

Sunday, May 19, 2024—Grace Life School of Theology—*From This Generation For Ever*
 Lesson 235 Assessing the Printed History of the King James Text (1629 Cambridge Edition, Part 2)

Introduction

- In [Lesson 234](#) we began looking at the 1629 edition of the AV edited and published by Cambridge University Press. In doing so, we considered the following points:
 - A Brief History of Cambridge University Printing Rights
 - 1629 Cambridge Edition
- My decision to use David Norton’s book *A Textual History of the King James Bible* to frame this discussion came under scrutiny this past week on social media. It has been asserted that Professor Norton is unsaved and therefore is not to be trusted in his reporting of textual data/facts. This assertion is coupled with the premise that Norton edited his own edition of the KJB from Cambridge University Press called the *New Cambridge Paragraph Bible* (NCPB). I have never supported or advocated for the NCPB. Just because Norton makes editorial decisions in his NCPB that I would not approve of does not mean that his presentation of the textual facts as it relates to the printed history of the KJB text are in error. One needs to distinguish between Norton’s cataloging of textual variants in the printed history of the King James text and his editorial work on the NCPB.
- Regarding the scope of the work undertaken by the Cambridge University Press in producing the 1629 edition, Norton stated the following:
 - “The editors made more changes to the text than any other set of editors. By my count (counts of this sort always have an element of roughness), they introduced 221 readings, of which 199 became standard. In terms of frequency, this is roughly one new reading every five chapters. They also confirmed a further 59 variants from the first edition found in some of the earlier editions. The spelling of names is largely but not entirely a scholarly matter. They introduced 178 spellings, of which 157 have become standard, and they confirmed a further 34.⁹ Overall, 493 changes were made, of which 447 (91%) became standard.” (Norton, 83-84)
- Thus far we have noted two categories of changes that were undertaken by the 1629 edition: 1) readings (standard and rejected) and 2) spelling changes (standard, rejected, and confirmed).

1629 Cambridge Edition

- In the next section of Chapter 5, Norton deals with specific examples of the styles of changes made in the 1629 Cambridge Edition.

- “Consideration of the textual changes may usefully begin with some exceptions. Only once do the 1629 editors allow themselves to rewrite. Job 4:6 in the first edition has a reading that was created in Bod 1602: ‘is not this thy feare, thy confidence; the vprightnesse of thy wayes and thy hope?’ This is glossing rather than translation of a difficult verse: it gives the Hebrew words just as they come without making sense. By omitting ‘this’ and moving ‘and’, the editors make sense: ‘is not thy fear, thy confidence; and the uprightness of thy wayes, thy hope?’ To paraphrase: did you not trust in your piety and your moral perfection? The significance of this lies in its uniqueness: the 1629 editors rarely make the text less literal, and nowhere else do they presume to rewrite.” (Norton, 85-86)
- Before proceeding further, we need to review a couple of points from our previous discussions of Dr. David Reagan’s piece, *The King James Version of 1611: The Myth of Early Revisions*. According to Reagan the only differences between editions of the King James Bible were:
 - Type Face: Gothic Black Letter to Roman (4)
 - Letter Formation (4)
 - Spelling & Punctuation (4-5)
 - Correction of Printer’s Errors (5-7)
- After discussion these categories of differences, Reagan concluded this section of his essay by stating the following:
 - “The character of the textual changes is that of obvious errors. The frequency of the textual changes is sparse, occurring only once per three chapters. The chronology of the textual changes is early with about three fourths of them occurring within twenty seven years of the first printing. **All of these details establish the fact that there were no true revisions in the sense of updating the language or correcting translation errors.** There were only editions which corrected early typographical errors. Our source of authority for the exact wording of the 1611 Authorized Version is not in the existing copies of the first printing. Our source of authority for the exact wording of our English Bible is in the preserving power of Almighty God. Just as God did not leave us the original autographs to fight and squabble over, so He did not see fit to leave us the proof copy of the translation. Our authority is in the hand of God as always. You can praise the Lord for that!” (Reagan, 7)
- While I agree with Dr. Reagan that the King James translators made no “translation errors” or mistakes in terms of mispresenting the text in English. I question the veracity of the statement that “there were no true revisions in the sense of updating the language.” There are differences of wording that do not fall into the definition of a printer’s error.

