mother with Bathsheba. In this way the interpretation of Prov 31:1-9 is narrowed to refer to the life and reign of Solomon, as recorded in the narratives of I Kings. Furthermore, the “prophecy” that his mother taught the king is characterized by the Geneva notes as simply a “doctrine” as opposed to a prophetic message. In 31:2 the Geneva note serves to highlight their interpretation of the repetitive exclamation in the verses as reflecting “motherly affection.” The note, then, furthers the Geneva translators’ unusual rendering of Hebrew נַדָּר as “my desires” as opposed to the direct rendering of the Hebrew as “my vows” in the KJV. By avoiding the metatextual note of the Geneva Bible, the KJV translators left open the identification of Lemuel (an otherwise unknown figure in the Bible) and Lemuel’s mother. Furthermore, the KJV translators refrain from making explicit the nature of the “prophecy” of Lemuel’s mother, instead leaving the interpretation open to the reader. Nor do the KJV translators explicate the pragmatic nuance of the repetitive expression that being the mother’s exhortation to her sons. In every way, the KJV silences the metatextual explications and interpretations of the Geneva Bible as a means to allow a diversity of interpretations and characterizations.

The translation and interpretation of the Hebrew term (“anointed”) also related to the controversy concerning the monarchy, but with an additional theological twist—the term can also be interpreted christologically. The Geneva translators often explicate the referent of the anointed one by means of a note. In I Sam 12:5 the identity of ‘his Anointed’ is explicated in a footnote along with a polemical statement that the king “is anointed by the commandment of the Lord” (that is, not solely on a hereditary basis):

KJV	Geneva	Geneva Note
And he said unto them, The Lord is witness against you, and his Anointed is witness this day, that ye have not found ought in my hand: And they answered, He is witness.	And he said unto them, The Lord is witness against you, and his <sup>d</sup> Anointed is witness this day, that ye have found nought in mine hands. And they answered, He is witness.	<sup>d</sup> Your King, who is anointed by the commandment of the Lord.

The KJV rendering of the verse is in essence identical to that in the Geneva Bible (KJV of “you have not found ought” versus Geneva “ye have found nought”), but the note of Geneva is silenced. For additional examples in which the KJV refrains from explicating the identity of the anointed one even when it is not controversial or polemical, see I Sam 16:6 and Ps 105:15 in table 2 in the appendix; Luke 2:26 is similar.

In some verses, the Geneva note provides not just the explication of identity of the anointed one, but an interoperative explication. In Ps 89:51, for example, the Geneva footnote promotes a christological interpretation:

KJV	Geneva	Geneva Note
Wherewith thine enemies have reproached, O Lord: wherewith they have reproached the footsteps of thine Anointed.	For thine enemies have reproached <i>thee</i> , O Lord, because they have reproached the <sup>l</sup> footsteps of thine Anointed.	<sup>l</sup> They laugh at us, we patiently wait for the coming of the Christ.

In the original context of the psalm, the anointed one is the king. However, the metatext of the Geneva notes guides the reader in a christological interpretation that the anointed one is Christ and the anointed one’s footsteps are the coming of Christ. The metatext also guides the reader in appropriating the sentiments of the psalm for the reader’s current situation by paraphrasing it: “they laugh at us, we patiently wait for the coming of Christ.” The KJV translators keep the interpretation open, neither promoting nor foreclosing with a christological interpretation or an almost devotional appropriation of the sentiments of the reader’s current situation.

Occasionally, the KJV translators rendered the Hebrew term directly in contrast to the interpretive rendering in the Geneva, as in Ps 2:2:

KJV	Geneva	Geneva Note
The Kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed, saying,	The Kings of the earth band themselves, and the princes are assembled together against the Lord, and against his <sup>ll</sup> Christ.	<sup>ll</sup> Or, anointed.

The Geneva Bible translates “his Christ,” thus promoting an explicitly christological interpretation of the verse, with the alternative literal translation in a note. In contrast, the KJV translators declined to interpret, translating directly “his Anointed” and providing no note to an alternative, christological rendering of the Hebrew.” (Naude, 170-175)

### **Bishops And Church Polity**

- “A second area that fueled Puritan-Anglican controversy involved the role of bishops and church polity. The contrast in the interplay between text and metatextual notes in both KJV and Geneva is striking. One of the most instructive examples involves Ps 109:8 (top row) and its intertextual citation in Acts 1:20 (bottom row):

<b>KJV</b>	<b>KJV Note</b>	<b>Geneva</b>	<b>Geneva Note</b>
*Let his days be few: and let another take his   office. (Ps. 109:8)	*Act. 1.20   Or, charge.	Let his days be few, and let another take his charge. (Ps. 109:8)	
For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: *And his   Bishopric let another take. (Acts 1:20)	* Psal. 109.8    Or, office; or charge.	For it is written in the book of Psalms, Let his habitation be void, and let no man dwell therein: also, Let   another take his charge. (Acts 1:20)	Or, ministry.

In Ps 109:8 the Hebrew word *לְתִקְוָה* was rendered in the KJV as “his office,” with the alternative translation “his charge,” the Geneva Bible’s translation in the note. In this way the KJV translators both acknowledge the difficulty in rendering the Hebrew term and allowed for both an Anglican interpretation (“office”) and the Puritan one (“charge”). The Geneva Bible provides no alternative rendering and thus promotes only the Puritan interpretation. In Acts 1:20 the text of Ps 109:8 is cited and the Greek New Testament uses the term *ἐπισκοπήν*. The KJV renders the term as “Bishoprick” with a metatextual note to suggest renderings promoting a Puritan point of view—“office” or “charge.” By contrast, the Geneva Bible renders “charge” and provides only an explication based on their theological stance: “Or, ministry.” The KJV translators were clearly using the resources of metatextual notes to promote a balanced, evenhanded approach to the controversy regarding the ecclesiastical structures, in contrast to the Geneva Bible, which promoted a Puritan point of view by going as far as to suppress the normal etymological connection of *ἐπισκοπήν* to bishops.

In Philippians 1:1 the KJV and Geneva Bible agree completely on the translation of the Greek, but the Geneva Bible promotes a Puritan view of church structure in a note:

<b>KJV</b>	<b>Geneva</b>	<b>Geneva Note</b>
Paul and Timotheus the servants of Jesus Christ, to all the Saints in Christ Iesus, which are at Philippi, with the Bishops and Deacons:	Paul and Timotheus the servants of JESUS CHRIST, to all the Saintes in Christ Iesus which are at Philippi, with the <sup>a</sup> Bishops, and Deacons:	<sup>a</sup> By bishops here he meaneth them that had charge of the word & governing, as pastors doctors, elders; by deacons, such as had charge of the distribution, & of the poor and sick.

The note in the Geneva Bible directs the reader’s interpretation of bishop to specify not an individual ordained as bishop but rather “them that had charge of the word & governing, as pastors, doctors, elders.” Similarly, the Geneva translations wanted readers to interpret “deacons” as consisting of “such as had charge of the distribution, & of the poor and sick,” rather than (as was the case in the Church of England) a deacon as an ordained position with liturgical functions. While avoiding the Geneva note, while simultaneously agreeing with the Geneva’s rendering of the verse, the KJV translators opened the interpretation of the verse. (See also 1 Tim. 1:1 and table 3)



As a conservative example illustrating the general principal, consider I Peter 2:25:

KJV	Geneva
For ye were as sheep going astray, but are now returned unto the shepherd and Bishop of your souls.	For ye were as sheep going astray: but are now returned unto the shepherd and Bishop of your souls.

The term ἐπισκοπήν (“bishop”) is used in I Peter 2:25 in a metaphoric sense to refer to Christ. This use of “bishop” does not figure in the controversy concerning church polity. As a result, not only are the translations of the Geneva and KJV identical, but the Geneva translators felt no need to provide an explanatory comment explicating the identity of the bishop.” (Naude, 176-177)

### Puritan Theology

- “The KJV policy of suppressing interpretative notes extended to instances in which the Geneva Bible used notes to promote Puritan theology. In Isa 2:4, for example, the KJV provides a note that comments on the theologically neutral alternative rendering “scythes” for “pruning hooks”:

KJV	KJV Note	Geneva	Geneva Note
And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plow-shares, and their spears into    pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more.	Or, sythes.	And <sup>g</sup> he shall judge among the nations, & <sup>h</sup> rebuke many people: they shall <sup>i</sup> break their swords also into mattocks, and their spears into siethes: nation shall not lift up a sword against nation, neither shall they learn to <sup>k</sup> fight any more.	<sup>g</sup> The Lord, who is Christ, shall have all power given him.  <sup>h</sup> That they may acknowledge their sins & turn to him.  <sup>i</sup> He showeth the fruit of peace, which the Gospel should bring: to wit, that men should do good one to another, where as before they were enemies.  <sup>k</sup> He speaketh not against the use of weapons and lawful war, but showeth how the hearts of the godly shall be affected one toward another: which peace and love doeth begin and grow in this life, but shall be perfected, when we are joined with our head Christ Jesus.

The Geneva Bible, by contrast provides four interpretive notes. The first promotes a christological interpretation with eschatological overtones. The following three notes present a devotional theological viewpoint. In addition, the fourth note insures that the verse cannot be interpreted in a pacifist way by providing it with an eschatological interpretation. By eschewing all theological notes, the KJV translators prevent a Calvinist worldview and eschatology for shaping the reading of the text.

In Eccl 3:1 the KJV and the Geneva Bible render the Hebrew differently:

KJV	Geneva	Geneva Note
To every thing <i>there is</i> a season, and a time to every purpose under the heaven.	To all things <i>there is</i> an <sup>a</sup> appointed time, and a time to every purpose under the heaven.	<sup>a</sup> He speaketh of this diversity of time for two causes, first to declare ye there is nothing in this world perpetual: next to teach us not to be grieved, if we have not all things at once according to our desires, neither enjoy them so long as we would wish.

The KJV translates “a season” where the Geneva has the Calvinistic phrase “an appointed time.” The Geneva provides a note to further guide the reader’s theological understanding of the verse. The KJV’s metatextual silence leaves the interpretation of the verse—and its application to the reader open.

The KJV is not burdened with marginal notes that are partial, untrue, seditious, or treacherous toward kingship, but rather by the technique of silence promotes the idea of divine rule by monarchs.

We have seen that the Geneva Bible’s notes as metatexts served to regulate the reader’s mental preparation to read the translated verses in accordance with the Puritan views concerning the king and the monarchy, ecclesiastical structure, and Calvinistic theology. The KJV translators judiciously used notes as metatexts in a highly restricted way. Often the notes provide alternative reading or renderings of the source text that may supply an alternative theological possibility, but only rarely do the notes provide an overt theological or ideological interpretation. More frequently, the KJV translators silenced the ideological notes of the Geneva Bible, thus simultaneously opening up the translated verse to multiple interpretive possibilities while suppressing a distinctively Puritan ideological reading.” (Naude, 178-179)

## **Conclusion**

- In the conclusion to his essay Naude states the following in part regarding the metatextual philosophy and practice of the King James translators:
  - “By utilizing a technique of keeping silent about contemporary issues and instead focusing on the basic principles of translation, the metatexts of the KJV regulate the reader’s mental preparation for a translation that diverges from the accepted sectarian

interpretations in order to ensure that the broader, nonsectarian interpretations will be considered orthodox. In this respect the KJV adopted a stand toward both metatext and translation strategy that was diametrically opposed to that of the Geneva Bible, even though much of the specific wording of the KJV was drawn from or agrees with the Geneva Bible. Furthermore, to exude the appeal of the familiar, the visual presentation of the KJV was drawn from the history of Bible presentation, which culminated in the latest version of the Bishops Bible (1568).

The metatexts of the KJV, far from being incidental to the ideology and goals of the king who commissioned its translation, are instead subtle but powerful means of mediation for advancing, achieving, and implementing goals of political unity and theological harmony.” (Naude, 180-181)

- In the next Lesson we will look at examples of marginal notes to see what we can observe for ourselves.

### Works Cited

Barlow, William. *The Sum and Substance of The Conference*.

Naude, Jacobus A. “The Role Of The Metatexts In the King James Version As A Means of Mediating Conflicting Theological Views” in *The King James Version At 400: Assessing Its Genius As Bible Translation and its Literary Influence*. Atlanta, GA: Society of Biblical Literature, 2013.

Sunday, October 29, 2023—Grace Life School of Theology—*From This Generation For Ever*  
 Lesson 214 The AV 1611: Examining The Marginal Notes (Complete & Partial Verse Rewrites)

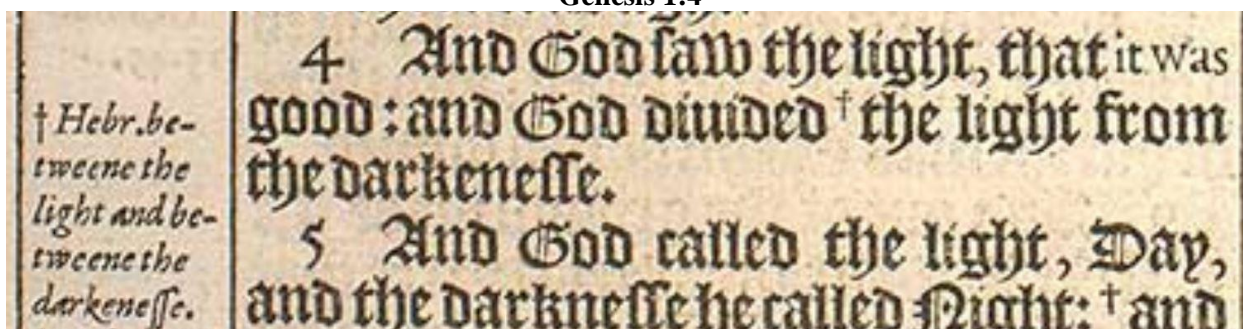
## Introduction

- In [Lesson 212](#) we surveyed a couple different approaches or understandings of the marginal notes found in the AV of 1611. After reviewing the content of previous Lessons regarding the marginal notes, we discussed new material under the heading “Types of Marginal Notes.” Using the report that translator Samuel Ward gave to the Synod of Dort in 1618, we presented the following breakdown:
  - † = literal translations
    - “Fourthly, the more difficult Hebraisms and Graecisms were consigned to the margin.” (Pollard, 339)
  - || = alternative English renderings
    - “Thirdly, 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. The same to be done where a different reading was found in good copies [Caution needs to be exercised when it comes to this second category identified by Samuel Ward. First, the number of marginal notes that fit this category is very small. Second, the King James translators noting variant readings in their Reformation Era source texts is not the same thing as the modern practice of Textual Criticism.].” (Pollard, 339)
  - \* = cross references
    - “Secondly, no notes were to be placed in the margin, but only parallel passages to be noted.” (Pollard, 339)
- In this Lesson we want to consider examples of the footnotes found in the AV. I would like to begin by surveying two chapters, one from each Testament, in which the marginal notes are particularly dense. I have chosen Genesis 1 and Romans 1 for the purposes of this exercise. Secondly, we want to look at verses that are completely rewritten in the marginal notes. Thirdly (in the next Lesson), we will look at marginal notes that could be indicative of textual variants in the source texts used by the King James translators. Lastly, we will consider random marginal notes of interest. For each example, I have included a screenshot from the 1611 along with a modern spelling transcription underneath each image. All told, we will consider the following categories:
  - 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
- Please note that for the purposes of this study we are not looking at any of the “cross references” marked with an \*.

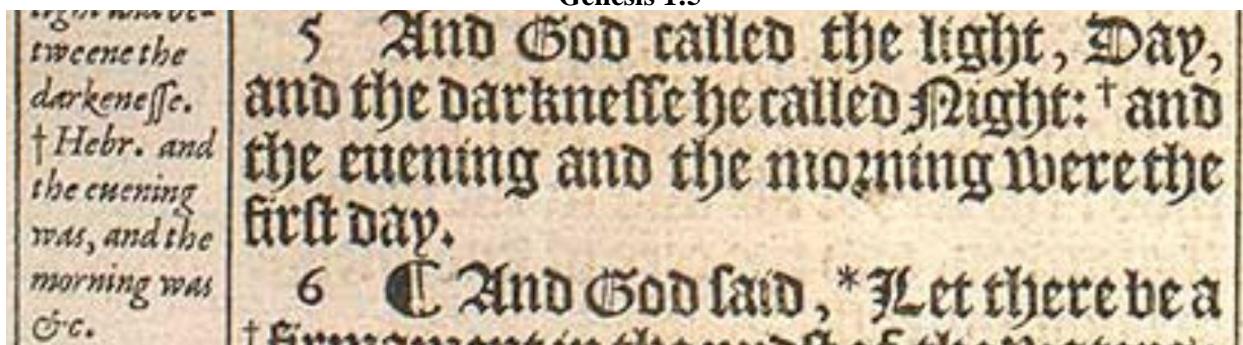
### Old Testament Sample Chapter: Genesis 1

#### Genesis 1:4



- Genesis 1:4—divided † the light from the darkness: † Heb. between the light and between the darkness.

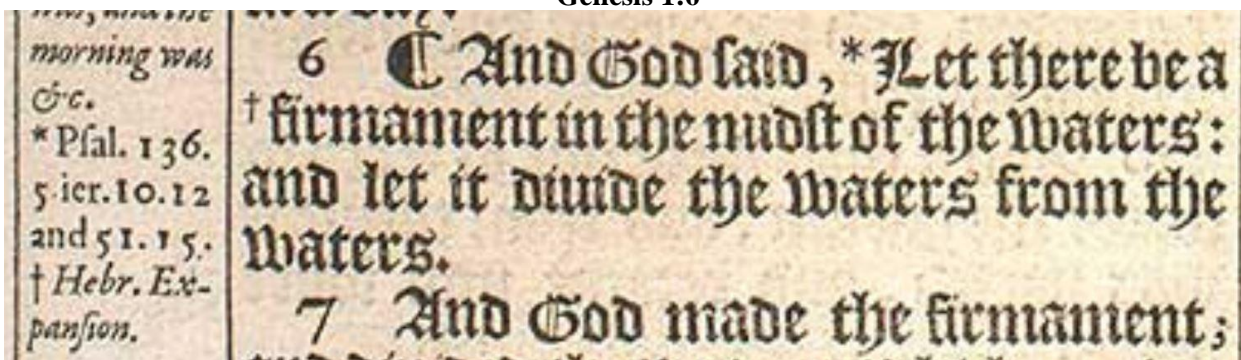
#### Genesis 1:5



- Genesis 1:5—† and the evening and the morning were the first day: † Heb. And the evening was, and the morning was etc.

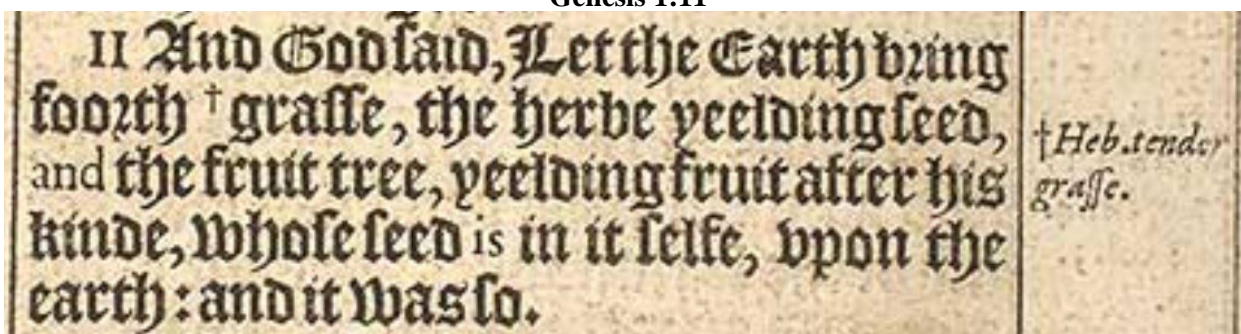


## Genesis 1:6



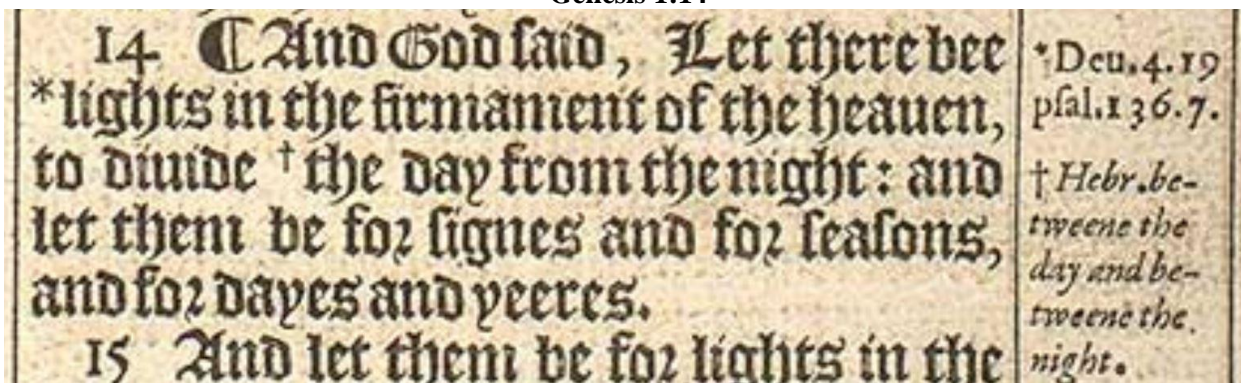
- Genesis 1:6—† firmament: † Heb. Expansion.

## Genesis 1:11



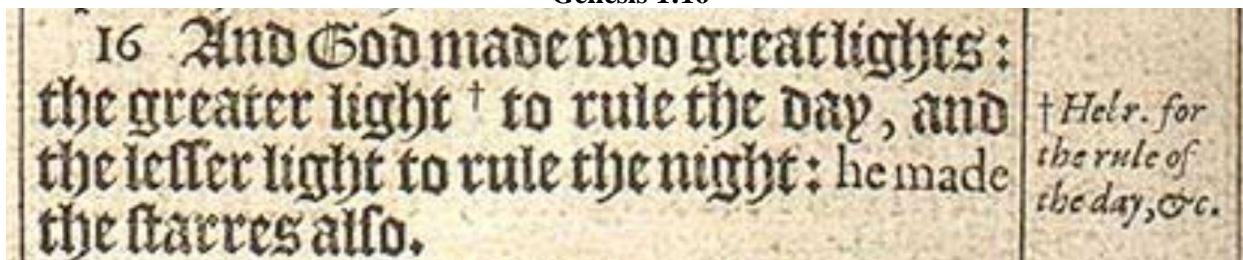
- Genesis 1:11—† grass: † Heb. tender grass.

## Genesis 1:14



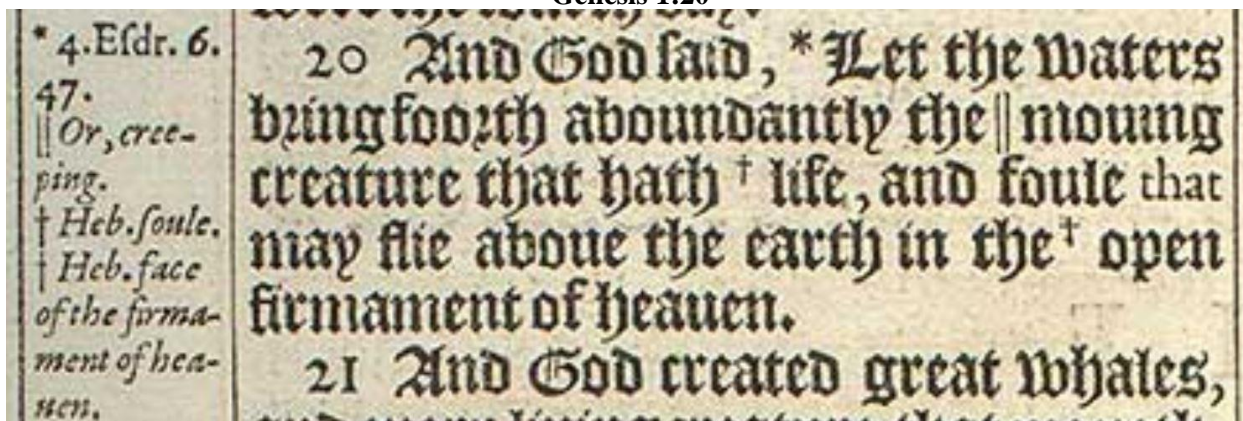
- Genesis 1:14—† the day from the night: † Heb. between the day and between the night.

## Genesis 1:16



- Genesis 1:16—† to rule the day: † Heb. for the rule of the day, etc.

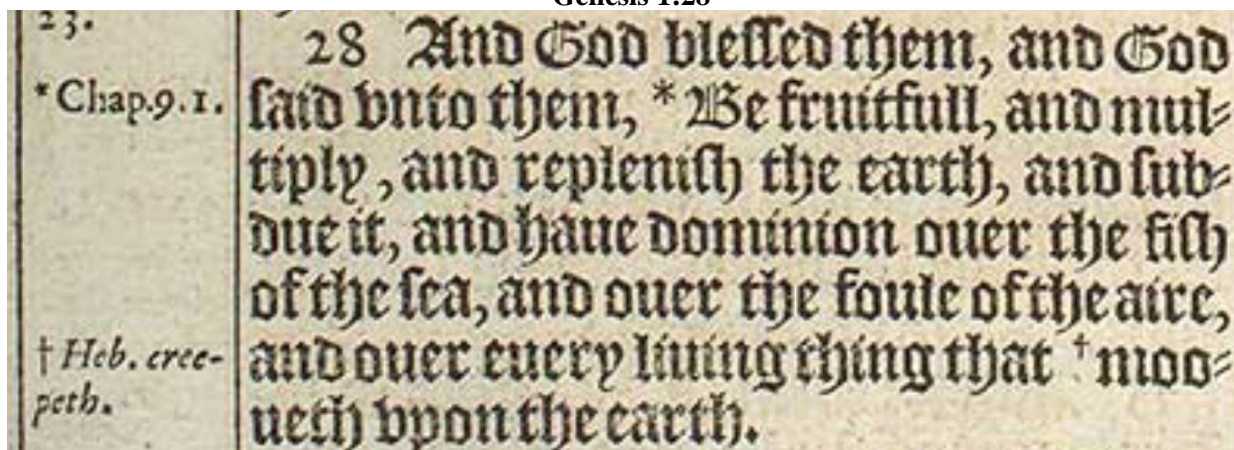
## Genesis 1:20



- Genesis 1:20—|| moving: || Or, creeping.
- Genesis 1:20—† life: † Heb. soul.
- Genesis 1:20—† open firmament of heaven: † face of the firmament of heaven.

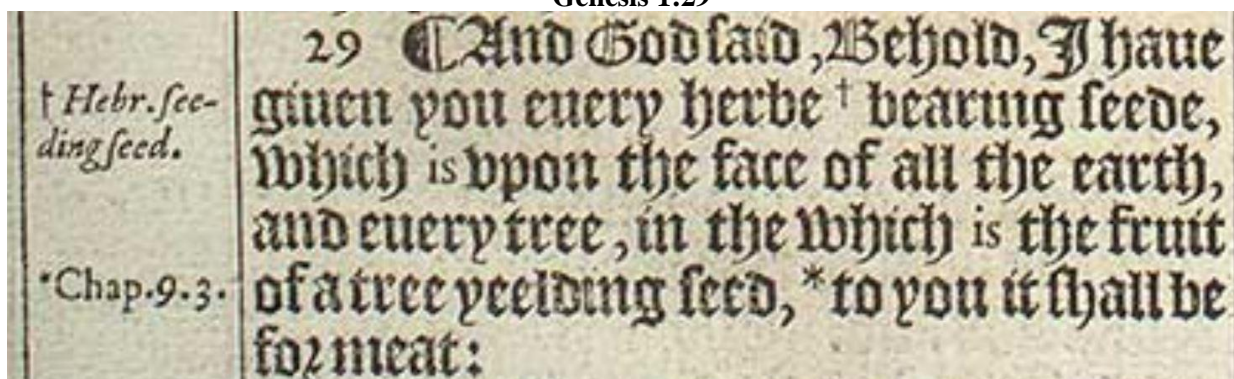


## Genesis 1:28



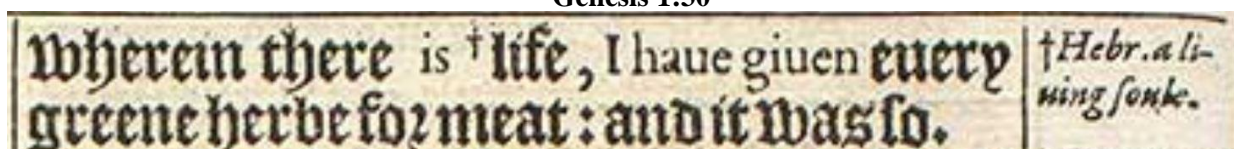
- Genesis 1:28—† moveth: † Heb. creepeth.

## Genesis 1:29



- Genesis 1:29—† bearing seed: † Heb. seeding seed.

## Genesis 1:30



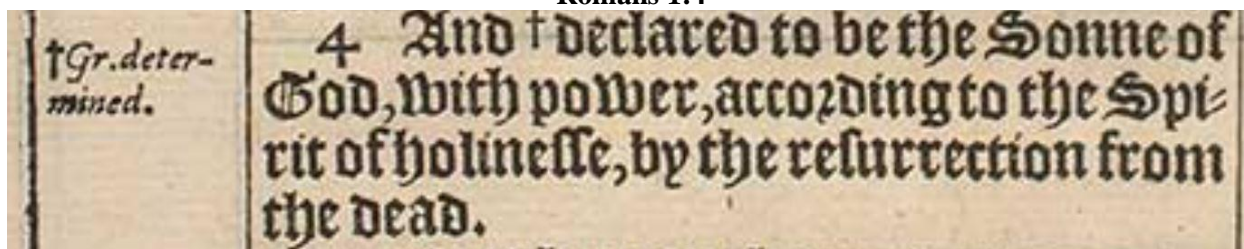
- Genesis 1:30—† life: † Heb. a living soul.

