Sunday, September 22, 2024—Grace Life School of Theology—*From This Generation For Ever*
Lesson 239 Assessing the Printed History of the King James Text (The 1638 Cambridge Edition)

<u>Introduction</u>

- In Lesson 238 we began looking at the 1638 Cambridge folio edition. In summation, we covered the following points:

    - The claims of William Kilburne's 1660 (c.) piece *Dangerous errors in several late printed Bibles to the great scandal, and corruption of sound and true religion*:

        - ". . . 'the Authentique corrected Cambridge Bible, revised *Mandato Regio*, by the learned Doctor Ward, Doctor Goad of Hadley, Mr. Boyse, Mr. Mead, &c. and printed by the elaborate industry of Thomas Buck Esquire, and Mr. Roger Daniel." (Kilburne, 6)

    - Despite the unsubstantiated nature of some of Kilburne's claims, A.S. Herbert states the following regarding the 1638 Cambridge edition in his *Historical Catalogue of Printed Editions of The English Bible 1525-1961*:

        - "In this edition, thus favorable noticed by Kilburne, the word of correction begun in the folio Cambridge Bible of 1629 was carried further. . . This remained the standard text until the publication of Dr. Paris' Cambridge edition of 1762." (Herbert, 176)

    - In other words, the 1638 Cambridge folio edition exerted a powerful influence over subsequent printings for the next 124 years even if some of Kilbourne's claims cannot be corroborated.

    - Discussed the position that because Samuel Ward and John Bois, two of the original KJB translators, assisted with the 1638 Cambridge folio edition that translators also assisted with the 1629 and earlier editions.

    - Observed that Dr. David Norton overlooked important information by not looking at the lesser Cambridge printings during the 1630s.

    - Saw another example by looking at Genesis 8:13 of the London and Cambridge printing divergent texts in the 1630s. More work needs to be done to determine how long Cambridge and London continued to print different renditions of the text.

    - Professor Norton's statistics regarding the total number of standard readings and spellings established by the 1629 and 1638 Cambridge folio editions are not wholly accurate and need to be fact checked.

New Developments

- Since last week we have located the first Edinburgh printing from 1633. This octavo edition in roman font (H475) is interesting to consider in the two verses we have used as case studies in prior Lessons; Job 4:6 and Genesis 8:13. Please consider the following screenshots of these respective readings.

Genesis 8:13 Edinburgh Octavo in Roman Font (H475)

13 ¶ And it came to passe in the six hundredth and one yeare, in the first *moneth*, the first *day* of the moneth, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked; and behold, the face of the ground was dry.

- Recall from Lesson 238 that the London editions from the 1630s were mixed in how they spelled the word "hundred/hundredth," in Genesis 8:13. That said, all the London printings from the same decade read, "one yeare" (two Cambridge editions H438 & H474 retained this wording) as opposed to most of the Cambridge printings which read "first year." Therefore, in the case of Genesis 8:13, the 1633 Edinburgh edition contained the London reading.

Job 4:6 Edinburgh Octavo in Roman Font (H475)

..., ...cometh ..., and thou art troubled.
6 Is not *this* thy fear, thy confidence, thy hope, and the uprightnesse of thy wayes?
7 R......

- In this example, the Edinburgh text breaks from London and follows the Cambridge text in the wording of Job 4:6. The words "*is*" and "*this*" are both in italics. The word "and" is placed before "the uprightness of thy wayes." And the clause "thy hope" has been moved from the end of the verse to the middle as in the Cambridge printings.

- From these examples we can now conclude that there were three different AV texts being published in the 1630s. Not only did the London and Cambridge printings not agree with each other but Edinburgh appears to have been printing a mixed text that agrees with London in some readings and Cambridge in others.

- These realities are a major problem for those who insist upon the "exact" preservation of every word or the notion that "God gave the King James translators the exact words he wanted written down." At what point does a "faith position" need to take into account the relevant facts?

- The principle of *verbal equivalence* allows the London, Cambridge, and Edinburgh printings to all be the pure words of God despite having different italics, punctuation, spelling, and word order because they are *verbally equivalent*.

