

Sunday, February 19, 2023—Grace Life School of Theology—*From This Generation For Ever*
 Lesson 195 The AV 1611: Producing A Proper Perspective on the Preface (Praise of the Scriptures & Translation Necessary)

Introduction

- In [Lesson 194](#) we began a systemic study of Myles Smith’s Preface to the AV. 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.
- We also began tracking Myles Smith’s quotations of the Biblical text in the Preface to ascertain his source.
- In this Lesson we will continue our consideration of the Preface by looking at the following two subsections.
 - The Praise of the Holy Scriptures
 - Translation Necessary

The Praise of the Holy Scriptures

Modern Spelling Transcription	Modern Form Edited by Rhodes & Lupas
¶5) 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? The Scriptures we are commended to search. John 5:39. Isa 8:20. They are commended that searched and studied them. Acts 8:28-29, 17:11. They are reprov'd that were unskilful in them, or slow to believe them. <i>Matt 22:29. Luke 24:25.</i> They can make us wise unto salvation. <i>2 Tim 3:15.</i> 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. <i>Tolle, lege; Tolle, lege,</i> Take up and read, take up and read the Scriptures, (for unto them was the direction) it was said unto S. Augustine by a supernatural voice. " <i>Whatsoever is in the Scriptures, believe me,</i> " saith the same S. Augustine, " <i>is high and divine; there is verily truth, and a doctrine most fit for the refreshing of men's minds, and truly so tempered, that everyone 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.</i> " Thus S.	¶5) But now what is reverence without truth? What truth, what saving truth is there apart from the word of God? What word of God is there that we may be sure of, apart from the Scriptures? We are commended to search the Scriptures (John 5.39; Isaiah 8.20). People are commended who searched and studied them (Acts 17.11 and 8.28, 29). People are reprov'd who did not know them, or were slow to believe them (Matthew 22.29; Luke 24.25). They can give us wisdom that leads to salvation (2 Timothy 3.15). If we are ignorant, they will teach us; if lost, they will bring us home; if confus'd, they will reform us; if sorrowful, they will comfort us; if dull, they will revive us; if cold, inspire us. A supernatural voice told St. Augustine, "Take and read, take and read [the Scriptures]." St. Augustine also says, "Whatever is in the Scriptures, believe me, is lofty and divine; it contains the truth, and teachings so able to refresh and renew the mind, and so well balanced that everyone may draw from them exactly what they need, if only they come with a devout and pious mind, as true religion requires." And St. Jerome says, "Love the Scriptures, and

Augustine. and S. Jerome: "*Ama scripturas, et amabit te sapientia etc.*" Love the Scriptures, and wisdom will love thee. And S. Cyril against Julian; "*Even boys that are bred up in the Scriptures, become most religious, etc.*" But what mention we three or four uses of the Scripture, whereas whatsoever is to be believed or practiced, 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? "*I adore the fulness of the Scripture,*" saith Tertullian against Hermogenes. And again, to Apelles an heretic 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.*" So Saint Justin Martyr before him; "*We must know by all means,*" saith he, "*that it is not lawful (or possible) to learn (anything) of God or of right piety, save only out of the Prophets, who teach us by divine inspiration.*" So Saint Basil after Tertullian, "*It is a manifest falling way 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) any of those things that are not written.*" We omit to cite to the same effect, S. Cyril B. of Jerusalem in his 4::Cataches., Saint Jerome against Helvidius, Saint Augustine in his 3::book against the letters of Petilian, and in very many other places of his works. Also we forebear to descend to later Fathers, because we will not weary the reader. 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? Men talk much of [an olive bow wrapped about with wood, whereupon did hang figs, and bread, honey in a pot, and oil], how many sweet and goodly things it had hanging on it; of the Philosopher's stone, that it turned copper into gold; of *Cornucopia*, that it had all things necessary for food in it, of *Panaces* the herb, that it was good for diseases, of *Catholicon* the drug, that it is instead of all purges; of *Vulcan's* armor, that it was an armor of proof against all thrusts, and all blows, etc. Well, that which they falsely or vainly attributed to these things for bodily good, we may justly and with full measure ascribe unto the Scripture, for spiritual. It is not only an armor,

