

THE  
PREFATORY MATERIALS  
OF THE  
KING JAMES BIBLE

¶ *The Translators' Dedication to King James and their Address to the Reader in the King James Bible.*

1611

By Matthew Verschuur



*The Prefatory Materials of the King James Bible*

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## ¶ *Introduction*

This work was written around 2003/2004. It was later condensed significantly and formed part of the Guide to the Pure Cambridge Edition.

It is an initial treatment and attempt to understand the teachings and the references of the King James Bible translators' scholarship. Since this work was analytical and notational in nature, and represented initial investigations into these details, it must contain various crudities and incomplete assessments. Thus, it must be stressed that this is only a novice study.

As the King James Bible went to the press in 1611, a dedication was written by Thomas Bilson, and an admonition to the reader was written by Miles Smith. These two works in combination show the intention of the translators in their work, and explain various principles in their labouring to present of the Word of God.

These two works are called "The Epistle Dedicatory" and "The Translators to the Reader". This work treats both these statements.

# § I. Notes on The Epistle Dedicatory

## ¶ 1. *Overview of The Epistle Dedicatory*

The Dedication was written by the 1611 translator, Thomas Bilson. It appeared in the 1611 Edition, and has been retained in Cambridge Bibles ever since. A full and proper Cambridge copy of The Epistle Dedicatory (TED) has been supplied, mainly because of slight differences that can be observed in it in different King James Bibles. It is also cut short in some, probably for the reason of eliminating anti-Romanist statements, most specifically, “Popish Persons at home or abroad, who therefore will malign us” (TED, Paragraph 5). However, this statement should be retained as it is a historical fact. Some publishers do not print The Epistle Dedicatory at all.

The Epistle receives relatively little comment, but has been generally slandered for its enthusiastic royalism. The Epistle Dedicatory was basically a tribute to King James, and ascribed the entire work to him, thus the proper title of the version as being the Authorized King James Version of the Holy Bible, since it was both authorised by and dedicated to him.

It seems that Shakespeare was paraphrasing from this document when, in 1612 or 1613, he wrote in his play, *Henry VIII*:

“Dread Sovereign, how much are we bound to heaven  
In daily thanks, that gave us such a prince;  
Not only good and wise, but most religious:  
One that, in all obedience, makes the church  
The chief aim of his honour; and, to strengthen  
That holy duty, out of dear respect,  
His royal self in judgment comes to hear  
The cause betwixt her and this great offender.”

## ¶ 2. *Commentary and analysis of The Epistle Dedicatory*

The Epistle Dedicatory has been broken down into portions, representing the 1611 Edition and the Cambridge side by side, with a central column giving the reference as to where the portion belongs in the document, which is also useful for quotations. A series of small notational letters in the 1611 Edition’s text correspond to a section dealing on differences between the 1611 Edition and the present edition, and other textual variants.

1611 EDITION.	TED Intr.	CAMBRIDGE EDITION.
TO THE MOST HIGH AND MIGHTIE Prince, IAMES by the grace of God King of Great Britaine, France and Ireland, Defender of the Faith, &c.		TO THE MOST HIGH AND MIGHTY PRINCE JAMES, <i>BY</i> <i>THE GRACE OF GOD</i> , KING OF GREAT BRITAIN, FRANCE, AND IRELAND, DEFENDER OF THE FAITH, &c.

The Epistle Dedicatory is named so in the heading on the second page in Cambridge Bibles, and the second and third pages of the 1611 Reprint. It was written as an open letter to King James the First from the translators of the King James Bible; the language is eloquent throughout, as befitting a king (see Acts 24:2–3). King James was not the first king to be called “high”: Ireland had its high king;

Melchizedek was the king of Salem, and priest of the most high God (see Genesis 14:18) and a type of Christ, a high priest (see Hebrews 5:10), and God Himself is Most High. According to the doctrine of “divine representation”, the king or chief magistrate was a representative of God upon the earth, set up by God, and responsible to Him (see Romans 13:1–7). While the passage in Romans 13:1–7 has been interpreted to relate to authorities in the Church (see 1 Corinthians 12:28), the passage also relates to civil authority, (see 1 Peter 2:27). “Render therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour.” (Romans 13:7). A ruler, such as a king, is responsible to God. If he is evil, he is subject to perishing, “When the wicked rise, men hide themselves: but when they perish, the righteous increase.” (Proverbs 28:28). It is always justifiable for righteousness to be established in the stead of wickedness. Oliver Cromwell proved it, in establishing monarchical principles upon the Bible. There was no reason for King James to be overthrown, because he was, in God’s eyes, a king who did good.

The title should not be misread as “Prince James”, but “prince” described the state of being first, or principal, as Abraham was called (see Genesis 23:6). The name “James” is the Greek form of “Jacob”, which appears in the New Testament as the name of the half brother of Jesus, who led the Jerusalem Church, and also of the apostle, the brother of John. King James was the first of England by that name: originally king of Scotland, he was born in 1566, and ruled on the throne of England from 1603 to 1625, the year he died. He was the first Stuart monarch. His most famous attribute besides his Bible version was that he advocated the divine right of kings. It was not by man, but by God’s grace and providence that James was king of England (see 1 Corinthians 15:10). It was providential that James was the king, and from this position he curbed the excesses of Calvinism and kept England free from the rule and terror of Romanism.

King James ruled Great Britain, that is, the island consisting of England, Scotland and Wales. England already ruled Wales, and since James was the king of Scotland, this solidified the “United Kingdom”. Since William the Conqueror of Normandy had established his rule in England, the English monarchs had the right to the throne of France. These claims led to the Hundred Years’ War, which England ultimately lost, and concluded with English dominion of only the channel islands. Since the French Revolution, and in light of the death of the heir to the French throne in 1883, the monarch of England could, in effect, be the royal head of France. The Irish were conquered by England in 1171, and had to be pacified at various times through history because the some of the Irish were rebellious due to the influence of Romanism. Since the Irish monarchs had been lost, this could allow for the monarch of England to claim to be the sovereign head of that island. In modern times it is unlikely that the monarch of England should claim France or Ireland, in that there is a trend toward the division and ending of anything which made the British Empire great.

The title “Defender of the Faith” (see Jude verse 3) was given to Henry the Eighth by Pope Leo the Tenth for his attack on Martin Luther. This title was ratified by King Henry’s parliament in 1544. However, the “faith” which King James contended for was not Romanism, but Protestantism.

1611 EDITION.  
 THE TRANSLATORS OF *THE*  
*BIBLE*, wish Grace, Mercie, and Peace,  
 through IESVS CHRIST our LORD.<sup>a</sup>

TED CAMBRIDGE EDITION.  
 Intr. The Translators of the Bible wish  
 Grace, Mercy, and Peace, through  
 JESUS CHRIST our Lord.

The translators were godly men, and their language here reflected the style of the Pauline Pastoral Epistles in their will for grace, mercy and peace (see 1 Timothy 1:2, 2 Timothy 1:2 and Titus 1:4). The translators also showed that the witness of the Holy Ghost was present, since no one could say

that Jesus is the Lord, but by the Spirit (see 1 Corinthians 12:3). Thus, the translators were true and genuine Christians, and that King James himself was also a Christian.

1611 EDITION.	TED	CAMBRIDGE EDITION.
GRreat and manifold were the blessings (most dread Soueraigne) which Almighty GOD, the Father of all Mercies, bestowed vpon vs the people of ENGLAND, <sup>b</sup> when first he sent your Maiesties Royall person to rule and raigne ouer us. <sup>c</sup>	P. 1	GREAT and manifold were the blessings, most dread Sovereign, which Almighty God, the Father of all mercies, bestowed upon us the people of <i>England</i> , when first he sent Your Majesty's Royal Person to rule and reign over us.

England at the time was in danger of falling back to Romanism: "Therefore thou deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou heardest *them* from heaven; and according to thy manifold mercies thou gavest them saviours, who saved them out of the hand of their enemies." (Nehemiah 9:27). King James kept Britain from falling back to a state of Romanism. This was the mercy of God at work (see 2 Corinthians 1:3). Such a state led to great thanksgiving to God for His work (see 2 Corinthians 1:11, 1 John 3:1). "Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, We accept *it* always, and in all places, most noble Felix, with all thankfulness." (Acts 24:2b, 3).

The rule was the authority, the royal power and administration, while the reign was the period and time in which the rule outworked. King James both ruled and reigned.

The translators well understood not only the Bible, but the times and seasons, that is, the signs around them. They knew that England was being blessed. And the blessing was for a purpose, namely, for the propagation of the Bible throughout the world. These words foreshow that one day, the greatest blessing of all, the Word of God, would be — by God's grace and favour — put forth in its most purified form all over the world.

1611 EDITION.	TED	CAMBRIDGE EDITION.
For whereas it was the expectation of many, who wished not well vnto our SION, that vpon the setting of that bright <i>Occidentall Starre</i> Queene ELIZABETH of most happy memory, some thicke and palpable cloudes of darkenesse would so haue ouershadowed this land, that men should haue bene in doubt which way they were to walke, and that it should hardly be knowen, who was to direct the vnsetled State: the appearance of your MAIESTY, as of the <i>Sunne</i> in his strength, instantly dispelled those supposed and surmised mists, and gaue vnto all that were well affected, exceeding cause of comfort; especially	P. 1	For whereas it was the expectation of many, who wished not well unto our <i>Sion</i> , that upon the setting of that bright <i>Occidental Star</i> , Queen <i>Elizabeth</i> of most happy memory, some thick and palpable clouds of darkness would so have overshadowed this Land, that men should have been in doubt which way they were to walk; and that it should hardly be known, who was to direct the unsettled State; the appearance of Your Majesty, as of the <i>Sun</i> in his strength, instantly dispelled those supposed and surmised mists, and gave unto all that were well affected exceeding cause of comfort; especially when we beheld the Government

when we beheld the government established in your HIGHNESSE, and your hopefull Seed, by an vndoubted Title, and this also accompanied with Peace and tranquillitie, at home and abroad.

established in Your Highness, and Your hopeful Seed, by an undoubted Title, and this also accompanied with peace and tranquillity at home and abroad.

There was a great amount of distrust toward foreigners in England. King James, who was Scottish, had his reputation smeared and blackened by various enemies, especially religious extremists and Romanists. Regardless of this, in the eyes of the Church of England as shown in the Epistle Dedicatory, King James was presented as a saviour, figuratively represented as the deliverer of Sion, and made like Christ the great King (see Romans 11:26).

Queen Elizabeth the First was figuratively presented as the Star of the West, the Evening Star — Venus — primarily for her popularity and goddess-like attributes. She was also Lady of the Sea, with her naval victory over the Spanish Armada in 1588. Queen Elizabeth died in 1603, but the love toward her was still strong in 1610 when Bilson wrote this Epistle.

It may be observed through the Old Testament that the religious persuasion of the monarch had great affect and influence on the populace. When Henry the Eighth sundered from the Papacy, England followed, and more so with Edward the Sixth. There was a darkening in England during the fires of the Romanist Queen Mary. Protestantism was ascendant again under Queen Elizabeth and King James. The trend toward Protestantism meant that a Romanist monarch could not be allowed, whether it was Charles the First or James the Second.

The darkness seemed threatening (see Job 3:4, 5; 10:21, 22 and Isaiah 60:1, 2). The appearance of King James as the sun was not merely a slow dawning, but the midday sun coming from behind great storm clouds that dissolved into nothing. The entire image was taken from a prophecy about Christ: “The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.” (Matthew 4:16). It was similar to Melchizedek who appears on the scene as a fully fledged king without a history.

The government of a true king is of righteous judgment, establishing truth in the land (see Psalm 99:4, Proverbs 25:5; 29:4, 14).

The heirs of King James were Prince Henry, who died in 1612, and King Charles, whose reign began in 1625 and ended with execution in 1649 because of his Romanism. King James himself was the son of Mary Queen of Scots, whose grandmother was the sister of King Henry the Eighth. James was already King James the Sixth of Scotland before he took the throne of England, doing so because Queen Elizabeth left no heir. King James ruled in a time when England was not beset by outright wars. James in fact proposed peace with Spain, rather counter to the animosities which had occurred during Elizabeth’s naval war with Spain.

The progress of the Church with the Word is full of hope. Nothing, whether plots, confusion or other darkness can confound what God is doing in setting up His witness. England was raised up by God to bring the Gospel to the world, and it was through this that the Word of God might have both grounds and continuence in the last days. Even though England and much of the Church have been compromised, corrupted and fallen, God still had His faithful remnant, a continuing witness

with the Word of God, being blessed and brought forth by His hand, to be preachers to the world in the last days.

1611 EDITION.

But amongst<sup>d</sup> all our Ioyes, there was no one that more filled our hearts, then<sup>e</sup> the blessed continuance of the Preaching of GODS sacred word amongst<sup>f</sup> vs, which is that inestimable treasure, which excelleth all the riches of the earth, because the fruit thereof extendeth it selfe, not onely to the time spent in this transitory world, but directeth and disposeth men vnto that Eternall happinesse which is aboue in Heauen.

TED

P. 2

CAMBRIDGE EDITION.

But among all our joys, there was no one that more filled our hearts, than the blessed continuance of the preaching of God's sacred Word among us; which is that inestimable treasure, which excelleth all the riches of the earth; because the fruit thereof extendeth itself, not only to the time spent in this transitory world, but directeth and disposeth men unto that eternal happiness which is above in heaven.

"I EXHORT therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men; For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this *is* good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth." (1 Timothy 2:1-4). The Word being preached (especially by the allowance of the government) would have tremendous results, for by it men would prosper (see Psalm 1) and would be born again (see 1 Peter 1:23). It was for this reason that the Word was esteemed (see Psalm 119:103, 128, 140, Job 23:12). The Word would inevitably bring forth fruit of its own power in any place, including England (see Colossians 1:6). Such fruits would be eternal, even though the world would fail (see 2 Corinthians 4:18). "So mightily grew the word of God and prevailed." (Acts 19:20). These were the true glad tidings (see Luke 8:1).

The greatest blessing for a Bible believing nation was not merely military or financial might, but that the Word of God was by them both held and spread forth.

1611 EDITION.

Then, not to suffer this to fall to the ground, but rather to take it vp, and to continue it in that state, wherein the famous predecessour of your HIGHNESSE did leaue it; Nay, to goe forward with the confidence and resolution of a man in maintaining the trueth of CHRIST, and propagating it farre and neere, is that which hath so bound and firmly knit the hearts of all your MAIESTIES loyall and Religious people vnto you, that your very Name is precious among them, their eye doeth<sup>g</sup> behold you with comfort, and they blesse you in their hearts, as that sanctified person, who vnder GOD, is the immediate authour of their true

TED

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CAMBRIDGE EDITION.

Then not to suffer this to fall to the ground, but rather to take it up, and to continue it in that state, wherein the famous Predecessor of Your Highness did leave it: nay, to go forward with the confidence and resolution of a Man in maintaining the truth of Christ, and propagating it far and near, is that which hath so bound and firmly knit the hearts of all Your Majesty's loyal and religious people unto You, that Your very name is precious among them: their eye doth behold You with comfort, and they bless You in their hearts, as that sanctified Person, who, under God, is the immediate Author of their true happiness.



happinesse.

No word of God would fail or fall to the ground, as shown in Samuel's words (see 1 Samuel 3:19). In like manner, King James ensured that the version would continue that very thing: the King James Bible would perpetuate the infallible Word of God, as it does to this present day. Even as the Word of God had been preserved and purified through the reign of Elizabeth, so that the final labours could be bestowed in the time of James. The Bishops' Bible was the standard Bible of Elizabethan times, though its rival, the Geneva, was more popular. These led to the final version, the King James Bible.

The Word itself was to be taken up, just as the Apostle John took the Word (see Revelation 5:7; 10:10), and Augustine of Hippo was directed to "Take up and read, take up and read the Scriptures" (see TTR, Section 4). And after this, it was needful to continue in it (see John 8:31). "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*; And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works." (2 Timothy 3:14–17).

King James would be remembered for his writings and arguments, most especially against false and excesses of religion. Most especially, his name would thereafter be perpetuated with the Gospel wheresoever it would be preached in the English tongue, because of the Bible version which bears his name. The name of King James was in later history slandered: he was accused of being an effeminate and shambling imbecile who dribbled while fawning over his favourites. Such charges were originally made by those suspicious of Scottish intentions, and continue to be presented modern works. However, these gross distortions of physical and mental deformities in King James are untrue.

As to the Christianity and virtue of King James, he was sanctified by God, separated for service, yet still a man. On a certain occasion David, a future king, partook of the holy shewbread, knowing that it was still bread all the same (see 1 Samuel 21:4–6); nevertheless, there were some requirements for partaking of the consecrated bread. Again, Jeremiah the prophet was called according to the purpose of God, and responsible (see Jeremiah 1:5). These are taken to apply to King James, who as a king, was ordained of God for the purpose of ruling the nation, and perpetuating special works, for the good of the people (see Proverbs 14:28, 34, 35; 16:10, 15; 22:11, Ecclesiastes 8:2). "THE king's heart *is* in the hand of the LORD, *as* the rivers of water: he turneth it whithersoever he will." (Proverbs 21:1). "*It is he* that giveth salvation unto kings: who delivereth David his servant from the hurtful sword. Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand *is* a right hand of falsehood: That our sons *may be* as plants grown up in their youth; *that* our daughters *may be* as corner stones, polished *after* the similitude of a palace: *That* our garners *may be* full, affording all manner of store: *that* our sheep may bring forth thousands and ten thousands in our streets: *That* our oxen *may be* strong to labour; *that there be* no breaking in, nor going out; *that there be* no complaining in our streets. Happy *is that* people, that is in such a case: *yea, happy is that* people, whose God *is* the LORD." (Psalm 144:10–15).

1611 EDITION.

And this their contentment doeth<sup>b</sup> not diminish or decay, but euery day increaseth and taketh strength, when they obserue that the zeale of your Maiestie towards<sup>i</sup> the house of GOD,

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CAMBRIDGE EDITION.

And this their contentment doth not diminish or decay, but every day increaseth and taketh strength, when they observe, that the zeal of Your Majesty toward the house of God doth

doth not slacke or goe backward, but is more and more kindled, manifesting it selfe abroad in the furthest<sup>i</sup> parts of *Christendome*, by writing in defence of the Trueth, (which hath giuen such a blow vnto that man of Sinne, as will not be healed) and euery day at home, by Religious and learned discourse, by frequenting the house of GOD, by hearing the word preached, by cherishing the teachers therof, by caring for the Church as a most tender and louing nourcing Father.

not slack or go backward, but is more and more kindled, manifesting itself abroad in the farthest parts of *Christendom*, by writing in defence of the Truth, (which hath given such a blow unto that man of sin, as will not be healed,) and every day at home, by religious and learned discourse, by frequenting the house of God, by hearing the Word preached, by cherishing the Teachers thereof, by caring for the Church, as a most tender and loving nursing Father.

That which is good accrues value (see Leviticus 25:16). Zeal toward the house of God was central in Christ Himself (see John 2:17).

Christendom was the places where Christianity had political recognition. The term was used by the Romanists to describe the state of Europe in the Middle Ages, an ecclesiastical Roman Empire, as well as toward the Orthodox as Eastern Christendom. The word was used to refer to where Christianity had dominion, and in the Millennium, Christ's dominion would be absolute and universal. Thus, King James' name would go out and be found throughout Christendom. This could only be possible with the globalisation of the English language.

The Gospel was to be defended (see Philippians 1:7, 17), and was being done so by King James when he wrote a pamphlet against the Papacy. The Papacy had been identified as the Antichrist (see 2 Thessalonians 2:3), and also was a great false prophet in the earth, (see Revelation 13:11-18). The "deadly wound" was caused by the Reformation and the ending of the power of the Papacy in 1798, but it would not be wrong to interpret that King James himself had done such a thing. The sword of the hand of the ruler (see Romans 13:4) could be the sword of the Spirit, the Word of God (see Ephesians 6:17), and in particular, the King James Bible. However, the "deadly wound" has healed, but ultimately Rome and the future and Antichrist are doomed.

The Gospel and preaching did not cease (see Acts 5:42 and Romans 10:13-17). "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" (Romans 10:15b). Such preachers should be valued (see Romans 16:1-2), even as the king did so, like a nursing father (see Numbers 11:12 and Isaiah 49:23).

1611 EDITION.

There are infinite arguments of this right Christian and Religious affection in your MAIESTIE: but none is more forcible to declare it to others, then<sup>k</sup> the vehement and perpetuated desire of the<sup>l</sup> accomplishing and publishing of this Worke, which now with all humilitie we present vnto your MAIESTIE.

TED

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CAMBRIDGE EDITION.

There are infinite arguments of this right Christian and religious affection in Your Majesty; but none is more forcible to declare it to others than the vehement and perpetuated desire of accomplishing and publishing of this work, which now with all humility we present unto Your Majesty.

True religion was of works, not merely mental ascent (see James 1:25–27). It was practically shown and outworked by King James, who accomplished the work of organising the translation, organisation, finance and everything that was necessary to the production of the new version: all the work of the translators was ultimately pushed by King James. The publishing of the King James Bible and its public release was a great venture, and a sizable amount of finances were involved. Robert Barker, the printer, considered this work to be an investment.

Since King James was the principal figure behind this version, it bore his name throughout the ages. Furthermore, this Bible version was controlled by the crown, unlike the Tyndale or the Geneva versions. The King James Bible was done by royal command, and the right to it has been hereditary, though it has been made available to the public domain.

1611 EDITION.  
For when your Highnesse had once out of deepe iudgment apprehended, how conuenient it was, That out of the Originall sacred tongues, together with comparing of the labours, both in our owne and other forreigne Languages, of many worthy men who went before vs, there should be one more exact Translation of the holy Scriptures into the *English tongue*; your MAIESTIE did neuer desist, to vrge and to excite those to whom it was commended, that the worke might be hastened, and that the businesse might be expedited in so decent a maner, as a matter of such importance might iustly require.

TED  
P. 4 CAMBRIDGE EDITION.  
For when Your Highness had once out of deep judgment apprehended how convenient it was, that out of the Original Sacred Tongues, together with comparing of the labours, both in our own, and other foreign Languages, of many worthy men who went before us, there should be one more exact Translation of the holy Scriptures into the *English Tongue*; Your Majesty did never desist to urge and to excite those to whom it was commended, that the work might be hastened, and that the business might be expedited in so decent a manner, as a matter of such importance might justly require.

The idea of the new translation was proposed by King James after hearing the complaints of the Puritan Millinery Petition at Hampton Court. This new version was to consider the original tongues, that is, Hebrew and Greek, which were all available in various copies and critical editions, as well as the former English versions, that is, Tyndale, Coverdale, Great, Geneva and Bishops' English Bibles, and other foreign language translations, such as, Latin, French, Spanish, Italian and Dutch (German) Bibles. It would consider the Church Fathers such as Jerome and Augustine of Hippo, others such as Bede and Wycliffe, and all the Protestants, but most especially Tyndale.

The words describing the King James Bible as “one more” translation indicate that the it was to be and seen as the final English Translation. It was an exact translation, that is, not poetic, paraphrased, or otherwise based on corruption. The translators considered that the Scripture was currently available, and currently translated into English. This was done with tremendous foresight, as the English language became the global language.

The king supported the translation process, but it was not unduly rushed, as the Lord promised, “I will hasten my word to perform it.” (Jeremiah 1:12b). The King James Bible translators and others considered the whole matter surrounding and the version itself to be highly important. The Archbishop of Canterbury was put in charge of the work, though he died before the conclusion in 1610. The weightiness of the matter was impressed upon them: this was no mean endeavour wrought

by an individual or a few, it was in every way a rival to the most famous translation of history, the *Septuagint*, which it far superseded. The Word and work was to be a witness to men, not to be lightly esteemed: “I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him.” (Deuteronomy 18:18, 19).

1611 EDITION.

And now at last, by the Mercy of GOD, and the continuance of our Labours, it being brought vnto such a conclusion, as that we haue great hope<sup>m</sup> that the Church of *England* shall reape good fruit thereby; we hold it our duety to offer it to your MAIESTIE, not onely as to our King and Soueraigne, but as to the principall moouer and Author of the Worke. Humbly crauing of your most Sacred Maiestie, that since things of this quality haue euer bene subiect to the censures of ill meaning and discontented persons, it may receiue approbation and Patronage from so learned and iudicious a Prince as your Highnesse is, whose allowance and acceptance of our Labours, shall more honour and incourage vs, then<sup>n</sup> all the calumniations and hard interpretations of other men shall dismay vs.

TED

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CAMBRIDGE EDITION.

And now at last, by the mercy of God, and the continuance of our labours, it being brought unto such a conclusion, as that we have great hopes that the Church of *England* shall reap good fruit thereby; we hold it our duty to offer it to Your Majesty, not only as to our King and Sovereign, but as to the principal Mover and Author of the work: humbly craving of Your most Sacred Majesty, that since things of this quality have ever been subject to the censures of illmeaning and discontented persons, it may receive approbation and patronage from so learned and judicious a Prince as Your Highness is, whose allowance and acceptance of our labours shall more honour and encourage us, than all the calumniations and hard interpretations of other men shall dismay us.

The diligence of the translators was well rewarded (see Proverbs 12:24; 21:5). “Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean *men*.” (Proverbs 22:29). The work was at last concluded: not only being the present labours, but also the end of works to bring about a worthy English translation of the Scriptures. And not as though the others were not worthy, but that this work should be the paragon of quality.

The benefit would be for the whole Church, not merely the Anglican Church, but all the Christian Church of England, and of the English-speaking colonies, and ultimately, the world. For the fruit to be good, the seed had to be good; therefore, the King James Bible was considered to be good in order to get the godly fruit: “Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not.” (Galatians 6:7–9).

Since the servant (translator) was not greater than his lord (the king), the work was ascribed to King James itself (see John 13:16). The translation was considered a thing of high quality, even compared to other Christian works and endeavours; nevertheless, it was also attacked: the Romanists gave their censures, that is, formalised disapproval, other religious slanderers disliked the Word, choosing rather to continue in lust while theologically justifying their sin with heresy. The king gave the work his

approbation, that is, formalised approval and consent, as well as protection.

King James was known to be a philosopher prince, and a wise judge of policy. From him the translators expected and received his praise (see Luke 17:10 and Romans 13:3), even though calumniations were made, that is false and defamatory statements. The hard interpretations were intended to be stumbling blocks to them. These were not things that were actually hard to understand, but some people were steadfast in false teachings and false accusations against the translators, alleged that they had made wrong translations, all the while, they twisted the Scriptures to their own hurt (see 2 Peter 3:16 and Jeremiah 8:9).

1611 EDITION.

So that, if on the one side we shall be traduced by Popish persons at home or abroad, who therefore will maligne vs, because we are poore Instruments to make GODS<sup>o</sup> holy Trueth to be yet more and more knowen vnto the people, whom they desire still to keepe in ignorance and darknesse: or if on the other side, we shall be maligned by selfe-conceited<sup>p</sup> brethren, who runne their owne wayes, and giue liking vnto nothing but what is framed by themselues, and hammered on their Anuile; we may rest secure, supported within by the trueth and innocencie of a good conscience, hauing walked the wayes of simplicitie and integritie, as before the Lord; And sustained without, by the powerfull Protection of your Maiesties grace and fauour, which will euer giue countenance to honest and Christian endeouours, against bitter censures, and vncharitable imputations.

TED

P. 5

CAMBRIDGE EDITION.

So that if, on the one side, we shall be traduced by Popish Persons at home or abroad, who therefore will malign us, because we are poor instruments to make God's holy Truth to be yet more and more known unto the people, whom they desire still to keep in ignorance and darkness; or if, on the other side, we shall be maligned by selfconceited Brethren, who run their own ways, and give liking unto nothing, but what is framed by themselves, and hammered on their anvil; we may rest secure, supported within by the truth and innocency of a good conscience, having walked the ways of simplicity and integrity, as before the Lord; and sustained without by the powerful protection of Your Majesty's grace and favour, which will ever give countenance to honest and Christian endeavours against bitter censures and uncharitable imputations.

The chief of the traducers, that is, those who were spreading ridicule, were the Romanists. There were Romanists in England, though the more extreme ones had fled or were imprisoned under Queen Elizabeth the First. But there were many more overseas: in Ireland, France, Spain and Italy. The Romanists were spreading evil reports about the translation.

The statement that the translators were poor instruments was not their own admission at all, but a quoted accusation from the Romanists. When the King James Bible or its translators are attacked, such a person is actually aligning themselves with the Romanists, and this is evident because they use the Romanists' arguments. The Romanists, as evidenced through the Counter-Reformation, considered it their duty and right to educate the people. The Reformation was an unveiling of the Gospel in a time when the Romanists desired to keep the Bible out of the reach of the masses.

There were anti-Romanist Protestants who were also against the King James Bible. These brethren were questionably brethren at all, but heretics and extremists. For example, moderate Puritans and

moderate Anglicans could coexist quite happily: it was the extremists which were the problem (i.e. Romanising ultra-Arminians and hyper-Calvinists). Those who walked their own way (see Romans 12:16) had gone out of the way (see Romans 3:12) into the way of error (see Proverbs 1:16). Most especially, false doctrines which had been framed by misusing Scriptures, namely extreme Calvinism: “Surely your turning of things upside down shall be esteemed as the potter’s clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?” (Isaiah 29:16). Yet the Bible should not be moved when made by godly workmen (see Isaiah 41:7). The extreme Calvinists held their Geneva Version, and had an aversion to any other, chiefly because they loved its marginal notes. The Geneva Version was good, but they would not relinquish it in the face of something better; but, by the end of the time of Oliver Cromwell, the Geneva Version was dead.

All manner of spiritual arguments could be made for the King James Bible and justifying it, as evidenced in *The Translators to the Reader*. The witness of the conscience was important. The King James Bible was not coerced, or forced, or done with an evil agenda. The good and Christian character of the translators has been well documented, and praises of them were published for scores of years afterwards. A man who obeyed the king in translating was not doing it unto the king, but unto the Lord (see Ephesians 6:5, 6). The king was the Lord’s representative (see Hebrews 13:17 and 1 Peter 2:17), but it was the Lord’s work, and it was ultimately the Lord who put this into King James’ heart to do it (see Daniel 4:17 and Proverbs 21:1).

The translators indicated that the King James Bible’s witness, and the name of King James would last through all the ages of men. The translators were aware, therefore, at the ramifications of such a project. They knew how much the *Septuagint* was held in regard, and how much more should the entire Bible in the English tongue should be regarded. The translation of the King James Bible was far more certain and better than the *Septuagint*, as the translators themselves admitted in *The Translators to the Reader*. They were also aware that Christian works, including missionary endeavours, establishment of Christian societies, true revivals of religion and general zeal toward God would be enflamed by the King James Bible. All this would go on, despite the florid and verbose condemnations contained in Papal bulls or listings on the Romanist index of banned books, or else the doubtful disputations of renegade Protestants.

1611 EDITION.

The LORD of Heauen and earth blesse your Maiestie with many and happy dayes, that as his Heauenly hand hath enriched your Highnesse with many singular, and extraordinary Graces; so you may be the wonder of the world in this later<sup>d</sup> age, for happinesse and true felicitie, to the honour of that Great GOD, and the good of his Church, through IESVS CHRIST our Lord and onely Sauour.

TED

P. 6

CAMBRIDGE EDITION.

The Lord of heaven and earth bless Your Majesty with many and happy days, that, as his heavenly hand hath enriched Your Highness with many singular and extraordinary graces, so You may be the wonder of the world in this latter age for happiness and true felicity, to the honour of that great GOD, and the good of his Church, through Jesus Christ our Lord and only Saviour.