1638 Cambridge Folio Edition

- As we observed in Lesson 238 the spelling of names was one of the main categories that received attention from Cambridge editors in 1638. Regarding this, Professor Norton writes:

  o "By comparison with 1629, 1638 is still more concerned with scholarly niceties. Well over 40% of the changes to names have no effect on sound. The most frequent emendations deal with whether or not a name should end with h, something the translators had not been very particular over. 1611 gave, in quick succession, 'Haroe', 'Salmah' and 'Noga' (1 Chr. 2:52, 54; 3:7). Each is wrong by the Hebrew: 1638 corrects to 'Haroeh', 'Salma' and 'Nogah'. Such punctiliousness (a word sometimes literally applicable) also characterises the changes to the readings. Most commonly an omission is made good." (Norton, 91)

- One revision made by the 1638 Cambridge editors that garners much discussion in Norton is Ezekiel 3:11.

  o "While most of these omissions involve 1602 readings that the translators let stand, occasionally they are the deliberate creation of the Bod 1602 annotator. At Ezek. 3:11 they struck through 'the children of' in the phrase 'the children of thy people', deliberately rejecting literal translation: they judged that 'get thee to them of the captivity, unto the children of thy people, and speak unto them' would be misleading to English readers, falsely implying that Ezekiel was not to speak to all the people. The 1638 editors judged the English by the Hebrew (אֶל־בְּנֵי עַמֶּךָ) and restored 1602's phrase." (Norton, 91)

- In Appendix 8 on page 288 of *A Textual History of the King James Bible*, Norton states the following regarding the variant reading in question in Ezekiel 3:11.

References	1611 and Sources	Variation	Original	NCPB	Notes
Ezek. 3:11	thy people *Bod*: the children of thy people.	the children of thy people, 1638 (1817 8° = 1611)	בְּנֵי עַמֶּךָ	thy people	*Bod* shows 1611 rejected the literal translation. See p. 91.

- To unpack and understand Norton's comment we need to look at the textual history of Ezekial 3:11 in the King James tradition.

1602 Bishops Bible

And goe, get thee to the captiuitie, to the chyldren of thy people, and thou fhalt fpeake vnto them, and fhalt fay vnto them, Thus fayth the Lord God: but furely they will not heare, neither will they leaue off.
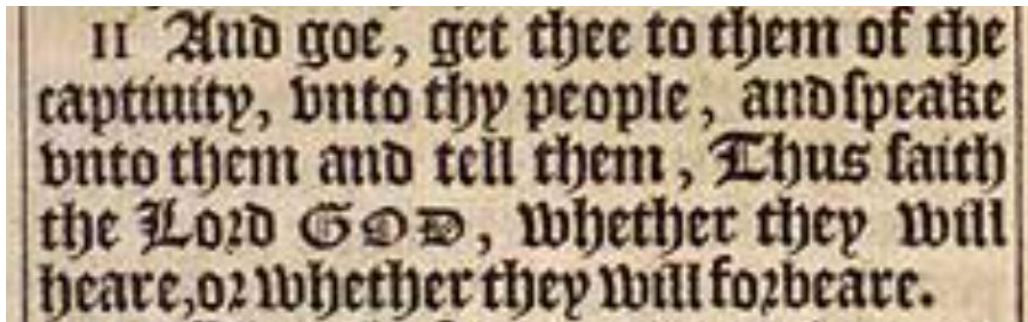
Bod. 1602

And goe, get thee to them of the captiuitie, to thy people, and speake vnto them, and tell them, Thus fayth the Lord God: wheter they will heare, or whether they will forbeare.

- The Bodleian document records many revisions to Ezekiel 3:11.

  - "Get thee to the captiuiety" in the 1602—is revised to read, "get thee to them of the captiuitie.

  - to the chyldren of thy people—"to the children of" is removed resulting in the reading "unto thy people."

  - and thou fhalt fpeake vnto them—is revised to read, "and fpeake vnto them."

  - and fhalt fay vnto them—becomes "and tell them."

  - but furely they will not heare—is changed to read "whether they will heare."

  - neither will they leaue off—is replaced with, "or whether they will forbeare."

