onk 12

bone taces, that pe function.

יאום אמו אומי מוני

tarreout,

sinoq

pou, and that his feare map bee before

Peare not : tot God is cometo proque 20 And Poles laid buto the people,

end and they take but spice el

tato it, they remodued, and itood a

taine imobing : and when the people

the none of the teumper, and the mount

chundings, and the ughunds, and 18 C And all the people lath the "Hoe in

he alle, not any thing that's the neigh

tou 'ato sig tou ' auguan greu sig tou

neighpones mue not the man ternanc, bours house, thou thate not court thy

16 Thou chalt not beare falle wirnes

it Athou thate not conunit adultery.

oay: idicretozethe il a u d bletted the

that in themis, and cetted the feuenth made heauen and earth, the lea, and all

eattell, not thy franger that is within uant, not the mayo teruant, not the

tounc, not the saugitter, the man lete

thatenot doe any thouse, thou, not thy bath of the Leum thy God: in it thou

e wire dayes thalt thou labour,

8 Attinember the Sabbath day, to

lefte, that taketh his Mannein baine. the Louis will not holde hunguite 33.

lands of them that loue mee, and beepe

ating the imquitte of the fathers byon

ad, dod such fine dod git an a le

git andtod dood fon that not Tell volume thy

o And dyewing merer butto thous

and doe all thy thothe:

my Commismosmics.

generation of them that hatemer the thingsen, duto the thede and fourth

neepe it noth.

againft thy neighbour.

God giueth thee.

15 Thou thalt not ftealt,

is "Achou upate not selle.

Sabbath day, and halototo it.

17 * Thou thalt not court thy neigh Rom. 7.7

mother: that the dayes may beclong is meets.

12 C Donour thy father and thy Deucy.

11 Los . in fice dayes the Lang "Gaes.

to But the lenenth day is the Sab: 13.14

tone i tone and in dead the an a leath to

T Ehou thalt not take the Range "Leuie. 19.

* Chap. 33-

heure: Mut let not God theake with it and 18.

Deake thou with de, and weet will . Deue 5.

Dent. +

lette to them, not ferue them : Foz F the water puper the earth. God, and they stood at the nether part

nace, and the whole mount quaked thereof aftended as the knowed after descended by and it in fire : and the finotic ther on a finote, becaufe the Louis agoth 26di ismis timom "duk 81 of the mount.

and lowder, Molestpake, and Godan pet founded long, and wated lowder 19 And when the boyce of the trum

finered firm by a bopte.

mount: and the Louis called goles byon mount Sina, on the top of the to And the Louis came doubne

e to the top of the mount, and Adoles

they breake thosow but othe Roun les, Goe doldne, t charge the people, lest 21 And the Louis laid but allo

thenitelues, left the A. Du m Dieake come necre to the Ask B, kanctific and die the Printes allo voint to gaze, and many ofthem perilb.

The people cannot come by to mount 23 And Police laid binto the Louis, tootch phon thenr

Det pomide about the mount, and lan-Singl: tot thou that geoli bs, taping,

die chiough, to come op onto the put fer not the fatheres and the people come bp, thou, and Aaron with thee: Away, get thee downe, and thou that re Linding and and dinding price thing,

people, and tyake batto them. 25 So Boles went bowne but the noda (proof breake tooth) phon

are alraid, to Moles comforteth them. The ten Commandements, 18 The people CHAP, XX,

the Altar should be. 12 Idolatrie is forbidden, 24 Of what fort

the Cod which baue ERGHOUPE, 7 'Sinder's groat The Asp God spake all these

Thou dalt have no other Gods land of Egypt, out of the home of bone

aliam staphato 'hapanag haapa aha mist the thing that is in Deauen about, or that any grauen Iniage, or any libenelle of 4 * Thou thate not make brito thee octopemie.

·Leuit, 16.

Hob for

Deut. S.6.



WETTE COLLEGE,

Paul and June Schlueter

he Quadricentennial of the 1611 King James Version of the Bible has stimulated discussion about numerous issues from its impact on the standardization of the English language to its influence on literature, art, music, and politics. Little attention is paid to the early

illustrated King James Bibles. In part the role of Puritans in this new translation suggests that any hint of idolatry would have been avoided. In addition, the strict protection of who could print this new translation which had no illustrations has further fed the notion that there were no illustrated King lames Bibles. This lecture sets the historical context for the new translation within the history of illuminated and illustrated Bibles. Often forgotten in a time when every household and hotel room seems to have a Bible is the recognition that the earliest means of transmitting the Bible was through images and pictures

KENT RICHARDS is Executive Director Emeritus of the Society of Biblical Literature, a 9,000-member international organization of scholars that he led for the last fifteen years. Richards was also professor of Old Testament at Emory University and at the University of Denver. As an author and editor, he has numerous publications to his credit, including a multi-volume series on North American Biblical Scholarship. He has just completed an article on the King James Bible for the highly-acclaimed Encyclopedia of the Bible and Its Reception. He also serves as a trustee of the King James Bible Trust established by the British Parliament to celebrate the 400th anniversary of the King Iames Bible.

Cover image: Ten Commandments from the 1611 King James Bible Special Collections, Skillman Library (single leaf only)

The Paul and June Schlueter Lecture in the Art and History of the Book

"THOU SHALT NOT MAKE UNTO THEE ANY GRAVEN IMAGE"

Word, Image, and the Quadricentennial of the King James Bible

Kent Harold Richards



Thursday, September 15, 2011, 7:30 p.m. 104 Kirby Hall of Civil Rights Reception to follow

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