

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:
 - [Lesson 190](#)—Title Page
 - [Lesson 191](#)—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.

March hath xxxj. dayes.											
The Moone xxx.											
Sunne		} rifeth } } falleth }		} 6. mi. 18. } } 5. mi. 42. }		Palme.		Morning Prayer.		Euening Prayer.	
Day	Letter	Feast	Golden Number	Day	Golden Number	1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
1	d	Katend	Dauid.	xxx	xxv	Deut. xvij.	Luke xii.	Deut. 17.	Phila.		
2	e	vi No.	Cedde.	xxv	xxvi						
3	f	v No.		xxvi	xxvii						
4	g	iiii No.		xxvii	xxviii						
5	a	iii No.		xxviii	xxix						
6	b	ii No.		xxix	xxx						
7	c	Nonas.	Perpetue.	xxx	xxxi						
8	d	viii Id.		xxxi	xxxii						
9	e	vii Id.		xxxii	xxxiii						
10	f	vi Id.		xxxiii	xxxiiii						
11	g	v Id.		xxxiiii	xxxv						
12	a	iiii Id.	Gregorie.	xxxv	xxxvi						
13	b	iii Id.	Sol in Aries.	xxxvi	xxxvii						
14	c	ii Id.		xxxvii	xxxviii						
15	d	Idus.		xxxviii	xxxix						
16	e	xxv Kal.	Apulis.	xxxix	xl						
17	f	xxiiii Kal.		xl	xli						
18	g	xxiii Kal.	Edward.	xli	xlii						
19	a	xxii Kal.		xlii	xliiii						
20	b	xxi Kal.		xliiii	xliiiii						
21	c	xx Kal.	Benedict.	xliiiii	xlv						
22	d	xix Kal.		xlv	xlvi						
23	e	xviii Kal.		xlvi	xlvii						
24	f	xvii Kal.	Intr. Rex Jacob. Fast.	xlvii	xlviii						
25	g	xvi Kal.	Annun. of Marie.	xlviii	xlviiii						
26	a	xv Kal.		xlviiii	xlv						
27	b	xiiii Kal.		xlv	xli						
28	c	xiii Kal.		xli	xlii						
29	d	xii Kal.		xlii	xliiii						
30	e	xi Kal.		xliiii	xliiiii						
31	f	x Kal.		xliiiii	xli						

- 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 twenty-nine 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.

An Almanacke for xxxix. yeeres.

The yeere of our Lord.	The Golden number.	The Epact.	Dominicall Letter.	Springe-fest.	The first day of Lent.	Easter day.	Rogation weeke.	Ascension day.	Whitsunday.	Advent Sun day.
1603	iiii	xxviii	A	20. Febry.	9. March	24. April	30. May	2. June	12. June	27. Novem.
1604	ii	xxvi	C	5.	22. Febry.	8.	xviii	17. May	27. May	2. Decem.
1605	ix	xxiii	G	27. Janu.	17.	31. March	vi	ix	19.	1.
1606	vi	xxi	F	16. Febry.	5. March	20. April	xxvi	xxix	8. June	30. May
1607	xviii	xviii	D	1. Febry.	18. Febry.	5.	xvii	xviii	24. May	19.
1608	vii	xvi	E	24. Janu.	10.	27. March	ix	v	10.	xxvii
1609	xvi	xiiii	C	12. Febry.	1. March	16. April	xxv	xxvii	4. June	3. Decem.
1610	iiii	xii	B	4.	21. Febry.	8.	xiiii	xvii	27. May	ii
1611	xiii	x	A	20. Janu.	6.	24. March	vi	xv	17.	i
1612	xi	xxviii	G	9. Febry.	25.	12. April	xxviii	xxvi	29. May	xxviii
1613	ix	xxvi	F	31. Janu.	17.	4.	xv	xviii	19.	xxvii
1614	xviii	xxiii	D	20. Febry.	9. March	24.	xxv	xxviii	12. June	xxvii
1615	vii	xxi	E	5.	22. Febry.	9.	xv	xxviii	18. May	3. Decem.
1616	xvi	xviii	C	28. Janu.	14.	31. March	vi	ix	19.	i
1617	xv	xvi	B	16. Febry.	7. March	20. April	xxv	xxviii	3. June	30. May
1618	iiii	xiiii	A	1.	18. Febry.	5.	xv	xxviii	24. May	19.
1619	xiii	xii	G	24. Janu.	10.	28. March	xv	xviii	4. June	3. Decem.
1620	xi	xx	F	13. Febry.	1. March	16. April	xxv	xxviii	20. May	ii
1621	xix	xviii	D	28. Janu.	14. Febry.	7.	xviii	xxv	9. June	i
1622	viii	xvi	E	17. Febry.	6. March	21.	xviii	xxv	16. May	xxviii
1623	xvii	xiiii	C	0. Febry.	16. Febry.	13.	xv	xxviii	2. June	xxvii
1624	v	xxii	B	25. Janu.	11.	28. March	xxv	xxviii	16. May	19.
1625	xiv	xx	A	13. Febry.	2. March	17. April	xxv	xxviii	2. June	xxvii
1626	xxiii	xviii	G	5.	22. Febry.	9.	xv	xxviii	28. May	3. Decem.
1627	xii	xvi	F	21. Janu.	7.	25. March	xv	xxviii	11.	ii
1628	xx	xiiii	D	10. Febry.	27.	13. April	xxv	xxviii	1. June	30. May
1629	xviii	xii	E	1.	18. Febry.	5.	xv	xxviii	24. May	19.
1630	xvii	x	C	24. Janu.	10.	28. March	xv	xxviii	4. June	3. Decem.
1631	xvi	xxviii	B	6. Febry.	23.	10. April	xxv	xxviii	11.	xxvii
1632	iiii	xxvi	A	29. Janu.	20.	1.	xv	xxviii	18.	2. Decem.
1633	xiii	xxiiii	G	17. Febry.	6. March	21. April	xxv	xxviii	9. June	i
1634	ii	xxii	F	2. Febry.	19. Febry.	6.	xv	xxviii	17.	30. May
1635	xi	xx	D	25. Janu.	11. Febry.	March 29	xxv	xxviii	17. May	19.
1636	ix	xviii	E	14. Febry.	2. March	April 17.	xxv	xxviii	5. June	xxvii
1637	xviii	xvi	C	5.	22. Febry.	9.	xv	xxviii	28. May	3. Decem.
1638	vii	xxiiii	B	21. Janu.	7.	25. March	xxv	xxviii	11.	ii
1639	xvi	xxii	A	10. Febry.	27.	13. April	xxv	xxviii	1. June	30. May
1640	xv	xx	G	2.	19.	5.	xv	xxviii	24. May	19.
1641	iiii	xxviii	D	21. Janu.	10. March	25.	xxv	xxviii	13. June	xxvii