1611

> And goe, get thee to them of the captiuity, vnto thy people, and speake vnto them and tell them, Thus saith the Lord God, whether they will heare, or whether they will forbeare.

- Essentially, the 1611 matches all the emendations recorded in Bod. 1602. The phrase "unto thy people" received no further attention until the 1638 Cambridge folio edition. I checked the following editions to corroborate this.

  - 1616 London Folio in Roman Font (H349)
  - 1629 Cambridge Folio in Roman Font (H424) (Both of them)
  - 1630 London Quarto in Black Letter Font (H430)
  - 1630 London Quarto in Roman Font (H431)
  - 1630 Cambridge Quarto in Roman Font (H432)
  - 1630 Cambridge Quarto in Black Letter Font (H433)
  - 1631 Cambridge Quarto in Black Letter Font (H438)
  - 1633 Cambridge Quarto in Black Letter Font (H474)
  - 1633 Edinburgh Octavo in Roman Font (H475)
  - 1635 London Duodecimo in Roman Font (H501)
  - 1637 Cambridge Quarto in Roman Font (H513)
  - 1637 Cambridge Quarto in Black Letter Font (H514)
  - 1637 London Octavo in Roman Font (H517)

- In 1638 Cambridge added the words "the children of" back into Ezekiel 3:11 thus restoring the 1602 Bishops reading - "unto the children of thy people." Thus, seemingly undoing an earlier decision by the King James translators to strike those words from the verse.

1638 Cambridge Folio

11 And go, get thee to them of the captivity, unto the children of thy people, and speak unto them and tell them, Thus saith the Lord GOD; whether they will heare, or whether they will forbear.

- In this case Norton was correct. The received reading was established in the 1638 Cambridge folio edition as the following images from the 1762 and 1769 editions demonstrate.

1762

11 And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord GOD; whether they will hear, or whether they will forbear.

1769

11 And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord GOD; whether they will hear, or whether they will forbear.

- The evidence suggests that the reinsertion of the phrase "the children of" in Ezekial 3:11 from the 1602 Bishops Bible was not the correction of a printer's error but an editorial change to more literally render the text in English.

- In the next section of his chapter on the Cambridge editions of 1629 and 1638, Norton addresses the issue of "pedantry" or "excessive concern with minor details and rules" exhibited by Cambridge University press.

   o "One might say from such examples that the Cambridge editions brought a degree of pedantry to the text that the translators resisted. Yet the very nature of the Bible text seems to demand this. Jerome changed his preferred practice as a translator when he

worked on the sacred text, as he noted in a letter: 'I myself not only admit but freely claim that when I translate the Greeks, except for the Holy Scriptures, where even the order of the words is a mystery, I do so not word for word but sense for sense'" (Norton, 91-92)

- It should be noted that Norton does seem to think that there were "genuine errors" in the volume of 1611 that were corrected by later editors. Since Norton does not clearly state what he means by "genuine errors", one is left to speculate regarding his meaning. Regarding this matter Norton states the following:

  o "One man's pedantry is another man's fidelity, and it should never be forgotten that there were genuine problems in the first edition text that the Cambridge editors contributed greatly to remedying.

- Judging from the context, it appears that Norton is referring to the marginalia of the text and use of italics and not what he perceives to be errors in translation made by the King James translators. In the very next paragraph, he writes:

  o "Scrivener notes that 'with this pair of editions began the habit of adding to the parallel textual references in the margin', and that 1638 'admits also one or two fresh marginal notes (1 Macc. iv. 15; ix. 36)'. He also notes 'much attention' to the use of italics, and lists some errors, 'most of which blemishes have been perpetuated to modern times'." (Norton, 92)

- Footnote 20 on pages 92 and 93 of *A Textual History of the King James Bible* catalogue these issues as follows:

[20] Scrivener, pp. 22–3. He identifies the following as errors (some are probably deliberate, e.g. 'Jezabel', Rev. 2:20, where the Greek spelling is followed):

1629: 'staies' for 'staires', 2 Chr. 9:11m.; 'whom he had set' for 'whom ye . . .' (Jer. 34:16), 'their trees ‖' for '‖ their trees' (Ezek. 31:14), 'those that failed' for 'those that fail'

(Ecclus. 17:24), 'the letters' for 'the letter' (2 Macc. 9:18), 'Hydaspe' for 'Hydaspes' (Judith 1:6), 'gold' for silver (Baruch 6:8), 'in utterance' for 'and utterance' (2 Cor. 8:7), 'thy doctrine' for 'the doctrine' (1 Tim. 4:16), and reference to Ps. 22:6 placed by first occurrence of 'worm', not second (Job 25:6).