wisdom will favor you." St. Cyril in writing against Julian states, "Children that are brought up in the Scriptures, become very religious." But why should we mention these particular applications of the Scriptures when everything to be believed or practiced, or hoped for, is contained in them? or these few statements by the Fathers, when anyone worth calling a Father, from the time of Christ on down, has written not only of the riches, but also of the perfection of the Scriptures? "I adore the completeness of the Scriptures," says Tertullian writing to Hermogenes. And again he says to Apelles, a heretic of the same kind, "I do not accept anything you teach on your own apart from Scripture." So also St. Justin Martyr before him says, "We must always remember that it is not lawful (or possible) to learn (any thing) about God or about true piety, except from the Prophets, who teach us by divine inspiration." So also following Tertullian St. Basil says, "It is a clear departure from the faith, and a fault of presumption, either to reject any of those things that are written, or to bring up anything that is not written." We will omit statements to the same effect by St. Cyril, Bishop of Jerusalem, in the fourth of his Catechetical Lectures, or St. Jerome against Helvidius, or by St. Augustine in his third book against the letters of Petilian, and in so many other places in his works. Nor will we mention the later Fathers, to avoid wearying the reader. But if the Scriptures are acknowledged to be so complete and so perfect, how can we avoid the charge of negligence if we do not study them, or the charge of pedantic quibbling if we are not satisfied with them? People talk about the Eiresion garland, the laurel branch wrapped in wool and filled with fruits; about the Philosopher's stone, that turns copper into gold; about the *Cornucopia*, filled with all kinds of food; about the herb *Panaces*, that was good medicine for all diseases; about the drug *Catholicon*, that works for all purgatives; about *Vulcan's* armor, that protects against any kind of attack, etc. Well, the claims falsely or wishfully attributed to these things for physical benefits, we may justly and confidently ascribe to the Scripture for spiritual benefits. It is not just a weapon, but a whole armory of weapons, both offensive and defensive, by which we may save ourselves and put the enemy to flight. It is not an herb, but a tree, or rather a whole garden of life-giving trees, which

but also a whole armory of weapons, both offensive and defensive; whereby we may save ourselves and put the enemy to flight. 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. 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 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. In a word, it is a Panary of wholesome food, against fenowed [corrupted, decayed, moldy] traditions; a Physician's shop (Saint *Basil* called 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. 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, etc.; 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 delighted in the Scripture, and thrice happy that meditateth in it day and night.

produce fruit every month: the fruit is good for food, and the leaves for medicine (Revelation 22.2). It is not a pot of *Manna*, or a cruet of oil, good only as a symbol or perhaps as food for a meal or two; rather it is like a shower of heavenly bread, adequate for a whole army of any size, and a whole cellar filled with enough barrels of oil to provide for all our necessities and pay off our debts as well. In a word, it is a pantry filled with fresh food instead of moldy traditions; a whole drugist's supply (Saint *Basil* calls it) of antidotes for poisonous heresies; a comprehensive manual of useful laws against disruptive spirits; a treasury of the costliest jewels instead of uncut stones; finally, a fountain of the purest water springing up to everlasting life. And why not? Its original is from heaven, not from earth. The author is God, not a human. The source is the Holy Spirit, not the wisdom of the Apostles or Prophets. The scribes were sanctified from before their birth, and endued with a major portion of God's Spirit. The subject matter is truth, reverence, purity, uprightness. The form is God's word, God's testimony, God's oracles, the word of truth, the word of salvation, etc. The results are a clear understanding, a firm confidence, repentance from dead works, a new kind of life, holiness, peace, and joy in the Holy Ghost. Lastly, the end and reward of its study is fellowship with the saints, participation in the heavenly nature, and the flowering of an immortal inheritance that is undefiled and will never fade away. Happy is the person who delights in the Scriptures, and thrice happy the one who meditates on it day and night. (Rhodes & Lupas, 69-71)