¶ Of the Golden number.

The Golden number is so called, because it was written in the Kalender with letters of gold, right at the day whereon the Moone changed: and it is the space of 19. yeeres, in the which the Moone returneth to the selfe same day of the yeere of the Sonne: and therefore is also called the Cycle of the Moone, in the which the Solstices and Equinoxials do returne to all one point in the Zodiac.

To finde it euery yeere, you must adde one yeere to the yeere of Christ, (so Christ was boyn one yeere of the 19. already past) then diuide the whole by 19, and that which retheth is the Golden number for that yeere: if there be no surplussage, it is then 19.

¶ The Epact

Epacta hanc in Grecke, doch signifie in English, dayes set betwene, and therefore the 21. dayes and 3. houres that are added to the yeere of the Moone, are called Epacta, and are added to make the yeere of the Moone, which is but 354. dayes, full with the yeere of the Sonne, which hath 365. dayes and a quarter.

To finde out the Epact of each yeere, doe thus: To the Epact of the yeere that last went before that yeere for which you would finde the Epact, adde 11, and the summe of these two make the Epact. If it surmount 30, then take 30. out, and that which retheth about 30 is the Epact you desire.

¶ The vse of the Epact.

To know how old the Moone is at any time for euery by the Epact, do thus: Adde vnto the dayes of your month wherein you would know this, the Epact, and as many dayes more as are monthes from March to that month, including both monthes, out of the which subtract 30. as often as you may, the age remaineth: if nothing remaine, the Moone changeth that day.

For the more ease of the Reader, we haue placed here ouer an Almanacke, inclusiuely comprehending, not onely how to finde the Epact for the space of 30. yeeres to come, but also the Golden number aforespecified, together with the Dominicall letter, Lease yeere, and seuen other mouible feasts, in dayes in the yeere, during the same time, as may appaere.

Note that the Golden number and Dominicall letter doth change euery yeere the first day of January, and the Epact the first day of March for euery. Note also, that the yeere of our Lord began the 17. day of March, the same day supposed to be the first day vpon which the world was created, and the day when Christ was concrued in the wombe of the Virgine Mary.

- 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 [Acts 12:4](#). It is also covered in our book on this subject [Don’t Passover Easter: A New Defense of “Easter” in Acts 12:4](#). The inclusion of this table speaks to the fact that the King James translators did not view “Easter” as inextricably linked to paganism.



To finde Easter for euer.

Golden Number.	A.	B.	C.	D.	E.	F.	G.
ii	April ix.	x	xi	xii	bi	bii	bij
iii	March xxvi.	xxvii.	xxviii	xxix	xxx	xxxi	April i.
iiii	April xvi.	xbvii	xbviii	xx	xi	xii	xb
v	March ix.	xi	xii	b	bi	bii	bxij
vi	March xxvi.	xxvii	xxviii	xxix	xxx	xxxi	xxb
vii	April xvi.	xbvii	xbviii	x	xi	xii	xb
viii	April ii.	iii	iiii	b	bi	bii	Mar. 31. April i.
ix	April xxiii.	xxiiii	xxv	xxvi	xxvii	xxviii	xxij
x	April ix.	x	xi	xii	xiii	xiiii	bxij
xi	April ii.	iii	Mar. 28.	xxix	xxx	xxxi	April i.
xii	April xvi.	xbvii	xbviii	xx	xi	xii	xb
xiii	April ix.	x	xi	b	bi	bii	bxij
xiv	March xxvi.	xxvii	xxviii	xxix	xxx	xxxi	xxb
xv	April xvi.	xbvii	xbviii	xx	xii	xiii	xb
xvi	April ii.	iii	iiii	b	bi	bii	bxij
xvii	March xxvi.	xxvii	xxviii	xxi	xxii	xxiii	xxb
xviii	April xvi.	xbvii	xbviii	xii	xiii	xiiii	xb
xix	April ii.	iii	iiii	b	Mar. 30.	xxxi	April i.
xx	April xxiii.	xxiiii	xxv	xxvi	xxvii	xxviii	xxij

When ye haue found the Sunday letter in the vppermost line, guide your eye downward from the same, till yee come right ouer against the Prime, and there is shewed both what Moneth, and what day of the Moneth Easter falleth that yeere.



