Sunday, January 29, 2023—Grace Life School of Theology—*From This Generation For Ever* Lesson 192 The AV 1611: Assessing Its Preliminary Contents, Part 3

Introduction

- In Lesson 190 we began a consideration of the 1611 as a historical artifact. In doing so, we began to survey the nature of the 74 pages of the preliminary material found in the 1611 folio edition of the AV. Our goal in doing so was to see what we can learn about the life and times of translators by looking at what was included in their famous work.
- To frame our discussion of the preliminary material I elected to use Dr. Gordon Campbell's 2011 publication *Bible: The Story of the King James Version, 1611-2011*. While there are other books that talk about aspects of the preliminary contents found within the AV of 1611, Campbell's is the most complete.
- Thus far we observed the following:
 - <u>Lesson 190</u>—Title Page
 - <u>Lesson 191</u>—Title Page & Epistle Dedicatory
- In this Lesson we will conclude our survey of this important content by looking at the remainder of the preliminary materials.

Preface: The Translators To The Reader

• Following the Epistle Dedicatory, readers of the 1611 would encounter the famous preface titled "The Translators To The Reader."



- Eleven pages long, the Preface is a lightning rod for discussion in modern debates about text and translation. Possessing a proper perspective on the preface is of the utmost importance and will be the subject of future lessons in this class. For now, we will limit our comments to a few cursory remarks.
 - "The dauntingly learned address to the reader on behalf of the translators is the work of Miles Smith, who sat on the First Oxford Company (responsible for the Old Testament from Isaiah to Malachi) and on the Committee of Revisers. The language is sonorous and at times majestic; indeed, its Latinate cadences are cast in much more formal idiom than that used by the translators of the Bible. The range of illusion to patristic sources is well beyond the educational thresholds of most twenty-first-century readers, and Smith quotes Greek, Latin, and sometimes without translations. There is a helpful set of annotations to the epistle in the New Cambridge Paragraph Bible." (Campbell, 303)

Calendar

• Following the eleven-page Preface, there was a twelve-page calendar for each month of the year. The following image is a sample page for the month of March. Every other month contains its own page in the same format. Please note that the 1602 Bishops Bible contains identical calendars.

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- Dr. Campbell offers the following summary and description of the contents of the Calendar.
 - "The information in the twelve pages of the liturgical calendar may be elucidated by reference to one month: March. The first horizontal column announces that March has thirty-one days. The second horizontal column asserts that the corresponding lunar month (one cycle of the moon) is thirty days long; this calculation (in which months with

thirty-one solar days are assigned lunar months thirty days, and the months with twentynine days) is a traditional error, in that if the solar and lunar calendars are to coincide every nineteen years, then one of the lunar months must be solar minus two.

The third horizontal column has four divisions: sunrise and sunset, Psalms, morning prayer, and evening prayer. The sun is said to rise (presumably on the first day of the month at 0618 and to set at 1742. 'Psalms' is a heading for the column below. The Psalter to be read through once a month, but on months with thirty-one days (such as March), the first and last day have the same reading (number 30); the thirty sets of readings are the subject of a later table. The final columns are headings for the lists of two 'lessons' (portions of Scripture to be read at services of worship) for morning prayer (matins) and two for evening prayer (evensong).

Of the ten vertical columns below, the first on the right sets out readings from the Psalter (column 6), the Old Testament (columns 7 and 9), and the New Testament (columns 8 and 10). Of the five columns on the left, only column 2, is clear; it is a list of the days of the solar month. Column 4 is a list according to the Roman calendar, in which the day is identified by counting backwards from the three divisions of the month (*calends, nones, and ides*) rather than by counting forward in ordinal number from the beginning of the month; the *ides* of March, of which Julius Caesar was famously told to beware, falls on the 15th.

Column 5 notes important dates in the church calendar: . . . [Note Christmas on December 25 on the sample image above] . . ." (Campbell, 303-305)

• To our eyes, the contents of the Calendar look very confusing. That said, I am confident that the early 17th century English would have had no problem understanding it.

Almanac For Thirty-Nine Years

• Following the Calendar, readers of the 1611 would have encountered "An Almanac for Thirty-Nine Years." Again, note that the 1602 Bishops contains a similar Almanac for the years 1601-1632.