## Analysis

- All told there are 12 marginal notes found in Genesis 1. The breakdown is as follows:
  - 11 Literal Hebrew Translations (†)—Gen. 1:4, 5, 6, 11, 14, 16, 20(2x), 28, 29, & 30
  - 1 Alternative English Rendering (||)—Gen. 1:20

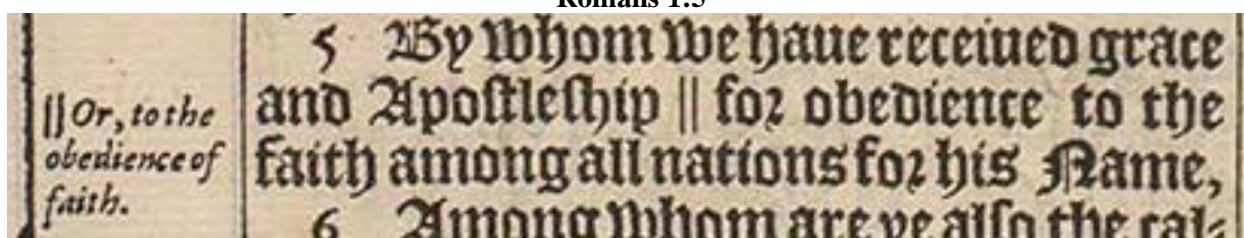
## New Testament Sample Chapter: Romans 1

### Romans 1:4



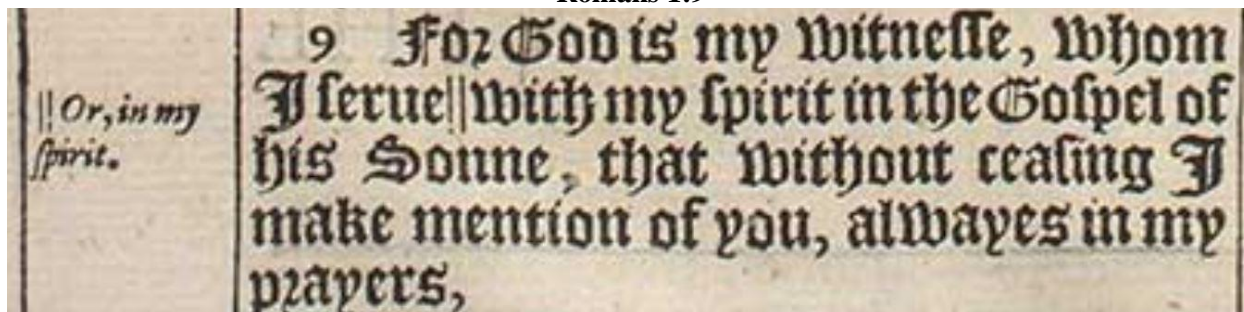
- Romans 1:4—† declared: † Gr. Determined.

### Romans 1:5



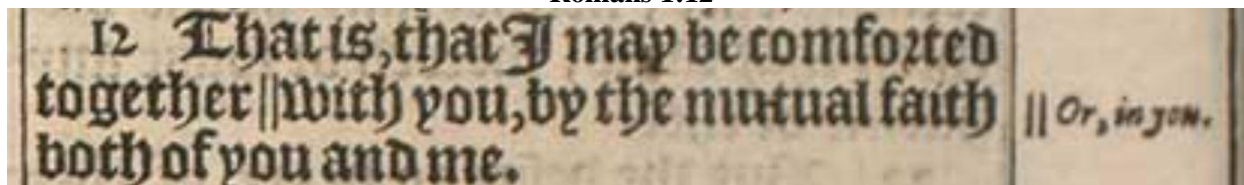
- Romans 1:5—|| for obedience to the faith: || Or, to the obedience of faith.

### Romans 1:9



- Romans 1:9—|| with my spirit: || Or, in my spirit.

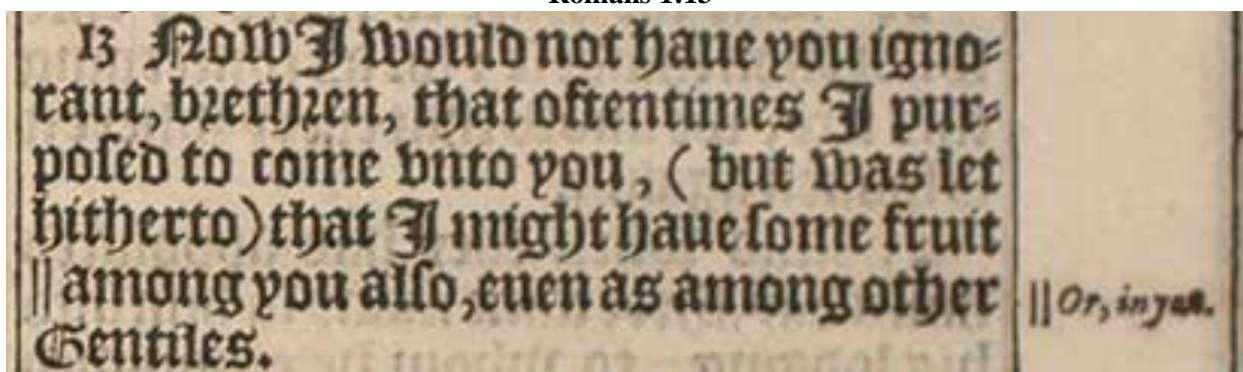
### Romans 1:12



- Romans 1:12—|| with you: || Or, in you.

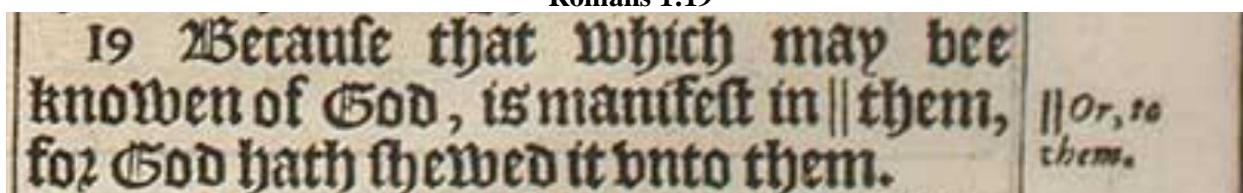


## Romans 1:13



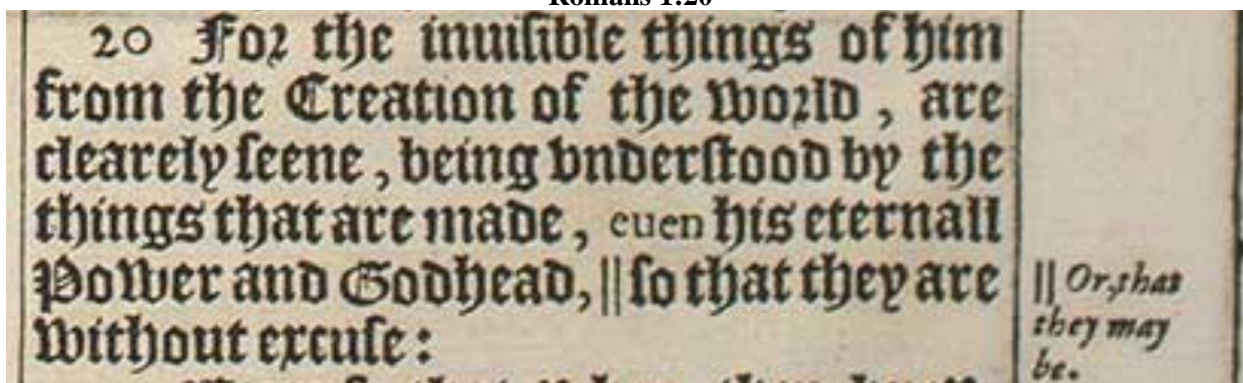
- Romans 1:13—|| among you: || Or, in you.

## Romans 1:19



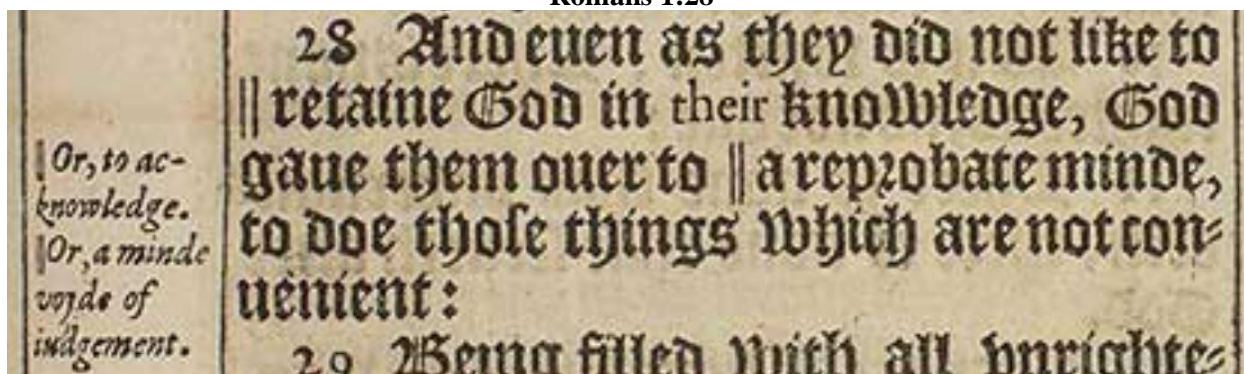
- Romans 1:19—|| in them: || Or, to them.

## Romans 1:20



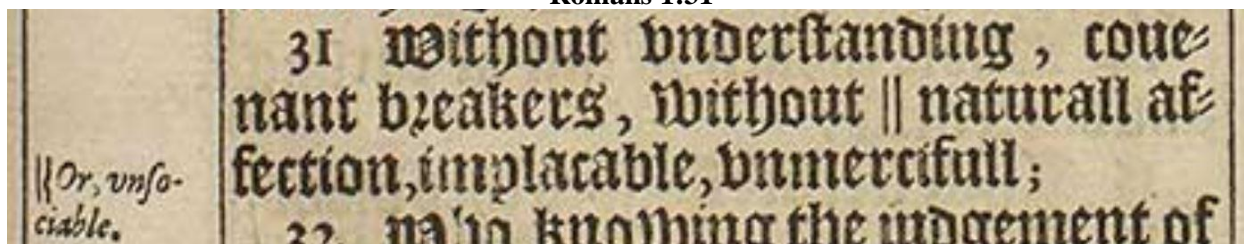
- Romans 1:20—|| so that they are: || Or, that they may be.

## Romans 1:28



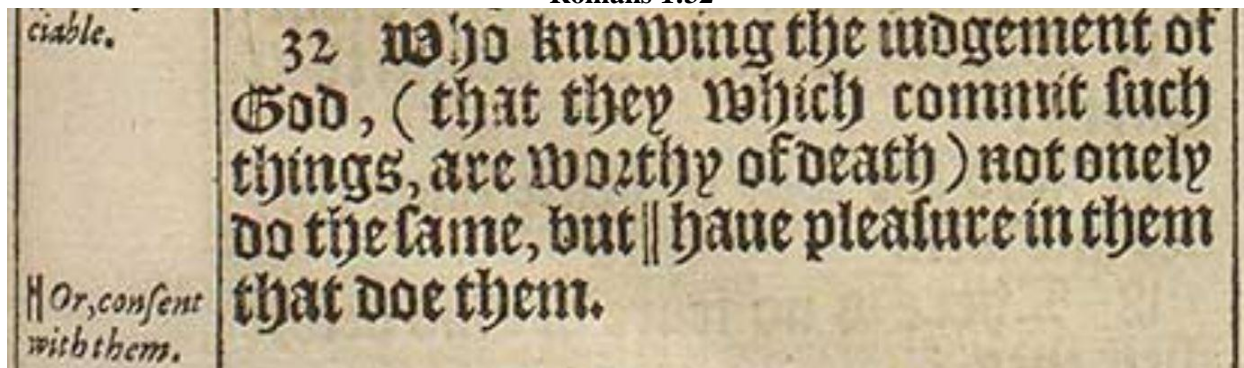
- Romans 1:28—|| to retain: || Or, to acknowledge.
- Romans 1:28—|| a reprobate mind: || Or, a mind void of judgment.

## Romans 1:31



- Romans 1:31—|| without natural: || Or, unsociable.

## Romans 1:32



- Romans 1:32—|| have pleasure in them: || Or, consent with them.

## Analysis

- All told there are 12 marginal notes found in Romans 1. The breakdown is as follows:
  - 1 Literal Greek Translation (†)—Rom. 1:4
  - 10 Alternative English Renderings (||)—Rom. 1:5, 9, 12, 13, 19, 20, 28 (2x), 31, 32

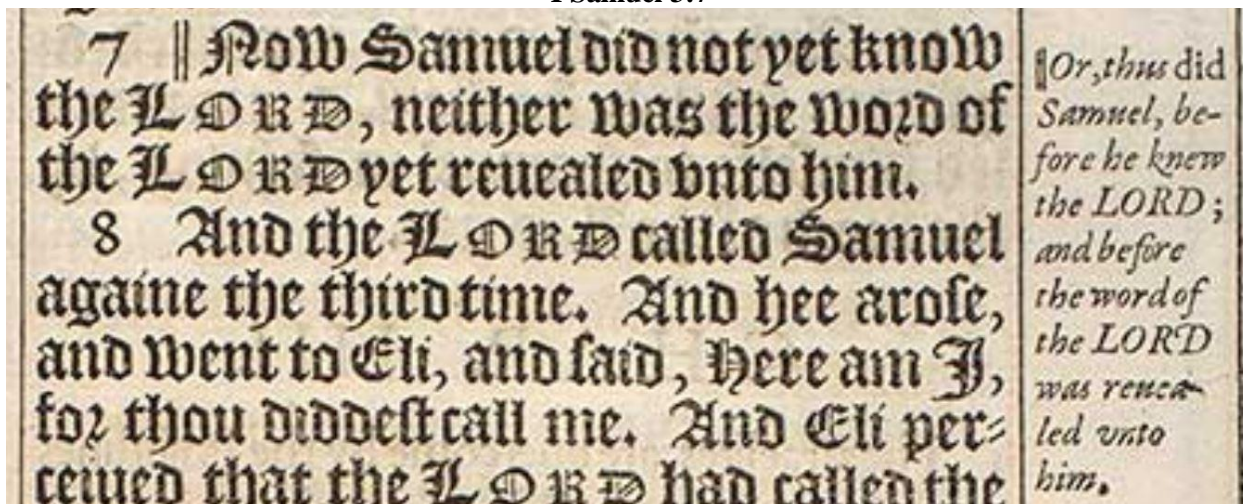


## Marginal Verse Rewrites

- 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 notes that, "at least 9 entire verses were rewritten in marginal notes," while failing to provide a list of examples. Our friend and fellow researcher Alex Hanna provided me with a list of examples in two categories: 1) complete verse rewrites and 2) partial verse rewrites i.e., verses with a large portion rewritten in the margin. In working with Brother Hanna, we have determined that there are 12 entire verses that were rewritten in the marginal notes of the 1611. In addition, there are 8 verses for which a significant portion of the verse was rewritten in the margin. Please consider the following two categories of examples along with some accompanying analysis:
  - Complete Verse Rewrites
  - Partial Verse Rewrites

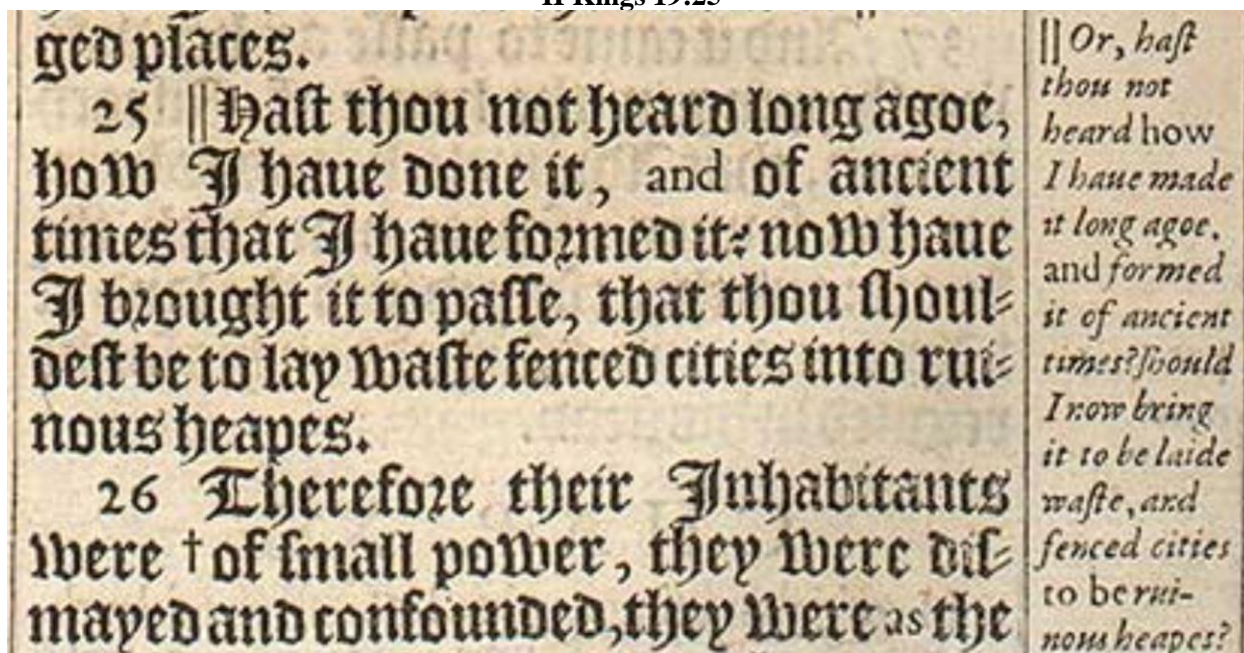
### *Complete Verse Rewrites*

#### I Samuel 3:7



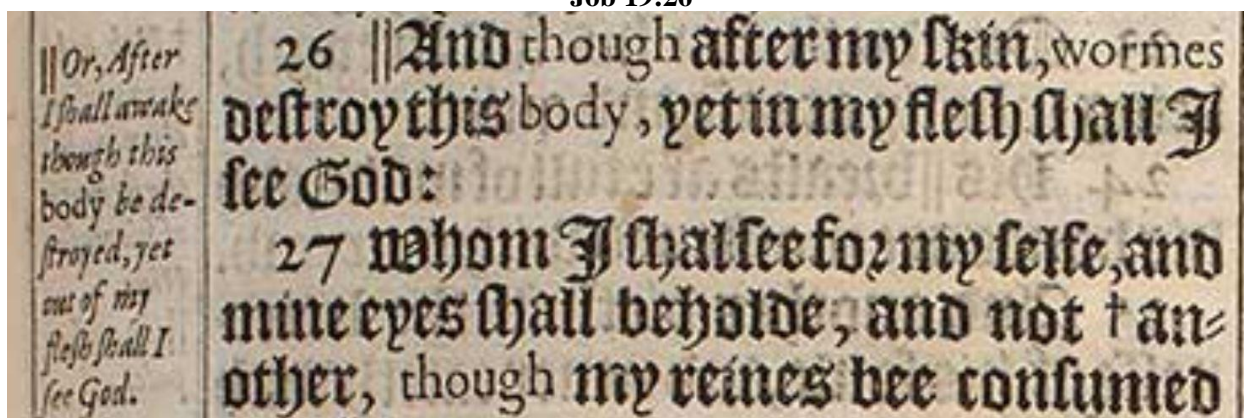
- 1 Samuel 3:7—|| Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him: || Or, thus did Samuel, before he knew the LORD; and before the word of the LORD was revealed unto him.
  - Geneva Reading— Thus did Samuel, before he knew the Lord, and before the word of the Lord was revealed unto him.

## II Kings 19:25



- 2 Kings 19:25—|| Hast thou not heard long ago how I have done it, and of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities into ruinous heaps: || Or, Hast thou not heard how I have made it long ago, and formed it of ancient times? Should I now bring it to be laid waste, and fenced cities to be ruinous heaps?

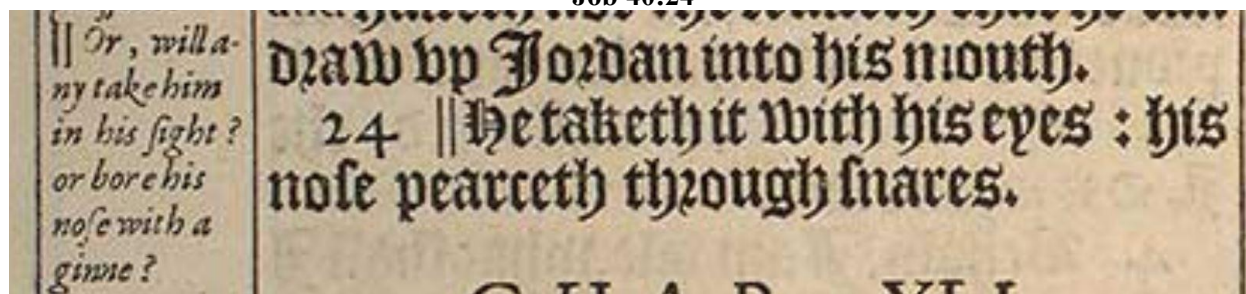
## Job 19:26



- Job 19:26—|| And though after my skin worms destroy this body, yet in my flesh shall I see God: || Or, After I shall awake though this body be destroyed, yet out of my flesh shall I see God.

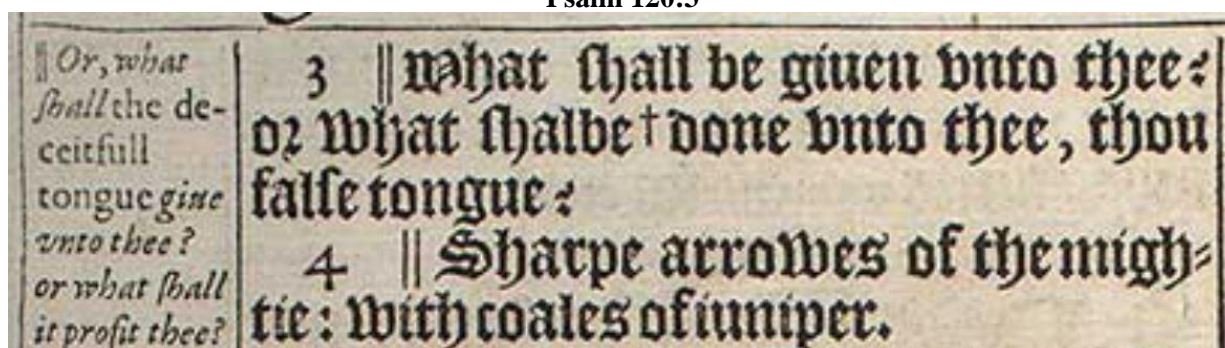


## Job 40:24



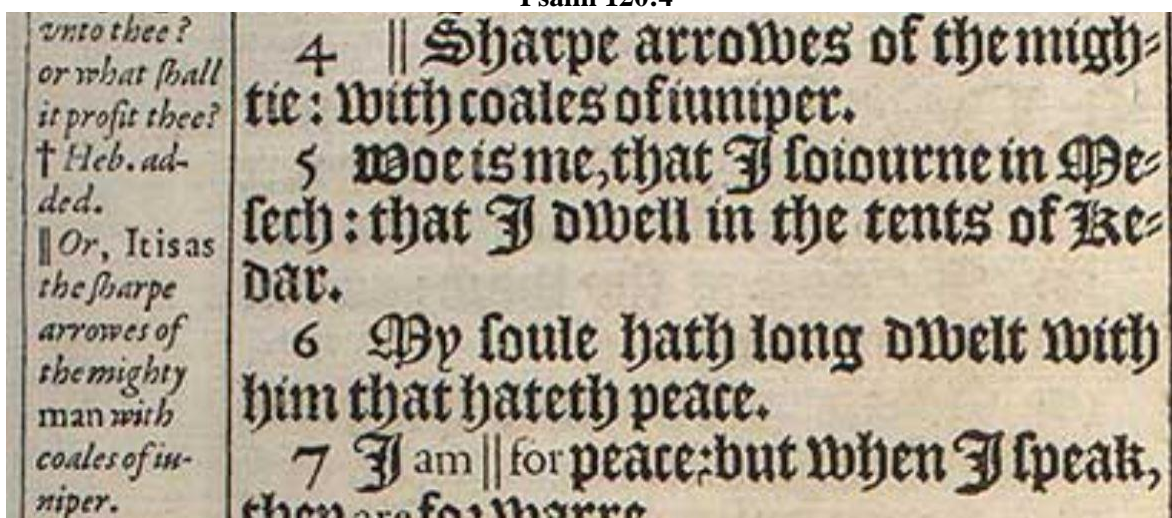
- Job 40:24—|| He taketh it with his eyes: his nose pierceth through snares: || Or, will any take him in his sight? Or bore his nose with a ginne?

## Psalm 120:3



- Psalm 120:3—|| What shall be given unto thee? Or what shall be done unto thee, thou false tongue: || Or, what shall the deceitful tongue give unto thee? or what shall it profit thee?

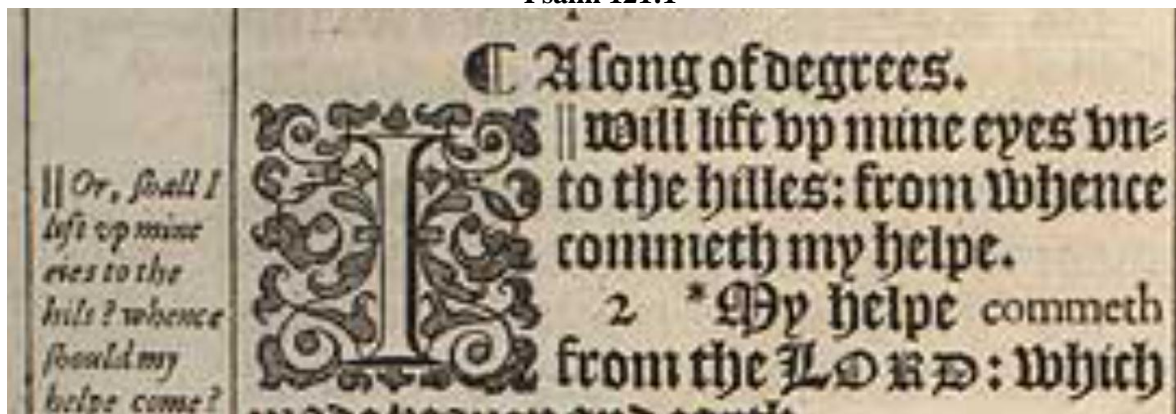
## Psalm 120:4



- Psalm 120:4—|| Sharp arrows of the mighty, with coals of juniper: || Or, It is as the sharp arrows of the mighty man with coals of juniper.

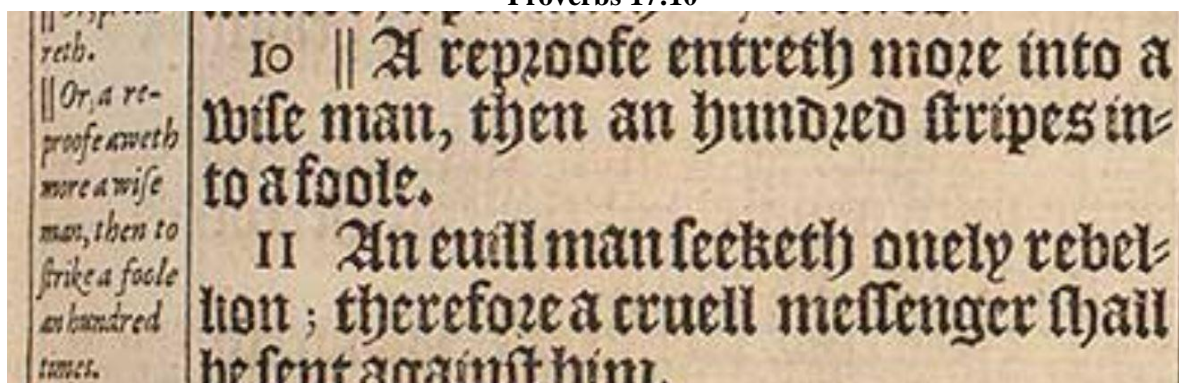


## Psalm 121:1



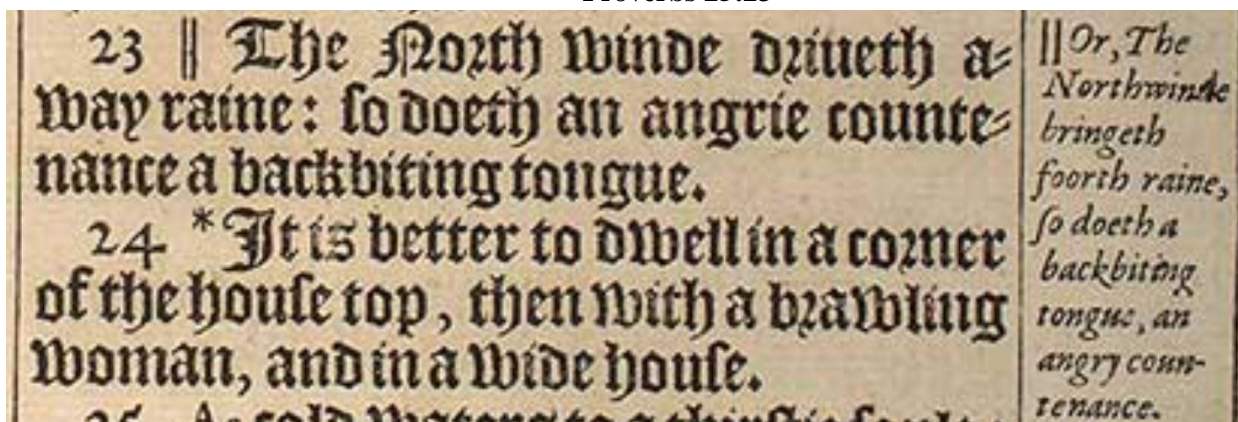
- Psalm 121:1—|| I will lift up mine eyes unto the hills, from whence cometh my help: || Or, shall I lift up mine eyes to the hills? whence should my help come?

## Proverbs 17:10



- Proverbs 17:10—|| A reproof entereth more into a wise man, than an hundred stripes into a fool: || Or, a reproof aweth more a wise man, then to strike a fool an hundred times.

