

Sunday, May 8, 2022— Grace Life School of Theology—*From This Generation For Ever*
 Lesson 177 Pre-1611 Evidence for The Text: Bod 1602 Impact on King James New Testament Readings,
 Part 3

Introduction

- In Lessons [175](#) & [176](#) we began looking at the New Testament annotations found in Bod 1602. We did so by following the chief scholarly published work on the topic *The Coming of the King James Gospels: A Collation of the Translators Work-in-Progress* by Ward S. Allen and Edward C. Jacobs.
- In doing so, we observed the following points regarding the New Testament annotations:
 - “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, each using a different method, recorded these annotations.” (Allen & Jacobs, 5)
 - “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)
 - The ML scribe’s methodology was studied in detail on account that it was the “clearest” and a gateway to understanding the practice of the other two scribes, MT and LJ.
 - There were three categories or types of revision: 1) Substitutions, 2) Deletions, and 3) Additions.
- Prior to looking at the impact of Bod 1602 upon specific New Testament readings in the King James Bible, it is important to consider the summative and conclusory statements of Allen and Jacobs on the scribal work recorded in this important primary work-in-progress document.

Summative/Conclusory Statements of Allen & Jacobs

- After presenting the scribal habits and practices of all three scribes who recorded emendations in Bod 1602, Allen and Jacobs present the following summative/conclusory statements.
 - “The evidence here has shown that three principal scribes recorded the annotations in the New Testament of ‘Bibl. Eng. 1602 b.1’ in the Bodleian Library. The work of each scribe is distinguishable through handwriting and annotating habits. The mediocre Secretary script of the Matthew scribe (MT) used in Mathew and John 17 is the most difficult hand to read. The small, neat Secretary hand of the Mark/Luke scribe (ML) used in Mark and Luke 1-18 is not difficult to read, with the exception of some problems of legibility in the inner margins, where annotations recorded on unbound sheets have been partly obscured in binding. The large bold script of the Luke/John scribe (LJ) found in Luke 19-24 and

John 18-21 combines elements of both the Secretary and Italic hands and is admirably clear.

Admirably clear, too, are the annotating methods of the Mark/Luke scribe and the Luke/John scribe which differ from each other only in the absence of the strike-through line in the work of the Luke/John scribe. So methodical is each in recording Stage I revisions that one can also detect the presence of Stage 2 revisions in the text. These revise again Stage I revisions, or other portions of the Gospels not revised during Stage I. In the work of the Matthew scribe, there is also evidence enough to argue for the presence of both Stage I and 2 revisions, but the unsystematic annotating methods of this scribe make it difficult to identify Stage 2 work.

Collation argues that Stage I revisions are a record of the work of the Second Oxford Company completed by late 1607/early 1608. Stage 2 revisions, recorded by the three scribes during late 1608/1609, represent the results of the review of the 1608 that the Company accepted. At certain places, such as a Luke 3:9 and 19:44, these results occasioned differences among the translators. The revisions making up Stages 1 and 2 do not represent the complete text of the AV Gospels. The work recorded by the Matthew scribe represents about two-thirds of the AV text; that recorded by the Mark/Luke scribe, about three-fourths; and that recorded by the Luke/John scribe about five-sixths. It is clear, therefore, that additional (Stage 3) revision took place in order to arrive at the version which has long been familiar to us as the Authorized Version.

Those who study the collation that follows will no doubt discover, as we have, that the journey of the translators to the Authorized Version of 1611—a journey that began in 1604—was long, complex, and arduous. And the debts of the translators to early English Bibles were substantial. The translators, for example, in revising the text of the synoptic Gospels in the Bishops' Bible, owe about one-fourth of their revisions, each, to the Geneva and Rheims New Testaments. Another fourth of their work can be traced to the work of Tyndale and Coverdale. And the final fourth of their revisions is original to the translators themselves. The matter of these sources and the stages at which they originated are concerns for another work which I am anticipating.”
(Allen & Jacobs, 28-29)

- So, based upon the scholarly analysis of Allen and Jacobs', three different stages of revision are visible when comparing a 1602 Bishops Bible against Bod 1602 and the AV of 1611. Stage 3 revisions were made after those notes in Bod 1602, probably at the General Meeting at Stationer's Hall in London in 1610.
- In the next section we will consider the impact of the annotations recorded in Bod 1602 upon the AV.