King James had a relatively long and relatively successful reign, he had a high degree of learning and knowledge in areas of politics, philosophy and theology. The King James Bible ought to be recognised as the monument that it is in the modern age, and promote great happiness to all Bible-believing Christians. The King James Bible was a gift from God for the Church: “Looking for that

blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ” (Titus 2:13), “But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.” (2 Peter 3:18).

### ¶ 3. Notes on the text of *The Epistle Dedicatory*

The text of *The Epistle Dedicatory* has been edited since 1611, as evidenced by a comparison of the 1611 Edition with the Cambridge Edition. The editing has been done in a process not unlike that which the Bible text itself has been conformed to, though there are some noticeable differences in style such as capitalisations and use of italics. The most pertinent differences have been identified with a notational character in the 1611 text, which aligns to the list below.

<sup>a</sup> (Introduction.) The usual rule that the word “LORD” indicates the usage of the word “Jehovah” makes no sense where the original is English, and where the English word was used. Thus the Cambridge Edition is consistent with its original tongue. The quotations containing these words in the New Testament do not present the word with small capital letters.

<sup>b</sup> (Paragraph 1.) Nouns such as place names are presented in italic. The 1611 is very haphazard in this regard.

<sup>c</sup> (Paragraph 1.) 1611 should have been spelt “vs”.

<sup>d</sup> (Paragraph 2.) 1611 reads “amongst”, Cambridge “among”. There is a difference between “among” and “amongst”, where “among” refers to being in the mingling or assembling of objects, and “amongst” refers to dispersion and intermixture with the objects. “Amongst” is more rarely used, and the Cambridge Edition is correct in this case.

<sup>e</sup> (Paragraph 2.) 1611 reads “then”, Cambridge “than”. The old spelling of “than” was “then”.

<sup>f</sup> (Paragraph 2.) 1611 reads “amongst”, Cambridge “among”. See note d.

<sup>g</sup> (Paragraph 3.) 1611 reads “doeth”, Cambridge “doth”. There is a plain difference between “doeth” and “doth”, “doeth” is a verb, while “doth” is not.

<sup>h</sup> (Paragraph 3.) 1611 reads “doeth”, Cambridge “doth”. See note g.

<sup>i</sup> (Paragraph 3.) 1611 reads “towards”, Cambridge “toward”. The word “toward” is used throughout the Pure Cambridge Edition.

<sup>j</sup> (Paragraph 3.) 1611 reads “furthest”, Cambridge “farthest”. The proper use of “farthest” means most far, whereas “furthest” means that there is a possibility to go further, and is at this present only so far. Clearly, the meaning was supposed to be “farthest”.

<sup>k</sup> (Paragraph 4.) 1611 reads “then”, Cambridge “than”. See note e.

<sup>l</sup> (Paragraph 4.) 1611 reads “of the accomplishing”, “of accomplishing”. The word “the” has been taken away, as it appears already in the sentence before the word “vehement”.

<sup>m</sup> (Paragraph 5.) 1611 reads “hope”, Cambridge “hopes”. The word “hopes” are plural because they belong to “we”, that is, more than one.

<sup>n</sup> (Paragraph 5.) 1611 reads “then”, Cambridge “than”. See note e.

<sup>o</sup> (Paragraph 5.) The apostrophe was not used in 1611.

<sup>p</sup> (Paragraph 5.) The hyphen from 1611 has been eliminated.

<sup>q</sup> (Paragraph 6.) 1611 reads “later”, Cambridge “latter”. The word “later” does not make sense here, “latter” is the opposite of “former”, meaning either the New Testament or the Modern Era.

### ¶ 4. Variants in the text of *The Epistle Dedicatory*

Paragraph 4. The word “Christian” is presented in the Oxford and London Editions as “christian” (lowercase) is plainly improper, and not fitting with the capitalisation of the other words in the Dedication.

Paragraph 5. As above.

The Dedication found in Collins Bibles differs more substantially in punctuation.



## § II. Notes on the text of *The Translators to the Reader*

### ¶ 1. *Overview of the translators' preface*

The Cambridge Edition of *The Translators to the Reader* (TTR) has been supplied. The text of the preface as presented is used in this work as the standard text for quotations and commentary. The preface is in the public domain and may be freely used.

The preface was written by Miles Smith, of Brasenose College, Oxford, one of the translators of the King James Bible. He became the Bishop of Gloucester in 1612. “The reputed author of this noble Preface (for, in spite of the quaintness of its style and the old fashion of its learning, it deserves no meaner epithet) is Dr Miles Smith of the first Oxford Company, who would naturally be one of the ... final revisers.”<sup>1</sup> “His Preface for many years stood at the beginning of the version. But for various reasons — its length, its obscurity, its controversial and academic character — it has gradually come to be omitted by modern publishers of the King James [Bible]”.<sup>2</sup>

It appeared in the first King James Bible printed in 1611, and in later King James Bibles. Since 1769 it has grown more and more rare. All the major publishers have editions with the preface, and it can also be found in various other tracts and books, such as Scrivener (1884), The Trinitarian Bible Society (1911), Goodspeed (1935), Beegle (1960), &c. A vast majority of present King James Bibles do not contain the preface. It was once printed separately and distributed as a tract by the Society for Promoting Christian Knowledge.

### ¶ 2. *The need for a standard text of the translators' preface*

Unlike *The Epistle Dedicatory*, quite noticeable differences can be found in the texts of *The Translators to the Reader*, especially in the most readily available and supplied copies. The reasons for this are on account of the general rarity of the preface, and secondly, the ready supply of edited editions directly based on the 1611 Edition.

The preface has undergone a history similar to the text of the King James Bible, and its texts can be classified into broad groups.

1. The first class are those which rigidly follow the text from 1611, such as reprints and facsimiles. For example, in Section II, the word “perfected” is spelt in 1611 as “perfited”, while later copies have the regular spelling, “perfected”.
2. The second class are those which exhibit several changes in line with the revisions to which the Bible text was subjected to up to 1769 and beyond, including the standard Cambridge text. Most of these editions are fairly good, and have changes such as “brute beasts” not “bruit-beasts”, or “an hole” not “a hole” in Section I, Paragraph 1.
3. The third class are those which attempt to restore (or follow) the 1611 text while introducing some modern spelling and punctuation (to greater or lesser extents). These editions have been created on misguided principles, and are flawed:
  - a. They are not based on a final authority. Even if they were to consult what Miles Smith actually wrote by hand, (which is possibly in the Bodleian Library, Oxford), they would still be introducing

changes by altering spelling and the like. They do not follow the 1611 Edition to the letter, and are making alterations on their own authority.

b. They are based on the typographically inaccurate 1611 Edition, and they perpetuate various mistakes or obscurities, such as presenting the abbreviation for “Saint” as “S.” instead of “St”.

c. They disregard the lineage of proper editions that is available to the present time. They put unauthorised persons, no matter how well educated, as bad interpreters of the original translator’s words.

d. There is no need to “edit the original preface” when it is currently available. The use of the word “original” is almost indicating that current copies are no longer “answerable to the original”. There is no need to “restore” the preface by them, since this actually means turning improvements and corrections back to errors. Worst of all, the redaction done by modern editors disregards the lineage of authoritative and proper copies, and the clear copies which are available, most especially the Cambridge Edition.

4. The fourth class are completely modern versions of the preface, which only vaguely resemble a proper copy of the preface. These are those extremely modernised versions which change the whole tone by introducing modern language and American spelling. These should be discounted altogether.

Several also have purposely adjusted so-called “offensive” statements, like deleting out reference to the Jewish tongue being barbarous, removing a portion which calls certain people “dogs”, or changing an inference to the Popes as being Antichrist.

Since the available editions of The Translators to the Reader contain all types of variations to each other, there has been a need to adhere to a proper standard for the use of quotations and for proper understanding. Scrivener’s Edition would have sufficed, and has been adopted by some scholars, but there are inconsistencies in this text. Also, it is plain that Scrivener systematically rejected almost all changes, attempting to redact the 1611 text to a pedantic degree, even by using identical margin reference marks in the text. His version was the vanguard for those of the third class as listed above.

The Cambridge Edition of the Translators to the Reader has been used and presented, taken from a Bible containing the Pure Cambridge Edition. This particular copy did not use italic type, nor contained marginal notations. The italics have never been used entirely consistently, as some names — such as, Rome, Jews and Philistines — sometimes escaped being italicised. The marginal notes are not necessary for the average reader, and therefore, their removal should not be considered a loss.

### ¶ 3. *Commentary on the translators’ preface*

Since the preface is the product of a mind with a classical education of Elizabethan and Jacobean England, one should expect that there may be some difficulties in understanding upon the first reading. It was written to appeal to Puritans and answer Catholics. The preface contains Latin, Greek, allusions to classical history and quotes from early Church Fathers. It would be beneficial to give an overview, the lettering system below each section heading is arbitrary, and the presentation interpretive. The marginal notes of the 1611 Edition are set in square brackets within the text. Also, throughout the text, notational marks link differences between the two editions to a short note at the end of the commentary.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
The best things haue been calumniated.	S. 1 P. 1	¶ <i>The best things have been calumniated</i>

- i. The best things have been slandered
- A. The Work ought to be accepted, instead it is rejected
- B. It is generally rejected, and has false accusations made against it
- C. This is known from history:
  - a. New things are often rejected
  - b. Even those new things that bring:
    - i. Civility
    - ii. Law
    - iii. Learning
    - iv. Discussion
    - v. Life sustenance for Christians
  - c. Therefore, anyone rejecting this is foolish, examples:
    - i. Some have been killed for bringing civilisation to barbarians
    - ii. Some places have made unworkable laws unchangeable
    - iii. Some consider learnedness the same as compromise with worldliness
    - iv. Some hold doctrinal discussions useless
    - v. Some have not held to the Scriptures, but allowed error to poison them
  - d. Thus, anyone who is to do anything worthy should expect persecution
- D. It is not only the common man who suffers, but the sovereign who sponsors a work, examples:
  - a. The Syrian army was commanded to fight against king of Israel, not other soldiers
  - b. King David was scoffed at for dancing before the Lord, though others were also joyful
  - c. King Solomon was despised for the taxes for the temple, though it was for God
- E. It is a hard thing to please everyone, but God is the first one that must be pleased

1611 EDITION.	TTR	CAMBRIDGE EDITION.
ZEale to promote the common good, whether it be by deusing any thing our selues, or reusing that which hath bene laboured by others, deserueth certainly much respect and esteeme, but yet findeth but cold intertainment in the world.	S. 1 P. 1	ZEAL to promote the common good, whether it be by devising any thing ourselves, or revising that which hath been laboured by others, deserveth certainly much respect and esteem, but yet findeth but cold entertainment in the world.

The best thing is the Word of God, especially the King James Bible, which revised other translations and devised a standard English text. Yet, the Word and the translators were slandered. The King James Bible was for the common good, deserved respect and was worthy of esteem.

“My zeal hath consumed me, because mine enemies have forgotten thy words. Thy word *is* very pure: therefore thy servant loveth it. I *am* small and despised: *yet* do not I forget thy precepts. Thy righteousness *is* an everlasting righteousness, and thy law *is* the truth.” (Psalm 119:139–142).

“Wherefore thus saith the LORD God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them.” (Jeremiah 5:14).

“For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. For I know the thoughts

that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end.” (Jeremiah 29:10, 11).

1611 EDITION.	TTR	CAMBRIDGE EDITION.
It is welcommed with suspicion in stead of loue, and with emulation in stead of thanks: and if there be any hole left for cauill to enter, (and cauill, if it doe not finde a <sup>a</sup> hole, will make one) it is sure to bee misconstrued, and in danger to be condemned.	S. 1 P. 1	It is welcomed with suspicion instead of love, and with emulation instead of thanks: and if there be any hole left for cavil to enter, (and cavil, if it do not find an hole, will make one) it is sure to be misconstrued, and in danger to be condemned.

Clearly, the King James Bible should have been loved, and hearty thanksgiving should have been given to God. But the Presbyterians were suspicious of the work of the Anglican establishment (no Scottish Presbyterians took part in the translation), and the Romanists attempted to bring out their rival English version, the Rheims-Douay Version, which was for the express purpose of countering the Protestant translations. These enemies made petty objections, and even made up lies about the King James Bible, for, no matter how good it was, the enemies were predetermined to reject it. And this same attitude has prevailed among the modernists.

The moderate Puritans were involved with the translation, and were supportive of it. The reason why modern day genuine Christians hold to the King James Bible is because it was accepted by the Puritans in history.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
This will easily be granted by as many as know story, or haue any experience.	S. 1 P. 1	This will easily be granted by as many as know story, or have any experience.

“Story” means the account of past events, the scope of history.

“Remember this, and shew yourselves men: bring *it* again to mind, O ye transgressors. Remember the former things of old: for I *am* God, and *there is* none else; I *am* God, and *there is* none like me” (Isaiah 46:8, 9).

1611 EDITION.	TTR	CAMBRIDGE EDITION.
For, was there euer any thing projected, that sauoured any way of newnesse or renewing, but the same endured many a storme of gaine-saying, or opposition?	S. 1 P. 1	For was there ever any thing projected, that savoured any way of newness or renewing, but the same endured many a storm of gainsaying or opposition?

When Jesus came, some believed, and some were filled with wrath: “And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.” (Luke 5:26). The King James Bible, at that time was filled with the sense of newness and renewing, but at the same time, it was confronted by evil speaking and persecutors: “Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.” (John 15:20). The Word of God has been persecuted in history, and the King James Bible has been heavily persecuted. In fact, the King James Bible must be most worthy because so many resist it, even in the present.

1611 EDITION.

A man would thinke that Ciuilitie, holesome Lawes, learning and eloquence, Synods, and Church-maintenance, (that we speake of no more things of this kinde) should be as safe as a Sanctuary, and out of shot, [εζω βελους.] as they say, that no man would lift vp the heele, no, nor dogge mooue his tongue against the motioners of them.

TTR

S. 1  
P. 1

CAMBRIDGE EDITION.

A man would think that civility, wholesome laws, learning and eloquence, synods, and Church-maintenance, (that we speak of no more things of this kind) should be as safe as a sanctuary, and out of shot, as they say, that no man would lift up the heel, no, nor dog move his tongue against the motioners of them.

The Word of God, especially the King James Bible, was seen as virtuous, to bring goodness to mankind, that it should be untouchable, kept holy, feared, never defeated: “Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.” Ephesians 6:16). No person should spurn the Word like Judas did, “but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.” (John 13:18b). “But against any of the children of Israel shall not a dog move his tongue, against man or beast” (Exodus 11:7a).

1611 EDITION.

For by the first, we are distinguished from bruit-beasts led with sensualitie:

TTR

S. 1  
P. 1

CAMBRIDGE EDITION.

For by the first we are distinguished from brute beasts led with sensuality:

“Wherefore are we counted as beasts, *and* reputed vile in your sight?” (Job 8:13). It was no coincidence that the King James Bible was linked with the English civilisation which spread around the world.

1611 EDITION.

By the second, we are bridled and restrained from outrageous behaiour, and from doing of iniuries, whether by fraud or by violence:

TTR

S. 1  
P. 1

CAMBRIDGE EDITION.

by the second we are bridled and restrained from outrageous behaviour, and from doing of injuries, whether by fraud or by violence:

“And what nation *is there so* great, that hath statutes and judgments *so* righteous as all this law, which I set before you this day?” (Deuteronomy 4:8). It was no accident that the King James Bible was influential in the Western legal system.

1611 EDITION.

By the third, we are enabled to informe and reforme others, by the light and feeling that we haue attained vnto our selues:

TTR

S. 1  
P. 1

CAMBRIDGE EDITION.

by the third we are enabled to inform and reform others by the light and feeling that we have attained unto ourselves:

“To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them.” (Isaiah 8:20). It was not by chance that the King James Bible was associated with the revivals up to and including the Pentecostal Revival.

1611 EDITION.

Briefly, by the fourth being brought

TTR

S. 1  
P. 1

CAMBRIDGE EDITION.

briefly, by the fourth, being brought

together to a parle<sup>b</sup> face to face, we sooner compose our differences then by writings, which are endlesse:

together to a parley face to face, we sooner compose our differences, than by writings, which are endless:

“God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment.” (1 Corinthians 1:9, 10). There has been no doubt that the clearest, best and most successful Christianity has been with the King James Bible, because in it the standards of Christianity are revealed (see Hebrews 10:25, 12:15).

1611 EDITION.

And lastly, that the Church be sufficiently provided for, is so agreeable to good reason and conscience, that those mothers are holden to be lesse cruell, that kill their children assoone as they are borne, then those nursing fathers and mothers (wheresoeuer they be) that withdraw from them who hang vpon their breasts (and vpon whose breasts againe themselues do hang to receiue the Spirituall and sincere milke of the word) liuelyhood and support fit for their estates.

TTR

S. 1  
P. 1

CAMBRIDGE EDITION.

and lastly, that the Church be sufficiently provided for is so agreeable to good reason and conscience, that those mothers are holden to be less cruel, that kill their children as soon as they are born, than those nursing fathers and mothers (wheresoever they be) that withdraw from them who hang upon their breasts (and upon whose breasts again themselves do hang to receive the spiritual and sincere milk of the word) livelihood and support fit for their estates.

“As newborn babes, desire the sincere milk of the word, that ye may grow thereby” (1 Peter 2:2).

“Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away *their* ears from the truth, and shall be turned unto fables. But watch thou in all things” (2 Timothy 4:2–5a).

The King James Bible was seen as the Word of God for the English-speaking Church, so that Christians everywhere may have the Word, and so be nourished like children, not starved; the King James Bible was sufficient, a provision for Christians, agreeable to good reason, acceptable to the conscience, spiritual, sincere, life-giving and fit for use.

1611 EDITION.

Thus it is apparent, that these things which we speake of, are of most necessary vse, and therefore, that none, either without absurditie can speake against them, or without note of wickednesse can spurne against them.

TTR

S. 1  
P. 1

CAMBRIDGE EDITION.

Thus it is apparent, that these things which we speak of are of most necessary use, and therefore that none, either without absurdity can speak against them, or without note of wickedness can spurn against them.

Since the King James Bible was so useful for the world, anyone who rejects it was either foolish or willingly wicked.

1611 EDITION.

Yet for all that, the learned know that certaine worthy men [*Anacharsis with others.*] haue bene brought to vntimely death for none other fault, but for seeking to reduce their Countrey-men to good order and discipline:

TTR

S. 1  
P. 2

CAMBRIDGE EDITION.

Yet for all that, the learned know that certain worthy men have been brought to untimely death for none other fault, but for seeking to reduce their countrymen to good order and discipline:

For though the King James Bible was useful, yet it can be likened to the story of Anacharsis. According to the Greek master historian Herodotus (484–430 B.C.), Anacharsis was an ancient Scythian prince who went to foreign lands to obtain knowledge, but on his return to his own people, was killed for trying to introduce Hellenic customs and religion to the barbarians.

1611 EDITION.

and that in some Common-weales it was made a capitall crime, [*Locri.*] once to motion the making of a new Law for the abrogating of an old, though the same were most pernicious:

TTR

S. 1  
P. 2

CAMBRIDGE EDITION.

And that in some Commonwealths it was made a capital crime, once to motion the making of a new law for the abrogating of an old, though the same were most pernicious:

In the case of the Greeks, the commonwealths, or self-sufficient city states called “Locri”, such as Athens, had made it a capital crime to repeal an old law, because the traditions were more important than good laws.

1611 EDITION.

And that certaine, [*Cato the elder.*] which would be counted pillars of the State, and paternes of Vertue and Prudence, could not be brought for a long time to giue way to good Letters and refined speech, but bare themselues as auerse from them, as from rocks or boxes of poison:

TTR

S. 1  
P. 2

CAMBRIDGE EDITION.

And that certain, which would be counted pillars of the State, and patterns of virtue and prudence, could not be brought for a long time to give way to good letters and refined speech; but bare themselves as averse from them, as from rocks or boxes of poison:

Cato (234–139 B.C.) was a politician who attempted to censor liberal behaviour in Rome, he was considered rustic in manner and speech, though he was a learned writer, he, no doubt, regarded being refined as a compromise with cosmopolitanism.

1611 EDITION.

And fourthly, that hee was no babe, but a great clearke, [*Gregory the Diuine.*] that gae foorth (and in writing to remaine to posteritie) in passion peradventure, but yet he gae foorth, that hee had not seene any profit to come by any Synode, or meeting of the Clergie, but rather the contrary:

TTR

S. 1  
P. 2

CAMBRIDGE EDITION.

And fourthly, that he was no babe, but a great Clerk, that gave forth, (and in writing to remain to posterity) in passion peradventure, but yet he gave forth, That he had not seen any profit to come by any synod or meeting of the Clergy, but rather the contrary:

Gregory of Nazianzus (330–389 A.D.) was a supporter of the Nicene Trinitarian doctrine, and the teacher of Jerome. He withdrew from most Church matters at the time of the Second Church Council at Constantinople, 381 A.D. He was known for his great knowledge, and wrote poems, letters and other orations. The stand on the Trinitarian doctrine preserved Christianity from subjection to heresy.

1611 EDITION.

And lastly, against Church-maintenance and allowance, in such sort, as the Embassadors and messengers of the great King of Kings should be furnished, it is not vnknown what a fiction or fable (so it is esteemed, and for no better by the reporter himselfe, [*Nauclerus.*] though superstitious) was deuised; Namely, that at such time as the professours and teachers of Christianitie in the Church of Rome, then a true Church, were liberally endowed, a voyce forsooth was heard from heauen, saying; Now is poison poured down into the Church, &c.

TTR

S. 1  
P. 2

CAMBRIDGE EDITION.

And lastly, against Church-maintenance and allowance, in such sort as the ambassadors and messengers of the great King of kings should be furnished, it is not unknown what a fiction or fable (so it is esteemed, and for no better by the reporter himself, though superstitious) was devised: namely, That at such time as the professors and teachers of Christianity in the Church of Rome, then a true Church, were liberally endowed, a voice forsooth was heard from heaven, saying, Now is poison poured down into the Church, &c.

“From which some having swerved have turned aside unto vain jangling” (1 Timothy 1:6).

*Foxe’s Book of Martyrs* has Lord Cobham quoting this statement from the *Chronicles of Nauclerus*, that when Constantine endowed the Church, an angel in the air cried, “Woe, woe, woe, this day is venom shed into the Church of God.”<sup>3</sup> At one time there were true believers in Rome — the Apostle Paul both wrote them an epistle and went there himself — and those believers should have held to the Word of God, and not turned aside to the old superstitions. There were enough Scriptures and Christians in Rome to make it the best Christian Church, yet poison entered in, and so people turned aside from the truth. Thus, the state and good things of their religion was not maintained, but they were compromised and corrupted.

1611 EDITION.

Thus not only as oft as we speake, as one saith, but also as oft as we do any thing of note or consequence, we subiect our selues to euey ones censure, and happy is he that is least tossed vpon tongues; for vtterly to escape the snatch of them it is impossible.

TTR

S. 1  
P. 2

CAMBRIDGE EDITION.

Thus not only as oft as we speak, as one saith, but also as oft as we do any thing of note or consequence, we subject ourselves to every one’s censure, and happy is he that is least tossed upon tongues; for utterly to escape the snatch of them it is impossible.

“Yea, and all that will live godly in Christ Jesus shall suffer persecution.” (2 Timothy 3:12). In Christ, it is inevitable that the Word of God and the people of God are attacked.

1611 EDITION.

TTR

CAMBRIDGE EDITION.



If any man conceit, that this is the lot and portion of the meaner sort onely, and that Princes are priuiledged by their high estate, he is deceiued.

S. 1  
P. 2

If any man conceit that this is the lot and portion of the meaner sort only, and that princes are privileged by their high estate, he is deceived.

King James has been extensively attacked, and these attacks are not separate to, but made in connection with the King James Bible. He is called a sodomite, which accusations are based on a false witnesses from his reign, and have no grounds in the truth.

1611 EDITION.

*As the sword deuoureth aswell one as the other,*<sup>c</sup> as it is in *Samuel*; [2. Sam. 11. 25.] nay as the great Commander charged his souldiers in a certaine battell, to strike at no part of the enemie, but at the face; And as the King of *Syria* commanded his chiefe Captaines *to fight neither with small nor great, saue onely against the King of Israel*: [1. King. 22. 31.] so it is too true, that Enuie striketh most spitefully at the fairest, and at the chiefest.

TTR

S. 1  
P. 2

CAMBRIDGE EDITION.

As, The sword deuoureth as well one as another, as it is in Samuel; nay, as the great commander charged his soldiers in a certain battle to strike at no part of the enemy, but at the face; and as the king of Syria commanded his chief captains, To fight neither with small nor great, save only against the king of Israel: so it is too true, that envy striketh most spitefully at the fairest, and at the chiefest.

“Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease thee, for the sword deuoureth one as well as another: make thy battle more strong against the city, and overthrow it: and encourage thou him.” (2 Samuel 11:25). “But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel.” (1 Kings 22:31).

1611 EDITION.

*Dauid* was a worthy Prince, and no man to be compared to him for his first deedes, and yet for as worthy an acte as euer he did (euen for bringing backe the Arke of God in solemnitie) he was scorned and scoffed at by his owne wife. [2. Sam. 6. 16.]

TTR

S. 1  
P. 2

CAMBRIDGE EDITION.

David was a worthy prince, and no man to be compared to him for his first deeds; and yet for as worthy an act as ever he did, even for bringing back the ark of God in solemnity, he was scorned and scoffed at by his own wife.

“And as the ark of the LORD came into the city of David, Michal Saul’s daughter looked through a window, and saw king David leaping and dancing before the LORD; and she despised him in her heart.” (2 Samuel 6:16).

1611 EDITION.

*Solomon* was greater then *Dauid*, though not in vertue, yet in power: and by his power and wisdome he built a Temple to the LORD, such a<sup>d</sup> one was the glory of the land of Israel, and the wonder of the whole world.

TTR

S. 1  
P. 2

CAMBRIDGE EDITION.

Solomon was greater than David, though not in virtue, yet in power; and by his power and wisdom he built a temple to the Lord, such an one as was the glory of the land of Israel, and the wonder of the whole world.

“So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel *there was* not the like in Jerusalem.” (2 Chronicles 30:26).

1611 EDITION.	TTR	CAMBRIDGE EDITION.
But was that his magnificence liked of by all? We doubt of it.	S. 1 P. 2	But was that his magnificence liked by all? We doubt of it.

The King James Bible was likened to a magnificent work, which was disliked and grumbled against by some: “But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.” (Acts 5:39).

1611 EDITION.	TTR	CAMBRIDGE EDITION.
Otherwise, why doe they lay it in his sonnes dish, and call vnto him for easing of the burden, [σεισαχθειαν.]	S. 1 P. 2	Otherwise why do they lay it in his son’s dish, and call unto him for easing of the burden?

“And he said unto them, What advice give ye that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us?” (2 Chronicles 10:9).

1611 EDITION.	TTR	CAMBRIDGE EDITION.
<i>Make, say they, the grievous seruitude of thy father, and his sore yoke, lighter.</i> [1. King. 12. 4.]	S. 1 P. 2	Make, say they, the grievous servitude of thy father, and his sore yoke, lighter.

“Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.” (1 Kings 12:4).

1611 EDITION.	TTR	CAMBRIDGE EDITION.
Belike he had charged them with some leuies, and troubled them with some cariages; Hereupon they raise vp a tragedie, and wish in their heart the Temple had neuer bene built.	S. 1 P. 2	Belike he had charged them with some levies, and troubled them with some cariages; hereupon they raise up a tragedy, and wish in their heart the temple had never been built.

“Your words have been stout against me, saith the LORD. Yet ye say, What have we spoken *so much* against thee? Ye have said, It *is* vain to serve God: and what profit *is it* that we have kept his ordinance, and that we have walked mournfully before the LORD of hosts?” (Malachi 3:13, 14).

1611 EDITION.	TTR	CAMBRIDGE EDITION.
So hard a thing it is to please all, euen when we please God best, and doe seeke to approue our selues to euery ones conscience.	S. 1 P. 2	So hard a thing it is to please all, even when we please God best, and do seek to approve ourselves to every one’s conscience.

The translators admitted that the King James Bible pleased God, and that God was more pleased with it than any man could be. Furthermore, they knew that men of good conscience would accept the work; nevertheless, they expected those who were evil affected to be against it. “But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.”

(Acts 14:2).

1611 EDITION.	TTR	CAMBRIDGE EDITION.
The highest personages haue been calumniated.	S. 2	¶ <i>The highest personages have been calumniated</i>

2. The highest persons have been slandered

A. The following examples are of rulers who have suffered slander:

- a. Cæsar was considered arrogant for standardising the calendar
- b. Constantine was thought immature in his ready donations to “Christianity”
- c. Theodosius was an intellectual ruler, and so some said he was no warrior
- d. Justinian was accused of reforming the laws just to bring in his own laws

B. Their goodness was spoken against

C. This phenomenon lasts until modern days, examples:

- a. Moses said that the second generation were as bad as the first
- b. Solomon said that there is nothing new, but history repeats itself
- c. Stephen said that the Jews of his day were the same as the unbelievers in Moses’ days

1611 EDITION.	TTR	CAMBRIDGE EDITION.
If wee will descend to later times, wee shall finde many the like examples of such kind, or rather vnkind acceptance.	S. 2	If we will descend to later times, we shall find many the like examples of such kind, or rather unkind, acceptance.

The highest persons have been spoken against. It was not surprising that the Word of the highest Person, that is, God, be attacked also.

It almost seems as if a pun is made here on the word “kind” meaning “similarity”, and “kind” meaning “charitable”.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
The first Romane Emperour [ <i>C. Cæsar. Plutarch.</i> ] did neuer doe a more pleasing deed to the learned, nor more profitable to posteritie, for conseruing the record of times in true supputation; then when he corrected the Calender, and ordered the yeere according to the course of the Sunne: and yet this was imputed to him for noueltie, and arrogancie, and procured to him great obloquie.	S. 2	The first Roman Emperor did never do a more pleasing deed to the learned, nor more profitable to posterity, for conserving the record of times in true supputation, than when he corrected the Calendar, and ordered the year according to the course of the sun: and yet this was imputed to him for novelty and arrogancy, and procured to him great obloquy.

Plutarch (46–119 A.D.) was a historian. Julius Cæsar (100–44 B.C.) invented the Julian Calendar, which was to stabilise timekeeping, as the Calendar would be manipulated for political purposes. Claudius Cæsar (10 B.C.–54 A.D.) was the first Roman Emperor of Britain, and promoted administrative reforms, including the Julian Calendar.

1611 EDITION.

So the first Christened Emperour [*Constantine.*] (at the leastwise that openly professed the faith himselfe, and allowed others to doe the like) for strengthening the Empire at his great charges, and prouiding for the Church, as he did, got for his labour the name *Pupillus*, [*Aurel. Victor.*] as who would say, a wastefull Prince, that had neede of a Guardian, or ouerseer.

TTR

CAMBRIDGE EDITION.

S. 2

So the first Christened Emperor, (at the leastwise, that openly professed the faith himself, and allowed others to do the like) for strengthening the empire at his great charges, and providing for the Church, as he did, got for his labour the name *Pupillus*, as who would say, a wasteful Prince, that had need of a guardian or overseer.

Constantine (280–337 A.D.) was the Roman Emperor who converted to Christianity, though he was actually a pagan. He revitalised the city of Constantinople. Sextus Aurelius Victor was a historian of the Emperors. Constantine passed an edict which allowed for the free adherence to any deity, and himself supported Christian endeavours against heresy. His wealthy contributions to Christianity were scorned by some.

1611 EDITION.

So the best Christened Emperour, [*Theodosius.*] for the loue that he bare vnto peace, thereby to enrich both himselfe and his subiects, and because he did not seeke warre but find it, was iudged to be no man at armes, [*Zosimus.*] (though in deed he excelled in feates of chivalrie, and shewed so much when he was prouoked) and condemned for giuing himselfe to his ease, and to his pleasure.

