

Sunday, November 24, 2024—Grace Life School of Theology—*From This Generation For Ever*  
Lesson 246 Assessing the Printed History of the King James Text (1660-1713)

### **Introduction**

- In [Lesson 245](#) we concluded our survey of the printed history of King James text through the restoration of the monarchy in 1660.
- In doing so, we identified four main forms of the text, each with its own unique readings and printer's errors to varying degrees.
  - London
  - Cambridge
  - Edinburgh
  - Amsterdam
- Moreover, we outlined two different periods between 1611 and 1660 in terms of market structure that were influenced by politics.
  - Monopoly Period (1611-1642)—when rights to the text were vested in the Crown. Only Crown approved printers could print the text. This led to market manipulation on the part of the King's Printer.
  - Free-Market Period (1642-1660)—during the English Civil War & Cromwellian Commonwealth when the office of the King's Printer lapsed thereby allowing other parties to enter the market. This led to a kind of Wild-Cat period where there was little control over the market and many gross errors of the press.
- For want of something better, it is largely believed that the 1638 Cambridge edition became the *de facto* standard between 1660 and when the text was next edited by Cambridge in 1762.
- According to Professor David Norton, by 1660 the impulse “to fix the text was ascendant. Innovation was confined almost entirely to presentation and extra-textual matters.” (Norton, 98)
- In this Lesson we will seek to survey the years between 1660 and 1713 when John Baskett became the dominant figure in Bible printing for next half a century.

### **A Hundred Years Of Solitude (1660-1713)**

- The title given to this period by Dr. Norton is meant to capture the reality that no large scale editorial changes were made to the text of the KJB until 1762 when it was edited at Cambridge by

Francis Parris. While there were instances of sporadic and sparse spelling updates, they were not systematic or wide reaching in scale and scope.

- Professor Norton discusses the impact of Kilburne’s work and the resurrection of John Field’s career at Cambridge in the years immediately following the restoration of the monarchy in 1660 in *A Textual History Of The King James Bible*. Please note that I have once again included screenshots of the various examples cited by Norton where it is possible to do so.
  - “Kilburne’s campaign against poor printing and monopolies had some effect. By the time of the Restoration, Field, who had been the chief object of his criticism, was printer to Cambridge University [See bracketed insert below for more details on how this occurred.] and, in the twilight of his career, produced editions that improved his reputation. However, they did almost nothing for the text: Field’s best-known edition is his 1660 folio (H666, 668), but his minimal contribution to the text comes in his octavo of the same year (H669). There Lev. 25:5, ‘of it owne accord’, first takes its modern form, ‘of its own accord’ [Our friend Christopher Yetzer has pointed out the following regarding Lev. 25:5, “The change at Leviticus 25:5 is already found in a 1654 printing by Roger Daniel. It also has the spelling change of “alien””].

§ That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes † of thy vine undrelled: for it is a year of rest unto the land.

Among the modern spellings that this text occasionally introduces are the consistent use of ‘alien’,<sup>37</sup> and ‘floats’ for ‘flotes’ at 1 Kgs 5:9.

9 My servants shall bring ~~them~~ down from Lebanon unto the sea: and I will convey them by sea in floats, unto the place that thou shalt † appoint me, and will cause them to be discharged there, and thou shalt receive ~~them~~: and thou shalt accomplish my desire, in giving food for my household.

As with hundreds of examples one might choose, this latter is an inconsistent change: ‘flotes’ remains at 2 Chr. 2:16 and 1 Esdras 5:55; what is significant about it is that it suggests that this particular octavo, unlike most of the innumerable editions in smaller formats, did sometimes influence the text: ‘floats/flotes’ was common until about 1960 and can still be found in some editions.<sup>38</sup> The reason for its influence may be the additions to the marginal notes which Scrivener takes to be the notable aspect of this edition (p. 26).” (Norton, 99)

<sup>37</sup> 1611 uses ‘alien’, ‘alient’ and ‘aliant’, and the inconsistency goes back to changes made or not made in Bod 1602; before 1660 only two uses of the older forms had been modernized. (Norton, 99)

Exodus 18:3

3 And her two sons, of which the \* name of the one was || Gershom: (for he said, I have been an alien in a strange land.)