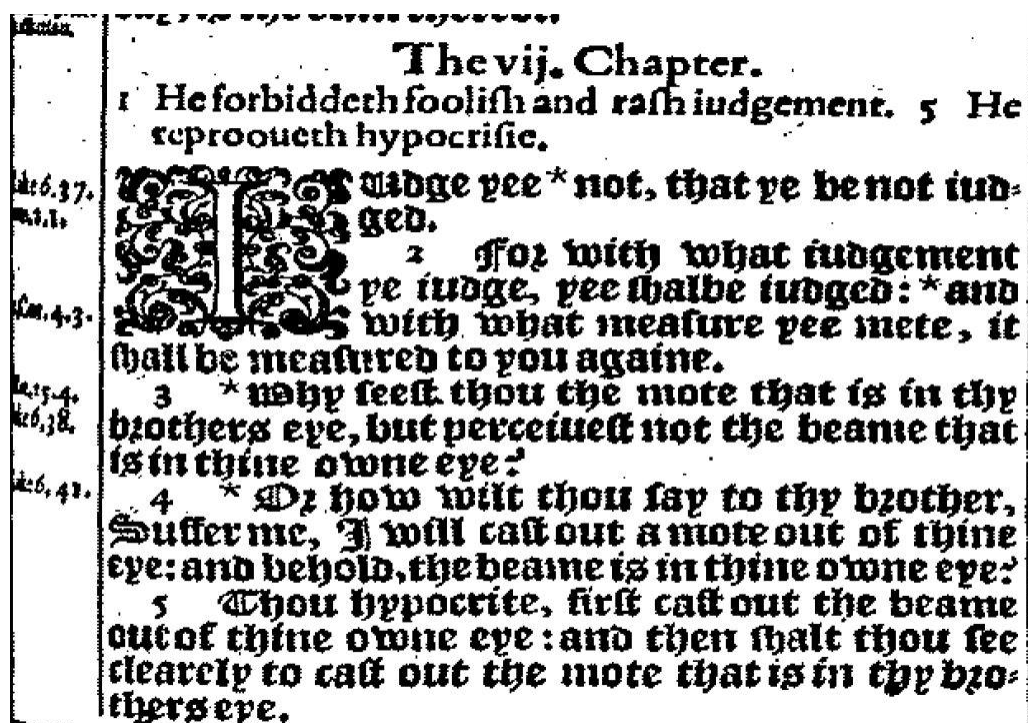
Collation: Impact of Bod 1602 Upon King James Readings

- The bulk of Allen and Jacobs' work presents a full collation of the annotated sections of the Gospels as emended in Bod 1602. Immediately following their thorough description of the Stages of revision and scribal practices of the three scribes that conducted the work is a short section explaining to the reader how to read the collation.