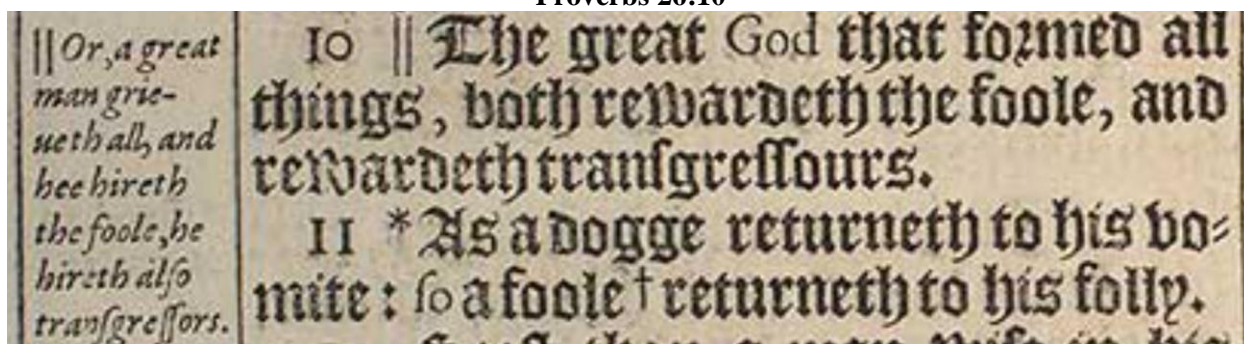
## Proverbs 25:23



- Proverbs 25:23—|| The North wind driveth away rain, so doeth an angry countenance a backbiting tongue: || Or, The North wind bringeth forth rain, so doeth a backbiting tongue, an angry countenance.

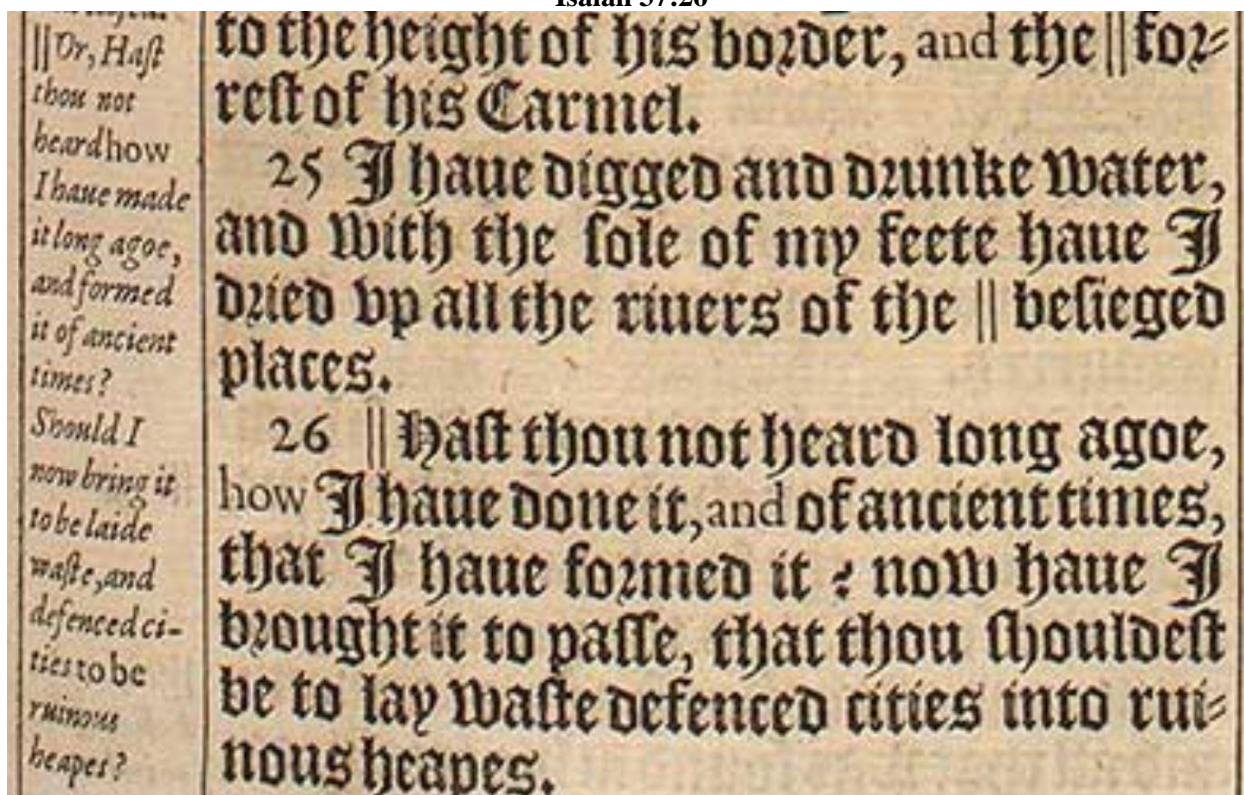


## Proverbs 26:10



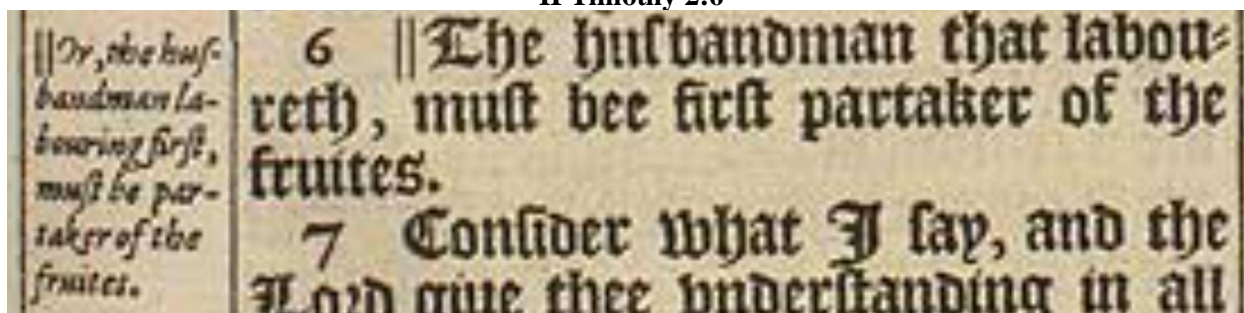
- Proverbs 26:10—|| The great God that formed all things both rewardeth the fool, and rewardeth transgressors: || Or, a great man grieveth all, and he hireth the fool, he hireth also transgressors.

## Isaiah 37:26



- Isaiah 37:26—|| Hast thou not heard long ago, how I have done it; and of ancient times, that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste defenced cities into ruinous heaps: || Or, Hast thou not heard how I have made it long ago, and formed it of ancient times? Should I now bring it to be laid waste, and defenced cities to be ruinous heaps?

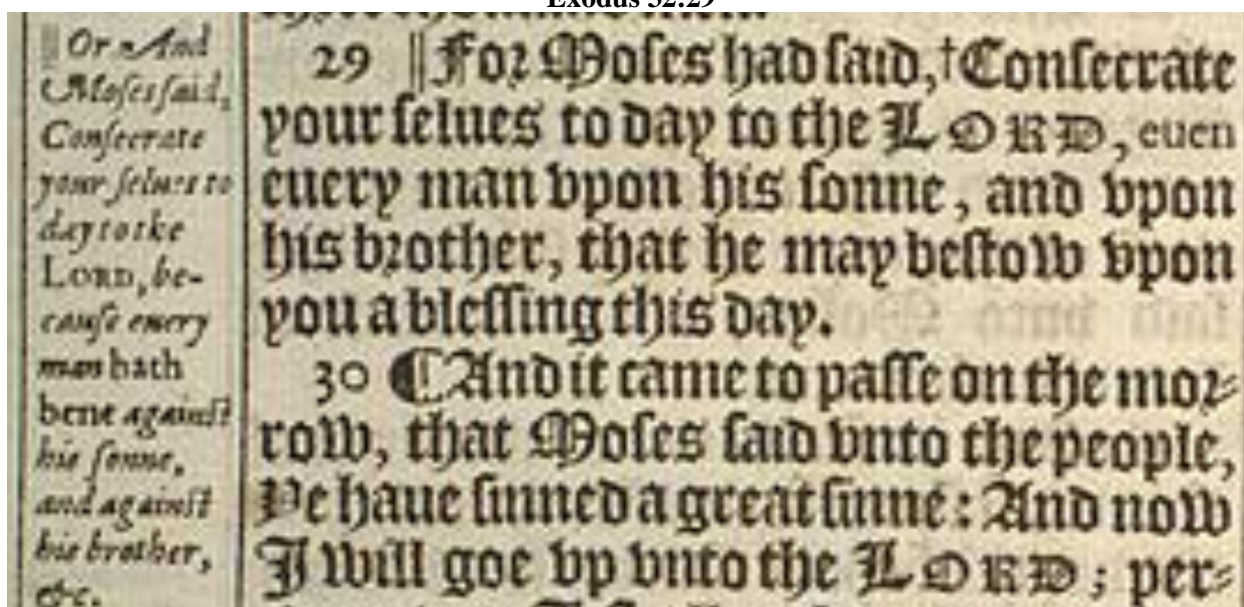
## II Timothy 2:6



- II Timothy 2:6—|| The husbandman that laboureth, must be first partaker of the fruits: || Or, the husbandman laboring first must be partaker of the fruits.

*Partial Verse Rewrites*

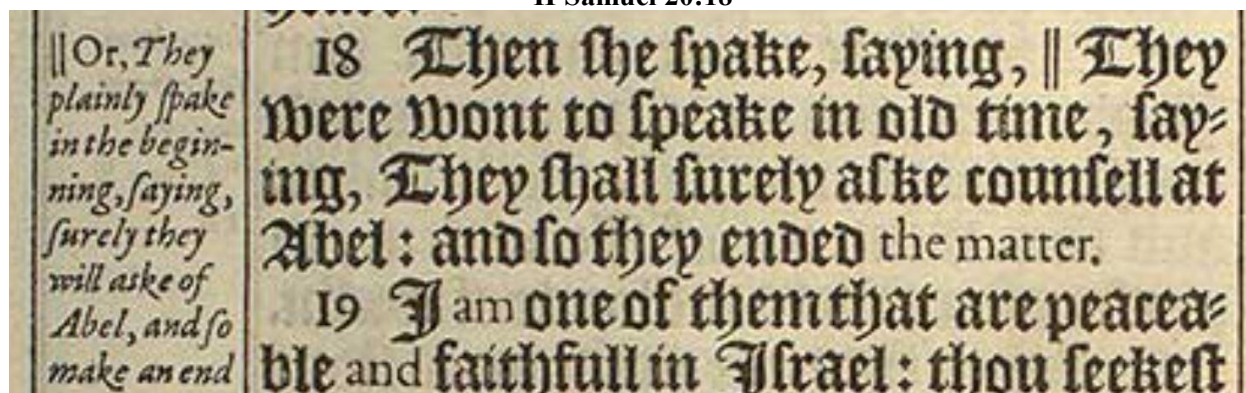
## Exodus 32:29



- Exodus 32:29—|| For Moses had said, Consecrate yourselves today to the LORD, even every man upon his son, and upon his brother: || Or, And Moses said, Consecrate yourselves today to the LORD, because every man hath been against his son, and against his brother, etc.

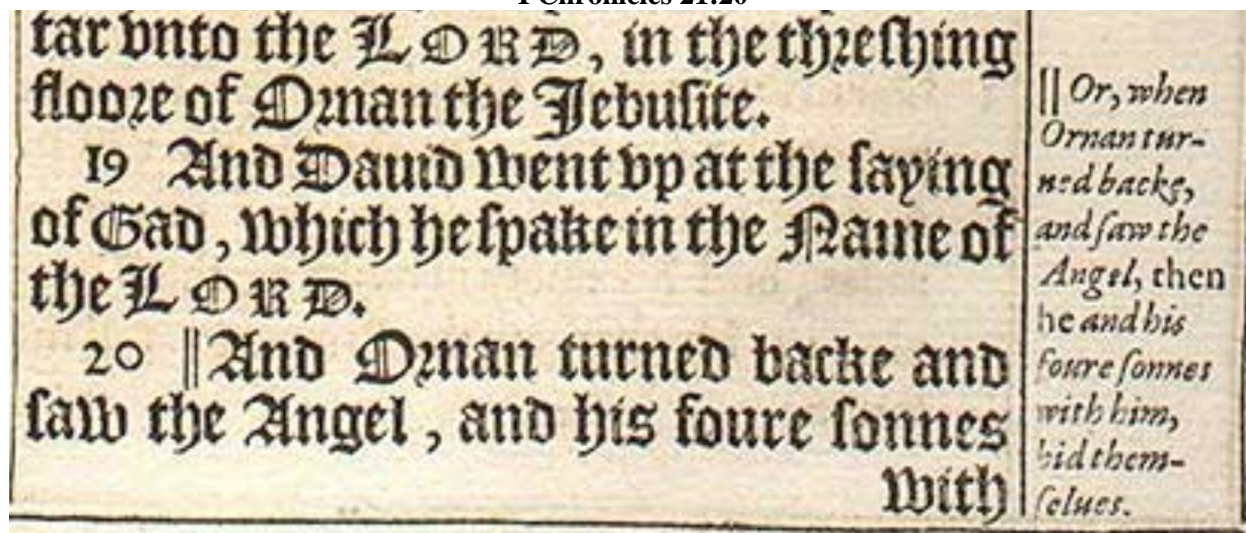


## II Samuel 20:18



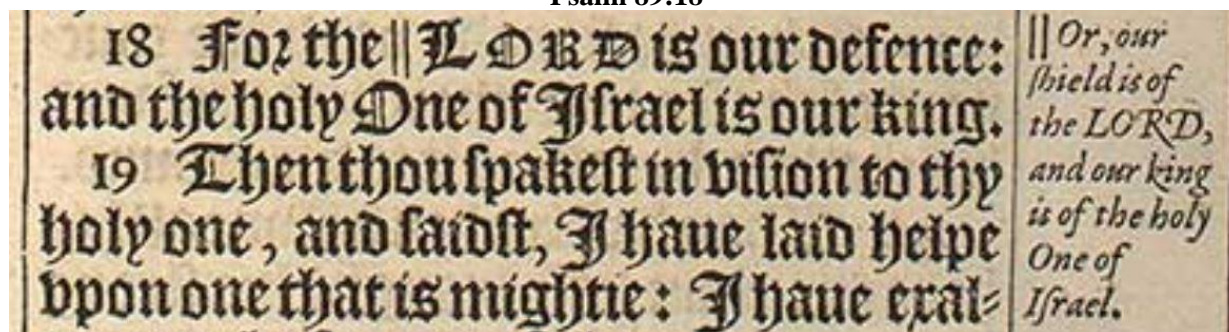
- II Samuel 20:18—|| They were wont to speak in old time, saying, They shall surely ask counsel at Abel: and so they ended the matter: || Or, they plainly spake in the beginning, saying, surely they will ask of Abel; and so make an end.

## I Chronicles 21:20



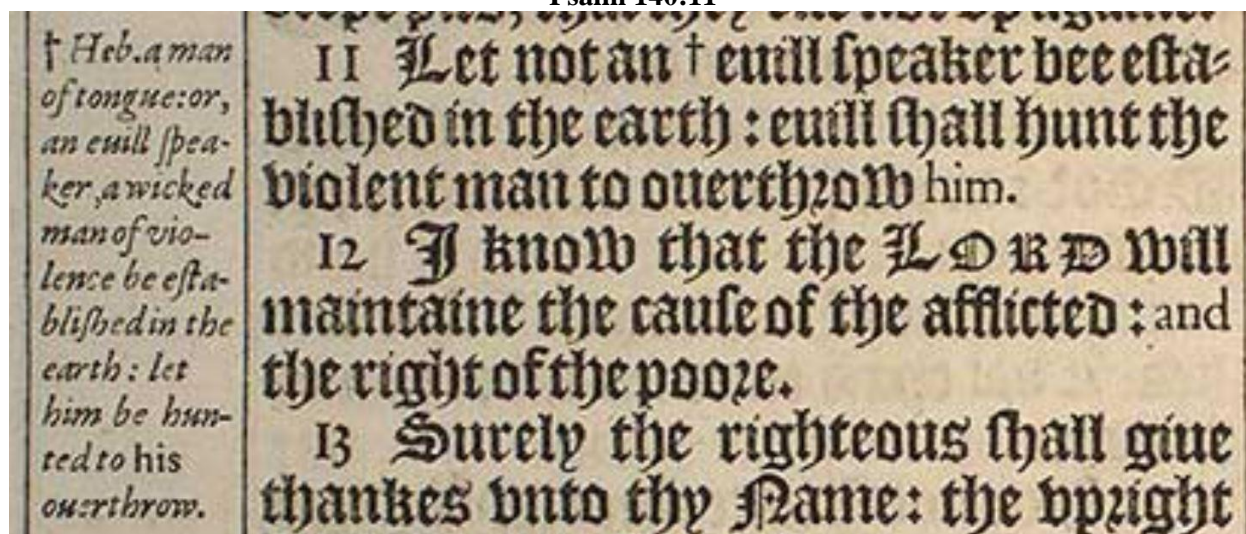
- 1 Chronicles 21:20—|| And Ornan turned back and saw the Angel, and his four sons with him hid themselves: || Or, When Ornan turned back, and saw the Angel, then he and his four sons with him, hid themselves.

## Psalm 89:18



- Psalm 89:18—|| the LORD is our defense, and the holy One of Israel is our king: || Or, our shield is of the LORD, and our king is of the holy One of Israel.

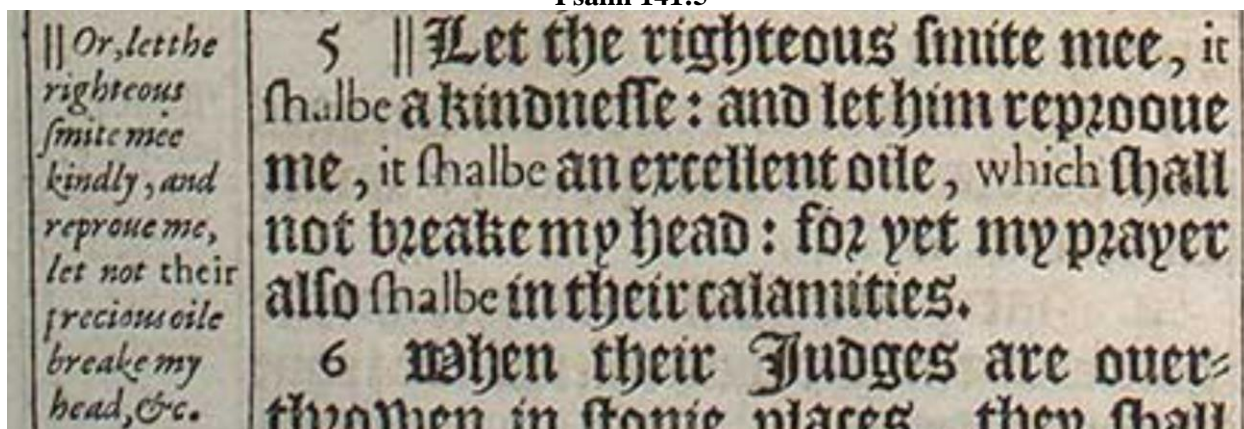
## Psalm 140:11



- Psalm 140:11—† evil speaker be established in the earth, evil shall hunt the violent man to overthrow him: † Heb. a man of tongue, or, an evil speaker, a wicked man of violence be established in the earth, let him be hunted to his overthrow.

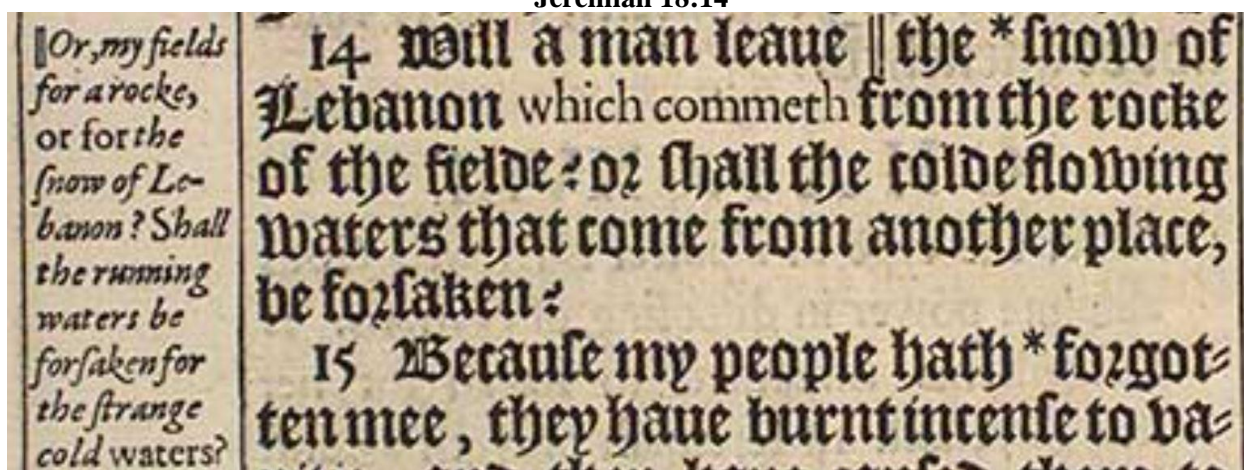


## Psalm 141:5



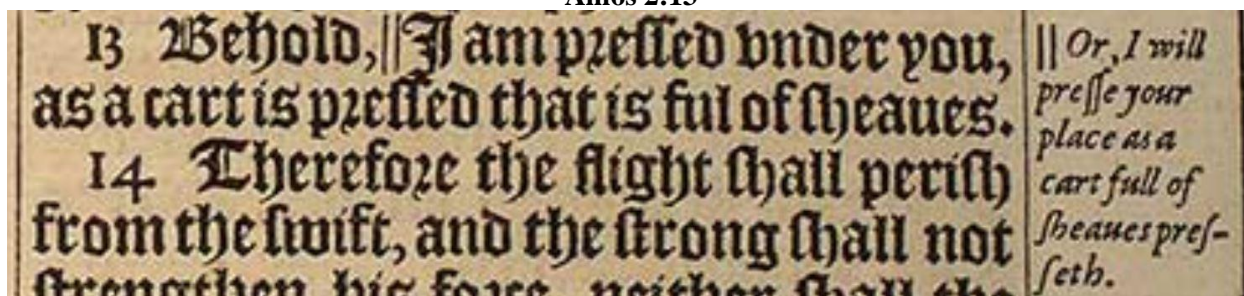
- Psalm 141:5—|| Let the righteous smite me, it shall be a kindness, and let him reprove me, it shall be an excellent oil, which shall not break my head: || Or, let the righteous smite me kindly, and reprove me, let not their precious oil break my head, etc.

## Jeremiah 18:14



- Jeremiah 18:14—|| the snow of Lebanon which cometh from the rock of the field? Or shall the cold flowing waters that come from another place be forsaken: || Or, my fields for a rock, or for the snow of Lebanon? Shall the running waters be forsaken for the strange cold waters?

## Amos 2:13



- Amos 2:13—|| I am pressed under you, as a cart is pressed that is full of sheaves: || Or, I will press your place as a cart full of sheaves presseth.

## Analysis:

- The above subsections surveyed 20 verses for which there was a complete or partial alternative English phrasing provided in the margin of the 1611 by the King James translators. Consider the following statistics regarding these findings:

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

- Many thanks to Alex Hanna for providing the totals recorded in the table above. 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.
- While not possessing *verbatim identity of wording* the vast majority of the alternative English phrasings found in the margins of the AV rarely contain meaningful substantive differences with the main body of the text. A few examples are not as clear-cut and require further study to make a definitive determination.
- In the case of I Samuel 3:7 the alternative English translation provided in the margin of the 1611 is an identical match with the Geneva Bible. After checking all 20 of the verses presented above against prior English Bibles, I Samuel 3:7 was the only one that was an identical match. That said, some were very similar in sense and structure to the Geneva Bible (Ps. 120:3, 4) while

possessing synonymous word changes. Our friend and fellow researcher Christopher Yetzer checked some of the 20 marginal notes identified above against a range of other potential sources and uncovered possible influences upon the King James translators from the Italian, French, Syriac, and LXX translations as well as the Book of Common Prayer which included Coverdale's rendering of the Psalms. While more work needs to be done to corroborate Brother Yetzer's preliminary findings, their ultimate veracity would not be surprising given the following statement from Myles Smith in the Preface:

- “Neither did we think much to consult the Translators or Commentators, Chaldee, Hebrew, Syrian, Greek or Latin, no nor the Spanish, French, Italian, or Dutch; neither did we disdain to revise that which we had done, and to bring back to the anvil that which we had hammered: but having and using as great helps as were needful, and fearing no reproach for slowness, nor coveting praise for expedition, we have at length, through the good hand of the Lord upon us, brought the work to that pass that you see.”
- In the absence of compelling evidence to the contrary, it is best to view the main text of the AV as containing the correct reading of choice in the minds of the translators. Put another way, the marginal readings are reflective of the translator's intellectual honesty in noting plausible alternative English translations.
- Given the fact that this only occurs for 20 verses in the entire canonical text, it could reflect verses for which there was some disagreement among the translators as to how the text should read in English. If this is the case, the main text would reflect the consensus of the translators while the margin captures an alternative translation advocated for by the minority. Moreover, in these cases, it seems that marginal readings tend to be more literal translations of the Hebrew and Greek than what is in the main body of the text.
- While there is admittedly a certain amount of speculation in this analysis, what is clear is that the translators used the margin to “show their work” so to speak.

### **Conclusion**

- In the next Lesson we will look at another of the remaining two categories of marginal notes that we did not have time or space to cover in this Lesson.
  - Textual Variants/Alternative Textual Readings

### **Works Cited**

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.



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	
		% Of Total Verses
Total Marginal Rewrites	12	0.039%
Partial Marginal Rewrites	8	0.026%
Total + Partial	20	0.064%
		% Of OT Verses
OT Total Marginal Rewrites	11	0.05%
OT Partial Marginal Rewrites	8	0.03%
		% Of NT Verses
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.

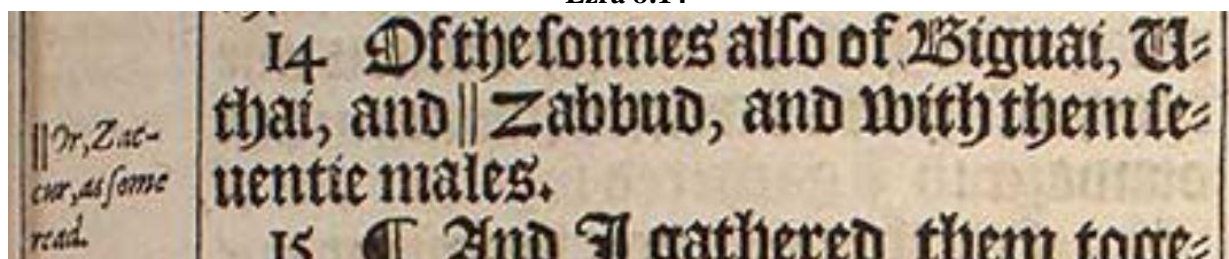
### **Textual Variants/Alternative Textual Readings**

- 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 the 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.

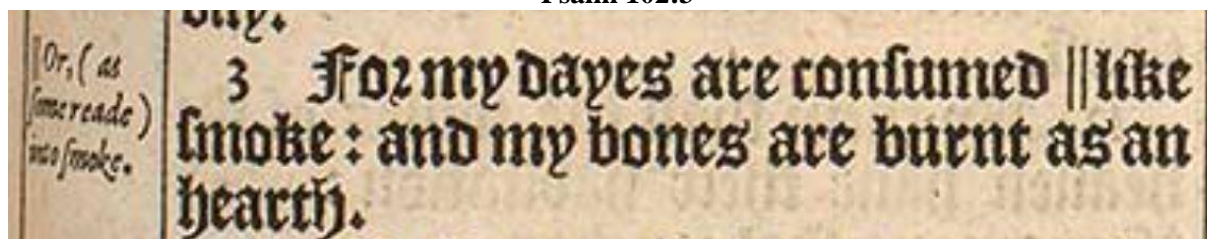
### “Some Read”

#### Ezra 8:14



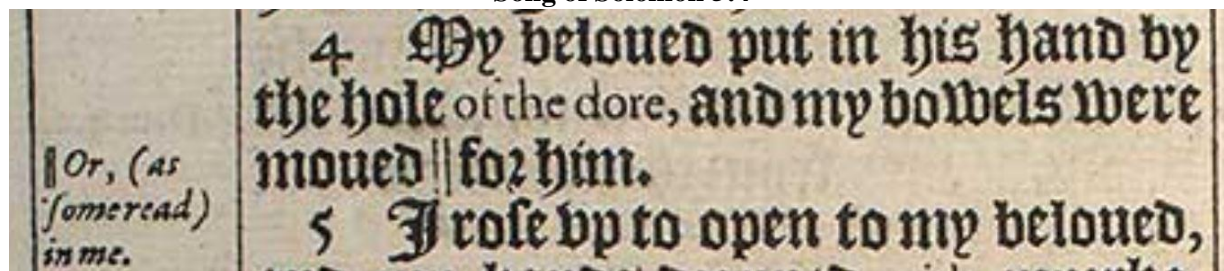
- Ezra 8:14—|| Zabbud: || Or, Zaccur, as some read.
  - Wycliffe, reads “[Zaccur](#)” as does the Douay Old Testament (“[Zachur](#)”).
  - “The translation reads with the Qere, the Lucianic Greek recension, the **Syriac Peshitta**, and the **Vulgate** וַזְכּוּר (vezakkur, “and Zaccur”) **rather than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

#### Psalms 102:3



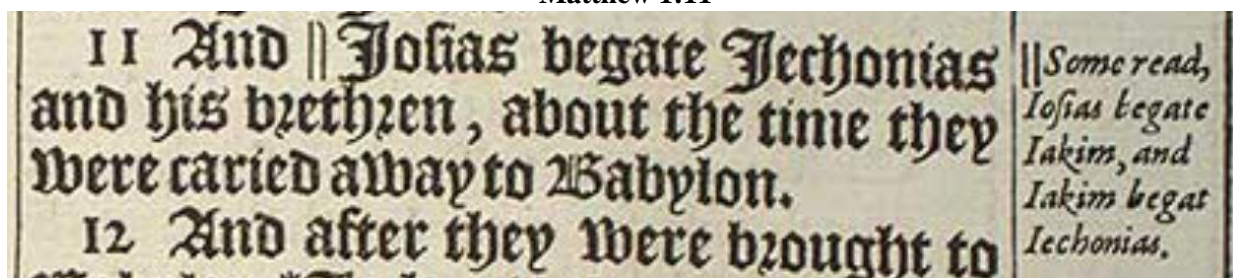
- Psalm 102:3—|| like smoke: || Or, (as some read) into smoke.

