

Sunday, April 10, 2022— Grace Life School of Theology—*From This Generation For Ever*
 Lesson 175 The Pre-1611 Evidence for The Text: Bod 1602 Impact on King James New Testament Readings

Introduction

- Since Lesson 171 we have been looking at the primary work-in-progress document known as Bod 1602. Thus far we have been considering the following regarding Bod 1602:
 - Scholarly Awareness & Published Access ([Lesson 162](#))
 - Physical Description & Contents ([Lesson 171](#))
 - Impact on King James Old Testament Readings (Lesson [172](#), [173](#), & [174](#))
- Today in Lesson 175 we want to look at the New Testament annotations found in Bod 1602. In doing so, we will be utilizing *The Coming of the King James Gospels: A Collation of the Translators Work-in-Progress* by Ward S. Allen and Edward C. Jacobs.

Bod 1602 New Testament Section

- The New Testament portion of Bod 1602 is not as heavily annotated throughout as is the Old Testament. As previously noted in Lesson 171, there are significant portions of the New Testament of Bod 1602 that possess zero annotations. The New Testament annotations found in Bod 1602 represent the work of the Oxford New Testament company that worked on the Gospels. Allen and Jacobs comment as follows:
 - “The New Testament annotations fill margins and text in Matthew, Mark, Luke, and John 17-21. Except for five annotations scattered in the Epistles, there are no other annotations.” (Allen & Jacobs, 5)
- Three principal scribes using different methodologies are responsible for these notes.
 - ““Three principal scribes, each using a different method, recorded these annotations. MT—the Matthew scribe—employs an irregular method to record annotation in Mathew and in John 17. ML—the Mark/Luke scribe—uses, by contrast, a precise method to record annotation in Mark and in Luke 1-18. LJ—the Luke/John scribe—uses a method similar to ML’s for annotating Luke 19-24 and John 18-21.” (Allen & Jacobs, 5)
- According to Allen and Jacobs, three stages of revision are visible in these annotations to the Gospel in Bod 1602.
 - “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 late 1607 and 1610. For convenience, these stages are here identified simply as Stage 1 (S-1), Stage 2 (S-2), and Stage 3 (S-3) revisions.” (Allen & Jacobs, 5)

- Allen and Jacobs summarize Stage 1 as follows:
 - “Stage 1 Revisions comprise those annotations recorded in the New Testament by scribes, perhaps some of the translators themselves, near the end of 1607, or early 1608, when, in the course of the seven-year project, the Oxford New Testament Company had completed its assignment of translating the Gospels and preparing for that review of its work mandated by ‘The Rules to be observed in the Translation of the Bible’. S-1 revisions fall into three sub-groups of annotations: Substitutions, Additions, and Deletions. A Substitution requires the scribe to cancel a given portion of verse and record in its place a handwritten revision, either interlinearly, or in a margin. An Addition requires the scribe to add phrasing to a portion of verse, either interlinearly, or in a margin. A Deletion requires the scribe to cancel only a given portion of a verse. It is common to find all three sub-groups used in a single verse. S-1 revisions are clearly recognizable in the work of ML and LJ, who use systematic methods to record revisions; but the unsystematic method that MT uses often makes it difficult to determine if his annotations belong to an S-1 or S-2 category.” (Allen & Jacobs, 5-6)
- Stage 2 is described thusly:
 - “Stage 2 revisions make up a second stage of annotations. These, representing the results of the review work of 1608, have been recorded in the New Testament after the Stage 1 work. The process probably went thus: during or after the review of 1608, the Oxford New Testament Company met in 1608/09 to discuss the suggested changes to their completed Gospel revisions—those in the S-1 category. Those suggestions by reviewers to which the Company agreed were recorded by the three principal scribes amid their S-1 revisions, canceling out earlier S-1 revisions when necessary. At times, these S-2 revisions revealed debate among the translators. Furthermore, it is not uncommon to spot the hand of one scribe recording S-2 revisions amid the work of the other two scribes, and occasionally other hands appear recording S-2 work amid the work of the principle scribes. S-2 work recorded amid the S-1 work of ML and LJ is identifiable because it is recorded in ways that depart from the method that each scribe used to record S-1 revisions. S-2 revisions recorded amid the S-1 work of MT are not easy to identify, again because of MT’s unsystematic recording method. When we encounter a different recording hand amid MT’s work, the likelihood of such work being S-2 revision is strong. But when we encounter a passage revised by MT, and then once again by him, it is not always possible to argue that the latter work falls into the S-2 category.” (Allen & Jacobs, 6)
- Stage 3 revisions are also identifiable when considering the New Testament portion of Bod 1602, according to Allen and Jacobs.
 - “Stage 3 revisions comprise the third identifiable stage of the process associated with these annotations. In addition to the S-1 and S-2 revisions recorded in these annotated Gospels, it is clear from collation with the AV that revision of the Gospels was ongoing elsewhere. Such revision constitutes, then, evidence of Stage 3 work. Exactly when this stage occurred for LJ probably differs from when it occurred for ML and MT.

