

Period 5

Reformation – Specific Groups (1517 - 1648)

Lesson 22

English Protestantism – King James 1

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Ism's Throughout the Periods of Church History

1. Early Ism's in the Apostolic Age (33 – 100)
2. Post – Apostolic to Constantine (100 – 312)
3. Constantine to Charlemagne (312 – 800)
4. Charlemagne to Luther (800 – 1517)
5. **Reformation – Specific Groups (1517 – 1648)**
6. Modern Denominationalism (1648 – 1880)
7. 19th Century Proliferation (1881 - Current)

Period 5.f. English Protestantism

1. Principle Character:

James Charles Stuart (June 1566-March 1625)

- Son of Mary, Queen of Scots
- King of Scotland 1567-1625
- King of England & Ireland 1603-1625
- Scholar King
- Fluent in many languages
- Married Anne (of Denmark 14 yrs. old) & had 9 children

"I am no papist as I said before...Now faith...is the free gift of God (as Paul sayeth). It must be nourished by prayer, which is no thing else but a friendly talking to God. Use oft to pray when ye are quiet, especially in your bed..."

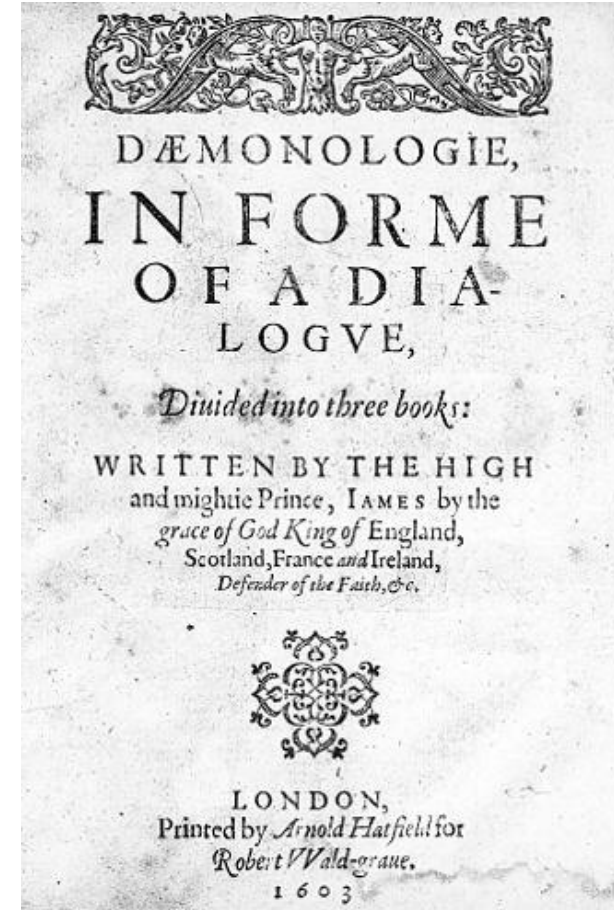
King James I in *Basilicon Doron*



Period 5.f. English Protestantism – James I

2. Principle Contributions:

- List of writings
 - *The Essayes of a Prentise in the Divine Art of Poesie*, (also called *Some Reulis and Cautelis*), 1584
 - *His Majesties Poeticall Exercises at Vacant Houres*, 1591
 - *Daemonologie* - 1597
 - *The True Law of Free Monarchies*, 1598
 - *Basilikon Doron* – 1599 (Royal Gift)
 - *A Counterblaste to Tobacco*, 1604
- Sponsored a new edition of the Scriptures in English - 1604



KJB – The Translators

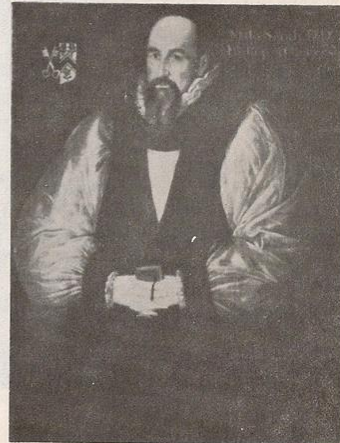
Thomas Ravis, Dean of Christ Church and later Warden of New College, was head of the New Testament translators at Oxford. A high churchman, Ravis opposed Puritan teachings. He signed the document that asked promotion for another translator, Dean Thorne.



