

The Bible Ark Bible Study Program

Introduction – Features and Layouts of the King James the Scofield Study Bibles

The Structure and Features of the King James Bible

The title page contains the following:

THE HOLY BIBLE
CONTAINING THE
OLD AND NEW TESTAMENTS
AND THE BOOKS CALLED APOCRYPHA
TRANSLATED OUT OF THE ORIGINAL TOUNGES
AND WITH THE FORMER TRANSLATIONS
DILIGENTLY COMPARED AND REVISED BY
HIS MAGESTY'S SPECIAL COMMAND
Appointed to be read in churches
AUTHORIZED KING JAMES VERSION
CUM PRIVILEGIO

“Cum Privilegio” is a Latin legal term of that day, that means “With Privilege.” It is an indication that the printing of the Bible is a special privilege that has been given to the publisher, Oxford University Press.

The first item after the title page is a dedication to King James, “The Epistle Dedicatory.”

After the “The Epistle Dedicatory” there is a sizable introductory piece that is titled, “THE TRANSLATORS TO THE READERS.”

This section is sixteen and a half pages of closely type set uninterrupted text. If I read the whole section to you now, it would take me almost an hour to read it aloud to you. We are not going to do that. In fact, we are not going to read any of it today, but we will read it in time. We will read it in smaller sections from time to time until we are to get through the whole thing.

The original printings in 1611 contained additional sections. There are so many different versions, it is simply impossible to keep them all straight. I seriously doubt that there is or ever has been any one person that truly understands all the variations of the printings of the King James Bible that occurred in the seventeenth century alone, not including any printings since that time.

I think that it would be good for me to read to you another excerpt from the book that I read from in last Thursday's study, Alister McGrath's book titled “In the Beginning: The Story of the King James Bible and

How it Changed a Nation, a Language, and a Culture.” It is a very good description of what those King James Bibles were like when they were first printed in 1611.

McGrath starts out by describing the image on the title page.

“Jesus Christ himself is depicted within an oval frame, toward the base of the panel, using the image of a lamb and flag. This image is based partly on the book of Revelation, especially the reference to “the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing” (Revelation 5:12). The “lamb and flag” is generally interpreted as a symbol of the resurrection of the crucified Christ. To make sure that the reference to the crucifixion is not overlooked, Boel [*the artist*] places the cross slightly to the left of the image of the lamb and flag. The figures of Peter and James are directly to the left and right of the oval, with figures of the apostles – including Paul – dispersed in the background.

Four figures are placed in the corners of the rectangular frame, each holding a pen. The figures are evangelist – the gospel writers. Matthew is placed in the top left; Mark in the top right; Luke at the bottom left; and John at bottom right. To the sides of the frame, at the same level as the title itself, stand the figures of Moses and Aaron. Boel has placed them in niches, similar to those figures with the church architecture of the period. The six figures just mentioned – Moses, Aaron, and the four gospel writers – are seen as representing the Old and New Covenants, which are contained in the translation. Although this edition of the King James Bible includes the Apocrypha, attention is not drawn to this fact on the title panel.

Finally, an oval panel is placed on the bottom of the frame, depicting a pelican feeding her young. This symbol is of particular interest, and merits close attention. The image of the pelican is widely used in Christian iconography to depict Christ’s work of salvation. It was once thought that the pelican fed her young with blood pecked from her own breast, and this was interpreted as an image of Christ’s blood sustaining the faithful. The image of the pelican “vulning” herself seemed ideally suited to expressing the basic Christian idea that Christ saved and sustained his people through his shedding of blood on the cross. The image is thus intended to supplement that of the lamb and flag, already noted, to stress the centrality of Jesus Christ to the message of the Bible.