¶ The

- 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

When the yeeres of our Lord may be diuided into foure euen parts, which is euery fourth yeere: then the Sunday letter leapeth, and that yeere the Psalmes and Lessones which serue for the xxij. day of February, shall be read againe the day following, except it be Sunday, which hath proper Lessones of the old Testament, appointed in the Table seruing to that purpose.

Also, wherefoeuer the beginning of any Lesson, Epistle, or Gospel is not expressed, there yee must begin at the beginning of the Chapter.

And wherefoeuer is not expressed how farre shall be read, there shall you reade to the ende of the Chapter.

Item, so oft as the first Chapter of Saint Matthew is read either for Lesson or Gospel, ye shall begin the same at **(Now the birth of Jesus Christ was on this wise, &c.)** And the third Chapter of S. Lukes Gospel, shall be read vnto, **Being as was supposed, the sonne of Joseph, &c.**

Proper Lessones to bee read for the first Lesson, both at Morning and Euening prayer, on the Sundayes throughout the yeere, and for some also the second Lessones.

Sundayes of Aduent.	¶ Mattens.	¶ Euenfong.	Whituesday.	¶ Mattens.	¶ Euenfong.
The first.	Esa. f.	Esa. ij.	j. Lesson.	Deut. xvi.	wisdom. i.
ij.	b	xxiij	ij. Lesson.	Actes v.	Actes xix. It
iiij.	xxb	xxvi		Then Peter	fortuned p
v.	xxx	xxv		opened his	while Apol-
Sundayes after Christmas.				mouth, &c.	lo was at
The first.	xxxbij	xxxbij	Trinitie Sun-		Corinth, &c.
ij.	xlj	xlj	day.		(vnto) After
Sundayes after the Epiphany.			j. Lesson.	Gen. xviii.	these things.
The first.	xxliij	xxliij	ij. Lesson.	Matt. xii.	Ioshua. i.
ij.	liij	liij	Sundayes after		
iiij.	lv	lv	Trinitie.		
v.	lvij	lvij	First.	Iosh. i.	Iosh. xxiii
Septuagesima.	Gen. j.	Gen. ij.	ij.	Judg. iiii.	Judg. v.
Sexagesima.	iiij	viij	iiij.	i. King. ii.	i. King. iiii.
Quinquagesima.	ix	xij	v.	ii	ii
Lent.			vj.	ii. King. xii.	ii. King. xxi.
First Sunday.	Gen. xix.	Gen. xxij.	vij.	iii	iii. King. xlii.
ij.	xxviij	xxxiij	viii.	ii. King. xlii.	xix
iiij.	xxxix	xliv	ix.	iii. King. b.	xxi
v.	xlviij	xlviij	x.	i	xxii
vj.	Erod. iij.	Erod. v.	xj.	ii	xxiii
Easter day.	ix	x	xiiij.	Jerem. b.	Jerem. xxi.
j. Lesson.	Erod. xij.	Erod. xiiii.	xv.	xxv.	xxvi
ij. Lesson.	Rom. vj.	Act. ii.	xvj.	Ezech. ii.	Ezech. xliii.
Sundayes after Easter.			xvij.	xxvi	xxvii
The first.	Nam. xvi.	Nam. xxi.	xviii.	xxvii	xxviii
ij.	xxiii	xxv	xix.	Dan. iiii.	Daniel. vi.
iiij.	Deut. iiii.	Deut. v.	xx.	Joel ii.	Mich. vi.
v.	vi	vii	xxj.	Abacuc ii.	Prouer. i.
Sunday after Ascension day.	viii	ix	xxiiij.	Prouer. ii.	Prouer. iii.
	Deut. xii.	Deut. xxi.	xxv.	xxv	xxv
			xxviij.	xxvi	xxvi

¶ Lessones

¶ Lessons proper for Holy dayes.

