

Sunday, March 13, 2022— Grace Life School of Theology—*From This Generation For Ever*  
 Lesson 171 The Pre-1611 Evidence for The Text: Bod 1602 Physical Description & Contents

## Introduction

- Last week in [Lesson 170](#) we concluded our study of MS 98 the document produced by the 2<sup>nd</sup> Westminster Company as they worked on the New Testament Epistles. The work recorded in MS 98 stands about halfway in the transformation of the Bishops Bible into what would become the King James.
- In [Lesson 162](#), I stated that we were going to be considering the following points for our main primary work-in-progress documents (MS 98, Bod 1602, and Notes of John Bois).
  - Scholarly Awareness & Published Access
  - Physical Description & Contents
  - Impact on the readings found in the King James Bible
- In Lesson 162 we discussed the first of these three points “Scholarly Awareness & Published Access” with respect to Bod 1602. In summation we made the following observations regarding this important primary work-in-progress document.
  - Bod 1602—the *Annals of the Bodleian Library Oxford* edited by William Dunn MaCray notes receipt of the volume in 1646.
    - Scholarly Awareness—19<sup>th</sup> century British scholars B.F. Westcott (*General View of the History of the English Bible*, 1863) and Nicolas Pocock (The Bishops’ Bible of 1568, 1572, and 1602” in *The Athenaeum*, 1888) wrote about the document but missed its true significance. It was E.E. Willoughby in 1955 who realized that Bod 1602 comprised the draft work of the translators themselves. Willoughby, briefly described and discussed Bod 1602 in his 1956 monograph *The Making of the King James Bible: A Monograph with Comparisons from the Bishops Bible and the Manuscript Annotations of 1602, With an Original Leaf from the Great "She" Bible of 1611*.
    - Published Access—in 1972 Edward Craney Jacobs presented his doctoral thesis at Auburn University titled *A Bodleian Bishops’ Bible, 1602 (Bib. Eng. 1602 b.1): A Preliminary Study of the Old Testament Annotations and Their Relationship To The Authorized Version, 1611*. A few years later in 1975, Jacobs wrote an essay for *The Papers of the Bibliographical Society of America* titled “An Old Testament Copy Text for the 1611 Bible” that outlines some of the details of the Old Testament portion of Bod 1602. A second essay by Jacobs followed in 1980 for *The Library* titled “Two Stages of Old Testament

Translation for the King James Bible.” Also in 1980, Irena Backus commented heavily on the document in her *The Reformed Roots of the English New Testament: The Influence of Theodore Beza on the English New Testament*. Later, in 1995, Jacobs coauthored *The Coming of the King James Gospels: A Collation of the Translators’ Work-in-Progress* for the University of Arkansas Press with Ward S. Allen. This important volume provides a complete collection of Bod. 1602 with the 1611 text for the gospels (Matt.-John).

- Having discussed “Scholarly Awareness & Published Access” for Bod 1602 in Lessons 162 and 163, we are now ready to commence our consideration of the following two points.
  - Physical Description & Contents
  - Impact on the readings found in the King James Bible
- It is to a discussion of these points that we now turn our attention.