TTR

CAMBRIDGE EDITION.

S. 2

So the best Christened Emperor, for the love that he bare unto peace, thereby to enrich both himself and his subjects, and because he did not seek war, but find it, was judged to be no man at arms, (though in deed he excelled in feats of chivalry, and shewed so much when he was provoked) and condemned for giving himself to his ease, and to his pleasure.

Theodosius (347–395 A.D.) was a Roman Emperor who suppressed heresy and paganism. At this time Germanic peoples were making incursions into the Roman Empire, which had by this time become consumed with self-gratification. Zosimus was Pope from 417 to 418 A.D., when he died.

1611 EDITION.

To be short, the most learned Emperour of former times, [*Iustinian.*] (at the least, the greatest politician) what thanks had he for cutting off the superfluties of the lawes, and digesting them into some order and method?

TTR

CAMBRIDGE EDITION.

S. 2

To be short, the most learned Emperor of former times, (at the least, the greatest politician) what thanks had he for cutting off the superfluties of the laws, and digesting them into some order and method?

Justinian (483–565 A.D.) was known for his administrative reorganisation of the Eastern Roman Empire, and introduction of a new system of laws.

1611 EDITION.

This, that he hath been blotted by some to bee an Epitomist, that is, one

TTR

CAMBRIDGE EDITION.

S. 2

This, that he hath been blotted by some to be an Epitomist, that is, one

that extinguished worthy whole volumes, to bring his abridgements into request.

that extinguished worthy whole volumes, to bring his abridgments into request.

This example links with the accusation by certain that the King James Bible never needed to be made, since the earlier English versions were adequate. This was not the case.

1611 EDITION.  
This is the measure that hath been rendred to excellent Princes in former times, euen, *Cum benè facerent, malè audire*, For their good deedes to be euill spoken of.

TTR  
S. 2 CAMBRIDGE EDITION.  
This is the measure that hath been rendered to excellent Princes in former times, even, *Cum bene facerent, male audire*, For their good deedes to be evil spoken of.

If the good reforms done by leaders in the past were slandered, then it is not unlikely that King James would be smeared for his authorising of the Authorized Version.

1611 EDITION.  
Neither is there any likelihood, that enuie and malignitie died, and were buried with the ancient.

TTR  
S. 2 CAMBRIDGE EDITION.  
Neither is there any likelihood that envy and malignity died and were buried with the ancient.

Such accusations are perennial, they have been always made, and can yet be heard.

1611 EDITION.  
No, no, the reproofe of *Moses* taketh hold of most ages; *You<sup>f</sup> are risen vp in your fathers stead, an increase of sinfull men.* [Numb 32. 14.]

TTR  
S. 2 CAMBRIDGE EDITION.  
No, no, the reproof of *Moses* taketh hold of most ages, *Ye are risen up in your fathers' stead, an increase of sinful men.*

“And, behold, ye are risen up in your fathers’ stead, an increase of sinful men, to augment yet the fierce anger of the LORD toward Israel.” (Numbers 32:14).

1611 EDITION.  
*What is that that hath been done? that which shall be done: and there is no new thing vnder the Sunne,* [Eccles. 1. 9.] saith the wiseman:

TTR  
S. 2 CAMBRIDGE EDITION.  
What is that that hath been done? that which shall be done: and there is no new thing under the sun, saith the wise man.

“The thing that hath been, it *is that* which shall be; and that which is done *is that* which shall be done: and *there is no new thing* under the sun.” (Ecclesiastes 1:9).

1611 EDITION.  
and S. *Steu*n, *As your fathers did, so doe you.*<sup>8</sup> [Acts 7. 51.]

TTR  
S. 2 CAMBRIDGE EDITION.  
And St Stephen, *As your fathers did, so do ye.*

“Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did, so do ye.*” (Acts 7:51).

1611 EDITION.  
His Maiesties constancie,  
notwithstanding culmination, for the  
suruey of the English translations.

TTR  
S. 3 ¶ His Majesty's constancy,  
notwithstanding calumniation, for the  
survey of the English translations

3. King James' continuance regardless of the slanders
- A. King James, ruler by right, learned, knew that slander would come
  - B. Though change is necessary, yet it is not abided by some
  - C. King James continued steadfastly regardless of this
  - D. It is the duty of a sovereign to uphold religion
    - a. They are honoured by men
    - b. They are honoured by God

1611 EDITION.  
This, and more to this purpose, His  
Maiestie that now reigneth (and long,  
and long may he reigne, and his  
offspring for euer, *Himselfe and children,  
and childrens children alwayes*) [ΑΥΤΟΣ,  
και παιδε, και παιδων παντοτε παιδες.]  
knew full well, according to the  
singular wisdome giuen vnto him by  
God, and the rare learning and  
experience that he hath attained vnto;  
namely that whosoeuer attempteth any  
thing for the publike (specially<sup>b</sup> if it  
pertaine<sup>i</sup> to Religion, and to the  
opening and clearing of the word of  
God) the same setteth himselfe vpon a  
stage to be glouted vpon by euery euil  
eye, yea, he casteth himselfe headlong  
vpon pikes, to be gored by euery sharpe  
tongue.

TTR  
S. 3 This, and more to this purpose, his  
Majesty that now reigneth (and long  
and long may he reign, and his  
offspring for ever, Himself and children  
and children's children always!) knew  
full well, according to the singular  
wisdom given unto him by God, and  
the rare learning and experience that he  
hath attained unto; namely, That  
whosoever attempteth any thing for the  
publick, (especially if it appertain to  
religion, and to the opening and  
clearing of the word of God) the same  
setteth himself upon a stage to be  
glouted upon by every evil eye; yea, he  
casteth himself headlong upon pikes, to  
be gored by every sharp tongue.

King James the First was consistent in the project, despite the accusations, especially that there had already been sufficient English translations. Interestingly, this accusation is quite reversed today, where there is always a need now for more new translations.

It was recognised that King James had great learning for a king. He was aware, and it came to pass, that the authorising of the King James Bible was thing which led to great criticism: sharp tongues like weapons were set upon his character.

1611 EDITION.  
For he that medleth with mens  
Religion in any part, medleth with  
their custome, nay, with their freehold;  
and though they finde no content in  
that which they haue, yet they cannot  
abide to heare of altering.

TTR  
S. 3 For he that meddleth with men's  
religion in any part meddleth with their  
custom, nay, with their freehold; and  
though they find no content in that  
which they have, yet they cannot abide  
to hear of altering.

Bible translations were still open for correction in the time of the King James Bible, yet many could not abide change, because they wanted to hold to the old things, even to the disregard of proper translation and truth. “Thus have ye made the commandment of God of none effect by your tradition.” (Matthew 15:6b).

1611 EDITION.  
 Notwithstanding his Royall heart was not daunted or discouraged for this or that colour, but stood resolute, *as a statue immouenable, and an anuile not easie to be beaten into plates*, [Suidas. *ωσπερ τις ανδριας απεριτρεπτος και ακμων ανηλατος.*] as one sayth; he knew who had chosen him to be a Souldier, or rather a Captaine, and being assured that the course which he intended made much for the glory of God, & the building vp of his Church, he would not suffer it to be broken off for whatsoever speeches or practises.

TTR  
 S. 3 CAMBRIDGE EDITION.  
 Notwithstanding his royal heart was not daunted or discouraged for this or that colour, but stood resolute, As a statue immoveable, and an anvil not easy to be beaten into plates, as one saith; he knew who had chosen him to be a soldier, or rather a captain; and being assured that the course which he intended made much for the glory of God, and the building up of his Church, he would not suffer it to be broken off for whatsoever speeches or practices.

King James did not waver in his decision to make a new translation, and once done, it would stand. “For the customs of the people *are* vain: for *one* cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not. They *are* upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also *is it* in them to do good.” (Jeremiah 10:3–5). “So the carpenter encouraged the goldsmith, *and* he that smootheth *with* the hammer him that smote the anvil, saying, It *is* ready for the sodering: and he fastened it with nails, *that* it should not be moved.” (Isaiah 41:7). The Authorized Version of the Bible has given great glory to God, built up the Church, and was not stopped just because some did not like it.

Suidas is used as the name of a Greek encyclopædic dictionary containing historical information, dated about the year 1000.

1611 EDITION.  
 It doth certainly belong vnto Kings, yea, it doth specially belong vnto them, to haue care of Religion, yea, to know it aright, yea, to professe it zealously, yea to promote it to the vttermost of their power.

TTR  
 S. 3 CAMBRIDGE EDITION.  
 It doth certainly belong unto kings, yea, it doth specially belong unto them, to have care of religion, yea, to know it aright, yea, to profess it zealously, yea, to promote it to the uttermost of their power.

“Where the word of a king *is*, *there is* power: and who may say unto him, What doest thou?” (Ecclesiastes 8:4). “For I have given you an example, that ye should do as I have done to you.” (John 13:15). The king is an example to the people, and so it is proper if the king sanction a religious work, and promote it. This was the exact situation with the authorisation of the King James Bible.

1611 EDITION.

This is their glory before all nations which meane well, and this will bring vnto them a farre most excellent weight of glory in the day of the Lord Iesus.

TTR

S. 3

CAMBRIDGE EDITION.

This is their glory before all nations which mean well, and this will bring unto them a far most excellent weight of glory in the day of the Lord Jesus.

The righteous ruler would be with Christ in the judgment, and the righteous nation with him: "The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is here.*" (Matthew 12:42).

1611 EDITION.

For the Scripture saith not in vaine, *Them that honor me, I will honor*, [1. Sam 2. 30.] neither was it a vaine word that *Eusebius* deliuered long agoe, [*θεοσεβεια. Eusebius lib. 10. cap. 8.*] that pietie towards God was the weapon, and the onely weapon that both preserued *Constantines* person, and auenged him of his enemies.

TTR

S. 3

CAMBRIDGE EDITION.

For the Scripture saith not in vain, Them that honour me I will honour: neither was it a vain word that Eusebius delivered long ago, That piety towards God was the weapon, and the only weapon, that both preserved Constantine's person, and avenged him of his enemies.

"Wherefore the LORD God of Israel saith, I said indeed *that* thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed." (1 Samuel 2:30).

Eusebius of Cæsarea in Palestine, wrote the *Ecclesiastical History*, which gave the history of the Church to his time. He wrote commentaries and was a contemporary of Constantine, writing about him after his death. He did not recognise the primacy of Rome.

1611 EDITION.

The praise of the holy Scriptures.

TTR

S. 4

CAMBRIDGE EDITION.

¶ *The praise of the Holy Scriptures*

#### 4. The praise of the Scripture

- A. No one can do right and know the truth without Scripture
  - a. The Scripture must be searched
  - b. The Scripture must be studied
  - c. The Scripture reproves those who do not know it
  - d. The Scripture makes wise
  - e. The Scriptures instruct, make hot, &c.
- B. Take up and read the Scriptures!
- C. They are full of doctrine, wisdom, religion, &c.
  - a. As Augustine promoted
  - b. As Jerome wrote
  - c. As Cyrill taught
- D. All true Christian leaders will give witness to its perfection
  - a. Tertullian calls it full
  - b. Tertullian accepts nothing without it
  - c. Justin Martyr relies only on the divine inspiration



- d. Basil rejects anything else, including all additions and subtractions
- e. And to many others witness could be sought
- E. The Scriptures are like the pagan concepts of cornucopia, the invincible, impenetrable items
  - a. If these items are of men's myth, how much better is the spiritual? Examples:
    - i. Like a complete weapons system
    - ii. Like the trees for the healing of the nations
    - iii. Like prophet's blessing of the cruse of unlimited oil
    - iv. Like good bread, not mouldy
    - v. Like good herbs, not poison
    - vi. Like water, not lack thereof, &c.
- F. This is to be expected, since God in heaven is perfect
  - a. He inspired it
  - b. Its form is God
  - c. He makes it effective
  - d. By it men are blessed

1611 EDITION.	TTR	CAMBRIDGE EDITION.
But now what pietie without trueth? what trueth (what sauing trueth) without the word of God? what word of God (whereof we may be sure) without the Scripture?	S. 4	But now what piety without truth? What truth, what saving truth, without the word of God? What word of God, whereof we may be sure, without the Scripture?

“In God will I praise *his* word: in the LORD will I praise *his* word.” (Psalm 56:10).

“Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. ... But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.” (1 Peter 1:22, 23, 25).

1611 EDITION.	TTR	CAMBRIDGE EDITION.
The Scriptures we are commanded to search. Ioh. 5.39. Esa. 8.20.	S. 4	The Scriptures we are commanded to search. John v. 39. Isaiah viii. 20.

“Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.” (John 5:39).

“To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them.” (Isaiah 8:20).

1611 EDITION.	TTR	CAMBRIDGE EDITION.
They are commended that searched & studied them. Act. 17.11. and 8.28, 29.	S. 4	They are commended that searched and studied them. Acts xvii. 11 and viii. 28, 29.

“These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.” (Acts 17:11).

“Was returning, and sitting in his chariot read Esaias the prophet. Then the Spirit said unto Philip, Go near, and join thyself to this chariot.” (Acts 8:28, 29).

1611 EDITION.	TTR	CAMBRIDGE EDITION.
They are reproofed that were vnskillful in them, or slow to beleue them. <i>Mat.</i> 22.29. <i>Luk.</i> 24.25.	S. 4	They are reproofed that were unskillful in them, or slow to believe them. <i>Matth.</i> xxii. 29. <i>Luke</i> xxiv. 25.

“Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.” (Matthew 22:29).

“Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken” (Luke 24:25).

1611 EDITION.	TTR	CAMBRIDGE EDITION.
They can make vs wise vnto saluation. 2. <i>Tim.</i> 3.15.	S. 4	They can make us wise unto salvation. 2 <i>Tim.</i> iii. 15.

“And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.” (2 Timothy 3:15).

1611 EDITION.	TTR	CAMBRIDGE EDITION.
If we be ignorant, they will instruct vs; if out of the way, they will bring vs home; if out of order, they will reforme vs, if in heauines, comfort vs; if dull, quicken vs; if colde, inflame vs.	S. 4	If we be ignorant, they will instruct us; if out of the way, they will bring us home; if out of order, they will reform us; if in heaviness, comfort us; if dull, quicken us; if cold, inflame us.

Altogether, the King James Bible must have been recognised to have all these attributes: instruction, guidance, reformation, comfort, life and fire.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
<i>Tolle, lege; Tolle, lege, Take vp and read, take vp and read the Scriptures, (for vnto them was the direction) it was said vnto S. Augustine by a supernaturall voyce. [S. August. confess. lib. 8. cap. 12.]</i>	S. 4	<i>Tolle, lege; tolle, lege; Take up and read, take up and read the Scriptures, (for unto them was the direction) it was said unto St Augustine by a supernatural voice.</i>

Augustine of Hippo (354–430 A.D.) was a thinker and theologian who contributed much to the Church in theology, philosophy and interpretation of the Scripture, though he championed the political absolutism of the Roman Institution, the Papal Roman Empire.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
<i>Whatsoever is in the Scriptures, beleue me, saith the same S. Augustine, [S. August. de vtilit. credendi, cap. 6.] is high and diuine; there is verily trueth, and a doctrine most fit for the refreshing and renewing of mens mindes, and truely so</i>	S. 4	<i>Whatever is in the Scriptures, believe me, saith the same St Augustine, is high and divine; there is verily truth, and a doctrine most fit for the refreshing and renewing of men’s minds, and truly so tempered, that</i>

*tempered, that euery one may draw from thence that which is sufficient for him, if hee come to draw with a deuout and pious minde, as true Religion requireth. Thus S. Augustine.*

every one may draw from thence that which is sufficient for him, if he come to draw with a devout and pious mind, as true religion requireth. Thus St Augustine.

The Apostle James revealed the relationship between the Word and true religion: “receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. ... If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man’s religion *is* vain. Pure religion and undefiled before God and the Father is this” (James 1:21b, 22, 26, 27a).

1611 EDITION.  
And S. Hierome: [*S. Hieronym. ad Demetriad.*] *Ana scripturas, & amabit te sapientia &c.* Loue the Scriptures, and wisdome will loue thee.

TTR  
S. 4 CAMBRIDGE EDITION.  
And St Hierome, Ama Scripturas, et amabit te sapientia, &c. Love the Scriptures, and wisdom will love thee.

Jerome, or Eusebius Hieronymus (347–420 A.D.), was the foremost of the Latin Fathers. His most famous act was the translation of the Scriptures into Latin, called the Vulgate.

1611 EDITION.  
And S. Cyrill against *Iulian*; [*S. Cyril. 7°. contra Iulianum.*] *Euen boyes that are bred vp in the Scriptures, become most religious, &c.*

TTR  
S. 4 CAMBRIDGE EDITION.  
And St Cyrill against Julian, Even boys that are bred up in the Scriptures, become most religious, &c.

Cyrill of Alexandria (375–444 A.D.) was involved in arguments about heresy at his time, and refuted the Emperor Julian (reigned 361–363 A.D.), who had been brought up a Christian but turned pagan.

1611 EDITION.  
But what mention wee three or foure vses of the Scripture, whereas whatsoeuer is to be beleued or practised, or hoped for, is contained in them? or three or foure sentences of the Fathers, since whosoever is worthy of the name of a Father, from Christs time downward, hath likewise written not onely of the riches, but also of the perfection of the Scripture?

TTR  
S. 4 CAMBRIDGE EDITION.  
But what mention we three or four uses of the Scripture, whereas whatsoever is to be believed, or practised, or hoped for, is contained in them? or three or four sentences of the Fathers, since whosoever is worthy the name of a Father, from Christ’s time downward, hath likewise written not only of the riches, but also of the perfection of the Scripture?

The prophets and apostles, the true Church Fathers and the Reformers all agreed that the Word was rich and perfect. If the Word is perfect, then its perfection should be discoverable. Evidently, the English translation conveyed perfectly the Originals, so that the King James Bible was made the perfect Word in English.

1611 EDITION.  
*I adore the fulnesse of the Scripture, saith*

TTR  
S. 4 CAMBRIDGE EDITION.  
I adore the fulness of the Scripture,

*Tertullian against Hermogenes.* [*Tertul. aduers. Hermo.*]

saith Tertullian against Hermogenes.

Tertullian (155–220 A.D.) was the father of ecclesiastical Latin. His refutations against heretics included an attack on the artist, Hermogenes, who said that creation was made from pre-existing matter.

1611 EDITION.

And againe, to *Apelles* an Heretike of the like stampe, he saith; [*Tertul. de carne Christi.*] *I doe not admit that which thou bringest in* (or concludest) *of thine owne* (head or store, *de tuo*) without Scripture.

TTR

S. 4

CAMBRIDGE EDITION.

And again, to *Apelles* an heretick of the like stamp he saith, I do not admit that which thou bringest in (or concludest) of thine own (head or store, *de tuo*) without Scripture.

The definition of heresy is any belief which does not have a basis in Scripture, but is purported to be true. Thus, no teaching should be received without the backing of Scripture. “These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.” (Acts 17:11).

1611 EDITION.

So Saint *Iustin Martyr* before him; [*Iustin. προτρεπτ. προς ελλην. οιον τε.*—] *Wee must know by all meanes*, saith hee, *that it is not lawfull* (or possible) *to learne* (any thing) *of God or of right pietie*, *saue onely out of the Prophets*, *who teach vs by diuine inspiration.*

TTR

S. 4

CAMBRIDGE EDITION.

So St *Justin Martyr* before him; We must know by all means (saith he) that it is not lawful (or possible) to learn (any thing) of God or of right piety, save only out of the Prophets, who teach us by divine inspiration.

*Justin Martyr* (100–165 A.D.) defended the Christian faith, and showed that Christians were martyrs, being unjustly killed.

1611 EDITION.

So Saint *Basill* after *Tertullian*, [*S. Basil. περι πιστεως. υπερηφανιας κατηγορια.*] *It is a manifest falling away from the Faith*, and a fault of presumption, either to reiect any of those things that are written, or to bring in (upon the head of them, *επεισαγειν*) any of those things that are not written.

TTR

S. 4

CAMBRIDGE EDITION.

So St *Basil* after *Tertullian*, It is a manifest falling away from the faith, and a fault of presumption, either to reject any of those things that are written, or to bring in (upon the head of them, *ἐπεισάγειν*) any of those things that are not written.

*Basil of Cæsarea* (329–379 A.D.) defended the Church against the Arian heresy, and supported the Trinitarian Doctrine.

The attack on Christianity, according to *Basil*, was that the Scriptures were either being deleted from or added to. This is what he called a fault or a heresy.

ἐπεισάγειν — pronounced *epeisagein*.

1611 EDITION.  
 Wee omit to cite to the same effect, S. *Cyrill* B. of *Hierusalem* in his 4. *Cataches*. Saint *Hierome* against *Heludius*, Saint *Augustine* in his 3. booke against the letters of *Petilian*, and in very many other places of his workes.

TTR  
 S. 4 CAMBRIDGE EDITION.  
 We omit to cite to the same effect St *Cyrill*, Bishop of Jerusalem in his 4. *Cateches*. St *Hierome* against *Helvidius*, St *Augustine* in his third book against the letters of *Petilian*, and in very many other places of his works.

Catechisms are teachings which lay out doctrine, especially for instruction, so that one may be instructed against heresy, and know when the Scripture has been added to or taken from.

1611 EDITION.  
 Also we forebeare to descend to latter Fathers, because wee will not wearie the reader.

TTR  
 S. 4 CAMBRIDGE EDITION.  
 Also we forbear to descend to latter Fathers, because we will not weary the reader.

There were manifold historical examples of Christians who held the Scripture in authority.

1611 EDITION.  
 The Scriptures then being acknowledged to bee so full and so perfect, how can wee excuse our selues of negligence, if we doe not studie them, of curiositie, if we be not content with them?

TTR  
 S. 4 CAMBRIDGE EDITION.  
 The Scriptures then being acknowledged to be so full and so perfect, how can we excuse ourselves of negligence, if we do not study them? of curiosity, if we be not content with them?

The King James Bible, being full and perfect, provided no excuse for anyone to not study it. There were no grounds to reject it, or to think that its content was somehow lacking in words or improper translations. “The law of the LORD *is* perfect, converting the soul: the testimony of the LORD *is* sure, making wise the simple.” (Psalm 19:7).

1611 EDITION.  
 Men talke much of *ειρεσιωνη*, [*Ειρεσιωνη συκα φερει, και πιονας αρτους, και μελι εν κοτυλη, και ελαιον, &c.* An oliue bow wrapped about with wooll, wherevpon did hang figs, & bread, and honie in a pot, & oyle.] how many sweete and goodly things it had hanging on it; of the Philosphers stone, that it turneth copper into gold; of *Cornu-copia*, that it had all things necessary for foode in it; of *Panaces* the herbe, that it was good for all diseases; of *Catholicon* the drugge, that is in stead of all purges; of *Vulcans* armour, that is was an armour of proofe against

TTR  
 S. 4 CAMBRIDGE EDITION.  
 Men talk much of *εἰρεσιώνη*, how many sweet and goodly things it had hanging on it; of the Philosopher’s stone, that it turneth copper into gold; of *Cornucopia*, that it had all things necessary for food in it; of *Panaces* the herb, that it was good for all diseases; of *Catholicon* the drug, that it is instead of all purges; of *Vulcan’s* armour, that it was an armour of proof against all thrusts and all blows, &c.

all thrusts, and all blowes, &c.

Pyanepsia was a feast where offerings would be made to Apollo, where an olive bough wrapped with wool would have food offerings hung on it. This was called the eiresione, the wool pole. The cornucopia, a large twisting horn overflowing with fruits and grains, was a symbol of prosperity. The panacea was a supposed thing which cured all ills and rectified all situations. The armour of Vulcan (the Smith) was similar to the stories of Achilles, Siegfried and Balder, all of whom could not be harmed.

εἰρεσιώνη — pronounced *eiresione*.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
Well, that which they falsly or vainly attributed to these <sup>j</sup> things for bodily good, wee may iustly and with full measure ascribe vnto the Scripture, for spirituall.	S. 4	Well, that which they falsely or vainly attributed to these for bodily good, we may justly and with full measure ascribe unto the Scripture for spiritual.

If the ideas of heathenism were largely vanity, then the Word of God, being much better, was fullness, and the true model of perfection, abundance and impenetrability.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
It is not onely an armour, but also a whole armorie of weapons, both offensiue, and defensiue; whereby we may saue our selues and put the enemie to flight.	S. 4	It is not only an armour, but also a whole armoury of weapons, both offensive and defensive; whereby we may save ourselves, and put the enemy to flight.

The Bible is a great weapon system or array, not merely an plaything. The King James Bible being skilfully used would both protect the user and destroy the enemies. “For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.” (Hebrews 4:12), “and the sword of the Spirit, which is the word of God” (Ephesians 6:17b).

1611 EDITION.	TTR	CAMBRIDGE EDITION.
It is not an herbe, but a tree, or rather a whole paradise of trees of life, which bring foorth fruit euery moneth, and the fruit thereof is for meate, and the leaues for medicine.	S. 4	It is not an herb, but a tree, or rather a whole paradise of trees of life, which bring forth fruit every month, and the fruit thereof is for meat, and the leaves for medicine.

“In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, and yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.” (Revelation 22:2).

1611 EDITION.	TTR	CAMBRIDGE EDITION.
It is not a pot of <i>Manna</i> , or a cruse of oyle, which were for memorie only, or for a meales meate or two, but as it	S. 4	It is not a pot of Manna or a cruse of oil, which were for memory only, or for a meal's meat or two; but as it were a

were a showre of heauenly bread sufficient for a whole host, be it neuer so great; and as it were a whole cellar full of oyle vessels; whereby all our necessities may be prouided for, and our debts discharged.

shower of heavenly bread sufficient for a whole host, be it never so great, and as it were a whole cellar full of oil vessels; whereby all our necessities may be provided for, and our debts discharged.

The Scripture is likened to the heavenly bread which the Israelites ate continually in the wilderness (see Exodus 16:14–18). Again, the Scripture is like the woman who poured volumes of oil from one pot by the word of Elisha, and was able to sell it, and be delivered from great debt (see 2 Kings 4:1–6).

1611 EDITION.

In a word, it is a Panary of wholesome foode, against fenowed traditions; a Physions-shop (Saint *Basill* calleth it) [*κοινωνιατρειον*. *S. Basil. in Psal. primum.*] of preseruatiues against poisoned heresies; a Pandect of profitable lawes, against rebellious spirits; a tresurie of most costly iewels, against beggarly rudiments; Finally a fountaine of most pure water springing vp vnto euerlasting life.

TTR

CAMBRIDGE EDITION.

S. 4

In a word, it is a panary of wholesome food against fenowed traditions; a physician's shop (St Basil calleth it) of preservatives against poisoned heresies; a pandect of profitable laws against rebellious spirits; a treasury of most costly jewels against beggarly rudiments; finally, a fountain of most pure water springing up unto everlasting life.

A “panary” is a store of bread, “fenowed” is mouldy, the “preservatives” are natural, the “pandect” is the body of laws, and the “rudiments” are the bare basics.

1611 EDITION.

And what maruaile? The originall thereof being from heauen, not from earth; the authour being God, not man; the enditer, the holy spirit, not the wit of the Apostles or Prophets; the Pen-men such as were sanctified from the wombe, and endewed with a principall portion of Gods spirit; the matter, veritie, pietie, puritie, vprightnesse; the forme, Gods word, Gods testimonie, Gods oracles, the word of trueth, the word of saluation, &c. the effects, light of vnderstanding, stablenesse of persuasion, repentance from dead workes, newnesse of life, holinesse, peace, ioy in the holy Ghost; lastly, the end and reward of the studie thereof, fellowship with the Saints, participation of the heauenly nature, fruition of an inheritance immortall, vndefiled, and that neuer shall fade

TTR

CAMBRIDGE EDITION.

S. 4

And what marvel? the original thereof being from heaven, not from earth; the author being God, not man; the inditer, the Holy Spirit, not the wit of the Apostles or Prophets; the penmen, such as were sanctified from the womb, and endued with a principal portion of God's Spirit; the matter, verity, piety, purity, uprightness; the form, God's word, God's testimony, God's oracles, the word of truth, the word of Salvation, &c.; the effects, light of understanding, stableness of persuasion, repentance from dead works, newness of life, holiness, peace, joy in the Holy Ghost; lastly, the end and reward of the study thereof, fellowship with the saints, participation of the heavenly nature, fruition of an inheritance immortal, undefiled, and that never shall fade away: Happy is the man that

away: Happie is the man that delighteth in the Scripture, and thrise happie that meditateth in it day and night.

delighteth in the Scripture, and thrice happy that meditateth in it day and night.

The Bible is of heavenly origin, the Original comes from God. The words are God's, not merely mens', and are full of good effects. The King James Bible must be and have all such good attributes. "BLESSED is the man that [hath] his delight is in the law of the LORD; and in his law doth he meditate day and night." (Psalm 1:1a, 2b).

The "inditer" is one who dictates or composes.

1611 EDITION.  
Translation necessarie.

TTR  
S. 5 ¶ *Translation necessary*

5. Translation is necessary

- A. Men must understand the Word in their own language
- B. The Bible does not restrict itself from or to any language
- C. Whilst it remains untranslated, it is useless to the common man
  - a. The Scythians and Greeks were foreign to each other
  - b. The Latin Romans said Classical Syriac was barbarous
  - c. The Jews likewise treated the Gentiles as strangers
- D. Thus, the Senate in Rome needed translators for the Empire's good
- E. The Christians required translations to:
  - a. Break the shell or husk
  - b. Open the window for light
  - c. Remove the cover of the well
- F. Otherwise one cannot read for being unlearned, it is then a sealed book to him

1611 EDITION.  
But how shall men meditate in that, which they cannot vnderstand? How shall they vnderstand that which is kept close in an vnknown tongue? as it is written, *Except I know the power of the voyce, I shall be to him that speaketh, a Barbarian, and he that speaketh, shall be a Barbarian to me.* [1. Cor. 14.]

TTR  
S. 5 But how shall men meditate in that which they cannot understand? How shall they understand that which is kept close in an unknown tongue? as it is written, Except I know the power of the voice, I shall be to him that speaketh a barbarian, and he that speaketh shall be a barbarian to me.

"Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me." (1 Corinthians 14:11), thus, the Bible must be in a language which is understood.

1611 EDITION.  
The Apostle excepteth no tongue, not Hebrew the ancientest, not Greeke the most copious, not Latine the finest.

TTR  
S. 5 The Apostle excepteth no tongue; not Hebrew the ancientest, not Greek the most copious, not Latin the finest.



No language is especially mentioned as the one in which the Word of God must remain, nor is there a restriction from any language. Hebrew was spoken at Babel, though Greek was the most widespread due to Alexander's conquest, and Latin was the imperial tongue of the rich and powerful. Yet, there was no restriction on God using any of these languages to preach the Word.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
Nature taught a naturall man to confesse, that all of vs in those tongues which wee doe not vnderstand, are plainely deafe; wee may turne the deafe eare vnto them.	S. 5	Nature taught a natural man to confess, that all of us in those tongues which we do not understand are plainly deaf; we may turn the deaf ear unto them.

