

Sunday, February 5, 2023—Grace Life School of Theology—*From This Generation For Ever*  
Lesson 193 The AV 1611: Producing a Proper Perspective on the Preface (Access, Structure, & Style)

### **Introduction**

- In Lesson 190 we began looking at the 1611 edition of the AV as a historical artifact. In doing so, we began surveying the Preliminary contents found within the 1611 as a means of ascertaining the values, interests, and concerns of those responsible for publishing it. After concluding this survey in Lesson 192 we offered the following summative remarks.
  - Much of the preliminary material included within the 1611 was designed to aid the reader in following the liturgical calendar/life of the Anglican church. As Dr. Campbell noted intermittently throughout his comments, some of the preliminary material would have been viewed unfavorably by the Puritan faction of the English church. This makes sense given the historical/political context during which the King James Bible was created. It was after all a revision of the Bishops' Bible, the official Bible of the Anglican Church. It was, as the Title Page declares, "appointed to be read in churches."
  - These realities have engendered two different extreme views with respect to the King James Bible. Some King James Only advocates have sought to downplay, if not outrightly ignore, the connection the King James Bible has with high church Anglicanism. On the other side, critics of the King James Bible have castigated it for being a wholly partisan Bible. Neither of these extremes is accurate. The King James Bible is a product of the historical/political context in which it was created. As such, it needs to be evaluated fairly and honestly as a historical document.
- As we saw in Lesson 192, the Preface officially titled "The Translators to the Reader" follows the Epistle Dedicatory in the preliminary material found in the 1611 edition of the AV. The Preface, authored by Myles Smith is eleven pages long, in the folio edition of 1611, covering a host of different topics related to the production and publication of the AV.
- In our day, the Preface has become a lightning rod for discussion in modern debates about text and translation. The "The Translators to The Reader" is often rhetorically leveraged by those seeking to score points for their position on both sides of the bible version debate. Therefore, possessing a proper perspective on the preface is of the utmost importance and is the subject matter to which we will now turn our attention.
- In this Lesson we will consider the following points regarding the Preface before beginning a deep dive into its contents in the next Lesson.
  - Access
  - Structure
  - Style

## Access

- In his 1935 work *The Translators to the Reader: Preface to the King James Version 1611*, editor Edgar J. Goodspeed presented the text of the Preface with modern spelling along with an introduction discussing how contemporary ignorance of the Preface led to misconceptions about the AV in the first half of the 20<sup>th</sup> century. Goodspeed’s work was republished in 2017 in paperback form by CrossReach Publications.
- In the introduction, Goodspeed addresses modern misconceptions regarding the AV and argues that awareness of the Preface’s contents is the antidote to these misunderstandings.
  - “His Preface [Myles Smith’s] 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, which is thus made to present itself to the reader abruptly and without explanation or introduction of any kind.

The result of this upon the hosts of ignorant and untrained people who use the version is disastrous in the extreme. My own correspondence abounds in letters from well-meaning people who have been led into the strangest misconceptions by its absence. It is indeed long, controversial and pedantic, but this very fact is significant. And with all its faults, it says some things about the version and its makers and their aims that still greatly need to be said, indeed, that must be said, if the readers of the version are to be given the protection and guidance that they deserve and that its makers provided for them.

For they will accept this guidance and protection from no one else. It is idle for any modern to attempt to correct these misapprehensions; his efforts will only be resented or ignored. But if the King James Bible itself can be shown to say to its adherents the very things they most need to know about their version, it will be possible for them to benefit by them without embarrassment or inconsistency.” (Goodspeed, 8)

- In short, Goodspeed identified these so-called “illusions” as follows:
  - the King James Bible is “the original Bible” (9-12)
  - the King James Bible is the “Authorized Bible” (12-13),
  - the verbal inspiration of the King James Version i.e., “Divinely Authorized.” (13-15)
  - the King James Bible is “poetry” (15-16)
  - the King James Bible is “the sole, unique, divine Bible untouched by human hands” (16-17)