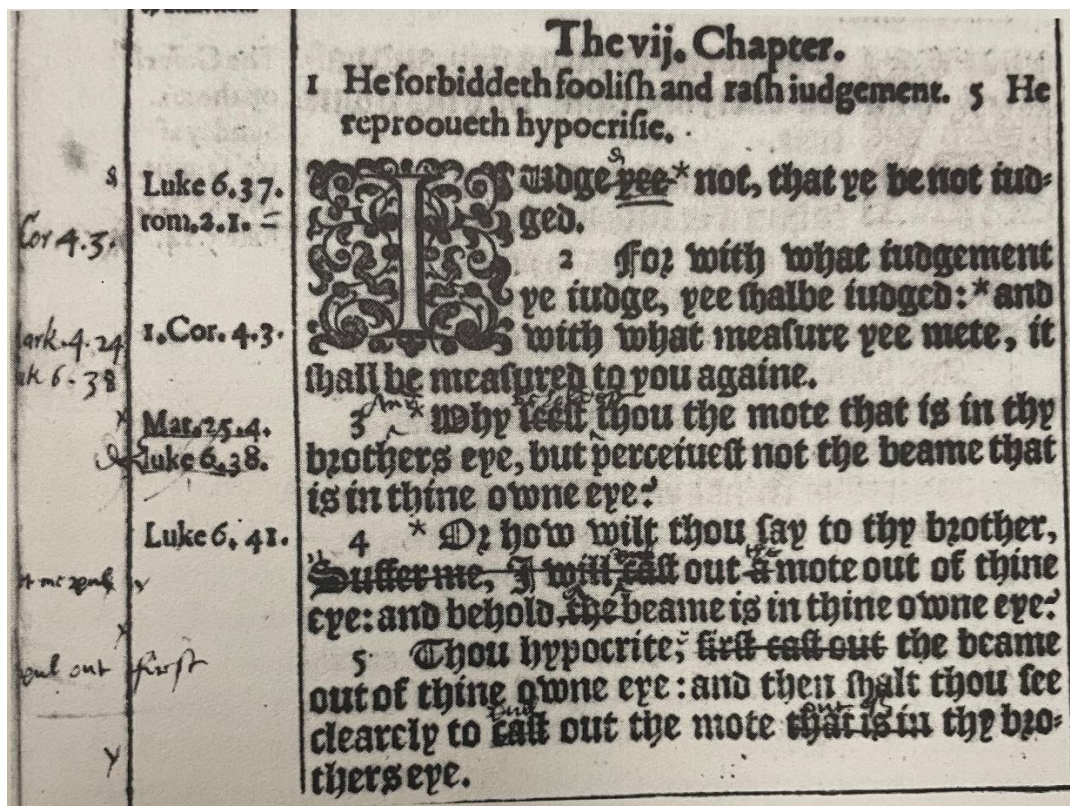
- Since I have access to a 1602 Bishops Bible, we will track the changes noted in the collation by Allen and Jacobs by marking up images and tracking the changes being made along the way. We will do this for a select number of examples. Since we do not have time or space to look at every verse in the Gospels, we will look at one example from each scribe that recorded emendations in Bod 1602.

Matthew 7:1-5—MT Scribe (Matthew)

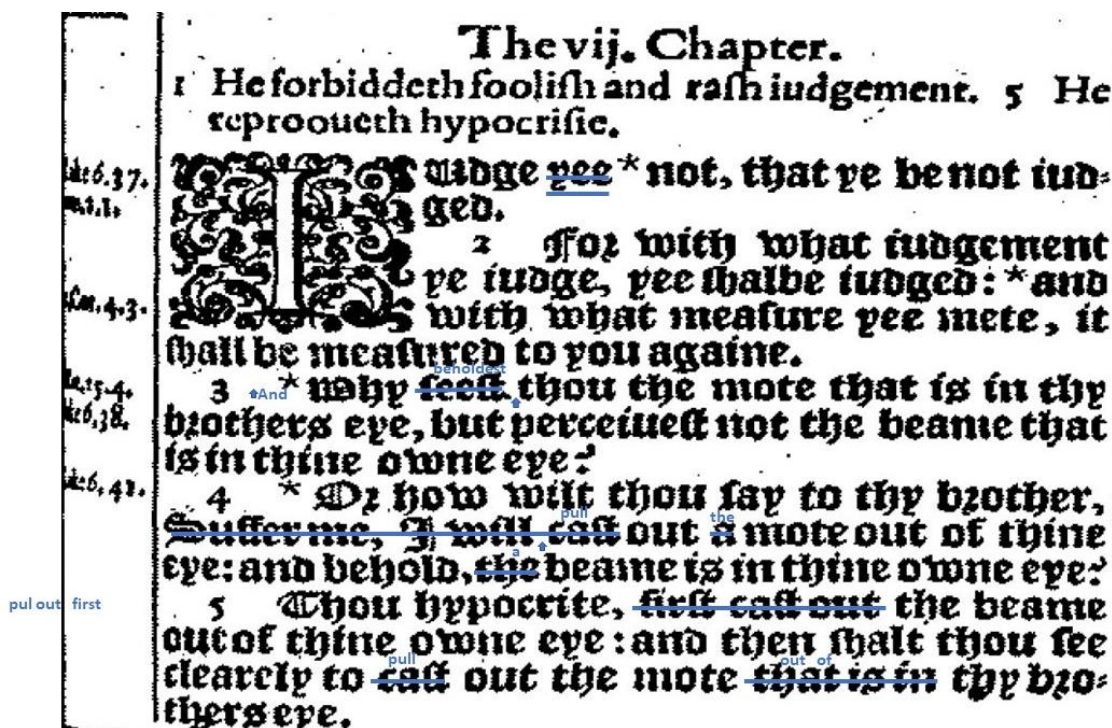
- The image below records the base text of Matthew 7:1-5 in the 1602 Bishops Bible.