There is a curious irony to this symbol. In the Middle Ages, the image of a pelican came to be linked with the Lord’s Supper or Mass, especially with the medieval ecclesiastical feast of Corpus Christi (literally, “the body of Christ”). Oxford and Cambridge colleges were often named after the religious festival nearest to the day of their founding. One Oxford and one Cambridge college derived their names from this medieval religious feast. And who was the president of Corpus Christi College, Oxford, at the time of commissioning of the Bible? None other than John Reynolds, who had been the original inspiration for the new translation.

The title page is followed by the page is followed by the “Dedication to the Most High and Mighty Prince James, by the grace of God, King of Great Britain, France and Ireland, Defender of the Faith, etc.” Note that English monarchs had ceased to have any authority in France with the loss of the final English possession – Calais – under Mary Tudor fifty years earlier. However, the title was retained as a minor conceit for some time. This dedication was written by Thomas Bilson. It was followed by the extended literary preface entitled “The Translators to the

Reader,” written by Miles Smith, which explained some the thinking that lay behind the new translation.

After this, we find a substantial amount of material relating to the ordering of the church year, reflecting the primary purpose of the volume – to be read aloud in the churches of England. First, a “calendar” identified the main holy days for the church year. This was followed by “An Almanack for 39 years,” which set out the main religious festivals for the period of 1603-1641. This was followed by a series of directions intended to allow readers to work out the precise date of Easter in perpetuity. A lectionary then followed, setting out the order of Psalms and other reading from the Bible set for Morning and Evening Prayer throughout the year. Finally, the names and order of the books of the Old and New Testaments were set out, along with the numbers of the chapters they contained.

This section of material is of considerable interest, as it indicates that the primary envisaged function of the King James Bible was ecclesiastical. This was not intended to be a Bible for personal study. In addition to being far too large for personal use – its folio size demanded that it rested on some kind of lectern – the Bible included material that showed its users how it was supposed to be used in church services. It is this material which was “appointed” – that is, laid out - to enable the Bible to be read in churches, as the title page makes clear. Later editions dropped this material altogether, as it was provided in the 1662 edition of the Book of Common Prayer.

This was followed by a section of material consisting of thirty-four pages of highly decorative biblical genealogies, followed by a map of Canaan, with a list of its main place names printed on the reverse. The material, which was of little use to anyone, was added on account of an arrangement negotiated with James I by the noted entrepreneur John Speed in October 1610. On the basis of “privilege,” every edition of the Bible printed for the next ten years had to include this largely useless material. Speed gained something in the region of sixpence to two shillings per copy for this material, a proportion of which had to be paid to the crown. This increases in cost of the Bible considerably. There are good reasons for thinking that these thirty-six pages were printed by Speed and bound into the Bible at a late stage; the material is occasionally found inserted at different locations, suggesting that it was originally distinct from the material produced by Robert Barker.

Finally, the reader passes to the body of the translation itself. The text is laid out in two columns, using black letter type. This contrasted sharply with the much more legible and attractive roman type used by the Geneva Bible. The two columns of text were enclosed within rules, with each verse beginning on a new line. Words that were added to the text to allow English readers to make sense of the original Greek or Hebrew were indicated, not by the use of italic type – as in later versions of the text – but by the use of small roman type. This unsatisfactory solution gave rise to an inelegant presentation, particularly on pages where many such words had been added. The first printing used fifty-nine lines of type per column; later printings increased this. For example, the folio edition of 1613 used seventy-two lines per column, allowing the work to be reduced from 732 leaves to 508.

The rules margins allowed space for the insertion of marginal notes. These, however, did not take the form of the Geneva Bible’s annotations – which were basically a theological

commentary on the text – but explained the literal meaning of Hebrew translations, or identifying variant readings of the text. The Old Testament alone contained 6,637 marginal notes of this kind, of which roughly a thousand dealt directly with the literal meaning of the Hebrew words.