- Citing various passages from the Preface, Goodspeed endeavors to demonstrate how the Preface provides the solution to these “misapprehensions.” Essentially Goodspeed is arguing that if people only knew the contents of the Preface, they would not make these arguments.
- Before moving on with Goodspeed’s analysis it is important to acknowledge the timing of his book in the middle of the 1930s. The volume was written before the advent of modern King James Onlyism (in the 1950s) during the Modernist/Fundamentalist controversies of the first half of the 20<sup>th</sup> century. Note the similarities between Goodspeed’s comments from 1935 and those of William B. Riley from his 1917 publication *The Menace of Modernism*. Describing the nature of the “old conception” before the advent of Modernism, Riley states,
  - “There are at least three features of the old conception, each of which has now passed away. They are, first, that the Bible was finished in heaven and handed down; second, that the King James Version was absolutely inerrant; third, that its literal acceptance and interpretation was, alone, correct.” (Riley, 9)
- Riley is noting that historically the plain folk of the English-speaking world believed their English King James Bible to be the “inerrant” word of God. Careful readers will note how these components of the “old conception” identified by Riley in 1917 will manifest themselves in Goodspeed’s discussion of the Preface.
- In the next section of his Introduction, Goodspeed identified three reasons why the Preface ceased to be printed in modern printings of the AV. Goodspeed’s reasons and explanations are as follows; he claims these reasons were given to him by prominent publishers of the AV in the 20<sup>th</sup> century (17-18):
  - Too Academic—“One of the most unfortunate things about the adherents of the King James Version is their antipathy to scholars. They regard them with grave suspicion. Yet their own version is the masterpiece of biblical scholarship in Jacobean England. If the Preface reveals no more to them than this, it would be worth printing, for it is precisely this rift between piety and learning that is most dangerous to the church.” (Goodspeed, 18)
  - Too Controversial & Nugatory [Of no value/importance]— “The version sprang out of controversy; the Preface reflects the fact; why conceal it? The hushing of the controversy in the history of Christianity does not make for intelligence. The New Testament itself springs, much of it, out of controversy; I and II Corinthians, for instance. It is precisely this muting that has produced the impression that the version originated in some other, better world than ours. If the Preface, shows its human background, let us have it, since it is a part of the truth.

[Quotes from the Preface and then states the following.] Without these trenchant sentences, people are left with the impression that the King James translation descended like the gentle dew from heaven, amidst universal acclaim. The silencing of the controversial note of the Preface puts a false face upon the version, for which its original makers are not to blame.” (Goodspeed, 19-20)

- Obscurity & Confusion— “. . . Confusion is the ordinary reader’s present condition of mind, as I have tried to show. Left without the translator’s guidance, he now believes the King James to be the “original” divinely inspired, unique, not made with hands, final, and definitive. To break in upon this false assurance with the clear statements of the Preface may produce a temporary confusion, but the confusion will be due to the disastrous practice of omitting the Preface, not the healthful one of including it.

As for obscurity, is the Preface any more obscure than the version it introduced? This is the strangest of all reasons for the King James printers to adduce, yet I have it before me in writing from one of the greatest of them.”

“The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd.”—Ecclesiastes 12:11

So reads the King James Version. Is there anything in the Preface that approaches this obscurity. Yet publishers justify the omission of the Preface on the ground that it is “obscure.” There is not a sentence in it as obscure as this one, or as hosts of others in the King James Version. No, if obscurity is the criterion, the publishers, might have omitted the version and printed the Preface, but hardly the other way. It must be that the publishers are quite unaware of the marked obscurity of great areas of their own version. [Goodspeed does not state in what sense publishers deemed the Preface too obscure to print in modern editions. He applies it to difficult readings in the AV. It could be that the publishers had a different type of obscurity in view. Namely, historical obscurity i.e., few modern readers understand the historical context of early 17th century English in which the Preface was authored. As we will see, much of what Myles Smith states in the Preface has contemporary disputes with Roman Catholics and Protestants in view. Put another way, the Preface was authored to address possible objections to the AV within a specific historical context/framework.] (Goodspeed, 20)

