

The Translators To The Reader

Lesson 1

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On Marginal Notes

Reasons moving us to set diversity of senses in the margin, where there is great probability for each.

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. 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.

On Marginal Notes

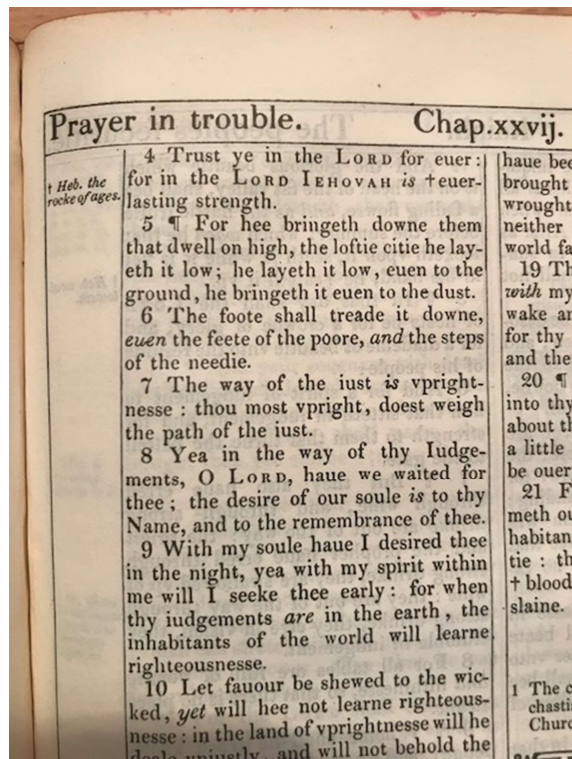
- There are 6,565 marginal notes in the OT, and 777 in the NT, for a total of 7,342 (not including the Apochrypha)^o
- Marginal notes in the KJB 1611 First, and earlier editions were indicated with either a † or a || before the word or phrase (In later editions they are sequentially numbered, or left out completely)
- They also cite the source of the note, either an alternate word, prefaced by “Or,”; or with “Heb.” or “Gr,” citing another manuscript source

Examples:

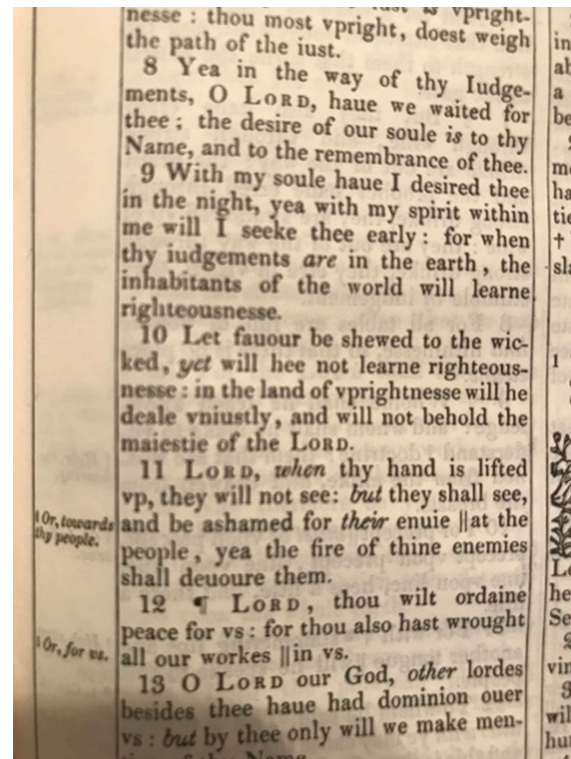
- Is. 26:4 †*Heb. Rocke of ages*
- Is. 26:11 || *Or, towards thy people*
- 2 Cor. 11: 10 † *Gr, this boasting shal not be stopped in me.*

^o<http://en.literaturabautista.com/exhaustive-listing-marginal-notes-1611-edition-king-james-bible>