	¶ Mattens.	¶ Euenfong.		¶ Mattens.	¶ Euenfong.
S. Andrew. S. Thomas the Apostle. Christmas day. j. Lesson.	Proverb. xx. xxiiij	Psou. xxi. xxiiij	ij. Lesson. Tuesday in Easter weeke. i. Lesson. ij. Lesson.	Mat. xxviiij.	Acts. iij.
ij. Lesson.	Esa. ix.	Esa. vii. Moreover the Lord spake once &c. Titus iij. The kindnes & loue &c.	S. Marke. Philip & Iacob Ascension day. Munday in Whitsun- weeke. i. Lesson.	Exod. xx. Luke xxiiij. (vnto) And behold two of them. Eccle. iiii. Eccle. vij. Deut. x.	Exod. xxxij. i. Coonth. xv.
S. Steuen, j. Lesson. ij. Lesson.	Luke ii. vnto Good will toward me.	Eccle. iiii. Acts 7. And when he was full of faith & were expired there appeared unto him seraphim, &c. vnto, Suche being full of the holy ghost, &c.	S. Barnabe. i. Lesson. ij.	Gen. xi. (vnto) These are the genera- tions of Shem.	Num. xij. Sa- ther vnto me 70. men, &c. (vnto) Moses gate him in- to the camp, &c.
S. Iohn. j. Lesson. ij. Lesson. Innocents day.	Eccle. v. Apoc. i. Jerem. xxxi. vnto, I haue surely heard Ephraim.	Eccle. vi. Apoc. xxi. vnto, I haue surely heard Israel, &c. Colof. ii. Esa. xlix. John ii. (vn- to) After this he went to Capernaum	S. Iohn Baptist. i. Lesson. ij. Lesson.	i. Cor. xij. i. King. xix. Dand came to Samuel to Rama, &c.	Deut. xxx.
Circumcision. j. Lesson.	Gen. xvii.	Deut. x. (vnto) And now Israel, &c.	S. Peter. i. Lesson. ij. Lesson.	Eccle. x. Acts. xiiii.	Eccle. xii. Act. xv. (vnto) After certain dayes.
ii. Lesson. Epiphanie. i. Lesson. ii. Lesson.	Rom. ii. Esa. xl. Luk. 3. (vnto) Seeing as was supposed the sonne of Joseph.	Colof. ii. Esa. xlix. John ii. (vn- to) After this he went to Capernaum	S. Iohn Baptist. i. Lesson. ij. Lesson.	Eccle. x. Acts. xiiii.	Eccle. xii. Act. xv. (vnto) After certain dayes.
Conuerfion of S. Paul. i. Lesson. ii. Lesson.	Wisd. v. Acts xxii. (vn- to) They heard him.	Wisd. vi. Act. xxvi.	S. Peter. i. Lesson. ij. Lesson.	Eccle. xv. Acts. ij.	Eccle. xix. Acts. iij.
Purification of the virgin Mary S. Matthias. Annunciation of our Lady. Wednesday a- fore Easter. Thursday afore Easter. Good Friday. Easter Euen. Munday in Ea- ster weeke. i. Lesson.	Wisd. ix. Wisd. xix. Eccle. ii. Osee xiiij. Dan. ix. Gen. xxii. Zach. ix.	Wisd. xii. Eccle. i. Eccle. iij. Osee xiiij. Jerem. xxxi. Esa. liii. Exod. xiiij.	S. James. S. Bartholomew. S. Matthew. S. Michael. S. Luke. Simon and Iude i. Lesson. All Saints. i. Lesson.	Eccle. xv. Acts. ij. Eccle. xxi. xxv. Eccle. xxv. xxxix. Eccle. li. Job xxiiij. 25.	Eccle. xix. Acts. iij. Eccle. xxij. xxix. Job i. xiiij.
	Exod. xvi.	Exod. xvii.	ij. Lesson.	Heb. xi. xij. Saints by faith (vnto) If ye indure chastening	Apocalyp. xix (vnto) And I saw an Angel stand.

¶ Proper

¶ Proper Psalmes on certaine dayes.

Christ- mas day.	} Pſal.	[Mattens.]	} Pſal.	[Euenſong.]	} Pſal.	[Mattens.]	} Pſal.	[Euenſong.]
		ix.		lxxix.		viij.		lxxiij.
		xv.		cx.		xv.		lxxv.
		lxxv.		cxv.		xxi.		cxv.
Eaſter day.	} Pſal.	[Mattens.]	} Pſal.	[Euenſong.]	} Pſal.	[Mattens.]	} Pſal.	[Euenſong.]
		ii.		cxviii.		xv.		cxv.
		lvij.		cxviii.		xv.		cxv.
		cxl.		cxviii.		lxxv.		cxv.
Whit- ſunday.	} Pſal.	[Mattens.]	} Pſal.	[Euenſong.]	} Pſal.	[Mattens.]	} Pſal.	[Euenſong.]
		xv.		cxv.		xv.		cxv.
		lxxv.		cxv.		lxxv.		cxv.
		lxxv.		cxv.		lxxv.		cxv.

¶ The table for the order of the Psalmes,
to be ſaid at Morning and Euening prayer.