<sup>38</sup> It introduced [1660 Octavo] the following modernizations, some of which were ignored only to be reintroduced at a later time: ‘forasmuch’ for ‘for so much’ (Isa. 8:6), ‘impossible’ for ‘unpossible’ (Matt. 17:20; 19:26), ‘jailor’ for ‘iaylour’ or ‘jayler’ (1611, 1638; Acts 16:23), ‘lose’ for ‘leese’ (1 Kgs 18:5), ‘prized’ for ‘prised’ (Zech. 11:13), ‘stank’ for ‘stunk’ (Exod. 7:21), and ‘drank’ for ‘drunk’ (Dan. 5:4). (Norton, 99)

Isiah 8:6

6 Forasmuch as this people || refuse the waters of Shiloah that go softly, and rejoyce in Rezin and Remaliahs son.

Matthew 17:20

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, \* If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence & yonder place, and it shall remove; and nothing shall be impossible unto you.

Acts 16:23

23. And when they had laid many stripes upon them, they cast *them* into prison, charging the jailor to keep them safely.

1 Kings 18:5

5 And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, † that we lose not all the beasts.

## Zechariah 11:13

13 And the LORD said unto me, Cast it unto the \* potter : a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the LORD.

## Exodus 7:21

21 And the fish that was in the river died : and the river stank, and the Egyptians could not drink of the water of the river : and there was blood throughout all the land of Egypt.

## Daniel 5:4

4 They drank wine, and praised the gods of gold, and of silver, of brals, of iron, of wood, and of stone.

- Next, Norton talks about changes that were made to the marginalia of the AV between 1660 and 1762.
  - “The marginal notes and references were further developed under the aegis of Field’s successor as Cambridge Printer, John Hayes, in 1677 and 1678.<sup>39</sup> Development of the marginal material was a sensible commercial move. James I’s aversion to the Geneva notes had been influential in making the KJB a version free of explanatory annotation, but there was (and still is) a strong popular desire for such notes. From 1642 on at least nine editions of the KJB were published with the Geneva annotations (Norton, I. p. 214), and Henry Hammond’s popular *A Paraphrase, and Annotations Upon all the Books of the New Testament* (H640), which gave the KJB text, a paraphrase and annotations, first appeared in 1653.

PARAPHRASE AND ANNOTATIONS

Upon all the Books of the New Testament: Briefly explaining all the difficult places thereof.

By H. HAMMOCK, D. D.



ΚΑΙ ἄγγελος ἑστὴν ἐπιπέσει ἐπὶ τὸν ἀνδρα, ὡς εὐδοκίμου ἐδεδούκει. Ἐσθ' 2: 14.

LONDON. Printed by J. Fleisher for Richard Royston at the Angel in Ivie-lane. M D C L I I I.

6 PARAPHRASE. S. MATTHEW. Chap. ij.

20. But while he thought on these things, behold, the Angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her [is of the holy Ghost]...

Annotations on Chapter I. The word ἄγγελος does not here signify peculiarly or precisely the Angel of the Lord, but that is expressed by another word differing somewhat from that, ἄγγελος from ἀγγέλλω to bring tidings...

Annotations on Chap. I.

Jechoniah, Affir, and Salathiel his son, this may be the meaning of it, that these were his heirs, or forefathers. Although others interpret it otherwise, either that his children should be cut off, or at least that none of his seed should fix upon the throne of David, which is here rendered as the reason of Jechoniah's speech, For so man of his seed shall prosper...