- In subsection four, aptly titled “the praise of the Holy Scriptures”, Smith extols the virtues of the word of God in a general sense. This lengthy paragraph (§5) opens with a series of statements establishing the position along with statements regarding the benefits of searching them accompanied by supporting scripture references.
 - “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? The Scriptures we are commanded to search. John 5:39. Isa 8:20. They are commended that searched and studied them. Acts 8:28-29, 17:11. They are reproved that were unskilful in them, or

slow to believe them. Matt 22:29. Luke 24:25. They can make us wise unto salvation. 2 Tim 3:15. 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.”

- The next portion of the paragraph contains citations from church fathers such as Augustine, Jerome, Cyril, Tertullian, Justin Martyr, and Basil on the “sufficiency” and “perfection” of the scriptures. Smith concludes this portion of the paragraph by alluding to the fact that many more citations from the “Fathers” could be produced but that he would, “forebear to descend to later Fathers, because we will not weary the reader.”
- After establishing his premise via scriptural allusions and patristic citations, Smith turns his attention to a practical comparison between fanciful notions of physical health and well-being to the importance of the scriptures for spiritual well-being.
 - “Men talk much of [an olive bow wrapped about with wood, whereupon did hang figs, and bread, honey in a pot, and oil], how many sweet and goodly things it had hanging on it; of the Philosopher's stone, that it turned copper into gold; of *Cornucopia*, that it had all things necessary for food in it, of *Panaces* the herb, that it was good for diseases, of *Catholicon* the drug, that it is instead of all purges; of *Vulcan's* armor, that it was an armor of proof against all thrusts, and all blows, etc. Well, that which they falsely or vainly attributed to these things for bodily good, we may justly and with full measure ascribe unto the Scripture, for spiritual. It is not only an armor, but also a whole armory of weapons, both offensive and defensive; whereby we may save ourselves and put the enemy to flight. 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. 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 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. In a word, it is a Panary of wholesome food, against fenowed [corrupted, decayed, moldy] traditions; a Physician's shop (Saint *Basil* called 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.”
- While Smith provides scripture references in support of his statements, at the beginning of paragraph five there are no direct Biblical quotations. There are, however, two occurrences of different forms of the word “perfect” utilized in this subsection.
 - “But what mention we three or four uses of the Scripture, whereas whatsoever is to be believed or practiced, 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 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?”
- A form of the word “perfect” occurs six times in Smith’s Preface (perfection, perfect, perfected, and imperfections). Given that the Preface is a hotbed of contention in the modern Bible version debate, it is essential to contextually consider the meaning and usage of each occurrence of “perfect” within “The Translators To The Reader.”
- Published in 1604, Robert Cawdrey’s *A Table Alphabetical of Hard Usual English Words* does not contain a stand-alone entry for the word “perfect.” It does, however, use the word “perfect” to define the following English words, “absolute,” “exquisite,” and “mature.” This suggests that the English word “perfect” possessed multiple differing meanings in the early 17th century when the AV was translated.
- It is also instructive to note that the word “perfect” occurs 99 times in 94 verses within the text of the AV. A survey of these occurrences in the AV reveals the veracity of our assertion in the previous point, namely, that the word “perfect” possessed multiple different meanings in the early 17th century. Here are but a few examples.
 - Psalm 37:37—Mark the **perfect** man, and behold the upright: for the end of that man is peace.
 - The *Oxford English Dictionary* (OED) lists this verse as one of its word usage examples for adjective definition 1.a. “Of, marked, or characterized by supreme moral or spiritual excellence or virtue; righteous, holy; immaculate; spiritually pure or blameless.”
 - II Timothy 3:17—That the man of God may be **perfect**, thoroughly furnished unto all good works.
 - As stated above, the *Table Alphabetical* (1604) uses the word “perfect” to define “mature.” This comports exactly with Paul’s meaning in II Timothy 3:17. Moreover, the OED states the following in adjective definition 3.b., “the age at which a person is considered to be mature or adult; esp. the age at which a person attains his or her legal majority, or becomes legally competent for a specified function.”
 - Psalm 19:7—The law of the LORD *is* **perfect**, converting the soul: the testimony of the LORD *is* sure, making wise the simple.
 - This Psalm applies the word “perfect” to the “the law of the LORD” i.e., the scriptures, God’s word to Israel. This is different from the first two examples noted above where the word “perfect” was applied to humans (Psalm 37:37 and II Timothy 3:17) in various senses. Therefore, it is clear that “perfect” can be used in both an ultimate/absolute sense when applied to God himself (Deuteronomy 32:4) or the scriptures as well as lesser senses when applied to