Sir Henry Savile, considered the handsomest of the translators, had tutored Queen Elizabeth in Greek and mathematics. Provost of Eton, then Warden of Merton, he worked with the Greek group at Oxford, where he lectured on the Greek philosophers and Euclid.



Thomas Bilson, Bishop of Winchester, worked with the Cambridge translators and was one of the two final editors. His high church views and zeal for the Establishment balanced the Puritan leanings of Miles Smith, who followed him in the see of Winchester.



Doctor Miles Smith worked in the Oxford group that translated the Old Testament from the Hebrew. He also served as final editor of the whole translation and wrote the eloquent preface, which was part of the 1611 edition.

Location	Title	Name	Assignment
Westminster	Mr. Dean of Westminster	Lancelot Andrewes	<i>Genesis - 1 Chronicles</i>
	Mr. Dean of Paul's	John Overall	
	Mr. Doctor Saravia	Hadrian Saravia	
	Mr. Doctor Clark	Richard Clark	
	Mr. Doctor Leifield	John Layfield	
	Mr. Doctor Teigh	Robert Tighe	
	Mr. Burleigh	Francis Burley	
	Mr. King	Geoffrey King	
	Mr. Thompson	Richard Tomson	
	Mr. Beadwell	William Bedwell	
Cambridge	Mr. Lively	Edward Lively	<i>2 Chronicles - Ecclesiastes</i>
	Mr. Richardson	John Richardson	
	Mr. Chatterton	Laurence Chaderton	
	Mr. Dillingham	Frances Dillingham	
	Mr. Harrison	Thomas Harrison	
	Mr. Andrews	Roger Andrewes	
	Mr. Spalding	Robert Spalding	
Mr. Binge	Andrew Byng		
Oxford	Dr. Harding	John Harding	<i>Isaiah - Malachi</i>
	Dr. Reynolds	John Reynolds	
	Dr. Holland	Thomas Holland	
	Dr. Kilbye	Richard Kilbye	
	Mr. Smith	Miles Smith	
	Mr. Brett	Richard Brett	
Mr. Fairclough	Richard Fairclough		
Cambridge	Dr. Dewport	John Duport	<i>The Apocrypha</i>
	Dr. Branthwait	William Braithwait	
	Dr. Radcliffe	Jeremiah Radcliffe	
	Mr. Ward, Eman	Samuel Ward	
	Mr. Downs	Andrew Downes	
	Mr. Boyes	John Boys	
Oxford	Mr. Dean of Christchurch	Thomas Ravis	<i>Matthew - Acts & Revelation</i>
	Mr. Dean of Winchester	George Abbot	
	Mr. Dean of Worcester	Richard Edes	
	Mr. Dean of Windsor	Giles Thompson	
	Mr. Savile	Sir Henry Savile	
	Dr. Perne	John Perin	
	Dr. Ravens	* Dr. Anglionby in other lists	
	Mr. Harmer	John Harmer	
	Dean of Chester	William Barlow	
	Dr. Hutchinson	Ralph Hutchinson	
Dr. Spencer	John Spencer		
Westminster	Mr. Fenton	Roger Fenton	<i>Paul's Epistles, Hebrews - Jude</i>
Mr. Rabbett	Michael Rabbett		
Mr. Sanderson	Thomas Sanderson		
Mr. Dakins	William Dakins		

KJB - The Rules

The Rules to be observed in the Translation of the Bible.