Annotations on Chap. 1.

an example of *preliterate*, and by consequence (as *Pauline* and other good *Autors*) to *enrich the punishment of death* on any, because those, that are to *penitence* (as *Christ* said *John* 1. 33 though accommodating it to a *divine sense*) *leave all mens mens*. i.e. attract the eyes of all *preliterate* to behold them, by which phrase he here notes that he was to be a *conducing person*, according to that of *Job* 15. 6. (See note on *Acts* 8.) According to this double notion of the word, we find the *profess.* *David* 2. against a *Demi-prophet* takes to wife, and suspected by him to be defouled before his coming to her. For in this case he first said he *gave occasion of speech against her*, and to bring an evil name upon her, i.e. to accuse and publicize her, to make a publick *business* of it, and that before the *Elders of the city in the gate*, i.e. the *Judges*, v. 15. (Saying plainly, v. 14. *I found her not a maid*. And if this prove true, she is then to be *blamed*. v. 21. both of these together make up the full importance of the *Professors* here, and so here it must belong to the capital punishment of such a one, who being taken to wife appears to be no virgin, before the husband accompanying with her, which fact was *Josephs* opinion of *Mary* at this time, till the *Angel* had told him otherwise, v. 20.

Amaz. 7. *Pass away* here must be taken not as an act of divorce, but to as without taking notice of the *breach*, which being ordinarily performed at home, might be kept from publick knowledge, and so be being with child needed not being the punishment of one found by the husband to be no maid ( *Dav.* 22. 2. ) upon her, but only that which belonged to the *marriage*.

It must be here noted once for all, that the particle *[in]*, that doth frequently denote the *conjunction*, or *consequence*, and not the end. This is a difference of some verbals, and very often worthy, and necessary to be observed. For example, *Rom.* 5. 10. *The Law came in between*, i.e. between *Adam*, and *Christ*. *1. Pet.* 2. 2. *Who are members, that for might receive*, not that that was the end, for which the Law was designed to be given, but because this was the *consequence*, or event of giving the Law; that men *might*, being now committed against a premeditate Law, received aggravation thereby. To the same sense, in *(in n) 7* to be taken in many places, as *Rom.* 1. 20. the invisible power, and Godhead is discerned ( *in n) 20* ) *unto* *astonishment* ; not ( *that they may be* ) as if that were the designed end, but [ *in that they are* ] (by way of effect, or consequence) become without excuse. And to here in this place, if it denoted the end, then the sense of it would be, that all these actions of God, and dispositions of wisdom mercy in the birth of *Christ*, &c. were all designed by God to this end, that what was by one of his *Prophets* foretold, might be fulfilled; whereas indeed the great end designed by God in this action, was the *benefit* and *salvation* of mankind, and to this principal effect wrought by it. But because, by the way, a prophecy was fulfilled, which being deferred upon another occasion, had yet covertly foretold this glorious work of mercy, therefore 'tis also conjoined to this (though not the aim and design, unless very remote and secondary) that this prophecy was fulfilled, and this is all, that is meant by the phrase [ *New all this was done*, that it might be fulfilled, which was ] *John*.

*John* 1. 1. *When John* ... i.e. by the doing of all this, (not yet to receive those great designs, and many glorious effects of it, after to be declared ) it fell out, that an ancient prophecy was eminently fulfilled. And this indeed is a high improved sense, over and above what other vulgar sense, which belonged to those words, when they were delivered to *Abac*, by God, and wherein they had then been performed so him (viz. as a sign, that within the space of time where a virgin might marry, and conceive and bring forth, and the child come to the age of distinguishing good and evil, *Isa.* 7. 14. 23, 26, that is, within very few years, *Reiss* and *Salob* his two great enemies should be brought low.) This observation of the importance of [ *in* ] will often be made use of in the ensuing paragraphs, without further troubling the Reader with the account of the reason of it, having here once done it. This the *Grammarians* have expressed by [ *in* ], and [ *in* ], [ *that* ] *confound*, and [ *in* ], consequently, the latter many times best rendered by [ *in* ], though here the precedent words permit it not: See note on c. 4. 14. 16.