Men do not understand something in a foreign language. No one can get anything from something they cannot understand. The Bible in a foreign language is useless, but the Bible in a man's own language is useful.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
The <i>Scythian</i> counted the <i>Athenian</i> , whom he did not vnderstand, barbarous: [ <i>Clem. Alex. 1<sup>o</sup>. Strom.</i> ] so the <i>Romane</i> did the <i>Syrian</i> , and the <i>Iew</i> , (euen S. <i>Hierome</i> himselfe calleth the Hebrew tongue barbarous, [ <i>S. Hieronym. Damaso.</i> ] belike because it was strange to so many) so the Emperour of <i>Constantinople</i> calleth the <i>Latine</i> tongue, barbarous, though Pope <i>Nicolas</i> do storme at it: [ <i>Michael, Theophili fil. 2. Tom. Concil. ex edit. Petri Crab.</i> ] so the <i>Iewes</i> long before <i>Christ</i> , called all other nations, <i>Lognazim</i> , <sup>k</sup> which is little better then barbarous.	S. 5	The Scythian counted the Athenian, whom he did not understand, barbarous: so the Roman did the Syrian and the Jew: (even St Hierome himself calleth the Hebrew tongue barbarous; belike, because it was strange to so many:) so the Emperor of Constantinople calleth the Latin tongue barbarous, though Pope Nicolas do storm at it: so the Jews long before Christ called all other nations Lognasim, which is little better than barbarous.

Clement of Alexandria (150–215 A.D.) was a Greek missionary in Egypt. Theophilus was Byzantine Emperor (died 842 A.D.), he promoted a revival in learning, and had the Greek language turn away from uncial to cursive script. Michael the Third (838–867 A.D.) came to the throne as a child, and during his reign, the use of icons was restored. He caused the schism from Rome, the Pope at that time was Pope Nicolas (819–867 A.D.).

1611 EDITION.	TTR	CAMBRIDGE EDITION.
Therefore as one complaineth, that alwayes in the Senate of <i>Rome</i> , there was one or other that called for an interpreter: [ <i>Cicero 5<sup>o</sup>. de finibus.</i> ] so lest the Church be driuen to the like exigent, it is necessary to haue translations in a readinesse.	S. 5	Therefore as one complaineth that always in the Senate of Rome there was one or other that called for an interpreter; so, lest the Church be driven to the like exigent, it is necessary to have translations in a readiness.

Cicero (146–43 B.C.) is the best known Roman philosopher from pre-Christian times.

There was a need to have translations in the common tongue for the Church, just as a great empire would need to translate its laws. “Exigent” means need, pressing urgency.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
Translation it is that openeth the window, to let in the light; that breaketh the shell, that we may eat the kernel; that putteth aside the curtaine, that we may looke into the most Holy place; that remooueth the couer of the well, that wee may come by the water, euen as <i>Iacob</i> rolled away the stone from the mouth of the well, by which meanes the flockes of <i>Laban</i> were watered. [Gen. 29. 10.]	S. 5	Translation it is that openeth the window, to let in the light; that breaketh the shell, that we may eat the kernel; that putteth aside the curtain, that we may look into the most holy place; that removeth the cover of the well, that we may come by the water; even as Jacob rolled away the stone from the mouth of the well, by which means the flocks of Laban were watered.

“And it came to pass, when Jacob saw Rachel the daughter of Laban his mother’s brother, and the sheep of Laban his mother’s brother, that Jacob went near, and rolled the stone from the well’s mouth, and watered the flock of Laban his mother’s brother.” (Genesis 29:10).

1611 EDITION.	TTR	CAMBRIDGE EDITION.
Indeede without translation into the vulgar tongue, the vnlearned are but like children at <i>Iacobs</i> well (which was deepe) [Ioh. 4. 11.] without a bucket or some thing to draw with: or as that person mentioned by <i>Esau</i> , to whom when a sealed booke was deliuered, with this motion, <i>Reade this, I pray thee</i> , hee was faine to make this answere, <i>I cannot, for it is sealed</i> . [Esay 29. 11.]	S. 5	Indeed without translation into the vulgar tongue, the unlearned are but like children at Jacob’s well (which was deep) without a bucket or something to draw with: or as that person mentioned by Esay, to whom when a sealed book was delivered with this motion, Read this, I pray thee, he was fain to make this answer, I cannot, for it is sealed.

“The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?” (John 4:11).

“And the vision of all is become unto you as the words of a book that is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it *is* sealed” (Isaiah 29:11).

1611 EDITION.	TTR	CAMBRIDGE EDITION.
The translation of the olde Testament out of the Hebrew into Greeke.	S. 6	¶ <i>The translation of the Old Testament out of the Hebrew into Greek</i>

## 6. Old Testament translation from Hebrew to Greek

- A. While Hebrew was the language of Israel, the Old Testament in Hebrew was sufficient
- B. Nearer to Christ, the Greeks ruled Palestine, so the Jews in Egypt translated the *Septuagint*
- C. The *Septuagint* was a preparation for Christ like another John the Baptist

- a. The Greeks were interested in books and religion, and had good scribes
- b. The Greek tongue was a common tongue
- c. It was known in Asia, Europe and Africa
- D. When the Gospel came to the Gentiles, there was a translation ready for them
- E. However, the *Septuagint* was imperfect
  - a. The apostles did not officially change it, or they could be accused of manufacturing
  - b. The *Septuagint* was allowed to be used, even though the Jews themselves knew its faults
  - c. Thus, other Greek translations were made after Christ
  - d. These were collected by Origin in the *Hexapla*
  - e. The *Septuagint* remained the most prominent
  - f. The *Septuagint* was even called an “Inspired Translation” out of ignorance
    - i. It was made by men
    - ii. It was good, but contained additions, subtractions, corruptions

1611 EDITION.  
 While God would be knowen onely in *Iacob*, and haue his Name great in *Israel*, and in none other place, while the dew lay on *Gideons* fleece onely, and all the earth besides was drie; [*See S. Augst. lib. 12. contra Faust. c. 32.*] then for one and the same people, which spake all of them the language of *Canaan*, that is, *Hebrewe*, one and the same originall in *Hebrew* was sufficient.

TTR  
 s. 6 CAMBRIDGE EDITION.  
 While God would be known only in Jacob, and have his name great in Israel, and in none other place; while the dew lay on Gideon’s fleece only, and all the earth besides was dry; then for one and the same people, which spake all of them the language of Canaan, that is, Hebrew, one and the same original in Hebrew was sufficient.

At one time, all of Israel spoke Hebrew, so the language of the Scripture only needed to be in Hebrew. The analogy is made to the distinctions between the wet fleece and the dry ground and the reverse in Judges 6:36–40.

1611 EDITION.  
 But when the fulnesse of time drew neere, that the Sunne of righteousnesse, the Sonne of God should come into the world, whom God ordeined to be a reconciliation through faith in his blood, not of the *Iew* onely, but also of the *Greeke*, yea, of all them that were scattered abroad; then loe, it pleased the Lord to stirre vp the spirit of a *Greeke* Prince (*Greeke* for descent and language) euen of *Ptolome Philadelph* King of *Egypt*, to procure the translating of the Booke of God out of *Hebrew* into *Greeke*.

TTR  
 s. 6 CAMBRIDGE EDITION.  
 But when the fulness of time drew near, that the Sun of righteousness, the Son of God, should come into the world, whom God ordained to be a reconciliation through faith in his blood, not of the Jew only, but also of the Greek, yea, of all them that were scattered abroad; then, lo, it pleased the Lord to stir up the spirit of a Greek prince, (Greek for descent and language) even of Ptolemy Philadelph king of Egypt, to procure the translating of the book of God out of Hebrew into Greek.

But, as God looked beyond the Hebrews, to the Gentiles, the first step was to get the Old Testament translated into Greek. This was done under the auspices of the Greek king of Egypt, Ptolemy the Second.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
This is the translation of the <i>Seuentie</i> Interpreters, commonly so called, which prepared the way for our Sauour among the Gentiles by written preaching, as Saint <i>Iohn</i> Baptist did among the <i>Iewes</i> by vocall.	s. 6	This is the translation of the Seventy interpreters, commonly so called, which prepared the way for our Saviour among the Gentiles by written preaching, as St John Baptist did among the Jews by vocal.

The *Septuagint* coming to the Gentiles was to precede the Gospel like John the Baptist preceded Christ (see Matthew 11:10).

1611 EDITION.	TTR	CAMBRIDGE EDITION.
For the <i>Grecians</i> being desirous of learning, were not wont to suffer bookes of worth to lye moulding in Kings Libraries, but had many of their seruants, ready scribes, to copie them out, and so they were dispersed and made common.	s. 6	For the Grecians, being desirous of learning, were not wont to suffer books of worth to lie moulding in kings' libraries, but had many of their servants, ready scribes, to copy them out, and so they were dispersed and made common.

Many copies were made of the *Septuagint*, and was included in the *Hexapla*, and available to the King James Bible translators by the *Complutensian Polyglot*.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
Againe, the <i>Greeke</i> tongue was wellknown and made familiar to most inhabitants in <i>Asia</i> , by reason of the conquest <sup>1</sup> that there the <i>Grecians</i> had made, as also by the Colonies, which thither they had sent.	s. 6	Again the Greek tongue was well known and made familiar to most inhabitants in Asia by reason of the conquests that there the Grecians had made, as also by the colonies which thither they had sent.

Since the Greeks under Alexander had conquered Asia Minor, and into the East, they were able to receive the Scriptures in Greek, because Grecian was the common tongue.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
For the same causes also it was well vnderstood in many places of <i>Europe</i> , yea, and of <i>Affrike</i> too.	s. 6	For the same causes also it was well understood in many places of Europe, yea, and of Africk too.

Greek was likewise spoken and understood in North Africa, Sicily and in parts of Europe too.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
Therefore the word of God being set forth in <i>Greeke</i> , becommeth hereby like a candle set vpon a candlesticke,	s. 6	Therefore the word of God being set forth in Greek, becometh hereby like a candle set upon a candlestick, which

which giueth light to all that are in the house, or like a proclamation sounded foorth in the market place, which most men presently take knowledge of; and therefore that language was fittest to containe the Scriptures, both for the first Preachers of the Gospel to appeale vnto for witsnesse, and for the learners also of those times to make search and triall by.

giveth light to all that are in the house; or like a proclamation sounded forth in the market-place, which most men presently take knowledge of; and therefore that language was fittest to contain the Scriptures, both for the first preachers of the Gospel to appeal unto for witness, and for the learners also of those times to make search and trial by.

When the Gospel came to the Gentiles, they were able to read the Scriptures of the Old Testament in Greek.

1611 EDITION.

It is certaine, that the Translation was not so sound and so perfect, but that it needed in many places correction; and who had bene so sufficient for this worke as the Apostles or Apostolike men?

TTR

s. 6

CAMBRIDGE EDITION.

It is certain, that that translation was not so sound and so perfect, but that it needed in many places correction; and who had been so sufficient for this work as the Apostles or apostolick men?

Nevertheless, there was a need for improvements, because the Scripture in Greek was not a perfect translation. This situation was like that of the Geneva and the Bishops' versions, which needed improvement.

1611 EDITION.

Yet it seemed good to the holy Ghost and to them, to take that which they found, (the same being for the greatest part true and sufficient) rather than by making a new, in that new world and greene age of the Church, to expose themselues to many exceptions and cauillations, as though they made a Translation to serue their owne turne, and therefore bearing witsnesse to themselues, their witsnesse not to be regarded.

TTR

s. 6

CAMBRIDGE EDITION.

Yet it seemed good to the Holy Ghost and to them to take that which they found, (the same being for the greatest part true and sufficient) rather than by making a new, in that new world and green age of the Church, to expose themselves to many exceptions and cavillations, as though they made a translation to serve their own turn, and therefore bearing witness to themselves, their witness not to be regarded.

But making a new Greek translation would have caused men to accuse the Christians of twisting things to their own ends. That is why the Christians used the Greek copies that were already available (having been made by the Jews) though they noted or disregarded places where there were errors.

1611 EDITION.

This may be supposed to bee some cause, why the Translation of the *Seuentie* was allowed to passe for currant.

TTR

s. 6

CAMBRIDGE EDITION.

This may be supposed to be some cause, why the translation of the Seventy was allowed to pass for current.

And so this would explain why the *Septuagint* gained an ascendancy.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
Notwithstanding, though it was commended generally, yet it did not fully content the learned, no not of the <i>Iewes</i> .	s. 6	Notwithstanding, though it was commended generally, yet it did not fully content the learned, no not of the Jews.

For the merits of the *Septuagint*, it was known by the Jews and by the learned Greeks to contain errors. Thus, if they knew of errors, it would also be possible to have a translation that was exactly right, and to content the users in that language, like the King James Bible in English.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
For not long after <i>Christ, Aquila</i> fell in hand with a new Translation, and after him <i>Theodotion</i> , and after him <i>Symmachus</i> : yea, there was a fift and a sixth edition the Authours wherof were not knownen.	s. 6	For not long after Christ, Aquila fell in hand with a new translation, and after him Theodotion, and after him Symmachus: yea, there was a fifth and a sixth edition, the authors whereof were not known.

Aquila in 130–140 A.D. made a new translation from Hebrew to Greek, and after him others.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
These with the <i>Seuentie</i> made vp the <i>Hexapla</i> , and were worthily and to great purpose compiled together by <i>Origen</i> .	s. 6	These with the Seventy made up the Hexapla, and were worthily and to great purpose compiled together by Origen.

These Greek translations were put together in parallel by Origen (185–254 A.D.), in his *Hexapla*.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
Howbeit the Edition of the <i>Seuentie</i> went away with the credit, and therefore not onely was placed in the midst by <i>Origen</i> (for the worth and excellencie thereof aboue the rest, as <i>Epiphanius</i> gathereth) [ <i>Epiphan. de mensur. &amp; ponderibus.</i> ] but also was vsed by the <i>Greeke</i> fathers for the ground and foundation of their Commentaries. [ <i>See S August. 2°. de doctrin. Christian. c. 15°.</i> ]	s. 6	Howbeit the edition of the Seventy went away with the credit, and therefore not only was placed in the midst by Origen, (for the worth and excellency thereof above the rest, as Epiphanius gathereth) but also was used by the Greek Fathers for the ground and foundation of their commentaries.

Nevertheless, the less than perfect *Septuagint* still retained its status of dominance, being commonly used. The Greek Church Fathers based their writings of the Old Testament on the *Septuagint*.

Epiphanius of Constantia (315–403 A.D.) attacked Origen's doctrines as heretical.

1611 EDITION.

Yea, *Epiphanius* aboue named doeth attribute so much vnto it, that he holdeth the Authours thereof not onely for Interpreters, but also for Prophets in some respect: and *Iustinian* the Emperour [*Nouell. diatax.* 146.] enioyning<sup>m</sup> the *Iewes* his subjects to vse specially<sup>b</sup> the Translation of the *Seuentie*, rendreth this reason thereof, because they were as it were enlighted with propheticall grace. [*προφητικης ωσπερ χαριτος περιλαμψασης αυτους.*]

TTR

CAMBRIDGE EDITION.

s. 6

Yea, *Epiphanius* abovenamed doth attribute so much unto it, that he holdeth the authors thereof not only for interpreters, but also for prophets in some respect: and *Justinian* the Emperor, injoining the Jews his subjects to use especially the translation of the *Seventy*, rendereth this reason thereof, Because they were, as it were, enlightened with propheticall grace.

There was an ongoing belief that the *Septuagint* translators were prophets, and that the translation was propheticall. This is not unlike the way that the King James Bible translators have been treated, whereas the *Septuagint* translators were less than perfect, the translation of 1611 was in all ways superior, and this implies nothing short of God’s grace aiding and making this so. Nevertheless, the translators of the King James Bible were not infallible or inspired in their translation. They were used of God to make a careful and proper translation of the inspired Word of God.

1611 EDITION.

Yet for all that, as the *Egyptians* are said of the Prophet to bee men and not God, and their horses flesh and not spirit: [*Esa.* 31. 3.] so it is euident, (and Saint *Hierome* affirmeth as much) [*S. Hieron. de optimo genere interpret.*] that the *Seuentie* were Interpreters, they were not Prophets;

TTR

CAMBRIDGE EDITION.

s. 6

Yet for all that, as the *Egyptians* are said of the Prophet to be men and not God, and their horses flesh and not spirit: so it is evident, (and *St Hierome* affirmeth as much) that the *Seventy* were interpreters, they were not prophets.

“Now the *Egyptians* are men, and not God; and their horses flesh, and not spirit. When the LORD shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.” (*Isaiah* 31:3).

The translators say that the *Seventy* were only interpreters, and not prophets. However, a translation can be “spiritual” or “natural” — the *Septuagint* was a “natural” translation, whereas the King James Bible was a “spiritual” one.

1611 EDITION.

they did many things well, as learned men; but yet as men they stumbled and fell, one while through ouersight, another while through ignorance, yea, sometimes they may be noted to adde to the Originall, and sometimes to take from it; which made the Apostles to leaue them many times, when they left the *Hebrew*, and to deliuer the sence

TTR

CAMBRIDGE EDITION.

s. 6

They did many things well, as learned men; but yet as men they stumbled and fell, one while through oversight, another while through ignorance; yea, sometimes they may be noted to add to the original, and sometimes to take from it: which made the Apostles to leave them many times, when they left the *Hebrew*, and to deliver the sense

thereof according to the trueth of the word, as the spirit gaue them vtterance.

thereof according to the truth of the word, as the Spirit gave them utterance.

While the *Septuagint* is worthy, its translators made errors through oversight, ignorance, adding to the original and taking from the original. This can be shown because the Apostles in their quotes do not agree with the *Septuagint*, since the Apostles were writing by the Holy Ghost, and would agree with the original author.

1611 EDITION.  
This may suffice touching the Greeke Translations of the old Testament.

TTR  
S. 6 This may suffice touching the Greek translations of the Old Testament.

CAMBRIDGE EDITION.

Thus, the King James Bible translators, in knowing and seeing this, must logically have produced a better translation than the *Septuagint*.

1611 EDITION.  
Translation out of Hebrew and Greeke into Latine.

TTR  
S. 7 ¶ Translation out of Hebrew and Greek into Latin

CAMBRIDGE EDITION.

#### 7. Translation of Hebrew and Greek into Latin

A. Latin was a universal tongue because of Rome's dominion

B. There were many Latin translations, not all of them good

a. There were Old Testament translations from the Greek rather than Hebrew

b. However, Jerome rectified this in his *Vulgate*

C. Jerome's Latin became the standard, and was useful for Protestants later

1611 EDITION.  
There were also within a few hundreth yeeres after CHRIST, translations many into the Latine tongue: for this tongue also was very fit to conuey the Law and the Gospel by, because in those times very many Countreys of the West, yea of the South, East and North, spake or vnderstood Latine, being made Prouinces to the *Romanes*.

TTR  
S. 7 There were also within a few hundred years after Christ translations many into the Latin tongue: for this tongue also was very fit to convey the law and the Gospel by, because in those times very many countries of the West, yea of the South, East, and North, spake or understood Latin, being made provinces to the Romans.

CAMBRIDGE EDITION.

Since, at the time of the early Church, Rome ruled the world, Latin was a common tongue. There were many places in the Roman Empire which could hear the Gospel after both Testaments of the Bible were translated into Latin.

1611 EDITION.  
But now the Latine Translations were too many to be all good, for they were infinite (*Latini Interpretes nullo modo numerari possunt*, saith *S. Augustine*.)  
[*S. Augustin. de doct. Christ. lib. 2. cap. 11.*]

TTR  
S. 7 But now the Latin translations were too many to be all good, for they were infinite; (*Latini interpretes nullo modo numerari possunt*, saith St Augustine.)

CAMBRIDGE EDITION.



There were many old Latin translations before Jerome. Augustine knew that some were of a poor character.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
<p>Againe they were not out of the <i>Hebrew</i> fountaine (wee speake of the <i>Latine</i> Translations of the Old Testament) but out of the <i>Greeke</i> streame, therefore the <i>Greeke</i> being not altogether cleare, the <i>Latine</i> deriued from it must needs be muddie.</p>	s. 7	<p>Again, they were not out of the Hebrew fountain, (we speak of the Latin translations of the Old Testament) but out of the Greek stream; therefore the Greek being not altogether clear, the Latin derived from it must needs be muddy.</p>

The Latin Old Testament was based on the *Septuagint*, not the Hebrew.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
<p>This moued <i>S. Hierome</i> a most learned father, and the best linguist without controuersie, of his age, or of any<sup>n</sup> that went before him, to vndertake the translating of the Old Testament, out of the very fountaines themselues; which hee performed with that euidence of great learning, iudgement, industrie and faithfulness, that he hath for euer bound the Church vnto him, in a debt of speciall remembrance and thankfulnessse.</p>	s. 7	<p>This moved St Hierome, a most learned Father, and the best linguist without controversy of his age, or of any other that went before him, to undertake the translating of the Old Testament out of the very fountains themselves; which he performed with that euidence of great learning, judgment, industry, and faithfulness, that he hath for ever bound the Church unto him in a debt of special remembrance and thankfulness.</p>

The Romanists preserved and carried the Scripture through time in the Latin *Vulgate*, which was based on Jerome's translations from Hebrew and Greek, not merely on other translations.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
<p>The translation of the Scripture into the vulgar tongues.</p>	s. 8	<p>¶ <i>The translating of the Scripture into the vulgar tongues</i></p>

## 8. Translating into the common tongue

A. The Latin translations were available before Rome officially became "Christian"

B. Some examples of the betterment of the state of the Scripture by translation:

- a. Jerome was able to discern many false readings, and eliminate them in the Latin
- b. Jerome also was able to consult and translate the *Septuagint*
- c. Jerome, according to Erasmus and Romanists, also made another translation
- d. Chrysostom spoke of the Gospel increasing in other tongues
- e. Theodoret said that the Word had gone to many nations
- f. There are multiple other examples of translation in Europe, &c. up to the Reformation

C. The notion of translation is not new, but old

1611 EDITION.	TTR	CAMBRIDGE EDITION.
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Now though the Church were thus furnished with *Greeke* and *Latine* Translations, euen before the faith of CHRIST was generally embraced in the Empire: (for the learned know [*S. Hieronym. Marcell. Zosim.*] that euen in *S. Hieroms* time, the Consul of *Rome* and his wife were both Ethnicks, and about the same time the greatest part of the Senate also) yet for all that the godly-learned were not content to haue the Scriptures in the Language which themselues vnderstood, *Greeke* and *Latine*, (as the good Lepers were not content to fare well themselues, but acquainted their neighbours with the store that God had sent, that they also might prouide for themselues) [2. King. 7. 9.] but also for the behoofe and edifying of the vnlearned which hungered and thirsted after Righteousnesse, and had soules to be saued as well as they, they prouided Translations into the vulgar for their Countrey men, insomuch that most nations vnder heauen did shortly after their conuersion, heare CHRIST speaking vnto them in their mother tongue, not by the voyce of their Minister onely, but also by the written word translated.

s. 8

Now though the Church were thus furnished with Greek and Latin translations, even before the faith of Christ was generally embraced in the Empire: (for the learned know that even in St Hierome's time the Consul of Rome and his wife were both Ethnicks, and about the same time the greatest part of the Senate also) yet for all that the godly learned were not content to have the Scriptures in the language which themselves understood, Greek and Latin, (as the good lepers were not content to fare well themselves, but acquainted their neighbours with the store that God had sent, that they also might provide for themselves) but also for the behoof and edifying of the unlearned which hungered and thirsted after righteousness, and had souls to be saved as well as they, they provided translations into the vulgar for their countrymen, insomuch that most nations under heaven did shortly after their conversion hear Christ speaking unto them in their mother tongue, not by the voice of their minister only, but also by the written word translated.

Many versions of the Bible existed before 1611. As missionaries went out from Jerusalem, and Antioch, so was there a necessity to bring the Bible into the language of the common people, and eventually among the various nations and tribes outside the Roman empire.

“Then they said one to another, We do not well: this day *is* a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household.” (2 Kings 7:9).

1611 EDITION.

If any doubt hereof, he may be satisfied by examples enough, if enough will serue the turne.

TTR

s. 8

CAMBRIDGE EDITION.

If any doubt hereof, he may be satisfied by examples enough, if enough will serve the turn.

There are many examples of translations of the Scripture.

1611 EDITION.

First *S. Hierome* saith, [*S. Hieron. præf.*

TTR

s. 8

CAMBRIDGE EDITION.

First, St Hierome saith, Multarum

in 4. *Euangel.*] *Multarum gentiū linguīs Scriptura antè translata, docet falsa esse quæ addita sunt, &c.i. The Scripture being translated before in the languages of many Nations, doth shew that those things that were added (by Lucian or Hesychius) are false.* So *S. Hierome* in that place.

gentium linguīs Scriptura ante translata docet falsa esse quæ addita sunt, &c. i.e. The Scripture being translated before in the language of many nations doth shew that those things that were added (by Lucian or Hesychius) are false. So *St Hierome* in that place.

Jerome witnessed that the Scripture had been translated.

1611 EDITION.

The same *Hierome* elsewhere affirmeth that he, [*S. Hieron. Sophronio.*] the time was, had set forth the translation of the *Seuenty*, *suæ linguæ hominibus.i.* for his countrey-men of *Dalmatia*.

TTR

s. 8

CAMBRIDGE EDITION.

The same *Hierome* elsewhere affirmeth that he, the time was, had set forth the translation of the *Seventy*, *Suæ linguæ hominibus;* i.e. for his countrymen of *Dalmatia*.

Jerome also spoke of his own translation of the *Septuagint*.

1611 EDITION.

Which words not only *Erasmus* doth vnderstand to purport, that *S. Hierome* translated the Scripture into the *Dalmatian* tongue, but also *Sixtus Senensis*, [*Six. Sen. lib. 4.*] and *Alphonsus à Castro* [*Alphon. à Castro, lib. 1. ca. 23.*] (that we speake of no more) men not to be excepted against by them of *Rome*, doe ingenuously confesse as much.

TTR

s. 8

CAMBRIDGE EDITION.

Which words not only *Erasmus* doth understand to purport, that *St Hierome* translated the Scripture into the *Dalmatian* tongue; but also *Sixtus Senensis*, and *Alphonsus a Castro*, (that we speak of no more) men not to be excepted against by them of *Rome*, do ingenuously confess as much.

*Sixtus Senensis* and *Alphonsus a Castro* were Romanist historians, who betrayed the fact that translations had been made. *Sixtus Senensis* admitted that to let the common man read the Scriptures in his own language was to cast pearls before swine, and by this, he admitted that the Scriptures in the common tongue were indeed pearls.

1611 EDITION.

So, *S. Chrysostome* [*S. Chrysost. in Iohan. cap. 1. hom. 1.*] that liued in *S. Hieromes* time, giueth euidence with him: *The doctrine of S. Iohn* (saith he) *did not in such sort* (as the Philosophers did) *vanish away: but the Syrians, Egyptians, Indians, Persians, Ethiopians, and infinite other nations being barbarous people, translated it into their (mother) tongue, and haue learned to be (true) Philosophers,* he meaneth Christians.

TTR

s. 8

CAMBRIDGE EDITION.

So *St Chrysostome*, that lived in *St Hierome's* time, giveth euidence with him: The doctrine of *St John* (saith he) did not in such sort (as the Philosophers' did) vanish away: but the *Syrians, Egyptians, Indians, Persians, Ethiopians*, and infinite other nations, being barbarous people, translated it into their (mother) tongue and have learned to be (true) *Philosophers* (he meaneth Christians).

John Chrysostom (347–407 A.D.) was the archbishop of Constantinople, and a revered Bible teacher. His writings and teachings have had a great impact on the Eastern Orthodox Church.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
To this may be added <i>Theodorit</i> , [ <i>Theodor. 5. Therapeut.</i> ] as next vnto him, both for antiquitie, and for learning.	s. 8	To this may be added Theodoret, as next vnto him both for antiquity, and for learning.

Theodoret (393–458 A.D.) was a bishop at Cyrrhus, Syria. He was influenced by Chrysostom, and his works have been considered minor classics.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
His words be these, <i>Euery Countrey that is vnder the Sunne, is full of these wordes</i> (of the Apostles and Prophets) <i>and the Hebrew tongue</i> (he meaneth the Scriptures in the <i>Hebrew tongue</i> ) <i>is turned not onely into the Language of the Grecians, but also of the Romanes, and Egyptians, and Persians, and Indians, and Armenians, and Scythians, and Sauromatians, and briefly into all the Languages that any Nation useth.</i> So he.	s. 8	His words be these, Every country that is under the sun is full of these words, (of the Apostles and Prophets) and the Hebrew tongue (he meaneth the Scriptures in the Hebrew tongue) is turned not only into the language of the Grecians, but also of the Romans, and Egyptians, and Persians, and Indians, and Armenians, and Scythians, and Sauromatians, and, briefly, into all the languages that any nation useth. So he.

“And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” (Matthew 24:14).

The Sauromatians (Sarmatians) are a people group who live in Kazakhstan.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
In like maner, <i>Vlpilas</i> is reported by <i>Paulus Diaconus</i> and <i>Isidor</i> [ <i>P. Diacon. li. 12.</i> ] [ <i>Isidor. in Chron. Goth.</i> ] (and before them by <i>Sozomen</i> ) [ <i>Sozom. li. 6. cap. 37.</i> ] to haue translated the Scriptures into the <i>Gothicke</i> tongue:	s. 8	In like manner Ulpilas is reported by Paulus Diaconus and Isidore, and before them by Sozomen, to have translated the Scriptures into the Gothick tongue:

Paul the Deacon (720–799 A.D.) was an Italian ecclesiastical historian.

Isidore of Seville (560–636 A.D.) wrote on language studies and the history of the Church in Spain.

Sozomen (400–450 A.D.) was a lawyer in Constantinople who wrote about Church history, and included material from the western Europe.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
<i>John</i> Bishop of <i>Siuil</i> by <i>Vasseus</i> , [ <i>Vaseus in Chron Hispan.</i> ] to haue turned them	s. 8	John Bishop of Sevil by Vasseus, to have turned them into Arabick about

into *Arabicke*, about the yeere of our  
Lord 717:

the Year of our Lord 717:

The Scripture being turned into Arabic occurred after the founding of Mahometism, though, the Scripture was no doubt already turned into Arabic before this.

1611 EDITION.  
*Beda* by *Cistertiensis*, to haue turned a  
great part of them into *Saxon*:  
[*Polydor. Virg. 5. histor. Anglorum*  
*testatur idem de Aluredo nostro.*]

TTR  
S. 8 CAMBRIDGE EDITION.  
*Beda* by *Cistertiensis*, to haue turned a  
great part of them into *Saxon*:

Polydore Virgil (1470–1555) was an Italian who wrote a history of England.

1611 EDITION.  
*Efnard* by *Trithemius*, to haue abridged  
the French Psalter, as *Beda* had done  
the *Hebrew*, about the yeere 800:

TTR  
S. 8 CAMBRIDGE EDITION.  
*Efnard* by *Trithemius*, to haue  
abridged the French Psalter (as *Beda*  
had done the *Hebrew*) about the year  
800;

Johannes Trithemius was a German scholar and historian. Bede (672–735 A.D.) was an Anglo-Saxon historian and theologian. His work gives insight into the politics behind the conversion to Romanism and attack on the Celtic and Northumbrian Church. He made Scripture translations into English, which are now lost.

1611 EDITION.  
King *Alured* by the said *Cistertiensis*, to  
haue turned the Psalter into *Saxon*:

TTR  
S. 8 CAMBRIDGE EDITION.  
King *Alured* by the said *Cistertiensis*,  
to haue turned the Psalter into *Saxon*:

King Alfred, the West Saxon king, promoted learning and the continuation of the Saxon tongue during England's darker days.

1611 EDITION.  
*Methodius* by *Auentinus* [*Auentin. lib.*  
*4.*] (printed at *Ingolstad*) to haue turned  
the Scriptures into *Sclauonian*: [*Circa*  
*annum 900.*]

TTR  
S. 8 CAMBRIDGE EDITION.  
*Methodius* by *Auentinus* (printed at  
*Ingolstad*) to haue turned the  
Scriptures into *Sclavonian*:

Aventinus (1477–1534) was a Bavarian who disapproved of Romanism, and who was for a time at the University of Ingolstad. Sclavonian is Slavic.