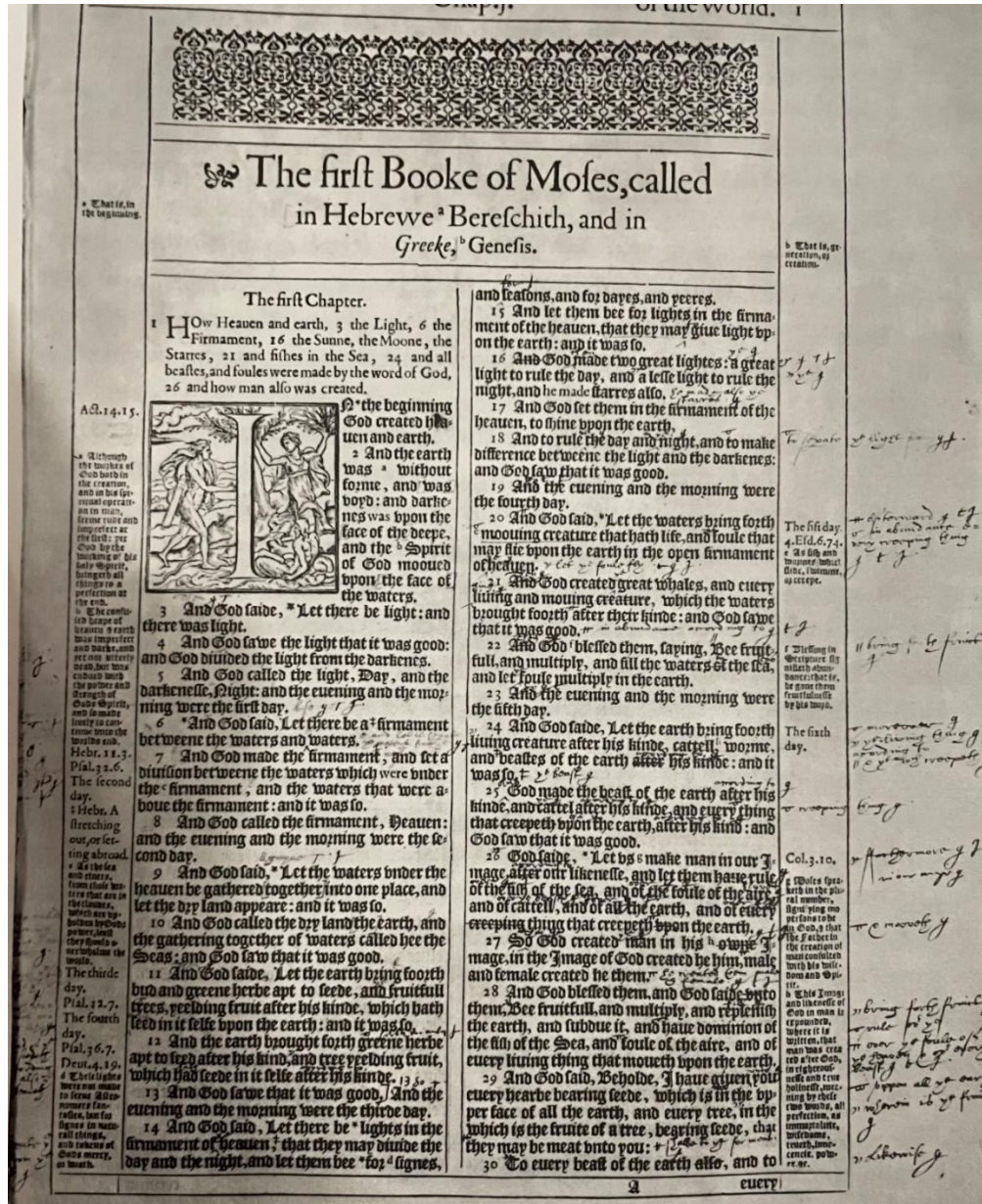
### **Physical Description & Contents**

- I first learned about the existence and significance of the document known as Bod 1602 in 2011 when I read *A Textual History of the King James Bible* by Dr. David Norton. On page 12, Norton discusses how the King’s Printer, Robert Barker furnished the translators with forty unbound copies of the 1602 Bishops Bible from which to work.
  - “A little is known about how they worked. Robert Barker, the King’s Printer, supplied forty unbound copies of the 1602 Bishops Bible.” (Norton, 12)
- Barker’s actions are completely consistent and expected given Rule 1 furnished by Bishop Bancroft.
  - “The ordinary Bible read in the Church, commonly called the Bishops’ Bible, to be followed, and as little altered as the truth of the original will permit.”
- As the various companies did their work, revisions to the Bishops Bible text were noted on these unbound sheets. Eventually these sheets were bound together thereby creating the document now known as Bod 1602.
  - “Any changes to the Bishops’ Bible text would be noted on a master copy, the Bishops’ Bible itself.” (Norton, 12)
- Scholars such as Norton believe that Bod 1602 is the closest we can come to the translator’s master copy.

- “There is one complete 1602 Bishops’ Bible with annotations by the translators, Bodleian Library Bibl. Eng. 1602 b.1. It is the most important evidence for the KJB text outside the first prints because it is the nearest we can get to the translators’ master copy. Yet it too presents major problems for understanding just how the work was done.