These words in *John* had there a literal sense (whether ready to be then performed, or only in prospect, it is not certain) which is thus to be interpreted, that the child, given for a sign to *Abac*, was to have this name imposed upon him, *Emmanuel*, which signifies God with us; Not that that child then born in *Israhel* time, should be God, but (as *Gen.* 22. 14. the place where God provided the Ram in stead of *Israhel*, is called *Jehovah shrah*, God will for, or provide, which connotes not that the place was God, or that the place should be, but only that that was to be a memorial of Gods mercy and providing, (so here) that the imposition of this name upon the child should signify, (as a sign given *Abac* to that purpose) that God would bestow him his peculiar presence, and assistance against his enemies. And to all is plain in the place of *Israhel* (as for the accommodation of it to that of the birth of *Christ* (see note, &c.)) Only it must be added, that if [ *in* ] be the right reading of the place, then there is a *liberty* of the sacred *Scripture* discernable in it, whereby [ *in* ] is but a phrase, for [ *in* ] shall be called. As *Thou* *Israhel*, this might shall require thy soul, i.e. they shall be required, and as of *making friends* of *Ammon*, 'tis added, that when ye shall, they may receive you, i.e. that you may be received into overflowing habitations. And accordingly v. 21. for *sabers*, *then shall call*, spoken to *Israhel*, some copies have *spakers*, they shall call, i.e. he shall be called. But the ancient copy which *Beza* sent to the *University* of Cambridge, reads *spakers*, *then shall call* in both places, and so in *Israhel*, from whence this place is taken, 'tis certainly [ *in* ] whereupon through our *Bible* reads, a virgin shall conceive, and shall call, yet in the margin 'twas thought necessary to say it, *thou*. *O virgin*, *thou* call. And to in the *Epistle* appointed by the *Church* for the *Annunciation of Mary*, 'tis read, *And thou* *mother* *shall call*. And in the *Gospel* for the *Sunday after Christmas*, the 25. verse of this *chap.* which *Harris* ambiguously in the *Greek*, is there determined to the mother, [ *in* ] *the* *mother* *bring forth her first begotten son*, and called his name *Israhel*.

CHAP. II.

Chap. ij.

S. M A T T H E W.

Paraphrase.

CHAP. II.

NOW when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold there came a multitude of wise men from the east to Jerusalem, and when they saw the star, they rejoiced exceedingly, and they said, Behold we have seen his star in the east, and are come to worship him. And when they heard that he was born in Bethlehem of Judea, they departed, and sought for him, and when they found him, they brought him, and when they saw the star, they rejoiced exceedingly, and they said, Behold we have seen his star in the east, and are come to worship him. And when they heard that he was born in Bethlehem of Judea, they departed, and sought for him, and when they found him, they brought him, and when they saw the star, they rejoiced exceedingly, and they said, Behold we have seen his star in the east, and are come to worship him.

1. Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold there came a multitude of wise men from the east to Jerusalem, and when they saw the star, they rejoiced exceedingly, and they said, Behold we have seen his star in the east, and are come to worship him.

2. And when they heard that he was born in Bethlehem of Judea, they departed, and sought for him, and when they found him, they brought him, and when they saw the star, they rejoiced exceedingly, and they said, Behold we have seen his star in the east, and are come to worship him.

3. And when they heard that he was born in Bethlehem of Judea, they departed, and sought for him, and when they found him, they brought him, and when they saw the star, they rejoiced exceedingly, and they said, Behold we have seen his star in the east, and are come to worship him.

4. And when they heard that he was born in Bethlehem of Judea, they departed, and sought for him, and when they found him, they brought him, and when they saw the star, they rejoiced exceedingly, and they said, Behold we have seen his star in the east, and are come to worship him.

5. And when they heard that he was born in Bethlehem of Judea, they departed, and sought for him, and when they found him, they brought him, and when they saw the star, they rejoiced exceedingly, and they said, Behold we have seen his star in the east, and are come to worship him.

6. And when they heard that he was born in Bethlehem of Judea, they departed, and sought for him, and when they found him, they brought him, and when they saw the star, they rejoiced exceedingly, and they said, Behold we have seen his star in the east, and are come to worship him.

7. Then Herod when he had privily called the wise men, enquired of them what time the star appeared.

8. And he sent them to Bethlehem, and said, Go and search diligently for the young child, and when ye have found him, bring me word again, that may come and worship him also.