1638: 'Sebaniah' (=1611) for 'Shebaniah' (1629; Neh. 12:3m.), 'The word' for 'And the word' (Ezek. 18:1), 'the whirlwind' for 'a whirlwind' (Hos. 13:3), 'whom ye may appoint' for 'whom we . . .' (Acts 6:3), and 'Jezabel' for 'Jezebel' Rev. 2:20.

Errors in italics followed by later editions 'all these are merely uncorrected *errata*':

1629: '*do it*' (2 Sam. 24:12), '*art* thou brought' (Ezek. 40:4), '*is a vow*' (1 Esdras 8:58) and 'cleanse it' (Eph. 5:26).

1638: '*This* is' (Isa. 5:9m.), '*were* torn' (Isa. 5:25), '*from the* thrumme' (Isa. 38:12m.), 'and the princes' (Jer. 25:18), 'and bay' (Zech. 6:3) and '*for doctrines*' (Matt. 15:9).

Spellings/Wording

Nehemiah 12:3 (1611)
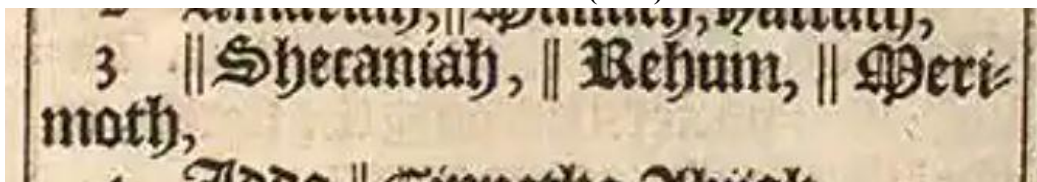
"Shecaniah"

Nehemiah 12:3 (1638 Cambridge)
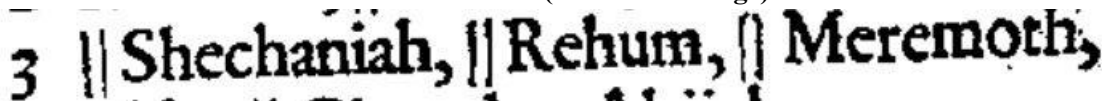
"Shechaniah"—this became the standard spelling.

Ezekiel 18:1 (1611)
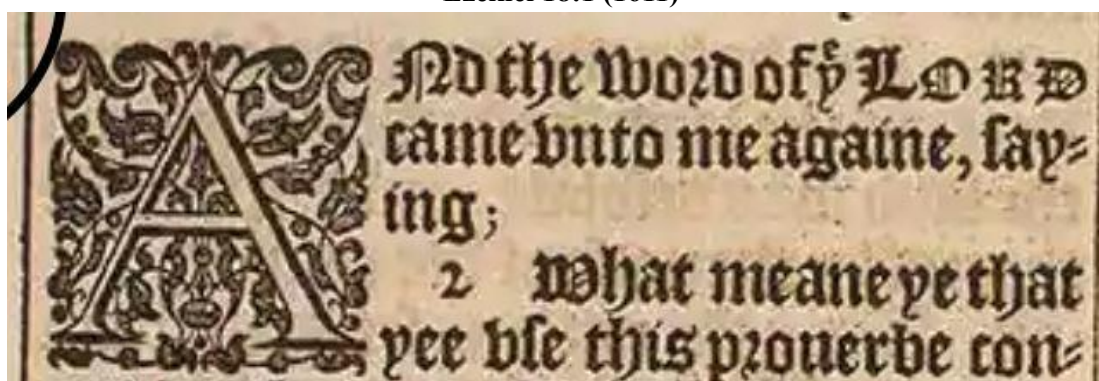
"And the word"

Ezekiel 18:1 (1638)

"The word"—this became the standard reading.

