

Sunday, February 12, 2023—Grace Life School of Theology—*From This Generation For Ever*
 Lesson 194 The AV 1611: Producing A Proper Perspective on the Preface (Slander Sections)

Introduction

- In [Lesson 193](#) we considered the following three points regarding the Preface, The Translators to the Reader found in the preliminary material to the AV of 1611.
 - Access
 - Structure
 - Style
- In doing so, we observed that the content of the eleven-page Preface is broken down into fifteen subsections. In this Lesson we will begin our consideration of the contents of the Preface by looking at each subsection.

Slander Sections

- The first three subsections are related to the issue of “calumniation” or slander and are titled as follows:
 - The Best Things Have Been Calumniated [made 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
- Given that these three subsections are about the same general subject matter, we will discuss their contents together as a unit.
- Before moving forward, it is important to understand the format we are adopting for studying the Preface. For each subsection, the title of which will be center justified and bolded, we will present the text of the Preface in a table with a Modern Spelling Transcription on the left and the “Modern Form” presented by Drs. Errol F. Rhodes and Liana Lupas in *The Translators to the Reader: The Original Preface of the King James Version of 1611 Revisited*, on the right. The Transcription on the left seeks to retain the original formatting of the Preface as much as possible including italicizing quotations and allusions to the Biblical text. Brackets with scripture references have been added to the Transcription to help readers easily identify the scripture’s passages Myles Smith was using to support his arguments. To be clear, the Modern Spelling Transcription retains all the original wording and sentence structure of the Preface. The only changes that have been made are updates in the spelling and the adding of brackets clearly identifying the scriptural references that Smith is using to make his points. Those interested in viewing the Preface in its original format can do so by clicking on this [link](#). Within each table the

individual paragraphs (¶) of the Preface will be numbered. Beneath each table, we will provide any necessary commentary or elucidation on the subsection in question.

The Best Things Have Been Calumniated [Slandered]

Modern Spelling Transcription	Modern Form Edited by Rhodes & Lupas
<p>¶1) Zeal to promote the common good, whether it be by devising anything 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. 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 a hole, will make one) it is sure to be misconstrued, and in danger to be condemned. This will easily be granted by as many as know story, or have any experience. For, was there ever any projected, that savoured any way of newness or renewing, but the same endured many a storm of gainsaying, or opposition? 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. For by the first, we are distinguished from brute beasts lead with sensuality; By the second, we are bridled and restrained from outrageous behaviour, and from doing of injuries, whether by fraud or by violence; By the third, we are enabled to inform and reform others, by the light and feeling that we have attained unto ourselves; Briefly, by the fourth being brought together to a parley face to face, we sooner compose our differences than by writings which are endless; 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. Thus it is apparent, that these things which we speak of, are of most necessary use, and therefore, that none, either without absurdity can</p>	<p>¶1) Any effort to promote the common good, whether by creating something ourselves, or by adapting the work of others, surely deserves serious respect and consideration, yet it finds only a cold reception in the world. It is greeted with suspicion instead of interest, and with disparagement instead of gratitude. And if there is any room left for quibbling (and quibblers will invent a pretext if they do not find one), it is sure to be misinterpreted and risk being condemned. Anyone who has any experience or familiarity with history will readily admit this. For was anything ever undertaken with a touch of newness or improvement about it that didn't run into storms of argument or opposition? Anyone would think that orderly government, sound laws, education, councils, and Church support, not to mention other such things, should be as safe as a sanctuary, and beyond the range, as they say, of anyone's carping or any dog's yapping. By orderly government we are distinguished from animals which follow their appetites. By sound laws we are controlled and restrained from disgusting behavior and from injuring others, whether by fraud or by violence. By education we are enabled to enlighten and help others by the insight and understanding that we ourselves have gained. Further, by councils we come together in direct negotiations to settle our differences more quickly than by writings, which can be interminable. Finally, giving adequate support to the Church is reasonable and appropriate, just as mothers are considered less cruel who kill their children as soon as they are born, than the nursing fathers and mothers (wherever they are) who keep from the babies at their breasts the support that they need (and who also depend on them for the spiritual and pure milk of the word). So it is obvious that the things we are speaking of are basic necessities, and that therefore no one can dispute them without being absurd, or object to them without note of wickedness.</p>

speak against them, or without note of wickedness can spurn against them.