- Later in the Introduction, Goodspeed does address how reading the Preface is essential for approaching the “version historically.”
  - “To approach that version historically, and as any student should, without the Preface, is simply impossible. . . For the past hundred years, from the point of view of everyone—ministers, professors, students, general readers, pious readers—the Preface has been virtually suppressed. [Recall that Goodspeed wrote this in the mid-1930s before modern interest in the Preface experienced a resurgence.] (Goodspeed, 23)
- After, recounting the fact that few printings of the AV published in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries published the Preface, Goodspeed stated, “the Preface is practically out of print.” (25) Olga S. Opfell, writing in 1982, nearly a half century after Goodspeed, stated that the Preface is “never printed in modern editions of the King James Bible.” (Opfell, 108)

- In the next section of his Introduction, Goodspeed called for the restoration of the Preface.
  - “This is no idle demand of a few savants and specialists, in the interests of mere erudition, but a crying need of present-day religion, of which the King James Bible is undeniably still the chief stay. That that edition should continue to sink into greater and greater misconception and misrepresentation, when much of it might be prevented by the simple and obvious device of restoring the Preface, is intolerable. That version is too deeply freighted with religious values to be left at the mercy of every charlatan to exploit. Its Preface is a great monument of sound biblical learning and method. Its readers need it as they have never needed it before. It lies ready to our hands, enfolding in itself the very correctives modern vagaries about the King James Bible so sadly need.” (Goodspeed, 24)
- Goodspeed’s comments foreshadow why the Preface has become a battleground in our day. Interlocutors on both sides of the Bible Version debate seek to cast King James translators as being wholly on their side. For example, 2022 saw the publication of *The Forgotten Preface: Surprising Insight on the Translation Philosophy of the King James Translators* by Joshua Barzon. In his volume, Barzon used the Preface to posit the argument that the King James translators would have approved of and supported the New King James Bible.
- While Goodspeed, in his day (mid-1930s), deemed the Preface to be “practically out of print”, that is certainly not the case today. The last decade of the 1990s and first quarter of the 21<sup>st</sup> century have witnessed a renewed interest in study of the Preface by scholars and historians. For example, 1997 saw the release of *The Translators to the Reader: The Original Preface of the King James Version of 1611 Revisited* by the American Bible Society. In this volume editors Drs. Erroll F. Rhodes and Liana Lupas present the Preface in three different Forms: 1) Facsimile, 2) Transcription with modern orthography and footnotes, and 3) Modern English. Moreover, modern anthologies such as *The King James Version At 400: Assessing Its Genesis as Bible Translation and Its Literary Influence* (2013) and *The Oxford Handbook of The Bible In Early Modern England* (2017) contain scholarly articles on the Preface. In addition, in 2017 CrossReach Publications rereleased Goodspeed’s *The Translators to the Reader: Preface to the King James Version*. Lastly, the Preface is readily available online on a host of different website and formats.
- Therefore, it is critical that we have a proper perspective of the Preface that seeks to understand it in its proper context. It is to this task that we will now turn our attention.

### **Structure**

- Richard A. Burridge authored an essay titled “Priorities, Principles, and Prefaces: From The KJV To Today (1611-2011) for the 2013 anthology *The King James Version At 400: Assessing Its Genius As Bible Translation and Its Literary Influence*. In his essay, Burridge makes the case that there are really “two prefaces” to the AV, the Epistle Dedicatory and The Translators to the Reader.

- “Interestingly, it is not always realized that there are two prefaces to the KJV. In the United Kingdom, the better known is the dedicatory preface, which is addressed to King James himself: [Quotes the title from the Epistle Dedicatory.] It then continues with a half a dozen paragraphs over a couple of pages, all addressed to the king himself, praising his accession after Elizabeth I and offering him the work of the translators. Since this preface is nearly always included in British editions of the KJV, I will begin each of my subsequent points with a quotation from this dedicatory preface.