The New Testament is prefaced by its own title page. Whereas the title page to the volume as a whole was engraved on metal, that for the New Testament was a cheaper woodcut, reproducing some features of the earlier page. The title page reads as follows:

THE NEW TESTAMENT of our Lord and Saviour Jesus Christ. Newly translated out of the original Greek; and with the former translations diligently compared and revised by his Majesty's special command. Imprinted in London by Robert Barker, Printer to the King's most excellent majesty. Anno Domini 1611. Cum privilegio.

Demand for the work was such that a preprint was inevitable. This came in 1613, when a new folio edition was printed, which corrected some of the errors noted in the first printing of the work. Sadly, the magnificent title page engraving of 1611 was replaced by a less satisfactory woodcut, based on the 1611 title page for the New Testament. Some of the copies of the 1613 edition appear to have included a number of printed sheets left over from the 1611 printing – presumably an economy measure, reflecting the weak financial base of the operation.”

I have looked diligently for versions of the King James Bible that are printed and arranged in a similar fashion as the original printing, and they are extremely difficult to find. It is a matter of good fortune to find a copy for less than \$100. There certainly does not seem to be any form of electronic version that is available in that original form. If you go to the Website www.kingjamesbibleonline.org you can find photographic scan images of the original 1611 Bible available for viewing. I am not certain that they have images available for every page of the Bible, but it seems as if they do.

These days, most any version of the King James Bible that one might try to get their hands on will not include any of these original features of the 1611 Bible. It will only contain the Bible text and nothing else. It will not contain “The Epistle Dedicatory,” the note from “THE TRANSLATORS TO THE READERS,” any of the annotations from the margins of the Bible, or any of the other supplemental material that was later supplied in the 1662 printing of “The Book of Common Prayer.”

Moreover, the original 1611 printings of the King James Bible were plagued with many printing errors. Amazingly, the printing errors continued to be a significant problem until the 1769 standardization of the King James Bible text. There is a great deal to talk about in regard to all of these different printings, the errors, and the 1769 standardization, and we certainly do not have time to talk about all those things right now. However, we will get to those topics in time, as they come up in our studies. At this early juncture, they are not of any significant importance. All of those problems have, essentially, been corrected or, at least, dealt with in a most satisfactory way. Some of you may have heard how there were tens of thousands of errors that were found in those early printings, and that is true. There really were thousands of errors, but the overwhelming majority of those errors are matters of the most insignificant consequences imaginable. We will certainly talk about those things in time, but I do not want us to get bogged down with things that are ultimately irrelevant, and you will all understand why I say that they are irrelevant, when we do have time to take a closer look at them.

What I do want you to understand is that what we call the Authorized Version of the King James Bible is one sense a completely different Bible than the original 1611 version, but in another sense, it is very much the same thing. This is what I mean, the original 1611 version came with a vast array of additional material, besides the Bible translation itself. In our present day and age, all of that additional material is not necessary. In fact, it is more of a distraction; because, there are other sources of newer, more accurate, and more relevant helps available to us today that can take the place of that original package of additional material. Moreover, the original 1611 printings of the King James had errors and it was printed using Jacobean English characters and punctuation that is very unfamiliar to us modern English speakers. Most anyone living in this day and age, would find the original 1611 Bible to be very difficult to read, even if you had the original manuscripts that did not contain all the printing errors. Therefore, to those of use that live right now in this world of modern English, the 1769 standardization of the King James Bible is actually a much closer rendition to what the translators were attempting to write than if we had the original 1611 manuscripts in our hands.

The Structure and Features of the Scofield Study Bible

As expected, the Old Scofield Study Bible has a title page that contains the following:

The title of "The Scofield Study Bible" followed in much larger letters, "THE HOLY BIBLE," and sub-titled "Containing the Old and New Testaments," "AUTHORIZED KING JAMES VERSION."

Next is the following description:

"With a new system of connected topical references to all the greater themes of Scripture, with annotations, revised marginal renderings, summaries, definitions, chronology, and index, to which are added, helps at hard places, explanations of seeming discrepancies, and a new system of paragraphs"

"Edited by Rev. C. I. Scofield, D.D."