humans. I submit that when used in the ultimate sense, all the lesser senses are enveloped within the absolute one.

- The Hebrew word *tāmîm* rendered “perfect” in Psalm 19:7 is elsewhere rendered “without blemish” forty-four times and “without spot” six times in reference to Israel’s sacrificial system. The animal sacrifice was to be “perfect” i.e., “without blemish” or “without spot.” When used in the absolute sense, “perfect” carries the meaning of adjective entry 1.b in the OED: “In a state of complete excellence; free from any imperfection or defect of quality; that cannot be improved upon; flawless, faultless.” According to the Law, an animal offered in sacrifice to the Lord needed to be a “perfect” physical specimen that is “free from imperfection or defects of quality,” one whose quality “cannot be improved upon” i.e., without spot or blemish. The Psalmist applies this quality and an ultimate sense to “the law of the LORD” itself. Put another way, the scriptures speak of themselves in absolute terms.
- It is clear from these three examples that the word “perfect” possessed multiple contextual meanings in the early 17th century when the AV was translated. In other words, throughout the Biblical text the AV used the word “perfect” in a variety of different senses. Therefore, it is reasonable to assume the same when it comes to Smith’s utilization of word in the Preface.
- The first occurrence of “perfect” in the Preface speaks “of the perfection of the Scripture,” in the absolute sense. I believe that Smith used “perfection” here in the sense of OED entry 3.a. “the condition, state, or quality of being free from defect; flawlessness, faultlessness; purity.” Put another way, the scriptures are free from defects of any kind, flawless, and pure in their nature and character in all that they report.
- Secondly, we encounter the adjective form of “perfect” in Smith’s statement, “the Scriptures then being acknowledged to be so full and so perfect.” Once again “perfect” is being used in an absolute sense when applied to the words of God. As we observed above, the scriptures are perfect in the sense of OED entry 1.b., “in a state of complete excellence; free from any imperfection or defect of quality; that cannot be improved upon; flawless, faultless.”
- We will address the remaining occurrences of perfect when discussing the subsections in which they appear.

Translation Necessary

Modern Spelling Transcription	Modern Form Edited by Rhodes & Lupas
¶(6) 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, " <i>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.</i> " [1 Cor 14:11] The Apostle excepteth no tongue; not Hebrew the ancientest, not Greek the most copious, not Latin the finest.	¶(6) But how will people meditate on something they cannot understand? How will they understand something that is kept hidden in an unknown language? As it is written, “If I don’t understand the language someone is using, we will be like foreigners to each other” (1 Corinthians 14.11). The Apostle does not make an exception for any language, whether Hebrew as the oldest, or Greek as the most versatile, or Latin

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. The *Scythian* counted the *Athenian*, whom he did not understand, barbarous; so the *Roman* did the *Syrian*, and the *Jew* (even *S. Jerome* himself called 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, *Lognazim*, which is little better than barbarous. 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. 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. Indeed without translation into the vulgar tongue, the unlearned are but like children at *Jacob's* well (which is deep) without a bucket or something to draw with; or as that person mentioned by *Isaiah*, 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.*" [Isa 29:11]