¶(2) 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; 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; 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; 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; 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 a 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, etc. Thus not only as oft as we speak, as one saith, but also as oft as we do anything of note or consequence, we subject ourselves to everyone's censure, and happy is he that is least tossed upon tongues; for utterly to escape the snatch of them it is impossible. 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. "*As the sword devoureth as well one as the other,*" as it is in *Samuel* [2 Sam 11:25], 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.*" [1 Kings 22:31] so it is too true, that Envy striketh most spitefully at the fairest, and at the chiefest. *David* was a worthy Prince, and no man to be

¶(2) Yet despite this, scholars know that honorable men have been condemned to death for attempting to bring good order and discipline to their countrymen, and that in some states it was made a capital crime even to propose a new law abrogating an old law, even though the old law was pernicious. And that some leaders, who were regarded as pillars of State and models of virtue and prudence, have been very reluctant to accept common standards of good letters and refined speech, shying away from them as from rocks or from poison. And fourthly, it was not a rash youth but a reputable scholar who stated, perhaps in passion but yet clearly (in writing which remains to posterity), that he had never seen anything good come from a council or meeting of the Clergy, but rather the opposite. And finally, with regard to Church support and the subsidies that are provided for the ambassadors and messengers of the great King of kings, there is the story (or rather the fable, as our source called it) that when the professors and teachers of Christianity in the Church of Rome (when it was a true Church) were generously endowed, a voice was heard from heaven, saying, "Now poison has been poured into the Church." Thus not only whenever we say something, but also whenever we do anything of note or consequence, we lay ourselves open to everyone's criticism, and they are fortunate who are least subjected to idle gossip, because it is impossible to escape it altogether. Anyone is deceived who imagines that this is true only of unimportant people, and that princes are privileged by their position. "You never know who will be killed in a war," as it says in *Samuel* (2 Samuel 11.25). A great commander once charged his soldiers entering a battle to aim only at the faces of the enemy, and the king of Syria commanded his captains to attack no one but the king of Israel (1 Kings 22.31). And it is true that envy strikes most cruelly at the fairest and best. *David* was a worthy prince, outstanding among his peers for his early deeds; and yet for the worthiest act of his life, bringing back the Ark of God in solemn triumph, he was despised and scoffed at by his own wife (2 Samuel 6.16). *Solomon* was greater than *David*, not in virtue but