9. When they had heard the king, they departed, and for the star which they saw in the east, it went before them, till it came and stood over where the young child was, and when they saw the star, they rejoiced exceedingly.

10. When they saw the star, they rejoiced with exceeding great joy.

11. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him, and when they had opened their treasures, they presented unto him gifts of gold, and frankincense, and myrrh.

12. And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

13. And when they were departed, behold, the Angel of the Lord appeared unto Joseph, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there, until I bring the word, for Herod will seek the young child to destroy him.

14. And when he arose, he took the young child and his mother by night, and departed into Egypt.

15. And was there until the death of Herod, [that it might be fulfilled that was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.]

16. Then Herod when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth and slew all the children that were in Bethlehem, and all the coasts thereof, from two years old and under, according to the time which he had enquired of the wise men.

17. Then

When John Fell at Oxford first considered printing a KJB at Oxford, he envisaged an annotated edition, but this never materialized (Carter, pp. 86-7).” (Norton, 99)

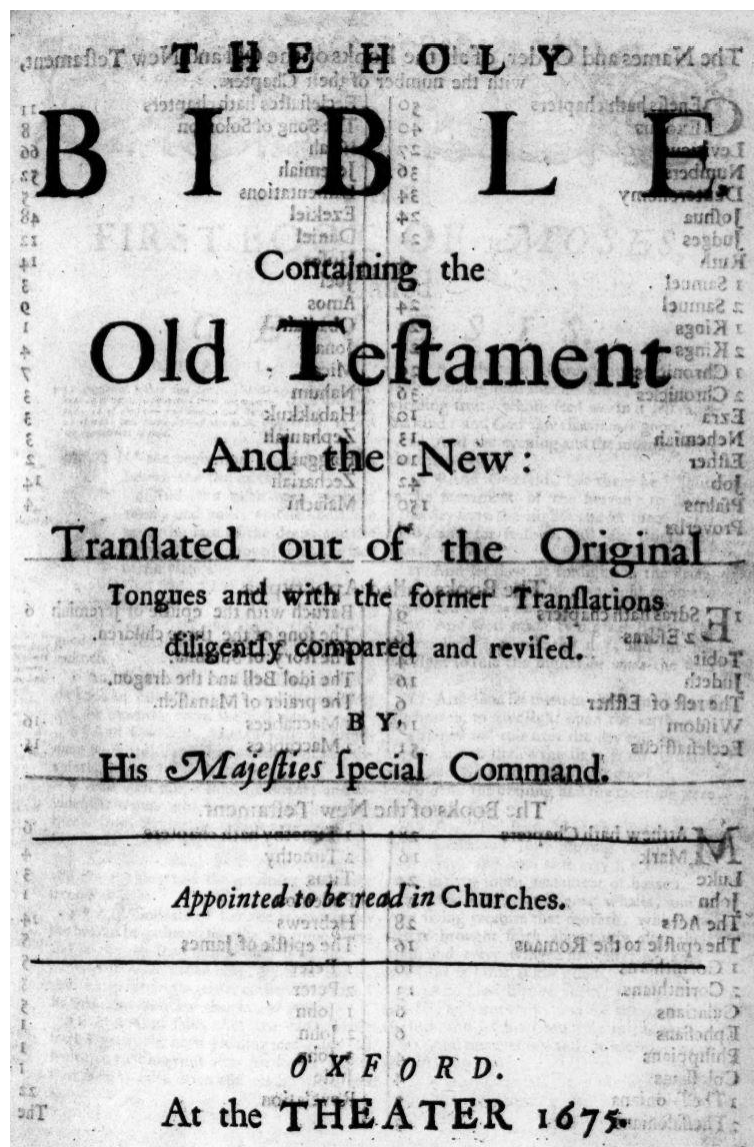
“39 Scrivener, p. 26. The 1677 edition is H736, but Herbert does not record a 1678 edition.”