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- Professor Campbell offers the following description and explanation of the significance of the Almanac.
 - "This almanac implements the information in the Calendar by charting the seven principal moveable feasts in the ecclesiastical calendar for the years 1603 to 1641. The

first four columns list the year, the golden number, the epact, and the dominical letter, and the next seven given dates for the seven events.

Septuagesima (the third Sunday before Lent, signaling the wearing of purple vestments until Holy Week, and the omission of the word 'Alleluia' from the liturgy until the end of Lent)

The first day of Lent (Ash Wednesday, six and a half weeks before Easter)

Easter Day

Rogation Week (Rogation Sunday, inaugurating the three Rogation Days of prayer and fasting)

Ascension Day (the 40th day, inclusively, after Easter)

Whitsunday (the 50th day after Easter)

Advent Sunday (the nearest Sunday to St. Andrews Day, 30 November)" (Campbell, 305-306)

Table: To Find Easter For Ever

Following the Almanac, there is a table designed to aid the reader in calculating the date for
Easter. We noted the existence of this table in the past in our teaching on "Easter" in <u>Acts 12:4</u>.
It is also covered in our book on this subject <u>Don't Passover Easter: A New Defense of "Easter"</u>
in <u>Acts 12:4</u>. The inclusion of this table speaks to the fact that the King James translators did not
view "Easter" as inextricably linked to paganism.

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• Regarding the Easter Table, Dr. Campbell states the following:

"The calculation of the date of Easter had been a matter of contention since the paschal controversies of the early Church. In England the matter was settled at the Synod of Whitby in 664. This table is a tool that enables the readers to calculate the date of Easter for any given year." (Campbell, 306)

A Table & Calendar Setting Out The Order of Psalms & Lessons

- Judging from my 1611 reprint published by Thomas Nelson, Dr. Campbell is combining three pages from the preliminary material in this section:
 - Proper Lessons to be Read for the first Lessons, Both At Morning and Evening Prayer On Sundays Throughout The Year
 - Lessons Proper for Holy Days
 - Proper Psalms on Certain Days
 - The Table for the Order of the Psalms to be Read on Morning and Evening Prayers

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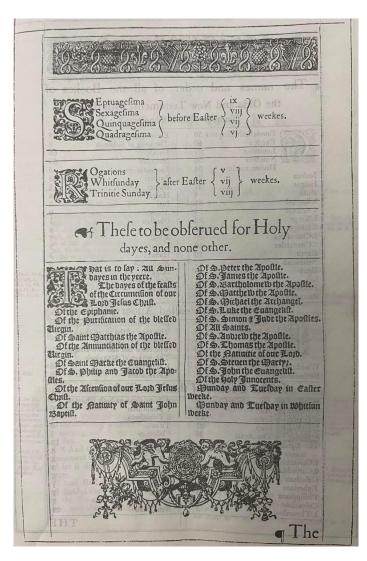
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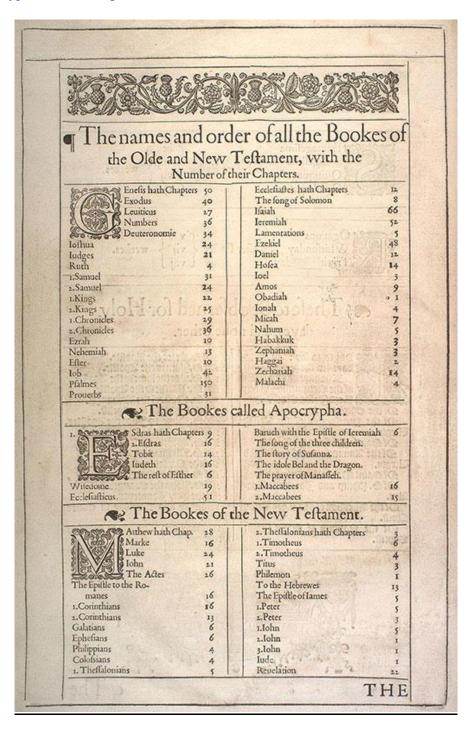
- Professor Campbell describes these pages as follows:
 - "These pages set out the principles for ensuring that all the required biblical passages are read at appropriate times, as set out in The Book of Common Prayer; the survival of this table in the KJV represented a defeat for the puritan party, who disliked orchestrated readings and prayers. The Psalter is to be read monthly, so the Psalms are grouped into thirty sections, and the lengthy Psalm 119 into twenty-two portions." (Campbell, 306)

Table of Contents

• At this point, Dr. Campbell's description of the preliminary material differs from what can be found in my 1611 reprint by Thomas Nelson. In my reprint there is a page designating the weeks before and after Easter as well as a list of the order of Holy Days to be observed throughout the year (see image below). This page is not mentioned/discussed by Dr. Campbell. Instead, Professor Campbell discusses the Table of Contents page which occurs after the list of Holy Days in my Thomas Nelson reprint.