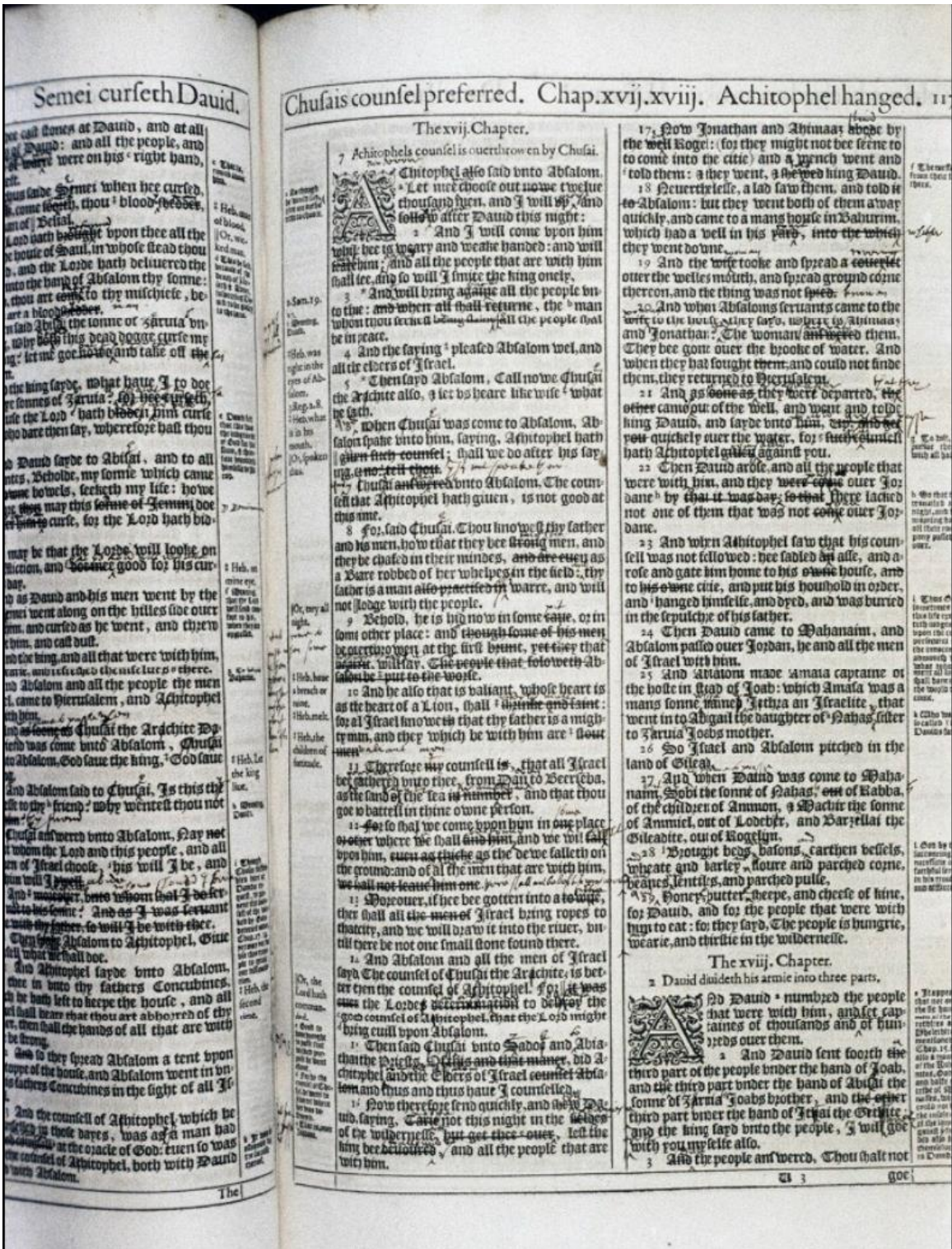
Bod 1602, as I shall call it, appears now as a finely bound single volume, and there is nothing about its physical make-up to suggest that its sheets did not always belong together. But when the translators worked on it, it was unbound: the annotations frequently disappear into the fold of the leaf, which would have been impossible if the sheets were already bound. Consequently, it is possible that Bod 1602 represents not one of the forty Bishops’ Bibles supplied by Barker, but a combination of two or more of them.” (Norton, 20)

- To my knowledge, Edwin Elliott Willoughby's 1956 monograph *The Making of the King James Bible* contained the first published image of the Bod 1602. On page 17, there is a black and white photo of Genesis 1 from Bod 1602.