Estimations derived from our collation argue that Stage 1 and Stage 2 revisions of MT, ML, and LJ correspond to the AV text in the amounts of two-thirds, three-fourths, and five-sixths, respectively. If we judge the amount of work that the General Meeting accomplished by John Bois's notes, it is possible that the Stage 3 work for those portions annotated by LJ could have occurred as late as the time of the General Meeting during the first nine months of 1610. But the lesser states of the finished work found in the annotation of ML, and especially in MT, argue that the Stage 3 revisions for these two scribes must include more than the nine months of work of the General Meeting in 1610. Stage 3 revisions for MT and ML must also encompass other revisions being performed and recorded elsewhere than in the leaves of this New Testament, at about, or perhaps just after, the time that MT and ML were recording their work (1608/09), but earlier than the 1610 work of the General Meeting. It is probable, then, that the revisions recorded by MT and ML were combined with those of other parallel efforts into a version closer to that state represented by LJ's work, and then sent to the General Meeting in 1610 in one of the three large Bibles spoken of in Rule ten." (Allen & Jacobs, 6-7)

The ML Scribe

- Regarding the length of the New Testament Gospels and the intricacies of the work being studied, we will only look in detail at the method of the ML scribe. Regarding the ML scribe Allen and Jacobs state the following:
 - "The method of ML is the clearest. (Once understood, the method of LJ is relatively easy to follow, after which the method of MT, with its uncertainties, also becomes apparent.)" (Allen & Jacobs, 7)
- Since Allen and Jacobs believe that a consideration of the methodology of the ML scribe unlocks the practice and methodology of the other two, we will focus our gaze on the ML scribe as a case study. Along the way we will try to note any principal differences between the other two scribes as well.
 - "ML uses one of three techniques to record S-1 revisions, depending upon whether he is recording Substitutions, Deletions, or Additions. Luke 2:12 illustrates ML's Substitution sequence (see Fig. 1). First, ML underlines with a single continuous line each passage in the verse that is to be replaced by a Substitution: 'take this for signe' and 'childe swaddled, laid.' Second, ML inserts a superscript Greek letter before the first word of each underlined passage: a nu before 'take' and a xi before 'childe'. At times, but not in this verse, ML will insert a caret beneath the superscript letter to call attention to it. Third, ML records in the margin opposite the underlined passage a second Greek letter matching the superscript one in the text. ML follows the Greek alphabet in selecting matching pairs of letters. If he finishes the alphabet, as in Luke 2:23, he usually begins the alphabet anew, as in Luke 2:24. At times, ML will use signs other than Greek letters if he is near the end of a chapter and needs only a few signs to finish textual revisions for the remaining verses. Such is the case for Luke 2:49-52 (see Fig. 2): ML uses astrological signs here. After the Greek letter (or other sign) written in the margin, ML writes the Substitution revision meant to replace the underlined passage. After the nu at Luke 2:12, he writes: 'this shall be a signe unto you'; after the xi he writes: 'babe wrapped in swaddling clothes laying' (later revised to 'lying').

The fourth and final step that ML uses to complete Substitutions is a strike-through line, a single continuous line crossing out each portion of the underlined text. The line confirms that the proposed Substitution written in the margin has been approved, thus far, as the future AV revision to replace the underlined 1602 text. Luke 2:12, now revised, reads:

And this shall be a signe unto you, Ye shall finde the babe wrapped in swaddling clothes laying in a manger.” (Allen & Jacobs, 7)