## 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 begat Jechonias and his brethren: || some read, Josias begat Jakim, and Jakim begat 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](#))

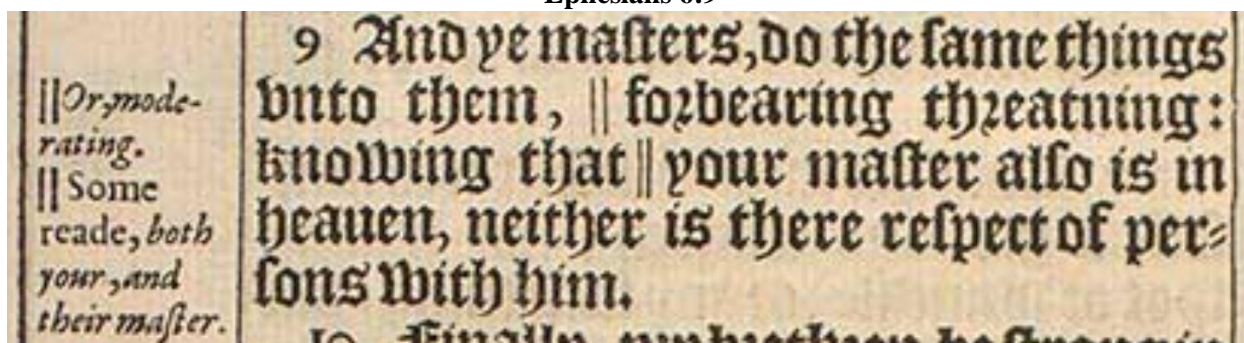


## I Corinthians 15:31



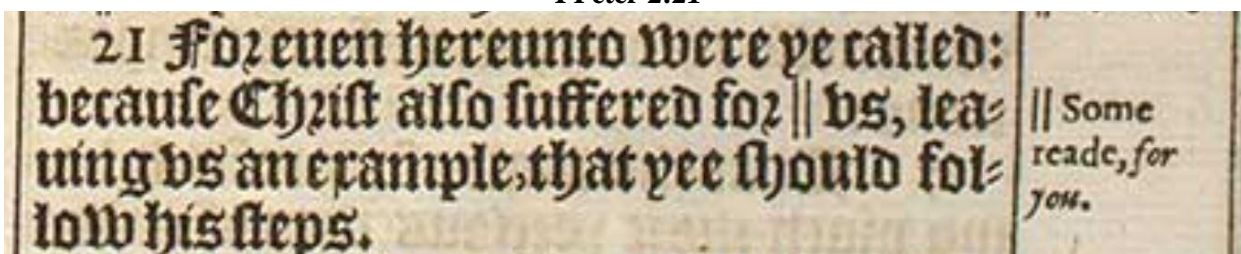
- I Corinthians 15:31—|| your: || Some read, our.
  - The Analysis tool at [TextusReceptusBibles.com](http://TextusReceptusBibles.com) website records a variant in the TR tradition at I Corinthians 15:31, “This verse is not fully supported by the Stephanus 1550 but is supported by the Beza 1598. Variant: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

## Ephesians 6:9



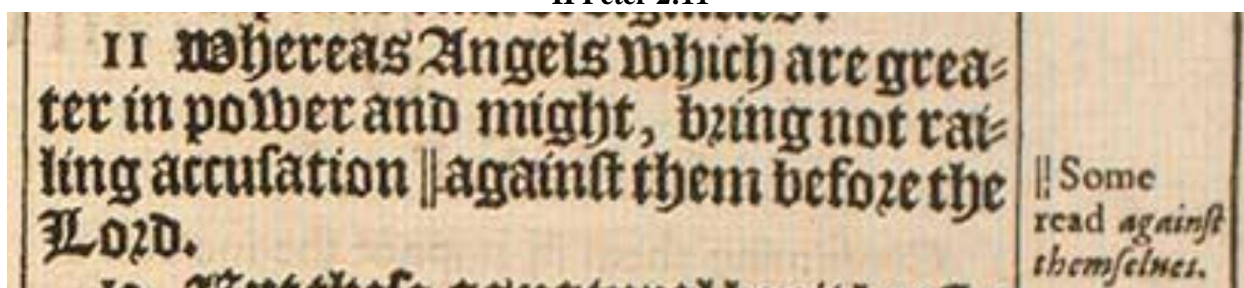
- Ephesians 6:9—|| your master also: || Some read, both your, and their master.
  - [Wycliffe reads](#), “witinge that bothe her Lord and youre is in heuenes” as does the [Rheims New Testament](#), “knowing that the Lord both of them and you is in heaven.”
  - Given the fact that Wycliffe and Rheims 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



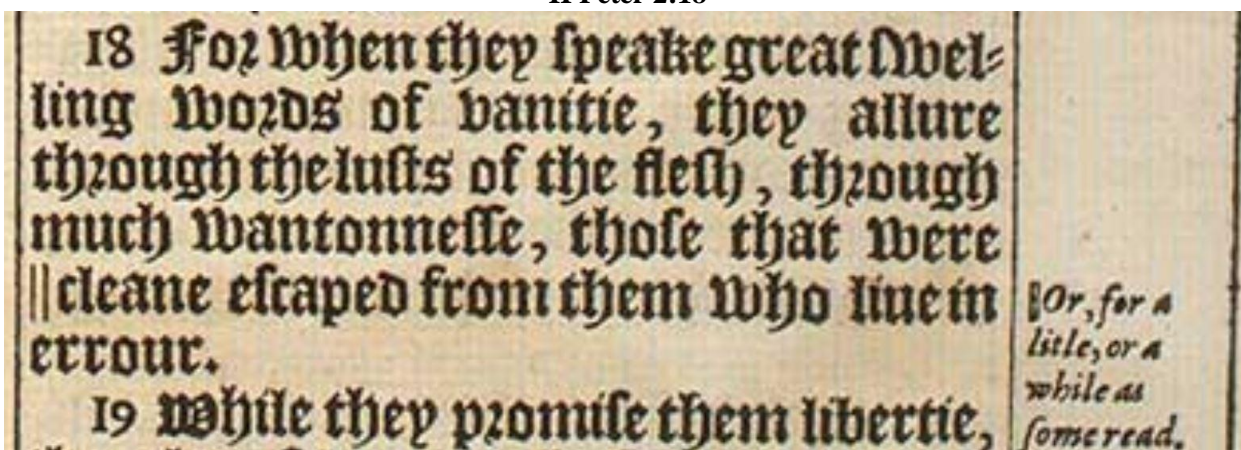
- I Peter 2:21—|| for us: || Some read, for you.
  - The Analysis tool at [TextusReceptusBibles.com](http://TextusReceptusBibles.com) website records a variant in the TR tradition at I Peter 2:21, “This verse is not fully supported by the Beza 1598 but is supported by the Stephanus 1550. Variant: Read "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 steppes.”
  - 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.

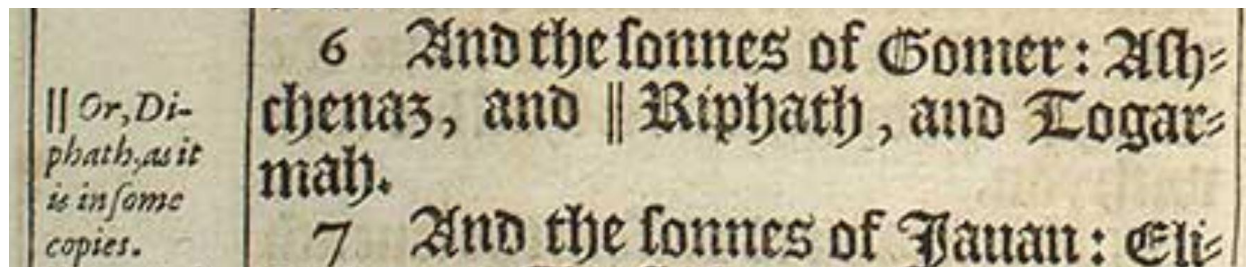
## II Peter 2:18



- 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”

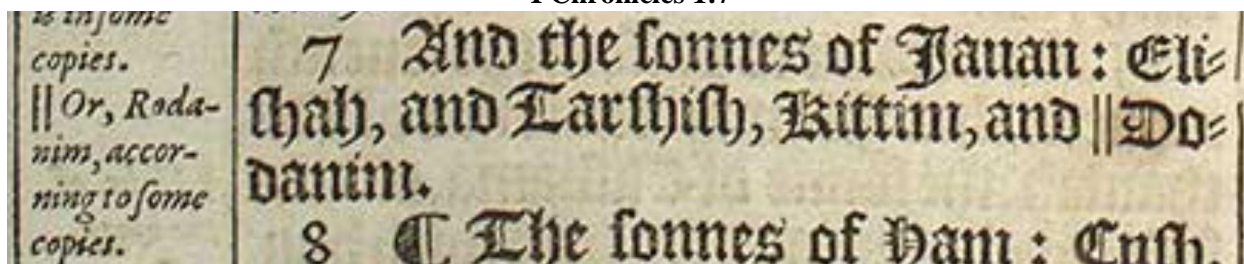
## I Chronicles 1:6



- 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](#))

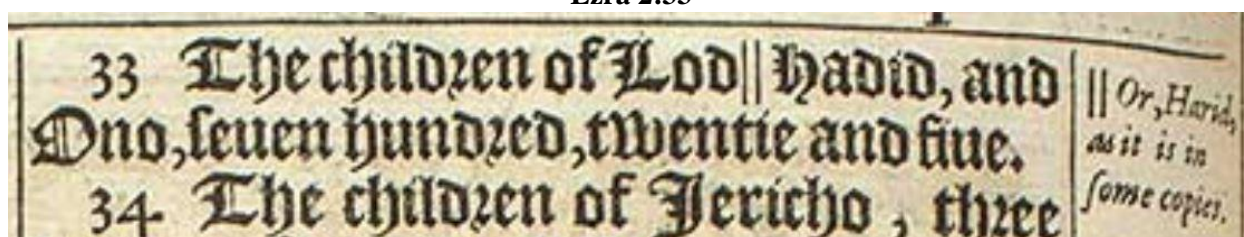


## I Chronicles 1:7



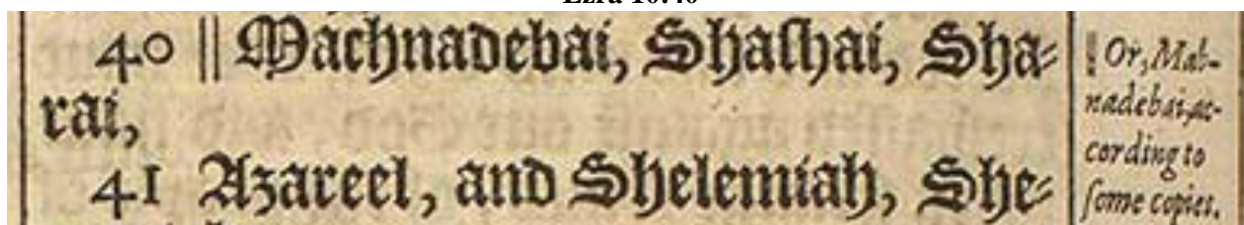
- I Chronicles 1:7—|| Dodanim: || Or, Rodanim, according to some copies.
  - “The MT and most medieval Hebrew mss of the parallel list in Gen 10:4 read “Dodanim,” but a few have “Rodanim.”” ([NET Bible Note](#))

## Ezra 2:33



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

## Ezra 10:40

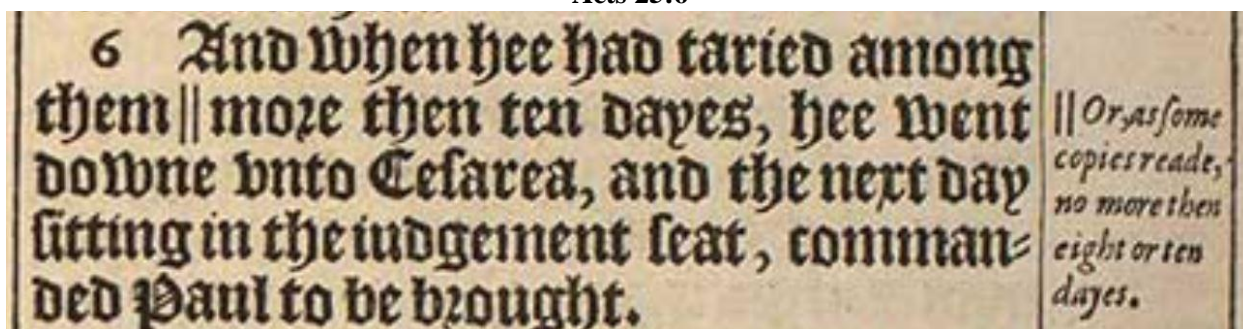


- Ezra 10:40—|| Machnadebai: || Or, Mabnadebai, according to some copies.



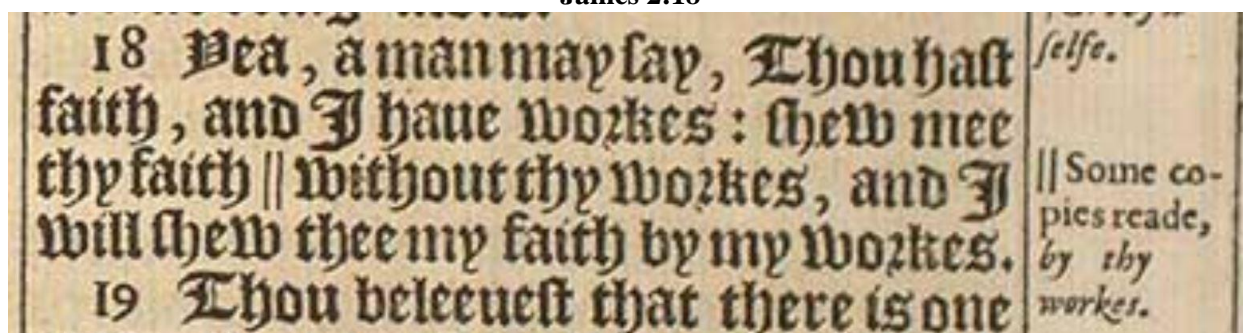
## “Some Copies Read”

### 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

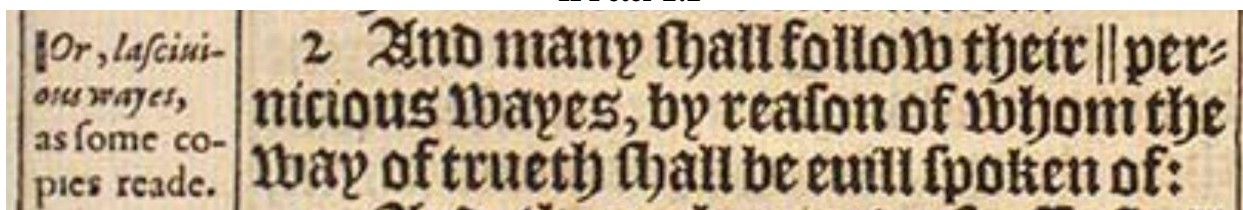
KJV: Yea a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works

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)

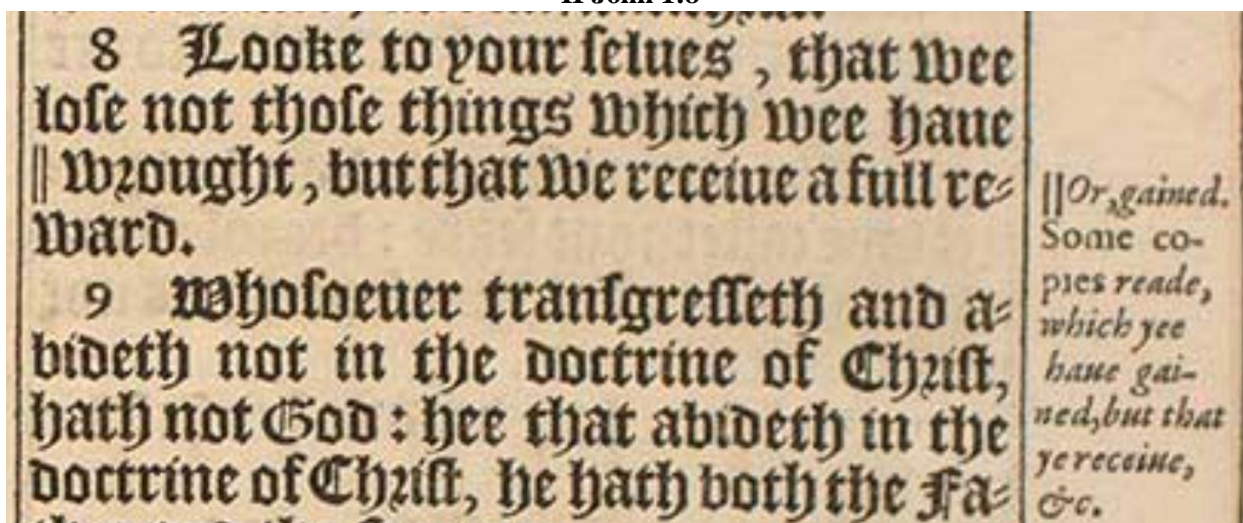
## II Peter 2:2



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



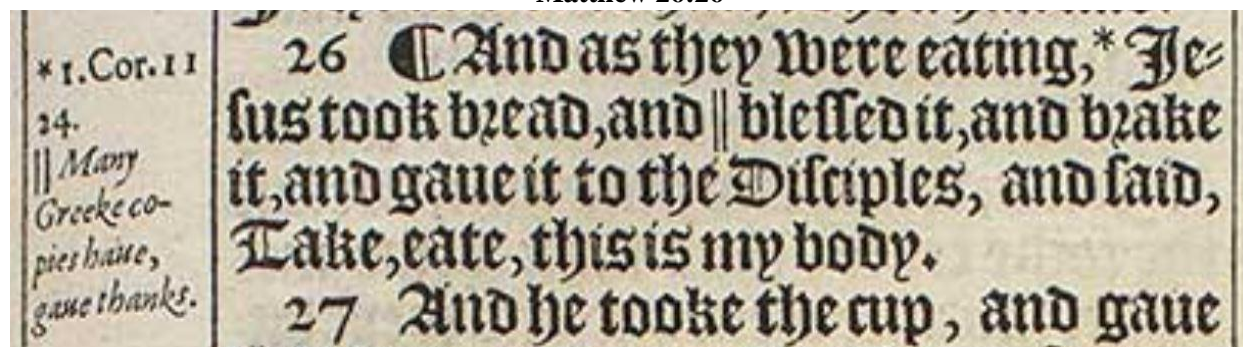
## II John 1:8



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

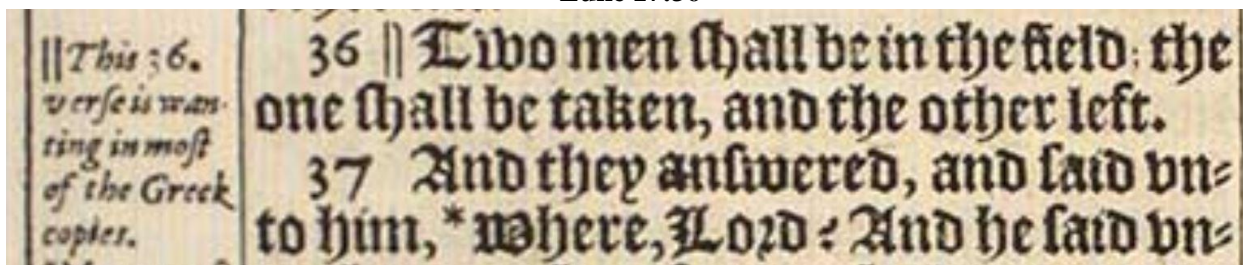
“Greek Copies”

## 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.

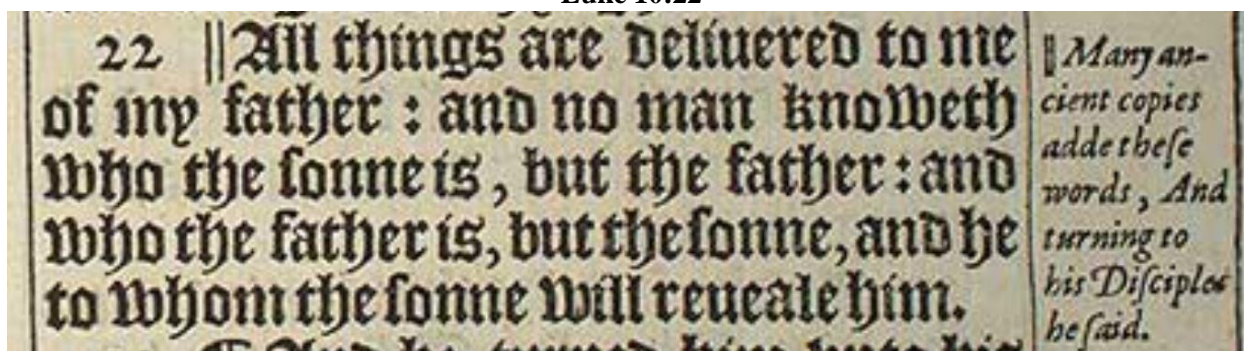
## Luke 17:36



- 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://TRBibles.com))

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Sunday, November 12, 2023—Grace Life School of Theology—*From This Generation For Ever*  
 Lesson 216 The AV 1611: Examining The Marginal Notes (Textual Variants/Alternative Textual Readings)

## **Introduction**

- In [Lesson 215](#) we began looking at marginalia in the 1611 that marked some sort of textual variant within the source texts used by the King James translators. Recall that we observed two different functions for the double vertical line markings (||) as noted by Samuel Ward at the Synod of Dort in 1618.
  - “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)
  - “. . . to be done where a different reading was found in good copies.” (Pollard, 339)
- 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:
  - “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
- Of the thousands of marginal notes found in the 1611 only 20 clearly indicate the presence of textual variants in the source texts used by the King James translators. Please see [Lesson 215](#) for a description of the process used to arrive at these findings as well as photographic evidence of each note and discussion of possible sources for each variant.
- In this Lesson we want to provide an analysis of the material covered in Lesson 215. Therefore, the current Lesson is best viewed as part two of a two-part treatise.

## **Analysis**

- Before beginning our analysis, I need to note my awareness of F.H.A. Scrivener’s 1884 work titled *The Authorized Edition of the English Bible (1611)*. Section II of Scrivener’s book is titled, “Its Marginal Notes And Original Texts.” In this Section beginning on page 58 Scrivener states:



- “The following marginal notes relating to various readings occur in the New Testament in the two issues of 1611. They are nearly all derived from Beza's text or notes.” (Scrivener, 58)
- In this section Scrivener catalogues more marginalia dealing with “various readings” in the New Testament than the 13 observed in Lesson 215 and discussed below. None of the additional examples cited by Scrivener are explicitly marked by the 1611 as being textual in nature. They are marked with double vertical lines (||) and simply read “or”, thereby indicating alternative English renderings. Scrivener’s claim that there are additional, non-explicitly marked marginalia of a textual nature in the 1611 is retroactive and speculative. Given the testimony of Samuel Ward at the Synod of Dort and evidence furnished by the 1611 itself, the translators’ words must take priority over Scrivener’s. At the end of the day, there are only 20 marginal notes in the 1611 that explicitly catalogue different readings found in the source texts utilized by the King James translators.
- The following is a statistical breakdown of the five different categories of marginal notes covered in Lesson 215. Many thanks to Alex Hanna for providing the data presented in the following table.

	# Of Verses	% Of Total Verses
OT	23,145	
NT	7,957	
Total	31, 102	
“Some Read”		
OT	3	0.013%
NT	6	0.075%
Total	9	0.029%
“Some Copies”		
OT	4	0.017%
NT	0	0.000%
Total	4	0.013%
“Some Copies Read”		
OT	0	0.000%
NT	4	0.050%
Total	4	0.013%
“Greek Copies”		
OT	0	0.000%
NT	2	0.025%
Total	2	0.006%
“Many Ancient Copies”		
OT	0	0.000%
NT	1	0.013%
Total	1	0.003%

All 5 Categories		
OT	7	0.030%
NT	13	0.163%
Total	20	0.064%

- The evidence presented in Lesson 215 and the above table suggests that the categories labeled “Greek Copies” and “Many Ancient Copies” are referring exclusively to variants stemming from known editions of the *Textus Receptus*. Put another way, these two categories are specifically noting variants in the Greek editions available to the King James translators. In contrast, the more general categories of “some read,” “some copies,” and “some copies read” are cataloging known variants in a variety of sources utilized by the translators when doing their work, i.e., they are not exclusive to Hebrew and/or Greek variants. Therefore, these categories could be referring to any of the following:
  - Prior English Bibles: Wycliffe, Tyndale, Coverdale, Matthews, Great, Geneva, Bishops, and Douay-Rheims
  - Peshitta
  - Latin Vulgate
  - Spanish (1569), French (1588), Italian (1607), etc.
  - Medieval Hebrew Manuscripts
  - TR Editions
  - LXX
- Observations such as these should not be surprising when one considers the nature and scope of the translators’ work outlined by Myles Smith in the Preface.
  - “Neither did we think much to consult the Translators or Commentators, Chaldee, Hebrew, Syrian, Greek or Latin, no nor the Spanish, French, Italian, or Dutch; neither did we disdain to revise that which we had done, and to bring back to the anvil that which we had hammered: but having and using as great helps as were needful, and fearing no reproach for slowness, nor coveting praise for expedition, we have at length, through the good hand of the Lord upon us, brought the work to that pass that you see.”
- According to the data presented in the table above, only 0.064% of the canonical text of the 1611 contains marginalia noting textual variants in the sources consulted by the King James translators. Meanwhile, the NIV “offers some 133 text-critical indicators in its text of the New Testament,” according to Holger Szesnat’s article [“‘Some Witnesses Have ...’: The Representation of the New Testament Text in English Bible Versions.”](#) (Szesnat, 3)
  - “The NIV offers some 133 text-critical indicators in its text of the New Testament; two of these come in the form of notes within the text itself, the rest by way of footnotes. The



format of these footnotes is fairly uniform, with few exceptions: variants are introduced as “some manuscripts read / add...” (e.g. Mt 5:22) or “some manuscripts omit / do not have...” (e.g. Mt 12:47). It must also be noted that the abbreviations ‘Mss’ for manuscripts and ‘MS’ for manuscript, which are sometimes used in the footnotes of the NIV, are never explained. This seems odd, since these abbreviations are hardly common outside the academic scene. Later editions of the NIV seem to have converted all “Mss” to “manuscripts” (see also the current NIV website).” (Szesnat, 3)

- Quantitatively, a comparison between the text-critical marginalia in the King James New Testament with that of the NIV yields the following results.

	verses	NT%	Total%
<b>KJV text-critical indicators</b>	13	0.163%	0.042%
<b>NIV text-critical indicators</b>	133	1.671%	0.428% *

\* 10X Higher

- The number of text-critical marginal notes in the NIV when compared to the 1611 is 10 times higher. Therefore, there is simply no quantitative comparison between the explicitly marked textual marginalia in the 1611 when compared to Modern Versions.
- Qualitatively, when the nature of the marginal notes cataloging textual variants in the 1611 is compared with Modern Versions, there is simply no comparison between the two. The following table endeavors to breakdown the 20 notes in question into qualitative categories based on the contents of each note.

<i><b>"Some Read"</b></i>	<b>DW</b>	<b>Name</b>	<b>SD</b>	<b>Other</b>	<b>Omissions</b>
Ezra 8:14		1			
Psalms 102:3	1				
Song of Solomon 5:4	1				
Matthew 1:11			1		
I Corinthians 15:31	1				
Ephesians 6:9	1				
I Peter 2:21	1				
II Peter 2:11			1		
II Peter 2:18				1	
<i><b>"Some Copies"</b></i>					
I Chronicles 1:6		1			
I Chronicles 1:7		1			
Ezra 2:33		1			
Ezra 10:40		1			
<i><b>"Some Copies Read"</b></i>					
Acts 25:6			1		
James 2:18	1				
II Peter 2:2	1				
II John 1:8	1				
<i><b>"Greek Copies"</b></i>					
Matthew 26:26	1				
Luke 17:36					1
<i><b>"Ancient Copies"</b></i>					
Luke 10:22				1	
<b>Total</b>	<b>9</b>	<b>5</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>%</b>	<b>45%</b>	<b>25%</b>	<b>15%</b>	<b>10%</b>	<b>5%</b>

**DW = Different Way of Saying the Same Thing**

**SD = Substantive Difference In Meaning**

- A full quarter of the notes (5 total: Ezra 2:33; 8:14; 10:40; I Chron. 1:6, 7) deal with the spelling of proper names and are of no practical or theological consequence. Meanwhile two notes are marked "other," including the one found at II Peter 2:18, which is just strange on its face and arguably the result of a scribal error or typo in certain printed editions of the TR. There is a difference of one Greek character accounting for the difference between the reading found in the text and the one appended to the margin (See [Lesson 215](#) for more.). Likewise for the note at Luke 10:22, it marks a variant reading that is found in the AV in the next verse at Luke 10:23 (See explanation below.). The remaining 13 marginal notes are analyzed further below. Please note:
  - DW=Different Way of Saying the Same Thing
  - SD=Substantive Difference In Meaning
    - Psalm 102:3—|| like smoke: || Or, (as some read) into smoke.

- DW—Being “consumed like smoke” or “consumed into smoke” are different ways of saying the same thing.
- Song of Solomon 5:4—|| for him: || Or, (as some read) in me.
  - DW—either way her bowels were moved within her. This is a different way of saying the same thing.
- Matthew 1:11—|| Josias begat Jechonias and his brethren: || some read, Josias begat Jakim, and Jakim begat Jechonias.
  - SD—there is a substance difference between the text and margin in this case. The translators chose the theological correct reading in the body of the text given the 14 generations mentioned in Matthew 1:17 while showing awareness of the variant in the margin.
- I Corinthians 15:31—|| your: || Some read, our.
  - DW—either way in the context both Paul and Corinthains are rejoicing. There is no theological/doctrinal impact.
- Ephesians 6:9—|| your master also: || Some read, both your, and their master.
  - DW—it is implied in the context that God in heaven would be the “master” of both “masters” and “servants.” The text and margin equal a different way of saying the same thing.
- I Peter 2:21—|| for us: || Some read, for you.
  - DW—the context implies that Peter is including himself in the statement. The text and margin equal a different way of saying the same thing.
- II Peter 2:11—|| against them: || some read against themselves.
  - SD—the reading “against them” found in the text refers to either fleshy humans or “dignities” in verse 10. Whereas the reading “themselves” would be referring to angels in verse 11. Theological implication?
- Acts 25:6—|| more then ten days: || Or, as some copies read, no more then eight or ten days.
  - SD—the variant “no more then eight or ten days” would be substantive when compared against the main body of the text, “more than ten days.” The difference however is of no theological/doctrine consequence.