as the most precise. It is only common sense to admit that all of us are plainly deaf in the languages we do not understand. We turn a deaf ear to them. The *Scythian* considered the *Athenian*, whom he did not understand, as barbarous. So also the *Roman* considered the *Syrian* and the *Jew*. Even *St. Jerome* himself calls the Hebrew language barbarous, probably because it was foreign to so many. Similarly the Emperor of *Constantinople* calls the *Latin* language barbarous, against the strong objection of Pope *Nicholas*. And the *Jews* long before *Christ* called all other nations "speakers of strange languages" (Psalm 114.1), which is little better than barbarous. Therefore as in the *Roman Senate* they complained that someone was always calling for an interpreter, so the Church should always be ready with translations in order to avoid the same kind of emergencies. Translation is what opens the window, to let the light in. It breaks the shell, so that we may eat the kernel. It pulls the curtain aside, so that we may look into the most holy place. It removes the cover from the well, so that we may get to the water; just as *Jacob* rolled the stone away from the mouth of the well so the flocks of *Laban* could be watered (Genesis 29.10). In fact, without a translation in the common language, most people are like the children at *Jacob's* well (which was deep) without a bucket or something to draw the water with; or like the person mentioned by *Isaiah* who was given a sealed book and told, "Please read this," and had to answer, "I can not, because it is sealed" (Isaiah 29.11). (Rhodes & Lupas, 71-72)

- In subsection five, Smith extends his argumentation from the previous section into an argument for why translation of the scriptures is necessary. He begins by asking two questions and quoting I Corinthians 14:11 in support:
 - "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."
- In other words, even if the word of God is close in physical proximity it is of no value if one cannot understand it because it is an "unknown tongue." According to Smith, Paul "excepteth no tongue" whether Hebrew ("the ancientest), or Greek ("the most copious"), or Latin ("the finest") as the sole conduit for God's word. Smith regards this as a lesson taught by nature, "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.”

- In the middle section of paragraph six (§6), Smith offers examples from secular history/politics of the principles he is enunciating.
 - “The *Scythian* counted the *Athenian*, whom he did not understand, barbarous; so the *Roman* did the *Syrian*, and the *Jew* (even *S. Jerome* himself called 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, *Lognazim*, which is little better than barbarous. 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.”
- If the “Senate of Rome” needed to utilize and have interpreters on standby to conduct its official business, likewise must the Church “have translations in readiness” to avoid the use of interpreters, according to Smith. In the next line Smith utters one of the most well-known lines from the Preface regarding the importance and necessity of translations.
 - “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. Indeed without translation into the vulgar tongue, the unlearned are but like children at Jacob’s well (which is deep) without a bucket or something to draw with; or as that person mentioned by *Isaiah*, 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.*”
- Simply stated, translation grants people access to the “kernel” of the word of God and allows people to see and understand what would otherwise be inaccessible to them.
- Paragraph six (§6) contains both scriptural allusions as well as direct citations of specific passages. Allusions include Genesis 29:10 and the watering of Laban’s flocks and possibly John 4:11 and the depth of Jacob’s well. Meanwhile, Myles Smith quotes directly from two passages I Corinthians 14:11 and Isaiah 29:11.

Passage	Preface	AV	Geneva
I Cor. 14:11	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 voyce, I shall bee vnto him that speaketh, a Barbarian, and he that speaketh shall be a Barbarian vnto mee.	Except I know then the power of ye voyce, I shall be vnto him that speaketh a barbarian, and he that speaketh, shalbe a barbarian vnto me.

Isaiah 29:11	"Read this, I pray thee," ... "I cannot, for it is sealed.	Reade this, I pray thee: and hee saith, I cannot, for it is sealed.	Reade this, I pray thee. Then shall he say, I can not: for it is sealed.
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- Both quotations are from the Geneva Bible. I am counting Isaiah 29:11 as a citation from the Geneva Bible for the following reason. The Bishops Bible that served as the base text for the AV reads as follows in Isaiah 29:11, "Reade thou in it: and he saith, I can not, for it is sealed." The King James translators clearly reinstated the Geneva reading in the AV with only slight revision in the middle clause, the Geneva's "then shall he say," became "and he saith" in the AV. Simply stated, the Geneva reading is largely adopted by the AV.

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.