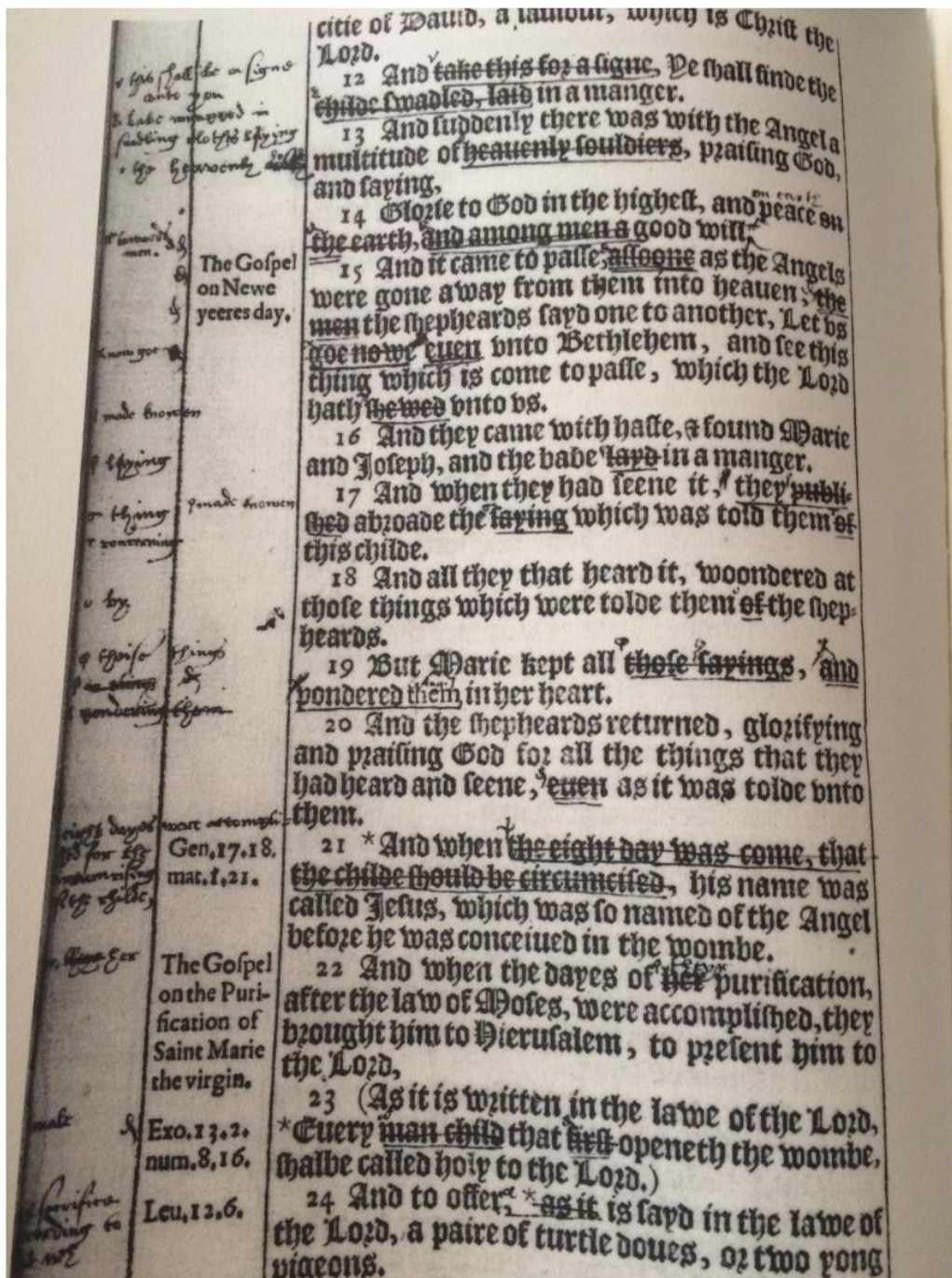


Figure 1

- To confirm that this is in fact the Substitution sequence of the ML scribe, Allen and Jacobs encourage their readers to study the annotations made to Luke 2:19.
 - “Study of Luke 2:19 reveals that the use of the strike-through lines in Luke 2:12 is the last step in the Substitution sequence (see Fig. 1). One passage in Luke 2:19 contains the first three steps of the sequence but does not have the strike-through line. Instead, this passage deviates from the Substitution sequence: the proposed revision written in the margin has itself been cancelled.

At Luke 2:19 the phrase ‘pondered them’ has been underlined once, and a superscript chi, now voided, has been written before ‘pondered’, with a matching chi written in the margin, followed by the phrase ‘pondering them’, now also voided. The logic here is obvious: ‘pondering them’ has been proposed to replace the underlined 1602 phrase ‘pondered them’, but for some reason the proposed reading has been rejected. The 1602 phrasing is to remain in the AV—but with one slight revision. The pronoun ‘them’, instead of being printed in small roman type, is to be printed as the rest of the verse in black letter type; hence the insertion of the abbreviation ‘Ang.’, for ‘anglice’ or ‘Anglicize’, within square brackets directly above the pronoun. The rejection of this S-1 Substitution revision is evidence, thus, of S-2 revisions present in these annotations. Progress of the work can thus be summarized:

1602	pondered <u>them</u>
S-1 Sub. Rev.	pondering them
S-2 Rev.	pondered them.

