

EXCERPTS of GAIL RIPLINGER'S ARTICLE:

SETTINGS OF THE KING JAMES BIBLE:

A Review with Recommendations

On Its 400th Anniversary

There exists on the market today a variety of King James Bibles. Some have good historic, linguistic, and Biblical support for their orthography. Others do not, because they have introduced modernizations and Americanizations of spelling and have introduced careless and original capitalization in words, such as 'Spirit' and 'Lord.' Generally speaking, the British publishers (Oxford, Cambridge, and Trinitarian Bible Society) (and ***THE KJV STORE STAFF NOTE: All KJV Bibles published by The KJV Store, follow the Cambridge and Trinitarian Bible Society text of the KJV) have produced the historically faithful settings. American Publishers, such as Zondervan, Nelson, and the American Bible Society have introduced the aforementioned innovations.

First, this article will discuss those settings of the Holy Bible which have historic merit, that is, whose orthography can be traced back at least two hundred years. There have been spelling and orthographic varieties evident in the English Bible for centuries. For example, the reading "or Sheba" occurred in the 1611, 1612, and 1613, while "and Sheba" occurs in the 1616 edition. Genesis 26:33 clarifies saying, "And he called it Shebah: therefore the name of the city is Beer-Sheba unto this day." Such varieties have remained for centuries because: 1.) They introduce no actual errors into the Bible, as the correct understanding can be deduced from either reading. 2.) Old Hebrew, Greek, and vernacular editions give no definitive resolutions or the word could be translated either way, giving generally the same sense (e.g. Isa. 44:20 "on ashes" or "of ashes" seen in 1611, 1638, and 1701. 3.) The spelling or capitalization of a word has varied within the Bible itself, among British Bible publishers, as well as in British culture. The word 'gray' for example, has been spelled in England as both 'gray' and 'grey' for centuries. Neither is patently wrong. But is one more Biblical than the other? Such questions remain to be thoroughly researched.

The 1611 edition of the King James Bible used *both* spellings of a number of words whose spelling is in question today. In the case of some words, such as 'ensample' and 'example,' both spellings were used in 1611 and both are needed today. In other cases, both spellings of words were used in the 1611 edition and today's printers seem to be choosing one or the other spelling, not both. The 1611 used both 'cloke' and 'cloak', 'inquiry' and 'enquiry', 'mortar' and 'morter', 'throughly' and 'thoroughly' (Gen. 11:3) and 'vail' and 'vale'. The question remains for us today: 'Did they have a reason for this in each case, or was it done because spelling was used to justify line length? Dictionaries are inconclusive. With the advent of 'spell check,' today's printers are unwisely making global changes in spelling. Yet differences in spelling may be important. For example, the spelling 'cloke' brings up the phoneme 'oke' which brings to mind the words 'choke' and 'yoke' – all words related to the neck, where a cloke is tied. (We won't mention modern words which 'grab' the throat, like a cloke, such as 'smoke' and 'toke.')

More research is needed on the subject of sound as it relates to 'sense' in the area of Bible words. Oxford and Cambridge have each settled on using one or the other spelling, not both. Neither reproduces the 1611, which uses both spellings. Therefore, in a few cases, one publisher cannot claim that the other publisher is in error.

However, there are a number of differences between the Cambridge and Oxford settings, which, when researched, **weigh heavily in favor of the settings by Cambridge University Press and the TBS.** Although one cannot claim that Cambridge is ‘right’ and Oxford is ‘wrong,’ the evidence weighs very strongly in favor of Cambridge and the TBS. The following examples show most of the differences between the Cambridge and Oxford settings, with the Cambridge and TBS reading having the strongest case every time. (Rarely, some Cambridge settings match the Oxford in these examples, as will be discussed later in this paper.) *Generally* speaking, the first reading is the Oxford; the second is the Cambridge. The asterisk shows when the Cambridge 1819 reading matches the Oxford, which demonstrates that the Cambridge and Oxford readings have mixed over time.