However, in addition, there is also the explanatory preface that is not always included; it is simply headed, “The Translators to the Reader.” This preface is much longer, often running over twenty pages, and it is remarkable how few of the editions of the KJV included this translators’ preface, certainly from the nineteenth century on. Nonetheless, this preface is really important.” (Burridge, 197)

- Throughout his essay Burridge endeavors to show how both *prefaces* work in conjunction with each other to give the reader a full understanding of what the translators sought to accomplish with their volume.
  - “Thus, in addition to beginning each section with a quotation from the dedicatory preface, I will use various comments made in the preface from “The Translators to the Reader” to amplify the point being considered.” (Burridge, 197)
- This approach helps to accent how both Prefaces need to read in conjunction with each other. Regarding the structure of Myles Smith’s longer Preface, Burridge states the following:
  - “The essay contains fifteen subsections, each with a different heading, explaining what the translators have done. It is clear that Smith was expecting criticism, as he defends their methods and their approach to the translation against what he terms in the title to section 12, “the imputations of our adversaries.” Smith ends with a very moving exhortation addressed directly to the reader, . . .” (Burridge, 197)
- The Heading for each subsection was written in the inner margin with the outer margin being reserved for marginal/textual notes upon contents of the Preface. Please consider the following images of the first two pages of “The Translators to the Reader.”



# THE TRANSLATORS TO THE READER.



Take to promote the common good, whether it be by devising any thing our selues, or reuising that which hath bene laboured by others, deserueth certainly much respect and esteeme, but yet findeth but cold intertainment in the world. It is welcommed with suspition in stead of loue, and with emulation in stead of thanks: and if there be any hole left for caull to enter, (and caull, if it doe not finde a hole, will make one) it is sure to bee misconstrued, and in danger to be condemned. This will easily be granted by as many as know story, or haue any experience. For, was there euer any thing projected, that faouored any way of newnesse or renewing, but the same endured many a storme of gaime-saying, or opposition? A man would thinke that Ciuilitie, hollesome 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 stout of shot, as they say, that no man would lift vp the heele, no, nor dogge mouue his tongue against the motioners of them. For by the first, we are distinguished from bruit-beasts led with sensualityte: By the second, we are bridled and restrained from outrageous behauiour, and from doing of iniuries, whether by fraud or by violence: By the third, we are enabled to informe and reforme others, by the light and feeling that we haue attained vnto our selues: Briefly, by the fourth being brought together to a parle face to face, we sooner compose our differences then by writings, which are endlesse: 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 as soone as they are borne, then those nourishing fathers and mothers (where soeuer they be) that withdraw from them who hang vpon their breasts (and vpon whose breasts againe themselves doe hang to receiue the Spirituall and sincere milke of the word) liuelyhood and support fit for their estates. 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.

The best things haue beene calumniated.

Yet for all that, the learned know that certaine worthy men haue bene brought to vntimely death for none other fault, but for seeking to reduce their Countrey-men to good order and discipline: and that in some Common-weales it was made a capitall crime, once to motion the making of a new Law for the abrogating of an old, though the same were most pernicious: And that certaine, 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 themselves as auerse from them, as from rocks or boxes of poison: And fourthly, that hee was no babe, but a great clearke, that gaue foorth (and in writing to remaine to posteritie) in passion peraduenture, but yet he gaue foorth, that hee had not seene any profit to come by any Synode, or meeting of the Clergie, but rather the contrary: 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 repotter himselfe, 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 powred down into the Church, &c. 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 euery ones censure, and happy is he that is least tossed vpon tongues; for vtterly to escape the snatch of them it is impossible. 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. As the sword deuoureth as well one as the other, as it is in *Samuel*, nay as the great Commander charged his souldiers in a certaine battell, to strike at no part of the enemy, but at the face; And as the King of Syria, commanded his chiefe Captaines to fight neither with small nor great, s<sup>u</sup>re onely against the King of Israel: so it is too true, that Enuie striketh most spitefully at the fairest, and at the chiefest. *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. *Solomon* was greater then *Dauid*, though

2<sup>o</sup> Sam. 16.

Ananias, with others.

1<sup>o</sup> Cor.