ML’s use of the Greek alphabet in Luke 2:19 also reveals that he does not complete the fourth step of the Substitution sequence—use of the strike-through line, such as in Luke 2:12, to make final the revisions—until he has recorded all proposed S-1 revisions for the Mark/Luke text, and the revisions have been reviewed as the rules directed. For if ML had voided the proposed revision ‘pondering them’ and the letter chi immediately after recording them, then when he came to record the revision at Luke 2:21, he would have been free to use the chi sign again. Instead at Luke 2:21 he uses the letter psi. The ML scribe’s use the Greek alphabet in the recording S-1 Substitutions reflects the same pattern at enough other places in ML’s work to validate the logic applied here in Luke 2:19 (for example, Luke 2:8, 38, and 41; Luke 3:35, 37, and 38).” (Allen & Jacobs, 7, 9)

- The passage from Luke 2, pictured above, also contains further evidence of S-2 revision at Luke 2:13. Allen and Jacobs describe as follows:
 - “In the margin opposite Luke 2:13, another sort of deviation from the Substitution process occurs which reveals the presence of S-2 revision: a second revision written above a voided Substitution. The 1602 phrase ‘heavenly souldiers’ was first revised to read ‘the heavenly army’. Reviewers of the proposed Substitution agreed that the 1602 phrase ‘heavenly souldiers’ should be changed because ML has struck through the underlined 1602 phrase. But apparently reviewers raised a question about the use of the noun ‘army’ which the Oxford New Testament Company had put forward as part of the S-1 Substitution. The reviewers suggested, in its place, use of the noun ‘hoste’. For ML

has crossed out the noun ‘army’ in the margin and written over it the word ‘hoste’. This S-2 revision remained untouched. The AV also reads ‘the heavenly hoste’.

(Allen & Jacobs, 9)

- There are other interlinear alterations to ML’s Substitution sequence that bespeak S-2 revisions as a result of the review process.
 - “Besides these two deviations from ML’s Substitution sequence that indicate the presence of S-2 revision consequent to the review process, there are also other sorts of deviations from the sequence that indicate S-2 revision. A third one involves the recording of manuscript annotations interlinearly in the 1602 text, rather than in the margin opposite the text. Luke 2:38 is typical.

ML has underlined once the phrase ‘at the same’ and has also struck through it with a single line. He has written above the cancelled phrase the words ‘in at that’. Not only does this interlinear position of the phrase ‘in at that’ suggest that it is an S-2 revision, but also the recording method of the phrase does not use Greek letters as signs to locate revisions in the text.

Other evidence in Luke 2:38 argues the interlinear revision ‘in at that’ to be an S-2 revision. That evidence is the presence of yet another (a fourth) deviation that indicates S-2 revision: in this instance both the proposed Substitution written in the margin and the 1602 text to be replaced by the Substitution are struck through, thus creating a shortened verse. In Luke 2:38, the phrase ‘upon them’ has first been revised to ‘upon them’. The underlining of the 1602 pronoun, the use of the letter rho written before the underlined pronoun, the writing of a second rho in the margin, followed by the insertion of the pronoun ‘them’ in a careful print hand, and the abbreviation ‘Rom’ within square brackets following the pronoun—these constitute the first three steps of the Substitution revision. ML has indicated clearly that the AV is to print the pronoun ‘them’ in roman type. But at the fourth step of the Substitution sequence, when it comes time to approve the Substitution in the margin by striking through the underlined 1602 text, a further (S-2) revision occurs. At this stage the whole prepositional phrase appears to have been rejected, for the proposed Substitution in the margin is crossed through together with the two words in the 1602 text. Deles, one in the text over the phrase, and the other in the margin, confirm this decision. Revision has proceeded as follows:

1602	upon them
S-1 Sub. Rev.	upon <u>them</u>
S-2 Rev.	upon <u>them</u> [See the image below]

Turning again to the interlinear revision ‘in at that’ in Luke 2:38, it is likely that at the same time that the S-2 revision cancelled the Substitution ‘upon them’, the interlinear S-2 revision ‘in at that’ was also added. Upon further review, only one of these S-2 revisions was approved, that being cancellation of the prepositional phrase ‘upon them’. S-3 revision rejected, in part, the addition of the interlinear revision ‘in at that’, preferring instead to read ‘in that’. Here, the stages of the work proceeded:

1602	at the same
S-1 Rev.	[unrevised]
S-2 Rev.	in at that
S-3 Rev.	in that.