- In the latter half of the 17<sup>th</sup> century, Cambridge disappeared as a printer and publisher of Bibles. Around the same time, Oxford emerged as a publisher of the text.
  - o “Cambridge declined then disappeared as a printer and publisher of Bibles, its last edition from more than half a century appearing in 1683. London, Scotland and Holland continued strong, and Oxford began its rise with quartos in 1675 and 1679.” (Norton, *A Short History*, 152)
- The story of Oxford’s entrance into the Bible market during this period is important to note:
  - o “In 1632 Archbishop Laud had obtained from Charles I Letters Patent giving Oxford University similar printing rights to those enjoyed at Cambridge, and for forty years there was a succession of agreements whereby, for a consideration, Oxford forbore to exercise its right to print Bibles (Carter, p. 29).

[“In 1648, John Field, who was the dominant figure in bible print for twenty years, issued his first Bible. . . Bribery, strongarm tactics such as sending soldiers to seize Bently’s work on a New testament in 1656, and his election in 1655 as ‘Printer to the University of Cambridge’ all entrenched this power. With the Restoration, Bill and Baker’s heirs returned as Kings’ printer, but Field and Hills bought off the competition from Oxford for £80 a year, and Field remained the dominant figure in spite of the deservedly low reputation of his previous work.” (Norton, *A Short History*, 148)]

Unlike the first Cambridge KJB, the first Oxford Bible (1675; H719 and 720) did little to the text other than employing idiosyncratic spelling which aroused some complaint: the new publisher thus failed to stake out new ground, and was put in his place by the simple expedient of underselling as Cambridge had been earlier.





Further supplementary material was introduced in the second Oxford edition (1679; H744–6), notably the dates which long remained a fixture in the KJB and can still be found in some editions. Here they are given as years after the Creation, the Nativity being dated 4,000.



The generation of Christ.	CHAP. i. ii.	The wise men of the east.
<b>The Gospel according to S. MATTHEW.</b>		
CHAP. I.		
<p><b>1</b> The genealogy of Christ from Abraham to Joseph. <b>18</b> He was conceived by the holy Ghost, and born of the virgin Mary, when she was espoused to Joseph. <b>19</b> The angel satisfieth the misseeming thoughts of Joseph, and interpreteth the names of Christ.</p>	<p>espoused to Joseph, before they came together, she was found with child of the holy Ghost. <b>19</b> Then Joseph her husband being a just man, and not willing to make her a publick example, was minded to put her away privily.</p>	3999.
<p><b>2</b> Luke <b>3. 23.</b> The book of the <sup>a</sup> generation of Jesus Christ, the son of David, the son of Abraham.</p>	<p><b>20</b> But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the holy Ghost.</p>	11. 11.
<p><b>2</b> b Abraham begat Isaac, and <b>c</b> Isaac begat Jacob, and <b>d</b> Jacob begat Judas and his brethren.</p>	<p><b>21</b> And she shall bring forth a Son, and thou shalt call his name Jesus: for he shall save his people from their sins.</p>	11. 11.
<p><b>3</b> And <b>e</b> Judas begat Phares and Zara of Thamar, and <b>f</b> Phares begat Esrom, and Esrom begat Aram.</p>	<p><b>22</b> (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,</p>	3362.
<p><b>4</b> And Aram begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon.</p>	<p><b>23</b> Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted, is, God with us)</p>	10. 10.
<p><b>5</b> And Salmon begat Booz of Rachab, and Booz begat Obed of Rurh, and Obed begat Jesse.</p>	<p><b>24</b> Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife:</p>	14. 14.
<p><b>6</b> And <b>g</b> Jesse begat <b>h</b> David the king, and David the king begat Solomon of her that had been the wife of Urias.</p>	<p><b>25</b> And knew her not till she had brought forth her first-born son; and he called his name Jesus.</p>	14. 14.
<p><b>7</b> And <b>i</b> Solomon begat Roboam, and Roboam begat Abia, and Abia begat Afa.</p>	<b>4000</b>	14. 14.
<p><b>8</b> And Afa begat Josaphat, and Josaphat begat Joram, and Joram begat Ozias.</p>	CHAP. II.	14. 14.
<p><b>9</b> And Ozias begat Joatham, and Joatham begat Achaz, and Achaz begat Ezekias.</p>	<p><b>1</b> The wise-men out of the east, are directed to Christ by a star. <b>11</b> They worship him, and offer their presents. <b>14</b> Joseph fleeth into Egypt, with Jesus and his mother. <b>16</b> Herod slayeth the children: <b>20</b> Himself dieth. <b>23</b> Christ is brought back again into Galilee to Nazareth.</p>	14. 14.
<p><b>10</b> And <b>k</b> Ezekias begat Manasses, and Manasses begat Amon, and Amon begat Josias.</p>	<p><b>1</b> Now when a Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise-men from the east of Jerusalem,</p>	14. 14.
<p><b>11</b> And <b>l</b> Josias begat Jechonias and his brethren, about the time they were carried away to Babylon.</p>	<p><b>2</b> Saying, Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him.</p>	14. 14.
<p><b>12</b> And after they were brought to Babylon, <b>1</b> Jechonias begat Salathiel, and Salathiel begat Zorobabel.</p>	<p><b>3</b> When Herod the king had heard these things, he was troubled, and all Jerusalem with him.</p>	14. 14.
<p><b>13</b> And Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor.</p>	<p><b>4</b> And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.</p>	14. 14.
<p><b>14</b> And Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud.</p>	<p><b>5</b> And they said unto him, In Bethlehem of Judea: for thus it is written by the prophets;</p>	14. 14.
<p><b>15</b> And Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob.</p>	<p><b>6</b> And thou Bethlehem in the land of Juda, art not the least among the princes of Juda:</p>	14. 14.
<p><b>16</b> And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.</p>	<p><b>7</b> For thus it is written by the prophet, <b>7</b> And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda:</p>	14. 14.
<p><b>17</b> So all the generations from Abraham to David, are fourteen generations: and from David until the carrying away into Babylon, are fourteen generations: and from the carrying away into Babylon unto Christ, are fourteen generations.</p>	<p><b>8</b> And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda:</p>	14. 14.
<p><b>18</b> ¶ Now the birth of Jesus Christ was on this wise: When as his mother Mary was</p>	<p><b>9</b> For thus it is written by the prophet, <b>9</b> And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda:</p>	14. 14.