Hosea 13:3 (1611)
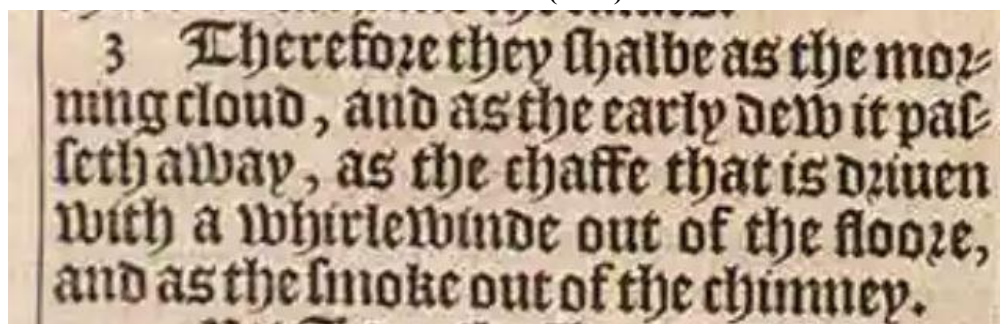
"a whilrewinde"

Hosea 13:3 (1638)

"the whirlwind"—this became the standard reading.

Acts 6:3 (1611)
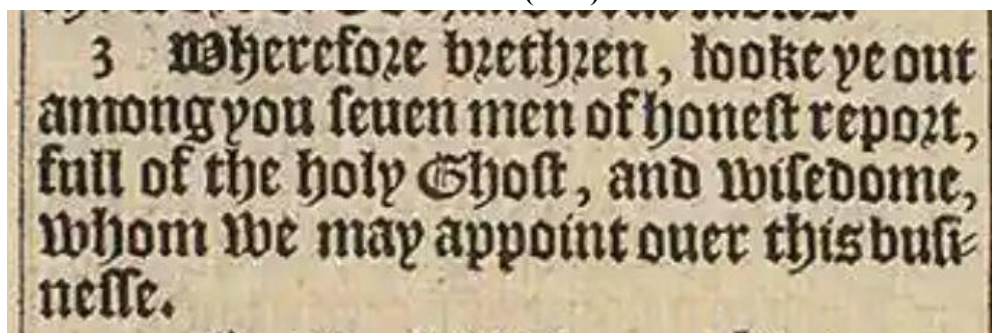
"whom we may appoint"

Acts 6:3 (1638)

"whom ye may appoint"—this might have been a printer error in the 1638 Cambridge. The standard reading now reads "whom we may appoint" as it did in 1611. The Greek verb in question is a 1ˢᵗ person plural not a 2ⁿᵈ person plural. Therefore, "we" should be considered the correct reading.

- Regarding this example Gordon Campbell states the following in *Bible: The Story of the King James Version*:

  o "One error in the 1638 edition that was corrected at an early stage has become infamous. This was the reading of Acts 6:3 ('wherefore, brethren, look ye out among you seven men of honest report . . . whom ye may appoint over this business'), in which "we' has been substituted for the second 'ye"; conspiracy theorist long insisted that this misprint was the result of a sinister plot by Anglican authorities to justify episcopacy." (Cambell, 117)

- David Norton also comments on Acts 6:3 in his other book *The King James Bible: A Short History From Tyndale To Today*:

  o "1638's most famous mistake changed a verse read in relation to the appointment to deacons, Acts 6:3, form 'look ye out among you seven men of honest report. . . whom we may appoint' to 'whome ye may appoint', which so suited the puritans that it was later supposed to have been the result of bribery of £1,000 or £1,500." (Norton, 144)