- James 2:18—|| without: || Some copies read, by thy works.
  - DW—see comments in [Lesson 215](#).
- II Peter 2:2—|| pernicious ways: || Or, lascivious ways, as some copies read.
  - DW—“pernicious ways” verses “lascivious ways” are a different way of saying the same thing.
- II John 1:8—|| wrought: || Or, gained. Some copies read, which ye have gained, but that ye receive, etc.
  - DW—there is no difference in meaning between “wrought” and “gained.” As for the pronoun difference, see our comments above on I Corinthians 15:31.
- Matthew 26:26—|| blessed it: || Many Greek copies have, gave thanks.
  - DW—the text “blessed it” and the margin “gave thanks” equal different ways of saying the same thing.
- Luke 10:22—|| All things: || Many ancient copies add these words, And turning to his Disciples he said.
  - Other—The words found in the marginal reading at verse 22 are present in the text of the 1611 in verse 23.
- Luke 17:36 is the only marginal note in the 1611 dealing with the omission of an entire verse in earlier editions of the TR (See [Lesson 215](#)).
  - 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.
- Quantitatively, most of the marginalia in the 1611 noting variant readings in the source texts utilized by the King James translators deal with the spelling of proper names and/or constitute different ways of saying the same thing. There are only three substantive differences in meaning between the text and margin in the 1611 (Matt. 1:11; Acts 25:6; I Pet. 2:11) none of which are theologically/doctrinally consequential. Only one, at Luke 17:36, deals with the omission of a whole verse in earlier iterations of the TR.
- Yet, many contemporary advocates of the Critical Text/Modern Versions such as James R. White seek to leverage the type of marginal notes covered in these Lessons against King James Bible defenders. Consider the following example from the 2<sup>nd</sup> Edition of White’s *The King James Only Controversy: Can You Trust Modern Translations*:
  - “Modern Bible translations as a matter of standard practice include footnotes to indicate to the reader where the Greek or Hebrew manuscripts contains variants. KJV Only

advocates generally dislike such footnotes, feeling that they can confuse the reader that they are in fact faith-destroying. If a version dares to note that a word, phrase, or verse is questionable, it will be accused of attacking the Word of God by those who define the KJV as the Word of God. Unfortunately, many AV defenders seem unaware that, as noted previously, the King James Version contained 8,422 such marginal readings and notes when first published. . .

Most of these notes gave alternative readings, but some indicated that the KJV translators recognized the existence of textual variants in the Greek and Hebrew texts. One example should suffice [White shows no awareness of how many marginal notes fit this category.] to demonstrate that the dislike for textual notes on the part of AV Only advocates is more than slightly inconsistent. Note the KJV's own marginal reference at Luke 10:22:

Many ancient copies add these words, And turning to his disciples, he said,

If the KJV is not "attacking God's Word" with such marginal notes, why is the NASB or NIV?" (White, 263-264)

- White and his troop are seeking to equate marginal notes like the one found at Luke 10:22 in the 1611 with the scores of text critical notes found in the Critical Text and Modern Versions as though they were the same thing. Note the suspect nature of White's argumentation. First, he mentions that the 1611 contained 8,422 "marginal readings and notes when first published." That said, only 20 of the AV's marginal notes appear to raise textual issues, the vast majority of which are non-substantive. Then, he cited one example (Luke 10:22), without mentioning how many total notes fit this category, as though it were emblematic of all the marginal notes found in the AV. The marginal notes in the AV dealing with textual variants when compared to the Critical Text and Modern Versions are far fewer in number (quantitative) and less significant in nature (qualitative) in that they are not calling into question the legitimacy of entire verses/passages or changing the meaning of the text.



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Hanna, Alex. Contributed the statistical tables found in the Lesson.

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Sunday, November 19, 2023—Grace Life School of Theology—*From This Generation For Ever*  
 Lesson 217 The AV 1611: Examining The Marginal Notes (Textual Variants/Alternative Textual Readings)

### Introduction

- In [Lesson 215](#) we began looking at the marginalia in the AV of 1611 dealing with textual variants in the source texts utilized by the King James translators. In doing so, we identified 20 marginal notes in the 1611 that explicitly marked variant readings. When a textual variant is being cataloged in the margin, the note takes one of the following five forms:
  - “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
- More recently, in [Lesson 216](#) we began an analysis of the 20 notes in question. Our analysis was two-fold. First, we quantitatively compared the number of explicitly marked textual notes in the 1611 with the NIV. As the following table demonstrates, the number of text-critical marginal notes in the NIV when compared to the 1611 is 10 times higher. Therefore, there is simply no quantitative comparison between the explicitly marked textual marginalia in the 1611 when compared to Modern Versions.

	verses	NT%	Total%
<b>KJV text-critical indicators</b>	13	0.163%	0.042%
<b>NIV text-critical indicators</b>	133	1.671%	0.428% *

\* 10X Higher

- Next, we qualitatively evaluated the 20 marginal notes listed above to determine their nature and/or type. Our findings were cataloged and categorized in the following table.

<i><b>“Some Read”</b></i>	<b>DW</b>	<b>Name</b>	<b>SD</b>	<b>Other</b>	<b>Omissions</b>
Ezra 8:14		1			
Psalms 102:3	1				
Song of Solomon 5:4	1				
Matthew 1:11			1		
I Corinthians 15:31	1				
Ephesians 6:9	1				
I Peter 2:21	1				
II Peter 2:11			1		
II Peter 2:18				1	
<i><b>“Some Copies”</b></i>					
I Chronicles 1:6		1			
I Chronicles 1:7		1			
Ezra 2:33		1			
Ezra 10:40		1			
<i><b>“Some Copies Read”</b></i>					
Acts 25:6			1		
James 2:18	1				
II Peter 2:2	1				
II John 1:8	1				
<i><b>“Greek Copies”</b></i>					
Matthew 26:26	1				
Luke 17:36					1
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**DW = Different Way of Saying the Same Thing**

**SD = Substantive Difference In Meaning**

- Quantitatively, most of the marginalia in the 1611 note variant readings in the source texts utilized by the King James translators dealing with the spelling of proper names and/or constitute different ways of saying the same thing. There are only three substantive differences in meaning between the text and margin in the 1611 (Matt. 1:11; Acts 25:6; I Pet. 2:11), none of which are theologically/doctrinally consequential. Only one, at Luke 17:36, deals with the omission of a whole verse in earlier iterations of the TR.
- The following resumes our analysis from Lesson 216 by picking up where we left off talking about how Critical Text/Modern Version advocates attempt to leverage the AV’s marginal notes to buttress their position.

### Analysis Continued

- Many contemporary advocates of the Critical Text/Modern Versions such as James R. White seek to leverage the type of marginal notes covered in these Lessons against King James Bible defenders. Consider the following example from the 2<sup>nd</sup> Edition of White's *The King James Only Controversy: Can You Trust Modern Translations*:
  - "Modern Bible translations as a matter of standard practice include footnotes to indicate to the reader where the Greek or Hebrew manuscripts contain variants. KJV Only advocates generally dislike such footnotes, feeling that they can confuse the reader that they are in fact faith-destroying. If a version dares to note that a word, phrase, or verse is questionable, it will be accused of attacking the Word of God by those who define the KJV as the Word of God. Unfortunately, many AV defenders seem unaware that, as noted previously, the King James Version contained 8,422 such marginal readings and notes when first published. . .

Most of these notes gave alternative readings, but some indicated that the KJV translators recognized the existence of textual variants in the Greek and Hebrew texts. One example should suffice [White shows no awareness of how many marginal notes fit this category.] to demonstrate that the dislike for textual notes on the part of AV Only advocates is more than slightly inconsistent. Note the KJV's own marginal reference at Luke 10:22:

Many ancient copies add these words, And turning to his disciples, he said,

If the KJV is not "attacking God's Word" with such marginal notes, why is the NASB or NIV?" (White, 263-264)

- White and his troop are seeking to equate marginal notes like the one found at Luke 10:22 in the 1611 with the scores of text critical notes found in the Critical Text and Modern Versions as though they were the same thing. Note the suspect nature of White's argumentation. First, he mentions that the 1611 contained 8,422 "marginal readings and notes when first published." That said, only 20 of the AV's marginal notes appear to raise textual issues, the vast majority of which are non-substantive. Then, he cited one example (Luke 10:22), without mentioning how many total notes fit this category, as though it were emblematic of all the marginal notes found in the AV. The marginal notes in the AV dealing with textual variants when compared to the Critical Text and Modern Versions are far fewer in number (quantitative) and less significant in nature (qualitative) in that they are not calling into question the legitimacy of entire verses/passages or changing the meaning of the text.
- As part of my due diligence for this Lesson, I compared the marginal notes in the 1611 against lists of known omissions from the modern Critical Text and Modern Versions. Consider the following portion of a popular social media meme.



**WHY  
KING JAMES BIBLE  
ONLY?**

**1. Almost all modern versions, including the NIV, remove 16 entire verses from the New Testament:**

Matt 17:21	Matt 18:11	Matt 23:14	Mark 7:16
Mark 9:44	Mark 9:46	Mark 11:26	Mark 15:28
Luke 17:36	John 5:4	Acts 8:37	Acts 15:34
Acts 24:7	Acts 28:29	Rom 16:24	1John 5:7


- Only one verse listed in the above meme is noted in the 1611 as possessing a variant reading at a place of known modern omission, Luke 17:36. While the King James translators were no doubt aware of the debate surrounding I John 5:7 for example, they included all the verses listed above in the main body of the text while failing to note related variant readings in the margin. This demonstrates that the source texts utilized by the translators when doing their work possessed the verses in question that are missing from the Critical Text and therefore Modern Versions. Modern attempts to liken the 20 marginal notes covered in these Lessons to modern text-critical practice on the part of the King James translators are misguided and misleading. Noting variant readings in the Reformation Era source texts used to translate the AV is not the same thing as engaging in modern Textual Criticism that disputes hundreds of readings that were not in question during the early 17<sup>th</sup> century when the AV was translated. Modern text-critical thinking and praxis based upon reasoned eclecticism were unknown to the King James translators as they are post-Reformation and post-Enlightenment developments.
- In addition to disputing readings found in the text of the Reformation and arguing that the marginalia found in the 1611 is akin to what is found in Modern Versions, contemporary text critics have literally *invented* readings in their critical editions and resultant Modern Versions that have no Greek support anywhere. In a recent debate (2/18/23) with James R. White, King James Bible Believer Thomas Ross brought up this very point in his opening address. At the 50:20 mark in the debate Ross displayed a PowerPoint slide titled “UBS/NA Text With No MS Support At All” at which time he stated the following.
  - “(50:20) The UBS Nestle-Aland text is full of readings with no manuscript evidence at all. Where readings have been selected and substituted based upon an inadequate representation of evidence and “the reading and their support are often misleading and/or in error.” So, it’s been stated by textual scholars [Reuben Swanson’s *New Testament Greek Manuscripts: Variants Readings Arranged in Horizontal Lines Against Codex Vaticanus: Matthew*, iii, xii.] “that there are lines of text in the UBS4 and in the Westcott and Hort that have no manuscript support.” Just in the Gospels of Matthew and Mark, there are lots of these, they are well into the triple-digits, there’s way over a hundred instances of where no MS on earth has simple small phrases of words that are in the printed UBS/Nestle-Aland text...

...Now here we are talking about simply individual lines of text, parts of verses, not whole verses even, parts of verses, consisting of handfuls of words. As for whole verses, groups of verses, or larger sections of text, the portion of the UBS/Nestle-Aland text that looks like exactly zero manuscripts on earth grows exponentially. And the TR has manuscript support, by the way, in 100% of these passages where the UBS/NA text has 0 manuscripts supporting its reading (51:38).” ([DEBATE: The LSB is superior to the KJV; James White vs. Thomas Ross](#))

- Ross goes on to cite the following examples of readings in Mathew and Mark that have no textual support in the UBS/NA text.
  - Matthew 17:4; 24, 27; 20:30; 27:17; 40-41; 27:46
  - Mark 1:27; 2:12; 3:35; 4:8; 6:23; 9:12
- Then Ross presented the following slide documenting 41 additional verses in Matthew and Mark for which there is “extremely thin textual support for the UBS/NA text.”

**MERE HANDFULS OF WORDS IN MATTHEW & MARK WITH  
NO TEXTUAL SUPPORT IN THE UBS/NA TEXTUS REJECTUS:**

- **More examples:** Matthew 1:5-6 (2x); 5:11; 12:2, 22, 24; 14:5; 17:3; 20:31; 21:15-16; 21:42; 24:39-40; 25:15-16; Mark 3:6, 7, 33-34; 6:14; 8:27; 9:13; 10:2, 47-48 (2x); 11:10; 12:8-9, 36-37, 39; 16:8
- While there are certainly more significant variants than those that distinguish these passages from extant MSS, these **41 examples** illustrate the **extremely thin textual support** for the UBS/NA text.



- Regarding this slide, Ross stated the following:
  - “(52:09) But right here and there’s more on the screen there, there are 41 examples right there just from Matthew and Mark where simple lines of the UBS text have no support from any known manuscript in the world.” ([DEBATE: The LSB is superior to the KJV; James White vs. Thomas Ross](#))
- In addition to the Ross/White debate, this topic has recently been discussed in a couple of other places on YouTube. On September 7, 2023, [Dwayne Green](#) released a video on his YouTube Channel titled “[The Byzantine Text is Better Than The Critical with Adam Boyd](#).” Around the 6:15 mark Green asked Boyd the following question, “Why do you think the Critical Text is inferior to the Byzantine Text?” The following is a record of Boyd’s answers and the ensuing exchange.

- Boyd—(6:15) “What I find the most convincing is when you string together the variants in the Critical Text, I think it’s fairly well known that there are at least 105 verses in the Nestle-Aland Greek New Testament that, when you string together the variants in those verses, you cannot find any manuscript whatsoever that has that exact reading. So, you can look at each variant individually and make an argument, oh, this is the correct variant because of such and such, this is the correct variant because of such and such, you string them all together and now you’ve come up with a reading that you can’t find in any manuscript. And I find that to be quite implausible that the original text of the Greek New Testament would not be preserved in at least one manuscript (6:57). And that it would happen more than 100 times over the course of the Greek New Testament, I don’t believe that.”

Green—(7:02) “Yeah, so the so-called Frankentext. I’ve heard this a number of times. In fact, Steven Hackett just had Maurice Robinson on his channel [see below], and they were talking a little bit about this specific issue where verses in the Critical Text often times can go no more than the length of a single verse where there is some sort of textually, they can’t find that specific thing, that specific verse in a single manuscript (7:30). As you are saying they are piecing together little bits here and there. But where do you find these passages? Do you have any examples of some passages where this is the case.”

Boyd—(7:40) “Yeah, a great example is Matthew 19:29, this is the ESV translation. “And everyone who has left houses, or brothers, or sisters, or father, or mother, or children, or lands, for my name's sake, will receive an hundredfold, and will inherit eternal life.” So, there’s two variants here. The first one is “houses, or brothers, or sisters, or father, or mother, or children, or lands.” The only manuscript that says it that way is Vaticanus, Codex Vaticanus. That is the only one. All of the other manuscripts add in the word wife. They say, “or wife, or children, or lands.” Okay. The other variant is “hundredfold.” A lot of manuscripts that say “hundredfold” but Vaticanus is not one of them. Vaticanus says “manifold.” You see that when you put those two variants together you don’t have any manuscript whatsoever that reads the way this ESV translation reads. So ESV is translating, as you called it, a “Frankentext”. Its not actually translating from any manuscript for the entirety. (8:47).”

Green—(8:48) “So how many did you say there were of these in the Critical Text?”

Boyd—(8:51) “I read an article once that said there were at least 105” . . .

Boyd—(9:16) “I believe these 105 verses were put together from the Nestle-Aland critical notes.” ([The Byzantine text is BETTER THAN the Critical Text with Adam Boyd](#))

- On [August 5, 2023](#), Dr. Maurice Robinson, author of *New Testament Textual Criticism: The Case for Byzantine Priority*, appeared on the YouTube Channel of Steven Hackett titled “[Biblical Studies And Reviews](#)” to discuss his “Byzantine Priority” view of textual criticism. During the interview, the subject of unsubstantiated lines of text in the Critical Text was discussed. Around the 16:10 mark, Hackett launched into a discussion of the matter by stating the following:

- Hackett—(16:10) “The Critical Text like the Nestle-Aland text/UBS text they can really defend, really well, each particular variant but once you put those altogether there are some verses, just one single verse and you point this out in your the Case for Byzantine Text, just in that one single verse, there is no one single manuscript that you can find that verse exactly as it appears in the Critical Text. So what you’re stating there is that somehow that text in its exact form got lost in the transmission and somewhere along the way someone had to piece it all back together. And that was kind of a big
- .piece of this for Clarke. Is that right? (16:50).”

Robinson—(16:51) “Not only just Clarke but I wrote a further article on that, Beyond the Case for Byzantine Priority that was dealing with what Aland called his Rule number 9. And it was that only one reading can be right at any point . . . Rule 9 says you need to have some transmissional continuity. And what I did in that article, I showed that not just what I said in the Case for Byzantine Priority, which gave a couple of examples. I showed that the Nestle-Aland text, this was the 27<sup>th</sup> edition at the time, that there were 105 whole verses that as printed in the Nestle-Aland text cannot be found in any single manuscript, any single ancient version, or any single patristic writer. In the 105 verses it can be demonstrated from the Nestle-Aland’s apparatus directly that they don’t have it. . . So you end up printing a text that ends up being a conjectural solution to a problem that shouldn’t have to exist. . . [[Click here](#) to see Dr. Robison’s list of 105 verses.] . . . Setting aside the 105 whole verses that we had, I looked for any two verse segments beyond that where you have two verses, like a verse 17 and 18 together that have multiple variants within those verses, and again by process of elimination that’s where I found another 210 whole verses in the Nestle-Aland edition that in those two verse segments lacked any continuity and could not be found in any existing manuscript. So that’s where the problem lies, and the truth is if you increased it to 3 whole verses or 4 whole verses by the diminishing returns you will end up by the time you get to probably 10 or 15 verses nothing in the Nestle-Aland text probably has actual support. Whereas on the other hand, if you take the overall Byzantine consensus text you always will have a reasonable quantity of Byzantine manuscripts supporting not just 1 verse, 2 verses, 3 verses, but 10 or 15. . . The overall running majority will still retain what is in our Byzantine Text edition. Showing again a general transmissional continuity that you don’t find if you’re looking at an eclectically determined verse variant by variant, eclectic text (20:44).”  
[\(Why this EXPERT changed his mind! Byzantine Priority: Interview with Dr. Maurice Robinson\)](#)

- The promise of Preservation requires that God’s word(s) be available in every generation (Ps.12:6-7). Therefore, since the modern Critical Text was not established until the late 19<sup>th</sup> century and the textual variants found therein were largely unknown to the King James translators of the Reformation Era, if not overtly invented by text critics in the 20<sup>th</sup> and 21<sup>st</sup> centuries, the Critical Text cannot be the preserved word of God. No such form of text was even known to the body of Christ for the first 1900 years of church history. Therefore, to argue as does James White, that there is no difference between the marginal note at Luke 10:22 in the 1611 and the scores of such marginal notes found in the NIV for example is a disingenuous statement.



- The King James translators clearly engaged in an early form of textual criticism when doing their work. The 20 marginal notes discussed in these Lessons are evidence of this reality. Unlike the practice of modern textual critics, who purport to check their theological presuppositions at the door so they can adopt a stance of so-called neutrality towards the text, the textual criticism engaged in by the King James translators was decidedly undertaken from a position of belief in the inspiration and authority of the text as the words of God. This led them to dismiss most of the variants outside the majority text stream. Moreover, they viewed their text-critical work as completed and not as an activity that was to be engaged in perpetuity.
- The textual criticism engaged in by the King James translators is what Dr. Edward F. Hills called in his book *The King James Version Defended* the “consistently Christian method.”
  - “Thus there are two methods of New Testament textual criticism; the consistently Christian method and the naturalistic method. These two methods deal with the same materials, the same Greek manuscripts, and the same translations and biblical quotations, but they interpret the materials very differently. The consistently Christian method interprets the materials of New Testament textual criticism in accordance with the doctrines of the divine inspiration and providential preservation of the Scriptures. The naturalistic method interprets these same materials in accordance with its own doctrine that the New Testament is nothing more than a human book.” (Hills, 3)
- In the next Lesson we will continue our consideration of the marginal notes found in the 1611 by looking at some other notes of interest.

### Works Cited

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- Szesnat, Holger. [“Some Witnesses Have ...”: The Representation of the New Testament Text in English Bible Versions.](#) 2007.
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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)

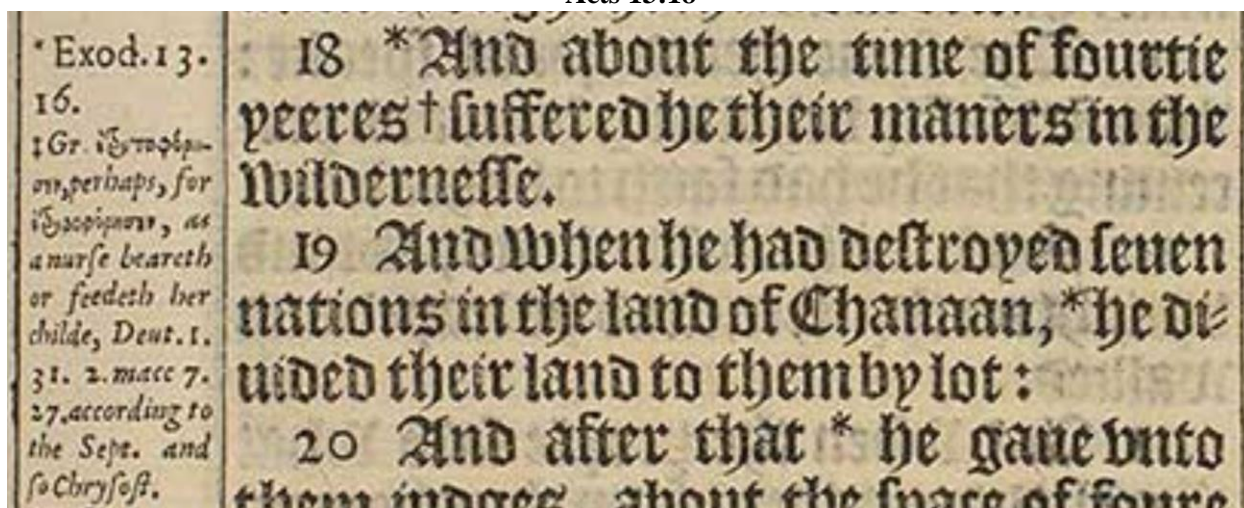
### **Introduction**

- 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**

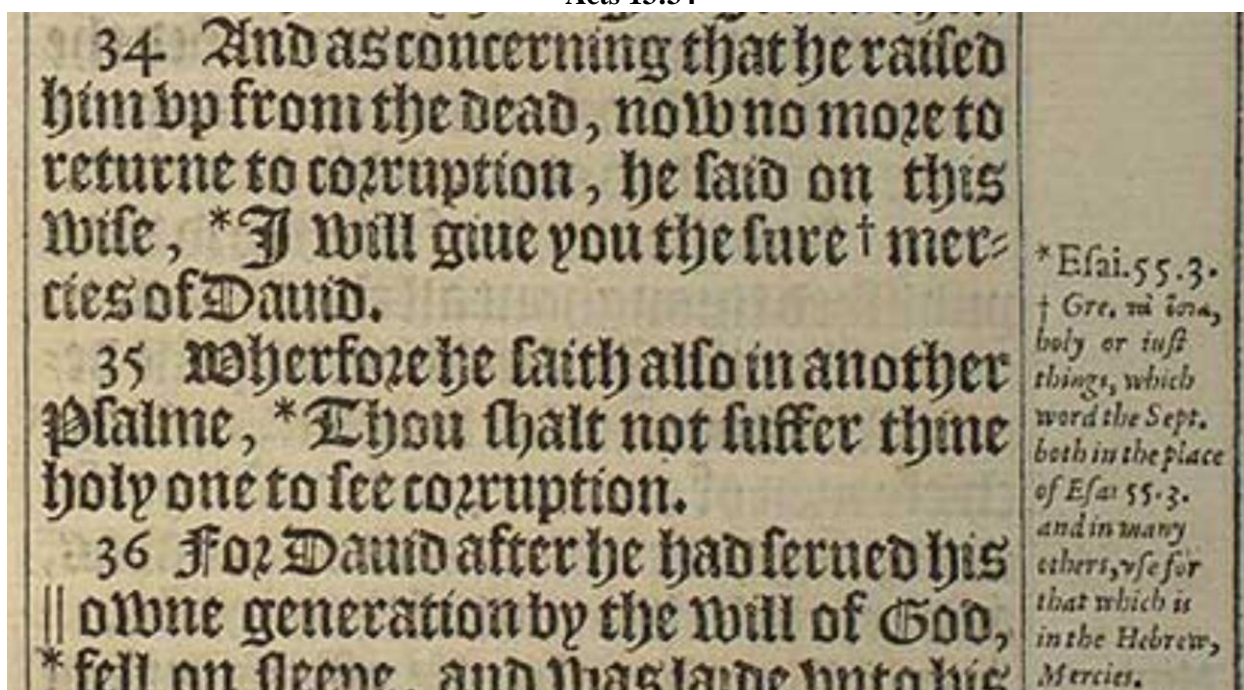
- There are two direct references to the Septuagint (LXX) in the marginalia of the New Testament in the 1611. They both happen to be found in Acts 13.

## Acts 13:18



- Acts 13:18—† suffered: † Gr. ἑτροφοφόρησεν, perhaps, for ἑτροφοφόρησεν, 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.

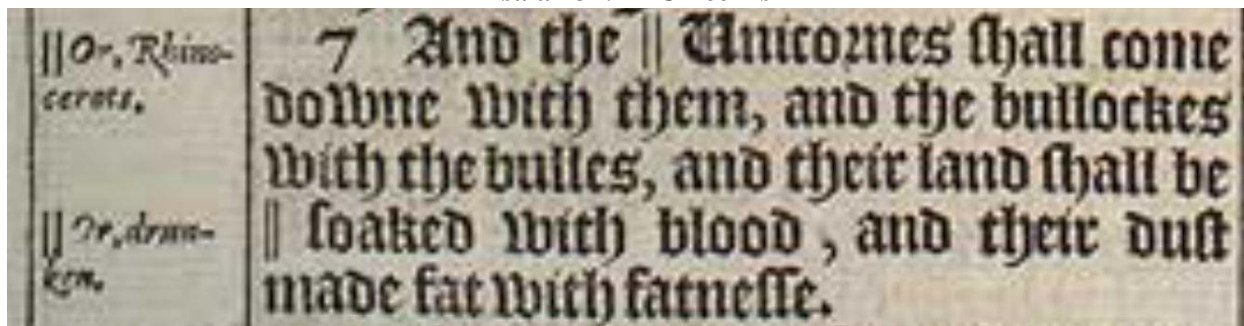
- The fact that there are not more direct references to the LXX by the King James translators underscores the following point: With marginal notes such as those found in Acts 13, the translators are acknowledging that the Septuagint existed but since they never actually follow it exclusively, they are 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 Grammaticae (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 *ūnicornis* or *rhīnocerōs* (Greek *μονόκερως*) as translations of Hebrew *rēm* (also *rēym*), and retained in various later versions (but translated by ‘wild-ox’ in the Revised Bible). See [reem n.](#)

**a1300-**

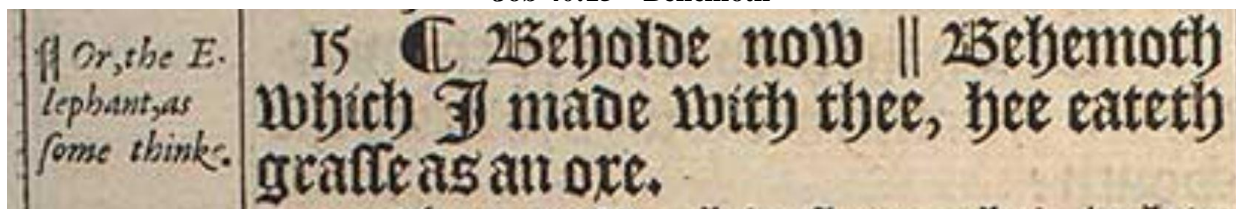
**a1300** Sauþ me fra mouth of lioun es, And fra hornes of vnicornes mi mekenes. [Also versions *a* 1340–1611.]  
*Early English Psalter* xxi. 22 (xxii. 21) ...

**1382** Whos strengthe is lijk to an vnycorn. [Also versions 1388–1611.]  
*Bible* (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! **bemoth** [*a1425 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 ...