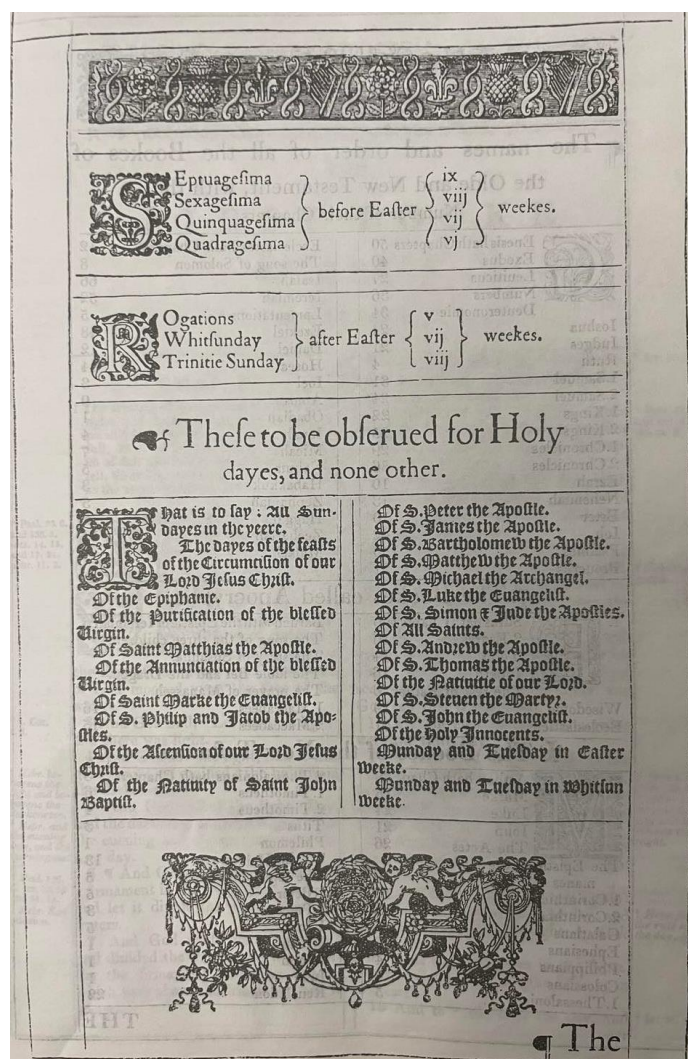
Dayes of the Moneth.	¶ Psalmes for Morning prayer.	¶ Psalmes for Euening Prayer.
1.	i. ii. iii. iiii. v.	vi. viij. viij.
2.	ix. x. xi.	xij. xij. xiiij.
3.	xv. xvi. xvii.	xviiij.
4.	xx. xx. xx.	xxij. xxii.
5.	xxiii. xxv. xxvi.	xxv. xxviii. xxx.
6.	xxx. xxxi.	xxxii. xxxiiij. xxxv.
7.	xxxv. xxxvi.	xxxvii.
8.	xxxviii. xxxix. xl.	xl. xli. xlii.
9.	xliii. xlv. xlvi.	xlv. xlvi. xlvij.
10.	li. li.	liii. liii. lv.
11.	lvi. lvi. lvii.	lv. lv. lvi.
12.	lxi. lxi. lxii.	lv. lv. lvii.
13.	lxvii.	lxx. lxx.
14.	lxxi. lxxii.	lxxii. lxxiiij.
15.	lxxv. lxxvi. lxxvii.	lxxvii.
16.	lxxx. lxxx. lxxxi.	lxxxii. lxxxiiij. lxxxv. lxxxv.
17.	lxxxv. lxxxvii. lxxxviii.	lxxxix.
18.	xc. xci. xcii.	xcii. xciiij.
19.	xcv. xcvi. xcvii.	xcv. xcix. c. ci.
20.	ci. ciij.	ciij.
21.	cv.	cv.
22.	cvii.	cvii. cix.
23.	cx. cx. cxii. cxiiij.	cxiiij. cxv.
24.	cxvi. cxvii. cxviiij.	cxv. Inde iiii.
25.	Inde v.	Inde iiii.
26.	Inde v.	Inde iiii.
27.	cxix. cxix. cxxi. cxxiij. cxxiij. cxv.	cxvii. cxviiij. cxviiij. cxviiij. cxviiij. cxviiij.
28.	cxxxij. cxxxij. cxxxij. cxxxv.	cxxxv. cxxxv. cxxxv.
29.	cxxxx. cxl. cxli.	cxli. cxli.
30.	cxliij. cxlv. cxlvi.	cxliij. cxliii. cxlix. cl.

Septuagesima

- 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 names and order of all the Bookes of the Olde and New Testament, with the Number of their Chapters.				
G	Genesis hath Chapters	50	Ecclesiastes hath Chapters	12
	Exodus	40	The song of Solomon	8
	Leuiticus	27	Isaiah	66
	Numbers	36	Ieremiah	52
	Deuteronomie	34	Lamentations	5
	Ioshua	24	Ezekiel	48
	Iudges	21	Daniel	12
	Ruth	4	Hosea	14
	1. Samuel	31	Ioel	3
	2. Samuel	24	Amos	9
	1. Kings	22	Obadiah	1
	2. Kings	25	Ionah	4
	1. Chronicles	29	Micah	7
	2. Chronicles	36	Nahum	5
	Ezrah	10	Habakkuk	3
	Nehemiah	13	Zephaniah	3
	Ester	10	Haggai	2
	Iob	42	Zechariah	14
	Pfalmes	150	Malachi	4
	Proverbs	31		
The Bookes called Apocrypha.				
E	1. Sdras hath Chapters	9	Baruch with the Epistle of Ieremiah	6
	2. Esdras	16	The song of the three children.	
	Tobit	14	The story of Susanna.	
	Iudeth	16	The idole Bel and the Dragon.	
	The rest of Esther	6	The prayer of Manasseh.	
	Wise sounes	19	1. Maccabees	16
	Ecclesiasticus.	51	2. Maccabees	15
The Bookes of the New Testament.				
M	Matthew hath Chap.	28	2. Thessalonians hath Chapters	3
	Marke	16	1. Timotheus	6
	Luke	24	2. Timotheus	4
	Iohn	21	Titus	3
	The Actes	26	Philemon	1
	The Epistle to the Romanes	16	To the Hebrewes	13
	1. Corinthians	16	The Epistle of James	5
	2. Corinthians	13	1. Peter	5
	Galatians	6	2. Peter	3
	Ephesians	6	1. Iohn	5
	Philippians	4	2. Iohn	1
	Colossians	4	3. Iohn	1
	1. Thessalonians	5	Iude	1
			Revelation	22

- 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
 - 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 Regie Maiestatis.

- 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 SCRIPTURES.