- Printer's Error—“an error introduced into typeset copy by the compositor, so that the printer cannot charge for correcting it.” ([Collins English Dictionary](#))
 - Printing Error— “a misprint or misspelling in a text” ([Collings English Dictionary](#))
 - Compositor—“a person who sets the text or type for printing.” ([WordReference.com](#))
 - Author's Alteration—“a correction or change made in typeset copy that is not a correction of an error introduced by the compositor. Abbr.: AA, A.A., a.a., aa Cf. printer's error.” ([WordReference.com](#))
- By definition, a printer's error is an error made by the compositor in the setting of the type. This is different from an author's alteration i.e., a change made to a text that is not the result of an error introduced by the compositor.
 - Consider the following example from Job 4:6 discussed by Norton above as a case in point. Cambridge editors in 1629 and 1638 clearly made wording changes to the text that do not fit the definition of a printer's error.

Job 4:6 (1602 Bishops)

6 Is this thy feare, thy confidence, thy hope, and thy vpright liuing?

6) Is this thy fear, thy confidence, thy hope, and thy upright living.

Job 4:6 (Bod. 1602)

bled. ^{not} 6 Is this thy feare, thy confidence, thy hope, and thy vpright liuing? ^{ways of} ^{By this hee gathereth that}

6) Is **not** this thy feare, thy confidence; **thy vprightnesse of thy wayes** and thy hope?

Job 4:6 (1611)

6 Is not this thy feare, thy confidence; the vprightnesse of thy wayes and thy hope?

6) Is not this thy fear, thy confidence; **the** uprightness of thy ways and thy hope?

Job 4:6 (1629 Cambridge)

6 Is not thy fear, thy confidence; and the uprightnesse of thy wayes, thy hope?

6) *Is not thy fear, thy confidence; and the uprightness of thy ways, thy hope?*

- The 1629 Cambridge omits “this” and moves the “and” from the end of the verse to the middle. Professor Norton continues his explanation of this example from Job 4:6 as follows:
 - “The small licence they took here [1629 editors] led to further licence: the second Cambridge edition [1638] created the received reading by restoring ‘this’ and changing the order of the last part of the sentence (see appendix 8).” (Norton, 86)
- Now consider the following screenshot of Job 4:6 from the 1638 Cambridge Edition.

6 Is not *this* thy fear, thy confidence, thy hope, and the uprightnesse of thy wayes?

6) *Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways?*

- The 1638 Cambridge reinstated the word “*this*” and reordered the end of the verse by moving “thy hope” from the end of the verse to before the phrase “and the uprightness of thy ways.” The 1639 reading became the standard reading moving forward. Consider the following table comparing the various renderings in parallel columns.

Job 4:6

1602 Bishops	Bod 1602	1611	1629 Camb.	1638 Camb.	1769
Is this thy fear, thy confidence, thy hope, and thy upright living.	Is not this thy feare, thy confidence; thy vprightnesse of thy wayes and thy hope?	<i>Is not this thy fear, thy confidence; the uprightness of thy ways and thy hope?</i>	<i>Is not this thy fear, thy confidence; and the uprightness of thy ways, and thy hope?</i>	<i>Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways?</i>	<i>Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways?</i>

- When one charts the changes made to Job 4:6 in the various editions of the AV, it is inescapable that all of these changes are not simply the correction of printer errors and updates in spelling, as asserted by David Reagan and others. It is undeniable that the Cambridge editors impacted the wording of the text. This example from Job 4:6 underscores the importance of the position enunciated in my coauthored book with Brother David Reid, *The Myth of Verbatim Identicality: How God Actually Preserved His Word*. If one requires *verbatim identicality* of wording as the standard for preservation they must choose which edition of the KJB is correct in Job 4:6. On the

other hand, if one acknowledges the principle of *verbal equivalence*, the problem is alleviated since all the renderings of the AV charted above are different ways of saying the same thing without using the exact same words.

- Professor Norton concludes the paragraph cited above by providing some additional examples:
 - “Perhaps if the 1629 editors had allowed themselves such licence on a regular basis, the later history of the KJB text would have been different. The other exceptions, of which I note only five, involve restoring a deliberately deleted ‘and’ (even putting it in italics to show that it is not in the Hebrew, Ps. 113:9), and reversing the order of subject and verb: ‘I saide’ becomes ‘said I’ (Isa. 6:8, and similarly at 2 Esdras 2:18 and 1 Macc. 10:29), while ‘saw I’ becomes ‘I saw’ (2 Esdras 13:12). Beyond these, the editors left matters of style alone.” (Norton, 86)
- For the sake of time, we will only look at the additional examples noted above from the canonical text.