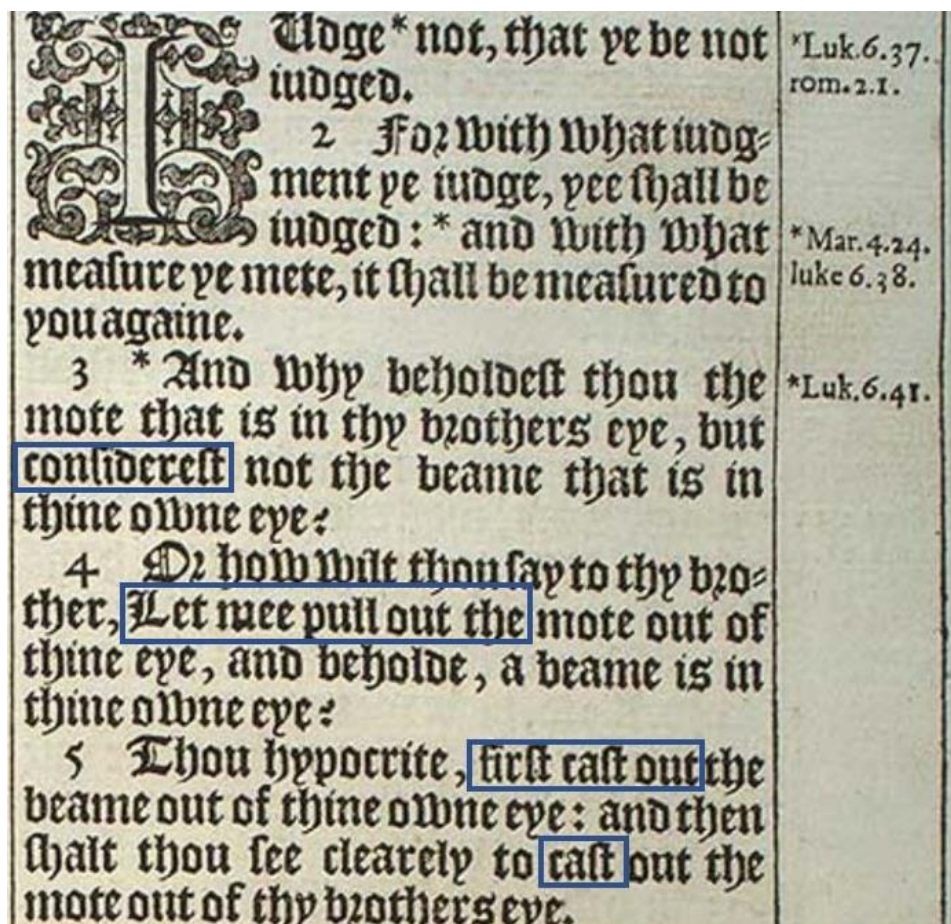
- The following image of Matthew 7:15 is taken from the published images of Bod 1602 in *The Coming of the King James Gospels* by Allen and Jacobs.