[Show more quotations](#)

**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 ...

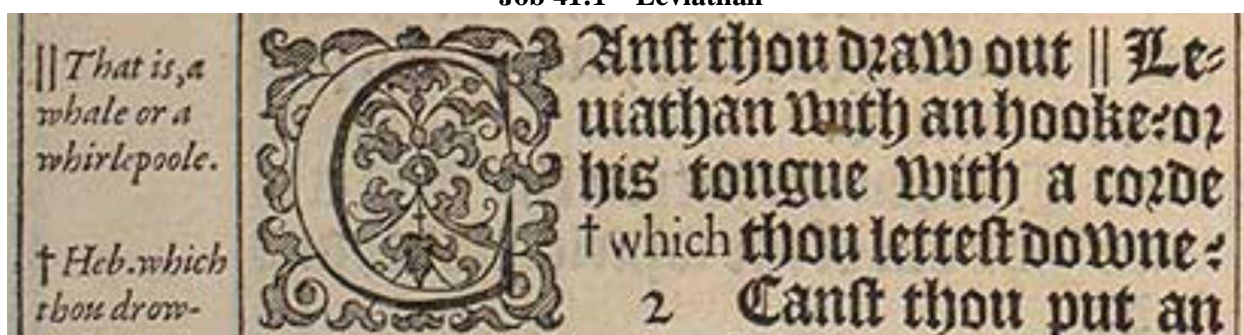
“Cite” Historical thesaurus ▼ animals

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

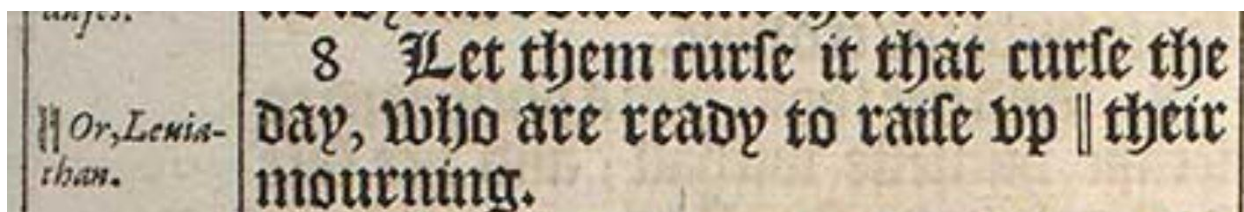


- Job 40:15 (v. 10) in the Wycliffe Bible of 1380s is cited by the MED as a word usage example of “bemoth:”
  - “Lo! behemot, whom Y made with thee, schal as an ox e ete hey.”
- The use of “behemoth” in Job 40:15 was standard in the English Bible prior to the publication of the AV in 1611. Wycliffe, 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 ...

[Show more quotations](#)

“ Cite  Historical thesaurus ▼

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> ...

[Show more quotations](#)

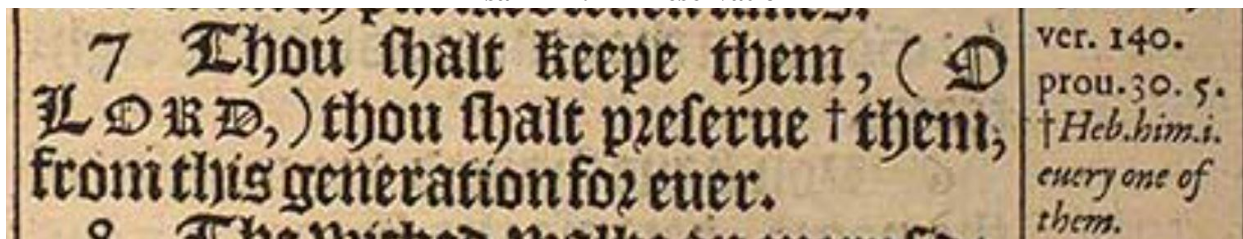
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- The OED records two meanings for the word one related to undesigned “aquatic animal (real or imaginary) of enormous size” and a second “The great enemy of God, Satan,” based on Isaiah 27:1.
  - Isaish 27:1—In that day the LORD with his sore and great 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.



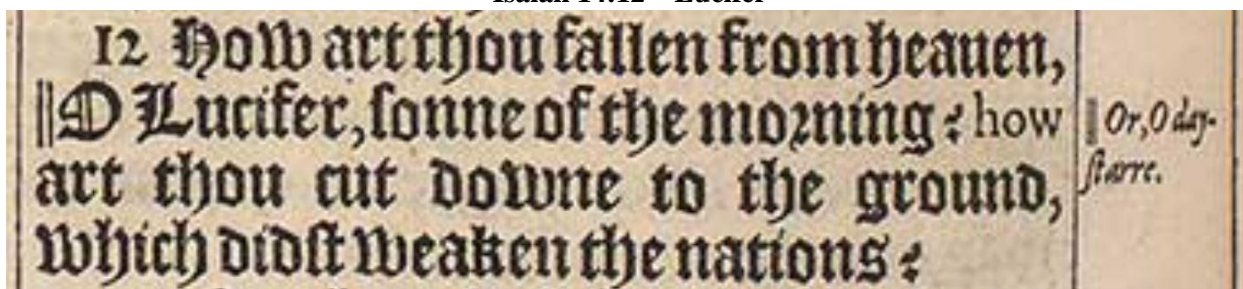
Sunday, December 3, 2023—Grace Life School of Theology—*From This Generation For Ever*  
 Lesson 219 The AV 1611: Examining The Marginal Notes (Other Notes of Interest: Lucifer)

### Introduction

- In [Lesson 218](#) we began looking at the final category of marginal notes that we will be investigating which I titled “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. In Lesson 218 I laid out the following categories for consideration:
  - Septuagint References
  - Animals & Beasts
  - Psalm 12:7
  - Lucifer
- Having covered the first three points in Lesson 218, the focus of this Lesson will be on the marginal note appended to Isaiah 14:12 in the 1611 dealing with Lucifer.

### Lucifer

#### Isaiah 14:12—Lucifer



- Isaiah 14:12—|| O Lucifer: Or, || O day star
- The Hebrew word rendered “Lucifer” by the King James translators is *hēlēl*. This word appears only this one time in the Hebrew text.
- This marginal note in the 1611 at Isaiah 14:12 is highly inconvenient for many King James advocates. Since the publication of *New Age Bible Versions* by Gail Riplinger in 1993, many King James defenders (including this author) have used Isaiah 14:12 as a major plank in their argumentation against modern versions. Riplinger’s argument stems from the fact that modern versions replaced “Lucifer” with “morning star” or some equivalent in Isaiah 14:12.
  - NIV—How you have fallen from heaven, **morning star**, son of the dawn! You have been cast down to the earth, you who once laid low the nations!

- NASV20—“How you have fallen from heaven,  
You [fn] **star of the morning**, son of the dawn!  
You have been cut down to the earth,  
You who defeated the nations! [fn] Heb *Helel*; i.e., **shining one**
- ESV—“How you are fallen from heaven,  
**O Day Star** [matches the margin of the 1611], son of Dawn!  
How you are cut down to the ground,  
you who laid the nations low!
- Riplinger argued that the removal of “Lucifer” from Isaiah 14:12 in modern versions is a “new age” conspiracy to replace the identity of Satan with Jesus Christ, since Jesus Christ is clearly called the “morning star” in Revelation 22:16.
  - Revelation 22:16—**I Jesus** have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the **bright and morning star**.
    - NIV—“**I, Jesus**, have sent my angel to give you [fn] this testimony for the churches. I am the Root and the Offspring of David, and **the bright Morning Star**.”
    - NASB20—“**I, Jesus**, have sent My angel to testify to you of these things [fn] for the churches. I am the root and the descendant of David, **the bright morning star**.”
    - ESV—“**I, Jesus**, have sent my angel to testify to you about these things for the churches. I am the root and the descendant of David, **the bright morning star**.”
- These arguments from Riplinger serve as the underpinning of her entire inaugural book. In the Introduction to *New Age Bible Versions*, she alludes to an exchange with a student at Kent State University as the impetus for her book.
  - “After a decade in this climate [In a secular university.], as a Christian and professor, plied with questions, a bombshell hit as a young man asked, “Is the fall, recorded in Isaiah 14 about Lucifer [as the KJV and Hebrew text indicates] or Jesus, the morning star, as the NIV and NASB imply?” Practiced perception pointed to the latter as a mislaid podium of the New Age sages surrounding me. This prompted a six-year research project into new bible versions, Greek editions and manuscripts, commencing with over 3000 hours of word-for-word collation of the entire New Testament.” (Riplinger, 4)
- In Chapter 2 of *New Age Bible Versions*, Riplinger lays out her core argument that serves as the launching pad for her entire book.
  - “Twentieth century versions have removed the name of Lucifer, thereby eliminating the *only* reference to him in the entire Bible. The word Lucifer then falls to the realm of the

poets and writers of mythology and ceases to be an identifiable character of biblical origin. . .

The change in new versions does not spring from the original Hebrew language, but from the ‘theology’ of the new version editors. The NIV’s wording parallels *exactly* the view expressed by NIV committee member R. Larid Harris. He asserts that Isaiah 14 is not about “Lucifer” and his descent to “hell,” but about a king from Babylon and his interment in the “grave”.

The NIV’s version of Harris’ view is one link in a chain tied to New Age Luciferian H.P. Blavatsky, who like the new versions and new theologians, denies the fall of Lucifer. Blavatsky writes the script for the 20<sup>th</sup> century scribes saying:

Now there are many passages in the Bible that prove on their face, exoterically, that this belief was at one time universal; and the two most convincing are Ezekiel 28 and Isaiah 14. Christian theologians are welcome to interpret the Great War before Creation. . . if they so choose, but the absurdity of the idea is too apparent.

An examination of the original Hebrew will dispel any illusion that “morning star” is an acceptable substitute for the word “Lucifer.” The Hebrew is “*helel, ben shachar*,” which is accurately translated, “Lucifer, son of the morning.” The NIV and NASB give an English translation *as if* the Hebrew said, “*shachar kokab, ben shachar*” or morning star, son of the morning (or dawn). Yet the word for star (*kokab*) appears nowhere in the text. Also ‘morning’ appears only once, as the KJV shows, not twice as new versions indicate. The word *kokab* is translated as ‘star’ dozens of other times by NIV translators; morning or dawn is likewise used hundreds of times. New version editors know *boger kokab* is ‘morning star’ since it is used in Job 38:7. If God intended to communicate ‘morning star’, he could have repeated here. The word he chose, *helel*, appears nowhere else in the Old Testament, just as Lucifer appears nowhere else.

. . . The ultimate blasphemy occurs when the “morning star” takes “Lucifer’s” place in Isaiah 14. Jesus Christ is the “morning star” and is identified as such in Revelation 22:16, 2:28 and II Peter 1:19. With this slight of hand switch, Satan not only slyly slips out of the picture but lives up to his name “the accuser” (Revelation 12:10) by attempting to make Jesus Christ the subject of the diatribe in Isaiah 14.” (Riplinger, 42-43)

- The marginal note in Isaiah 14:12 in the 1611 is a major blow to standard King James Only talking points. Why was this marginal note never addressed by Riplinger? The King James translators viewed “day star” as an English definition for the Latin word “Lucifer” in the main body of the text. This textual fact constitutes an inconvenient truth for many King James advocates. I have never heard anyone talk about this topic and was not aware of this marginal note until studying to prepare these Lessons. So how do we make sense of what is going on here? Does Riplinger’s theological charge leveled against “new versions editors” apply equally to the King James translators for their suggested alternative rendering of “or, day star?”

## English Pre-1611 Marginalia

- Some pre-1611 English bibles (Matthews and Geneva) also included a marginal note at Isaiah 14:12 connecting “Lucifer” with “morning star.” Were these English Reformers guilty of the same “theology” as “new version editors” as Gail Riplinger has asserted? Please consider the following evidence.

## 1537 Matthews Bible

He compa- **How art thou fallen frō heauē (\*<sup>d</sup> O Lu-**  
 reth the death **cifer) thou sayre moynnge chylde: hast thou**  
 of Nabucho- **gotten a fall euē to the grounde/ thou p (not**  
 donoso: to the **witstandng) dydest subdue the people: And**  
 fallng of Lu- **yet thou thoughtest in thyne herte: I wyl**  
 cifer the mo- **nyngge sterre/ clyme bp into heauen/ and make my seate**  
 nyngge sterre- **whych he**  
 whych he **calicth the**  
 calicth the **D aboute the starres of God/ I wyl syt vpon**  
 chylde of the **the glorious mount toward the North / I**  
 moynnge/ be- **wyl clyme bp aboute the cloudes/ and wilbe**  
 cause it appea- **lyke the highest of all. Yet darre I laye/ that**  
 reth onely in p **thou shalt be bzought downe to the depe of**  
 moynng. The **hell. They that se the / shall narrowly loke**  
 meanng is: **upon the / and thinke in them selues/ sayen-**  
 No soche thing **ge: Is this the man/ that bzought all landes**  
 ought to haue **happened vnto**  
 happened vnto **in feare / and made the kingdomes astrapde:**  
 the p in earth **Is this he that made the worlde in a maner**  
 wast lyke the **waste/ and layde the cities to the grounde/**  
 moynng ster- **re/ whych no**  
 re/ whych no **whych let not his prysoners go home?**  
 man can take **How happeneth it/ that the kynges of all**  
 out of heauē: **people lye/ euery one at home in his awne**  
 And thou that **palace/ with worshipec/ & thou art cast out of**  
 wast so mygh- **thy graue like a wilow bzaunch: like as dead**  
 tye/ & thou **mens rayment that are shot thorow with the**  
 destroyed. **swerde: as they that go downe to the stoncs**  
 what people **of the depe: as a dead carse that is troden**  
 thou woldest **vnto whome**  
 & vnto whome **bnder fete: & art not buried with them: Euen**  
 it was a passy- **because that thou hast wasted thy lande/ and**  
 me to quer- **destroyed thy people. For the generacion of**  
 throwenaciōs/ **the wicked halbe without honour/ for euer.**  
 hast receaued **There shal awayne be sought to destroye their**  
 soche measure **children / for their fathers wickednes: they**  
 as thou brou- **shall not come bp agayne to possesse p lande/**  
 ghtest. Soch a **therein &c.**  
 lyke thyng is **& fyll the worlde full of castels and townes.**  
 therein &c. **I will stande bp agaynst them ( sayeth the**  
 xxviii. Against **Lorde of hostes) and root out the name &c.**  
 kyng Tyrus.



- The main text of the Matthew Bible reads, “How art thou fallen from heaven O Lucifer thou faire morning child,” at Isaiah 14:12 with the following note appended to the margin.
  - “He compareth the death of Nebuchadnezzar to the falling of Lucifer the morning star which he calleth the child of the morning because it appeareth only in the morning. The meaning is: no such thing ought to have happened unto thee, that in earth was like the morning star, which no man can take out of heaven: And thou that wast so mighty that thou destroyedst what people thou wouldest and unto whom it was a pastime to overthrow nations, hast received such measure as thou broughtest. Such a like thing is there in Ezek. 28. Against king Cyrus.”
- So, John Rodgers the translator of the Matthews Bible, and friend of William Tyndale, connected “Lucifer” with “morning star” in Isaiah 14. Moreover, Rodgers connected Isaiah 14 with Ezekiel 28.

#### 1560 Geneva Bible

- |   |   |
|---|---|
| <p><b>12</b> How art thou fallen from heauē, <sup>h</sup> Lucifer, sonne of the morning? &amp; cut downe to the ground, which didest cast lottes vpon the nations?</p> <p><b>13</b> Yet thou saidest in thine heart, I wil ascend into heauen, and exalt my throne aboue beside the staires of God: I wil sit also vpon the mount of the Congregation in the sides of the North.</p> <p><b>14</b> I wil ascēd aboue y height of the cloudes, &amp; I wil be like the moſte high.</p> <p><b>15</b> But thou shalt be broght downe to the</p> | <p>joyce<br/>g In ſteed of<br/>thy coſly c-<br/>pers and coue<br/>rings<br/>h Thou that<br/>thoughtſt thy<br/>ſelf moſt glori<br/>ous, and as it<br/>were, placed in<br/>y heauē for y<br/>morning ſtar-<br/>re, that goeth<br/>before the ſun<br/>ne, is called lu<br/>cifer to whome<br/>Nebuchad-nez<br/>zar is compa-<br/>red</p> |
|---|---|

- The main text of the Geneva Bible reads, “How art thou fallen from heaven O Lucifer, son of the morning.” The following marginal note is appended to the word Lucifer.
  - “Thou that thought thyself most glorious, and as it were, placed in the heaven for the morning star, that goes before the sun, is called lucifer to whom Nebuchadnezzar is compared.”

- Were the Geneva Bible translators guilty of a “new age” plot to obscure the identity of Satan in their marginal note when they connected “Lucifer” with “morning star?”
- So, two pre-1611 Reformation Era English Bibles clearly connect “Lucifer” with “morning star” in their marginal exposition of the passage. Why would this be the case? Could there have been a historic lexicographical connection in English between “Lucifer” and “morning star/day star” that Gail Riplinger was not aware of?

### *Lexicographic Evidence*

- According to the *Oxford English Dictionary* (OED) the word “Lucifer” came into English usage as a reference to Satan before his rebellion via the Latin Vulgate. Please consider the following entry.

**I.2.a.** The rebel archangel whose fall from heaven was supposed to be referred to in Isaiah xiv. 12; Satan, the Devil. Now *rare* in serious use; current chiefly in the phrase **as proud as Lucifer**. Old English-

The Scripture passage (Vulgate ‘Quomodo cecidisti de cælo, Lucifer, qui mane oriebaris?’ King James Bible ‘How art thou fallen from heauen, O Lucifer, sonne of the morning?’) is part of a ‘parable against the king of Babylon’ (Isaiah xiv. 4); but the mention of a fall from heaven led Christian interpreters to suppose that ‘king of Babylon’ was to be interpreted spiritually, as a designation of the chief of ‘the angels who kept not their first estate’. Hence the general patristic view that *Lucifer* was the name of Satan before his fall. The Latin word was adopted in all the English versions down to 1611; the Revised version has *daystar*.

- Meanwhile the *Middle English Dictionary* (MED) contains the following entry for “Lucifer.”

**Middle English Dictionary Entry**

**Lūcifer n.**

Quotations: [Show all](#) [Hide all](#)

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**Entry Info**

Forms	<b>Lūcifer n.</b>
Etymology	L

**Definitions (Senses and Subsenses)**

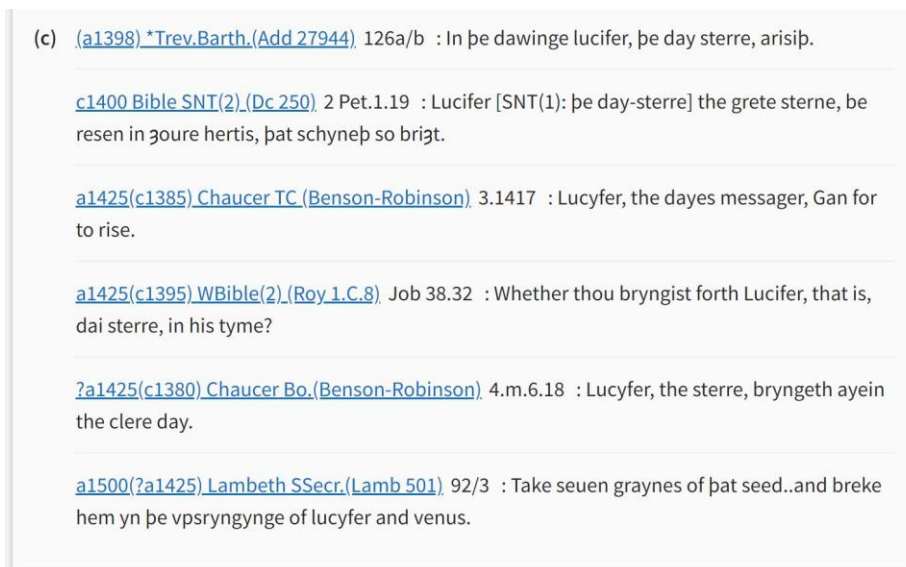
1. (a) The leader of the fallen angels, the Devil; **to ~**, to hell; **leien with ~**, to be imprisoned in the Limbus Patrum; (b) **luciferes aunte (brother, hine, knave, lemman, maister)**, an exceptionally wicked person; **luciferes feste** [see **feste 4.** (d)]; **luciferes lordshipe**, the rule of Satan; (c) the morning star.

[Hide 22 Quotations](#)

Associated quotations

(a) [\(1340\) Ayenb. \(Arun 57\)](#). 182/32 : He ualþ operhuil uram zuo hege zuo loze ase dede lucifer.

- Use of “Lucifer” in English as a reference to Satan dates to at least 1340, according to the MED. In addition, note definition “c” for “Lucifer” in the MED, “the morning star.” As the following screenshot testifies “Lucifer” was being defined as “the morning star” in English as early as 1398, more that 200 years before the King James Bible.



- Additional lexicographical information is very instructive to this investigation. Once again, we will turn to the [Lexicons of Early Modern English](#) for assistance. Note the early English lexicographical connection between the words “Lucifer,” “the day star,” and “morning star.”
  - ca. 1480—*Medulla Grammaticæ* (Pepys MS 2002) Anonymous
    - Lucifer—the **thaysterre**
  - ca. 1483—*Catholicon Anglicum: The Remedy for all Diseases* Anonymous
    - a Daysterne—**lucifer** vel phosphoros vt dicit virgilius capitulo vespera
  - 1499—*Promptorium Parvulorum* by Geoffrey the Grammarian
    - Morowe sterre—**Lucifer** ri. Cath. Vesper ri. mas. ge. secunde d.
  - 1538—*The Dictionary of Sir Thomas Elyot* by Thomas Elyot
    - Lucifer—the **daye sterre**.
  - 1542—*Bibliotheca Eliotæ* by Thomas Elyot
    - Lucifer—the **day sterre**.
  - 1552—*Abecedarium Anglico-latinum* [English-Latin Alphabet] by Conrad Gesner

- Daye starre—**Lucifer**, Phosphorus.
- Starre called the daye starre—Diesper, **Lucifer**. ri, Phosporus. Ri
- 1587—*Dictionarium Linguae Latinae et Anglicanae* [A Dictionary of the Latin and English Languages] by Thomas Thomas
  - ts lübär, äris, n.g. Virg. alij indecl. Faciunt—**The day starre called also Lucifer**, brightnes, the shining brightnes of the fire, a sunne beame or light, the noblenesse of a Prince or noble man.
- 1656—*Glossographia or a Dictionary* by Thomas Blount
  - Lucifer (Lat.)—properly the Star arising before the morning, as messenger of day light, **the Day-star: but figuratively the King of Babylon, Nebuchadnezzar; An arch Devil.**
- 1658—*The New World of English Words* by Edward Phillips
  - Lucifer (lat.)—as it were **lightbearing, the morning Star** called in Greek Phosphorus.
- 1677—*An English Dictionary* by Elisha Coles
  - Lucifer—**the morning-star**, also Nebuchadnezzar King of Babylon, and **an Arch-Devil.**
- 1735—*A New English Dictionary* by Benjamin Norton Defoe
  - LUCIFER—a chief of the Devils, the Prince of the Air, also **the Morning Star.**
- “Lucifer” is a Latin word meaning “light-bearer” (“lightbearing”) that came into English through the influence of Latin. Consider the following comparison between the Latin Vulgate and Wycliffe’s translation of Isaiah 14:12 from the 1380s.

Vulgate	Wycliffe
quomodo cecidisti de caelo <b>lucifer</b> qui mane oriebaris corruisti in terram qui vulnerabas gentes	A! <b>Lucifer</b> , that risidist eerli, hou feldist thou doun fro heuene; thou that woundist folkis, feldist doun togidere in to erthe.

- Wycliffe simply moved the word/name “Lucifer” forward into Middle English out of Latin. This convention stuck as the Coverdale, Matthews, Great, Geneva, Bishops, and Rheims Bibles all followed suit in using “Lucifer” as the translation of the Hebrew word *hēlēl* in Isaiah 14.
- Recall from above that the MED catalogued a usage of “Lucifer” from 1340 nearly four decades before Wycliffe translated his Bible. Meanwhile, lexicographical evidence exists from the 15<sup>th</sup>

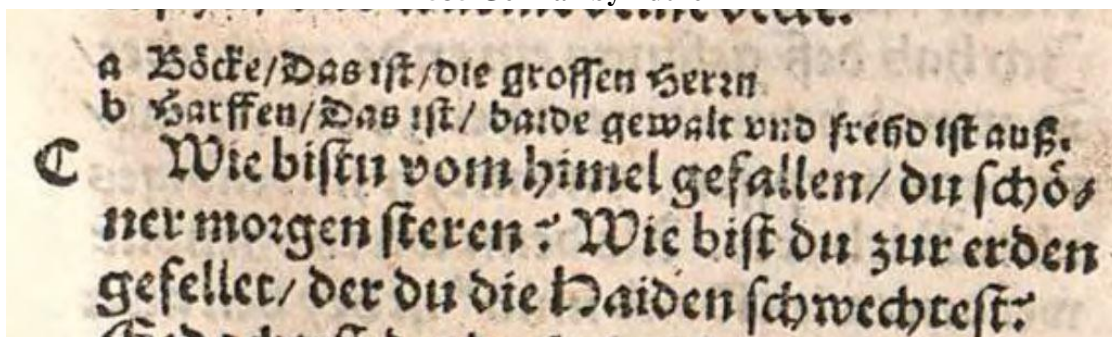


century that the meaning of “Lucifer” was tied to both “day star” and “morning star.” Therefore, when the King James translators offered “day star” in the margin at Isaiah 14:12 as an alternative to “Lucifer” they were using an English synonym of long-established meaning. One could argue, as is often the case in the marginal notes found in the 1611, that “day star” is a more literal English rendering of the Hebrew word *hêlêl* directly into English.

#### *Other Reformation Era Vernacular Translations*

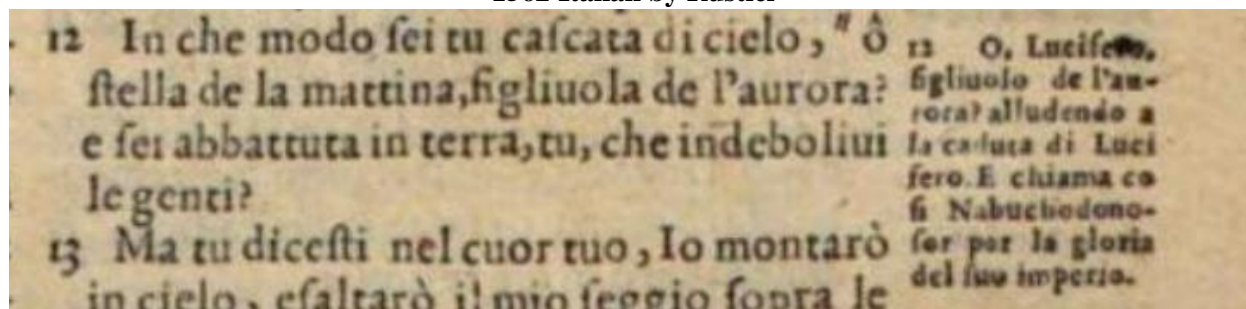
- The same phenomena can be observed when one looks at other Protestant Era vernacular language translations of the 16<sup>th</sup> and 17<sup>th</sup> centuries.

##### **1535 German by Luther**



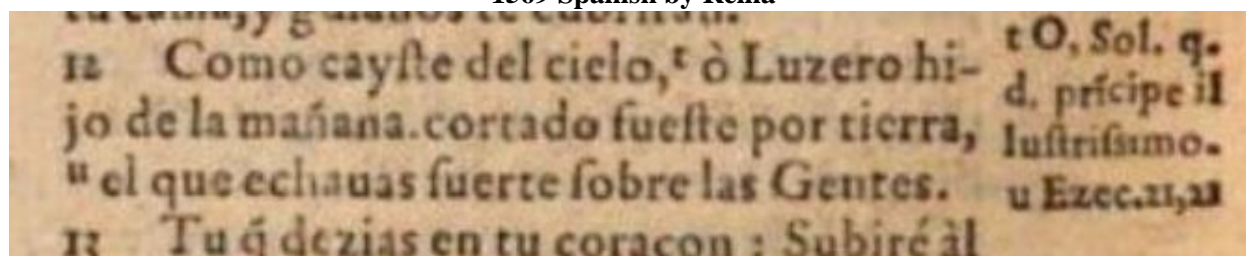
- Luther’s German text reads, “How you fell from heaven, you beautiful morning star! How art thou fallen to the earth, who weakened the heathen!”

##### **1562 Italian by Rustici**



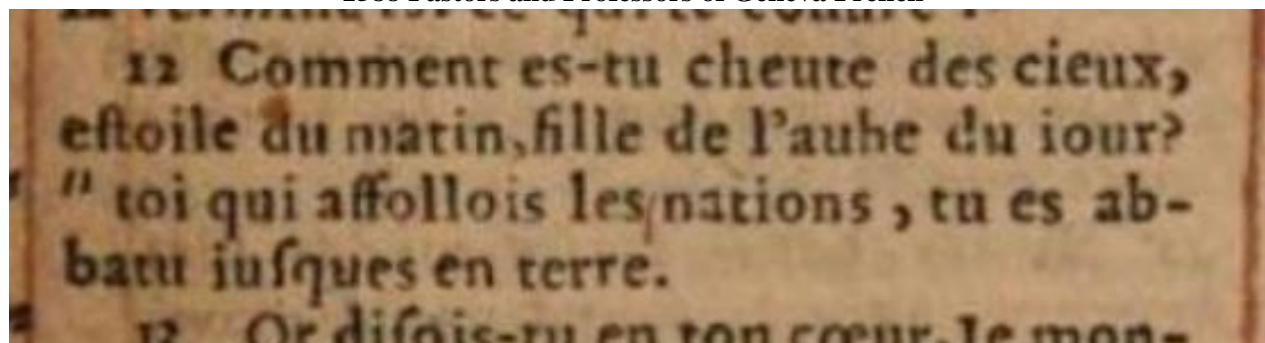
- The main body of the text reads, “O morning star, daughter of the dawn,” whereas the margin reads, “Or, Lucifer, son of the dawn.” Alluding to the fall of Lucifer. And thus calling Nebuchadnezzar for the glory of his empire.”

### 1569 Spanish by Reina



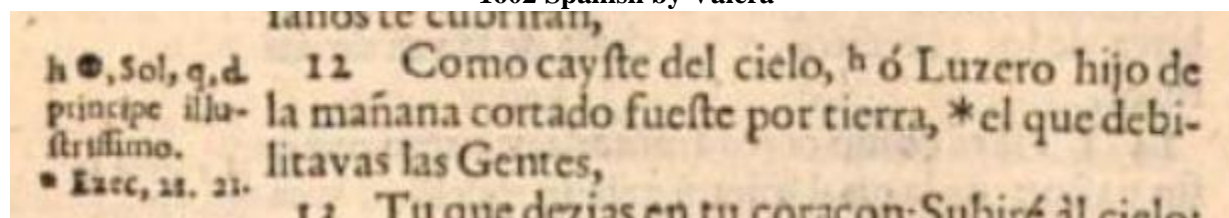
- In Spanish, the main body of the text reads, “O Lucifer son of the morning;” whereas the margin reads, “Or, Sun. That is, Illustrious prince.”