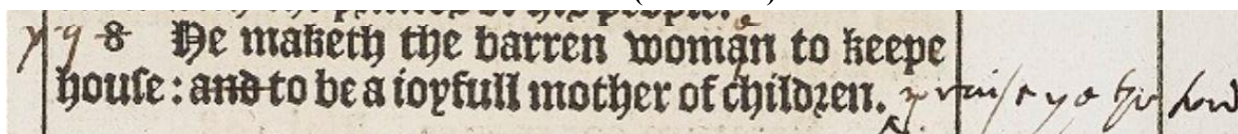
Psalm 113:9 (1602 Bishops)



8 He maketh the barren woman to keepe house: and to be a ioyfull mother of children.

8) He maketh the barren woman to keepe house: and to be a joyful mother of children.

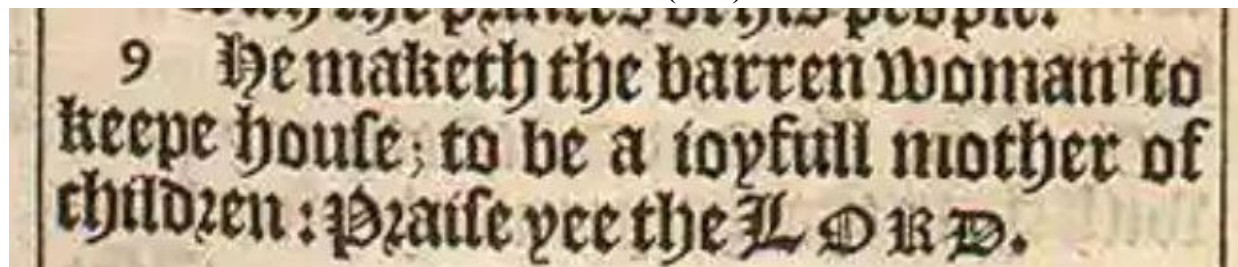
Psalm 113:9 (Bod. 1602)



8 He maketh the barren woman to keepe house: and to be a ioyfull mother of children.

9) He maketh the barren woman to keep house: ~~and~~ to be a joyful mother of children. [Handwriting unclear.]

Psalm 113:9 (1611)



9 He maketh the barren woman to keepe house; to be a ioyfull mother of children: Praise yee the LORD.

9) He maketh the barren woman to keep house: to be a joyful mother of children: **Praise ye the LORD.**

Psalm 113:9 (1629 Cambridge)

9 He maketh the barren woman † to keep house ;
and to be a joyfull mother of children: praile ye the
LORD.

9) He maketh the barren woman to keep house; *and to be* a joyfull mother of children: praise ye the
LORD.

Psalm 113:9

1602 Bishops	Bod 1602	1611	1629 Camb.	1769
He maketh the barren woman to keepe house: and to be a joyful mother of children.	He maketh the barren woman to keep house: and to be a joyful mother of children.	He maketh the barren woman to keep house: to be a joyful mother of children: Praise ye the LORD.	He maketh the barren woman to keep house; <i>and to be</i> a joyfull mother of children: praise ye the LORD.	He maketh the barren woman to keep house, <i>and to be</i> a joyful mother of children. Praise ye the LORD.

- Evidence furnished by Bod. 1602 reveals that the King James translators intended to remove the word “and” from the clause “and to be a joyful mother of children,” as found in the 1602 Bishops. The 1611, with its removal of “and” confirms this conclusion. Later, in 1629 the Cambridge editors reinserted the word “and” and italicized the clause “and to be.”

Isaiah 6:8 (1602 Bishops)

8 Also I heard the voyce of the Lorde on
this manner, whom shall I send, and who will
bee our messenger? Then I sayde, Here am I,
send me.