<p>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 [2 Sam 6:16]. 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 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 it. Otherwise, why do they lay it in his son's dish, and call unto him for easing the burden, "Make", say they, "the grievous servitude of thy father, and his sore yoke, lighter." [1 Kings 12:4] Belike he had charged them with some levies, and troubled them with some carriages; Hereupon they raise up a tragedy, and wish in their heart the Temple had never been built. So hard a thing it is to please all, even when we please God best, and do seek to approve ourselves to every ones conscience.</p>	<p>in power. By his power and wisdom he built a temple to the Lord that was the glory of the land of Israel and the wonder of the whole world. But was this magnificent achievement appreciated by everyone? Hardly! Otherwise, why do they blame the son and appeal to him to ease the burden, saying, "Lighten the hard service of your father, and his heavy yoke that he placed on us" (1 Kings 12.4). Evidently he oppressed them with conscripted labor and burdened them with taxes, and they reacted disastrously, wishing in their heart that the temple had never been built. It is so difficult to please everyone, even when we please God best, and try to commend ourselves to everyone's conscience. (Rhodes & Lupas, 67-68)</p>
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- In the first paragraph (§1), Myles Smith sets forth the general principle that “new things” whether they be original, or revisions of prior work, are likely to be met with “emulation instead of thanks” and are “sure to be misconstrued, and in danger to be condemned.” Smith asks whether there has ever been a new undertaking that has not “endured many a storm of gainsaying, or opposition?” According to Smith, “civility, wholesome laws, learning and eloquence, Synods, and Church-maintenance,” should be “as safe as a Sanctuary” from those who would “lift up the heel, no, nor dog move his tongue against the motioners of them.” It is by orderly government and sound laws that humans “are controlled and restrained from disgusting behavior and from injuring others, whether by fraud or by violence.” (Rhodes & Lupas, 67) After discussing the role of education and councils in settling disputes, Smith turns his attention to the role of the church in establishing societal order. Next, by way of illustration, Smith compares the cruelty of those who “kill their children as soon as they are born” and those “nursing fathers and mothers who keep from their babies at their breasts the support they need (and who also depend on them for the spiritual and pure milk of the word),” thus establishing a comparison with the work of the translators. (Rhodes & Lupas, 67) Therefore, it is at the risk of “absurdity” or “wickedness” that someone would speak against the “necessary” work that Smith is speaking of i.e., the translation he is presenting to the reader.
- In the second paragraph (§2), Smith builds upon the reasoning set forth in paragraph one. Despite the “absurdity” and “wickedness” of speaking against such a work, “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.” These factors have led “some leaders, who were regarded as pillars of the Senate and models of virtue and prudence, have been very reluctant to accept common standards of good letters and refined speech, shying away from them as from rocks or from poison.” (Rhodes & Lupas, 67) Smith argues that this negative thinking extends into things pertaining to church so much so that “as oft as we do anything of note or consequence, we subject ourselves to everyone's censure, and happy is he that is least tossed upon tongues; for

utterly to escape the snatch of them it is impossible.” People who think that “this is the lot and portion of the meaner sort only, and that Princes are privilege by their estate,” are deceived according to Smith. Next Smith cites II Samuel 11:25 and I King 22:31 in support of the statement, “so it is too true, that Envy striketh most spitefully at the fairest, and the chiefest.” Smith then uses David being “scorned and scoffed at by own wife” (II Sam. 6:16) and Solomon (I Kings 12:4) being derided for the temple as scriptural examples for the final sentence of the paragraph, “so hard a thing it is to please all, even when we please God best, and do seek to approve ourselves to every ones conscience.”

- Myles Smith quotes three Biblical passages in this subsection in paragraph two; II Samuel 11:25; I King 22:31; and I King 12:4. Of these three quotations none of them are from the AV itself, they are either Smith’s own renderings or taken from the Geneva Bible. Readings that are bolded in the Preface column only indicate places where Smith used his own original reading. In contrast, readings that are bolded in more than one column indicate places where Smith quoted from either the AV or the Geneva.

Passage	Preface	AV	Geneva
II Sam. 11:25	.as the sword devoureth as well one as the other, for the sword deuoureth one as well as another for the sworde deuoureth one as well as another. . .
I Kings 22:31	fight neither with small nor great, save only against the King of Israel	. . . Fight neither with small nor great, saue only with the king of Israel.	. . . fight neither with small, nor great, saue onely against the King of Israel.
I Kings 12:4	the grievous servitude of thy father, and his sore yoke, lighter	the grievous seruice of thy father, and his heauy yoke which he put vpon vs, lighter,	the grieuous seruitude of thy father, and his sore yoke which he put vpon vs, lighter,

- Of the three scriptural quotations found in the first subsection of the Preface, Smith quotes from the Geneva Bible twice and provides his own rendering once. This is a trend we will be keeping track of as we work our way through the Preface.