### 1588 Pastors and Professors of Geneva French



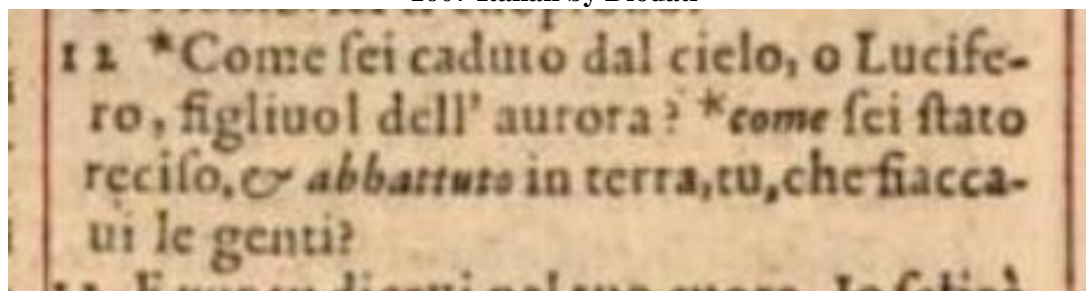
- The French "estole du matin" means "morning star."

### 1602 Spanish by Valera



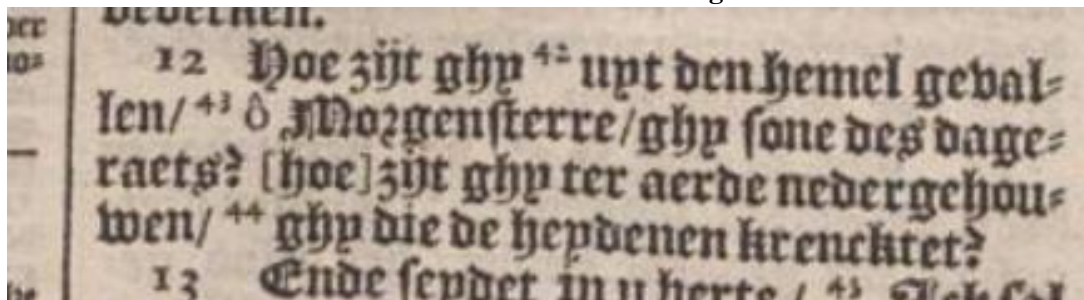
- In Spanish, the main body of the text reads, “O Lucifer son of the morning;” whereas the margin reads, “Or, Sun, that is, Illustrious prince.”

### 1607 Italian by Diodati

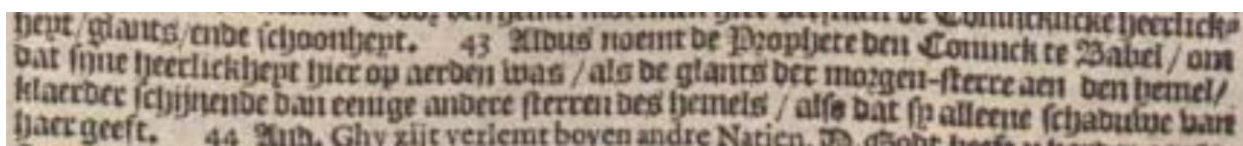


- In 1607 Diodati moved the marginal reading from Rustici's 1562 Italian into the main body of the text, "O Lucifer, child of the dawn." His footnote reads, "How are you fallen from your sovereign height and dignity, you, who were like the morning star in splendor and glory?"

### 1637 Dutch Statenvertaling



- The 1637 Dutch Statenvertaling reads, "How art thou fallen from heaven, O morning star, thou son of the dawn! how art thou cut down to the ground, thou that hast offended the heathen!"
- Here is screenshot of marginal note 43 appended to Isaiah 14:12 in the Statenvertaling.



- Translated, note 43 reads, "so the Prophet calleth the King of Babel, because his glory here on earth was as the Lustre and brightness of the Morning-star in heaven, or in the firmament, shining clearer and brighter than any other stars of heaven, insomuch that it alone giveth a shadow."
- Were all the Reformation era translators responsible for the Bibles listed above as part of a "new age" plot to obscure the identity of Satan? Or were they just trying to render the Reformation era text in their mother tongues as accurately as possible? If Gail Riplinger is going to condemn "modern version editors", is she willing to do the same for these Reformation era translators as well?

### Conclusion

- Before one dismisses the lexicographical and translational evidence presented in this lesson on the grounds that Satan cannot possibly be referred to as the day star/morning star because it is in reference to Jesus Christ, they need to consider Job 38:7.
  - Job 38:7—When the **morning stars** sang together, and all the sons of God shouted for joy?
- Most interpreters understand "the morning stars" in Job 38:7 to be a reference to angels. So, as the former "anointed cherub" that covered the throne of God (Eze. 28:11-19), was not Satan numbered among the "morning stars" before his fall? Therefore, Satan was a "day star/morning star" that fell from heaven exactly as stated in Isaiah 14:12.



- As noted above, the Hebrew word *hēlēl* only occurs one time in the Biblical text. Textual occurrences like the one in Isaiah 14:12 are precisely the type of situations that Myles Smith stated in the preface; that the translators elected to use marginal notes.
  - “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. . . Now in such a case, doth not a margin do well to admonish the Reader to seek further, and not to conclude or dogmatize upon this or that peremptorily?”
- In addition, marginal notes in the 1611 occur quite frequently when proper names are found in the text. In these cases, the margin is used to provide the meaning of the proper name in question. Please consider but a few examples.
  - Genesis 16:14—|| Beerlahairoi: || That is, the well of him that liveth and seeth me.
  - Isaiah 8:1—† Mahershalahashbaz: † Heb. In making speed to the spoil he hasteneth the prey. Or, make speed, etc.
  - Jeremiah 29:24—|| Nehelamite: || Or, dreamer.
  - Jeremiah 36:26—|| of Hammelech: † Or, of the king [I believe the dagger in the margin is a printer error.].
  - Jeremiah 43:13—|| Bethshemesh: || Or, The house of the Sun.
- The marginal note found at Isaiah 14:12 in the 1611 seems to fit both criteria. First, it occurs at a place where the Hebrew word in question (*hēlēl*) appears nowhere else in the Biblical text. Second, it occurs in a place where the translators seem to be elaborating on the meaning of a proper name, “Lucifer.” The King James translators were not so theologically sloppy to confuse Satan for Jesus when they inserted the marginal note “or O day star” into the AV at Isaiah 14:12, they were simply using an English synonym of long-established meaning.
- There is an interesting article on the [KJV Today](http://www.kjvtoday.com) website titled ““[Lucifer](http://www.kjvtoday.com)” or “[Day Star](http://www.kjvtoday.com)” in Isaiah 14:12?” that attempts to address the marginal note appended to Isaiah 14:12 in the 1611. The unidentified author of the article appears to be attempting to layout a middle of the road position between the one enunciated by Gail Riplinger and the one being asserted in this Lesson.
  - “Isaiah 14:12 uses celestial imagery to illustrate the fall of Heylel. In this picture, Heylel is compared to the planet Venus which appears early in the morning. Thus “Day Star” is the symbolic referent in Isaiah 14:12 **and the KJV margin indicates** this. That being said, Heylel is much more than just the planet Venus. Planet Venus is an inanimate object but Isaiah 14:12-14 clearly describes a morally evil being with anti-God ambitions. Although planet Venus the “Day Star” is intended in the symbolism, the word “Heylel” itself does not consist of the Hebrew words for “day” and “star.” Thus “Day Star” is not the most accurate translation. Furthermore, unnecessarily having “day star” in Isaiah 14:12 can cause confusion because there is another different “day star” in 2 Peter 1:19.



The “day star” in Isaiah 14:12 is not the “day star” in 2 Peter 1:19. The “day star” in 2 Peter 1:19 is the “Sun of righteousness” (Malachi 4:2), who is Jesus Christ (“Phosphoros” translated “day star” literally means “light bringer”, not Venus despite the common association in pagan Greek mythology). The “day star” in Isaiah 14:12 is Venus, which represents Satan. The Sun represents Jesus Christ (the king of Israel) whereas Venus represents Satan (the king of Babylon). Having “Lucifer (Venus)” instead of “daystar” in Isaiah 14:12 distinguishes the celestial body in Isaiah 14:12 from that in 2 Peter 1:19.”

- The additional Reformation Era vernacular translations surveyed in this Lesson seem to suggest that translating the Hebrew word *hēlēl* in Isaiah 14 possesses a unique challenge in many languages. When one combines the translational and lexicological evidence regarding the historical connection between Lucifer and day star in the English language, a revised understanding emerges. The King James translators used Satan’s proper pre-fall name (“Lucifer”) in the body of the text while providing a definition (day star) in the margin like they did with many other similar situations.
- When one drops *verbatim identity of wording* as the standard for preservation and acknowledges that there are different ways of saying the same thing, they are free to follow the evidence wherever it leads. Why was none of the evidence presented in this Lesson ever presented by Gail Riplinger?
- The following notes document other instances of dishonesty on the part of Gail Riplinger.
  - [Bullinger, Hort, Riplinger, and the Mystery of Romans 16:25-26](#) (See pages 8-12)
  - [The Two Steams of Bibles Model Of Transmission: Its Origins & Accuracy](#) (See pages 16-19 & 72-77)

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Sunday, December 10, 2023—Grace Life School of Theology—*From This Generation For Ever*  
 Lesson 220 The AV 1611: Examining The Marginal Notes (Apocrypha & Codex Vaticanus)

### **Introduction**

- Just before teaching [Lesson 218](#) on Sunday, November 26, a friend of the class, Alex Hanna, alerted me to the existence of marginalia in the Apocryphal section of the 1611 that explicitly referenced Codex Vaticanus. Please recall that I had originally said that I was not interested in the marginalia found in the Apocrypha and that we would be focusing on the marginal notes appended to the canonical books of the Old and New Testaments exclusively.
- After hearing from Brother Hanna, I decided to read all the marginal notes in the Apocryphal section of the 1611. After doing so, I concluded that one Lesson addressing the marginalia found in the 1611 Apocrypha was in order. All told, we will be covering the following points in this Lesson:
  - Additional Markings: Lettering System
  - Some Copies
  - References to Codex Vaticanus: “Romane Copie”

### **Additional Markings: Lettering System**

- First, there is a different convention regarding the marking of marginalia observable in some portions of the Apocrypha. Thus far we have noted the following three markings in the canonical text.
  - † = literal translations
  - || = alternative English renderings & occasionally textual variants (20 times)
  - \* = cross references
- There are multiple places in the Apocrypha exhibiting a lettering system that is unlike anything one encounters in the Old and New Testaments. Consider the following example from I Esdras 9.

21 And of the sonnes of Emmer, A naniās, and Zabdeus, and <sup>a</sup> Eanes, and <sup>b</sup> Sameius, and <sup>c</sup> Hierel, and <sup>d</sup> Azarias.	Or, purifi- cation. <sup>a</sup> Harim. <sup>b</sup> Maasiah. <sup>c</sup> Iehiel. <sup>d</sup> Vzziah.
22 And of the sonnes of <sup>e</sup> Phaisur, Ellionas, Passias, Ismael, and Pa- thanael, and <sup>f</sup> Ocidelus, and <sup>g</sup> Talsas.	<sup>e</sup> Passur. <sup>f</sup> Iosabad. <sup>g</sup> Elafab.
23 And of the Levites: Iosabad, and Semis, and <sup>h</sup> Colius who was cal- led <sup>i</sup> Calitas, and <sup>k</sup> Patheus, and Ju- das, and Jonas.	<sup>h</sup> Kelaiah. <sup>i</sup> Kelitab. <sup>k</sup> Perhabiah.
24 Of the holy Singers: <sup>l</sup> Eleazu- rus, Bacchurus.	<sup>l</sup> Eliafib.
25 Of the Porters: Sallumus, and <sup>m</sup> Tolbanes.	<sup>m</sup> Telem.
26 Of them of Israel, of the sonnes of <sup>n</sup> Phozos, <sup>o</sup> Hiermas, and <sup>p</sup> Eddias, and Melchias, and <sup>q</sup> Baelus, and Elea- zar, and <sup>r</sup> Alibias, and Baanias.	<sup>n</sup> Parosh. <sup>o</sup> Ramiab. <sup>p</sup> Iesaiab. <sup>q</sup> Miamin. <sup>r</sup> Malchiah.
27 Of the sonnes of Ela, Mattha- nias, Zacharias, and <sup>s</sup> Hierielus, and Hieremoth, and <sup>t</sup> Medias.	<sup>s</sup> Iehiel. <sup>t</sup> Abdi.
28 And of the sonnes of <sup>u</sup> Zamoth, <sup>x</sup> Eliadas, <sup>y</sup> Elisimus, <sup>z</sup> Othonias, Ja- rimoth, and <sup>a</sup> Sabatus, and <sup>b</sup> Sardeus.	<sup>u</sup> Zattu. <sup>x</sup> Elioenai. <sup>y</sup> Eliafib. <sup>z</sup> Matta- niah.
29 Of the sonnes of Bebai, Johan- nes, and Ananias, and <sup>c</sup> Iosabad, and <sup>d</sup> Amatheis.	<sup>a</sup> Sabad. <sup>b</sup> Aziza. <sup>c</sup> Zabbai. <sup>d</sup> Athlai.
30 Of the sonnes of <sup>e</sup> Many, <sup>f</sup> Ola- mus, <sup>g</sup> Mamuchus, <sup>h</sup> Jedeus, Jasubus, <sup>i</sup> Jasael, and Hieremoth.	<sup>e</sup> Bani. <sup>f</sup> Mesullam. <sup>g</sup> Malluch. <sup>h</sup> Adaiab.
31 † And of the sonnes of Addi, Naa-	

- The letters are clearly tied to proper names in the text. The margin appears to be giving alternative Hebrew spellings for all the names in the body of the text. Another possibility posited

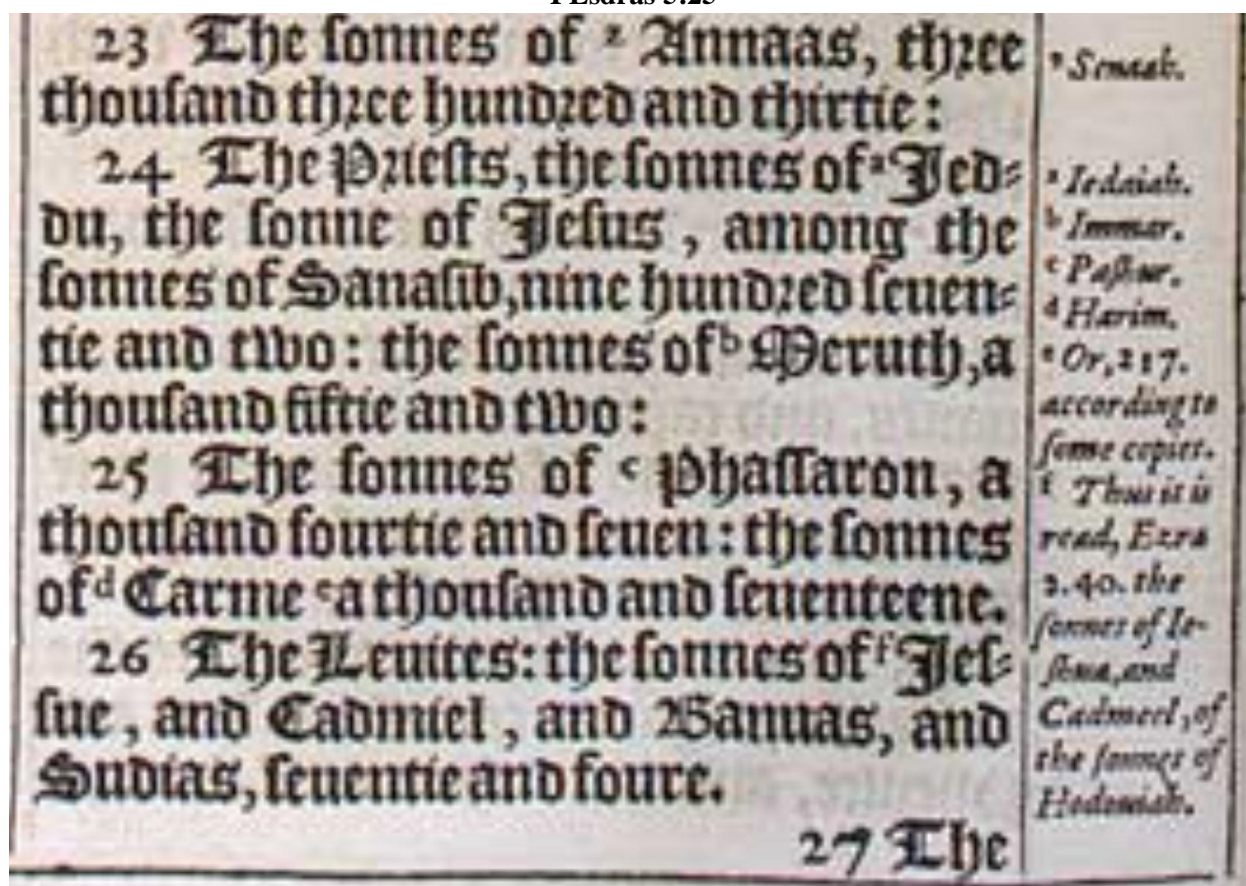


by Hefin Jones, via private correspondence, was that the translators were attempting to align the versions of the names they were familiar with from the Vulgate Apocrypha with what they had in the Greek editions of the LXX, Aldine (1518) and the Sixtine (1587). The modern critical edition of the LXX points out that these lists of names are a mess in the manuscripts. Another option that potentially explains this phenomenon exhibited by the lettering system is correcting (or harmonizing) the non-canonical 1 Esdras with canonical Ezra.

### Some Copies

- Second, there are two additional marginal notes dealing with variant readings in extant copies of I Esdras. Once again, these notes use the construct “some copies” like we observed when looking at similar notes in the canonical text in Lessons 215-217.

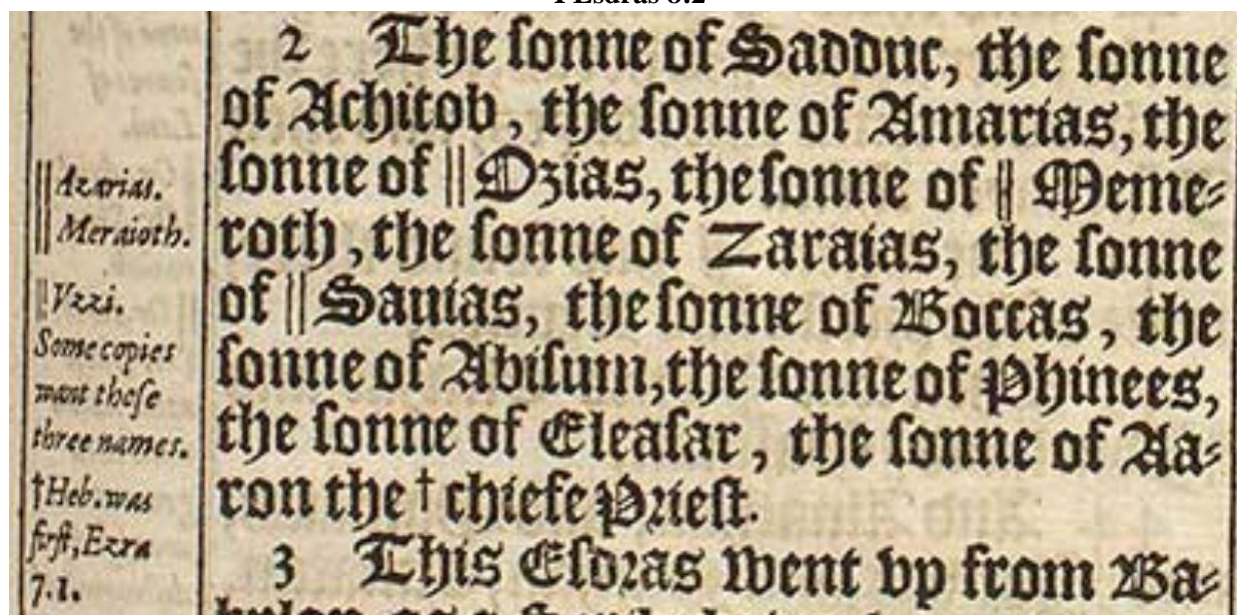
#### I Esdras 5:25



- I Esdras 5:25—<sup>e</sup> a thousand and seventeen: <sup>e</sup> Or, 217. According to some copies.
  - In addition to possessing the phrase “some copies,” this note also serves as an additional example of the lettering system noted above.



## I Esdras 8:2

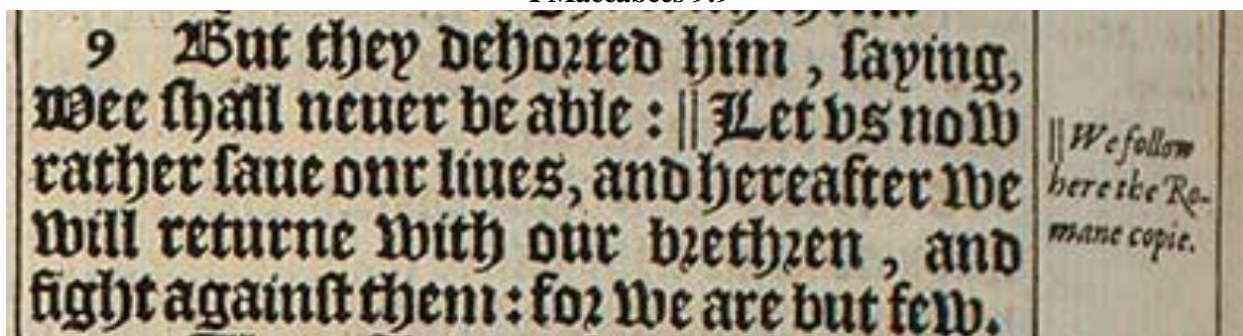


- I Esdras 8:2—|| Sauias: || Vzzi. Some copies want these three names.
- It is interesting to note that the translators use a similar marking system to identify possible variant readings in the Apocrypha as they did the canonical text.

References to Codex Vaticanus: “Romane Copie”

- Thirdly, and most importantly, there are marginal notes in the Apocrypha that explicitly reference the famous Codex Vaticanus with the statement “Romane Copie” in the margin. Consider the following examples.

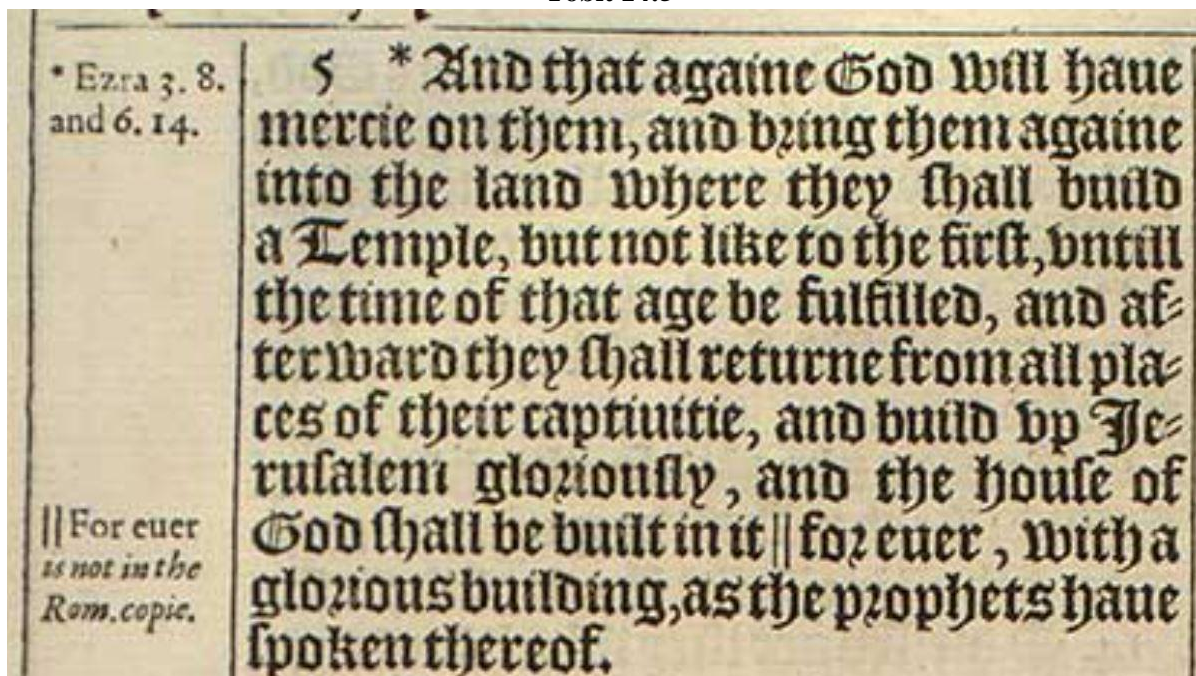
## I Maccabees 9:9



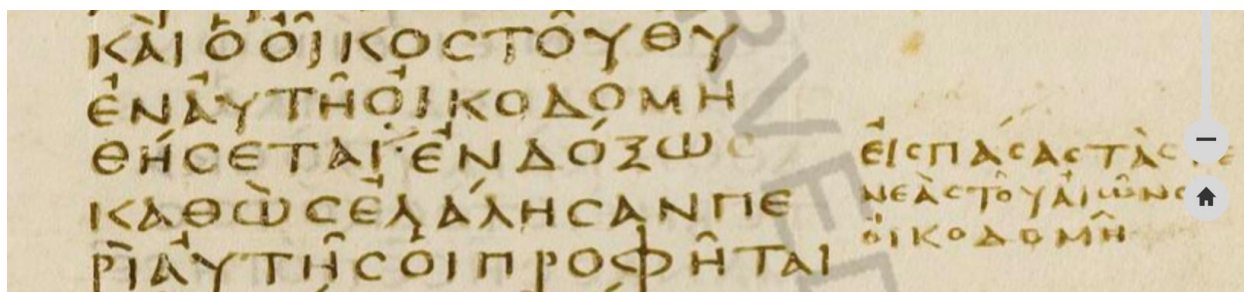
- I Maccabees 9:9—|| Let us now rather save our lives: || We follow the Romane Copie.
  - In this case the “Romane Copie” being referred to here is the [Sixtine Septuagint](#) printed in 1587. This is not a reference to Codex Vaticanus on account of the fact that the famous Codex lacks the books of I and II Maccabees. At this time, it is unclear which source text the Roman Septuagint of 1587 used for the books of the Maccabees but it was

certainly not Codex Vaticanus. A couple options that would have been extant in the late 16<sup>th</sup> and early 17 centuries would have been the Adeline Bible of 1518 and the Complutensian Polyglot LXX of 1520/1522.

### Tobit 14:5

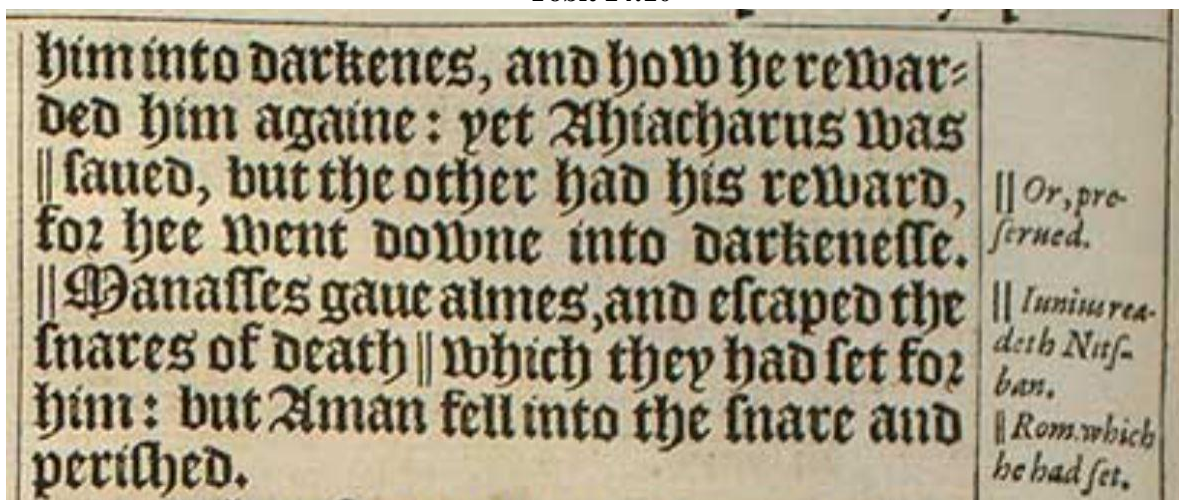


- Tobit 14:5—|| for ever: || For ever is not in the Rom. copie.
  - For the variant at Tobit 14:5, Vaticanus itself has what is in the AV's margin in its main text i.e., it is lacking the words "for ever." Meanwhile what is in the AV's text i.e., the inclusion of the words "for ever" is in the margin of Vaticanus as a scribal note. (Jones, NT Textual Criticism Facebook Group, 11/22/23) Please consider the following screenshot from Codex Vaticanus of Tobit 14:5.

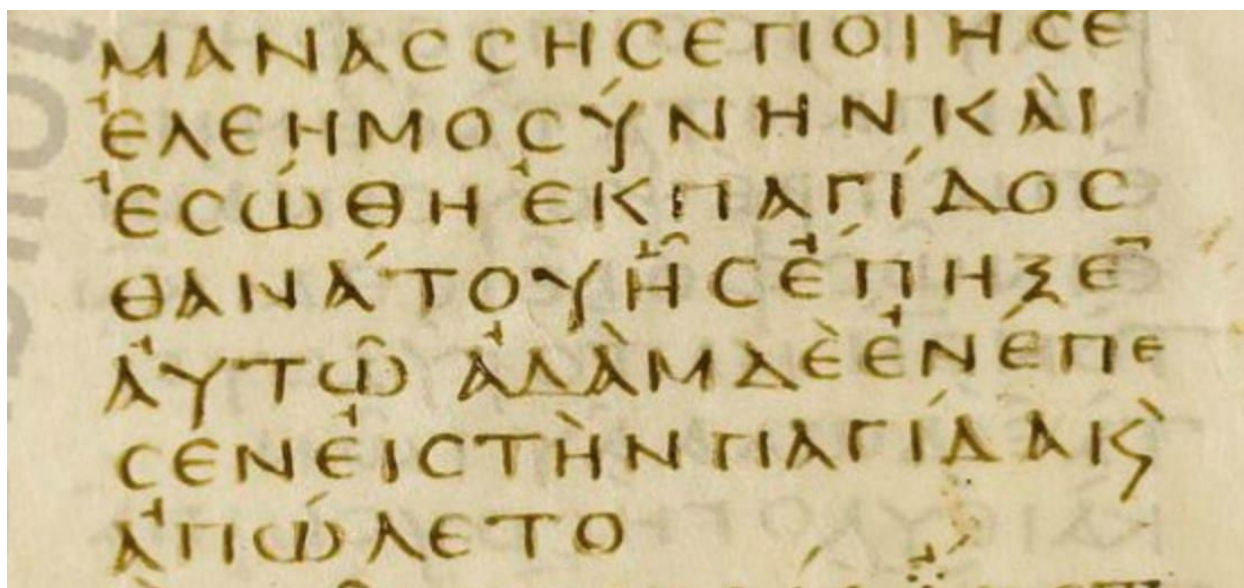




## Tobit 14:10



- Tobit 14:10--|| which they had set: || Rom. which he had set.
  - In the case of Tobit 14:10 the marginal note in the 1611 reflects the reading found in Codex Vaticanus at this verse.