Bellow this is a list of Consulting Editors:

Rev. Henry G. Weston, D.D., LL.D., President Crozer Theological Seminary.
Rev. W. G. Moorehead, D.D., President Xenia (U.P.) Theological Seminary.
Rev. James M. Gray, D.D., President Moody Bible Institute.
Rev. Elmore Harris, D.D., President Toronto Bible Institute.
Rev. William J. Erdman, D.D., Author "The Gospel of John," etc., etc.
Rev. Arno C. Gaebelein, D.D., Author "Harmony of Prophetic Word," etc., etc.
Rev. Arthur T. Pierson, D.D., Author, Editor, Teacher.
Rev. William L. Pettingill, D.D., Author, Editor, Teacher.

"New York Oxford University Press"

Note that there is not a title page for the King James Bible itself. The two are integrated together into the one page. Following the title page, we have the introduction to the Scofield Study Bible. This is not an introduction to the King James Bible. This is an introduction written by C. I. Scofield. I will begin reading this introduction to you tomorrow or the next day.

Immediately following the introduction, there is a preface to the 1917 revision. Obviously, if you have a 1909 version, it does not include such a preface. (Likewise, if you have a New Scofield Bible all this introductory material is somewhat different and a bit more extensive.)

Following the introduction and the preface is a section titled, “A Panoramic View of the Bible.” After this we have a list of all the books of the Bible by order, very much like the way that it appears in the Authorized King James Bible, with the exception that the books of the Apocrypha are not included, as would be expected. However, there is no alphabetical listing of the books of the Bible, as there is in the King James.

After the list of books is a brief explanation of how to use the subject references, which marks the end of all the introductory material for the Bible in General.

Scofield divides the Bible into major sections, as we will learn when we read “A Panoramic View of the Bible.” Each section has its own introductory material. We will be reading the introductory material for the five books of Moses (the Pentateuch) very soon.

I will not get into how the integrated notes are formatted and arranged at this moment. We will save the discussion for that when we start reading Bible text in the book of Genesis.

Following the end of the Bible text, there are several sections that contain further reference material. As I stated before, I will not be reading any of that material. However, we will be referring to it during the course of the five-year program. Therefore, when we get to the end of the program, we will have covered a great deal of that material.

Here is a list of the sections that follow Bible text:

- There is an index for the Scofield study notes that includes: the introductions, analyses, notes, definitions, summaries, and the subject references.

- There is a dictionary of proper names used in the Scriptures.

- There is a subject-index, and there is a lightweight concordance.

- There are also some maps at the very end of the book. Between the concordance and the maps there is an index of names that can be found in the maps.

That is about all that I want to cover right now for the features and layout of the King James and the Scofield Study Bibles. We will cover the remaining as we come to them in the process of the Bible study itself.

I hope you can join us tomorrow as we begin reading some of this introductory material from the King James and the Scofield Study Bible.

Closing Remarks

Please understand that this program, the Bible Ark, is meant to be a complement to the Thru the Bible Bible Study program, by Dr. J. Vernon McGee. It is not meant to be a replacement.

My hope and my prayer is that you will sit down with me with your Bible open and that you will read the Bible with me as I speak. Then go listen to the Thru the Bible broadcast. If you follow that method, you will grow in your understanding of the Word of God in ways you never imagined possible.

You can find out everything that you need to know about the Thru the Bible program by visiting the ttb.org Website. You can also download the Thru the Bible app to your smartphone. All of the TTB broadcasts are available free of charge from many different sources. You can access the broadcasts from the TTB Website, from the TTB app, and from many other sources, including Podcast, YouTube, or from terrestrial radio broadcasts. The TTB audio broadcast is available in over 120 languages, so if you speak a different language as your heart language, they probably have a broadcast of TTB in your mother tongue. Just go to ttb.org for more info.

Dale Trussell, April 12th, 2021