

Sunday, March 20, 2022— Grace Life School of Theology—*From This Generation For Ever*
 Lesson 172 The Pre-1611 Evidence for The Text: Bod 1602 Impact on King James Old Testament Readings

Introduction

- Last week in [Lesson 171](#) we looked at the Physical Description & Contents of Bod 1602. In doing so we observed the following facts regarding the document.
 - The document is in the possession of the Bodleian Library at Oxford University. It was first logged in the library's possession in 1646.
 - Bod 1602 is a complete 1602 Bishops Bible containing Genesis through Revelation as well as the Apocrypha.
 - Portions of the document are heavily annotated whereas other portions have no annotations (NA) whatsoever.
 - Genesis 1:1—Isaiah 4:6
 - Isaiah 4:7-66:24 (NA)
 - Jeremiah 1:1—4:31
 - Jeremiah 5:1-52:34 & 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)
 - Originally written on unbound sheets from the forty unbound copies of the 1602 Bishops Bible provided by Robert Barker, the various sections found in Bod 1602 were collected and bound in their present form. Many of the annotations disappear into the binding thereby indicating they were originally unbound when the annotations were added.
 - One professional secretary is responsible for the annotations found in the Old Testament whereas three different scribes (three different hands) made annotations in three different stages to the New Testament section.
 - The Old Testament annotations are believed to represent a late stage in the overall project to revise the Bishops Bible whereas the New Testament annotations are believed to be indicative of an earlier stage of the overall project.

- In this Lesson we focus our gaze on the Old Testament portion of Bod 1602.

Bod 1602 Old Testament

- The scholar who has done the most work on the Old Testament text of Bod 1602 is Edward Craney Jacobs. Jacobs is the author of the following doctoral thesis as well as essays in scholarly journals.
 - 1972—*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* (Doctoral Thesis)
 - 1975—"An Old Testament Copytext for the 1611 Bible" in *The Paper of the Bibliographical Society of America*
 - 1980—"Two Stages of Old Testament Translation for the King James Bible" in *The Library*
- Jacobs believes that the Old Testament annotations found in Bod 1602 are indicative of the "finished work sent by the translators to the Committee of Final Review in London." (Jacobs, *Copytext*, 1) Put another way, this is the finished draft work of two of the companies charged with revising the Bishops Old Testament. Jacobs provides the following as evidence for this assertion:
 - "This conclusion I have drawn from study of annotations in outer columns and margins of the Old Testament. Some ninety percent of the Old Testament annotations represent the text of the A.V. These annotations, then, are not "a scholar's collation" of the texts of the A.V. and Bishops' Bible. Neither do they represent a "half-way" state in the progress of translation work. They are a record of finished work which the Committee of Final Review found, after scrutiny, to be in nearly perfect order, for the Committee effected few changes in the translation that these annotations represent.

Several kinds of evidence support this conclusion: the bibliographic state of the text, the annotator's hand and the method used to record the annotations, and textual collation." (Jacobs, 2)
- Regarding the "bibliographic state of the text", Jacobs concludes:
 - "Bibliographic study reveals that this Bible is a true and complete 1602 Bishops' Bible. Its text is in perfect order save for minor printing errors in signatures, catchwords, and foliation numbering. The collation formula of this Bible agrees with the collation formula for a true Bishops' Bible described in A. S. Herbert's *Historical Catalogue of Printed Editions of the English Bible, 1525-1961*. . .

The true and complete textual state of this Bishops' Bible suggests that these annotations have a single purpose. Such an inference would be less tenable if, for example, the annotated portions of the Old Testament were parts of different English translations rather than, as is the case, parts of one harmonious 1602 text. What that purpose is becomes clearer upon examination of the annotator's hand and method used in recording these annotations.” (Jacobs, 2-3)

- We already noted in Lesson 171 Jacobs’ judgment regarding the “Secretary hand” found throughout the Old Testament annotations. He believes the text was annotated by the same professional secretary. Having already covered that point in the previous Lesson, we will focus here on the annotation practices of the secretary.
 - “When the annotator can make changes easily within the printed lines of the Old Testament text, he often does so. To emend a printed word, phrase, or clause, the annotator erases with a single, or sometimes double, horizontal line that part of the text he intends for sure. If the emended reading requires that several successively printed words be erased, then the erasure usually consists of a single, continuous horizontal line that passes through all the words he intends to erase. If the emendation consists of altering the spelling of a word by the change of a single letter, the annotator employs a diagonal line to erase the single letter. The line moves from the bottom left side of a letter to the top right side of a letter. Once the annotator has completed the erasure, he writes the emended reading above the erased reading. Beneath the printed line of the erased text the annotator frequently writes a caret sign which calls attention to the emendation. In the beginning chapters of Genesis there are some departures from this method. But by chapter eight the annotator has his method well established.