- The following image notes the change recorded in Bod 1602 in a more legible way.



- It is unclear in Bod 1602 when the phrase “Suffer me, I will cast out a” was stricken from the text. This is indicative of what Allen and Jacobs noted about the scribal practices of the MT scribe i.e., he was not as careful and precise as the other two scribes.
- The following image shows the final product of the 1611 AV.



- The following table shows the original Bishops reading, amended Bod 1602 reading, and AV reading in parallel columns for Matthew 7:1-5.

1602 Bishops	Bod 1602	AV 1611
1) Judge ye -not, that ye be not judged.	1) Judge not, that ye be not judged.	1) Judge not, that ye be not judged.
2) For with what judgement ye judge, yee shalbe judged: and with what measure yee mete, it shall be measured to you again.	2) For with what judgement ye judge, yee shalbe judged: and with what measure yee mete, it shall be measured to you again.	2) For with what judgment ye judge, yee shall be judged: and with what measure ye mete, it shall be measured to you again.
3) Why seest thou the mote that is in they brothers eye,	3) <u>And</u> why <u>beholdest</u> thou the mote that is in thy brothers eye,	3) And why beholdest thou the mote that is in thy brothers eye,

but perceiveth not the beame that is in thine own eye? 4) Or how wilt thou say to they brother, Suffer me, I will <u>cast</u> out a mote out of thine eye: and behold, the beame is in thine owne eye? 5) Thou hypocrite, first cast out the beame out of thine owne eye: and then shalt thou see clearly to east out the mote that is in thy brothers eye.	but preceivest not the beame that is in thine owne eye? 4) Or how wilt though say to thy brother, Suffer me, I will <u>pul</u> out <u>the</u> mote out of thine eye: and behold, a beame is in thine owne eye? 5) Thou hypocrite, <u>pul out first</u> the beame out of thine owne eye: and then shalt thou see clearly to <u>pull</u> out the mote out of thy brothers eye.	but <u>considerest</u> not the beame that is in thine owne eye? 4) Or how wilt thou say to thy brother, <u>Let me pull out the</u> mote out of thine eye, and beholde, a beame is in thine owne eye? 5) Thou hypocrite, <u>first cast out</u> the beame out of thine owne eye: and then shalt thou see clearly to <u>cast</u> out the mote out of thy brothers eye.
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- From this sequence of five verses from Matthew 7 we can observe the following:
 - Verse 1—exhibits only one revision with the striking of the word ‘yee’ in Bod 1602 that was retained in the AV. No further emendations are made to Matthew 7:1.
 - Verse 2—is the only verse in this sequence that is carried forward into the AV without revision. The AV reading is identical to the 1602 Bishops reading.
 - Verse 3—exhibits at least two different stages of revision. First, Bod 1602 adds the word “and” to the beginning of the verse and substitutes the word “beholdest” for “seest”. Later, the AV makes an additional revision by substituting “considerest” for “preceivest” in Bod 1602. This revision was made after the emendations in Bod 1602 were recorded.
 - Verse 4—is an interesting case. It is unclear from the annotations recorded in Bod 1602 how many times the original Bishops clause “Suffer me, I will cast out a” was amended by the King James translators. That said, when compared against the 1611 AV it is very clear that clause was heavily amended with its reading “Let me pull out the.” Seeing that the AV’s reading is not explicitly recorded in Bod 1602 it seems reasonable to conclude that the decision to strike the entire original clause and revise it was made in the emendation process. Bod 1602’s revision of “the beame” to “a beame” was retained in the AV.
 - Verse 5—is also an interesting case study. Initially two revisions to the Bishops’ text were recorded in Bod 1602. First, the clause “first cast out” was revised to “pul out first” in Bod 1602. Second, Bod 1602 amended “cast out” in the Bishops to read “pull out.” Later, after the annotations found in Bod 1602 were recorded, possibly at the General Meeting, the decision was made to reinstate the original Bishops readings. Consequently, the AV reads exactly as the 1602 Bishops in Matthew 7:5.