It is important to note on the Table of Contents page that "The Books Called Apocrypha" are sectioned off from the Old and New Testament and placed between the Testaments in their own section. Moreover, each page of the Apocryphal section is stamped with the phrase "Apocrypha" in the upper left and right corners. For more information on the treatment of the Apocrypha in the English Bible, interested parties are encouraged to revisit Lesson 117 The Coverdale Bible: Assessing the Contents of the First Complete English Bible as well as my short essay "The Apocrypha and the King James Bible."



- The Table of Contents page is the last page of the preliminary material in my 1611 reprint by Thomas Nelson. On the next page of the reprint, one finds the introduction and text of Genesis 1. Meanwhile Dr. Campbell goes on to mention four more items that are not found in my reprint.
 - Royal Coat of Arms
 - o Genealogies
 - A Table of Place Names in Canaan
 - A Map of Canaan
- A comparison between my reprint and Alfred Pollard's 1911 facsimile of the 1611 reveals that the Thomas Nelson reprint is not what it claims to be i.e., "a word-for-word reprint of the First Edition of the Authorized Version." There is preliminary material missing from the Thomas Nelson edition, which is disappointing to say the least. Meanwhile, Pollard's facsimile contains the four items noted above by Dr. Campbell.

Royal Coat of Arms

• After the Table of Contents page, the original 1611 contained an impression of the Royal Coat of Arms.



Cum Privilegio Regia Maieslatis.

- Regarding the coat of arms, Dr. Campbell writes:
 - "A fine woodcut of the coat of arms of James I, underneath which is written *Cum privilegio Regia Maistas* ('by authority of the king'). The royal coat of arms contains the motto of the royal family, *Die et mon droit* ('God and my right') and the motto of the order of Grater, *Honi soit qui mal y pense* ('shame upon him who think evil of it'). The shield is quartered. In heraldic terms, the first and fourth quarters depict the three passant guardant lions of England; the second quarter depicts the rampant lion and double treasure fleury-counter-fleury (i.e., floral border) of Scotland; the harp in the third quarter represents Ireland. The support of the left is a crowned lion of England; the upper of the right is the Scottish unicorn. The rose of England and the thistle of Scotland are beneath the shield. A version of this shield is still in use, but the shamrock has been added to the rose and thistle." (Campbell, 307)
- The inclusion of this coat of arms along with the statement "by authority of the king" is rarely brought up in discussions of whether or not the King James Bible was ever formally "authorized." Perhaps it should be.

Genealogies

• Following the coat of arms there is a thirty-six-page genealogy. Depicted below are the introduction and the first page of the genealogy. The 1602 Bishops also contained a multi-page genealogy that is different from the one found in the AV of 1611. We have included images of the first two pages of the genealogy below for your consideration.



THE GENEALOGIES OF HOLY SCRIPTVRES.

To the Christian Reader.



He Spirit of God in the facred History, hath laid downe fuch helps, as are the light and life of all Nations originals. In them the crecumstances of Person, Time, and Place, are the chiefe; else doewee wander as without a guide: and of these the Person is principall. Genealogies then drawne from them, from whom all are descended, and by Gods owne warrant recorded unto us, must moue a speciall reverence that they are holy, and farre from those other against which S. Paul writeth. Amongst whose manifold uses, this is the chiefest, that by them is produce how Christ was made very man. And therefore in several Tables they are here

exhibited even from their first roote, and so continued through their spreading branches, so farre as the Scripture gueth them sap. In the reading whereof, let these few directions be thy guides.

1. Such descents as hold on from the Parents to their Children, without interruption, are very plaine by their double lines, which runne from rundle to rundle.

2. These whose Parents are not certainly knowne, but are named of their Country, Citie, or Tribe, are sound each under other, with this figure here in the margent.