1. The ordinary Bible read in the Church, commonly called the *Bishops Bible*, to be followed, and as little altered as the Truth of the original will permit.
2. The Names of the Prophets, and the Holy Writers, with the other Names of the Text, to be retained, as nigh as may be, accordingly as they were vulgarly used.
3. The old Ecclesiastical Words to be kept, viz. the Word *Church* not to be translated *Congregation* & c.
4. When a Word hath divers Significations, that to be kept which hath been most commonly used by the most of the Ancient Fathers, being agreeable to the Propriety of the Place and Analogy of the Faith.
5. The Division of the Chapters to be altered, either not at all, or as little as may be, if Necessity so require.
6. No Marginal Notes at all to be affixed, but only for the Explanation of the *Hebrew* or *Greek* words, which cannot without some circumlocution, so briefly and fitly be express'd in the text.
7. Such Quotations of Places to be marginally set down as shall serve for the fit Reference of one Scripture to another.
8. Every particular Man of each Company, to take the same Chapter, or chapters, and having translated or amended them severally by himself, where he thinketh good, all to meet together, confer what they have done, and agree for their Parts what shall stand.
9. As any one Company hath dispatched any one Book in this Manner they shall send it to the rest, to be consid'r'd of seriously and judiciously, for His Majesty is very careful in this point.
10. If any Company, upon the Review of the Book so sent, doubt or differ upon any Place, to send them Word thereof, note the Place, and withal send the Reasons, to which if they consent not, the Difference to be compounded at the General Meeting, which is to be of the cheif Persons of each company, at the end of the Work.
11. When any Place of special Obscurity is doubted of Letters to be directed, by Authority, to send to any Learned Man in the Land, for his Judgement of such a Place.
12. Letters to be sent from every Bishop to the rest of his Clergy, admonishing them of this Translation in hand; and to move and charge as many as being skilful in Tongues; and having taken Pains in that kind, to send his particular Observation to the company, either at *Westminster*, *Cambridge* or *Oxford*.
13. The Directors in each Company, to be the Deans of *Wesminster* and *Chester* for that Place; and the King's Professors in the Hebrew or Greek in either University.
14. These translations to be used when they agree better with the Text than the Bishops Bible. *Tindoll's*, *Matthews*, *Coverdale's*, *Whitchurch's*, *Geneva*.
15. Besides the said Directors before mentioned, three or four of the most Ancient and Grave Divines, in either of the Universities, not employed in Translating, to be assigned by the vice-Chancellor, upon conference with the rest of the Heads, to be overseers of the Translations as well *Hebrew* as *Greek*, for the better Observation of the 4th Rule above specified.

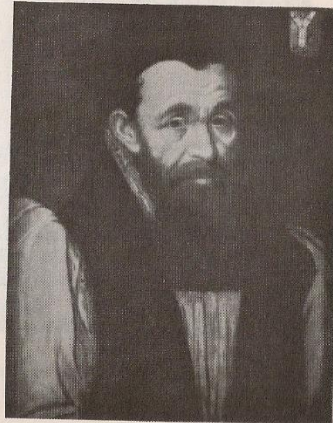


Doctor John Rainolds, Puritan, spoke at Hampton Court of the need for a new translation. Called the most learned man in England, Rainolds worked with the Oxford group that translated the Old Testament, but he died before the new Bible was completed.

George Abbot, among the New Testament translators at Oxford, followed Bancroft as Bishop and became Archbishop in time to oppose the tyranny of Laud. His engraved portrait is from the title page of his book, *A Brief Description of the Whole World*, as published in 1656.



Lancelot Andrewes, Dean of Westminster, chose many other translators and led the Westminster group translating from the Hebrew. Andrewes had been a chaplain to Elizabeth; he was a friend of Bacon and Spenser, and young John Milton wrote his elegy, when, in 1626, he died.



Richard Bancroft, Bishop of London, as a high churchman opposed Rainolds' Puritan proposals yet moved with energy for the new Bible when the King approved. After the death of John Whitgift, Bancroft was rewarded with the Archbishopric of Canterbury.