Luke 2:22—ML Scribe (Mark & Luke 1-18)

- The image below records the base text of Luke 2:22 as found in the 1602 Bishops Bible.

- The following image of Luke 2:22 is taken from the published images of Bod 1602 in *The Coming of the King James Gospels* by Allen and Jacobs.

- The following image notes the changes recorded in Bod 1602 in a more legible way.

- Note the change from “her purification” to “theyr purification” in Bod 1602. The next image shows the final reading as it appears in the 1611 AV.

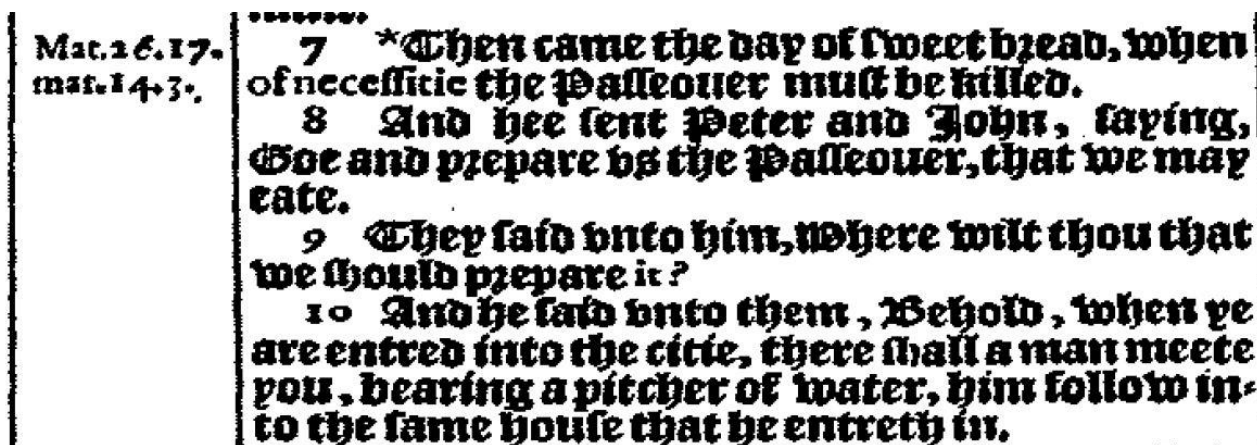
- The following table shows the original Bishops reading, amended Bod 1602 reading, and AV reading in parallel columns for Luke 2:22.

1602 Bishops	Bod 1602	AV 1611
And when the days of her purification, after the law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord,	And when the days of <u>theyr</u> purification, after the law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord,	And when the days of <u>her</u> purification, <u>according to</u> the law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord,