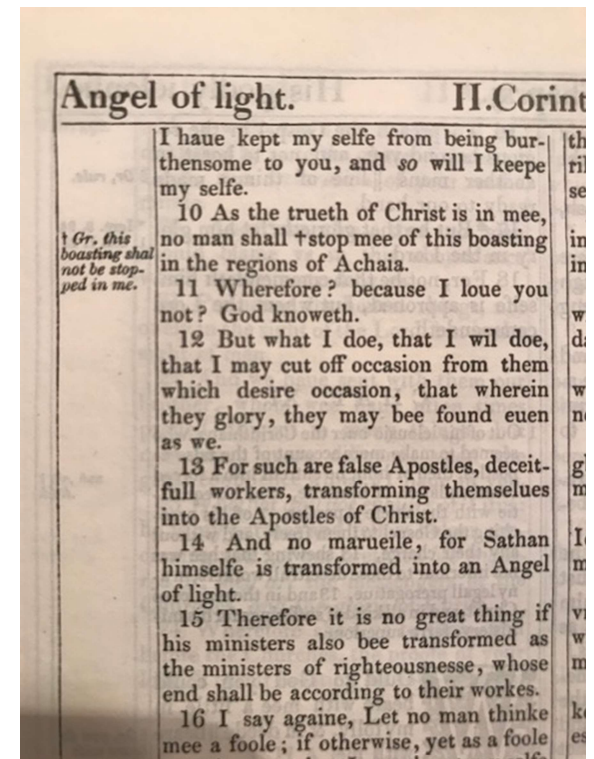
Marginal Note Examples



Is. 26:4



Is. 26:11



2 Cor.11:10

On Uniformity of Phrasing

Another things we think good to admonish thee of (gentle Reader) that we have not tied ourselves to an uniformity of phrasing, or to an identity of words, as some peradventure would wish that we had done, because they observe, that some learned men somewhere, have been as exact as they could that way. Truly, that we might not vary from the sense of that which we had translated before, if the word signified that same in both places (for there be some words that be not the same sense everywhere) we were especially careful, and made a conscience, according to our duty. But, that we should express the same notion in the same particular word; as for example, if we translate the Hebrew or Greek word once by PURPOSE, never to call it INTENT; if one where JOURNEYING, never TRAVELING; if one where THINK, never SUPPOSE; if one where PAIN, never ACHE; if one where JOY, never GLADNESS, etc. Thus to mince the matter, we thought to savour more of curiosity than wisdom, and that rather it would breed scorn in the Atheist, than bring profit to the godly Reader.

On Uniformity of Phrasing - Example

#149 – **Shun** This word appears once in the KJB in the past tense, and once in the future tense:

Ac. 20:27 For I have not **shunned** to declare unto you all the counsel of God.

2 Tim. 2:16 But **shun** profane *and* vain babblings: for they will increase unto more ungodliness.

Both occurrences originate with the KJB Translators, as the word does not appear in any of the reference texts. See Table 149 below. In the immediate context of the paragraph beginning Acts 20:17; and ending at verse 27, the Apostle Paul is addressing the leadership of the Ephesian church whom he had summoned to Miletus (v.17). His address to them:

Ac. 20:18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, 19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: 20 *And* how I **kept back nothing** that was profitable *unto you*, but have shewed you, and have taught you publicly, and from house to house, 21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

In verse 20, Paul states that he **kept back nothing** that was profitable to them. In verse 27, the KJB Translators introduce **shunned** to our vocabulary when they provide **I have not shunned** as another way to convey the same idea in the immediate context. This is consistent with their explanatory statement in *The Translators To The Reader*.

Paul provides Timothy clear instruction on how to **study** the word of truth; how to be approved unto God, that in doing he would not be ashamed, and instructed how to do it - by the right division of it. Paul further reinforced this in verse 16 to **shun** the opposites to the Word of truth - those being profane and vain babblings, and ungodliness. The KJB Translators here use alliteration with the word choices of **study** and **shun**; with shun being the opposing verb.

2 Tim. 2:15 **Study** to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 16 But **shun** profane *and* vain babblings: for they will increase unto more ungodliness.

The remote context for the admonition to shun profane and vain babblings is found in 1 Tim. 6:20; and shun is defined in the verse:

1 Tim. 6:20 O Timothy, keep that which is committed to thy trust, **avoiding** profane *and* vain babblings, and oppositions of science falsely so called:

Paul has given us clear instruction on how to study and to use the tool of *comparison* with one set of words to another. This technique is another way to allow the Scriptures to define themselves:

1 Cor. 2:13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

Table 149

Source/Text	Ac. 20:27	2 Tim. 2:16
KJB	shunned	shun
RHE	spared	avoid
BIS	kept nothyng backe	passee ouer
GEN	kept nothing backe	stay
GRT	spared	passee thou over
MAT	kepte nothyng backe	passee ouer
COV	kepte nothyng backe	eschew
TYN	kepte nothyng backe	passee over
WYC	Y flewe not away	eschewe
STR 5288, 4026	υποστέλλω (hupostello)	περιστήμι (periistemi)