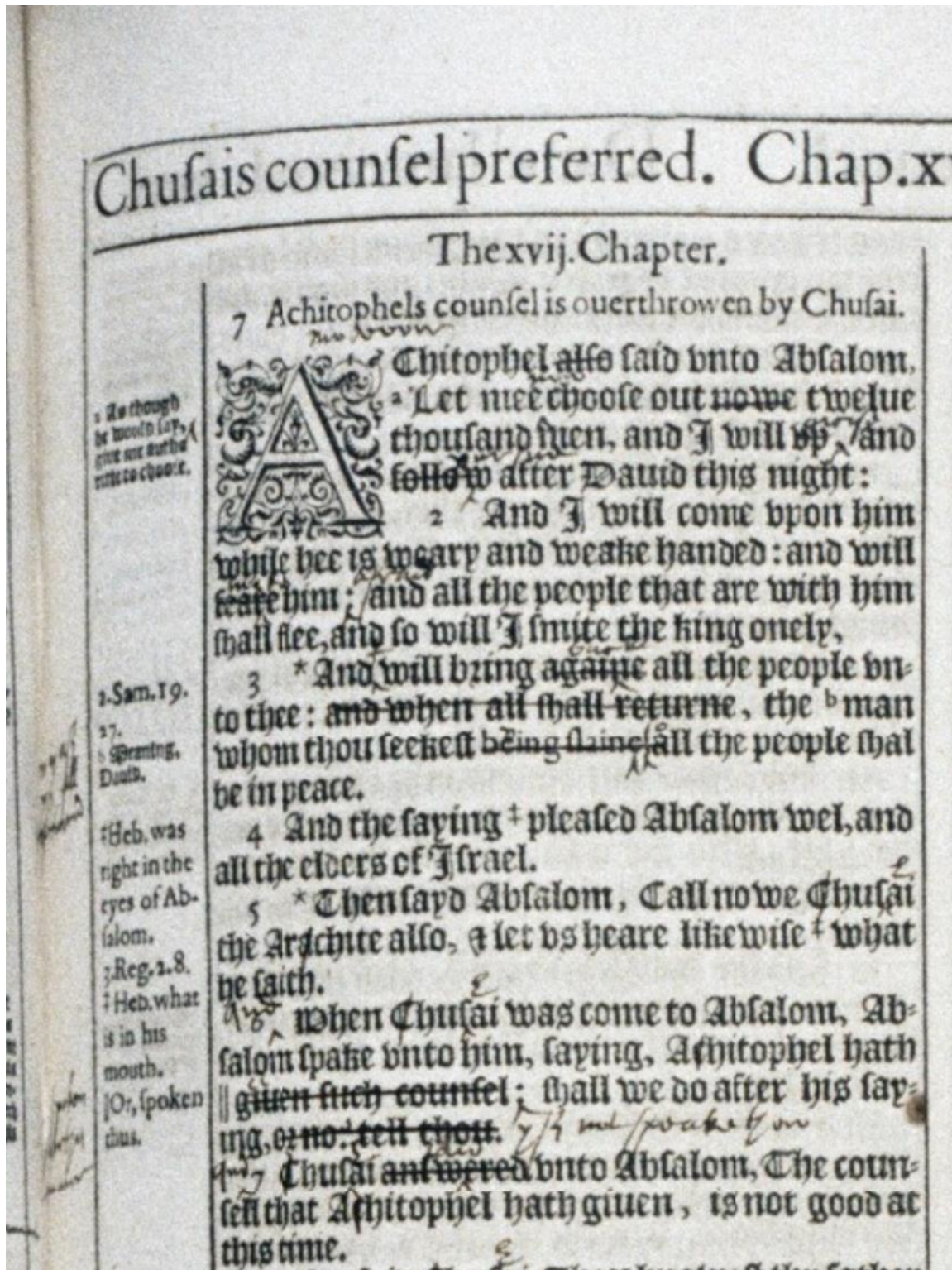


- The following is a released image of the document from the Bodleian Library website (Bib. Eng. 1602 b.1). The image is of II Samuel 17.