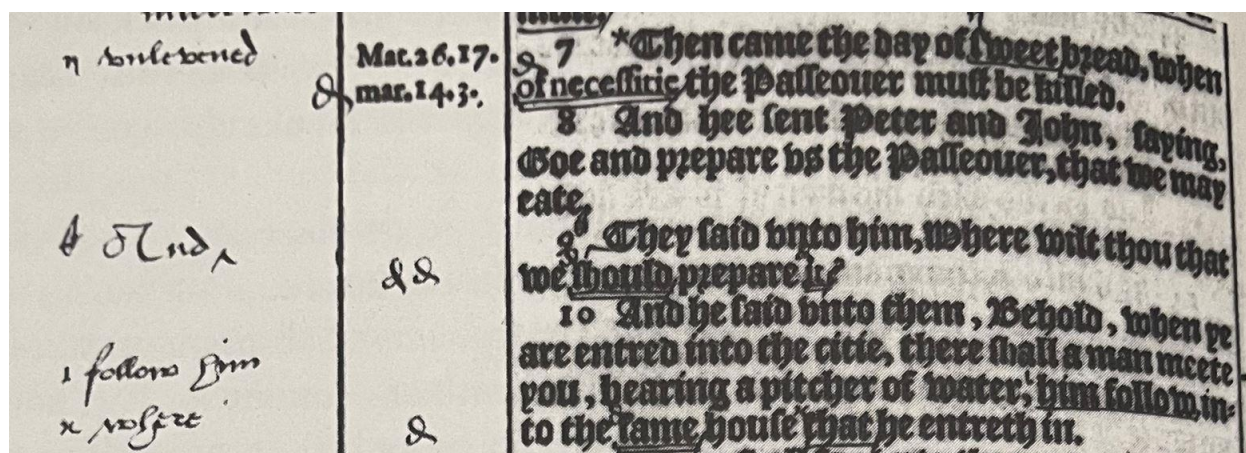
- Luke 2:22 is an interesting example for a couple of reasons. First, there is a very famous textual variant in this verse at the exact place that was originally amended in Bod 1602. The change from “her purification” in the 1602 Bishops to “theyr purification” indicates that this variant was discussed by the King James translators. The discrepancy represents a difference between the printed editions of the [*Textus Receptus*](#) by Erasmus and Stephanous (“theyr”) and Beza (“her”). According to Timothy Berg’s article “Seven Common Misconceptions about the King James Bible” for *The Text & Cannon Institute*, Bod 1602 indicates that there was disagreement between the translators over this reading.
 - “At Luke 2:22, this manuscript [Bod 1602] shows that “her” is first crossed out in the text, “their” written above, and then “her” is again added to the margin. This proposed revision and note got crossed out. Then “her” stood in the text and “their” in the margin. This revision too was overturned. The KJB ended where it began: “her” in the text and nothing in the margin. Documentary evidence vividly challenges any assumption that the translators always agreed.” (Berg)
- Leviticus 12 deals with the purification rights of the Mosaic Law. Nothing is said regarding the uncleanness of the father. Leviticus 12:2 does deal with the circumcision of a man child on the 8th day but says nothing about the child being unclean.
- This discussion reveals that the verse came under scrutiny, later in the translation process, after the production of Bod 1602. The original, and correct Bishops reading “her purification” was restored in the AV. Moreover, the clause “after the law of Moses” was revised in the AV to “according to the law of Moses.” Both changes observed in the AV are indicative of Stage 3 revisions, late in the process, after Bod 1602 was produced, possibly even at the General Meeting.

Luke 22:7-10—LJ Scribe (Luke 19-24 & John 18-21)

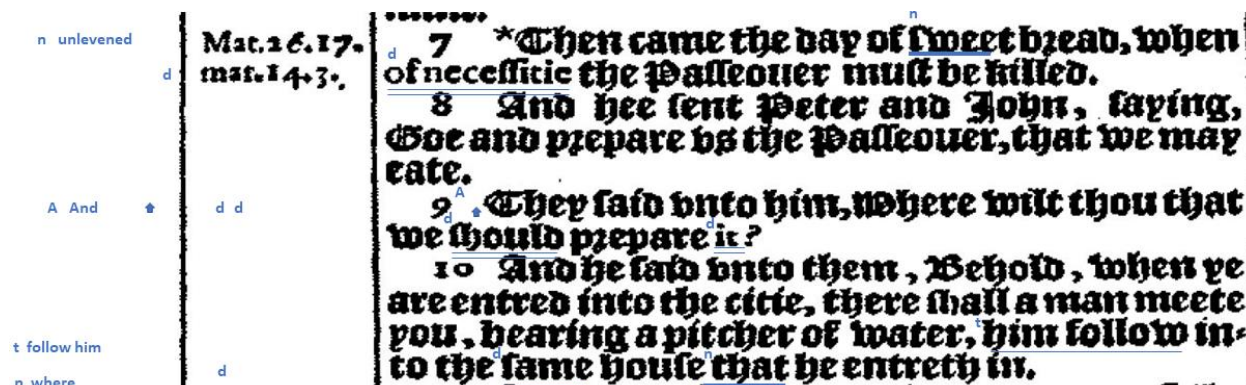
- The image below records the base text of Luke 22:7-10 as found in the 1602 Bishops Bible.