1611 EDITION.  
*Valdo*, Bishop of *Frising* by *Beatus*  
*Rhenanus*, [*B. Rhenan. rerum German.*  
*lib. 2.*] to haue caused about that time,  
the Gospels to be translated into  
*Dutch-rithme*,<sup>o</sup> yet extant in the  
Library of *Corbinian*:

TTR  
S. 8 CAMBRIDGE EDITION.  
*Valdo* Bishop of *Frising* by *Beatus*  
*Rhenanus*, to haue caused about that  
time the Gospels to be translated into  
*Dutch rhyme*, yet extant in the library  
of *Corbinian*:

Beatus Rhenanus (1485–1547) was a friend of Erasmus, who produced works based on manuscripts, especially on German history. He lived in Germany, France and Switzerland.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
<i>Valdus</i> , by diuers to haue turned them himselfe, or to haue gotten them turned into <i>French</i> , about the yeere 1160:	S. 8	Valdus by divers, to have turned them himself, or to have gotten them turned, into French about the year 1160:

Peter Waldo was leader of the Waldenses in the period 1170–1176. The Waldenses was an old Latin Christian movement based in northern Italy which had for centuries broken away from Romanism, but under Waldo, the movement gained an international distinction. In the Reformation they became affiliated with the Calvinists at Geneva.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
<i>Charles</i> the 5. of that name, surnamed <i>The wise</i> , to haue caused them to be turned into <i>French</i> , about 200. yeeres after <i>Valdus</i> his time, of which translation there be many copies yet extant, as witnesseth <i>Beroaldus</i> . [ <i>Beroald.</i> ]	S. 8	Charles the fifth of that name, surnamed The wise, to have caused them to be turned into French, about 200 years after Valdus his time; of which translation there be many copies yet extant, as witnesseth Beroaldus.

Charles the Fifth (1338–1380) was an intellectual king. During his reign France recovered from the wars with the English. His support for a rival Pope led to a great schism in the Romanist Institution.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
Much about that time, euen in our King <i>Richard</i> the seconds dayes, <i>Iohn Trevisa</i> translated them into <i>English</i> , and many <i>English</i> Bibles in written hand are yet to be seene with diuers, translated as it is very probable, in that age.	S. 8	Much about that time, even in our King Richard the second's days, John Trevisa translated them into English, and many English Bibles in written hand are yet to be seen with divers; translated, as it is very probable, in that age.

John of Trevisa (circa 1387) translated several classics into English. King Richard the Second (1367–1400) ruled England through some of its most turbulent days, and generally brought about an instability which lasted for years after his reign.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
So the <i>Syrian</i> translation of the New Testament is in most learned mens Libraries, of <i>Widminstadius</i> his setting forth, and the Psalter in <i>Arabicke</i> is with many, of <i>Augustinus Nebiensis</i> setting foorth.	S. 8	So the Syrian translation of the New Testament is in most learned men's libraries, of Widminstadius his setting forth; and the Psalter in Arabick is with many, of Augustinus Nebiensis' setting forth.

Widminstadius (1555). Augustinus Nebiensis (1516).

1611 EDITION.

So *Postel* affirmeth, that in his trauaile he saw the Gospels in the *Ethiopian* tongue; And *Ambrose Thesius* alleageth the Psalter of the *Indians*, which he testifieth to haue bene set forth by *Potken* in *Syrian* characters.

TTR

CAMBRIDGE EDITION.

s. 8

So *Postel* affirmeth, that in his travel he saw the Gospels in the *Ethiopian* tongue: And *Ambrose Thesius* allegeth the Psalter of the *Indians*, which he testifieth to have been set forth by *Potken* in *Syrian* characters.

W. Postel (1510–1581).

1611 EDITION.

So that, to haue the Scriptures in the mother-tongue is not a quaint conceit lately taken vp, either by the Lord *Cromwell* in *England*, [*Thuan.*] or by the Lord *Radeuil*<sup>p</sup> in *Polonie*,<sup>p</sup> or by the Lord *Vngnadius* in the Emperours dominion, but hath bene thought vpon, and put in practise of old, euen from the first times of the conuersion of any Nation; no doubt, because it was esteemed most profitable, to cause faith to grown in mens hearts the sooner, and to make them to be able to say with the words of the Psalme, *As we haue heard, so we haue seene.* [Psal. 48. 8.]

TTR

CAMBRIDGE EDITION.

s. 8

So that to have the Scriptures in the mother tongue is not a quaint conceit lately taken up, either by the Lord *Cromwell* in *England*, or by the Lord *Radeville* in *Polony*, or by the Lord *Ungnadius* in the Emperor's dominion, but hath been thought upon, and put in practice of old, even from the first times of the conversion of any nation; no doubt, because it was esteemed most profitable to cause faith to grow in men's hearts the sooner, and to make them to be able to say with the words of the Psalm, *As we have heard, so we have seen.*

Thomas Cromwell, Earl of Essex, (1485–1540), supporter of the translation of the Bible in 1538, the Great Bible. He brought the Reformation into England through the government.

Lord Ungnad printed Slavic New Testaments for the Croatians and Serbians in 1560–1563.

“As we have heard, so have we seen in the city of the LORD of hosts, in the city of our God: God will establish it for ever. Selah.” (Psalm 48:8).

1611 EDITION.

The vnwillingnes of our chiefe Aduersaries, that the Scriptures should be diuulged in the mother tongue, &c.

TTR

CAMBRIDGE EDITION.

s. 9

¶ *The unwillingness of our chief adversaries that the Scriptures should be divulged in the mother tongue, &c.*

- 9. The Romanists' unwillingness that the Scripture should be translated into the common tongues
- A. Romanists made it a sin to read or translate the Word in the mother tongue
- B. One Pope was more lenient than another, thus a double standard
- C. They are afraid of the light because their deeds are evil
- D. But even some of their own men have translated the Scripture into the vulgar tongues
- E. The Rheims-Douay was only done to answer the Protestant English versions
- F. This shows their guilty conscience
- G. But they use darkness and deceit to shy away from the Word

Now the Church of Rome would seeme at the length to beare a motherly affection towards her children, and to allow them the Scriptures in their mother tongue: but indeed it is a gift, not deseruing to be called a gift, an vnprofitable gift: [*δωρον αδωρον κουκ ονησιμον. Sophocles.*] they must first get a Licence in writing before they may vse them, and to get that, they must approue themselues to their Confessor, that is, to be such as are, if not frozen in the dregs, yet soured with the leauen of their superstition.

Now the Church of Rome would seem at the length to bear a motherly affection towards her children, and to allow them the Scriptures in their mother tongue: but indeed it is a gift, not deserving to be called a gift, an unprofitable gift: they must first get a licence in writing before they may use them; and to get that, they must approve themselves to their Confessor, that is, to be such as are, if not frozen in the dregs, yet soured with the leaven of their superstition.

The main enemies of the truth were the Romanists, who were against the translation of the Scripture into the common tongues, and who made it a sin to read the Scripture in the common tongue.

Sophocles (496–406 B.C.) was a famous Greek playwright.

“Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.” (Mark 7:13).

Howbeit, it seemed too much to *Clement the 8.* that there should be any Licence granted to haue them in the vulgar tongue, and therefore he ouerruleth and frustrateth the grant of *Pius the fourth.* [See the obseruation (set forth by Clemen. his authority) vpon the 4. rule of *Pius the 4.* his making in the Index, *lib. prohib. pag. 15. ver. 5.*]

Howbeit it seemed too much to *Clement the eighth* that there should be any licence granted to have them in the vulgar tongue, and therefore he overruleth and frustrateth the grant of *Pius the fourth.*

Pope Clement the Eighth (1536–1605), a counter-Reformation Pope who disallowed the printing of any Bible except the *Vulgate*. His edition of the *Vulgate*, the *Clementine Vulgate*, 1592, was the standard *Vulgate* until the Second Vatican Council.

Clement wrote in the *Roman Catholic Index of Prohibited Books*, 1596, “hitherto by the order and practice of the Holy Roman and Universal Inquisition the power has been taken away from them to grant licences to read or keep the Holy Bible in the vulgar tongue or any other part of the Holy Scriptures of the Old and New Testament published in any vulgar language, even not so much as a summary or compendium of the said Book or Books of the Holy Scriptures translated into the vulgar language, all which is to be inviolably observed.”



Pope Pius the Fourth (1499–1565), a counter-Reformation Pope who made the *Index of Prohibited Books*.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
So much are they afraid of the light of the Scripture, ( <i>Lucifugæ Scripturarum</i> , as <i>Tertullian</i> speaketh) [ <i>Tertul. de resur. carnis.</i> ] that they will not trust the people with it, no not as it is set fourth by their owne sworne men, no not with the Licence of their owne Bishops and Inquisitors.	S. 9	So much are they afraid of the light of the Scripture, ( <i>Lucifugæ Scripturarum</i> , as <i>Tertullian</i> speaketh) that they will not trust the people with it, no not as it is set forth by their own sworn men, no not with the licence of their own Bishops and Inquisitors.

“Thy word *is* a lamp unto my feet, and a light unto my path.” (Psalm 119:105).

“And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprovèd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.” (John 3:19–21).

1611 EDITION.	TTR	CAMBRIDGE EDITION.
Yea, so vnwilling they are to communicate the Scriptures to the peoples vnderstanding in any sort, that they are not ashamed to confesse, that wee forced them to translate it into English against their wills.	S. 9	Yea, so unwilling they are to communicate the Scriptures to the people’s understanding in any sort, that they are not ashamed to confess that we forced them to translate it into English against their wills.

The Rheims-Douay Version (1582, 1609–1610) was only done to counter the effect of the Protestant English translations.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
This seemeth to argue a bad cause, or a bad conscience, or both.	S. 9	This seemeth to argue a bad cause, or a bad conscience, or both.

“And they which heard *it*, being convicted by *their own* conscience, went out one by one” (John 8:9a).

1611 EDITION.	TTR	CAMBRIDGE EDITION.
Sure we are, that it is not he that hath good gold, that is afraid to bring it to the touch-stone, but he that hath the counterfeit; neither is it the true man that shunneth the light, but the malefactor, lest his deedes should be reprovèd: [ <i>Ioan 3. 20.</i> ] neither is it the plaine dealing Merchant that is vnwilling to haue the waights, or the meteyard brought in place, but he that vseth deceit.	S. 9	Sure we are, that it is not he that hath good gold, that is afraid to bring it to the touchstone, but he that hath the counterfeit; neither is it the true man that shunneth the light, but the malefactor, lest his deeds should be reprovèd; neither is it the plaindealing merchant that is unwilling to have the weights, or the meteyard, brought in place, but he that useth deceit.

“For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.” (John 3:20).

1611 EDITION.	TTR	CAMBRIDGE EDITION.
But we will let them alone for this fault, and returne to translation.	S. 9	But we will let them alone for this fault, and return to translation.

“A man that is an heretick after the first and second admonition reject; Knowing that he that is such is subverted, and sinneth, being condemned of himself.” (Titus 3:10, 11).

1611 EDITION.	TTR	CAMBRIDGE EDITION.
The speaches and reasons, both of our brethren, and of our Aduersaries against this worke.	S. 10	¶ <i>The speaches and reasons, both of our brethren, and of our adversaries, against this work</i>

10. The reasons of Protestant dissenters and Romanists against the work

A. The Work was accused of being slow, and of too much checking of past translations

- a. They asked, Are none of the past translations any good that a new one must be done?
- b. They said, The world will see that you are taking so long and think ill of it
- c. They said, These are not Catholics, they are not able to do it

B. But the response was:

- a. The translators did not condemn the old translations
- b. The translators did their best in checking, and this was for pleasing God, not men
- c. The translators worked by God’s grace and for His glory

1611 EDITION.	TTR	CAMBRIDGE EDITION.
Many mens mouths haue bene open <sup>g</sup> a good while (and yet are not stopped) with speaches about the Translation so long in hand, or rather perusals of Translations made before: and aske what may be the reason, what the necessitie of the employment:	S. 10	Many men’s mouths have been opened a good while (and yet are not stopped) with speaches about the translation so long in hand, or rather perusals of translations made before: and ask what may be the reason, what the necessity, of the employment.

There had been much speaking and complaining against the translation of the King James Bible for it taking so long, and that it was needlessly looking through old translations.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
Hath the Church bene deceiued, say they, all this while? Hath her sweet bread bene mingled with leauen, her siluer with drosse, her wine with water, her milke with lime? ( <i>Lacte gypsum malè miscetur</i> , saith <i>S. Ireney</i> ,) <sup>p</sup> [ <i>S. Iren.</i> 3. <i>lib. cap.</i> 19.]	S. 10	Hath the Church been deceived, say they, all this while? Hath her sweet bread been mingled with leaven, her silver with dross, her wine with water, her milk with lime? ( <i>Lacte gypsum male miscetur</i> , saith St Irene.)

Irenaeus (130–203 A.D.), Bishop of Lyon, was an opponent of Gnostic heretics. He also centralised the authority of bishops, especially of the bishop of Rome, and promoted the doctrine of Apostolic Succession.

1611 EDITION.

We hoped that we had bene in the right way, that we had had the Oracles of God deliuered vnto vs, and that though all the world had cause to be offended and to complaine, yet that we had none.

TTR

CAMBRIDGE EDITION.

S. 10

We hoped that we had been in the right way, that we had had the oracles of God delivered unto us, and that though all the world had cause to be offended, and to complain, yet that we had none.

“For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them.” (2 Peter 2:21).

“Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints.” (Jude verse 3).

1611 EDITION.

Hath the nurse holden out the breast, and nothing but winde in it? Hath the bread bene deliuered by the fathers of the Church, and the same proued to be *lapidosus*, as *Seneca* speaketh? What is it to handle the word of God deceitfully, if this be not? Thus certaine brethren.

TTR

CAMBRIDGE EDITION.

S. 10

Hath the nurse holden out the breast, and nothing but wind in it? Hath the bread been delivered by the Fathers of the Church, and the same proved to be *lapidosus*, as *Seneca* speaketh? What is it to handle the word of God deceitfully, if this be not? Thus certain brethren.

“But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man’s conscience in the sight of God.” (2 Corinthians 4:2).

1611 EDITION.

Also the aduersaries of *Iudah* and *Hierusalem*, like *Sanballat* in *Nehemiah*, mocke, as we heare, both at the worke and workemen, saying; *What doe these weake Iewes, &c. will they make the stones whole againe out of the heapes of dust which are burnt? although they build, yet if a foxe goe vp, he shall euen breake downe their stony wall.* [Neh. 4. 3.]

TTR

CAMBRIDGE EDITION.

S. 10

Also the adversaries of Judah and Hierusalem, like Sanballat in Nehemiah, mock, as we hear, both at the work and workmen, saying, What do these weak Jews, &c. will they make the stones whole again out of the heaps of dust which are burnt? Although they build, yet if a fox go up, he shall even break down their stony wall.

“Now Tobiah the Ammonite *was* by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall.” (Nehemiah 4:3).

1611 EDITION.

Was their Translation good before?

TTR

CAMBRIDGE EDITION.

S. 10

Was their translation good before?

Why doe they now mend it? Was it not good? Why then was it obruded to the people? Yea, why did the Catholicks (meaning Popish *Romanists*) alwayes goe in ieopardie, for refusing to goe to heare it?

Why do they now mend it? Was it not good? Why then was it obruded to the people? Yea, why did the Catholicks (meaning Popish Romanists) always go in jeopardy for refusing to go to hear it?

“Obtrude” means to force upon.

1611 EDITION.

Nay, if it must be translated into English, Catholicks are fittest to doe it. They haue learning, and they know when a thing is well, they can *manum de tabulâ*.

TTR

CAMBRIDGE EDITION.

S. 10

Nay, if it must be translated into English, Catholicks are fittest to do it. They have learning, and they know when a thing is well, they can *manum de tabula*.

The Romanists billed themselves as the most competent translators to give the Scripture in English. The translators of the King James Bible considered them unfit, and there were no Romanists on the King James Bible translation committees.

1611 EDITION.

Wee will answeere them both briefly: and the former, being brethren, thus, *with S. Hierome, [S. Hieron. Apolog. aduers. Ruffin.] Damnamus veteres? Minimè, sed post priorum studia in domo Domini quod possumus laboramus.* That is, *Doe we condemne the ancient? In no case: but after the endeuours of them that were before vs, wee take the best paines we can in the house of God.*

TTR

CAMBRIDGE EDITION.

S. 10

We will answer them both briefly: and the former, being brethren, thus with St Hierome, *Damnamus veteres? Minime, sed post priorum studia in domo Domini quod possumus laboramus.* That is, *Do we condemn the ancient? In no case: but after the endeavours of them that were before us, we take the best pains we can in the house of God.*

“EXCEPT the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh *but* in vain.” (Psalm 127:1).

The King James Bible translators put all effort into making the translation as good as possible. In fact, it ended up being the best.

1611 EDITION.

As if hee said, Being prouoked by the example of the learned that liued before my time, I haue thought it my duetie, to assay whether my talent in the knowledge of the tongues, may be profitable in any measure to Gods Church, lest I should seeme to haue laboured in them in vaine, and lest I should be thought to glory in men, (although ancient,) aboue that which

TTR

CAMBRIDGE EDITION.

S. 10

As if he said, Being provoked by the example of the learned that lived before my time, I have thought it my duty to assay whether my talent in the knowledge of the tongues may be profitable in any measure to God’s Church, lest I should seem to have laboured in them in vain, and lest I should be thought to glory in men (although ancient) above that which

was in them. Thus *S. Hierome* may be thought to speake.

was in them. Thus St Hierome may be thought to speak.

The King James Bible relied on that which came before. The translators knew they had the talent and ability to translate, but unless they compared what they did with what came before, they would not be certain whether they were edifying the Church. Thus, they were agreeing with Jerome's sentiment.

1611 EDITION.

A Satisfaction to our brethren.

TTR

S. II

CAMBRIDGE EDITION.

¶ *A satisfaction to our brethren*

II. A satisfactory answer to the brethren

A. The former English translations were good, needful and were being checked

- a. There could be no new translation without basis on the old
- b. The former helped the latter
- c. The best translation would result
- d. The Word would be fully revealed and understood

B. It took time and work to make a good translation: perfection would now come

- a. Those who did the former works should not be despised, nor yet the latter works
- b. The work of victory would only come from multiple battles, not just three, but five or six
- c. Aquila needed to revise his Greek translation before it was accepted
- d. Even worldly books are edited and are better, such as Aristotle
  - i. If worldly books are so treated, how much more should the heavenly?
  - ii. It is like chaff to wheat, glass to pearls

C. Therefore, let no one despise the work, since it is good to maturely examine and present

- a. If anything is wanting, it is corrected
- b. The worst in the English versions is better than the Romanist
- c. And by the process, perfection is revealed

D. It is to King James' credit that he ordered this revision

- a. The translators did their duty
- b. The Protestant dissenters should realise that the king did this for them
  - i. The Puritans brought up their grievances at Hampton Court
  - ii. They suggested a new translation
  - iii. The king agreed
  - iv. The Puritans should be satisfied with this

1611 EDITION.

And to the same effect say wee, that we are so farre off from condemning any of their labours that traueiled<sup>r</sup> before vs in this kinde, either in this land or beyond sea, either in King *Henries* time, or King *Edwards* (if there were any translation, or correction of a translation in his time) or Queene *Elizabeths* of euer-renowned memorie, that we acknowledge them to haue

TTR

S. II

CAMBRIDGE EDITION.

And to the same effect say we, that we are so far off from condemning any of their labours that travelled before us in this kind, either in this land, or beyond sea, either in King Henry's time, or King Edward's, (if there were any translation, or correction of a translation, in his time) or Queen Elizabeth's of ever renowned memory, that we acknowledge them to have

beene raised vp of God, for the building and furnishing of his Church, and that they deserue to be had of vs and of posteritie in euerlasting remembrance.

been raised up of God for the building and furnishing of his Church, and that they deserve to be had of us and of posterity in everlasting remembrance.

The translators did not reject the labours of the English translations from Tyndale (1525) to the Bishops' Bible, whether done in England or abroad, because they realised that each of these six versions were amounting, and building up to a perfect thing, a new version that would ultimately be held in everlasting remembrance. That is, an eternal translation that would commemorate, or perpetuate the other six translations that came before it. Queen Elizabeth the First would also be remembered by the versions done in her time, and by her name being mentioned in the front of the King James Bible; notwithstanding, the English Bible itself would be eternal — just as Christ came and was perfect in a corrupt world, the Church existed in the midst of wickedness, and believers were born again, so the Word of God was come to perfection not in a heavenly future, but already in the midst of a crooked and perverse generation.

“Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.” (1 Peter 1:23–25).

1611 EDITION.

The Iudgement of *Aristotle* is worthy and well known: [*Arist. 2. metaphys. cap. 1.*] *If Timotheus had not bene, we had not had much sweet musicke; but if Phrynys (Timotheus his master) had not beene, wee had not had Timotheus.*

TTR

S. II

CAMBRIDGE EDITION.

The judgment of Aristotle is worthy and well known: If Timotheus had not been, we had not had much sweet musick: But if Phrynys (Timotheus his master) had not been, we had not had Timotheus.

Aristotle (384–322 B.C.) was a great Greek philosopher who had an impact on European thought for many years after his death.

Timotheus was an artist, one of the decorators of the Mausoleum of Halicarnassus (352–350 B.C.), one of the Seven Wonders of the World.

1611 EDITION.

Therefore blessed be they, and most honoured be their name, that breake the ice, and giue th onset vpon that which helpeth forward to the sauing of soules.

TTR

S. II

CAMBRIDGE EDITION.

Therefore blessed be they, and most honoured be their name, that break the ice, and give the onset upon that which helpeth forward to the saving of souls.

“For thus saith the LORD to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns.” (Jeremiah 4:3).

“And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.” (Daniel 12:3).

1611 EDITION.

TTR

CAMBRIDGE EDITION.

Now what can bee more auaileable thereto, then to delieuer Gods booke vnto Gods people in a tongue which they vnderstand?

S. II Now what can be more available thereto, than to deliver God's book unto God's people in a tongue which they understand?

The King James Bible is called "God's book". The translators saw themselves as deliverers of God's book to Christians. This is the highest thing, of which nothing could be deemed "more available" than the understanding and knowledge of God's very words.

1611 EDITION.

Since of an hidden treasure, and of a fountaine that is sealed, there is no profit, as *Ptolomee Philadelph* wrote to the Rabbins or masters of the Iewes, as witnesseth *Epiphanius*: [*S. Epiphan. loco antè citato.*] and as *S. Augustine* saith; [*S. Augustin. lib. 19. de ciuit. Dei c. 7.*] *A man had rather be with his dog then with a stranger* (whose tongue is strange vnto him.)

TTR

CAMBRIDGE EDITION.

S. II Since of an hidden treasure, and of a fountain that is sealed, there is no profit, as Ptolemy Philadelph wrote to the Rabbins or masters of the Jews, as witnesseth Epiphanius: and as St Augustine saith, A man had rather be with his dog than with a stranger (whose tongue is strange unto him.)

The Bible not in English is of no use to the English-speaking peoples. When the religious leaders (whether of the Jews, or in England) were desired of by their king to make a translation of the Scripture into the common tongue, it was for the spiritual benefit of all.

1611 EDITION.

Yet for all that, as nothing is begun and perfited at the same time, and the later<sup>s</sup> thoughts are thought to be the wiser: so, if we building vpon their foundation that went before vs, and being holpen by their labours, doe endeuour to make that better which they left so good; no man, we are sure, hath cause to mislike vs; they, we persuade our selues, if they were alieue, would thanke vs.

TTR

CAMBRIDGE EDITION.

S. II Yet for all that, as nothing is begun and perfected at the same time, and the latter thoughts are thought to be the wiser: so, if we building upon their foundation that went before us, and being holpen by their labours, do endeavour to make that better which they left so good; no man, we are sure, hath cause to mislike us; they, we persuade ourselves, if they were alive, would thank us.

Having God's own book in English is not an instantaneous process. The King James Bible itself did not come to pass overnight, nor even within a year, rather, after much labour many years after Tyndale had made his translation. The King James Bible is here called "perfected", "wiser", "better" and "good". Furthermore, there was nothing in their Bible which was worse than any that came before theirs. In fact, they knew theirs was better.

1611 EDITION.

The vintage of *Abiezer*, that strake the stroake: yet the gleaning of grapes of Ephraim was not to be despised. See *Iudges* 8. *verse* 2.<sup>t</sup> [*Iudges* 8. 2.]

TTR

CAMBRIDGE EDITION.

S. II The vintage of Abiezer, that strake the stroke: yet the gleaning of grapes of Ephraim was not to be despised. See *Judges* viii. 2.

“And he said unto them, What have I done now in comparison of you? *Is* not the gleaning of the grapes of Ephraim better than the vintage of Abi-ezer?” (Judges 8:2).

The end product, the aged wine of the King James Bible was much better than the first pickings of the grapes; nevertheless, the grapes of Tyndale and all were by no means bad from whence the wine came.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
<i>Ioash</i> the king of <i>Israel</i> did not satisfie himselfe, till he had smitten the ground three times; and yet hee offended the Prophet, for giuing ouer then. [2 Kings 13. 18, 19.]	S. II	Joash the king of Israel did not satisfy himself till he had smitten the ground three times; and yet he offended the Prophet for giving over then.

“And he said, Take the arrows. And he took *them*. And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed. And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed *it*: whereas now thou shalt smite Syria *but* thrice.” (2 Kings 13:18–19).

There was a need to go over and over the Bible translation until it would satisfy the prophet. The King James Bible was in fact the sixth smiting after the firing of the first arrow (Tyndale). Thus, one arrow was fired, and then the rest of the arrows were to strike the ground, that is, six times to best please the spiritual man.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
<i>Aquila</i> , of whom wee spake before, translated the Bible as carefully, and as skilfully as he could; and yet he thought good to goe ouer it againe, and then it got the credit with the Iewes, to be called <i>κατα ακριβειαν</i> , that is accuratly done, as Saint <i>Hierome</i> witnesseth. [ <i>S. Hieron. in Ezech. cap. 3.</i> ]	S. II	<i>Aquila</i> , of whom we spake before, translated the Bible as carefully and as skilfully as he could; and yet he thought good to go over it again, and then it got the credit with the Jews to be called <i>κατ' ἀκριβειαν</i> , that is, accurately done, as St <i>Hierome</i> witnesseth.

About 130–140 A.D., Aquila translated the Old Testament into Greek with the guidance of Rabbi Akiba ben Joseph, the patron of Jewish oral tradition. Aquila was a Gentile convert from Pontius in Asia Minor. His translation was very strict and literal; however, it was not for the purposes of Christian use, but rather the pagan Judaists’.

*κατ' ἀκριβειαν* — pronounced *kata akribelian*.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
How many bookes of profane learning haue bene gone ouer againe and againe, by the same translators, by others?	S. II	How many books of profane learning have been gone over again and again, by the same translators, by others?



Worldly books have been edited and revised to make them better, as it is witnessed by the authors and editors the world's greatest books.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
Of one and the same booke of <i>Aristotles</i> Ethikes, there are extant not so few as sixe or seuen seuerall translations.	S. II	Of one and the same book of Aristotle's Ethics there are extant not so few as six or seven several translations.

Likewise, many old classics are translated differently by different translators.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
Now if this cost may bee bestowed vpon the goord, which affordeth vs a little shade, and which to day flourisheth, but to morrow is cut downe; what may we bestow, nay what ought we not to bestow vpon the Vine, the fruite whereof maketh glad the conscience of man, and the stemme whereof abideth for euer?	S. II	Now if this cost may be bestowed upon the gourd, which affordeth us a little shade, and which to day flourisheth, but to morrow is cut down; what may we bestow, nay, what ought we not to bestow, upon the vine, the fruit whereof maketh glad the conscience of man, and the stem whereof abideth for ever?

“And the LORD God prepared a gourd, and made *it* to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd. But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.” (Jonah 4:6, 7).

“For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.” (James 1:11).

“For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away” (1 Peter 1:24).

“He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth; And wine *that* maketh glad the heart of man, *and* oil to make *his* face to shine, and bread *which* strengtheneth man's heart. The trees of the LORD are full *of sap*; the cedars of Lebanon, which he hath planted” (Psalm 104:14–16).

“And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one. AND there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots” (Isaiah 10:34–11:1).

“Thy people also *shall be* all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.” (Isaiah 60:21).

Worldly works are likened to plants which have but a short life span, but the Word of God — specifically the King James Bible — is of everlasting value and endures forever.

1611 EDITION.  
And this is the word of God, which we translate.

TTR  
S. II CAMBRIDGE EDITION.  
And this is the word of God, which we translate.

The King James Bible is the English translation of the Word of God which abides forever.

1611 EDITION.  
*What is the chaffe to the wheat, saith the Lord?* [Jerem. 23. 28.]

TTR  
S. II CAMBRIDGE EDITION.  
What is the chaff to the wheat? saith the Lord.

“The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. *What is the chaff to the wheat? saith the LORD.*” (Jeremiah 23:28).

1611 EDITION.  
*Tanti vitreum, quanti verum margaritum* (saith Tertullian,) [*Tertul. ad Martyr.*] if a toy of glasse be of that rekonig with vs, how ought wee to value the true pearle? [*Si tanti vilissimum vitreum, quanti pretiosissimum Margaritum: Hieron. ad Saluin.*]

TTR  
S. II CAMBRIDGE EDITION.  
Tanti vitreum, quanti verum margaritum! (saith Tertullian,) if a toy of glass be of that reckoning with us, how ought we to value the true pearl?

“Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it.” (Matthew 13:45, 46).

If an ordinary piece of glass has value, or if an ordinary pearl has value, how much more does the King James Bible, which is that pearl of great price? The answer is that the value is infinite.

1611 EDITION.  
Therefore let no mans eye be euill, because his Maiesties is good; neither let any be griued, that wee haue a Prince that seeketh the increase of the spirituall wealth of Israel (let *Sanballats* and *Tobiabs* doe so, which therefore doe beare their iust reproofe) but let vs rather blesse God from the ground of our heart, for working this religious care in him, to haue the translations of the Bible maturely considered of and examined.

TTR  
S. II CAMBRIDGE EDITION.  
Therefore let no man’s eye be evil, because his Majesty’s is good; neither let any be grieved, that we have a Prince that seeketh the increase of the spiritual wealth of Israel; (let *Sanballats* and *Tobiah*s do so, which therefore do bear their just reproof) but let us rather bless God from the ground of our heart for working this religious care in him to have the translations of the Bible maturely considered of and examined.

“Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the LORD against thee, and it be sin unto thee.” (Deuteronomy 15:9).

King James’ resolution and support of the King James Bible was called “good”, and the entire matter of the King James Bible was considered to be for the general spiritual wealth of Christianity, despite evildoers. The process of the King James Bible was the consideration and examination of other

translations of the Bible, and done with great learning and maturity, so that the very best effect would be had upon Christendom. Thus, the translators encouraged thanksgiving.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
For by this meanes it commeth to passe, that whatsoever is sound alreadie (and all is sound for substance, in one or other of our editions, and the worst of ours farre better then their autentike vulgar) the same will shine as gold more brightly, being rubbed and polished; also if any thing be halting, or superfluous, or not so agreeable to the originall, the same may bee corrected, and the trueth set in place.	S. II	For by this means it cometh to pass, that whatsoever is sound already, (and all is sound for substance in one or other of our editions, and the worst of ours far better than their authentick Vulgar) the same will shine as gold more brightly, being rubbed and polished; also, if any thing be halting, or superfluous, or not so agreeable to the original, the same may be corrected, and the truth set in place.