Genesis 15:13

their's

theirs

Genesis 26:20

our's

ours

Genesis 46:12

Zarah*

Zerah

Deuteronomy 11:24

your's

yours

Joshua 13:18

Jahaza*

Jahazah

Joshua 19:2

and Sheba

or Sheba

Joshua 19:19

Haphraim*

Hapharaim

1 Samuel 31:2

Melchi-shua*

Malchi-shua

2 Samuel 21:21

Shimeah*

Shimea

1 Kings 8:56

Lord

LORD

2 Chronicles 33:19

sins

sin

Ezra 2:2

Mizpar*

Mispar

Ezra 4:10

Asnapper*

Asnappar

Psalm 107:27

wit's end*

wits' end

Psalm 148:8

vapours

vapour

Proverbs 20:25

enquiry

inquiry (Cambridge/TBS Lg. Print, PCE)/enquiry (Concord/Windsor)

Proverbs 20:29

grey

gray

Ecclesiastes 8:17

farther

further

Jeremiah 34:16

whom he

whom ye

Amos 2:2

Kirioth*

Kerioth

Naham 3:16

fleeth*

flieth

Matthew 2:7

enquired

inquired

Matthew 4:1

spirit

Spirit

Mark 1:19

farther*

further

Luke 6:20

your's

yours

1 Corinthians 4:15

instructors

instructors

Revelation 2:6

Nicolaitanes*

Nicolaitans

Revelation 21:20

chrysolyte

chrysolite

There are some other differences between Cambridge/TBS and Oxford settings; a few examples include:

- 1) In Exodus 34:23 the Cambridge text spells “men children” as two words, and the Oxford text spells “menchildren” as one word.
- 2) In 2 Kings 19:26 the Cambridge text spells “housetops” as one word, and the Oxford text spells “house tops” as two words.
- 3) In Matthew 26:39 the Cambridge text says “further” and the Oxford text says “farther.”

Cambridge University Press

Cambridge University wins hands down in its faithfulness to preserve the most historic spellings and settings. However, within the Cambridge family of Bibles, there exist some very slight orthographic varieties. These exist because there are no definitive answers as to which is correct. To the uninitiated, this may seem odd. Why not simply compare them to a 1611 printing? Recall that **there were hundreds of typos in the first setting of the KJB**. It was set by hand, letter by letter, before the invention of prescription glasses, electric lights, or computers. It took many years to discover all of the tiny typos. (Some *unwisely* consult F.H.A. Scrivener’s *The Authorized Edition of the English Bible (1611) Its Subsequent Reprints and Modern Representatives*. According to *all* scholars, Scrivener confused the first setting of 1611 with the second setting of 1611 and therefore his analysis is not authoritative, nor is David Norton’s, *A Textual History of the King James Bible*, which followed Scrivener’s mistakes. No serious Bible-reading Christian would ever accept Norton’s text as seen in his *New Cambridge Paragraph Bible*.)

Additionally, the 1611 setting still exhibited the tendency of Germanic languages to capitalize substantives. This changed soon, but the capitalization of words, such as ‘Spirit,’ exhibits some variety as time went on. This variety was evident in earlier English Bibles also, which seems to indicate that just as 1 Corinthians 2:11, 12 and 6:17 indicate, the Holy Ghost is referred to as both the spirit and the Spirit. The context is the determining factor.

The 1769 edition, done by Blayney, also had its own typos. The name ‘1769’ is frequently and wrongly applied to digital editions on the internet, which are simply a digitization of the Cambridge Concord edition, a singular variety of the Cambridge text. No one has digitized the actual 1769 and it would be pointless to do so. The ‘1769’ banner is a straw man, created by KJB critics, and unwisely adopted by KJB users.