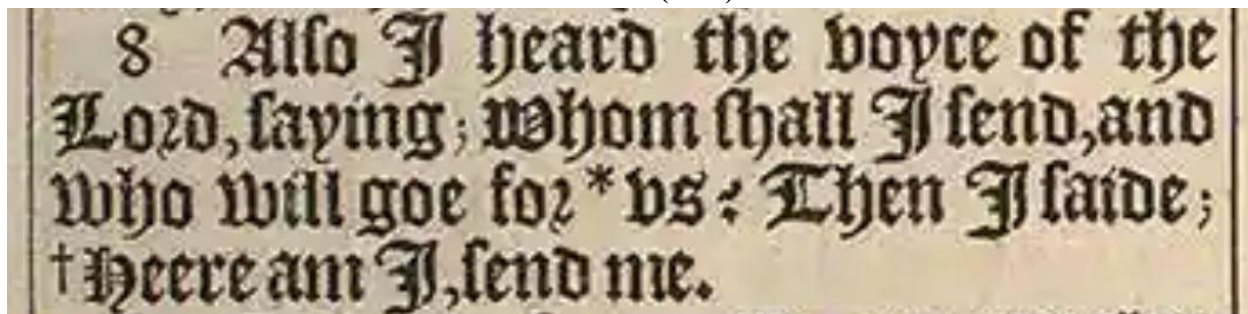
8) Also I heard the voice of the Lord on this manner, whom shall I send, and who will be our messenger:
Then I said, here am I, send me.

Isaiah 6:8 (Bod. 1602)

8 Also I heard the voyce of the Lorde on
this manner, whom shall I send, and who will
bee our messenger? Then I sayde, Here am I,
send me.

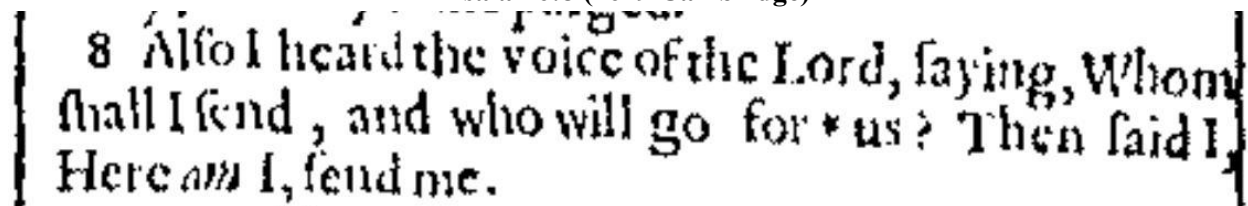
8) Also I heard the voice of the Lord on this manner, whom shall I send, and who will be our messenger:
Then I said, here am I, send me.

Isaiah 6:8 (1611)



8) Also I heard the voice of the Lord, **saying**; whom shall I send, **and who will go for us**: Then I said; here am I, send me.

Isaiah 6:8 (1629 Cambridge)



8) Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then **said I**, Here *am* I send me.

Isaiah 6:8

1602 Bishops	Bod 1602	1611	1629 Camb.	1769
Also I heard the voice of the Lord on this Manner, whom shall I send, and who will be our messenger: Then I said, here am I, send me.	Also I heard the voice of the Lord on this Manner, whom shall I send, and who will be our messenger: Then I said, here am I, send me.	Also I heard the voice of the Lord on this manner , saying ; whom shall I send, and who will go for us : Then I said; here am I, send me.	Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I , Here <i>am</i> I send me.	Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.

- A comparison between Bod 1602 and the 1611 illustrates the draft status of Bod 1602. Bod records no changes to the base text found in the 1602 Bishops at Isaiah 6:8. Yet, the 1611 exhibits changes when compared to Bod. 1602, “on this manner” was changed to “saying.” Moreover, the 1611 changes the clause “and who will be our messenger” in the Bishops to “and who will for us.” Another change not recorded in Bod. 1602. Meanwhile the 1629 Cambridge changed “I said” in the 1611 to “said I,” at the end of the verse. This change became the standard reading. All prior English Bibles, including Wycliffe, Coverdale, Matthews, Great, Geneva, Bishops, and

Douay-Rheims read “I said” in Isaiah 6:8. Therefore, the change introduced by the 1629 Cambridge editors appears to be a stylistic change not the correction of a printer’s error.

Works Cited

- Norton, David. *A Textual History of the King James Bible*. Cambridge University Press, 2005.
- Oxford, Bodleian Library Arch. A b.18: <https://digital.bodleian.ox.ac.uk/objects/8f45d791-61c5-42f2-9ce3-a27ee8ac7e90/>
- Reagan, David F. *The King James Version of 1611: The Myth of Early Revisions*. 1986.