The basis for the dates was Archbishop James Ussher's calculations in *Annales Veteris et Novi Testamenti* (1650–4); they took their familiar form (B.C. 4004 for the Creation etc.) in the 1701 folio printed by Bill and Executrix of Newcomb (London; H868).” (Norton, 99-100)

- Professor Norton elaborates on these early Oxford Bibles in his other book *The King James Bible: Short History From Tyndale To Today*:
  - “John Fell, Bishop of Oxford, Vice-Chancellor of the University and the driving force behind what became Oxford University Press, had proposed that Oxford should produce a new annotated edition that might have ‘advantages beyond any other design that we can think of’, but his scheme probably failed because it was impractical. Consequently the

early Oxford Bibles offered little that was distinctive. Besides the re-introduction of dates in the 1679 edition, given as numbers in the margin beginning from zero, there were slightly odd spellings. Sometimes the 1675 edition uses 1611 spellings that had become generally discussed in Bibles . . . These produced complaints such as this from Humphrey Prideaux: ‘I must confess, since Mr Dean [Fell] hath taken the liberty of inventing a new way of spelling and using it therein, which I think will confound and alter the analogy of the English tongue, that I do not at all approve of’. The innovations were unsuccessful: most were removed in the 1679 edition.” (Norton, *A Short History*, 152)