To the Christian Reader,



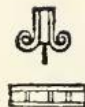
1 Tim 1 4

The Spirit of God in the sacred History, hath laid downe such helps, as are the light and life of all Nations originals. In them the circumstances of Person, Time, and Place, are the chiefe; else doe wee 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 vs, must moue a speciall reuerence that they are holy, and farre from those other against which S. Paul writeth. Amongst whose manifold uses, this is the chiefe, that by them is prooued how Christ was made very man. And therefore in seuerall Tables they are heere

exhibited euen from their first roote, and so continued through their spreading branches, so farre as the Scripture giueth 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. *Those whose Parents are not certainly knowne, but are named of their Country, Citie, or Tribe, are ioined each under other, with this figure here in the margent.*



3. *And likewise such as are set in ranke side by side, and distinguished by this marginall mark, are not to be reputed Brethren, but some other Persons of note, of that descent where they are so inserted.*

4. *The names of Nations and People, (as likewise sometimes of Cities and other places of note) wee haue not encompassed in rundles as the rest, but in Compartments, and different letters betwixt direct lines, that so they might bee knowne from particular persons, and the Names next under them, are not inserted as certainly thence descended, but as eminent Persons among them.*

5. *And where of necessity we are to breake off the succession, to be continued in some other page, that doe we as some principall Persons: as at the flood with Noahs sonnes; at the Promise, with Terah and Abraham, &c. So that euer 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 leaues fall betwixt them; which are supplied with other collaterals: such as from Abraham pag. 3. vnto his wiues and seed, pag. 6. and 7. &c.*

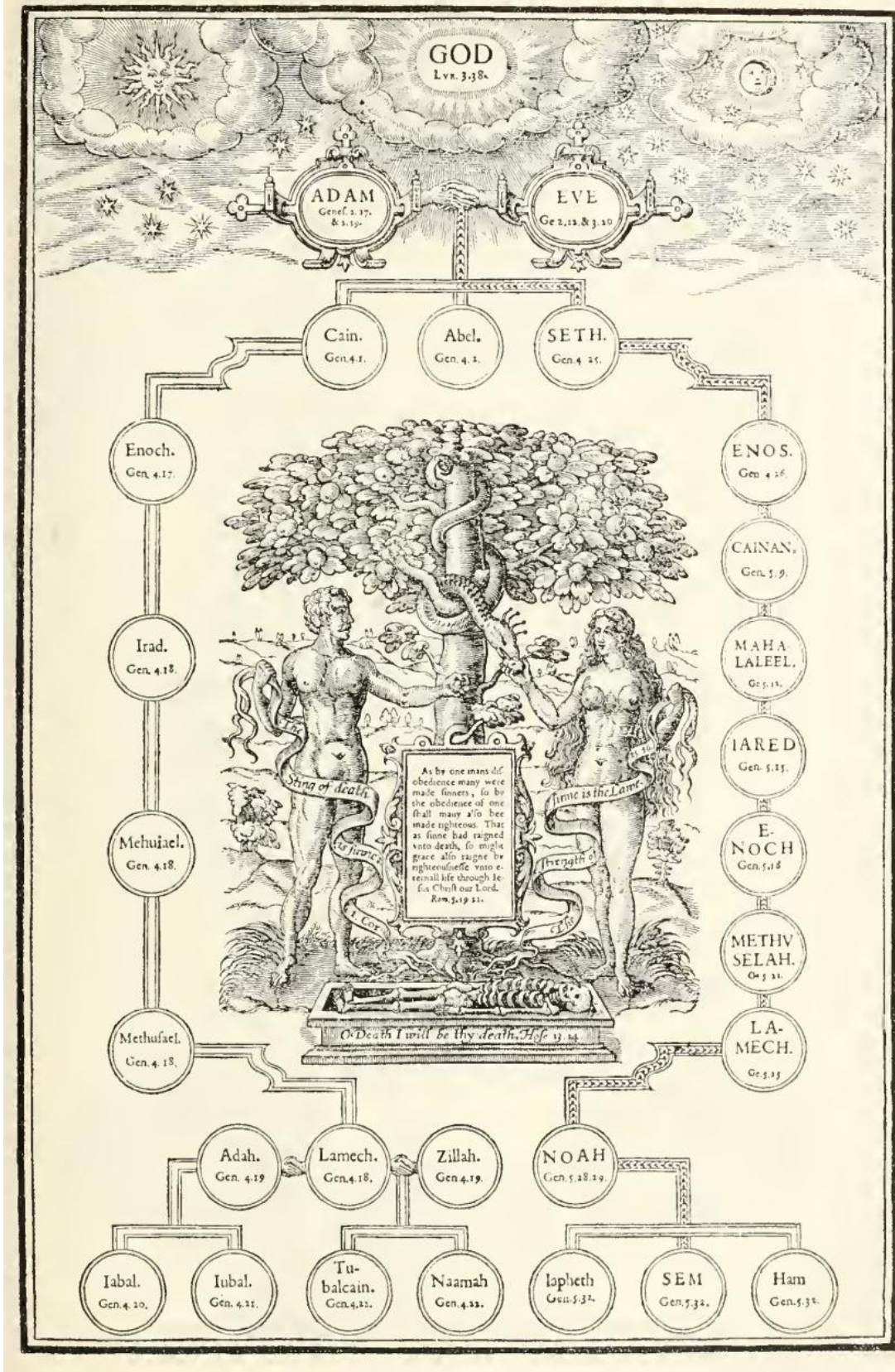
* Matth. 1.
Luke 3
* Rab. Ha-
eadoth in
his third
question
vpon Ita.
9. 1.

* Rab. Ha-
eadoth.
Rab. v. 14.
Talmud
the trea-
tise of San-
ctuar.
Chap. Nig-
mar Hadin.

* Theodor.
the Iew in
Suidas on
the word
Iesus.