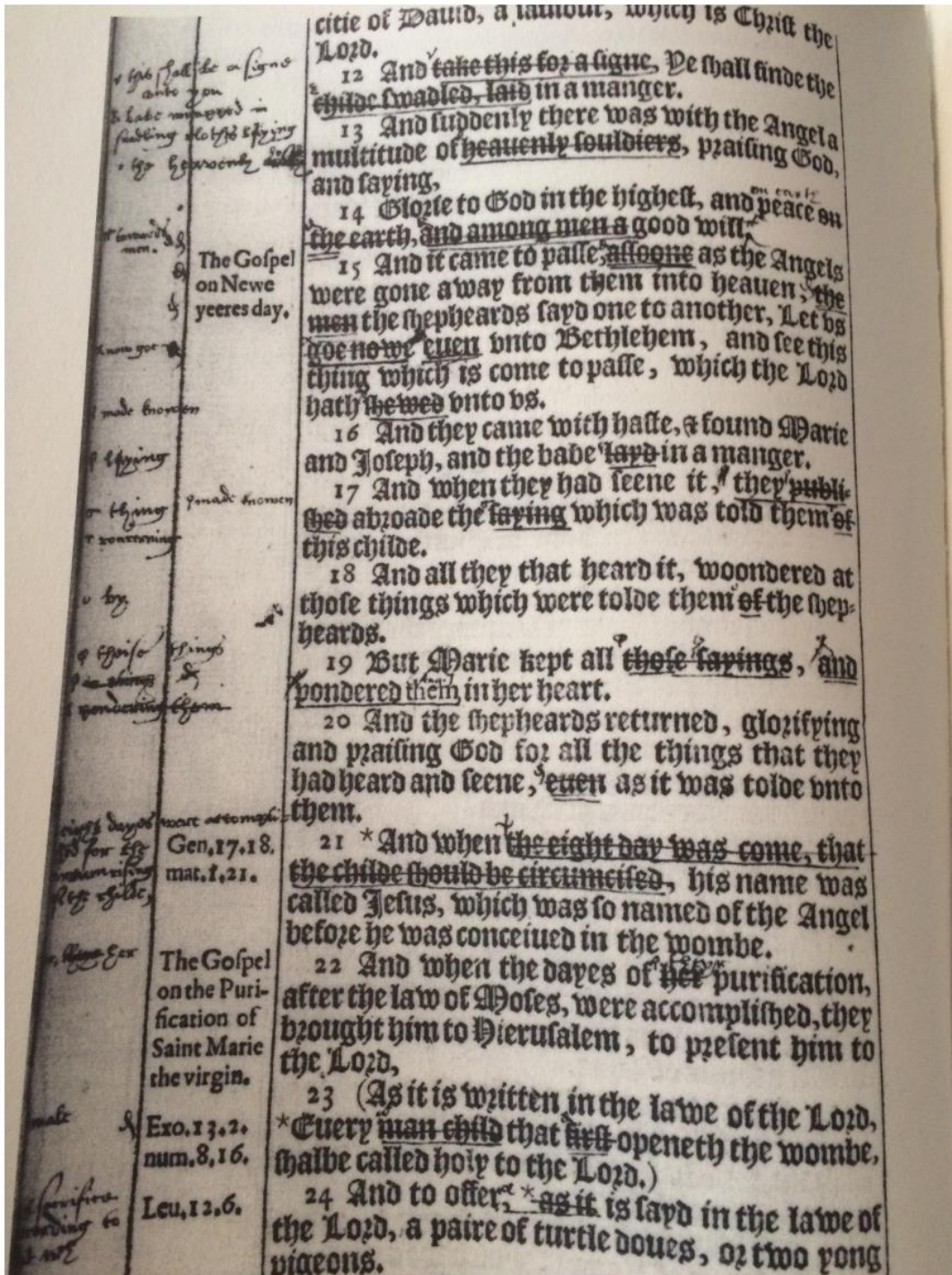


- Here is a close-up image of the first seven verses of II Samuel 17.