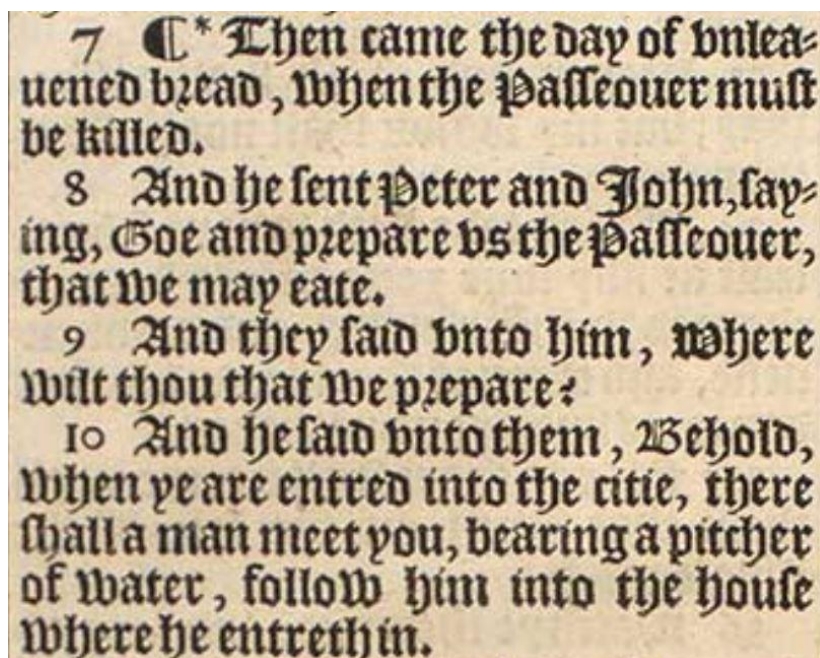
- The following image of Luke 22:7-10 is taken from the published images of Bod 1602 in *The Coming of the King James Gospels* by Allen and Jacobs.



- The following image notes the changes recorded in Bod 1602 in a more legible way.



- The next image shows the final readings as they appear in the 1611 AV.



- The following table shows the original Bishops reading, amended Bod 1602 reading, and AV reading in parallel columns for Luke 22:7-10.

1602 Bishops	Bod 1602	AV 1611
7) Then came the day of sweet bread, when of necessity the Passover must be killed.	7) Then came the day of <u>unleavened</u> bread, when the Passover must be killed.	7) Then came the day of unleavened bread, when the Passover must be killed.
8) And he sent Peter and John saying, Go and prepare us the Passover, that we may eat.	8) And he sent Peter and John saying, Go and prepare us the Passover, that we may eat.	8) And he sent Peter and John, saying, Go and prepare vs the Passover, that we may eat.
9) They said unto him, Where wilt thou that we should prepare it ?	9) <u>And</u> they said unto him, Where wilt thou that we prepare?	9) And they said unto him, Where wilt thou that we prepare?
10) And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water, him follow into the same house that he entreth in.	10) And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water, <u>follow him</u> into the house <u>where</u> he entreth in.	10) And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water, follow him into the house where he entreth in.

- In this example we see no further revisions to the text beyond those recorded in Bod 1602. Once again, the connection between the AV of 1611 and the 1602 Bishops Bible is irrefutable via the annotations recorded in Bod 1602.

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: The University of Arkansas Press, 1995.
- Berg, Timothy. "Seven Common Misconceptions about the King James Bible" for *The Text & Cannon Institute*. <https://textandcanon.org/misconceptions-about-the-king-james-bible/>.