Revelation 2:20 (1611)
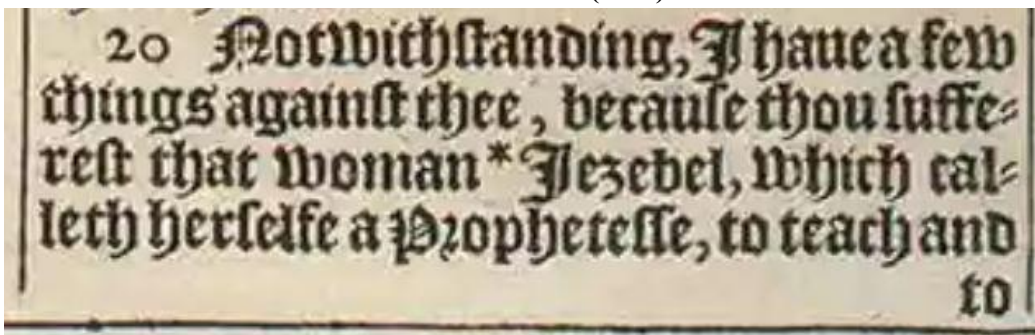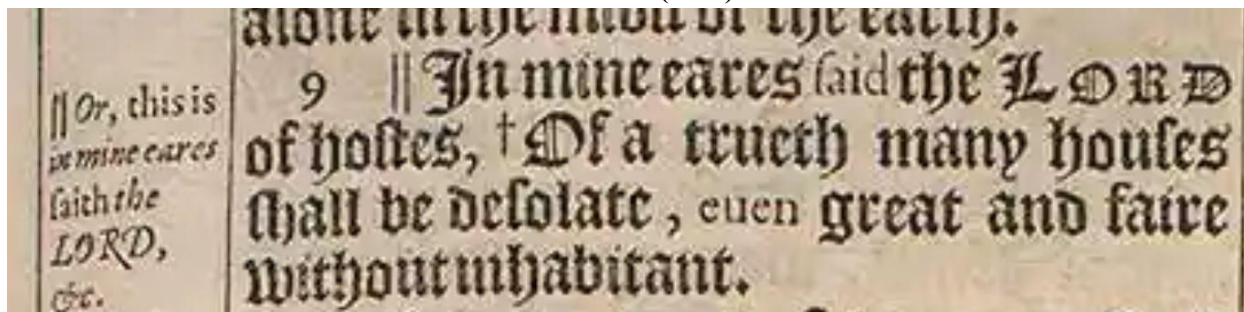

"Jezebel"

Revelation 2:20 (1638 Cambridge)

"Jezabel,"
Norton thinks this change might be deliberate and reflective of the Greek spelling. (Norton, 92)