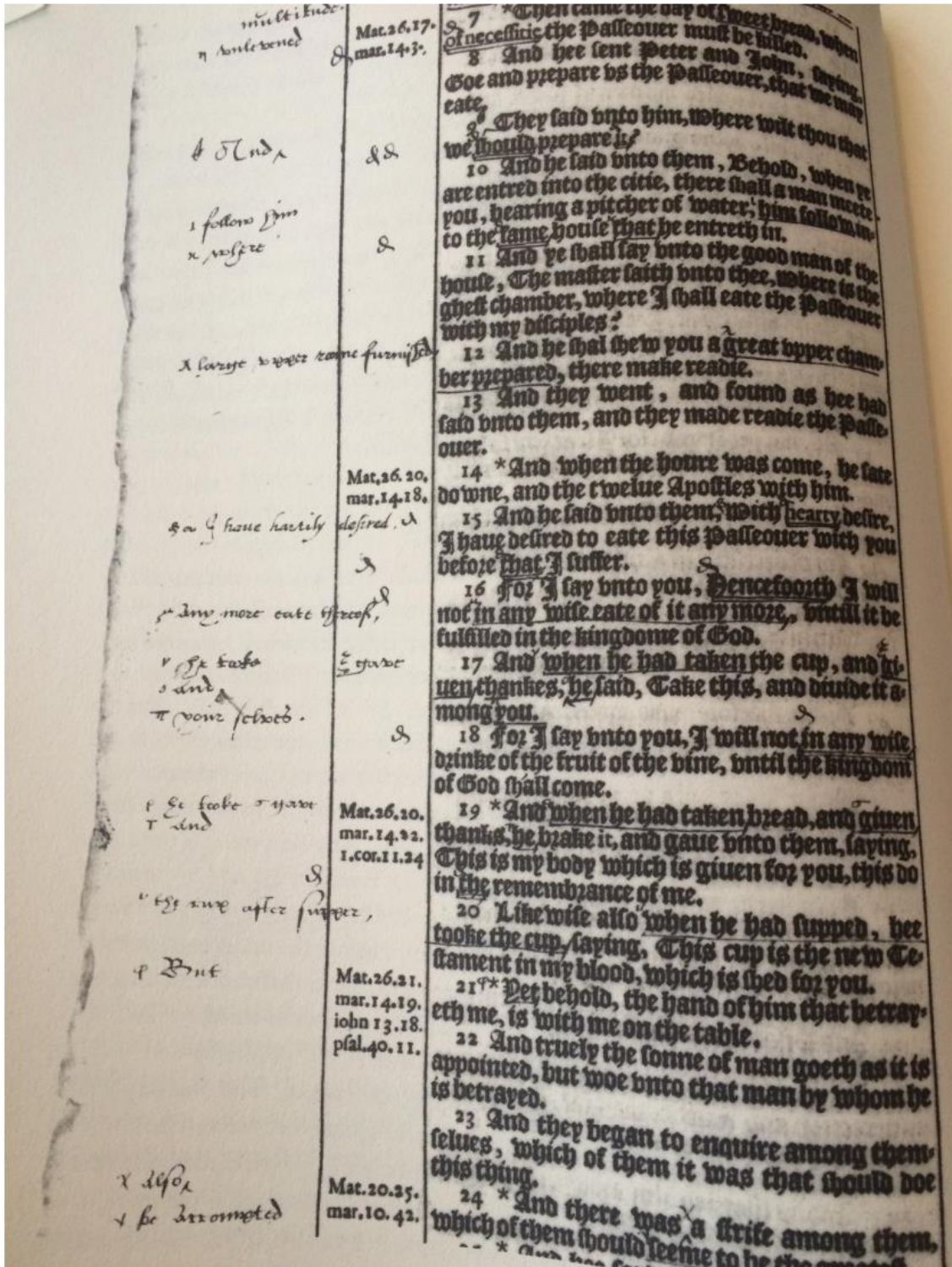




- The following images are from the New Testament section of Bod 1602. These are the images that appear on pages 8 and 16 of *The Coming of the King James Gospels: A Collation of the Translators Work-in-Progress* by Ward S. Allen and Edward C. Carney. The images are taken from Timothy Berg’s essay “The Revision of the 1602 Bishop’s Bible (AKA, the Production of the KJV).”