Cato the 1<sup>o</sup> Lib.

Gregory the 1<sup>o</sup> Trism.

2<sup>o</sup> Quaelent.

1<sup>o</sup> Sam. 11. 35.

1<sup>o</sup> King. 22. 31.

1<sup>o</sup> Sam. 6. 16.



# To the Reader.

though not in vertue, yet in power: and by his power and wisdom he built a Temple to the LORD, such a one as was the glory of the land of Israel, and the wonder of the whole world. But was that his magnificence liked of by all? We doubt of it. Otherwise, why doe they lay it in his sonnes dish, and call vnto him for *leasing* of the burden, *Make, say they, the grievous seruitude of thy father, and his fore yoke, lighter.* 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. 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.

If wee will descend to later times, wee shall finde many the like examples of such kind, or rather vnkind acceptance. The first Romane Emperour 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. So the first Christened Emperour (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 *Papillus*, as who would say, a wastefull Prince, that had neede of a Guardian, or ouerfeer. So the best Christened Emperour, 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, (though in deed he excelled in feates of chiuallrie, and shewed so much when he was prouoked) and condemned for giuing himselfe to his ease, and to his pleasure. To be short, the most learned Emperour of former times, (at the least, the greatest politician) what thanks had he for cutting off the superfluities of the lawes, and digesting them into some order and method? This, that he hath been blotted by some to bee an Epitomist, that is, one that extinguished worthy whole volumes, to bring his abridgements into request. This is the measure that hath been rendred to excellent Princes in former times, euen, *Cum bene facerent, male audire*, For their good deedes to be euill spoken of. Neither is there any likelihood, that enuie and malignitie died, and were buried with the ancient. No, no, the reproofe of *Moses* taketh hold of most ages; *You are risen vp in your fathers stead, an increase of sinfull men. What is that that hath been done? that which shall be done: and there is no new thing vnder the Sunne*, saith the wiseman: and *S. Steuen*, *As your fathers did, so doe you*. This, and moie 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*) knew full well, according to the singular wisdom giuen vnto him by God, and the rare learning and experience that he hath attained vnto; namely that whosoever attempteth any thing for the publike (specially if it pertaine 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. For he that medleth with mens Religion in any part, medleth with their custome, nay, with their fire hold; and though they finde no content in that which they haue, yet they cannot abide to heare of altering. Notwithstanding his Royall heart was not daunted or discouraged for this or that colour, but stood resolute, *as a statue immouable, and an anule not easie to be beaten into plates*, 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 whatsoeuer speaches or practises. 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 proteste it zealously, yea to promote it to the vtermost of their power. This is their glory before all nations which meane well, and this will bring vnto them a faire most excellent weight of glory in the day of the Lord Iesus. For the Scripture saith not in vaine, *Them that honor me, I will honor*, neither was it a vaine word that *Eusebius* deliuered long agoe, that pietie towards God was the weapon, and the onely weapon that both preferred *Constantines* person, and auenged him of his enemies.

But now what pietie without truth? what truth (what sauing truth) without the word of God? what word of God (whereof we may be sure) without the Scripture? The Scriptures we are commanded to search. *Ioh. 5. 39. Esa. 8. 20.* They are commanded that searched & studied them. *Act. 17. 11. and 8. 28, 29.* They are reproued that were vnskillful in them, or slow to beleue them. *Mat. 22. 29. Luk. 24. 25.* They can make vs wise vnto saluation. *2. Tim. 3. 15.* 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. *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. *Whatsoeuer is in the Scriptures, beleue me*, saith the same *S. Augustine*, *is high and diuine: there is vtruly truth, and a doctrine most fit for the refreshing and renewing of mens mindes, and truly so tempered, that*

The highest personages have been calumniated.

His Maiesties conscience, notwithstanding calumination, for the further of the English translations.

The praise of the holy Scriptures.

1. King 11. 9

C. C. C. C.

Confession.