- Access to these readings from Vaticanus was granted to the King James translators via the Sixtine Septuagint of 1587. This is not the first time that we have noted a connection between the Apocryphal section of the 1611 and Codex Vaticanus. The subject was mentioned in Appendix A to [Lesson 165](#) and then discussed more fully in the notes for [Lesson 181](#). The following points are reproduced from Lesson 181.
  - “The reference to the Septuagint or LXX in Bois’ notes is interesting to consider. Scholar Nicholas Hardy has uncovered a copy of the Septuagint annotated in Bois’ own handwriting. Jeffrey Alan Miller’s essay “The Earliest Known Draft of the King James

Bible: Samuel Ward's Draft of 1 Esdras and Wisdom 3-4" in *Labourers in the Vineyard of the Lord: Scholarship and the Making of the King James Version of the Bible* touches upon this in two different places.

- "Most famously, two manuscript copies have been discovered of the notes taken at the general, revisory meeting in London by John Bois, one of Ward's colleagues from the Second Cambridge Company. The notes span Romans to Revelation, and they provide invaluable insight into the kinds of discussions that went on at the general meeting and the rationale for some of the changes to the translation made there. They do not, though, represent a draft of the King James Bible, but rather Bois's personal record of part of the general meeting's proceeding. Furthermore, unfortunately, both extant versions of the notes stand only as a copy (at one, in fact, being a copy of a copy, and neither perhaps the full one) of Bois's original notes themselves, which surely would have been in Bois's own hand and which have never been found. The notes also, of course belong to an even later stage of the Bible's composition process, the general meeting, than at least two of the drafts already discussed: namely, the Bodleian's annotated Gospels and the Lambeth Palace draft of the New Testament Epistles.

The last item that bears noting here has only recently been identified, and it likewise goes back to Bois, in this case even more directly. Once more in the Bodleian, there exists a heavily annotated copy of the 1587 Roman Septuagint, a landmark edition of the Greek text, and thanks to the work of Nicholas Hardy we now know this to have been Bois's own copy, with the annotations being in Bois's own hand. Moreover, it appears to have been used by Bois during his work as a translator both with the Second Cambridge Company and as a later member of the general, revisionary meeting. Bois's Septuagint represents a treasure trove for scholars not just of the King James Bible but of early modern theological and intellectual history as a whole. Again, however, it does not stand as a draft itself of the King James translation, but rather as something—even the most important thing—that Bois used in the process of his work as a translator on the various portions of the text with which he was involved." (Miller, 221-222)

- "To begin with, given the recent identification of John Bois's aforementioned copy of the 1587 Roman Septuagint, heavily annotated in Bois's hand and seemingly used by him in working on the King James translation, one might have expected this to have been the version of the Septuagint from which Ward himself worked in translating 1 Esdras and Wisdom. The 1587 Rome edition was the first—and, through the time of the King James Bible, the only—edition of the Septuagint to be based upon the manuscript known as Codex Vaticanus. In the years when Bois and Ward would have been working as translators and for decades thereafter, many considered Codex Vaticanus to be the best manuscript witness known to survive of the Septuagint's original Greek and this accordingly gave the Rome edition of the text a strong claim to being the most authoritative edition of the Septuagint available. It would be, for example, the version of the Septuagint printed in the London Polyglot Bible of 1653-1657. At least with



respect to 1 Esdras, however, Ward appears not to have used the Rome Septuagint as his primary Greek text.” (Miller, 230)

- The references to Codex Vaticanus (B) are interesting to say the least. It is important to note that all the printed editions of the LXX are based upon Codex Vaticanus and Codex Sinaiticus or some combination thereof. Furthermore, it was only the Old Testament and Apocryphal sections of Codex Vaticanus that could be found within this Rome edition from 1587. Put another way, the New Testament section of the controversial Roman Codex was not in print until the 19<sup>th</sup> century. This does not mean, however, that Protestant Scholars of the late 16<sup>th</sup> and early 17<sup>th</sup> centuries were wholly unaware of the Codex’s controversial New Testament readings. In the 1520s and 30s, via correspondence with his friends Bombasius and Sepulveda, Erasmus had been made aware of some important textual variants (I John 5:7 & 365 other readings) found within Codex Vaticanus. Erasmus viewed the Codex as part of a Medieval move (Council of Florence 1431-1499) to conform Greek MSS to the Latin Vulgate. (Epp, 61-62) Consequently, most of the variant New Testament readings found in B were left out of the printed editions of Textus Receptus.” (Ross, Lesson 181)

### **Conclusion**

- In addition to these prior statements, we can now add proof from the marginalia of the 1611 that Codex Vaticanus directly impacted the work of the King James translators who labored on the Apocrypha via the Sixtine Septuagint of 1587. The Sixtine Septuagint published the Old Testament including the Apocryphal books found in Codex Vaticanus (With the exception of I & II Maccabees. See discussion above for more information.). These marginalia in the 1611 add an interesting wrinkle to the pro-King James side of the debate regarding text and translation. Erasmus lived with Paolo Bombasius in Bologna, Italy, a “professor of Greek at the University there,” for the better part of a year. (Geanakoplos, 111) Geanakoplos reports the following regarding Erasmus stay in Bologna:
  - “During a thirteen months' stay with Bombasio, Erasmus had the opportunity to meet a number of scholars and presumably to pursue the study of Greek, perhaps through attending some of Bombasio's lectures, certainly through engaging in informal discussions with his host.” (Geanakoplos, 111)
- Nothing documents Erasmus inspecting Vaticanus during that time, but the possibility of a trip to Rome with Bombasius to inspect manuscripts and network with other scholars cannot be entirely ruled out. Later Bombasius moved to Rome where he was employed as a curator at the Vatican Library. This would have afforded Erasmus a point of contact at the Vatican Library through whom he could conduct correspondence. There is extant correspondence between Erasmus and Bombasius as well as Erasmus and Sepulveda as the former prepared and edited his Greek text, which discuss more than 300 textual variants found in Vaticanus. (Epp, 61-62) In the end, none of the Vaticanus readings made it into the Erasmian Greek New Testament or the King James Bible. Therefore, the implication is that Erasmus regarded them as corruptions and rejected them. But how did Erasmus even know to ask about them if he was not aware that Codex Vaticanus existed? The modern text critical community acts as if none of this background exists, they just keep saying “that if Erasmus and the King James translators had the manuscripts we have today, they would agree with us and practice reasoned eclecticism.” An argument could be made that

Erasmus knew of many of the principal New Testament variants found in Vaticanus. Admittedly Erasmus did not have Sinaiticus, but the real value of Sinaiticus is where it corroborates readings in Vaticanus. In the end, modern text critics have created a text that sides with Vaticanus 90% of the time. So, the methodologies of modern reasoned eclecticism are really nothing more than narrative to support an agenda, not reality.

- But regardless, the two notes in Tobit 14 make it clear the KJV translators were aware of variant readings in Vaticanus. That no Vaticanus influenced readings appear in the Old or New Testaments of the King James Bible can be taken as an indication that the translators, like Erasmus, considered Codex Vaticanus to be corrupt. Why then would the translators consider Codex B when working on the Apocrypha? First, they knew they were not dealing with an inspired text having God's promise of preservation upon it (so naturalistic methods were appropriate), they literally stamped the top of every page with the heading Apocrypha. Second, it was all they had at their disposal along with some other unknown resources to complete their task of translating the Apocrypha.

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Sunday, December 17, 2023—Grace Life School of Theology—*From This Generation For Ever*  
 Lesson 221 The AV 1611: Examining The Marginal Notes (Modern Leveraging Of The Marginalia)

### **Introduction**

- Since Lesson 212 we have been studying the marginal notes found in the 1611 edition of the AV. All told we have covered the following topics in this mini-series:
  - [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
  - [Lesson 218](#)—Other Notes Of Interest: LXX, Unicorns, & Ps. 12:7
  - [Lesson 219](#)—Other Notes of Interest: Lucifer
  - [Lesson 220](#)—Apocrypha & Codex Vaticanus
- As thorough as we have tried to be over the last nine Lessons, we have by no means exhausted all that can be said regarding the marginal notes found in the 1611. While I am happy with the collection of material we have been able to assemble on this topic, there is still more work that needs to be done on this subject. It is my prayer that someone else will use the material we have assembled in these Lessons as a starting point for further study.
- There is, however, one last topic that I would like to cover before moving on. That is the subject of how the marginal notes found in the 1611 have been leveraged by Modern Version advocates to advance the supposition that there is no difference between the practices of the King James translators exhibited in the 1611 and modern text critical theory and practice. While we touched upon this topic in Lesson 217 by looking at some comments made by James White in *The King James Only Controversy*, there are still a couple more points I would like to make to conclude our discussion of the AV's marginalia.

### **Modern Leveraging of the Marginalia: The Example of James White**

- On February 18, 2023, James R. White debated Thomas Ross of Bethal Baptist Church on the topic, “[The Legacy Standard Bible, as a representative of modern English translations based upon the UBS/NA text, is superior to the KJV, as a representative of TR-based Bible translations.](#)” After the debate, over the next couple of months Thomas Ross released a series of videos on his YouTube Channel breaking down the contents of his debate with James White.

- On August 2, 2023, Ross released a video titled “[c](#)” in which he reviewed and responded to White’s comments about the marginalia found in the 1611. Ross’ comments covered points White made in their debate as well as in his book *The King James Only Controversy*. Given that Ross’ engagement with White’s assertions is highly relevant to the topic we are discussing, I have elected to use Ross’ comments as a framework for discussing this topic with my own analysis sprinkled in.
- At the 2:04 mark in his video reviewing the debate, Ross mentions what James White said about the AV’s marginal notes during the debate.
  - “Now 14 to 15 minutes into our debate James White used what he called the many many many marginal notes in the King James Bible itself. That the King James translators themselves provided as justification for the marginal notes in modern Bible versions like the Legacy Standard Bible [LSB] and he used those marginal notes in the KJB as an argument against the King James Only position.” (Ross, 2:28)
- After citing White’s statement from their debate regarding the AV’s marginal notes supporting the LSB, Ross turned his attention to White’s comments regarding the 1611’s marginal notes found in *The King James Only Controversy*:

- “Modern Bible translations as a matter of standard practice include **textual footnotes to indicate to the reader where the Greek or Hebrew manuscripts contains variants**. KJV Only advocates generally dislike such footnotes, feeling that they can confuse the reader and that they are in fact faith-destroying. If a version dares to note that a word, phrase, verse is questionable, it will be accused of attacking the Word of God by those who define the KJV as the Word of God. Unfortunately, **many AV defenders** seem unaware that, as noted previously, the King James Version contained 8,422 such marginal readings and notes when first published. . .

Most of these notes gave alternative readings, but some indicated that the KJV translators recognized the existence of textual variants in the Greek and Hebrew texts. One example should suffice to demonstrate that the dislike for textual notes on the part of AV Only advocates is more than slightly inconsistent. Note the KJV’s own marginal reference at Luke 10:22:

- Many ancient copies add these words, And turning to his disciples, he said,
- If the KJV is not “attacking God’s Word” with such marginal notes, why is the NASB or NIV?” (White, 263-264)
- In [Lesson 217](#) I commented on this citation from the pen of White as follows:
  - “White and his troop are seeking to equate marginal notes like the one found at Luke 10:22 in the 1611 with the scores of text critical notes found in the Critical Text and Modern Versions as though they were the same thing. Note the suspect nature of White’s argumentation. First, he mentions that the 1611 contained 8,422 “marginal readings and



notes when first published.” That said, only 20 of the AV’s marginal notes appear to raise textual issues, the vast majority of which are non-substantive. Then, he cited one example (Luke 10:22), without mentioning how many total notes fit this category, as though it were emblematic of all the marginal notes found in the AV. The marginal notes in the AV dealing with textual variants when compared to the Critical Text and Modern Versions are far fewer in number (quantitative) and less significant in nature (qualitative) in that they are not calling into question the legitimacy of entire verses/passages or changing the meaning of the text.” (Ross, Lesson 217)

- One of the points Thomas Ross makes regarding the citation above from pages 263 and 264 of *The King James Only Controversy* is that White explicitly implied that all “8,422 such marginal readings and notes when first published” are “textual” in nature. As we saw in Lessons [215](#), [216](#), and [217](#), that is just simply not true. Only twenty of the marginal notes in the canonical sections of the 1611 are explicitly textual in nature. Moreover, Ross points out that White’s statements about “many AV defenders” being “unaware” are completely undocumented and unsubstantiated. White claims this statement applies to “many AV defenders” while citing none and providing no sources to substantiate his claims. (Ross, 4:38)
- In context, the citation above from White is discussing the textual variant found at Mark 1:1 in the NIV, for which he presented the following table.

<b>Mark 1:1, NIV</b>
The beginning of the gospel of Jesus Christ, the Son of God. <sup>a</sup>
<sup>a</sup> Some manuscripts do not have <i>the Son of God</i> . (White, 263)

- The implication is clear to readers of White’s book; the AV does the same thing as Modern Versions with its inclusion of 8,000 plus such “textual” notes. Thomas Ross points out that Modern Versions possess many footnotes of a doctrinal nature that, if true, would call into question fundamental doctrines of the Christian Faith. Please note that, in their debate, White was arguing for the Legacy Standard Bible (LSB) as a modern representative of the Critical Text in English over and against the AV. Therefore, all the following examples are taken from the LSB.
- Thomas Ross uses the following examples to support his main point.

<b>Isaiah 7:14, LSB</b>
“Therefore the Lord Himself will give you a sign: Behold, the [fn]virgin [fn]will be with child and bear a son, and she will call His name [fn]Immanuel.
(7:14) Or <i>maiden</i>

- Changing “virgin” to “maiden” undermines the doctrine of the virgin birth of Christ. A hallmark doctrine of the Christian faith if ever there was one.

<b>Matthew 27:49, LSB</b>
But the rest of them were saying, “[fn]Let us see whether Elijah will come to save Him[fn].”
(27:49) Some early mss add <i>And another took a spear and pierced His side, and there came out water and blood, cf. John 19:34</i>

- Regarding the marginal note appended to Matthew 27:49 in the LSB, Thomas Ross stated the following:
  - “Now, here we have poisonous gospel denying heresy that is in the manuscripts Aleph and B . . . That Christ was killed by a spear thrust. Rather than giving up His spirit into the hands of His Father, after he completed his work of suffering on the cross.” (Ross, 8:17)
    - Luke 23:46—And when Jesus had cried with a loud voice, he said, **Father, into thy hands I commend my spirit:** and having said thus, he gave up the ghost.
- Regarding the marginal note at Matthew 27:49 in the LSB Ross stated,
  - “Now there is also tremendous irony that in our debate James White made the highly dubious claim that the KJV contained a mistranslation in Acts 5:3. Which brother James inaccurately claimed taught the heresy that Christ was killed before he was crucified. . . while he's defending the *Textus Receptus* which in its leading Representatives Aleph and B actually unambiguously teaches exactly this heresy in Matthew 27:49. So, we will look at Acts 5:30 in a later review video Lord willing. But if Brother White is consistent and if he believes his argument against the KJV in Acts 5:30 then he must, if he is consistent which is a big if. But if he is consistent, he must reject the leading manuscripts of the Nestle-Aland text, he must reject Aleph and B for unambiguously teaching in Matthew 27:49 what he claims is implied, which really isn't, but what he claims is implied an argument is implied in Acts 5:30 in KJV” (Ross, 9:21)
- Mark 9:44-46 in the LSB is the next example cited by Ross in his video.

<b>Mark 9:44-46, LSB</b>
44) [and where THEIR WORM DOES NOT DIE, AND THE FIRE IS NOT QUENCHED.]
45) “And if your foot causes you to stumble, cut it off; it is better for you to enter life lame, than, having your two feet, to be cast into [fn]hell,
46) [and where THEIR WORM DOES NOT DIE, AND THE FIRE IS NOT QUENCHED.]
vv 44 and 46, which are identical to v 48, are not found in the early mss

- Regarding this example Ross stated the following:
  - “That footnote misrepresents the situation because Mark 9:44 and 46 are not just in the overwhelming majority of manuscripts but they're also in early codices Like A and D so A and D have these verses.” (Ross, 10:20)

- Ross' main point in bringing up LSB's note appended to Mark 9:44-46 is brought home in his comment upon Luke 23:34.

<b>Luke 23:34, LSB</b>
But Jesus was saying, "Father, forgive them; for they do not know what they are doing." AND THEY CAST LOTS, DIVIDING UP HIS GARMENTS AMONG THEMSELVES.
(23:34) Some early mss omit <i>But Jesus was saying...doing</i>

- The inconsistency of the LSB translators is made manifest when considering their footnotes on Mark 9:44,46 and Luke 23:34. Regarding this, Ross states the following:
  - "The LSB footnote claims some early manuscripts omit this passage and they don't tell the readers that 99.2 percent of these manuscripts have the words... Now ironically to attack Luke 23:34 Codex D is now an "early" manuscript. While to attack Mark 9:44 and 46 apparently, it's not an early manuscript because the LSB claims the early ones omit Mark 9:44,46 but those verses are in Codex D. So, a little bit inconsistent there." (Ross, 11:29)
- One more example from Ross's video will suffice.

<b>Romans 5:1, LSB</b>
Therefore, having been justified by faith, [fn]we have peace with God through our Lord Jesus Christ,
(5:1) Two early mss <i>let us have</i>

- Ross highlights the doctrinal implications of the LSB's footnote at Romans 5:1 as follows:
  - "The LSB footnote mentions the heretical reading "*let us have* peace with God" so according to Aleph in the footnote someone who is justified by faith already doesn't yet have peace with God and even Paul writing Romans doesn't yet have peace with God [Note that "us" is plural and would include the Apostle Paul in the statement. So the LSB footnote implies that Paul along with the Romans do not presently "have peace with God.]. Peace with God is something that those who are Justified do not yet have so we are justified by faith, but we still need to get peace with God. "Let us have peace with God" is just terrible, a heretical reading." (Ross, 12:11)
- With these observations of the LSB's marginalia in mind, Thomas Ross presents James White with the following questions.
  - "Do the KJV marginal notes justify putting heretical corruptions such as these LSB notes into the hands of God's people in the same book as the holy infallible perfectly true words of God?"
  - Do the KJB marginal notes justify inaccurate statements of manuscript evidence such as those in the LSB notes?
  - Did the KJB marginal notes show the criticism of notes such as the above is in Brother James White's words utterly ahistorical?" (Ross, 15:25)

- Brother Ross addresses the following quote from F.H.A Scrivener's 1873 book *The Cambridge Paragraph Bible* in which the following was stated about the use of marginal notes in AV.
  - "One of the most judicious of the instructions to the translators laid down for their guidance by King James the first and acted upon by them with strict Fidelity prescribed that "No marginal notes at all be affixed but only for the explanation of the Hebrew or Greek words which cannot without some circumlocution so briefly and fitly be expressed in the text." (Scrivener, xxiv)
- Ironically, James White quotes the same book by Scrivener on the very page (122) where he claims that the marginal notes in the KJB make the King James Only position "utterly ahistorical." (White, 122) Making matters worse, White quotes the section immediately following the quotation above from Scrivener. Moreover, White quotes this very rule noted above by Scrivener on page 116 of *The King James Only Controversy*. Yet, as Ross point out,
  - "Brother White never points out the incredibly significant difference between notes explaining things like Hebrew idioms or pointing out what proper names mean in the 1611 KJB and notes in modern Bible versions attacking Orthodox doctrine or inaccurately slanting the ancient evidence. In other words, the overwhelming majority of the notes in the 1611 KJV are notes such as the following Genesis 11:1 "and the whole earth was of one language and of one speech" marginal note language: "Hebrew, lip." So, in other words, "of one lip" is how the Hebrews would say "of one language." Now isn't there the greatest difference between notes telling you that a Hebrew of Genesis 11:1 said the whole earth was "of one lip" and "of one speech" and that "of one lip" is how the Hebrews would say "of one language" and marginal notes and modern versions attacking Orthodox Doctrine. A little bit different aren't they. Shouldn't James White make this difference very clear. There is not one marginal note in the King James Version that does anything like the LSB notes that suggest Christ was killed by spear thrust rather than dying of crucifixion or that attacked the resurrection and the resurrection appearances at the end of Mark's gospel or that suggests you can be justified by faith but not have peace with God yet, like the LSB does. So, there's no attacks on Orthodoxy at all in any of the KJB marginal notes. Around 99.5 percent of the KJV marginal notes are not even arguably related to textual variation in accordance with their rule that "no marginal notes at all [ought] to be affixed, but only for the explanation of the Hebrew and Greek words, which cannot, without some circumlocutions, so briefly and fitly be expressed in the text." (Ross, 18:31)
- Consider a second example from the 2<sup>nd</sup> Edition of James R. White's *The King James Only Controversy: Can You Trust Modern Translations*:
  - "One issue arising in the Preface that is very relevant to the KJV Only controversy is the inclusion of alternative translations or marginal readings in the KJV. The translators defended their inclusion of these items, and in so doing they demonstrated that those who would make their translation an inerrant inspired work do so against their own statements:



Some peradventure would have no variety of senses to be set in the margin, lest the authority of the Scriptures for deciding of controversies by that show of uncertainty, should somewhat be shaken. But we hold their judgment not to be sound in this point.

Note the emphasized portion of the following quotation closely:

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 [helped] 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. Now in such a case, doth not a margin do well to admonish the Reader to seek further, and not to conclude or dogmatize upon this or that peremptorily? *For as it is a fault of incredulity, to doubt of those things that are evident: so to determine of such things as the Spirit of God hath left (even in the judgment of the judicious) questionable, can be no less than presumption. Therefore as S. Augustine saith, that variety of Translations is profitable for the finding out of the sense of the Scriptures: [S. Aug. 2. de doct. Christian. cap. 14.] so diversity of signification and sense in the margin, where the text is not so clear, must needs do good, yea, is necessary, as we are persuaded (italics added).*

When the very preface to the King James Version says “variety of Translations is profitable for the finding out of the sense of Scripture,” the KJV Only position thereby is proven utterly ahistorical. That stance requires the translation to be something its own authors never intended it to be.” (White, 121-122)

- Thomas Ross comments on this second quotation from James White in his video.
  - Now on page 123 of White's *King James Only Controversy* provides James's best and strongest examples of the .5 percent of the KJB marginal notes which do reference textual variation with no explanation by Brother White that 99.5 percent of the notes are not even close to what he prints in his book. There's no advocacy of heretical readings of the *Textus Receptus* in KJV marginal notes and that is why James White does not print any heretical readings from the KJB marginal notes in his book because there aren't any. So, he can't print them. (19:05) . . . There is absolutely no inconsistency at all in agreeing with this rule adopted by the KJV and opposing textual notes like the ones I pointed out in the LSB. James White's claim that the KJB marginalia made the KJV Only position “utterly ahistorical” is another one of the sadly many inaccurate statements in White's book. It is unfortunate these inaccuracies are so numerous, and they have been left in his book for decades unrevised and uncorrected, I think that's a shame. (Ross, 20:24)
- Careful readers will note the gamesmanship that White has engaged in with the above citation. White lifts Myles Smith's statement, “variety of Translations is profitable for the finding out of the sense of Scripture” out of its content to suggest that the King James translators supported the

general principle of “variety of translations” in the modern sense of multiple Bible versions/translations. In context Smith’s statement refers to a very circumscribed set of circumstances that meet the following criteria.

- Singular Word Occurrences—“There be many words in the Scriptures, never found there but once, (having neither brother or neighbor, as the Hebrews speak) so that we cannot be holpen [helped] by conference of places.”
- Rare Birds & Beasts—“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. Now in such a case, doth not a margin do well to admonish the Reader to seek further, and not to conclude or dogmatize upon this or that peremptorily?”
- Text Is Not Clear—“*Therefore as S. Augustine saith, that variety of Translations is profitable for the finding out of the sense of the Scriptures: [S. Aug. 2. de doctr. Christian. cap. 14.] so diversity of signification and sense in the margin, where the text is not so clear, must needs do good, yea, is necessary, as we are persuaded.*”
- James White has taken a very precise statement on the part of Myles Smith where the translators approved of “variety of translations” for the setting forth of “diversity of signification and sense in the margin, where the text is not so clear” into a general statement applicable to all translations. He then uses this statement to declare the KJV Only position to be “ahistorical” based upon his mangled reading of the Preface and Myles Smith’s statements on the purpose and function of marginal notes. This is a prime example of modern leveraging of the 1611’s marginal notes to support modern text critical theory and praxis.
- Thoams Ross also comments on how James White mangled Miles Smith’s Preface in *The King James Only Controversy*.
  - “In other words, the KJV translators specifically state that they do not have marginal notes that affect doctrine that attack Orthodoxy that teach salvation that works and so on. They specifically in the very paragraph referenced by James White explain that they will not have marginal notes like those in modern versions where Doctrine is attacked or changed. Their notes will be on things like saying “language” instead of “lip” that’s the paragraph quoted by James White. So, they were speaking of situations where marginal notes were provided for “the explanation of the Hebrew Greek words, which cannot without some circumlocution, so briefly and fitly be expressed in the text.” They were not speaking of one person having an NIV, one having an ESV one having an NRSV, one having a KJV, one having an NWT. One version saying Mary was a virgin when she gave birth to Messiah one version of saying she was not a virgin but just a young woman. One person saying Christ died by crucifixion another saying he died with a spear thrust before he was crucified while the preacher quotes 12 different contradictory translations from the pulpit as he looks for one that says what he wants to say. . . regardless of the literal reading of the original text. The King James translators we’re not talking about

that kind of thing they were making their translation for the very purpose that it be the standard church Bible replacing all other English versions for use in public Worship in the English-speaking world of their day. So, they did not change their purpose for making their version in the fragment of a sentence quoted by James White in his *The King James Only Controversy*. What the King James translators were actually saying and the conclusion James White draws from what they say are astonishingly different. While James White concludes that King James Onlyism is “utterly ahistorical” because of his partial sentence pulled from the King James preface it would be better to conclude that brother White's analysis of the translators of the reader is amazingly inaccurate and “utterly ahistorical” (Ross, 24:48)

- In his video Thomas Ross also addresses a second occurrence of a statement about “variety of Translations” found in subsection 12 titled “An Answer to the Imputations of Our Adversaries.” In this case Myles Smith wrote:
  - “Nay, doth not Sixtus Quintus confess, that certain Catholics (he meaneth certain of his own side) were in such an humor of translating the Scriptures into Latin, that Satan taking occasion by them, though they thought of no such matter, did strive what he could, out of so uncertain and manifold a variety of Translations, so to mingle all things, that nothing might seem to be left certain and firm in them, etc.? . . . And yet Clement the Eighth his immediate successor, published another edition of the Bible, containing in it infinite differences from that of Sixtus, (and many of them weighty and material) and yet this must be authentic by all means. What is to have the faith of our glorious Lord JESUS CHRIST with Yea or Nay, if this be not?”
- Regarding this omission on the part of White, Ross stated:
  - “James also either or entirely overlooks or ignores the only other instance of the phrase variety of translations in the KJV preface. So, discussing multiple translations into Latin made by Roman Catholicism the preface notes [quotes the section cited above] so note that the KJB translators and the preface itself warn about variety of translations when they have weighty material differences as in the various editions of the Latin Bible. Saying that this would be something where “Satan taking occasion by them, though they thought of no such matter, did strive what he could, out of so uncertain and manifold a variety of Translations, so to mingle all things, that nothing might seem to be left certain and firm in them.” This is exactly the point made by advocates of perfect preservation and defenders of the KJV when they criticize the multitude of modern versions. Why does James White quote the KJV preface when it uses the phrase “variety of translations” positively about marginal notes explaining Greek and Hebrew words and ignore the KJV preface when it uses the phrase “variety of translations” to speak of a variety of contradictory translations into language. Why does James White ignore what the preface says when it actually addresses a situation comparable to what modern versions do today but quote the preface when it commends marginal notes explaining Greek and Hebrew words misapplying this commendation as if it referred to the confusing mass of Modern English versions from the constantly changing and shifting *Textus Rejectus*. . . 99.5 percent of King James version marginal notes do not deal with textual variation at all and zero percent of King James version marginal notes attack Orthodox doctrines like the

deity of Christ or the inspiration of scripture. The KJB marginal notes are full of valuable information and stand in sharp contrast to textual notes and modern Bible Versions. The reason churches, colleges, and organizations like the Trinitarian Bible Society that stand for the inspiration and preservation descriptors are full of Christians with KJV Bibles that are the 1611 marginal notes is because the KJV marginalia and the discussion of them and the translators to the reader does nothing to undermine King James Onlyism or Confessional Bibliology James White's astonishing claim to the contrary notwithstanding.” (Ross, 31:40)

## **Conclusion**

- Other examples of modern leveraging of the marginalia could no doubt be cited. That said, I am not sure they would yield wholly different observations or conclusions than what we can glean from following the exchange between Thomas Ross and James White. There is simply no comparison between the marginal notes found in Modern Versions and the AV of 1611. Contemporary claims such as White’s that the AV’s marginal note render the King James Only position “utterly ahistorical” are a prime example of leveraging and presentism.
- While we have not looked at each individual marginal note, I am confident that we have surveyed enough of them to adequately understand their nature and character.

## **Works Cited**

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