LT III

1 Tim 1 4

3. And likewife fuch as are fet in ranke fide by fide, and diftinguifhed by this marginall mark, are not to be reputed Brethren, but fome other Perfons of note, of that defcent where they are fo inferted.

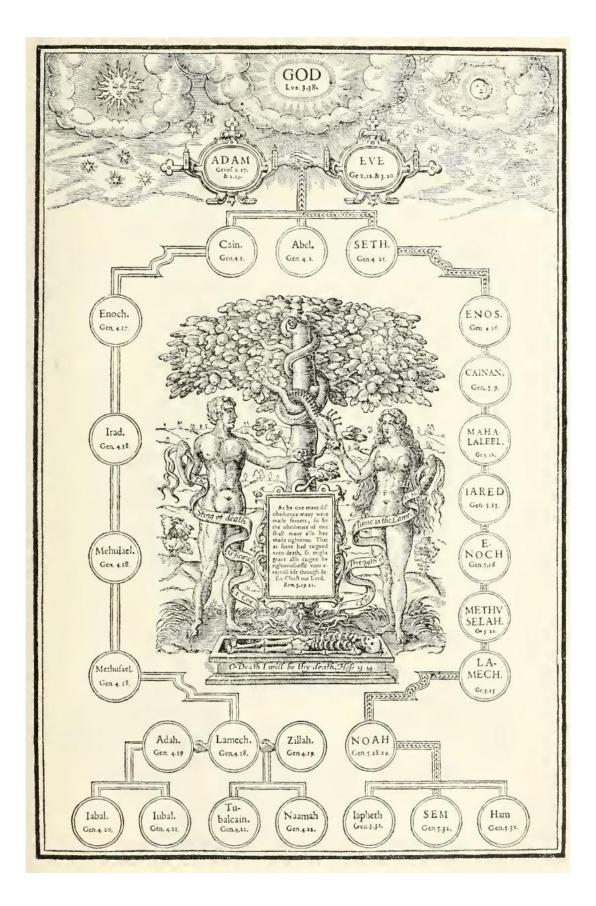
4. The names of Nations and Pcople, (as likewife fometimes of Cities and other places of note) wee have not incompassed in rundles as the rest, but in Compartiments, and different letters betwixt direct lines, that so they might beeknowne from particular persons, and the Names next under them, are not inferted as certainly thence descended, but as eminent Persons among them.

5. And where of necessity we are to breake off the fuccession, to be continued in some other page, that doe we as some principall Persons: as at the floud with Noahs sonnes; at the Promile, with Terah and Abraham, S. So that ever the Man at which we breake off, is againe set in the first place of some ensuing page, where his issue is continued, though many times whole leaves fall betwint them; which are supplied with other collaterals: such is from Abraham pag. 3. onto his wives and seed, pag. 6. and 7. Se.

6. The lineage of our bleffed Sauiour (which is our principall fcope) is knowne by a Chaine-* Matth.r. Luke 3 Rab. Ha- like traile, continued from Adam to Sem, pag. 1. and thence to Terah and Abraham, pag. 3. eadofh in Oc. So likewife from Dauid, pag. 22. to his fonnes Solomon and Nathan, pag. 33. Andlafthis third by, to our Saulours parents, fag. 34. lincked together (as other marriages here are) by the fculp-quefuon vpon l(a), turcof an hand in hand. Both defcended from Zorobabel, as the holy Euangelifts have recorded: from Dauid, Iudah, and Abraham, as Moles and the Prophets have spoken; and lewes * Rab. Ha- themsfelues thus farre grant, that the McIsiah should be the Sonne of a Virgine, her name Red. Uls. Maric, and the of Beth-lehem, the daughter of Eli, of the house of Zorobabel, and Tribe of Indah. In all which, our Chrift is manifefly defigned, and by these lewes both acknowledged to Talmud the of San-haue been of the 'bloud-royal, and alfo recorded in the number of the Priefls, in their publike Retedian, gifter at lerufalem, by this title, IESVS THE SONNE OF THE LIVING Chap Nig GOD, AND OF THE VIRGIN MARIE. Thus is he Davids Sonne, and Abramar Hadin. hams Heire, in whom all the kindreds of the earth are bleffed, being the very Image of the Theodol. inuifible God, the brightneffe of the glory, and the ingrauen forme of his Perthe lew in Suidaron fon, in whom dwelleth the fulneffe of the God-head bodily, and the word unto whom be aferibed all glory, praile, wildome, Icfus. Col.1.16. thanks, power and might for ever-H.b r z.

more, Amen.