- In the same work, Dr. Norton also touches upon the Bible market of the late 17<sup>th</sup> century.
  - “A significant development happened at this time. The 1679 edition was printed for four London booksellers who had been involved in importing cheaper and often better-printed Bibles from Holland. The Stationers’ Company (and, with it, the King’s Printer) had become more effective in blocking the often better-printed Bibles from Holland, seriously affecting the business of four London booksellers. The most famous of them, Thomas Guy, founder of Guy’s Hospital in London, and a dissenter by background, was particularly keen to go on selling Bibles, so he and the three others contracted with Oxford in 1678 to create what became the Oxford Bible Press, an entity long distinct from the academic press at Oxford, and, especially in the nineteenth century, both larger and more profitable. Initially its word was to produce large numbers of cheap Bibles, thereby arousing years of costly legal opposition, underselling and disruption from the King’s Printers. Such competition and increase in supply led to a substantial fall in the price of Bibles: in a memorandum written in 1684, Fell noted that folios had fallen from £6 to £1 10s, and that the smallest formats were now sold at 1s 4d. Bulk purchase for charity contributed to this fall.” (Norton, *A Short History*, 152-153)
- A.S. Herbert’s *Historical Catalogue* also discuss the activities of Thomas Guy in establishing the Oxford Bible Press on page 217.
- 1701 saw the publication of a new folio edition by Bill and Executrix of Newcomb (London; H868). Professor Norton states the following regarding this edition in *A Textual History of the King James Bible*:
  - “This edition (or perhaps the Oxford folio of the same year, H867) was prepared by Bishop William Lloyd at the request of Convocation in 1699 for an improved edition. It is not clear whether there was serious dissatisfaction with the state of the text; as it happened, neither this nor the Oxford folio made much in the way of significant changes, and Scrivener notes that ‘except in regard to the dates, no principal edition so little influenced succeeding Bibles as this, notwithstanding the high auspices under which it came forth’.<sup>41</sup> Rather than scholarly attention to the originals, both these 1701 folios show a little concern with the spelling of names,<sup>42</sup> and with correctness and modernness of English. The London edition, which has slightly more innovations, changes the archaic ‘and other tempting him’ to the modern ‘and others . . .’ (Luke 11:16, but not elsewhere);

‘for so much’ becomes ‘forasmuch’ (1 Macc. 14:29 and, in London only, Isa. 8:6), and, in London only, ‘unpossible’ ‘impossible’ (Matt. 17:20; 19:26; Luke 1:37; 18:27). More drastically, for the change is arguably a change of word and meaning, both editions alter ‘shamefast’ and ‘shamefastness’ to ‘shamefac’d’ and ‘shamefac’dness’ (Ecclus. 26:15; 32:10; 41:16, 24 – the same change had been made in 1674 to 1 Tim. 2:9), and they correct the seemingly faulty English grammar of ‘the riches that hee hath gotten is perished’ to ‘. . . are perished’ (Jer. 48:36). They also give the modern form, ‘his wives sons’ for ‘his wiues sonnes’ (Judg. 11:2; the apostrophe appeared in 1762).<sup>44</sup>

- <sup>42</sup> Both editions: ‘Chaldees’ for ‘Caldees’ in 2 Kings 25, continuing the regularisation of this spelling, ‘Hananeel’ for ‘Hananiel’ (Zech. 14:10, reversing Bod 1602’s change), ‘Jeremy’ for ‘Jeremie’ (1 Esdras 1:28 etc.), ‘Zachary’ for ‘Zacharie’ (2 Esdras 1:40), and ‘Judith’ for ‘Judeth’ throughout Judith; London only: ‘Sabi’ for 1629’s ‘Saby’ (1 Esdras 5:34) and ‘Malachy’ for ‘Malachie’ (2 Esdras 1:40, repeating a change made in 1616).
- <sup>44</sup> There are four other minor changes: in both editions, ‘hosts; and he dwelt’ for ‘hosts and dwelt’ (1 Macc. 13:53); in London only, ‘of the fire’ for ‘of fire’ (Deut. 9:10), ‘less in them’ for ‘less on them’ (Job 4:19), and ‘see afar off’ for ‘see far off’ (2 Pet. 1:9).” (Norton, 100-101)

### **Conclusion**

- At the dawn of the 18<sup>th</sup> century the King James text was in the state left by the 1638 Cambridge folio edition. John Field and others made some updates in terms of spelling, but not all these changes were adopted in later printings with any uniformity.
- In the next Lesson we will look at the dominant figure in Bible printing during the early 18<sup>th</sup> century—John Baskett.

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