The Highest Personages Have Been Calumniated [Slandered]

Modern Spelling Transcription	Modern Form Edited by Rhodes & Lupas
¶(3) If we will descend to later times, we shall find many the like examples of such kind, or rather unkind acceptance. 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 arrogance, and procured to him great obloguy. So the first Christened Emperor (at the least-wise that openly professed the faith himself, and allowed	¶(3) Coming down to later times we will find many similar examples of this kind, or rather unkind, treatment. Julius Caesar, the first Roman emperor, never did anything more convenient for scholarship, or more useful for later generations for recording events accurately, than when he reorganized the Calendar by basing it on the solar year. Yet for this he was accused of innovation and arrogance, and severely censured. Then Constantine, the first Christian emperor (at least the first to openly profess the faith himself and sanction it for others), by strengthening the

<p>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 <i>Pupillus</i>, as who would say, a wasteful Prince, that had need of a Guardian or overseer. 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 see war but find it, was judged to be no man at arms, (though indeed he excelled in feats of chivalry, and showed so much when he was provoked) and condemned for giving himself to his ease, and to his pleasure. To be short, the most learned Emperor of former times, (at the least, the greatest politician) what thanks had he for cutting off the superfluities of the laws, and digesting them into some order and method? This, that he had been blotted by some to be an Epitomist, that is, one that extinguishes worthy whole volumes, to bring his abridgments into request. This is the measure that hath been rendered to excellent Princes in former times, even, <i>Cum bene facerent, male audire</i>, For their good deeds to be evil spoken of. Neither is there any likelihood, that envy and malignity died, and were buried with the ancient. No, no, the reproof of <i>Moses</i> taketh hold of most ages; "<i>You are risen up in your fathers' stead, and increase of sinful men.</i>" [Num 32:14] "<i>What is that that hath been done? that which shall be done; and there is no new thing under the Sun,</i>" saith the wiseman: [Ecc 1:9] and S. Stephen, "<i>As your fathers did, so do you.</i>" [Acts 7:51]</p>	<p>empire at great expense and providing for the Church as he did, earned the name <i>Pupillus</i> (implying that he was a wasteful Prince, in need of a guardian or overseer). So Theodosius, the best named Emperor (literally "God's gift"), was considered to be a weakling because he did not go to war until he was forced into it, although in fact he excelled in feats of chivalry and demonstrated as much when he was provoked, and he was condemned for giving himself over to luxury and pleasure because he loved peace, to the benefit of both himself and his subjects. And Justinian, the most scholarly of the emperors (at least, the greatest statesman), who eliminated duplications in the legal code, systematizing the laws with some order and method, was smeared by some as an epitomist, that is, as one who destroyed valuable volumes simply to promote demand for his abridgments of them. This is how excellent princes have been treated historically, and their good deeds maligned. Nor is there any likelihood that envy and spite are dead and buried with the past. Rather, the reproof of Moses applies to every age: "And now you have taken your ancestors' place, a new generation of sinful people" (Numbers 32:14). The wise man says, "What has been done before will be done again. There is nothing new in the whole world" (Ecclesiastes 1:9); and St. Stephen echoes, "You are just like your ancestors!" (Acts 7:51). (Rhodes & Lupas, 68-69)</p>
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- In subsection two, paragraph three (§3), Smith continues to build upon his point from paragraph two that slander is not "the lot and portion of the meaner sort only," but that even "Princes are privileged" to be "calumniated" by offering four examples from secular history. Julius Caesar's work on the Julian Calendar, Constantine's conversion, Christened Emperor Theodosius, and the Justinian Code [Law Code] of Emperor Justinian are all cited by Smith as examples of "highest personages" whose work was slandered (See the footnotes in Rhodes & Lupas, pages 27-28 for more historical information.). Smith ends this paragraph with the following summative statement along with three scriptural references as support.
 - "This is the measure that hath been rendered to excellent Princes in former times, even, *Cum bene facerent, male audire*, For their good deeds to be evil spoken of. Neither is there any likelihood, that envy and malignity died, and were buried with the ancient. No, no, the reproof of *Moses* taketh hold of most ages; "*You are risen up in your fathers' stead, and increase of sinful men.*" [Numbers 32:14] "*What is that that hath been done? that which shall be done; and there is no new thing under the Sun,*" saith the wiseman: [Ecclesiastes 1:9] and S. Stephen, "*As your fathers did, so do you.*" [Acts 7:51]