Within the Cambridge family there are, generally speaking, three types of settings: 1.) the Cambridge Concord, and the Windsor (Pierce’s placement of paragraph marks, notably after Acts 20:36, is not standard, however.) 2.) Most of the other editions (Turquoise, Cameo, Large Print etc.), and 3.) the Standard text. A fourth variety has been presumptuously named the ‘Pure Cambridge Edition’ (PCE). It is an out-of-print Cambridge setting, determined to be ‘pure’ by Mr. Vershuur, a young and ambitious Pentecostal man from Australia. His research is fairly exhaustive, and he is to be commended for it. But his conclusions, that the Cambridge setting he uses is in all points superior to other Cambridge settings, cannot be defended, at every point. On these points he relies on his ‘Pentecostal’ experiences to defend

them, as described in his book. Such non-scriptural and non-historical ‘accidents’ are inadmissible in this debate. **No one will be misled by any Cambridge Bible and none of the Cambridge variants can be defended unquestionably.** Those who are adamant about such things are generally basing their conclusions upon a narrower collection and collation of Bibles than those who are less adamant. The righteous rigor with which King James Bible users have defended the KJB cannot be carried forward onto a debate between the orthography of one or two words (i.e. Spirit and Geba), which defy historical and theological resolution.

The following are the differences in current Cambridge editions. (There seems to be no point in collating out-of-print editions, except to trace history). This list may not be exhaustive. (When I say ‘except the Standard,’ I mean the setting sold by Cambridge and referred to as the Standard Text. It seems to be unique among Cambridge editions and would require its own collation, which I have not done.)

Gen. 24:57 etc. etc. uses ‘enquire’ (Concord/Windsor) and ‘inquire’ (PCE and all other Cambridge settings, except the Standard text). The original KJB used *both* ‘enquire’ and ‘inquire’ in various places, generally using ‘enquire.’ Neither the Cambridge Bibles, nor any other modern printer makes these fine distinctions. So finger pointing is ‘pointless.’ Therefore the penchant for ‘inquire’ by the PCE is rather weak.

Further research is needed as to the age of the Concord’s spelling and whether Biblical orthography is repressed by it in the following words.

Numbers 6:5 etc. etc. razor (Concord/Windsor) and ‘rasor’ (PCE and all other Cambridge Bibles, except the Standard text). The oldest spelling is ‘rasor’ which gives it more weight. One generally wants to avoid modernizations and Americanizations. This is one of the very few instances in which the Concord has a more modern spelling than the 1611. However, modern is a relative word, as the spelling ‘razor’ is seen in 1819 in a Cambridge edition in my collection.

Isa. 9:6 etc. ‘Counsellor’ (Concord/Windsor) and ‘Counseller’ (PCE and all other Cambridge editions, except the Standard text).

Ezekiel 47:3 etc. ‘ankles’ (Concord/Windsor) and ‘ancles’ (PCE and all other Cambridge editions, except the Standard text).

Ezra 6:4 etc. ‘expenses’ (Concord/Windsor) and ‘expences’ (PCE and all other Cambridge editions, except the Standard text).

A few slight textual varieties exist among the Cambridge editions. Run to a variety of Greek and Hebrew editions and you will find few if any definitive answers.

Exodus 23:23 “the Hivites” (1612, 1613, Concord/Windsor) and “and the Hivites” (1616, 1629 Cambridge, 1638, PCE, and all other Cambridge texts, except the Standard).

2 Sam. 18:29 “Is the” (Concord/Windsor) and “*Is* the” (PCE and all other Cambridge texts, except the Standard).

Ezra 2:26 “Gaba” (Concord/Windsor) and “Geba” (PCE and all other Cambridge texts, except the Standard).

A few variants in punctuation exist in the Cambridge family. For example:

Jeremiah 32:5 has ‘prosper.’ (Concord/Windsor) and ‘prosper?’ (PCE and all other Cambridge texts, except the Standard).