Luke 2:11-24



Luke 22:7-24



- Writing for the Bodleian Library, the possessors of the document in question, Helen More and Julian Reid, stated the following regarding Bod 1602 in their 2011 publication *Manifold Greatness: The Making of the King James Bible*.
  - “Three key documents bear witness of the process whereby the KJB was translated. The first is a 1602 copy of the Bishops’ Bible, now in the Bodleian Library, that at the time of its purchase was described as ‘a large Bible wherein is written down all the Alterations of the last Translation.’ At the beginning of the translation work, forty copies of the Bishops’ Bible were distributed to the companies to act as the basis of the new translation, as described in Rule 1. These Bibles were originally unbound, and so were handled as loose sheets. The Bodleian 1602 Bible is a bound copy that contains some of the sheets on which manuscript revisions to the Old and New Testaments were marked; it is the only surviving witness to the use made by the companies of these Bishops’ Bibles and it refers to the work of four companies.” (More & Reid, 103)
- More & Reid comment further as to the nature of changes exhibited in Bod 1602.
  - “The annotations made to the Old Testament reflect a late state of revision—either as sent to the General Meeting in 1610, or as agreed at the meeting—and cover Genesis to Isaiah 4; the first four chapters of Jeremiah, Ezekiel and Daniel; and Hosea to Malachi inclusive. The New Testament annotations relate to the work undertaken by the second Oxford company of translators and were made by three scribes, who handled respectively Mathew and John 17; Mark and Luke 1-18; and Luke 19-24 and John 18-21. These New Testament annotations comprise three stages of revision that probably took place over the period 1607 to 1610, perhaps after review by the other companies as described in the Rules. The annotations in the Bodleian 1602 Bible do not, however, represent the final text of the KJB as it was printed: further revisions were undertaken subsequently.” (More & Reid, 103)
- Many of these observations were first noted by Willoughby in cursory form with the publication of his monograph in 1956. Willoughby was the first to realize that Bod 1602 was a draft copy of the translator’s work-in-progress instead of an annotated Bishops Bible noting the changes made to the 1602 text by the translators after the fact.
  - “This is evident from the manner in which manuscript annotations of the 1602 Bodleian Bible stand half-way between the 1602 edition of the Bishops Bible and the 1611 King James version.” (Willoughby, 22)
- Willoughby offered the following examples of proof. Please note that I have retained Willoughby’s notes as closely as possible. I have, however, updated the spelling for ease of reading.

○ “In Genesis 1:6

[Bishops Bible] . . . Let there be a firmament between the waters and waters.

[Manuscript change] . . . Let there be a firmament in the midst of the waters & let it separate the waters from the waters.

[1611 Bible] . . . Let there be a firmament in the midst of the waters: and let it divide the waters from the waters.

In Genesis 1:11

[Bishops Bible] . . . Let the earth bring forth bud and green herb apt to seed, and fruitful trees, yielding fruit after his kind which hath seed in itself. . .

[Manuscript change] . . . Let the earth bring forth ye bud and herb it [that] yields seed also fruitful trees which yields fruit according, which hath each seed in itself. . .

[1611 Bible] . . . Let the earth bring forth grass, the herb yielding fruit after his kind which seed is in itself . . .

In part of Matthew 5:13

[Bishops Bible] . . . if the salt becomes unsavory . . .

[Manuscript change] . . . if the salt becomes savorless . . .

[1611 Bible] . . . if the salt have lost his savor . . .

In this part of Matthew 5:47

[Bishops Bible] . . . What singular thing do ye? Do not also the Publicans likewise?

[Manuscript change] . . . What singular thing doe ye? Doe not even the Publicans so?

[1611 Bible] . . . what do you more then others? Do not even the Publicans so?”  
(Willoughby, 22-23)



- Following these four examples Willoughby states:
  - “From these changes—from the readiness of the Bishops Bible, to the manuscript annotation in the Bodleian copy of the 1602 Bishops Bible to the 1611 King James Bible—it becomes evident that the translators introduced changes which the revisers followed and improved upon.

The annotated Bible now in the Bodleian Library, it is evident, was not one of the three copies prepared for the revisers. It was rather a copy, prepared in advance before all the translation was completed. It records the passages which the translators had changed and had made ready to be revised by the committee of revisers and to print as the 1611 King James Bible.” (Willoughby, 23)

- While it is stated above, we need to be explicitly clear about the nature and contents of the document. Bod 1602 is the complete 1602 Bishops in that it contains the entire Bible from Genesis through Revelation as well as the Apocrypha. That said, there are portions of the document that contain no textual annotations. The following list sets forth a Table of Contents for Bod 1602 noting the portions of the Biblical text containing the annotations of the translators. Please note that NA stands for Not Annotated.