The annotator does not always record his emended readings within the printed lines of the text. Annotations recorded in the inner or outer margins adjacent to the verses being emended are as frequent as those recorded within the text itself. Such marginal annotations are of a two-part sequence and always appear next to the verses to which they belong. The sequence works in this manner. With a single horizontal line the annotator erases the verse or portion of verse being emended. Then above the erased text, and usually at its beginning, the annotator writes a particular sign; slightly beneath the printed line of erased text and usually near or at its end, the annotator often writes a caret sign. Sometimes, however, the caret comes directly beneath the particular sign that the annotator has written at the beginning of the erased text. In the margin the annotator again writes the same sign that he has written above the beginning of the erased text, and then following this marginal sign, he writes the emended reading that is to replace the erased text. In this manner the annotator carefully performs the erasure and indicates its beginning and end, not only with the use of the erasure line but also with the use of a textual sign and a caret. He then makes evident the emendation by duplicating the textual sign and writing it alongside and always before the marginal emendation. He uses this procedure whether that marginal emendation be made in the inner or outer margin of either the recto or verso of a leaf. For inner margins of rectos the annotator places his

marginal sign nearest the outer edge of the inner margin and follows it with his marginal emendation that moves inward toward the first column of the text. For outer margins of rectos, the marginal sign comes immediately after the second column of the text and the emendation moves toward the outer edge of the recto. The annotator follows this same procedure in reverse order for versos: outer margins of versos employ the method used for inner margins of rectos; inner margins of versos employ the method used for outer margins of rectos.

For emendations demanding only the addition of words, phrases, or clauses to a verse, and requiring no erasure of the text, the annotator employs one or the other of the methods just described. He may simply write a caret sign just below or above the printed line of text where he intends to place the annotation. Then above the caret sign the annotator can either write the emendation to be added or he can write a sign. If a sign, he writes a corresponding sign in the margin and follows it with the annotation that the text requires.” (Jacobs, 3-5)

Numbers 15:28

- Next, Jacobs uses Numbers 15:28 as an example of how the annotator transformed the 1602 Bishops text into what would become the 1611 King James reading.
- The following image is of Numbers 15:28 as it appears in the 1602 Bishops Bible.

28 And the Priest shall make an atonement for the soule that sinneth ignorantly, when hee sinneth by ignorance before the Lorde, to reconcile him, and that it may be forgiven him.

- The next image is of Numbers 15:28 as it appears in Bod 1602, according to Jacobs’ description of the annotations.

28 And the Priest shall make an atonement for the soule that sinneth ignorantly, when hee sinneth by ignorance before the Lorde, ~~to reconcile him, and that it may~~ be forgiven him.

Annotations in the outer margin of the recto adjacent to the verse:

- || thorough ignorance
- ∨ to make an atonement for him”

- The following is Jacobs' description of the annotations made within the text of Numbers 15:28 in Bod 1602. Note how the changes described below correspond with the blue markings I made to the image above. Numbers 1-4 are "annotations within the text of the verse" whereas numbers 5 and 6 are "annotations in the outer margin of the recto adjacent to the verse." (Jacobs, 6)

- "ignorantly" is erased with a single, horizontal line. Written above the letter "o" of the word is a textual sign of two short, vertical, parallel lines, side to side. A caret is written beneath the letter "y" of this word.

"to reconcile him" is erased with a single, continuous, horizontal line. The word "to" also has a second horizontal line drawn through it. Written above the letter "r" is a textual sign made up of a half-moon with a horizontal line drawn tangent to and extending on both sides past its top. A caret is written beneath the letter "m" of "him".