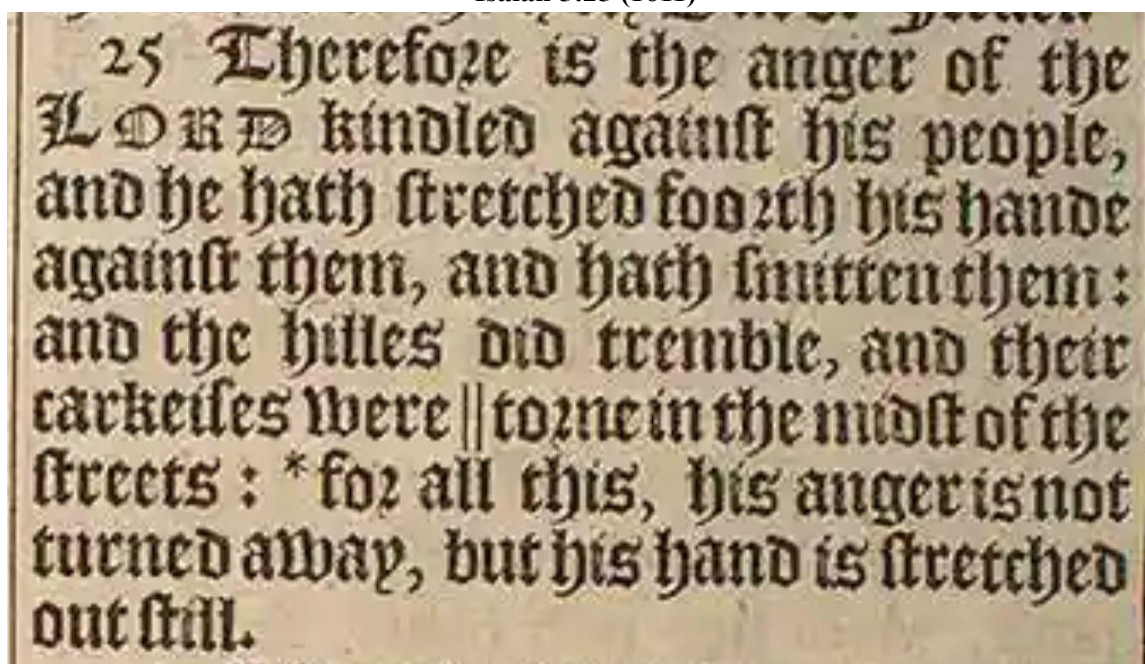*Issues Related to Italics*

Isaiah 5:9 (1611)

Isaiah 5:9 (1638)

|| Or, *This is in mine eares, saith the Lord &c.*

9 || In mine eares *said* the LORD of hosts, † Of a truth many houses shall be desolate, *even* great and fair without inhabitant.

"*This*"—italics discrepancy in the margin.

Isaiah 5:25 (1611)

25 Therefore is the anger of the LORD kindled against his people, and he hath stretched foorth his hande against them, and hath smitten them : and the hilles did tremble, and their carkeises were || torne in the midst of the streets : * for all this, his anger is not turned away, but his hand is stretched out still.
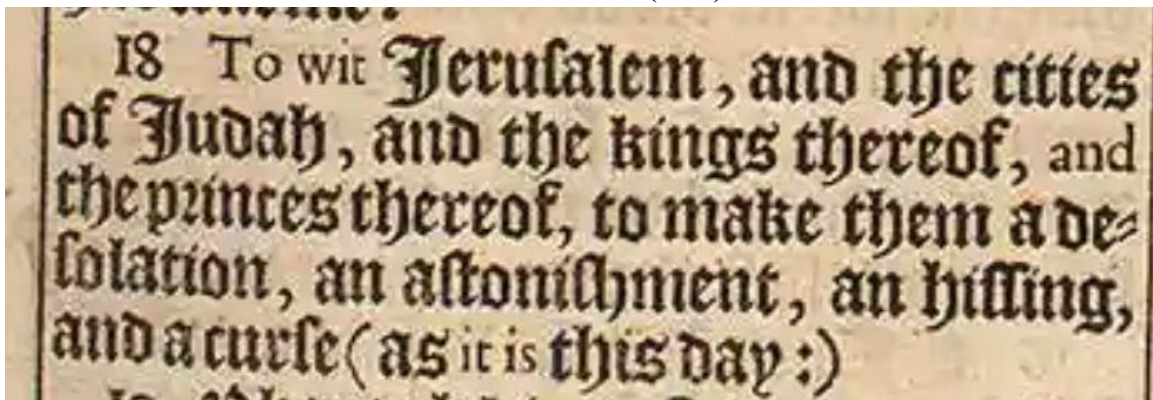
"were torne"

Isaiah 5:25 (1638)

25 Therefore is the anger of the LORD kindled against his people, & he hath stretched forth his hand against them, and hath smitten them : and the hills did tremble, and their carcases *were* || torn in the midst of the streets : * For all this his anger is not turned away, but his hand *is* stretched out still.

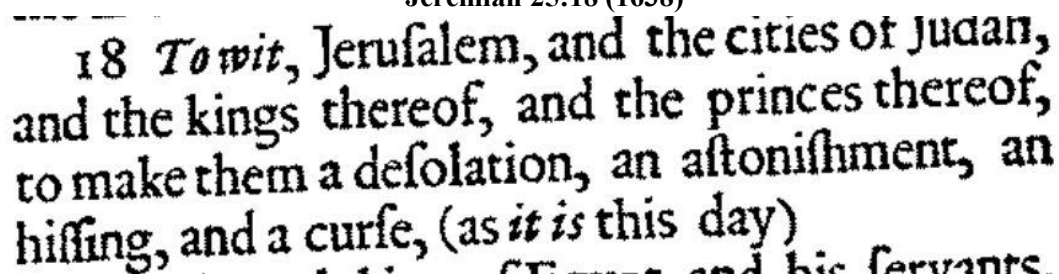"*were* torn"—became standard reading.