Col. 1. 15.
Heb 1 3.
Apoc. 7 14

6. *The lineage of our blessed Sauour (which is our principall scope) is knowne by a Chaine-like traile, continued from Adam to Sem, pag. 1. and thence to Terah and Abraham, pag. 3. &c. So likewise from Dauid, pag. 22. to his sonnes Solomon and Nathan, pag. 33. And lastly, to our Sauours parents, pag. 34. lincked together (as other marriages here are) by the sculpture of an hand in hand. Both descended from Zorobabel, as the holy Euangelists haue recorded: from Dauid, Iudah, and Abraham, as Moses and the Prophets haue spoken; and Iewes themselues thus farre grant, that the Messiah should be the Sonne of a * Virgine, her name Marie, and she of * Beth-lehem, the daughter of Eli, of the house of Zorobabel, and Tribe of Iudah. In all which, our Christ is manifestly designed, and by these Iewes both acknowledged to haue been of the * bloud-royal, and also recorded in the number of the Priests, in their publike Register at Ierusalem, by this title, IESVS THE SONNE OF THE LIVING GOD, AND OF THE VIRGIN MARIÉ. Thus is he Dauids Sonne, and Abrahams Heire, in whom all the kindreds of the earth are blessed, being the very Image of the immutable God, the brightnesse of the glory, and the ingrauen forme of his Person, in whom dwelleth the fulnesse of the God-head bodily, and vnto whom be ascribed all glory, praise, wisdom, thanks, power and might for euermore, Amen.*



- 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 postpublication tirade against the King James Version, readers might wonder if Broughton’s public condemnation of the new Bible included the genealogies he helped produce.

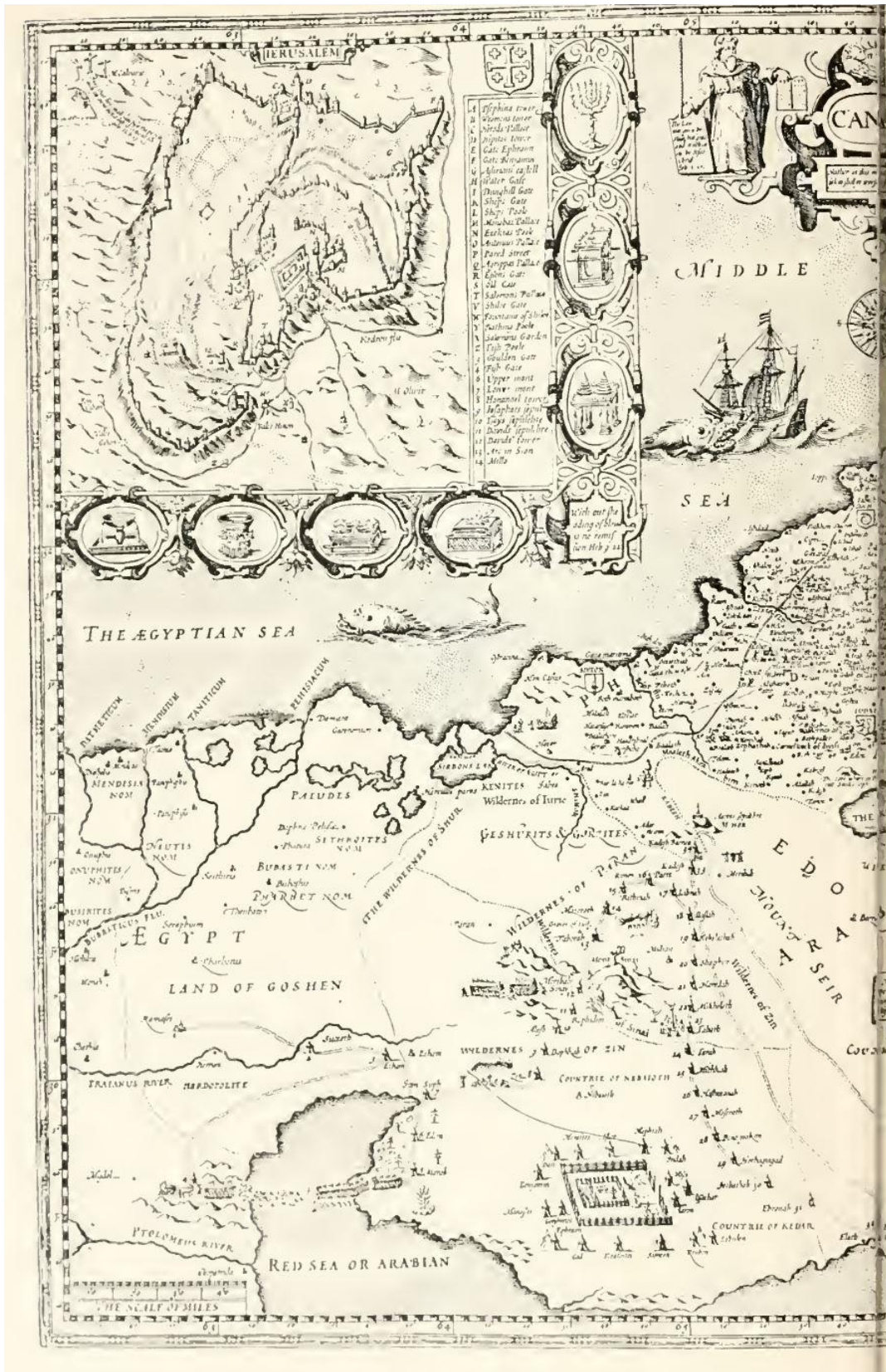
Speed retained the patent for the genealogies and the map of Canaan for ten years. Francis Fry records twenty-three formatting changes or stylistic alterations in the genealogies in folio editions, most of which reflect minor differences. Very few printings included the genealogies after the 1634 and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

An Alphabetical Table of CANAAN, and the borders adjoining: the diuities of Names obserued; the texts of Scripture quoted, and the Tribes, Cities, Townes, and places set in their reuerend graduations.