A fifth sort of deviation that indicates the presence of S-2 revision occurs whenever Greek letters used for recording annotations appear out of their normal alphabetical sequence. Luke 2:15 is an example (see Fig. 1). In the verse, pairs of alphas and betas occur between pis, used in the Luke 2:14, and rhos, used in Luke 2:16. Following the alphas in the margin, ML has written ‘now goe’, and following the betas, he has written ‘made known’.

The question arises, do we view annotations here as evidence of S-2 revision or of S-1 Substitution revision, albeit out of order as the interruption of the Greek alphabet sequence reveals? One could argue that such a break in sequence is the result of oversight. Perhaps, while recording S-1 revision in this column of the text, ML rechecked his work before going on to the second column and discovered that he had left out several Substitutions revisions. He then quickly corrected the error in his normal manner but using, of course, other Greek letters that interrupted the normal sequence in the chapter. Having made these corrections, ML went on with his work.

Such reasoning is plausible, but there are counter-arguments for viewing in these instances as S-2 revision. First: Luke 2:15 does contain other S-1 revisions, those involving proposed Deletions—a second category of S-1 revision to be examined shortly. There are three such Deletions proposed: ‘assoone’, ‘the men’, and ‘euen’. Two of these proposed Deletions were accepted, as the presence of strike-through lines indicates, and one—the adverb ‘euen’—rejected, as the absence of a strike-through line indicates. Hence the question arises: would ML be careless enough, after having recorded three proposed Deletions, to overlook two needed Substitutions? One of these Substitutions precedes one of the proposed Deletions—the adverb ‘even’—which was later cancelled, probably at the same time that the S-2 revisions denoted by the use of alphas and betas were added. Secondly, such inserted pairs of Greek letters interrupting the normal sequence occur with enough frequency in ML’s work—for example, a little farther on at 3:16—to argue against the ‘oversight’ hypothesis and for the presence of S-2 revision.” (Allen & Jacobs, 7-12)

prayers night and day.

38 And he comming at the same instant by-
 on them, gaue thanks like wise vnto the Lord,
 and spake of him to all them that looked for re-
 demption in Hierusalem.

39 And when they had performed all things
 according to the law of the Lord, they returned
 into Galilee, to their owne citie Nazareth.

40 And the childe grew, and waxed strong in
 spirit, and was filled with wisdom, and the
 grace of God was vpon him.

41 Now his parents went to Hierusalem e-
 uery yere, * at the feast of the Pascheouer.

42 And when he was twelue yeres old, they
 ascended by to Hierusalem, after the custome of
 the feast day:

43 And when they had fulfilled the dayes, as
 they returned home, the childe Jesus abode still
 in Hierusalem, and Joseph & his mother knewe
 not of it.

44 But they supposing him to haue bene in
 the company, came a dayes iourney, and sought
 him among their kinfolke and acquaintance.

45 And when they found him not, they tur-
 ned backe againe to Hierusalem, seeking him.

46 And it came to passe, that after three dayes
 they found him in the temple, sitting in the mid-
 dlest of the Doctors, hearing them, and posing
 them.

47 And all that heard him, were astonied at
 his vnderstanding and answeres.

48 And when they saw him, they were ama-
 zed: and his mother said vnto him, Sonne, why
 hast thou thus dealt with vs? Behold, thy fa-
 ther and I haue sought thee sorowling.

49 And he sayd vnto them, How is it that yee
 sought me? wist yee not that I must goe about
 my fathers busnesse?

50 And they vnderstood not that saying which
 he spake vnto them.

51 And hee went downe with them, and
 came to Nazareth, and was obedient vnto
 them: But his mother kept all these sayings in
 her heart.

52 And Jesus increased in wisdom and sta-
 ture, and in fauour with God and man.

The iij. Chapter.

3 The preaching of Iohn, 23 The age and genealo-
 gie of Christ.

Nowe in the fifteenth yere of the
 reigne of Tiberius Cesar, Pontius
 Pilate being lieutenant of Iurie,

Deut, 26. 1.
 The first Sun-
 day after the
 Epiphanie

them []
 of Israel

T ment
 &

ment & joy

X help
 + and asking from questions
 as astonished

to see
 22 the

or subiect

or profited.

a sermon

Figure 2

Work Cited

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