Mark 2:1 has ‘Capernaum after’ (Concord/Windsor) and ‘Capernaum, after’ (PCE and all other Cambridge texts, except the Standard).

1 Corinthians 15:27 has “saith all” (Concord/Windsor) and ‘saith, all’ (PCE and all other Cambridge texts, except the Standard).

The chart below shows Cambridge variants, and compares them to settings done when the KJB translators were still alive. This tiny example leaves the reader with more questions than when he began. No one setting seems to rise to the top. But remember, these tiny variants can be multiplied by the scores when an Oxford, Nelson, Hendrickson, Holman, or Zondervan edition is examined. I have found enough non- sensical and original orthography in the Nelson, Hendrickson, Holman, and Zondervan settings to fill a thick file folder, not a small chart.

	1611	Cambridge 1616	Cambridge 1629	Cambridge 1638	PCE	Cambridge/TBS LG Print Text Only	Cambridge Concord
Gen. 24:57, etc.	enquire	enquire	enquire	enquire	inquire*	inquire*	enquire
Ex. 23:23	the Hivites	and the Hivites	and the Hivites	and the Hivites	and the Hivites	and the Hivites	the Hivites*
Num.6:5, etc.	rasor	rasor	rasor	rasor	rasor	rasor	razor*
2 Sam. 18:29	Is the	Is the	Is the	Is the	Is the	Is the	Is the*
Ezra 2:26	Gaba	Gaba	Gaba	Gaba	Geba	Geba	Gaba*
Ezra 6:4, etc.	expences	expences	expenses	expenses	expences*	expences*	expenses
Isaiah 9:6	Counseller	Counseller	Counseller	Counseller	Counseller	Counseller	Councillor*
Jer. 32:5	prosper.	prosper.	prosper?	prosper?	prosper?	prosper?	prosper.*
Ez. 47:3, etc.	ancles	ancles	ankles	ankles	ankles*	ankles*	ankles
Mark 2:1	Capernaum after	Capernaum after	Capernaum, after	Capernaum, after	Capernaum, after	Capernaum, after	Capernaum after
Acts 11:12	spirit	Spirit	Spirit	Spirit	spirit	spirit	Spirit*
Acts 11:28	spirit	spirit	spirit	spirit	spirit	spirit	Spirit*
Rom. 4:18	nations:	nations:	nations;	nations;	nations;	nations;	nations,*
1 Cor. 15:27	saith all	saith all	saith all	saith all	saith, all*	saith, all*	saith all
1 John 5:8	Spirit	Spirit	spirit	spirit	spirit	Spirit	Spirit*

*The Cambridge 1819, as represented by the asterisk, has a mix of Cambridge readings.

In the previous chart, I have marked in **bold** those renderings which seem weaker or unique, perhaps, but are not necessarily wrong. Again, a more exhaustive timeline could, in fact, prove them correct. The question often remains unanswerable: Was there a typo in the 1611, or was it in the 1616, 1629, or 1638, the latter three being serious attempts by original translators themselves to address typos in the 1611? The PCE and Cambridge Large Print Text Only have four questionable readings. The Concord/Windsor also has four questionable readings. This leaves neither a clear favorite from an orthographic view, although the Large Print and PCE are definitely stronger in all four places where the Concord is marked in bold. The eight differences, as stated earlier, cannot be hastily changed. Further research is needed to

sort out these differences before anyone changes anything. If you attempt to make ‘your own’ definitive decision from this tiny chart, you may make grave errors and will invariably become confused when someone makes ‘another’ chart, that throws sand into an unoiled machine. (Both Cambridge, Oxford and all printers have spots which all concerned *admit* are typos. Such places are not a part of the chart and the perennial discussion. For example, the actual typos in the Cambridge Large Print is the use of skekel for shekel (Neh. 10:32) and LORD GOD for Lord GOD (Jer. 49:5). Such typos are small compared to other settings.)