The King James Bible is like a prophecy come to pass, it is called “sound”, “far better”, “as gold”, “more brightly”, “rubbed and polished”, “agreeable to the original”, “corrected” and “truth”.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
And what can the King command to bee done, that will bring him more true honour then this?	S. II	And what can the King command to be done, that will bring him more true honour than this?

The King James Bible was the greatest and most honourable thing that King James could ever have ordered.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
and wherein could they that haue beene set a <sup>u</sup> worke, approue their duetie to the King, yea their obedience to God, and loue to his Saints more, then by yeelding their seruice, and all that is within them, for the furnishing of the worke?	S. II	And wherein could they that have been set at work approve their duty to the King, yea, their obedience to God, and love to his Saints, more, than by yielding their service, and all that is within them, for the furnishing of the work?

The greatest servant of King James was one who worked on the King James Version.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
But besides all this, they were the principall motiues of it, and therefore ought least to quarrell it:	S. II	But besides all this, they were the principal motives of it, and therefore ought least to quarrel it.

Those persons of England, and especially the Puritans, were the reasons why the King James Bible was translated, for them and their benefit. It was to be a benefit for all English-speaking Christians, besides for the whole Church generally.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
for the very Historicall trueth is, that	S. II	For the very historical truth is, that

upon the importunate petitions of the Puritanes, at this Maiesties comming to this Crowne, the Conference at Hampton Court hauing bene appointed for hearing their complaints: when by force of reason they were put from all other grounds, they had recourse at the last, to this shift, that they could not with good conscience subscribe to the Communion booke, since it maintained the Bible as it was there translated, which was as they said, a most corrupted translation.

upon the importunate petitions of the Puritans at his Majesty's coming to this crown, the conference at Hampton Court having been appointed for hearing their complaints, when by force of reason they were put from all other grounds, they had recourse at the last to this shift, that they could not with good conscience subscribe to the Communion book, since it maintained the Bible as it was there translated, which was, as they said, a most corrupted translation.

A good conscience regarding the Word of God is necessary, and this good point was brought up by the Puritans, as concerning the current state of the translations. The Hampton Court Conference took place in January, 1604 between the king with the Anglican leaders, and four Puritan representatives.

1611 EDITION.

And although this was iudged to be but a very poore and emptie shift; yet euen hereupon did his Maiestie beginne to bethinke himselfe of the good that might ensue by a new translation, and presently after gaue order for this Translation which is now presented vnto thee.

TTR

S. 11

CAMBRIDGE EDITION.

And although this was judged to be but a very poor and empty shift, yet even hereupon did his Majesty begin to bethink himself of the good that might ensue by a new translation, and presently after gave order for this translation which is now presented unto thee.

King James seized on the idea of a new translation, and afterwards gave the order, which was then presented for the use of all readers of the Bible.

1611 EDITION.

Thus much to satisfie our scrupulous Brethren.

TTR

S. 11

CAMBRIDGE EDITION.

Thus much to satisfy our scrupulous brethren.

The King James Bible could not be gainsaid, in that it was to the satisfaction of all concerned, especially Puritans.

1611 EDITION.

An answer to the imputations of our aduersaries.

TTR

S. 12  
P. 1

CAMBRIDGE EDITION.

¶ *An answer to the imputations of our adversaries*

## 12. Answering the adversaries

- A. Every Protestant English translation is the Word of God, though some are less fit than others
- a. Just as a man may be good looking, yet have blemishes
  - b. The Word should not be banned because of blemishes
  - c. The Original was perfect

- d. The Romanists refused the Word, and burnt it — so they despised God's Spirit
- B. Several examples are given:
- a. Rome was badly rebuilt, yet should it have been burnt for this reason?
  - b. Nero was never justified for his burning of it
- C. Again,
- a. Was the second temple of Ezra and Haggai any less, because it was unlike Solomon's?
  - b. The Jews wept, and were angry against the Greeks who profaned it
- D. Likewise are translations,
- a. Though the *Septuagint* was poor, the Apostles did not reject it
  - b. The Christians used the *Septuagint*, and considered it to be generally the Word
- E. The Romanists accused the English translators of being heretics
- a. The translators claim that they were not heretics
  - b. They claim that the Romanists were not "catholic", i.e. universal Christians
  - c. Men should be tried by their faith, not by their supposed poor translations
  - d. Augustine used a heretic's work when it was correct
  - e. The Christians used the translations of the Jews and the heretic Origen
- F. Those who do not know these things are wearied, and those who do know are troubled
- G. The third area which the translators were attacked in was the area of mending translations
- a. It was a good thing to fix mistakes in the English
  - b. It was like repenting
  - c. It was like being aware of one's faults
  - d. Pride must not be in the way
- H. The Romanists themselves have adjusted their own works, official books and translations
- a. One Pope accepted one service book, another abolished it
  - b. Then Romanist congregations were split between and old and a new edition
  - c. In the mediæval times, a certain Pope eliminated the older style
  - d. Later, the variety of breviaries was replaced with one
  - e. Thus, the Romanists themselves are inconsistent, and ever changing
- I. If the Romanists accuse the Protestant of differences in their translations:
- a. They are inconsistent, like hypocrites stoning others
  - b. Even Romanist revisers of the *Vulgate* admitted to problems in it
  - c. One Pope accepted Erasmus, another did not
  - d. Pope Leo also ordered translations
  - e. It is much like the Old Testament, which was insufficient, and needed the New
- J. If the Romanists say that the inconsistencies were the private opinions of a certain Pope,
- a. These private opinions were shared by inquisitors, Trent councillors and others
  - b. One edition of the *Vulgate* printed in one place differs from another, yet both are accepted
- K. One Pope commented that so many translations into Latin was the work of Satan
- a. The mingling made all words doubtful and uncertain
  - b. This same Pope said the *Vulgate* alone was the standard
  - c. Then he commanded a new revision of it
  - d. The Pope after him made changes to it
  - e. Thus, there is no harmony among them
- L. The whole matter would be one of setting the house in order before going to war

Now to the later we answere; that wee doe not deny, nay wee affirme and auow, that the very meanest translation of the Bible in English, set foorth by men of our profession (for wee haue seene none of theirs of the whole Bible as yet) containeth the word of God, nay, is the word of God. As the Kings Speech which hee vttered in Parliament, being translated into *French, Dutch, Italian* and *Latine*, is still the Kings Speech, though it be not interpreted by euery Translator with the like grace, nor peradventure so fitly for phrase, nor so expresly for sence, euery where.

S. 12  
P. 1

Now to the latter we answer, That we do not deny, nay, we affirm and avow, that the very meanest translation of the Bible in English set forth by men of our profession (for we have seen none of theirs of the whole Bible as yet) containeth the word of God, nay, is the word of God: as the King's speech which he uttered in Parliament, being translated into French, Dutch, Italian, and Latin, is still the King's speech, though it be not interpreted by every translator with the like grace, nor peradventure so fitly for phrase, nor so expressly for sense, every where.

The translation of the Word of God into English could be done well, or poorly: but even the worst English translation of the Scripture would be better than the Romanists' Rheims-Douay Version, which was still being printed in France, and had not yet appeared in 1610 when The Translators to the Reader was written.

1611 EDITION.

For it is confessed, that things are to take their denomination of the greater part; and a naturall man could say, *Verum ubi multa nitent in carmine, non ego paucis offendor maculis, &c.* [Horace.] A man may be counted a vertuous man, though hee haue made many slips in his life, (els, there were none vertuous, for *in many things we offend all*) [James 3. 2.] also a comely man and louely, though hee haue some warts vpon his hand, yea, not onely freakles vpon his face, but all skarres.

TTR

S. 12  
P. 1

CAMBRIDGE EDITION.

For it is confessed, that things are to take their denomination of the greater part; and a natural man could say, *Verum ubi multa nitent in carmine, non ego paucis offendor maculis, &c.* A man may be counted a virtuous man, though he have made many slips in his life, (else there were none virtuous, for, *In many things we offend all*,) also a comely man and lovely, though he have some warts upon his hand; yea, not only freckles upon his face, but also scars.

Horace (65–8 B.C.) was a Latin poet.

“For in many things we offend all. If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body.” (James 3:2).

1611 EDITION.

No cause therefore why the word translated should bee denied to be the word, or forbidden to be currant, notwithstanding that some imperfections and blemishes may be noted in the setting foorth of it.

TTR

S. 12  
P. 1

CAMBRIDGE EDITION.

No cause therefore why the word translated should be denied to be the word, or forbidden to be current, notwithstanding that some imperfections and blemishes may be noted in the setting forth of it.

“The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times.” (Psalm 12:6). It would be obvious in later purifications which impurities were eliminated from those earlier ones. The blemishes would include those errors of the printing press.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
For what euer was perfect vnder the Sunne, where Apostles or Apostolike men, that is, men indued with an extraordinary measure of Gods spirit, and priuiledged with the priuiledge of infallibilitie, had not their hand?	S. 12 P. 1	For whatever was perfect under the sun, where Apostles or apostolick men, that is, men endued with an extraordinary measure of God’s Spirit, and privileged with the privilege of infallibility, had not their hand?

The Scripture was perfect when it was given, and following versions were perfect inasmuch as they kept to the perfection of the Originals.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
The Romanistes therefore in refusing to heare, and daring to burne the Word translated, did no lesse then despite the spirit of grace, from whom originally it proceeded, and whose sense and meaning, as well as mans weaknesse would enable, it did expresse.	S. 12 P. 1	The Romanists therefore in refusing to hear, and daring to burn the word translated, did no less than despite the Spirit of grace, from whom originally it proceeded, and whose sense and meaning, as well as man’s weakness would enable, it did express.

The Roman Catholics rejected the present Word, and in doing so, were rejecting the Original Word as inspired by the Holy Ghost. Thus, they rejected the Holy Ghost Himself.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
Iudge by an example or two.	S. 12 P. 1	Iudge by an example or two.

Some examples are presented of where copies should have matched the Original, but are justifiable if they are on the trend of matching to the Original, if they are purifications (such as the early English versions), not dissensions (like the Rheims-Douay Version).

1611 EDITION.	TTR	CAMBRIDGE EDITION.
<i>Plutarch</i> writeth, [ <i>Plutarch. in Camillo.</i> ] that after that <i>Rome</i> had beene burnt by the <i>Galles</i> , they fell soone to builde it againe: but doing it in haste, they did not cast the streets, nor proportion the houses in such comely fashion, as had bene most sightly and conuenient;	S. 12 P. 2	Plutarch writeth, that after that Rome had been burnt by the Gauls, they fell soon to build it again: but doing it in haste, they did not cast the streets, nor proportion the houses, in such comely fashion, as had been most sightly and convenient.

In 390 A.D., the Gauls (Celtic French of classical times) sacked Rome.

The example here is of the original Rome, like the inspired Originals of Scripture, was the standard, and when Rome was rebuilt in haste, it was still Rome, but not as good, this could be likened to poor translations of the Scripture executed in haste.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
was <i>Catiline</i> therefore an honest man, or a good Patriot, that sought to bring it to a combustion? or <i>Nero</i> a good Prince, that did indeed set it on fire?	S. 12 P. 2	Was Catiline therefore an honest man, or a good patriot, that sought to bring it to a combustion? or Nero a good Prince, that did indeed set it on fire?

Catiline (108–62 B.C.) was the instigator of an insurrection against the Republic of Rome.

The Roman Emperor Nero (37–68 A.D.) has been the most hated Emperor of Rome, who persecuted Christians, and has been portrayed as a brutish fellow, self-indulgent and a grandiloquent artist. On his orders Rome was burnt so that his new building works could be implemented. He blamed the fire on the Christians.

The inference is that those who attempted to destroy or destroy a thing, even though they claimed it would be for the better (new government or better buildings), such an excuse would not justify these actions. Thus, the Romanists destroying Scripture was also without excuse.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
So, by the story of <i>Ezrah</i> , and the prophesie of <i>Haggai</i> it may be gathered, that the Temple build by <i>Zerubbabel</i> after the returne from <i>Babylon</i> , was by no meanes to bee compared to the former built by <i>Solomon</i> (for they that remembred the former, wept when they considered the latter) [Ezrah 3. 12.] notwithstanding, might this later either haue bene abhorred and forsaken by the <i>Iewes</i> , or prophaned by the <i>Greekes</i> ?	S. 12 P. 2	So by the story of Ezra and the prophecy of Haggai it may be gathered, that the temple built by Zerubbabel after the return from Babylon was by no means to be compared to the former built by Solomon: (for they that remembered the former wept when they considered the latter) notwithstanding might this latter either have been abhorred and forsaken by the Jews, or profaned by the Greeks?

“But many of the priests and Levites and chief of the fathers, *who were* ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy” (Ezra 3:12).

Even though the latter Temple of Ezra and Haggai was less than Solomon’s Temple; nevertheless, the Jews treated it as the Temple, and so worshiped their, and were incensed against the Greeks who profaned it.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
The like wee are to thinke of Translations.	S. 12 P. 2	The like we are to think of translations.

In regards to the second Temple, any Bible translation in English was to be considered as the Word of God, though it may have been “less” than the Original.



1611 EDITION.

The translation of the *Seuentie* dissenteth from the Originall in many places, neither doeth it come neere it, for perspicuitie, gratuitie, maiestie; yet which of the Apostles did condemne it?

TTR

S. 12  
P. 2

CAMBRIDGE EDITION.

The translation of the Seventy dissenteth from the Original in many places, neither doth it come near it for perspicuity, gravity, majesty; yet which of the Apostles did condemn it?

The early Greek translation, the *Septuagint*, was certainly less than the Originals, yet it was not rejected.

1611 EDITION.

Condemne it? Nay, they vsed it, (as it is apparent, and as Saint *Hierome* and most learned men doe confesse) which they would not haue done, nor by their example of vsing<sup>v</sup> it, so grace and commend it to the Church, if it had bene vnworthy the appellation and name of the word of God.

TTR

S. 12  
P. 2

CAMBRIDGE EDITION.

Condemn it? Nay, they used it, (as it is apparent, and as St Hierome and most learned men do confess) which they would not have done, nor by their example of using of it so grace and commend it to the Church, if it had been unworthy the appellation and name of the word of God.

The *Septuagint*, although imperfect, was still used for the benefit of the Church. Jerome and others understood this, that even though the *Septuagint* was imperfect, it was permissible to use it as the Word of God. In fact, it would be usable until something more perfect came along, and until a perfect translation finally could be made.

1611 EDITION.

And whereas they vrge for their second defence of their vilifying and abusing of the *English* Bibles, or some pieces thereof, which they meete with, for that heretikes (forsooth) were the Authours of the translations, (heretikes they call vs by the same right that they call themselues Catholikes, both being wrong) wee marueile what diuinitie taught them so.

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And whereas they urge for their second defence of their vilifying and abusing of the English Bibles, or some pieces thereof, which they meet with, for that Hereticks forsooth were the authors of the translations: (Hereticks they call us by the same right that they call themselves Catholicks, both being wrong) we marvel what divinity taught them so.

The Romanists then went to attack the content of the Protestant English translations, based not on the merits of the translations, but on their calling of the authors thereof as “heretics”. The Romanists, of course, are not truly “Catholic”, that is, of the universal Church, nor are the Protestants “heretics”.

1611 EDITION.

Wee are sure *Tertullian* was of another minde: [*Tertul. de praescript. contra haereses.*] *Ex personis probamus fidem, an ex fide personas?* Doe we trie mens faith

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We are sure Tertullian was of another mind: *Ex personis probamus fidem, an ex fide personas?* Do we try men’s faith by their persons? We should try their

by their persons? we should trie their persons by their faith.

persons by their faith.

According to Tertullian, people should be judged by their beliefs, not their beliefs by who they are.

1611 EDITION.

Also S. *Augustine* was of an other minde: for he lighting vpon certaine rules made by *Tychonius* a *Donatist*, for the better vnderstanding of the word, was not ashamed to make vse of them, yea, to insert them into his owne booke, with giuing commendation to them so farre foorth as they were worthy to be commended, as is to be seene in S. *Augustines* third booke *De doctrinâ Christianâ*. [*S. August. 3. de doct. Christ. cap. 30.*]

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Also St *Augustine* was of another mind: for he, lighting upon certain rules made by *Tychonius* a *Donatist* for the better understanding of the Word, was not ashamed to make use of them, yea, to insert them into his own book, with giving commendation to them so far forth as they were worthy to be commended, as is to be seen in St *Augustine's* third book *De Doctrina Christiana*.

*Augustine* recognised the principles in a certain heretic's works, and thought they were good in that they agreed with Scripture. Therefore, the Romanist also should, when regarding the King James Bible, not wholly reject it just because it is not Romanist. In fact, later Romanists have used the King James Bible. This does not excuse Romanism, but shows that there are some sensible people who happen to be caught up in Romanism and must leave it.

The Donatists were a group which broke with the Emperor *Constantine* and the Romanist Church in 312 A.D. The movement was persecuted, and granted toleration by the Emperor. They became the largest body of Christians in North Africa, and were opposed by *Augustine*, until, they were ravaged by invasions, and destroyed by Islam.

1611 EDITION.

To be short, *Origen*, and the whole Church of God for certain hundred yeeres, were of an other minde: for they were so farre from treading vnder foote, (much more from burning) the Translation of *Aquila* a *Proselite*, that is, one that had turned *Iew*; of *Symmachus*, and *Theodotion*, both *Ebionites*, that is, most vile heretikes, that they ioyned them together with the *Hebrew* Originall, and the Translation of the *Seuentie* (as hath bene before signified out of *Epiphanius*) and set them forth openly to be considered of and perused by all.

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To be short, *Origen*, and the whole Church of God for certain hundred years, were of another mind: for they were so far from treading under foot (much more from burning) the translation of *Aquila* a proselyte, that is, one that had turned Jew, of *Symmachus*, and *Theodotion*, both *Ebionites*, that is, most vile hereticks, that they joined them together with the Hebrew original, and the translation of the *Seventy*, (as hath been before signified out of *Epiphanius*) and set them forth openly to be considered of and perused by all.

It was well known that the Christians were using Jewish versions of Greek translations of the Old Testament, and the Hexapla was a public spectacle which could be consulted at *Cæsarea*.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
But we weary the vnlearned, who need not know so much, and trouble the learned, who know it already.	S. 12 P. 2	But we weary the unlearned, who need not know so much; and trouble the learned, who know it already.

The author comes to a balance, he cannot instruct in too much detail for the sake of the unlearned, and for those who know these things already, they are troubled as to them.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
Yet before we end, we must answere a third cauill and obiection of theirs against vs, for altering and amending our Taanslations so oft; wherein truly they deale hardly, and strangely with vs.	S. 12 P. 3	Yet before we end, we must answer a third cavil and objection of theirs against us, for altering and amending our translation so oft; wherein truly they deal hardly and strangely with us.

In less than a hundred years, there were eight English versions of the Bible, seven of which were in the line of purification from Tyndale to the Authorized Version. Moreover, there were multiple editions of some, such as the case of the Great Bible: “The first printing was exhausted within a short while, and it went through six subsequent editions between 1540 and 1541. ‘Editions’ is preferred to ‘impressions’ here since the six successive issues were not identical.”<sup>4</sup>

1611 EDITION.	TTR	CAMBRIDGE EDITION.
For to whom euer was it imputed for a fault (by such as were wise) to goe ouer that which hee had done, and to amend it where he saw cause?	S. 12 P. 3	For to whom ever was it imputed for a fault (by such as were wise) to go over that which he had done, and to amend it where he saw cause?

It is never wrong for someone to amend his own work to make it better.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
Saint <i>Augustine</i> was not afraide to exhort S. <i>Hierome</i> to a <i>Palinodia</i> or recantation; [ <i>S. Aug. Epist. 9.</i> ]	S. 12 P. 3	St Augustine was not afraid to exhort St Hierome to a Palinodia or recantation.

“Palinodia” was the term given to a literary apology. The most famous example was of Stesichorus (approx. 632– approx. 553 B.C.) who later made an apology on a work he wrote against Helen of Troy. Augustine of Hippo wanted Jerome to recant of some of the things that he had stated.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
the same S. <i>Augustine</i> was not ashamed to retractate, [ <i>S. Aug. lib. Retractat.</i> ] we might say reuoke, many things that had passed him, and doth euen glory that he seeth his infirmities. [ <i>Video interdum vitia mea, S. Aug. Epist. 8.</i> ]	S. 12 P. 3	The same St Augustine was not ashamed to retractate, we might say, revoke, many things that had passed him, and doth even glory that he seeth his infirmities.

Augustine of Hippo developed his ideas, and sometimes his earlier ideas were — in his developed thinking — wrong, or else, some of what he wrote contained errors, which he wanted to correct. “Of

such an one will I glory: yet of myself I will not glory, but in mine infirmities.” (2 Corinthians 12:5). That is, that one should give glory to God, rather than glory in his own abilities.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
If we will be sonnes of the Trueth, we must consider what it speaketh, and trample vpon our owne credit, yea, and vpon other mens too, if either be any way an hinderance to it.	S. 12 P. 3	If we will be sons of the truth, we must consider what it speaketh, and trample upon our own credit, yea, and upon other men’s too, if either be any way an hinderance to it.

The truth itself is more important than man’s pride, reputation or knowledge. “God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.” (Romans 3:4).

1611 EDITION.	TTR	CAMBRIDGE EDITION.
This to the cause:	S. 12 P. 3	This to the cause.

The cause is the truth.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
then to the persons we say, that of all men they ought to bee most silent in this case.	S. 12 P. 3	Then to the persons we say, that of all men they ought to be most silent in this case.

Man’s pride is therefore a falsehood.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
For what varieties haue they, and what alterations haue they made, not onely of their Seruice bookes, Portesses and Breuiaries, but also of their <i>Latine</i> Translation?	S. 12 P. 3	For what varieties have they, and what alterations have they made, not only of their service books, portesses, and breviaries, but also of their Latin translation?

But even Romanism has many adjustments in their own works: in their *Vulgate*, in their missals (mass books), in their breviaries (abridged liturgies) and portesses (manuals of devotion). If all these works have changed over time, then they are hypocrites if they accuse the English Bible from Tyndale to the Authorized Version of being changed.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
The Seruice booke supposed to be made by S. <i>Ambrose</i> ( <i>Officium Ambrosianum</i> ) was a great while in speciall vse and request: but Pope <i>Hadrian</i> calling a Council with the ayde of <i>Charles</i> the Emperour, abolished it, yea, burnt it, and commanded the Seruice-booke of Saint <i>Gregorie</i> vniuersally to be vsed. [ <i>Durand. lib. 5. cap. 2.</i> ]	S. 12 P. 3	The service book supposed to be made by St <i>Ambrose</i> ( <i>Officium Ambrosianum</i> ) was a great while in special use and request: but Pope <i>Adrian</i> , calling a council with the aid of <i>Charles</i> the Emperor, abolished it, yea, burnt it, and commanded the service book of St <i>Gregory</i> universally to be used.

Ambrose of Milan (339–397 A.D.) was a convert of Augustine, who made the official service book which lasted until mediæval times. Durand (1230–1296) was a renowned mediæval liturgist. Pope Adrian the First (reigned 772–795 A.D.) was in union with Emperor Charlemagne (742–814). Gregory the First (540–604 A.D.) was the Pope who patronised the Gregorian Chant.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
Well, <i>Officium Gregorianum</i> gets by this meanes to be in credit, but doeth it continue without change or altering?	S. 12 P. 3	Well, <i>Officium Gregorianum</i> gets by this means to be in credit; but doth it continue without change or altering?

Although the Gregorian service was made official, it was not unchanged.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
No, the very <i>Romane</i> Seruice was of two fashions, the New fashion, and the Old, (the one vsed in one Church, the <sup>w</sup> other in another) as is to bee seene in <i>Pamelius</i> a Romanist, his Preface, before <i>Micrologus</i> .	S. 12 P. 3	No, the very Roman service was of two fashions; the new fashion, and the old, the one used in one Church, and the other in another; as is to be seen in <i>Pamelius</i> a Romanist his preface before <i>Micrologus</i> .

There were two Gregorian services, the old and the new, and its use differed from one Romanist congregation to another. Guido of Arrezo (990–1050 A.D.) was an Italian music theorist who wrote about religious music in a famous book called *Micrologus de Disciplina Artis Musicæ*.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
The same <i>Pamelius</i> reporteth out of <i>Radulphus de Riuo</i> , that about the yeere of our Lord, 1277. Pope <i>Nicolas</i> the third remoued out of the Churches of <i>Rome</i> , the more ancient bookes (of Seruice) and brought into vse the Missals of the Friers Minorites, and commaunded them to bee obserued there; insomuch that about an hundred yeeres after, when the aboue named <i>Radulphus</i> happened to be at <i>Rome</i> , he found all the bookes to be new, (of the new stampe.)	S. 12 P. 3	The same <i>Pamelius</i> reporteth out of <i>Radulphus de Rivo</i> , that about the year of our Lord 1277 Pope <i>Nicolas</i> the third removed out of the churches of <i>Rome</i> the more ancient books (of service) and brought into use the missals of the Friers Minorites, and commanded them to be observed there; insomuch that about an hundred years after, when the above named <i>Radulphus</i> happened to be at <i>Rome</i> , he found all the books to be new, of the new stamp.

*Radulphus de Rivo* lived around 1377, whilst *Parmelius* lived afterwards. Pope *Nicholas the Third* (1225–1280) instigated a purge of the old books, which obviously took about a hundred years to entirely fulfil.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
Neither was there this chopping and changing in the more ancient times onely, but also of late:	S. 12 P. 3	Neither was there this chopping and changing in the more ancient times only, but also of late.

The more ancient times could be counted as pre-1453. “The thing that hath been, it *is that* which shall be; and that which is done *is that* which shall be done: and *there is* no new *thing* under the sun. Is there *any* thing whereof it may be said, See, this *is* new? it hath been already of old time, which was before us.” (Ecclesiastes 1:9, 10).

1611 EDITION.

*Pius Quintus* himselfe confesseth, that euery Bishopricke almost had a peculiar kind of seruice, most vnlike to that which others had: which moued him to abolish all other Breuiaries, though neuer so ancient, and priuiledged and published by Bishops in their Dioceses, and to establish and ratifie that onely which was of his owne setting foorth, in the yeere 1568.

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CAMBRIDGE EDITION.

Pius Quintus himself confesseth, that every bishoprick almost had a peculiar kind of service, most unlike to that which others had; which moved him to abolish all other breviaries, though never so ancient, and privileged and published by Bishops in their Dioceses, and to establish and ratify that only which was of his own setting forth in the year 1568.

Pius the Fifth (1504–1572) was an austere, post-Trent Pope known for his purges against Protestantism and heretics. He introduced a new Catechism in 1566, a new breviary in 1568 and a new missal in 1570.

1611 EDITION.

Now, when the father of their Church, who gladly would heale the soare of the daughter of his people softly and sleightly, and make the best of it, findeth so great fault with them for their oddes and iarring; we hope the children haue no great cause to vaunt of their vniformitie.

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CAMBRIDGE EDITION.

Now when the Father of their Church, who gladly would heal the sore of the daughter of his people softly and slightly, and make the best of it, findeth so great fault with them for their odds and jarring; we hope the children have no great cause to vaunt of their uniformity.

If the Pope, as a father, was so concerned about the diversity of books of practice, how much less can Romanists point to Protestant Bibles as being diverse and therefore wrong?

1611 EDITION.

But the difference that appeareth betweene our Translations, and our often correcting of them, is the thing that wee are specially charged with; let vs see therefore whether they themselues bee without fault this way, (if it be to be counted a fault, to correct) and whether they bee fit men to throw stones at vs: *O tandem maior parcas insane minori*: [*Horat.*] they that are lesse sound themselues, ought not to obiect infirmities to others.

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CAMBRIDGE EDITION.

But the difference that appeareth between our translations, and our often correcting of them, is the thing that we are specially charged with; let us see therefore whether they themselves be without fault this way, (if it be to be counted a fault to correct) and whether they be fit men to throw stones at us: *O tandem maior parcas insane minori*: They that are less sound themselves ought not to object infirmities to others.

To have a difference is not bad, as long as the difference is one of improvement and purification. Yet,

if the Romanists object, the Scripture may be spoken to them: “So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.” (John 8:7).

1611 EDITION.

If we should tell them that *Valla*, *Stapulensis*, *Erasmus*, and *Vives* found fault with their vulgar Translation, and consequently wished the same to be mended, or a new one to be made, they would answer peradventure, that we produced their enemies for witnesses against them; albeit, they were in no other sort enemies, then as *S. Paul* was to the *Galatians*, for telling them the truth: [Galat. 4. 16.] and it were to be wished, that they had dared to tell it them plainlier and oftner.

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CAMBRIDGE EDITION.

If we should tell them that Valla, Stapulensis, Erasmus, and Vives, found fault with their vulgar translation, and consequently wished the same to be mended, or a new one to be made; they would answer peradventure, that we produced their enemies for witnesses against them; albeit they were in no other sort enemies, than as St Paul was to the Galatians, for telling them the truth: and it were to be wished, that they had dared to tell it them plainlier and oftener.

Lorenzo Valla (1407–1457) criticised the Latin *Vulgate*, and collated various readings of the New testament, which was finally printed in 1505. Johannes Faber Stapulensis (1455–1536) was a French reformer who translated the Bible into French from the *Vulgate* in 1530. Desiderius Erasmus (1469–1536) was the most famous renaissance editor and scholar of the New Testament. Juan Luis Vives (1492–1540) was a Spanish student of Erasmus.

To mend or make a new translation of the *Vulgate* would mean that the old was not perfect or entirely good. None of these men were strictly Protestants, though the later ones empathised with the Reformation.

“Am I therefore become your enemy, because I tell you the truth?” (Galatians 4:16).

1611 EDITION.

But what will they say to this, that Pope *Leo* the tenth allowed *Erasmus* Translation of the New Testament, so much different from the vulgar, by his Apostolike Letter & Bull;

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But what will they say to this, That Pope Leo the tenth allowed Erasmus’s translation of the New Testament, so much different from the Vulgar, by his apostolick letter and bull?

Pope Leo the Tenth (1475–1521) was a friend of Erasmus, he also belatedly excommunicated Martin Luther in 1521. The Pope had given his support to Erasmus’ new Latin New Testament, even though it differed from the standard edition at that time.

1611 EDITION.

that the same *Leo* exhorted *Pagnin* to translate the whole Bible, [*Sixtus Seneus*.] and bare whatsoever charges was necessary for the worke?

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That the same Leo exhorted Pagnine to translate the whole Bible, and bare whatsoever charges was necessary for the work?

Santes Pagninus (1470–1536) made a new Latin translation of the Bible in 1528, being the first to put the Bible into chapters with verses, though his verse divisions were never adopted. His translation has been praised as literal, and better than the *Vulgate*.

1611 EDITION.  
Surely, as the Apostle reasoneth to the *Hebrewes*, that *if the former Law and Testament had bene sufficient, there had bene no need of the latter*: [Heb. 7. 11, & 8. 7.] so we may say, that if the olde vulgar had bene at all points allowable, to small purpose had labour and charges bene vndergone, about framing of a new.

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Surely, as the Apostle reasoneth to the Hebrews, That if the former Law and Testament had been sufficient, there had been no need of the latter: so we may say, that if the old Vulgar had been at all points allowable, to small purpose had labour and charges been undergone about framing of a new.

“If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?” (Hebrews 7:11).

“For if that first *covenant* had been faultless, then should no place have been sought for the second.” (Hebrews 8:7).

If the old *Vulgate* was sufficient, then any mending of it, and money spent doing so, would have been wasteful.