- Genesis 1:1—Isaiah 4:6  
     Isaiah 4:7-66:24 (NA)  
     Jeremiah 1:1—4:31  
     Jeremiah 5:1-52:34 and Lamentations (NA)  
     Ezekiel 1:1—4:17  
     Ezekiel 5:1-48:35 (NA)  
     Daniel 1:1—4:37  
     Daniel 5-12 (NA)  
     Hosea 1:1—Malachi 4:6  
     Apocrypha (NA)  
     Matthew 1:9—Luke 24:53  
     John 1:1—15 (NA)  
     John 16:1-21:25  
     Acts—Revelation (NA)

- In his doctoral thesis, Jacobs catalogs and describes 32 different “marginal-textual signs used in the Old Testament” portion of Bod 1602. (Jacobs, *Bodleian*, 38-41) According to Jacobs, “all of the signs are of one general size, usually about one sixth to one eighth of an inch.” (Jacobs, *Bodleian*, 38) The following general comments are made about the practices of the annotator.
  - “The annotator makes all revisions intended for a given recto or verso of a leaf on that recto or verso. He does not, for example, record revisions meant for A4<sup>^</sup> on A 5<sup>^</sup>. The annotator is careful to record all revisions for a given verse, either in the text of the verse or in the outer marginal space adjacent to the verse. The annotator is careful never to

write annotations in the upper top or lower-bottom margins. Occasionally a revision for a top-line or bottom-line verse will violate its boundaries, but it is apparent where the revision belongs. One never encounters a revision written in the head margin that belongs to a verse midway in the column below. For revisions performed within the text, the annotator is usually careful not to violate the double rules that separate the two columns of the text on the page nor to write textual revisions belonging to the outer column in space belonging to the inner column. Occasionally the annotator will trespass his boundaries by a letter or two, or a short word, but again it is apparent where the annotation belongs. In the use of the textual-marginal signs, the annotator carefully avoids confusion. In the Old Testament, though the order of the signs suggests no implicit meanings, and though the same signs can and do appear several times on the same page, the annotator is yet careful not to employ any one sign or pair of signs more than once in any given verse, excepting of course the caret sign.” (Jacobs, *Bodleian*, 37-38)

- It is important to note that, in the case of the Old Testament portion of Bod 1602, the textual annotations appear to have been made by a professional “secretary.” Edward Craney Jacobs covers this in his 1975 essay “An Old Testament Copytext for the 1611 Bible.” Jacobs also believes that the same secretary is responsible for all the Old Testament annotations.
  - “The annotator's hand in the Old Testament is a Secretary hand. This hand was much in use between 1525 and 1650. By 1700, however, it was no longer a distinct hand. Certain of the annotator's letters, such as the letter *h* made with an infralinear descender, immediately identify the hand as a secretary hand. Such habits as the annotator's constant use of the tilde, his use of certain constructions for such words as *the* (*ye*), *with* (*with*), *which* (*wch*), his use also of distinctive contractions and terminal constructions—these and other of the annotator's habits are common to the Secretary hand. The annotator's habits of spelling and punctuation also help to date the hand as a sixteenth- or early seventeenth-century one.

It is difficult to determine whether more than one annotator has been employed in the labor of recording these annotations. Excepting a few instances in Genesis ii, the annotations show a close similarity in their letter formations. Certain characteristics of the annotator's hand appear throughout all the annotations. Frequently the annotator leaves his miniscule *as* and *os* open at the top. Likewise, he frequently leaves the curved base of his miniscule *as* unclosed at the top, particularly when the letter occurs in a terminal position. The annotator pays little attention to the simplest matters of punctuation. Most disconcerting of all is his habit of writing several words in succession with no lift of the pen to provide a break between words. Moreover, the examination that I present below of the consistent method by which the annotator has recorded these annotations argues strongly for the existence of only one annotator at work.” (Jacobs, 3)

- The situation with the New Testament portion of Bod 1602 is different as reported by Ward S. Allen and Edward C. Jacobs in *The Coming of the King James Gospels: A Collation of the Translators' Work-in-Progress*.



- “The Bible’s New Testament annotations are our present concern. The evidence which follows—handwriting, methods of annotation, and textual collation—argues that three scribes were responsible for recording the New Testament annotations. The evidence reveals, moreover, the presence of three causally related stages of translation which occurred sometime between 1607 and 1610.” (Allen & Jacobs, 5)
- That the various sections of Bod 1602 represent different stages in the revision process is almost universally recognized by those who have studied the document. Simply stated, the Old Testament annotations are believed to represent a later stage whereas the New Testament notations are believed to represent the work earlier in the process. We will be considering each section in this class. In the next lesson we will consider the Old Testament section of Bod 1602 specifically.

### Works Cited

- Allen, Ward S. & Edward C. Jacobs. *The Coming of the King James Gospels: A Collation of the Translators’ Work-in-Progress*. Fayetteville: AK: University of Arkansas Press, 1995.
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