Spirit or spirit

The capitalization of Spirit varies widely throughout the history of the English Bible. It also varies widely in Bibles of other languages. For example, in 1 John 5:8 ‘Spirit’ is capitalized in half of the world’s old pure Bibles, according to a collation done for me by Dr. Nico Verhoef of Switzerland. A quick random examination shows that ‘Spirit’ is capitalized in the French Martin (1855), the Italian Diodoti (1641/1825), the Spanish Valera (1909), the Spanish Reina (1569), the Romanian 1916, the Urdu (1870), the German Luther of 1565 and 1760, the Dutch of 1587, the Statenbijbel of 1637, the Zurcher of 1531, and the Piscatar of 1684. This mix of Germanic and Romance language Bibles demonstrates that capitalization in this verse is not based entirely on a Germanic element.

One must remember that the Hebrew language had no lower case letter; Greek only developed a lower case many years after the New Testament was written. So evidently God is able to communicate his word by using the context, *without* upper and lower case letters.

1 John 5:8 has ‘Spirit’ (Concord, Windsor, and most Cambridge Bibles, including the large print) and ‘spirit’ (Standard text, and PCE). The context tells the reader what ‘spirit’ is being referenced. In this case, verse 6 is a direct parallel and has always been capitalized. A study done “line upon line,” while “comparing spiritual things with spiritual” will answer most questions. For example, Mat. 4:1 should capitalize ‘Spirit,’ as does its parallel verse in another gospel. (See also Acts 11:12, and 11:28 for varieties of capitalization for Spirit among Cambridge editions). I examined every usage of the word ‘spirit’ and ‘Spirit’ in the entire Bible, throughout history, in both English Bibles and in other languages. My conclusion is that God seems to have allowed latitude in this area, perhaps not in every case, but sometimes.

1 John 5:8

Cambridge Large Print Text Only and the Windsor Text Only: “Spirit” Sundry other printers, including Verschuur’s PCE: “spirit”

Both are correct. English is of West Germanic origin. Even today modern German still capitalizes substantives (nouns). They have ‘Cat,’ not cat.’ This was seen clearly in the 1611 edition with its capitalization of several words which are no longer capitalized today. It capitalized all three words, ‘Spirit,’ ‘Water’ and ‘Blood’ in 1 John 5:8. Subsequent Bibles began to drop the Germanic capitalization of certain words. Subsequent Bibles show a variety here, some capitalizing none of these three words and some only capitalizing Spirit. At our juncture in the history of the English language, I personally feel more comfortable with ‘Spirit’, because it matches verse 6, the perfectly parallel verse. Those who have read *In Awe of Thy Word* will see the familiar pattern of parallel verses which contain parallel words.

1 John 5:6 “This is he **that** came by **water and blood**, even Jesus Christ; not by water only, but by **water and blood**. And it is **the Spirit** that **beareth witness**, because the Spirit is truth.

1 John 5:8 “And there are three **that bear witness** in earth, **the Spirit**, and the **water**, and **the blood**: and these three agree in one.”

Verse 7 begins with ‘For’ and verse 8 begins with “And,” thereby showing the connection between verses 6, 7, and 8. Now wasn’t that simple. One did not need to get, as I did, some \$80,000 worth of antique and rare Bibles; one simply needed to look at the context. God often repeats himself as a double check. Romans 8:16 is a good cross reference. It says, “The **Spirit** itself **beareth witness** with our spirit, that we are the children of God...”

Unfortunately, Mr. Verschuur (PCE) insists that lower case ‘s’ is correct in 1 John 5:8. In his discussion of 1 John 5:8, he states that his choice is based upon what he calls “Pentecostal doctrine, which doctrine, he says, is contained in his ‘Pure’ Cambridge Edition.” His misunderstanding of the usage of the word ‘spirit’ and ‘Spirit’, based upon his Pentecostal theology, causes him to be adamant about his decision here. Having looked at Bibles worldwide and back through time, I can confirm that both lower case and capital ‘S’ can be correct. Neither is an error.