1611 EDITION.  
If they say, it was one Popes priuate opinion, and that he consulted onely himselfe; then wee are able to goe further with them, and to auerre, that more of their chiefe men of all sorts, euen their owne *Trent-champions Pauiua & Vega*, and their owne Inquisitors,<sup>x</sup> *Hieronimus ab Oleastro*, and their own Bishop *Isidorus Clarius*, and their owne Cardinall *Thomas à Vio Caietan*, doe either make new Translations themselues, or follow new ones of other mens making, or note the vulgar Interpreter for halting; none of them feare to dissent from him, nor yet to except against him.

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If they say, it was one Pope’s private opinion, and that he consulted only himself; then we are able to go further with them, and to aver, that more of their chief men of all sorts, even their own Trent champions, Paiva and Vega, and their own inquisitor Hieronymus ab Oleastro, and their own Bishop Isidorus Clarius, and their own Cardinal Thomas a Vio Cajetan, do either make new translations themselves, or follow new ones of other men’s making, or note the Vulgar interpreter for halting, none of them fear to dissent from him, nor yet to except against him.

To “aver” means to state a case, to allege a fact be true in support of a plea.

Evidently, the opinion that the *Vulgate* was in need of correction was not only held to by one Pope, but by a whole list of prominent Romanists.



Cardinal Cajetan (1468–1534), at the time of the beginning of the Reformation, defended the Apocrypha. He was a follower of Thomas Aquinas, and interviewed Martin Luther, and was later instrumental in his excommunication. He was known for his commentaries on various books of the Bible and other classical works.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
And call they this an vniforme tenour of text and iudgement about the text, so many of their Worthies disclaiming the now receiued conceit?	S. 12 P. 3	And call they this an uniform tenor of text and judgment about the text, so many of their worthies disclaiming the now received conceit?

The Romanist unchangeability is a lie: the *Vulgate* has changed, and was wished to be changed by their own kind.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
Nay, we wil yet come neerer the quicke: doth not their <i>Paris</i> -edition differ from the <i>Louaine</i> , <sup>p</sup> and <i>Hentenius</i> his <sup>v</sup> from them both, and yet all of them allowed by authoritie?	S. 12 P. 3	Nay, we will yet come nearer the quick. Doth not their Paris edition differ from the Louvain, and Hentenius's from them both, and yet all of them allowed by authority?

Coming nearer to the quick means coming nearer to the life or point of the matter. In this case, three different editions of the *Vulgate* were currently available (1611), the Paris Edition, the Louvain Edition and the original Louvain edition of Hentenius. One may liken this to the King James Bible with contemporary Cambridge and Oxford Editions. Thus, the matter of edition differences calls for a standard, and if necessary, correction. Thus, whilst there has been inconsistency in the *Vulgate*, or King James Bible, there should be a standard King James Bible.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
Nay, doth not <i>Sixtus Quintus</i> confesse, [ <i>Sixtus</i> 5. <i>præfat. fixa Biblijs.</i> ] that certaine Catholikes (he meaneth certainte of his owne side) were in such an humor of translating the Scriptures into <i>Latine</i> , that Satan taking occasion by them, though they thought of no such matter, did striue what he could, out of so vncertaine and manifold a varietie of Translations, so to mingle all things, that nothing might seeme to be left certaine and firme in them, &c?	S. 12 P. 3	Nay, doth not Sixtus Quintus confess, that certain Catholicks (he meaneth certain of his own side) were in such an humour of translating the Scriptures into Latin, that Satan taking occasion by them, though they thought of no such matter, did strive what he could, out of so uncertain and manifold a variety of translations, so to mingle all things, that nothing might seem to be left certain and firm in them? &c.

Pope Sixtus the Fifth (1520–1590) was able to put into practice the principles of the Counter-Reformation, which set the tone of the Romanist Institution until 1968. In fact Sixtus the Fifth's contention is very sound and reasonable: if there is not standard, but a variety of translations apparently equal, then God's Word is weak, dulled and made void.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
Nay, further, did not the same <i>Sixtus</i>	S. 12 P. 3	Nay further, did not the same Sixtus

ordaine by an inuiolable decree, and that with the counsell and consent of his Cardinals, that the *Latine* edition of the olde and new Testament, which the Councill of *Trent* would haue to be authenticke, is the same without controuersie which he then set forth, being diligently corrected and printed in the Printing-house of *Vatican*?

ordain by an inviolable decree, and that with the counsel and consent of his Cardinals, that the Latin edition of the Old and New Testament, which the Council of Trent would have to be authentick, is the same without controversy which he then set forth, being diligently corrected and printed in the printinghouse of Vatican?

Pope Sixtus the Fifth made the declaration that the Latin Version as printed from the Vatican was correct.

1611 EDITION.  
Thus *Sixtus* in his Preface before his Bible.

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CAMBRIDGE EDITION.  
Thus Sixtus in his preface before his Bible.

And he stated as much in the preface of this Vatican *Vulgate*.

1611 EDITION.  
And yet *Clement* the eight his immediate successour, publisheth<sup>z</sup> another edition of the Bible, containing in it infinite differences from that of *Sixtus*, (and many of them waightie and materiall) and yet this must be authenticke by all meanes.

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CAMBRIDGE EDITION.  
And yet Clement the eighth, his immediate successor, published another edition of the Bible, containing in it infinite differences from that of Sixtus, and many of them weighty and material; and yet this must be authentick by all means.

However, Sixtus the Fifth's immediate successor, to account of, was Clement the Eighth (1536–1605), who was made a cardinal by Sixtus the Fifth. There were in fact three Popes between them who all reigned ineffectively for very short periods of time (1590–1591): Urban the Seventh, twelve days; Gregory the Fourteenth, ten months; and Innocent the Ninth, two months. Clement the Eighth became Pope in 1592, and his version of the *Vulgate* (which the translators could easily consult) was different in over 3000 places from the *Sixtine Edition*. Thus, the standard *Sixtine Edition* (1546) was replaced by the new *Clementine Edition* (1590). This prompted Clement to ban the printing of all Bibles, including Roman Catholic editions, except his own edition. Therefore, during the very time that the King James Bible was being translated, all Romanist Bibles were being carefully and pedantically collated and conformed to the exact wording of the *Clementine Edition*. This is a massive proof to show that the King James Bible translators would have supported one standard edition of their own version. Therefore, it is arguable to contend that it is the Pure Cambridge Edition.

1611 EDITION.  
What is to haue the faith of our glorious Lord IESUS CHRIST with Yea and Nay, if this be not? Againe, what is sweet harmonie and consent, if this be?

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P. 3

CAMBRIDGE EDITION.  
What is to have the faith of our glorious Lord Jesus Christ with yea and nay, if this be not? Again, what is sweet harmony and consent, if this be?

“But *as God is true*, our word toward you was not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timotheus, was not yea and nay, but in

him was yea. For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us. Now he which stablisheth us with you in Christ, and hath anointed us, *is* God” (2 Corinthians 1:18–21).

“If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness” (1 Timothy 6:3).

The *Clementine Edition* of the *Vulgate* was attacked by certain Romanists because of “faults”. Therefore, they brought out new versions, this time in English, based on the Hebrew and Greek. God’s Word cannot be made null by dissenting editions, yet, if necessary, the presentation of God’s Word can be improved by goodly editions. This again supports the historical purification editions of the King James Bible, and secondly supports the pre-eminence of the Pure Cambridge Edition over all other contemporary editions.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
<p>Therefore, as <i>Demaratus</i> of <i>Corinth</i> aduised a great King, before he talked of the dissensions among the <i>Grecians</i>, to compose his domesticke broiles (for at that time his Queene and his sonne and heire were at deadly fuide with him) so all the while that our aduersaries doe make so many and so various editions themselues, and doe iarre so much about the worth and authoritie of them, they can with no show of equitie challenge vs for changing and correcting.</p>	<p>S. 12 P. 3</p>	<p>Therefore, as Demaratus of Corinth advised a great King, before he talked of the dissensions among the Grecians, to compose his domestick broils; (for at that time his queen and his son and heir were at deadly feud with him) so all the while that our adversaries do make so many and so various editions themselves, and do jar so much about the worth and authority of them, they can with no show of equity challenge us for changing and correcting.</p>

Demaratus the Corinthian was a Spartan king, who counselled the Persian king, Xerxes, in his Greek campaign in 480 B.C. If the Romanists accuse the King James Bible of being different to former translations, then they are hypocrites, and need to adhere to the word, “Set thine house in order” (Isaiah 38:1c), because there are different editions of the *Vulgate*. This according to the Biblical logic, “(For if a man know not how to rule his own house, how shall he take care of the church of God?)” (1 Timothy 3:5).

1611 EDITION.	TTR	CAMBRIDGE EDITION.
<p>The purpose of the Translators, with their number, furniture, care &amp;c</p>	<p>S. 13</p>	<p>¶ <i>The purpose of the Translators, with their number, furniture, care, &amp;c.</i></p>

13. The purpose of the translators

- A. The translators took a holistic approach
- B. They did not need to make a new translation, but a new one from making the old ones better
- C. The translators were not selected by pride, but by the sound judgment of others
- D. The translators were learned, not novices learning on the job
- E. They were people who were familiar with the tongues
- F. They were like Jerome who translated the Old Testament not merely from Greek but also Hebrew
- G. They were believers, who trusted in Christ and delighted in the Word, as did Augustine

- H. There were not too few or too many of them
- I. They had the Originals of the Old and New Testament to use, that is, the authority
  - a. The truth is tried by the Greek and Hebrew
  - b. Translations must be based on the original tongues
  - c. This is what the translators of the work used
- J. They took their time and were not hasty
  - a. They did not overshoot, nor fall short
  - b. It took over a thousand days to do
  - c. Though maturity in understanding means quickness, this work was slowed by importance
- K. Other translations were carefully checked
- L. Thus, the translation was brought about

1611 EDITION.	TTR S. 13	CAMBRIDGE EDITION.
But it is high time to leaue them, and to shew in briefe what wee proposed to our selues, and what course we held in this our perusall and suruay of the Bible.		But it is high time to leave them, and to shew in brief what we proposed to ourselves, and what course we held, in this our perusal and survey of the Bible.

The outline of the preposed and actual pursuit of the making of the King James Bible is to be given.

1611 EDITION.	TTR S. 13	CAMBRIDGE EDITION.
Truly (good Christian Reader) wee neuer thought from the beginning, that we should neede to make a new Translation, nor yet to make of a bad one a good one, (for then the imputation of <i>Sixtus</i> had bene true in some sort, that our people had bene fed with gall of Dragons in stead of wine, with whey in stead of milke:) but to make a good one better, or out of many good ones, one principall good one, not iustly to be excepted against; that hath bene our indeauour, that our marke.		Truly, good Christian Reader, we never thought from the beginning that we should need to make a new translation, nor yet to make of a bad one a good one; (for then the imputation of Sixtus had been true in some sort, that our people had been fed with gall of dragons instead of wine, with whey instead of milk;) but to make a good one better, or out of many good ones one principal good one, not justly to be excepted against; that hath been our endeavour, that our mark.

The first premise was that there was no need for a new translation in the sense of a debut or novitiate. Nor was it needful to get good fruit from wild trees, or sweet waters from bitter fountains. One Pope made out as though bad substitutes had been given instead of the truth when it came to the Word of God in English as made by Protestants. The reality is that the early English Bibles were good, and that the best one would be the King James Bible. Here, the King James Bible is called “good”, “better”, and “one principal good one” (or “best”). Furthermore, in the eye of impartial judgment, nothing could be held or found against it: this was the high aim of the translators, and they obviously hit this mark. Such an achievement is therefore not *exo belois* (out of range). The Pure Cambridge Edition is an extension on this, representing the most focused line of this mark, and the virtue of being the very principal of principal.

To that purpose there were many chosen, that were greater in other mens eyes then in their owne, and that sought the truth rather then their own praise.

<sup>S. 13</sup> To that purpose there were many chosen, that were greater in other men's eyes than in their own, and that sought the truth rather than their own praise.

The choosing of those who worked on the King James Bible was based on quantity and quality. Many were chosen, being the quantity, and their greatness being their zeal for the truth being their quality. Pride is self-willed and self seeking, but these men deferred themselves to the truth.

1611 EDITION.

Againe, they came or were thought to come to the worke, not *exercendi causâ* (as one saith) but *exercitati*, that is, learned, not to learne: For the chiefe ouerseer and *εργοδιωκτης* vnder his Maiestie, to whom not onely we, but also our whole Church was much bound, knew by his wisdome, which thing also *Nazianzen* taught so long agoe, [*Nazianzen. εις ρν. επισκ. παρουσ. Idem in Apologet.*] that it is a preposterous order to teach first and to learne after, yea that *το εν πιθω κεραμιαν μανθανειν*, to learne and practise together, is neither commendable for the workeman, nor safe for the worke.

TTR

CAMBRIDGE EDITION.

<sup>S. 13</sup> Again, they came, or were thought to come, to the work, not *exercendi causa*, (as one saith) but *exercitati*, that is, learned, not to learn; for the chief overseer and *εργοδιώκτης* under his Majesty, to whom not only we, but also our whole Church was much bound, knew by his wisdom, which thing also *Nazianzen* taught so long ago, that it is a preposterous order to teach first, and to learn after, yea that *τὸ ἐν πίθῳ κεραμίων μανθάνειν*, to learn and practise together, is neither commendable for the workman, nor safe for the work.

The workers on the King James Bible were educated, as King James himself also was an educated man. It is stressed that none of these learned on the job, but were already learned.

Nazianzene is another name for Gregory the Divine.

*εργοδιώκτης* — pronounced *ergodioktes*.

*τὸ ἐν πίθῳ κεραμίων μανθάνειν* — pronounced *to en pitho kerameian manthanein*.

1611 EDITION.

Therefore such were thought vpon, as could say modestly with Saint *Hierome*, *Et Hebræum Sermonem ex parte didicimus, & in Latino penè ab ipsis incunabulis &c. detriti sumus. Both we haue learned the Hebrew tongue in part, and in the Latine wee haue beene exercised almost from our verie cradle.*

TTR

CAMBRIDGE EDITION.

<sup>S. 13</sup> Therefore such were thought upon, as could say modestly with St *Hierome*, *Et Hebræum sermonem ex parte didicimus, et in Latino pene ab ipsis incunabulis, &c. detriti sumus; Both we have learned the Hebrew tongue in part, and in the Latin we have been exercised almost from our very cradle.*

The translators all were learned in many relevant tongues, even from childhood.

1611 EDITION.  
S. *Hierome* maketh no mention of the *Greeke* tongue, wherein yet hee did excell, because hee translated not the old Testament out of *Greeke*, but out of *Hebrewē*.

TTR  
S. 13 St Hierome maketh no mention of the Greek tongue, wherein yet he did excel; because he translated not the Old Testament out of Greek, but out of Hebrew.

CAMBRIDGE EDITION.

The Old Testament of the *Vulgate* had some value, since it was not corrupted by intermediaries, that is, by poor Greek translations. For this to be possible, Jerome had to know Hebrew.

1611 EDITION.  
And in what sort did these assemble? In the trust of their owne knowledge, or of their sharpnesse of wit, or deepenesse of iudgement, as it were in an arme of flesh? At no hand.

TTR  
S. 13 And in what sort did these assemble? In the trust of their own knowledge, or of their sharpness of wit, or deepness of judgment, as it were in an arm of flesh? At no hand.

CAMBRIDGE EDITION.

“Some *trust* in chariots, and some in horses: but we will remember the name of the LORD our God.” (Psalm 20:7).

“Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that *is* with him: for *there be* more with us than with him: With him *is* an arm of flesh; but with us *is* the LORD our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah.” (2 Chronicles 32:7–8).

“Be not wise in thine own eyes: fear the LORD, and depart from evil.” (Proverbs 3:7).

The King James Bible translators were not proud, wise in their own conceits or seeking self-glory, but assembled for the good of the work.

1611 EDITION.  
They trusted in him that hath the key of *David*, opening and no man shutting: they prayed to the Lord the Father of our Lord, to the effect that S. *Augustine* did; [*S. Aug. lib. 11. Confess. cap. 2.*] *O let thy Scriptures be my pure delight, let me not be deceiued in them, neither let me deceiue by them.*

TTR  
S. 13 They trusted in him that hath the key of David, opening, and no man shutting; they prayed to the Lord, the Father of our Lord, to the effect that St Augustine did; O let thy Scriptures be my pure delight; let me not be deceived in them, neither let me deceive by them.

CAMBRIDGE EDITION.

“These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth” (Revelation 3:7b).

The Scripture being unlocked, and made available by the Lord, could not be gainsaid or undone. Therefore, they translators prayed in the vein of Augustine, that they should delight in the law of the Lord, and not turn aside to the left or to the right hand from them.

1611 EDITION.

TTR

CAMBRIDGE EDITION.

In this confidence, and with this deuotion did they assemble together; not too many, lest one should trouble another; and yet many, lest many things haply might escape them.

<sup>S. 13</sup> In this confidence, and with this devotion, did they assemble together; not too many, lest one should trouble another; and yet many, lest many things haply might escape them.

Fifty-four translators were chosen, which was not too few, so that something could be missed, neither were there too many, as though there would be trouble. There were others who could have been chosen also, but were rejected, such as Hugh Broughton (1549–1612) who had a vile temper.

1611 EDITION.

TTR

CAMBRIDGE EDITION.

If you aske what they had before them, truly it was the *Hebrew* text of the Olde Testament, the *Greeke* of the New.

<sup>S. 13</sup> If you ask what they had before them, truly it was the Hebrew text of the Old Testament, the Greek of the New.

The translation of the King James Bible was from the Originals, not merely from another English version or Latin or from some other foreign translation.

1611 EDITION.

TTR

CAMBRIDGE EDITION.

These are the two golden pipes, or rather conduits, where-through the oliue branches emptie themselues into the golde.

<sup>S. 13</sup> These are the two golden pipes, or rather conduits, wherethrough the olive branches empty themselves into the gold.

“And I answered again, and said unto him, What *be these* two olive branches which through the two golden pipes empty the golden *oil* out of themselves? And he answered me and said, Knowest thou not what these *be*? And I said, No, my lord. Then said he, These *are* the two anointed ones, that stand by the Lord of the whole earth. THEN I turned, and lifted up mine eyes, and looked, and behold a flying roll.” (Zechariah 4:12–5:1).

The two golden pipes are being interpreted as the two Testaments.

1611 EDITION.

TTR

CAMBRIDGE EDITION.

Saint *Augustine* calleth them precedent, [*S. August. 3. de doct. c. 3. &c.*] or originall tongues; Saint *Hierome*, fountaines. [*S. Hieron. ad Suniam & Fretel.*]

<sup>S. 13</sup> St Augustine calleth them precedent, or original, tongues; St Hierome, fountains.

Since the original tongues are the primary tongues, they are the ones which should primarily be used as the basis of translation.

1611 EDITION.

TTR

CAMBRIDGE EDITION.

The same Saint *Hierome* affirmeth, [*S. Hieron. ad Lucinium, Dist. 9. vt veterum.*] and *Gratian* hath not spared to put it into his Decree, That *as the credit of the olde Bookes* (he meaneth of

<sup>S. 13</sup> The same St Hierome affirmeth, and Gratian hath not spared to put it into his decree, That as the credit of the old books (he meaneth of the Old Testament) is to be tried by the

the Old Testament) *is to bee tryed by the Hebrewe Volumes, so of the New by the Greeke tongue*, he meaneth by the originall *Greeke*.

Hebrew volumes; so of the New by the Greek tongue, he meaneth by the original Greek.

Gratian, an Italian Benedictine monk, who in around 1140 put together Romanist canon law, made it binding that the authority of the Old Testament was the Hebrew and the New was in the Greek.

1611 EDITION.

If trueth be to be tried by these tongues, then whence should a Translation be made, but out of them?

TTR

S. 13

CAMBRIDGE EDITION.

If truth be to be tried by these tongues, then whence should a translation be made, but out of them?

The translation of the Scripture should be based on the Hebrew and Greek.

1611 EDITION.

These tongues, therefore, the Scriptures wee say in those tongues, wee set before vs to translate, being the tongues wherein God was pleased to speake to his Church by his Prophets and Apostles.

TTR

S. 13

CAMBRIDGE EDITION.

These tongues therefore (the Scriptures, we say, in those tongues) we set before us to translate, being the tongues wherein God was pleased to speak to his Church by his Prophets and Apostles.

These languages were the ones which the apostles and prophets originally wrote in, and therefore were the ones which the translators of the King James Bible used.

1611 EDITION.

Neither did we run ouer the worke with that posting haste that the *Septuagint* did, if that be true which is reported of them, that they finished it in 72. dayes; [*Ioseph. Antiq. lib. 12.*] neither were we barred or hindered from going ouer it againe, hauing once done it, like S. *Hierome*, [*S. Hieron. ad Pammac. pro libr. aduers. Iouinian*] if that be true which himselfe reporteth, that he could no sooner write any thing, but presently it was caught from him, and published, and he could not haue leaue to mend it: neither, to be short, were we the first that fell in hand with translating the Scripture into English, and consequently destitute of former helpes, as it is written of *Origen*, [*πρωτοπειροι.*] that hee was the first in a maner, that put his hand to write Commentaries vpon the Scriptures, and therefore no

TTR

S. 13

CAMBRIDGE EDITION.

Neither did we run over the work with that posting haste that the Septuagint did, if that be true which is reported of them, that they finished it in seventy two days; neither were we barred or hindered from going over it again, having once done it, like St Hierome, if that be true which himself reporteth, that he could no sooner write any thing, but presently it was caught from him, and published, and he could not have leave to mend it: neither, to be short, were we the first that fell in hand with translating the Scripture into English, and consequently destitute of former helps, as it is written of Origen, that he was the first in a manner, that put his hand to write commentaries upon the Scriptures, and therefore no marvel if he overshot himself many times.



marueile, if he ouershot himselfe many times.

Flavius Josephus (37–100 A.D.) was a Jewish historian, who was heavily influenced by Roman thinking.

The *Septuagint* was executed rather hurriedly, whereas the King James Bible was checked and rechecked, so that it could be entirely perfect. Thus, not only any internal errors could be eliminated, but the version could be checked against other versions and witnesses. The year 1611 was a recent enough time to have such a body and weight of evidence available for use.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
None of these things: the worke hath not bene hudled vp in 72. dayes, but hath cost the workemen, as light as it seemeth, the paines of twice seuen times seuentie two dayes and more:	S. 13	None of these things: The work hath not been huddled up in seventy two days, but hath cost the workmen, as light as it seemeth, the pains of twice seven times seventy two days, and more.

The work was not done in secret in a mere seventy-two days, but took at least three years: the organisation began from the beginning of 1604, by 1607 all translation was underway, by 1610 the work was completed, and printed in 1611.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
matters of such weight and consequence are to bee speeded with maturitie: [ <i>φιλει γαρ οκνειν πραγμ' ανηρ πρασσων μεγα. Sophoc. in Elect.</i> ] for in a businesse of moment a man feareth not the blame of conuenient slacknesse.	S. 13	Matters of such weight and consequence are to be speeded with maturity: for in a business of moment a man feareth not the blame of convenient slackness.

Even though the translation of the King James Bible was a weighty and important matter, yet because so much thought and compilation had already taken place in the preceding years, the work went all the more speedily — even though it was still time consuming and a lengthy task.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
Neither did wee thinke much to consult the Translators or Commentators, <i>Chaldee, Hebrew, Syrian, Greeke, or Latine</i> , no nor the <i>Spanish, French, Italian, or Dutch</i> ; neither did we disdain to reuise that which we had done, and to bring backe to the anuill that which we had hammered: but hauing and vsing as great helpes as were needfull, and fearing no reproch for slownesse, nor coueting praise for expedition, wee	S. 13	Neither did we think much to consult the translators or commentators, Chaldee, Hebrew, Syrian, Greek, or Latin; no, nor the Spanish, French, Italian, or Dutch; neither did we disdain to revise that which we had done, and to bring back to the anvil that which we had hammered: but having and using as great helps as were needful, and fearing no reproach for slowness, nor coveting praise for expedition, we have at the length,

haue at the length, through the good hand of the Lord vpon vs, brought the worke to that passe that you see.

through the good hand of the Lord upon us, brought the work to that pass that you see.

Besides the original languages, there was also commentators, and other translations and versions. There was the processes of checking, rechecking and cross-checking. This was all done without having to worry about time, so that a proper and thorough job could be done. The translators lay claim to the good hand of the Lord being upon them, bringing to pass the King James Bible. Thus, the King James Bible is the Lord's work.

Those that oppose the King James Bible should be aware: "And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." (Acts 5:38, 39).

1611 EDITION.	TTR	CAMBRIDGE EDITION.
Reasons mouing vs to set diuersitie of sences in the margin, where there is great probability for each.	s. 14	¶ <i>Reasons moving us to set diversity of senses in the margin, where there is great probability for each</i>

14. The diversity of senses in the margins where there is a possibility for it being correct
- A. Some would not have anything in the margin, since it would undermine the authority of Scripture
  - B. But this is not sound, because:
    - a. The basics are clear in Scripture
    - b. People must exercise learning to check each reading
    - c. People must rely on God to help them
    - d. People must search the Scripture for conference
  - C. God has allowed for a variety in certain places
    - a. Which does not disturb the area of salvation
    - b. So that men would move with godly fear in these cases
    - c. For honesty of the actual state of things
  - D. There are some words which appear once, and are somewhat uncertain
    - a. The Jewish Rabbins are uncertain about some things
    - b. The *Septuagint* is uncertain about some things
  - E. Therefore, the margin allows for a reader to discern, and to judge (by God's help)
    - a. Variety of translations are profitable for understanding the sense
    - b. Yet a Pope forbade this, though some did not agree with him
    - c. It is better to judge, than to be ignorantly certain and in error
    - d. As though a man in his own knowledge is unable to make an error
    - e. But men, especially Popes, are seen as fallible

1611 EDITION.	TTR	CAMBRIDGE EDITION.
Some peradventure would haue no varietie of sences to be set in the margine, lest the authoritie of the Scriptures for deciding of controuersies by that shew of vncertaintie, should somewhat be shaken.	s. 14	Some peradventure would have no variety of senses to be set in the margin, lest the authority of the Scriptures for deciding of controversies by that show of uncertainty should somewhat be shaken.

Some words were difficult to translate, or there were different interpretations; nevertheless, the Word of God is absolute, and there are not different ways of presenting it perfectly. Many of the marginal readings are old interpretations found in copies of the Greek and Hebrew. These are to be considered suspect, as the work of men compared to the work of God is always inferior. The King James Bible translators did not claim infallibility, but by time and effort, and honesty (by using italics and by presenting the rejected variant readings in the margin) showed that, by God's help, they were able to bring about a perfect work. And they invited the reader to investigate to see whether indeed the very sense of God's message is presented, that the wording is correct.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
But we hold their iudgmet not to be so be so sound in this point.	S. 14	But we hold their judgment not to be so sound in this point.

The marginal readings are not a show of uncertainty, in that they are not the words of God: "But *as God is true*, our word toward you was not yea and nay." (2 Corinthians 1:18).

1611 EDITION.	TTR	CAMBRIDGE EDITION.
For though, <i>whatsoeuer things are necessary are manifest</i> , [ <i>παντα τα αναγκαια δηλα</i> . <i>S. Chrysost. in 2. Thess. cap. 2.</i> ] as <i>S. Chrysostome</i> saith, and as <i>S. Augustine</i> , [ <i>S. Aug. 2. de doct. Christ. cap. 9.</i> ] <i>In those things that are plainely set downe in the Scriptures, all such matters are found that concerne Faith, hope, and Charitie</i> . Yet for all that it cannot be dissembled, that partly to exercise and whet our wits, partly to weane the curious from loathing of them for their euery-where-plainnesse, partly also to stirre vp our deuotion to craue the assistance of Gods spirit by prayer, and lastly, that we might be forward to seeke ayd of our brethren by conference, and neuer scorne those that be not in all respects so complete as they should bee, being to seeke in many things our selues, it hath pleased God in his diuine prouidence, heere and there to scatter wordes and sentences of that difficultie and doubtfulnesse, not in doctrinall points that concerne saluation, (for in such it hath beene vouched that the Scriptures are plaine) but in matters of lesse moment, that fearefulnesse would better beseeme vs then confidence, and if we will resolue, to resolue vpon modestie with <i>S. Augustine</i> , [ <i>S. August.</i>	S. 14	For though, Whatsoever things are necessary are manifest, as St Chrysostome saith; and, as St Augustine, In those things that are plainly set down in the Scriptures all such matters are found that concern faith, hope, and charity: yet for all that it cannot be dissembled, that partly to exercise and whet our wits, partly to wean the curious from loathing of them for their every where plainness, partly also to stir up our devotion to crave the assistance of God's Spirit by prayer, and lastly, that we might be forward to seek aid of our brethren by conference, and never scorn those that be not in all respects so complete as they should be, being to seek in many things ourselves, it hath pleased God in his Divine Providence here and there to scatter words and sentences of that difficulty and doubtfulness, not in doctrinal points that concern salvation, (for in such it hath been vouched that the Scriptures are plain) but in matters of less moment, that fearfulness would better beseem us than confidence, and if we will resolve, to resolve upon modesty with St Augustine, (though not in this same case altogether, yet upon the same ground) <i>Melius est dubitare de occultis, quam litigare de</i>

li. 8. de Genes. ad liter. cap. 5.] (though not in this same case altogether, yet vpon the same ground) *Melius est dubitare de occultis, quàm litigare de incertis*, it is better to make doubt of those things which are secret, then to striue about those things that are vncertaine.

incertis: It is better to make doubt of those things which are secret, than to strive about those things that are uncertain.

The Scripture is plainly manifest to be true, and no doubt can be entered into all the doctrines of Scripture, even if there are other renderings. God has therefore supplied variant readings for the intelligent exercise of man, so that a person must rely on God, that a person must be confident in God, and not merely in some Scripture inscribed somewhere in stone. Yet, it is honest to show that uncertainty does on occasions exist; nevertheless, this uncertainty is only resolved by faith. A reader cannot merely rely on the fact that the King James Bible translators or others have denounced the variant readings, but must examine and see their inferiority for themselves.

1611 EDITION.

There be many words in the Scriptures, which be neuer found there but once, [*απαξ λεγομενα.*] (hauing neither brother nor neighbour, as the *Hebrewes* speake) so that we cannot be holpen by conference of places.

TTR

CAMBRIDGE EDITION.

S. 14 There be many words in the Scriptures which be never found there but once, (having neither brother nor neighbour, as the Hebrews speak) so that we cannot be holpen by conference of places.

The cases of difficulties in translating Bible words are usually those where a word only appears once.

1611 EDITION.

Againe, there be many rare names of certaine birds, beastes and precious stones, &c. concerning which the *Hebrewes* themselues are so diuided among themselues for iudgement, that they may seeme to haue defined this or that, rather because they would say something, thē because they were sure of that which they said, as S. *Hierome* somewhere saith of the *Septuagint*.

TTR

CAMBRIDGE EDITION.

S. 14 Again, there be many rare names of certain birds, beasts, and precious stones, &c. concerning which the Hebrews themselves are so divided among themselves for judgment, that they may seem to have defined this or that, rather because they would say something, than because they were sure of that which they said, as St Hierome somewhere saith of the Septuagint.

An actual examination of the King James Bible, whether 1611 or the Pure Cambridge Edition, will show that in those places where there are lists of precious stones and birds and animals, there are very few cases of variants being offered. In fact, this gives witness to the fact that modern thought on the probability of equality of various readings is in fact not a doctrine supported in the King James Bible, nor is it presented in The Translators to the Reader.

1611 EDITION.

Now in such a case, doth not a margine do well to admonish the Reader to seeke further, and not to conclude or

TTR

CAMBRIDGE EDITION.

S. 14 Now in such a case doth not a margin do well to admonish the Reader to seek further, and not to conclude or

dogmatize vpon this or that  
peremptorily?

dogmatize upon this or that  
peremptorily?