Ayoc.712



Pastor Bryan Ross

- Campbell states the following regarding the Geologies:
 - "The thirty-six pages of genealogies were compiled by the antiquarian John Speed, who collaborated with the Hebraist Hugh Broughton on the project. Speed's patent, which extended from 31 October 1610 for ten years (and was afterwards extended till the 1638), gave him the right to print and insert his genealogies (and the gazetteer and map of Canaan) into every edition of the KJV; he there produced versions in large folio, small folio, quarto, and octavo. The genealogies begin with God's creation of Adam and Eve and extend as far as Christ." (Campbell, 308)
- Donald Brake comments on the Genealogies as follows:
 - "... The genealogies were first published in the 1611 KJV and were included in subsequent editions. Translator John Speed authored the work; however, Hebrew scholar Hugh Broughton, who had been excluded from the King James translation team because of his volatile personality, was given responsibility for gathering genealogies from the Old Testament. He submitted his work to John Speed for inclusion with the introductory material. Reflecting on Broughton's postpublicaton tirade against the King James Version, readers might wonder if Broughton's public condemnation of the new Bible included the genealogies he helped produce.

Speed retained the patent for the genealogies and the map of Canaan for ten years. Francis Fry records twenty-three formatting changes or stylistic alterations in the genealogies in folio editions, most of which reflect minor differences. Very few printings included the genealogies after the 1634 and 1640 folio editions." (Brake, 186-187)

Table of Place Names in Canaan

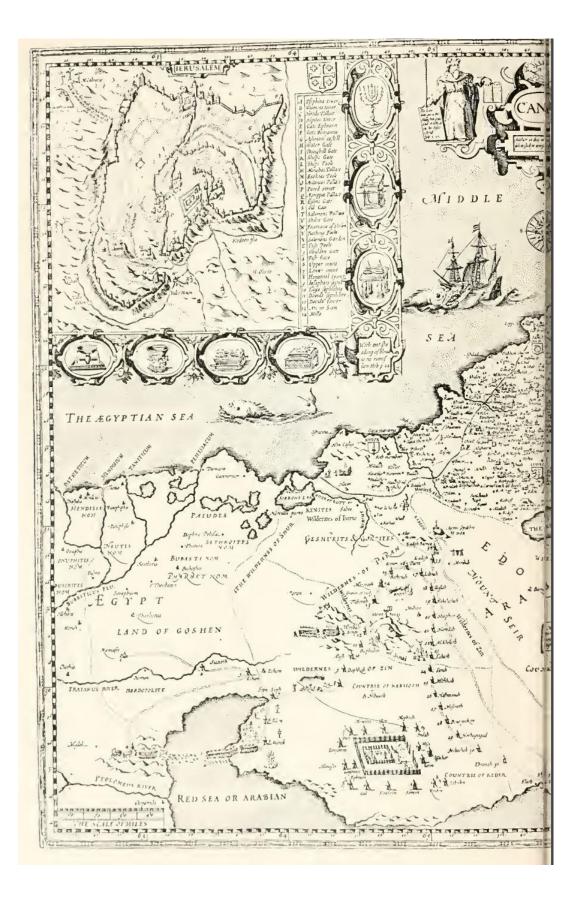
• After the lengthy genealogy, the next piece of preliminary material was the "gazetteer" of place names published along with the *A Map of Canaan* in two sperate parts. Half the "gazetteer" appeared before the map and half after the map. The map was published on two different leaves but presented a whole on facing pages. We have ordered the following images in the order they originally appeared in the 1611 folio.