The Bible clearly uses both ‘spirit’ and ‘Spirit’ to refer to the Holy Spirit. 1 Corinthians 2:11, 12 says, “For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the **Spirit** of God. Now we have received, not the spirit of the world, but the **spirit** which is of God...”.

As I did with each variant, I spent months looking at Bibles from the Gothic (1st century), to the Tyndale, Coverdale, Great, Matthews, Geneva, Bishops. Each pure antique version of the French, Italian, German, Spanish and other worldwide Bibles were examined by myself or Dr. Verhoef of Switzerland. I concluded that the use of lower case or upper case in 1 John 5:8 verse was a head-on draw. The capital ‘S’ went over the top in my investigation, but only very slightly. This leads me to conclude that both are acceptable in 1 John 5:8.

I examined the capitalization of ‘S’ for Spirit in its almost every occurrence in the Bible, in most of these aforementioned editions. I concluded that God had allowed varieties, so apparently, if it varied, it was a linguistic and orthographic element, not a theological element. However, I do feel strongly that Gen. 1:2 and Mat. 4:1 should be a capital ‘S.’ There are other instances like this.

The Solution

Prayer is the missing ingredient in this debate. Some years ago, I noticed that a few Cambridge editions did not capitalize ‘S’ in 1 John 5:8. So I prayed daily for many years that they would fix it. I *never* contacted Cambridge, nor discussed it with anyone else, as I did not want to influence the issue. I wanted God to have his way. Cambridge fixed it. For those who would disagree about such inconsequential things as the spelling and orthography of words, I would suggest we have a praying competition, and see what the Lord does. I say inconsequential, because the two days previous to writing this article, I was collating the existing Swahili Bible. These dear folks have not had anything but a Westcott-Hort text since 1883. If you can find their 1879 New Testament for us at the Holy Bible

Foundation, we would be tickled to death. Their Swahili Bible says, “God who created all things.” **Our KJB (by ANY printer) says, “God who created all things by Jesus Christ.” The spelling of ‘inquiry’ seems rather immaterial, when millions (billions?) have nothing but a lacerated Westcott-Hort Bible. I recommend keeping whatever KJB one has,** until it falls apart. Hopefully, you will wear out a Bible every few years, as I do.

If you are like me and like things to be either black or white, you must remember that **all variants in the Cambridge family are, in the main, white**, whichever setting one chooses.

<https://www.thekjvstore.com/kjv-bibles/premium-leather-bibles/cambridge-bibles/>

***STAFF NOTE: all of The KJV Store’s self-published bibles strictly adhere to the Cambridge Text.

<https://www.thekjvstore.com/kjv-bibles/premium-leather-bibles/the-kjv-store/>

You quickly check any Bible and look for a few tell-tale spots (***)And we do this in most of our YouTube videos: <https://www.youtube.com/c/TheKJVStore/videos>

Look for a capital ‘S’ in Gen. 1:2, Mat. 4:1, and 1 John 5:8. Holman does not capitalize ‘spirit’ in the latter two. Hendrickson capitalizes all three correctly.

The Cambridge Text has orthography that is tops. It is the PCE (*so-called* Pure Cambridge text) except that it correctly, I believe, capitalizes ‘S’ in 1 John 5:8. As I said before, neither ‘s’ is ‘right’ or ‘wrong,’ in this verse, as the Lord has allowed both in a wide variety of languages.

Summary

In summary, if you are looking for a simple answer to this somewhat perplexing problem of what setting to select, the answer is ‘**Cambridge**,’.

<https://www.thekjvstore.com/kjv-bibles/premium-leather-bibles/cambridge-bibles/>

***STAFF NOTE: all of The KJV Store’s self-published bibles strictly adhere to the Cambridge Text.

<https://www.thekjvstore.com/kjv-bibles/premium-leather-bibles/the-kjv-store/>