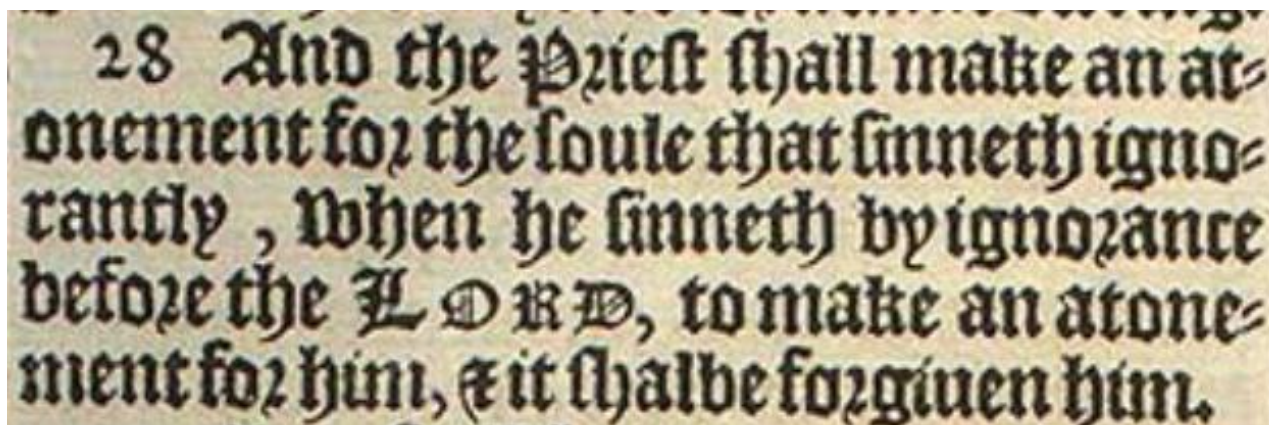
"that" is erased with a single, horizontal line.

"may" is erased with a single, horizontal line. A caret is written beneath the letter "y". The word "shall" is written above the word "may" and it is followed by the letter "g".

"thorough ignorance" is written, preceded by the sign used for [1] above.

"to make an atonement for him" is written, preceded by the sign used for [2] above. (Jacobs, 6)

- Considering the annotations found in Bod 1602, the emended verse reads as follows:
 - And the Priest shall make an atonement for the soule that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him, & it shalbe forgiven him.
- The following is a picture of Numbers 15:28 as it reads in the 1611 King James.



- The following table presents the text of Numbers 15:28 in the 1602 Bishops, Bod 1602, and the 1611 AV in parallel columns so that the readers can easily observe the changes. Please note that I have updated some of the spellings for ease of reading.

1602 Bishops	Bod 1602	AV 1611
And the Priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the Lorde, to reconcile him, and that it may be forgiven him.	And the Priest shall make an atonement for the soul that sinneth thorough ignorance, when he sinneth by ignorance before the Lorde, to make an atonement for him, and it shall be forgiven him	And the Priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him, & it shall be forgiven him.

- Jacobs concludes his comments on this example by stating the following:
 - “The A.V. accepts all emendations except one: it rejects the emended reading "thorough ignorance", and prefers to restore the 1602 reading "ignorantly". The letter "g" cited above in textual annotations [4] as following the word "shall" refers to the Geneva Bible, 1560, which also uses the auxiliary "shall" at this place rather than "may".” (Jacobs, 7)
- Textual collations such as these reveal the purpose of annotations found in the Bod 1602 Old Testament. They represent the revision choices of the King James Bible translators as they followed Rule 1, “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.”
 - “Textual collation reveals this purpose. The annotations comprise two greater and three lesser classes of emended readings. An emended reading is one which incorporates all annotations at a given verse. Some verses within annotated portions of the text are unannotated. Of these, some are carried forward into the A.V. as they stand, while some appear in the A.V. emended, probably by the Committee of Final Review. The careful method of the annotator and textual collation with the A.V. verify that such unannotated verses are not oversights.” (Jacobs, 7)
- Collation of Bod 1602 with the 1611 A.V. establishes three main classes of amended readings in the Bodleian document, according to Jacobs. The first Class is described as readings where the annotations found in Bod 1602 “agree exactly” with the AV. These comprise 90% of the emendations found in the Old Testament of Bod 1602.
 - “Class I of emended readings in the annotated portions of this Bible comprises annotated and unannotated verses which agree exactly with parallel A.V. readings. Some ninety percent of all the annotations are in this class.” (Jacobs, 7)
- Two more examples of Class I emendations are provided by Jacobs in Psalms 10:9-10 and Proverbs 27:15.

Psalms 10:9-10

- The following image is of Psalms 10:9-10 as they appear in the 1602 Bishops Bible.

9 For he lieth waiting secretly, even as a Lion lurketh he in his denne : that he may rauish the pooze.
 10 He doth rauish the pooze: when he getteth him into his net.

- The following image is of Psalms 10:9-10 from Bod 1602. For this example, Jacobs does not provide a step-by-step description of the individual emendations like he did above for Numbers 15:28. Instead he provides the 1602 Bishops reading and the revised reading found in Bod 1602 as well as the reading found in the AV. I have added the marks found in blue to allow the reader to visualize the changes. Some of the marked revisions may be in the margin but I am not sure since Jacobs did not provide those details.