The following doctrine is an utter perversion of what the King James Bible is and stands for: “Our conscientious translators, not being in several cases to determine which of two meanings borne by a word, or which of two words found in different copies, should be admitted into the text, adopted the measure of receiving *both*, placing one in the *Margin* and the other in the *Text*, thus leaving the reader at liberty to adopt either, both of which in their apprehension stood nearly on the same authority.”<sup>5</sup> The reality is that in the end, one reading had the authority, the other did not; therefore, one was placed in the text and the other not.

1611 EDITION.

For as it is a fault of incredulitie, to doubt of those things that are euidēt: so to determine of such things as the Spirit of God hath left (euen in the iudgment of the iudicious) questionable, can beno lesse then presumption.

TTR

S. 14

CAMBRIDGE EDITION.

For as it is a fault of incredulity, to doubt of those things that are evident; so to determine of such things as the Spirit of God hath left (even in the judgment of the judicious) questionable, can be no less than presumption.

The fault of incredulity is unbelief of the Scripture. To remain doubtful of the variant readings is likewise harmful. Notwithstanding, it is no good to merely reject those marginal readings without knowledge, but they must be rejected when examined by knowledge in the light of Scripture. A thing which any Christian could do, which most Christians have not done: even claimed supporters of the King James Bible apparently believe that the marginal readings are “genuine” or equal to Scripture, or equally plausible as Scripture.

1611 EDITION.

Therefore as S. *Augustine* saith, [*S. Aug. 2°. de doct. Christian. cap. 14.*] that varietie of Translations is profitable for the finding out of the sense of the Scriptures: so diuersitie of signification and sense in the margine, where the text is not so cleare, must needs doe good, yea is necessary, as we are perswaded.

TTR

S. 14

CAMBRIDGE EDITION.

Therefore as St Augustine saith, that variety of translations is profitable for the finding out of the sense of the Scriptures: so diversity of signification and sense in the margin, where the text is not so clear, must needs do good; yea, is necessary, as we are persuaded.

In the translation of the King James Bible, the consultation of the great variety of translations was needful and beneficial, but presently, is no longer necessary. Likewise, where other interpretations were put into the margin was also commendable, being taken (at least in part) from these variety of translations. From the variety one central truth could be discerned, and was presented in the text, whist other variant (inferior, false) readings were set in the margin.

1611 EDITION.

We know that *Sixtus Quintus* expressly forbiddeth, that any varietie of readings of their vulgar edition, should be put in the margine, [*Sixtus 5. præf. Bibliæ.*]

TTR

S. 14

CAMBRIDGE EDITION.

We know that Sixtus Quintus expressly forbiddeth that any variety of readings of their Vulgar edition should be put in the margin; (which though it be not

(which though it be not altogether the same thing to that we haue in hand, yet it looketh that way) but we thinke he hath not all of his owne side his fauourers, for this conceit.

altogether the same thing to that we have in hand, yet it looketh that way;) but we think he hath not all of his own side his favourers for this conceit.

Sixtus Quintus was speaking of the translation into Latin from Greek as opposed to the historical Latin *Vulgate* available at his time. He sought to establish a standard, even when it meant being faithful to tradition over truth. Not all Romanists agreed with this anti-intellectual stance.

1611 EDITION.

They that are wise, had rather haue their iudgements at libertie in differences of readings, then to be captiuated to one, when it may be the other.

TTR

S. 14

CAMBRIDGE EDITION.

They that are wise had rather have their judgments at liberty in differences of readings, than to be captivated to one, when it may be the other.

Those that are wise will admit in all cases where they could be wrong. Nevertheless, the Scripture is never wrong. Furthermore, a truly wise endeavour, such as the production of the King James Bible, while was honest to show the places where there were variants, also showed by authority which “alternative” was preferred, being the reading of the text. The reader then would be free to agree with the text, whilst being able to, in every case, if he so wished, to ponder the variant, and would honestly see that it would be wrong.

1611 EDITION.

If they were sure that their hie Priest had all lawes shut vp in his brest, as *Paul* the second bragged, [*Plat. in Paulo secundo.*] and that he were as free from error by speciall priuiledge, as the Dictators of *Rome* were made by law inuiolable, it were an other matter; then his word were an Oracle, his opinion a decision.

TTR

S. 14

CAMBRIDGE EDITION.

If they were sure that their high priest had all laws shut up in his breast, as Paul the second bragged, and that he were as free from error by special privilege, as the dictators of Rome were made by law inviolable, it were another matter; then his word were an oracle, his opinion a decision.

Paul the Second (1417–1471) was an especially dictatorial Pope.

No man, whether a Pope or emperor has been infallible in his own strength, yet God is able to help, make and establish a true authority. “And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground.” (1 Samuel 3:19). God has made the King James Bible this authority for the end of the world.

1611 EDITION.

But the eyes of the world are now open, God be thanked, and haue bene a great while, they find that he is subject to the same affections and infirmities that others be, [*ομοιοπαθης.*] that his skin is penetrable, [*πρωτος γ' οι χρως*

TTR

S. 14

CAMBRIDGE EDITION.

But the eyes of the world are now open, God be thanked, and have been a great while; they find that he is subject to the same affections and infirmities that others be, that his skin is penetrable, and therefore so much as he

εστν.] and therefore so much as he  
prooueth, not as much as he claimeth,  
they grant and embrace.

proveth, not as much as he claimeth,  
they grant and embrace.

After the Reformation, Europeans were generally less superstitious, and saw the Pope for what he was. “And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.” (Revelation 13:3). Pope John Paul the Second (1920–2005), for example, was shot and wounded in 1981 by a Turkish assassin.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
Reasons inducing vs not to stand curiously vpon an identitie of phrasing.	S. 15 P. 1	¶ <i>Reasons inducing us not to stand curiously upon an identity of phrasing</i>

15. Why the translators did not always use the same English word for the same original word
- A. Some think it would be exact to always use the same word
    - a. This may be right, but the sense changes when the same word is employed
    - b. And by this inflexible rule, the same English word would always be used
    - c. But the Kingdom of God is not restricted in vocabulary
    - d. For ever has there been strifes about words, and these are meaningless
  - B. Others accused the translators of treating English words unequally
    - a. Words are amoral
    - b. Words are tools
    - c. Words should follow the Hebrew and Greek into English, not invented English
  - C. The false doctrines of the extreme Protestants were avoided by not using their words
  - D. The darkening of the understanding of Romanists' Latinised words were also avoided
  - E. But the Scripture in English is to be for the understanding
  - F. There are many other things also, but shall not be said
  - G. The reader is commended to God, who by His Spirit will teach, help and lead
    - a. God opens the eyes
    - b. God provides the water to drink
    - c. God had the King James Bible translated:
      - i. God, King James, and the translators ought to be thanked, not despised
      - ii. One must not be like the swine who trod the pearls under feet
      - iii. One must not be like the people who begged Jesus to leave
      - iv. One must not be like Esau who sold his birthright for some pottage
      - v. Love the light, receive the good things, do not go naked or hungry
    - d. No one should reject this, and then make some other translation afterwards
      - i. Believers must be sober and defend it
      - ii. But for those who reject it, they shall feel God's wrath
      - iii. The reader should do God's will
      - iv. And serve Him

1611 EDITION.	TTR	CAMBRIDGE EDITION.
An other thing we thinke good to admonish thee of (gentle Reader) that wee haue not tyed our selues to an vniformitie of phrasing, or to an identitie of words, as some	S. 15 P. 1	Another thing we think good to admonish thee of, gentle Reader, that we have not tied ourselves to an uniformity of phrasing, or to an identity of words, as some peradventure

peradventure would wish that we had done, because they obserue, that some learned men some where, haue beene as exact as they could that way.

would wish that we had done, because they observe, that some learned men somewhere have been as exact as they could that way.

The translators did not always use the same English word for the same original word.

1611 EDITION.  
Truly, that we might not varie from the sense of that which we had translated before, if the word signified the same thing in both places (for there bee some wordes that bee not of the same sense euery where) [*πολοσημα.*] we were especially carefull, and made a conscience, according to our duetie.

TTR  
S. 15  
P. 1  
CAMBRIDGE EDITION.  
Truly, that we might not vary from the sense of that which we had translated before, if the word signified the same thing in both places, (for there be some words that be not of the same sense every where) we were especially careful, and made a conscience, according to our duty.

If the same word had the same meaning, then it was translated the same way, but if the meaning altered, then another relevant English word was used.

1611 EDITION.  
But, that we should expresse the same notion in the same particular word; as for example, if we translate the *Hebrew* or *Greeke* word once by *Purpose*, neuer to call it *Intent*; if one where *Journeying*, neuer *Traueiling*; if one where *Thinke*, neuer *Suppose*; if one where *Paine*, neuer *Ache*; if one where *Ioy*, neuer *Gladnesse*, &c. Thus to minse the matter, wee thought to sauour more of curiositie then wisdome, and that rather it would breed scorne in the Atheist, then bring profite to the godly Reader.

TTR  
S. 15  
P. 1  
CAMBRIDGE EDITION.  
But that we should express the same notion in the same particular word; as for example, if we translate the Hebrew or Greek word once by 'purpose', never to call it 'intent'; if one where 'journeying', never 'travelling'; if one where 'think', never 'suppose'; if one where 'pain', never 'ache'; if one where 'joy', never 'gladness', &c. thus to mince the matter, we thought to savour more of curiosity than wisdom, and that rather it would breed scorn in the atheist, than bring profit to the godly reader.

The translators did not strive to be clever, in that they did not randomly try and use every different word they could for the same original word, which would have made the Bible foolish.

1611 EDITION.  
For is the kingdome of God become words or syllables? why should wee be in bondage to them if we may be free, vse one precisely when wee may vse another no lesse fit, as commodiously?

TTR  
S. 15  
P. 1  
CAMBRIDGE EDITION.  
For is the kingdom of God become words or syllables? Why should we be in bondage to them, if we may be free? use one precisely, when we may use another no less fit as commodiously?

The translators were free to use exactly the right English word for the right meaning or sense. This meant that exactly the correct word was used.



1611 EDITION.

A godly Father in the Primitiue time shewed himselfe greatly moued, that one of the newfanglenes called *κράββατον σκιμπους*, [A bed.] though the difference be little or none; [*Niceph. Calist. lib. 8. cap. 42.*] and another reporteth, [*S. Hieron. in 4. Ionæ. See S. Aug: epist: 10.*] that he was much abused for turning *Cucurbita* (to which reading the people had beene vsed) into *Hedera*.

TTR

S. 15  
P. 1

CAMBRIDGE EDITION.

A godly Father in the primitive time shewed himself greatly moved, that one of newfangledness called *κράββατον, σκίμπους*, though the difference be little or none; and another reporteth, that he was much abused for turning ‘cucurbita’ (to which reading the people had been used) into ‘hedera’.

Nicephorus Callistus (1256–1335) wrote an ecclesiastical history regarding early controversies.

People were attacked in the classical times if they used a different word to mean the same thing, or if they changed a word.

“Cucurbita” is a type of plant, as is “hedera”. One word was changed to another in Jonah in the *Vulgate*, which caused an outcry at the time.

*κράββατον, σκίμπους* — pronounced *krabbaton, skimπους*. The meaning is a bed, whether a cot or couch.

1611 EDITION.

Now if this happen in better times, and vpon so small occasions, wee might iustly feare hard censure, if generally wee should make verball and vnecessary changings.

TTR

S. 15  
P. 1

CAMBRIDGE EDITION.

Now if this happen in better times, and upon so small occasions, we might justly fear hard censure, if generally we should make verbal and unnecessary changings.

The King James Bible translators would be worthy of all scorn if they did make changes everywhere, especially if they were needless. The King James Bible, of course, is not filled with superfluous, flowery and otherwise irrelevant language, but it says what it means and means what it says.

1611 EDITION.

We might also be charged (by scoffers) with some vnequall dealing towards a great number of good English wordes.

TTR

S. 15  
P. 1

CAMBRIDGE EDITION.

We might also be charged (by scoffers) with some unequal dealing towards a great number of good English words.

Some may also analyse the occurrences of words, and think that some are too little or too much used. But this is entirely artificial, in that the King James Bible is faithful to the Originals, not a scoffer’s tastes.

1611 EDITION.

For as it is written of a certaine great Philosopher, that he should say, that those logs were happie that were made images to be worshipped; for their

TTR

S. 15  
P. 1

CAMBRIDGE EDITION.

For as it is written of a certain great Philosopher, that he should say, that those logs were happy that were made images to be worshipped; for their

fellowes, as good as they, lay for blockes behinde the fire: so if wee should say, as it were, vnto certaine words, Stand vp higher, haue a place in the Bible alwayes, and to others of like qualitie, Get ye hence, be banished for euer, wee might be taxed peradventure with S. *James* his words, namely, *To be partiall in our selues and iudges of euill thoughts.*

fellows, as good as they, lay for blocks behind the fire: so if we should say, as it were, unto certain words, Stand up higher, have a place in the Bible always; and to others of like quality, Get ye hence, be banished for ever; we might be taxed peradventure with St James his words, namely, To be partial in ourselves, and iudges of evil thoughts.

The translators did not think to chose certain words to be continued, and other words to be destroyed, as though they were more concerned about the vocabulary than their work. They were, evidently, aware that their work was to have a massive impact on the vocabulary and the future of the English language.

1611 EDITION.

Adde hereunto, that nicenesse in wordes was alwayes counted the next step to trifling, [*λεπτολογία.*] [*αδολεσχια.*] and so was to bee curious about names too: [*το σπουδαζειν επι ονομασι.* See *Euseb. προπαρασκ. li. 12. ex Platon.*] also that we cannot follow a better patterne for elocution then God himselfe; therefore hee vsing diuers words, in his holy writ, and indifferently for one thing in nature: we, if wee will not be superstitious, may vse the same libertie in our English versions out of *Hebrew & Greeke*, for that copie or store that he hath giuen vs.

TTR

S. 15  
P. 1

CAMBRIDGE EDITION.

Add hereunto, that niceness in words was always counted the next step to trifling; and so was to be curious about names too: also that we cannot follow a better pattern for elocution than God himself; therefore he using divers words in his holy writ, and indifferently for one thing in nature; we, if we will not be superstitious, may use the same liberty in our English versions out of Hebrew and Greek, for that copy or store that he hath given us.

As God is the master of language, and the Scripture contains many different words, so the King James Bible used a variety of English words, without being caught up in strifes about words, which are endless.

“If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.” (1 Timothy 6:3–5).

1611 EDITION.

Lastly, wee haue on the one side auoided the scrupulositie of the Puritanes, who leaue the olde Ecclesticall words, and betake them to other, as when they put *washing* for

TTR

S. 15  
P. 1

CAMBRIDGE EDITION.

Lastly, we have on the one side avoided the scrupulosity of the Puritans, who leave the old Ecclesiastical words, and betake them to other, as when they put ‘washing’ for ‘baptism’, and

*Baptisme*, and *Congregation* in stead of  
*Church*:

‘congregation’ instead of ‘church’:

The translators did not go to the extreme of leaving behind all the old words, as certain extreme Puritans had done, because of certain doctrines. To make “baptism” into “washing” or “church” to “congregation” is nonsense and unacceptable to all true Puritans.

1611 EDITION.  
as also on the other side we haue  
shunned the obscuritie of the Papists,  
in their *Azimes*,<sup>b</sup> *Tunike*,<sup>b</sup> *Rational*,  
*Holocausts*, *Præpuce*, *Pasche*, and a  
number of such like, whereof their late  
Translation is full, and that of purpose  
to darken the sence, that since they  
must needs translate the Bible, yet by  
the language thereof, it may bee kept  
from being vnderstood.

TTR  
S. 15  
P. 1  
CAMBRIDGE EDITION.  
as also on the other side we have  
shunned the obscurity of the Papists, in  
their ‘azymes’, ‘tunik’, ‘rational’,  
‘holocausts’, ‘prepuce’, ‘pasche’, and a  
number of such like, whereof their late  
translation is full, and that of purpose  
to darken the sense, that since they  
must needs translate the Bible, yet by  
the language thereof it may be kept  
from being understood.

Neither did the translators follow the Romanists, who in their version used many Latinate words, and made it an incomprehensible version, being more like quasi-English, or Anglo-Latin. “Azymes” means unleavened bread; “tunik”, certain clothing; “rational”, reckoning or reason, “holocaust”, mass burning; “prepuce”, foreskin; and “pasche”, the Latin Easter.

1611 EDITION.  
But we desire that the Scripture may  
speake like it selfe, as in the language of  
*Canaan*, that it may bee vnderstood  
euen of the very vulgar.

TTR  
S. 15  
P. 1  
CAMBRIDGE EDITION.  
But we desire that the Scripture may  
speak like itself, as in the language of  
Canaan, that it may be understood even  
of the very vulgar.

But the King James Bible was to be presented in a way that could be understood by the unlearned, yet not compromised. This meant that the language had to be peerless, timeless, full of gravity and majesty, yet invigorating.

1611 EDITION.  
Many other things we might giue thee  
warning of (gentle Reader) if wee had  
not exceeded the measure of a Preface  
alreadie.

TTR  
S. 15  
P. 2  
CAMBRIDGE EDITION.  
Many other things we might give thee  
warning of, gentle Reader, if we had  
not exceeded the measure of a preface  
already.

There are many other issues and comments and areas to which the writer could have written, and that the translators could have made known, but such writings could possibly be endless, and therefore unprofitable.

1611 EDITION.  
It remaineth, that we commend thee to  
God, and to the Spirit of his grace,  
which is able to build further then we  
can aske or thinke.

TTR  
S. 15  
P. 2  
CAMBRIDGE EDITION.  
It remaineth that we commend thee to  
God, and to the Spirit of his grace,  
which is able to build further than we  
can ask or think.

It is God alone who can teach, guide and bring a person to a full understanding of the truth.

“And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.” (Acts 20:32).

“But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.” (1 John 2:27).

“Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,” (Ephesians 3:20).

1611 EDITION.	TTR	CAMBRIDGE EDITION.
Hee remoueth the scales from our eyes, the vaile from our hearts, opening our wits that wee may vnderstand his word, enlarging our hearts, yea correcting our affections, that we may loue it aboue gold and siluer, yea that we may loue it to the end.	S. 15 P. 2	He removeth the scales from our eyes, the vail from our hearts, opening our wits that we may understand his word, enlarging our hearts, yea, correcting our affections, that we may love it above gold and silver, yea, that we may love it to the end.

“And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.” (Acts 9:18).

“But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away. Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.” (2 Corinthians 3:14-17).

“Then opened he their understanding, that they might understand the scriptures” (Luke 24:45).

“I will run the way of thy commandments, when thou shalt enlarge my heart.” (Psalm 119:32).

“The law of thy mouth *is* better unto me than thousands of gold and silver.” (Psalm 119:72).

“Teach me, O LORD, the way of thy statutes; and I shall keep it *unto* the end.” (Psalm 119:33).

1611 EDITION.	TTR	CAMBRIDGE EDITION.
Ye are brought vnto fountaines of liuing water which yee digged not; doe not cast earth into them with the Philistines, [Gen. 26. 15.] neither preferre broken pits before them with the wicked Iewes. [Ierem. 2. 13.]	S. 15 P. 2	Ye are brought unto fountains of living water which ye digged not; do not cast earth into them, with the Philistines, neither prefer broken pits before them, with the wicked Jews.

“For all the wells which his father’s servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.” (Genesis 26:15).

“For my people have committed two evils; they have forsaken me the fountain of living waters, *and* hewed them out cisterns, broken cisterns, that can hold no water.” (Jeremiah 2:13).

1611 EDITION.	TTR	CAMBRIDGE EDITION.
Others haue laboured, and you may enter into their labours;	S. 15 P. 2	Others have laboured, and you may enter into their labours.

There is a great benefit to be had from the King James Bible, whose translators made available such a work for modern times.

“I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.” (John 4:38).

1611 EDITION.	TTR	CAMBRIDGE EDITION.
O receiue not so great things in vaine, O despise not so great saluation!	S. 15 P. 2	O receive not so great things in vain: O despise not so great salvation.

The King James Bible is called “great things”, and is even linked with salvation.

“WE then, *as* workers together *with him*, beseech *you* also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.)” (Hebrews 6:1, 2).

1611 EDITION.	TTR	CAMBRIDGE EDITION.
Be not like swine to treade vnder foote so precious things, neither yet like dogs to teare and abuse holy things.	S. 15 P. 2	Be not like swine to tread under foot so precious things, neither yet like dogs to tear and abuse holy things.

“Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.” (Matthew 7:6).

1611 EDITION.	TTR	CAMBRIDGE EDITION.
Say not to our Sauour with the <i>Gergesites</i> , Depart out of our coasts; [Matth. 8. 34.] neither yet with <i>Esau</i> sell your birthright for a messe of potage. [Hebr. 12. 16.]	S. 15 P. 2	Say not to our Saviour with the Gergesites, Depart out of our coasts; neither yet with Esau sell your birthright for a mess of pottage.

“And, behold, the whole city came out to meet Jesus: and when they saw him, they besought *him* that he would depart out of their coasts.” (Matthew 8:34).

“Lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.” (Hebrews 12:16).

1611 EDITION.	TTR	CAMBRIDGE EDITION.
If light be come into the world, loue not darknesse more then light; if foode, if clothing be offered, goe not naked,	S. 15 P. 2	If light be come into the world, love not darkness more than light: if food, if clothing, be offered, go not naked,

starue not your selues.

starve not yourselves.

The King James Bible is called light, and is the opposite and answer to the great deception in the present world, most especially, the exposé of false Christian religion.

“And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.” (John 3:19).

“I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.” (Revelation 3:18).

1611 EDITION.	TTR	CAMBRIDGE EDITION.
Remember the aduise of <i>Nazianzene</i> , [ <i>Nazianz. περι αγ. βαπτ. δεινον πανηγυριν παρελθειν και τηνικαυτα πραγματειαν επιζητειν.</i> ] <i>It is a grieuous thing (or dangerous) to neglect a great faire, and to seeke to make markets afterwards:</i>	S. 15 P. 2	Remember the advice of Nazianzene, It is a grievous thing (or dangerous) to neglect a great fair, and to seek to make markets afterwards:

Those who deny the good gold, food and clothing, and yet seek these very things after their own fashion will be found to be terribly wanting: this is the state of deception with the modern versions, which have turned aside from the King James Bible.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
also the encouragement of <i>S. Chrysostome</i> , [ <i>S. Chrysost. in epist. ad Rom. Cap. 14. orat. 26. in ηθικ. αμηχανον σφοδρα αμηχανον.</i> ] <i>It is altogether impossible, that he that is sober (and watchfull) should at any time be neglected:</i>	S. 15 P. 2	also the encouragement of <i>St Chrysostome</i> , It is altogether impossible, that he that is sober (and watchful) should at any time be neglected:

For those who seek to find, or have a need, can be assured and confident that God’s Word is available in English in a perfect form, and that God, in His great care and love, has provided the Church with the King James Bible.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
Lastly, the admonition and menacing of <i>S. Augustine</i> , [ <i>S. August. ad artic. sibi falso obiect. Artic. 16.</i> ] <i>They that despise Gods will inuiting them, shal feele Gods will taking vengeance of them.</i>	S. 15 P. 2	lastly, the admonition and menacing of <i>St Augustine</i> , They that despise God’s will inuiting them shall feel God’s will taking vengeance of them.

There is a warning for those who persist in speaking against the King James Bible, or else still do not take it up: God is indeed set against them.

1611 EDITION.	TTR	CAMBRIDGE EDITION.
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It is a fearefull thing to fall into the hands of the liuing God; [Heb. 10. 31.] but a blessed thing it is, and will bring vs to euerlasting blessednes in the end, when God speaketh vnto vs, to hearken; when he setteth his word before vs, to reade it; when hee stretcheth out his hand and calleth, to answere, Here am I; here wee are to doe thy will, O God.

S. 15  
P. 2

It is a fearful thing to fall into the hands of the living God; but a blessed thing it is, and will bring us to everlasting blessedness in the end, when God speaketh unto us, to hearken; when he setteth his word before us, to read it; when he stretcheth out his hand and calleth, to answer, Here am I, here we are to do thy will, O God.

The King James Bible is, as it were, God present with His people in written form. It is by this and through this that the Spirit is now speaking to the world.

“*It is a fearful thing to fall into the hands of the living God.*” (Hebrews 10:31).

1611 EDITION.

The Lord worke a care and conscience in vs to know him and serue him, that we may be acknowledged of him at the appearing of our Lord Iesus Christ, to whom with the holy Ghost, be all prayse and thankesgiuing. Amen.

TTR

S. 15  
P. 2

CAMBRIDGE EDITION.

The Lord work a care and conscience in us to know him and serve him, that we may be acknowledged of him at the appearing of our Lord JESUS CHRIST, to whom with the Holy Ghost be all praise and thanksgiving. Amen.

Therefore, all Christians should be convinced of the rightness and use of the King James Bible and forthwith lay aside all false doctrines, and turn to the Lord with a whole heart. In serving the Lord with one Word, the Lord shall be most especially pleased.

“Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment.” (1 Corinthians 1:10).

#### ¶ 4. *Notes on the text of the translators’ preface*

The superscript letters throughout the 1611 Edition of The Translators to the Reader correspond to the list below.

<sup>a</sup> “an” is consistent with the usage and meaning in Exodus 39:23.

<sup>b</sup> “parley” is the modern spelling of this word.

<sup>c</sup> the wording was changed to conformity with the King James Bible quotation of 2 Samuel 11:25. The 1611 probably followed the Geneva Version.

<sup>d</sup> “an” is consistent with the usage and meaning in 2 Corinthians 12:15.

<sup>e</sup> the deletion of the word “of” elevates a possible misreading of the 1611 sentence.

<sup>f</sup> the wording was changed to conformity with the King James Bible quotation of Numbers 32:14. The 1611 probably followed the Geneva Version.

<sup>g</sup> the wording was changed to conformity with the King James Bible quotation of Acts 7:51. The 1611 probably followed the Geneva Version.

- <sup>b</sup> the wording has been altered in line with the principles of standardised English word changes in the King James Bible.
- <sup>i</sup> the wording has been altered in line with the principles of the standardised English word changes in the King James Bible.
- <sup>j</sup> the deletion of the word “things” is a deletion of a tautological expression.
- <sup>k</sup> the change to this Hebrew word has been made in the manner of the changes to words appearing in the revisions of the King James Bible.
- <sup>l</sup> the Greeks made conquests, because while Alexander’s life may have been one campaign, the wars between Syria and Egypt were ongoing conflicts.
- <sup>m</sup> the older spelling is “injoining”, which was introduced after 1611, though “enjoin” is found in the Pure Cambridge Edition.
- <sup>n</sup> the deletion of the word “other” is a deletion of a tautological expression.
- <sup>o</sup> not only was the spelling updated, but the meaning was changed, in that the works in question were presented in poetical form, and were called “*Rijmbijbel*” (Rime-bible).
- <sup>p</sup> these are spelling differences which came about through the adoption of a standard expression of foreign names.
- <sup>q</sup> the change to the word “open” allows for the opening to last to the present.
- <sup>r</sup> as in the text of the Bible, “travail” has been made “travel”. Proverbs 16:11 in 1611 had “travaileth” while the Pure Cambridge Edition has “travelleth”. “Travel” means “journey” (as Section 15 of The Translators to the Reader interprets) while “travail” has to do with labour and grief. Thus, the meaning in the place is “journeyed”.
- <sup>s</sup> consistent with “begun” and “perfected”, “latter” with “former” rather than “later”.
- <sup>t</sup> when written in figures, a reference does not need the word “verse”.
- <sup>u</sup> the 1611 reading does not appear false until the corrected reading clarifies the sense of the passage.
- <sup>v</sup> the word “of” is added to eliminate a possible false understanding that the example could be used rather than the thing which the example was representing.
- <sup>w</sup> the word “and” has been added in accordance with the ordinary grammar of Standard English.
- <sup>x</sup> the plural was an error in 1611 since only one name was mentioned.
- <sup>y</sup> the old “his” has been contracted to an apostrophe “s”.
- <sup>z</sup> the tense has been changed, in that it is being reported of as happening in the past.

## ¶ 5. *Variants in the text of translators’ preface*

The main differences between the Cambridge Edition and the other historical editions of the translators’ preface, not counting where one favours the 1611 Edition include:

Section 1, Paragraph 1. “Churchmaintenance”. The London Edition often leaves out hyphens.

Section 1, Paragraph 1. The words “his heel” instead of “the heel”. The London edition follows the wording from the King James Bible in John 13:18 against the original preface.

Section 1, Paragraph 2. The word “at” is deleted from “at the chiefest” in the London Edition.

Section 2. The word “latter” for “later”. The London Edition is clearly wrong, in that “latter” implies a choice between two times, but “later” describes times more recent than those previously mentioned: this is clearly the case here.

Section 2. The word “even” is deleted from before “Cum” in the London Edition.

Section 3. The word “more” is substituted for “most” in the London Edition to align with several occurrences of “more excellent” in the King James Bible.

Section 4. The London Edition wrongly substitutes “later” for “latter”, where the Church Fathers are divided between those which came before or after Augustine (or the council of Nicaea).

Section 4. The wrong use of grammar, “as St. Basil calls it” instead of “St Basil calleth it”. The London Edition is inconstant with itself in numerous other places by doing this.



Section 9. The lowercase “church of Rome” (Section 9) in the London Edition, which should be capitalised.

Section 9. The word “toward” instead of “towards”. This is consistent with the 1769 Revision of the King James Bible; however, these rules do not necessarily apply in the non-Biblical text.

Section 9. The phrase, “the mother tongue” instead of “their mother tongue”. The London Edition makes a superfluous change.

Section 10. The spelling of “Jerusalem” from “Hierusalem”. The London Edition has modernised the spelling.

Section 11. The quaint form of “Hampton-court” is found in the London Edition.

Section 12, Paragraph 3. The words, “to account of” are added before “publisheth” in the London Edition, while the Cambridge Edition has “published” in that place. The apparent immediate succession of Popes is explained by adding the words “to account of” in the London Edition, so as to allow for the fact that several Popes were instated but did not effectively rule between the two Popes mentioned.

Section 12, Paragraph 3. The old spelling of “shew” for “show” is introduced into the London Edition, against the 1611 Edition.

Section 13. The word “wheal” is substituted for “whey” in the London Edition. The word “wheal” means welts, and creates a mixed metaphor, as welts cannot be drunk.

Section 13. The word “yea” is deleted from the London Edition, against the witness of the original.

Section 14. The word “shew” replaces “show” in the London Edition.

Section 14. The old word “lothing” replaces “loathing” in the London Edition, against the witness of the original.

Section 14. The London Edition boldly replaces “skin is penetrable” with “body is subject to wounds” in line with a quotation from Revelation 13, referring to the Pope.

Section 15, Paragraph 1. “Get you hence” has replaced “Get ye hence” in the London Edition in line with the language and revision which has taken place in the King James Bible.

The London Edition also contains numerous punctuation differences. The London Edition changes, deletes and adds some margin notes. Scrivener’s Edition adds in some italics and expands the margin notes.

## References

<sup>1</sup> Scrivener, F. H. A., 1884 (1892), *The Authorized Edition of the English Bible (1611), Its Subsequent Reprints and Modern Representatives*, Cambridge University Press, Cambridge, UK, page 39.

<sup>2</sup> Goodspeed.

<sup>3</sup> Foxe’s Book of Martyrs.

<sup>4</sup> “Biblical Literature: The Thomas Matthew Version”, *Encyclopædia Britannica*.

<sup>5</sup> Clarke, A., 1873, *The Holy Bible, etc., With a Commentary and Critical Notes, etc.*, William Tegg, London, UK, volume 1, page 22.