Jeremiah 25:18 (1611)

"*and* the princes"— "*and*" in italics
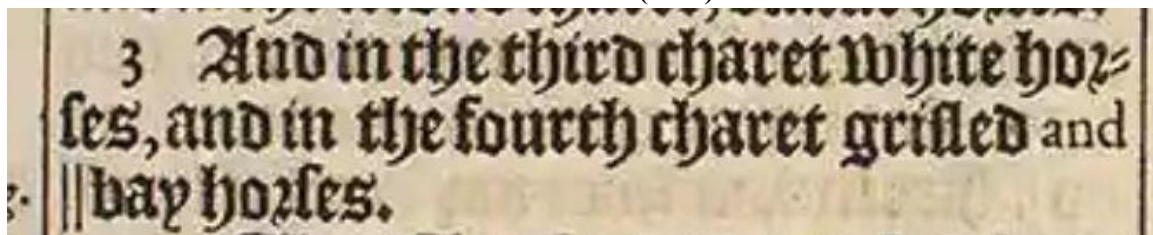
Jeremiah 25:18 (1638)

"and the princes"—"and" not in italics became the standard reading.
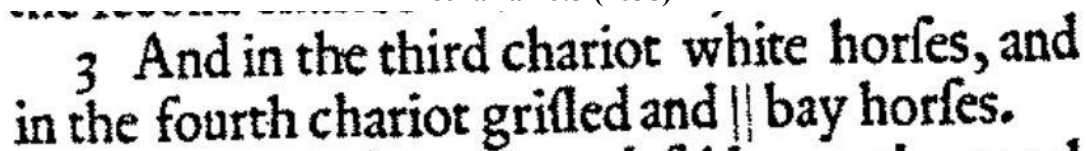
Zechariah 6:3 (1611)

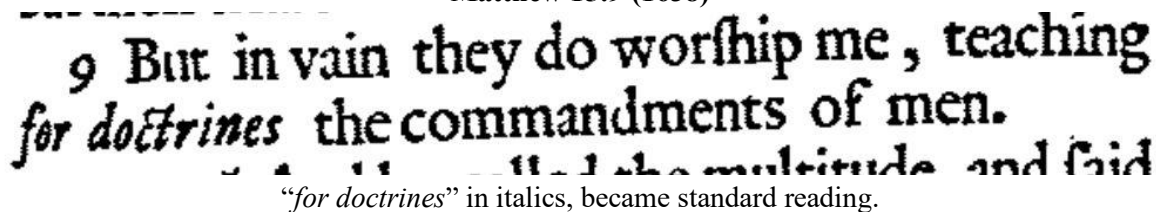"*and* bay"—"*and*" in italics

Zechariah 6:3 (1638)

"and bay"—"and" not in italics became the standard reading.

Matthew 15:9 (1611)
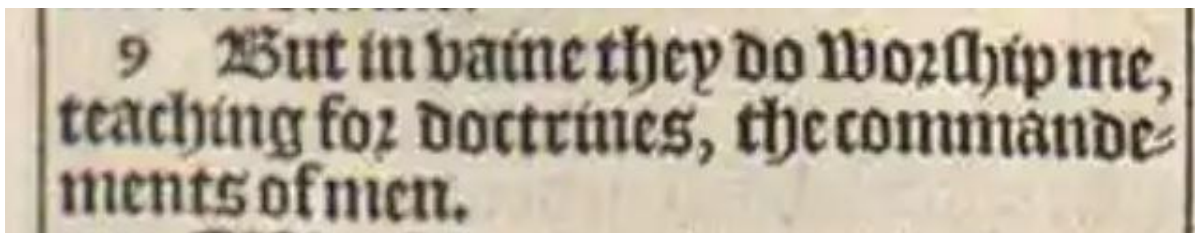
"for doctrines" no italics

Matthew 15:9 (1638)

"*for doctrines*" in italics, became standard reading.

- Changes to italics would have resulted from the recourse to the original language text i.e., the Hebrew and Greek to determine which word(s) should be italicized and which ones should not. Put another way, changes such as these serve to prove Norton's overall point regarding the Cambridge editors, they served to establish "a still more consistent, more literal text." (Norton, 90)

Works Cited

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