Table	Text	Table	Text	Table	Text	Table	Text
Aberath, King 13	1 Kings 4: 2	Aberath, King 13	1 Kings 4: 2	Abraham, Num 13	Exod 16: 3	Abraham, Num 13	Exod 16: 3
Abraham, Num 13	Exod 16: 3	Abraham, Num 13	Exod 16: 3	Abraham, Num 13	Exod 16: 3	Abraham, Num 13	Exod 16: 3
Abraham, Num 13	Exod 16: 3	Abraham, Num 13	Exod 16: 3	Abraham, Num 13	Exod 16: 3	Abraham, Num 13	Exod 16: 3



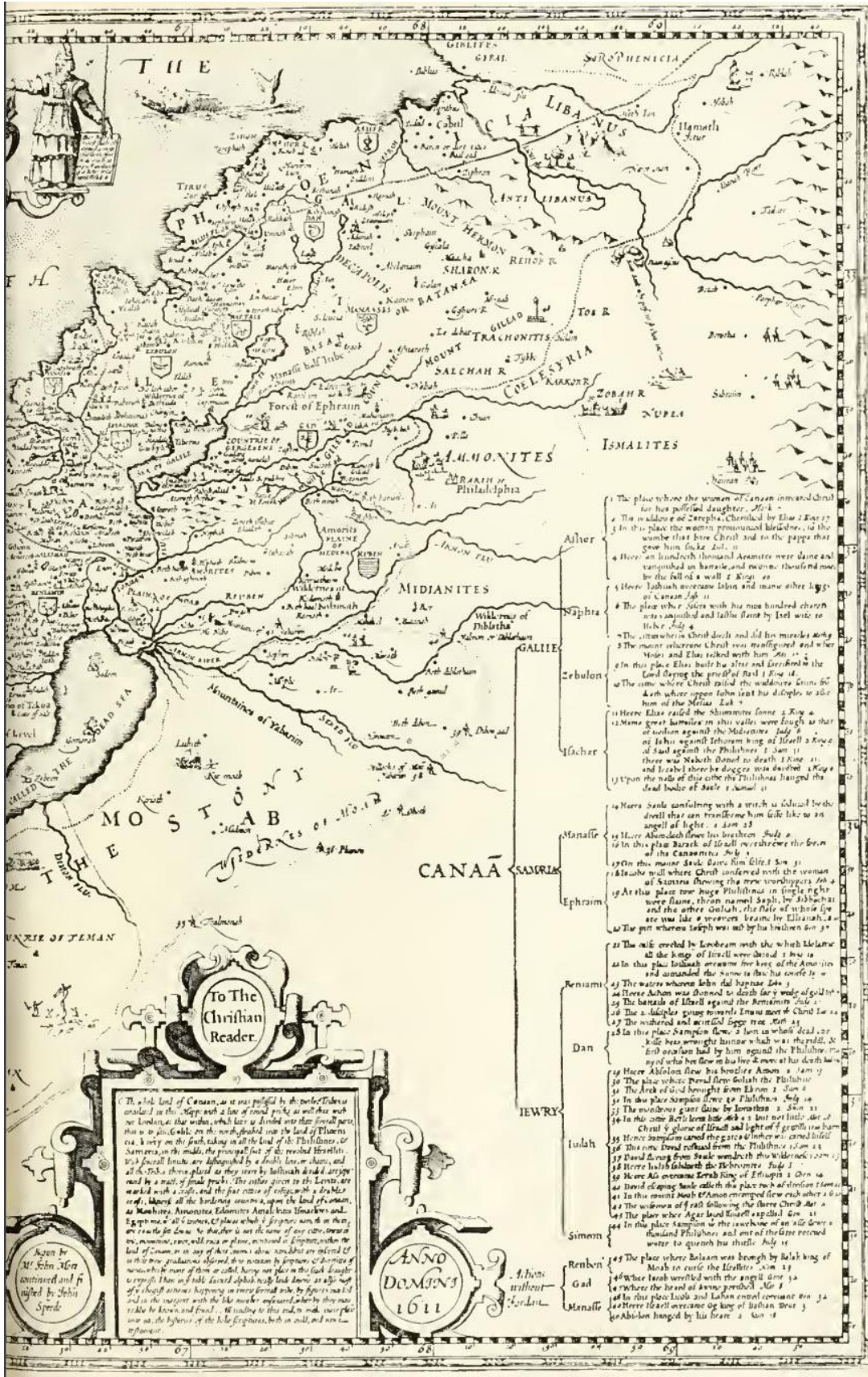


Table with 4 main columns: Title, Loc., Loc., Title. Contains a dense list of names and locations, likely a directory or index of people and places, organized in columns. Includes names like 'Abel', 'Abraham', 'Abner', etc., and locations like 'Abel-sharaim', 'Abel-tel-hai', etc.

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 realities 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.

Campbell, Gordon. *Bible: The Story of the King James Version 1611-2011*. Oxford University Press, 2010.