Act. 17. 11. 29

1. Tim. 3. 15

2. Tim. 3. 15

1. Tim. 3. 15

Numb 31. 74

Eccles. 1. 9

Act. 7. 51

1. Tim. 3. 15

1. Sam. 1. 10

1. Sam. 1. 10

2. Tim. 3. 15

Eusebius lib. 10 cap. 8.

S. August. conf. lib. 8. cap. 11

S. August. de v. d. c. c. c. c. cap. 6.



- The “Transcription” portion of *The Translators to the Reader: The Original Preface of the King James Version of 1611 Revisited* edited by Drs. Rhodes and Lupas takes the notes from the outer margins and presents them as footnotes at the bottom of the page along with explanatory commentary. This volume is very helpful in elucidating the contents of the Preface.
  
- Structurally, the fifteen subsections of the Preface are as follows:
  - The Best Things Have Been Calumniated [make false and defamatory statements about i.e., slandered]
  - The Highest Personages Have Been Calumniated
  - His Majesty’s Constancy, Notwithstanding Calumniation, For the Survey of The English Translations
  - The Praise of the Holy Scriptures
  - Translation Necessary
  - The Translation of the Old Testament Out of the Hebrew into Greek
  - Translation out of Hebrew and Greek into Latin
  - The Translating of the Scripture into the Vulgar Tongues
  - The Unwillingness of Our Chief Adversaries, That the Scriptures Should be Divulged in the Mother Tongue, Etc.
  - The Speeches and Reasons, Both of Our Brethren, and of our Adversaries Against This Work
  - A Satisfaction to Our Brethren
  - An Answer to the Imputations of Our Adversaries
  - The Purpose of the Translators, With Their Number, Furniture, Care, Etc.
  - Reasons Moving Us to Set Diversity of Senses in the Margin, Where There is Great Probability for Each
  - Reasons Inducing Us Not to Stand Curiously Upon an Identity of Phrasing

## Style

- Stylistically the Preface is varied when compared with the Biblical text found in the AV. Olga S. Opfell comments as follows:
  - “Some passages seem close in style to that of the Bible: “It is a fearful thing to fall into the hands of a living God: but a blessed thing it is, and will bring us to everlasting blessedness in the end, when God speaketh to us, to hearken. . .” But in other passages Smith falls into the ornamental style then in vogue. Of Holy Scripture he writes, “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 shower of heavenly bread sufficient for a whole host, be never so great. . .” (Opfell, 108)
- Rhodes and Lupas concur with Opfell regarding the stylistic differences between the Preface and Biblical text.
  - “The literary style the translators generally favored is illustrated in the preface, which reflects the classical education of the Renaissance, replete with its massive periodic sentences, heavily Latin vocabulary, and frequent allusions to examples from the Greco-Roman world. This contrasts markedly with the style of the Bible which the preface introduces.” (Rhodes & Lupas, 4)
- Dr. David Norton also comments upon the stylistic differences between the Preface and the Biblical text in his 2011 publication *The King James Bible: A Short History from Tyndale to Today*. After quoting the lengthy paragraph found in the “Praise of the Holy Scriptures” subsection of the Preface, Dr. Norton states the following:
  - “. . .taking this paragraph as a sample of their writing, it is clear that the translators’ idea of good writing was different from the English they used in the Bible. The length of the paragraph and the length and complexity of the sentence structures are alien to most of the Bible except some parts of the Apocrypha and the Epistles. Some of the vocabulary has similar simplicity to that commonly found in the translation, as in ‘repentance from dead works, newness of life, holiness, peace, joy in the Holy Ghost’, but there are places where the scholarly background shows off in neologisms to rival any inkhorn writer of the period.” (Norton, 113)
- Professor Norton concludes his discussion of the Preface as follows:
  - “The Translators to the Reader’ is both heavy and admirable, and much the most important part of the preliminary material that appeared in the original edition of the 1611. It has been a casualty to its length, and is rarely reprinted. I have taken it first because of the importance of what it has to say about the nature of the Bible in general and of the translation in particular.” (Norton, 117)
- In the next Lesson we will begin a carefully study of the text of the Preface.

### Works Cited

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