- Put a different way, “This is how excellent princes have been treated historically, and their good deeds maligned. Nor is there any likelihood that envy and spite are dead and buried with the past.” (Rhodes & Lupas, 69) Therefore, anticipating the content of the next subsection, why should this present Bible authorized by King James be any different from these ancient examples.
- Once again, Myles Smith quotes three Biblical passages in support of his summative statement regarding the calumination of “highest personages.” The three passages are Numbers 32:14, Ecclesiastes 1:9, and Acts 7:52.

Passage	Preface	AV	Geneva
Numb. 32:14	You are risen up in your fathers' stead, an increase of sinful men.	ye are risen vp in your fathers stead, an increase of sinfull men	ye are risen vp in your fathers steade as an encrease of sinfull men
Ecccl. 1:9	What is that that hath been done? that which shall be done; and there is no new thing under the Sun	and that which is done, is that which shall be done; and there is no new thing vnder the sunne.	what is it that hath bene done? that which shalbe done: and there is no newe thing vnder the sunne.
Acts 7:52	As your fathers did, so do you	as your fathers did, so doe ye.	as your fathers did, so do you.

- Of the three scriptural quotations found in the second subsection of the Preface, Smith quotes from the AV once and the Geneva Bible twice. In the case of Numbers 32:14, Myles Smith quoted from the AV with a slight change in wording at the beginning of the verse where “ye” is changed to “you” in the Preface. In the case of Acts 7:52, while the AV retains the wording of the Geneva in the following clause, “as your fathers did, so do,” the last word is changed in the AV from “you” to “ye.” Prudence seems to dictate counting Numbers 32 as a citation of the AV and Acts 7:52 the Geneva.

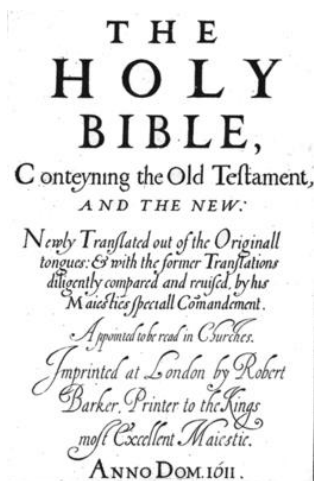
His Majesty’s Constancy, Notwithstanding Calumination [Slander], For the Survey of The English Translations

Modern Spelling Transcription	Modern Form Edited by Rhodes & Lupas
¶(4) This, and more to this purpose, His Majesty that now reigneth (and long, and long may he reign, and his offspring forever, " <i>Himself and children, and children's always</i>) 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 anything for the public (especially if it pertain to Religion, and to the opening and clearing of the word of God) the same setteth himself upon a stage to be gloated upon by every evil eye, yea, he casteth himself headlong upon pikes, to be gored by every sharp tongue. For he that medleth with men's Religion in any part,	¶(4) His Majesty now reigning (and long may he reign, and his descendants after him), thanks to the singular wisdom God has given him and to his rare learning and experience, was well aware that whoever attempts anything for the public, especially if it has to do with religion or with making the word of God accessible and understandable, sets himself up to be frowned upon by every evil eye, and casts himself headlong on a row of pikes, to be stabbed by every sharp tongue. For meddling in any way with a people’s religion is meddling with their customs, with their inalienable rights. And although they may be dissatisfied with what they

medleth 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. Notwithstanding his Royal heart was not daunted or discouraged for this that colour, but stood resolute, "*as a statue immovable, 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 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. It doth certainly belong unto Kings, yea, it doth specially belong unto them, to have care of Religion, 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. 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. For the Scripture saith not in vain, "*Them that honor me, I will honor,*" [1 Sam 2:30] 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.