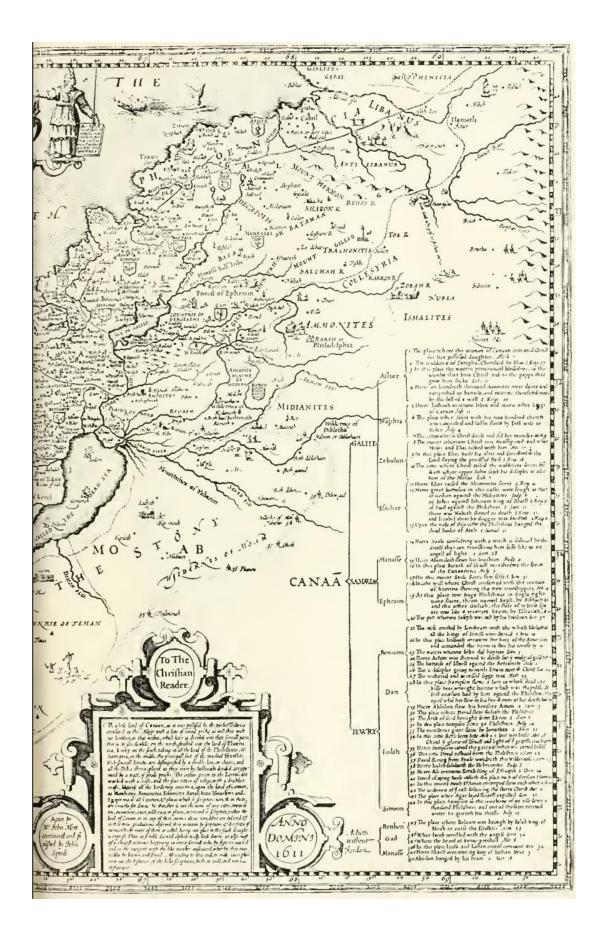
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Map of Canaan

- The map of Canaan, as we have seen in the previous point, was positioned on facing pages with the accompanying gazetteer occurring before and after it. Dr. Campbell offers some insight into the historical significance of the map.
 - "The map is a reduction of a fourteen-sheet wall map of biblical Canaan (with an insert map of Jerusalem) first published by John Speed in 1595; no copy of the original is known to survive. In one version of the map, Speed's engraver is identified as Renold Elstrack. A note on the map says that it was 'begun by Mr. John More, continued and finished by John Speed'. John More, who came to be known as the Apostle of Norwich, was a learned clergyman who had spent many years researching the cartography of the Bible, but had been unable to publish his map before his death in 1592." (Campbell, 308)
- Dr. Brake also comments upon the map of Canaan in his *A Visual History of the King James Bible*:
 - "The introductory material of the King James Bible included a double-page map originated by John More and completed by John Speed in 1611. The city of Jerusalem, the table of showbread, the altars, the other implements used in the temple are depicted in the corner of the map, which traces the journey of the Israelites from Egypt to Canaan. Speed's map appears in all the folio editions except the 1640 edition (to date none have been found that include the map).

The distinct editions of Speed's map of Canaan exist, printed from two different plates, both dated 1611. Features of the map believed to be printed first include the following:

The seas are stippled (i.e., multiple dots make an appearance of gray shadowing).

No author name or signature is included.

An original copperplate was used to reproduce the map.

Features of the map believed to be printed second are as follows:

The seas are shaded by using fine lines to make the gray shadowing.

The author's name, Renold Elstrack, is printed on the lower right corner of the right page, next to the circle with the names More and Speed.

The map was reproduced using a letterpress, a method of printing from a raised, inked printing surface.

The strongest evidence suggests that the map with Elstrack's name is probably the second one printed because it appears in the folios dated 1613, 1617, and 1634." (Brake, 184-186)

Conclusion

- Much of the preliminary material included within the 1611 was designed to aid the reader in following the liturgical calendar/life of the Anglican church. As Dr. Campbell noted intermittently throughout his comments, some of the preliminary material would have been viewed unfavorably by the Puritan faction of the English church. This makes sense given the historical/political context during which the King James Bible was created. It was after all a revision of the Bishops' Bible, the official Bible of the Anglican Church. It was, as the Title Page declares, "appointed to be read in churches."
- These realties have engendered two different extreme views with respect to the King James Bible. Some King James Only advocates have sought to downplay, if not outrightly ignore, the connection the King James Bible has with high church Anglicanism. On the other side, critics of the King James Bible have castigated it being a wholly partisan Bible. Neither of these extremes is accurate. The King James Bible is a product of the historical/political context in which it was created. As such, it needs to be evaluated fairly and honestly as a historical document.

Works Cited

Brake, Donald L. A Visual History of the King James Bible. Grand Rapids, MI: Baker Book House, 2011.

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