9 For he lieth ^{in waite} ~~waiting~~ secretly, even as a Lion lurketh he in his denne : ^{lieth in wait to catch} ~~that he may rauish~~ the pooze.
 10 He doth ^{catch} ~~rauish~~ the pooze: when he ^{draweth} ~~getteth~~ him into his net.

Bishops Bible, emended through annotations to read:

9) he lieth in wait secretly, as a Lion in his den: he lieth in wait to catch the poor: he doth cath the poor when he draweth him into his net.

- Psalms 10:9 reads as follow in the AV.

9 He lieth in waite † secretly as a lyon in his denne, he lieth in wait to catch the pooze: he doth catch the pooze when he draweth him into his net.

- The following table compares the three readings in parallel columns.

1602 Bishops	Bod 1602	AV 1611
9) For he lieth waiting secretly, even as a Lion lurketh he in his den: that he may ravish the poor. 10) He doth ravish the poor: when he getteth him into his net	9) he lieth in wait secretly, as a Lion in his den: he lieth in wait to catch the poor. He doth catch the poore: when he draweth him into his net	9) He lieth in wait secretly as a lion in his den, he lieth in wait to catch the poor: he doth catch the poor when he draweth him into his net.

Proverbs 27:15

- Proverbs 27:15 in the 1602 Bishops reads as follows.

15 A brawling woman and the rooffe of the house dropping in a rainy day, may well be compared together:

- Proverbs 27:15 reads as follows in Bod 1602. As in the previous example, Jacobs only provides the 1602 Bishops and Bod 1602 readings for this verse. I have added the blue markings in the image below to capture the changes made to the Bishops Bible by the King James translators. Some of the readings inserted in the text could appear in the margins of Bod 1602.

15 A ^{continually} brawling woman and the rooffe of the ^{very} house dropping in a rainy day, may well be compared together: ^{& a contentious woman are alike.}

Bishops' bible, emended through annotation to read:

15) A continually dropping in a very rainy day & a contentious woman are alike.

- The following image is of Proverbs 27:15 in the AV.

15 * A continually dropping in a very rainie day, and a contentious woman, are alike.

- As with our other examples, the following table compares all three readings in parallel columns.

1602 Bishops	Bod 1602	AV 1611
A brawling woman and the roof of the house dropping in a rainy day, may well be compared together:	A continual dropping in a very rainy day & a contentious woman are alike.	A continual dropping in a very rainy day, and a contentious woman, are alike.

Observations Regarding Psalms 10 & Proverbs 17

- In addition to providing the 1602 Bishops, Bod 1602, and AV readings for these examples, Jacobs includes the readings from all the available pre-1611 English Bibles. His reason for doing so was to demonstrate conclusively that the King James readings were identical matches to the emended reading found in Bod 1602.
 - “The first observation evident from a study of these collated verses is that the only other readings that agree exactly with the emended readings of Psalms x.9-10 and Proverbs xxvii.15 are the A.V. readings.” (Jacobs, 10)
- Jacobs concludes his discussion of this class or category of annotations found in Bod 1602 with the following statement. Please note that Jacobs observes that the Geneva Bible had a heavy influence upon the emendations found in Bod 1602 and thereby upon the AV. These observations highlight the connections between Rules 1 and 14 as the translators did their work.
 - “In both verses influences that earlier readings have had on the emended and A.V. readings are present, but they remain only influences. In Psalms x.9-10, the influence that the Genevan reading has had on the emended and A.V. readings is undoubtable. But the verb catch that occurs twice in the emended and A.V. readings has no parallel in the earlier readings. Similarly in Proverbs xxvii. 15, though the Genevan reading has had a strong influence upon emended and A.V. readings, there is still no earlier reading of this proverb that agrees precisely with the emended and A.V. readings. I do not intend to say, however, that none of the emended readings has precise parallels with earlier English readings. Quite the opposite is true. Particularly frequent are exact parallels between Genevan readings and emended and A.V. readings. But the point to stress is that these parallels with other readings, while frequent, are nowhere as numerous as the ninety percent correlation between emended and A.V. readings.” (Jacobs, 10)
- Additional examples of this class or category of emended readings are provided in Jacobs unpublished doctoral dissertation.
- In the next Lesson we will consider some additional points regarding the connection between the Old Testament annotations found in Bod 1602 and the King James Bible.

Works Cited

Jacobs, Edward C. “An Old Testament Copytext for the 1611 Bible” in *The Papers of the Bibliographical Society of America*. Vol. 69 No. 1, 1975.