have, they cannot bear to have it altered. And yet, his royal heart was not daunted or discouraged by any of the rival parties. He was resolute, as immovable as a statue, or like an anvil that cannot be beaten into plates, as they say. He knew who had chosen him as a soldier, or rather as a captain. He was confident that the course he had set was for the glory of God and the building up of his Church, and he would not let it to be distracted by anyone's speeches or actions. It is not only the right of kings, it is their special responsibility to be concerned for religion, to understand it properly, to profess it earnestly, and to promote it to the best of their ability. This is their glory before all proper nations, and it will bring them a far more excellent weight of glory in the day of the Lord Jesus. For the Scripture is true that says "those who honor me I will honor" (1 Samuel 2.30), and Eusebius was right long ago when he said that reverence to God was the weapon, and the only weapon, that both preserved Constantine's person and avenged him on his enemies. (Rhodes & Lupas, 69)

- Subsection three, paragraph four, credits "His Majesty" for his "constancy" in seeing the project through to completion despite the slander it would engender. It is also instructive that Smith called the project a "survey of the English translations." This is precisely what the Title Page to the 1611 said occurred, "newly translated out of the original tongues: and with the former translations diligently compared and revised by his majesty's special Commandment."



- These statements from the Title Page and Preface dovetail with the following lines from the Epistle Dedicatory,
 - “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 King James translators, according to their own testimony compared prior English Bibles, what Smith calls in the Preface a “survey of the English Translations,” with the “original sacred tongues” along with “other foreign language” Bibles to produce “one more **exact Translation** of the holy Scriptures into the English Tongue.” This also comports with what Smith stated later in the Preface in subsection thirteen,
 - “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 endeavor, that our mark.”
- Rules 1 and 14 from Bancroft’s Rules are completely consistent with viewing the project as a “survey of the English translations.” The Bishops Bible served as the base text (Rule 1) and was revised according to the both “Original Sacred Tongues” and prior English Bibles (Rule 14). Observing these realities establishes a linkage between Bancroft’s Rules, the Epistle Dedicatory, and the Preface.
- Just as the author of the Epistles Dedicatory credits the production of the AV to James’ “deep judgment,” Smith credits the King’s “singular wisdom” with the following,
 - “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 anything for the public (especially if it pertain to Religion, and to the opening and clearing of the word of God) the same setteth himself upon a stage to be gloated upon by every evil eye, yea, he casteth himself headlong upon pikes, to be gored by every sharp tongue.”
- In the next line, arguably one of the most famous from the Preface, Smith asserts how those who meddle in “men’s religion” are particularly open to scorn.
 - “For he that medleth with men's Religion in any part, medleth 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.”

- Next, Smith praises James for not being “daunted” in his purpose but remains “resolute” to accomplish his purpose.
 - “Notwithstanding his Royal heart was not daunted or discouraged for this that colour, but stood resolute, "as a statue immovable, 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 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.”
- Lastly, Smith views such kingly work as worth of praise and glory in present as well as in the hereafter.
 - “It doth certainly belong unto Kings, yea, it doth specially belong unto them, to have care of Religion, 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. 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. For the Scripture saith not in vain, "*Them that honor me, I will honor,*" [1 Sam 2:30] 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.”
- The one scriptural citation in this subsection appears to be a quotation of the AV which is the same as Geneva.

Passage	Preface	AV	Geneva
I Sam. 2:30	Them that honor me, I will honor	for them that honour me, I will honour	For them that honour me, I will honour

Conclusion

- The first three subsections of the Preface deal with “calumniation” or slander in three different categories: 1) general—any new thing, 2) princes and high “personages” are not free from slander, 3) his King’s Majesty James remained resolute in his purpose to “survey” English translations despite those who sought to gainsay the project and gore him with their “sharp” tongues.
- Of the seven Biblical citations found in the first three subsections of the Preface, Smith gives his own rendering once, uses the AV reading twice, and quotes the Geneva Bible four times.

Works Cited

Rhodes, Errol F. and Liana Lupas. *The Translators to the Reader: The Original Preface of the King James Version of 1611 Revisited*. New York, NY: American Bible Society, 1997.