

Appendix D: The Translators to the Reader

Introduction

We present here the original introduction to the King James Version, *The Translators to the Reader*, which is regularly omitted from modern editions including that of the LDS Church.

The Translators to the Reader is the work of Miles Smith, a member of the Oxford translation team assigned Isaiah through Malachi in the Old Testament, and a sufficiently moderate Calvinist to be able to reconcile his conscience with the Church of England. In addition to his translation responsibilities and his authorship of the introduction, Smith did the final editing of the entire Bible with Thomas Bilson; it is unclear to what extent the two men made changes during this process, but it is possible that much of the final phrasing was their responsibility. Smith was made Bishop of Gloucester in 1616 and died there on 20 October 1624.

Smith's introduction to the King James Version is long, pedantic, and turgid; the fact that it is in archaic English does not make it easier for the modern reader. The Bible, Greek philosophers, Roman poets, Church Fathers (both Latin and Greek), medieval Popes, early Modern humanists—all are cited with equal ease and no explanation.

Fortunately, the argument itself which the citations are intended to buttress is relatively straightforward, and such Latin and Greek as is used is generally translated. Fundamentally, Smith is here trying to justify the making of an English translation of the Bible at all, and making a new one when older ones are available.

The King James Version, after all, was completed within a century of the beginning of the Protestant Reformation and the deaths of men such as Tyndale who were martyred for their presumption in trying to supplant the Vulgate, the official Latin Bible of the Roman Catholic Church. As such, having any kind of translation of the Bible into the common languages of the day needed justification, even in a Protestant country like England. And as most of the people found the Geneva Bible perfectly adequate, the reasons behind a new translation had to be laid out.

For a modern reader encountering it for the first time, *The Translators to the Reader* instills a strong sense of *déjà vu*. Throughout the twentieth century, modern-English translations were often confronted with the same sorts of attacks as the translators of the King James Version had been: How dare these men attempt to replace what time and universal use had sanctified? How dare they sow doubt and uncertainty by indicating alternate translations or alternate readings? The defense that Smith raises here can be used equally well in defense of the King James Version's modern descendants.

The original text used the margin for references and topical headers. We have moved both into the body of the text for greater ease in annotation. The topical headers come, with one exception, at paragraph breaks and are used as section headers here. We have also done some modernization of spelling and punctuation.

An exhaustive annotation of this text would probably consume more space than the text itself does; while we do not explain every reference or allusion, we hope that we have provided enough for a twenty-first century reader to more easily appreciate this relatively obscure but historically important text.

The Translators to the Reader

*The best things have been calumniated*¹

Zeal to promote the common good, whether it be by devising anything ourselves, or revising that which hath been labored 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 emulation² instead of thanks: and if there be any hole left for cavil³ 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,⁴ or have any experience. For, was there ever anything projected,⁵ that savored any way of newness or renewing, but the same endured many a storm of gainsaying,⁶ or opposition? A man would think that Civility,⁷ wholesome Laws, learning and eloquence, Synods,⁸ and Church-maintenance, (that we speak of no more things of this kind) should be as safe as a Sanctuary, and out of shot⁹ [ἔξω βέλους], 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,¹⁰ we are distinguished from brute-beasts led with sensuality: By the second, we are bridled and restrained from outrageous behavior, 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 parley¹¹ 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.¹² Thus it is apparent, that these things which we speak of, are of most necessary use, and therefore, that none, either without absurdity can speak against them, or without note of wickedness can spurn against them.

¹ IE slandered. The first section argues that everything worthwhile was originally criticized solely on the basis of its novelty.

² IE disparagement, grudges against the superiority of others.

³ IE petty objections.

⁴ IE history.

⁵ IE planned, devised.

⁶ IE denial, contradiction.

⁷ Here, civilization and good government.

⁸ Periodical meetings of Church officials to conduct business. General Conference is the LDS equivalent.

⁹ IE out of range.

¹⁰ IE Civility. Smith has outlined five activities which should be above reproach. He will now explain why one would expect people to support them, and then in the next paragraph give examples where innovations in each of the five met with resistance.

¹¹ IE discussion or negotiation. It is from the French *parler* to speak.

¹² IE it would be better to refrain openly from supporting the Church than to do so in a half-hearted fashion.

Yet for all that, the learned know that certain worthy men [Anacharsis¹³ with others] have been brought to untimely death for none other fault, but for seeking to reduce their Countrymen to good order and discipline:¹⁴ and that in some Commonweals [Locri]¹⁵ 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 [Cato the elder],¹⁶ 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:¹⁷ And fourthly, that he was no babe, but a great clerk [Gregory the Divine],¹⁸ that gave forth (and in writing to remain to posterity) in passion peradventure,¹⁹ but yet he gave forth, that he had not seen any profit to come by any Synod, or meeting of the Clergy, but rather then 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 [Nauclerus],²⁰

¹³ Anacharsis the Scythian, a prince among his own people who came to Athens and settled there in c. 600 BC. His astute observations on Greek politics brought him honorary Athenian citizenship, a rare honor. He is counted in some of the ancient lists as one of the Seven Wise Men of Greece.

¹⁴ After spending time in Athens, Anacharsis returned to his own people where he was killed, with varying reasons given as to why. It is not clear which version of Anacharsis' death Smith has in mind, as most of them say he was simply killed by his brother. Smith may be referring to the one in Herodotus (*Hist.* 4.76), which says that Anacharsis was killed for engaging in a decidedly non-Scythian religious rite.

¹⁵ There were a number of places bearing this name in Greek history; this one is the Epizephyrian Locri, a Greek colony in southern Italy (Magna Graeca, modern Calabria). The rather harsh Locrian law code had been written around 660 BC by Zaleucus and appears to have had a provision against rash legal innovations.

¹⁶ Marcus Portius Cato ("the Elder," 234–149 BC). Cato was an arch-conservative, and used his considerable political influence and the offices he held to try to steer Rome back to its older, simpler virtues. He is also known as Cato the Censor from his last influential post; a Censor was responsible for regulating the membership of the Senate, which Cato did with total honesty but brutal disregard for anyone of whose behavior he personally disapproved. (He once fined a Senator for kissing his wife in front of their children.) He also became an arch-enemy of Carthage and bears considerable responsibility for the Third Punic War (149–146 BC) at the end of which Carthage was utterly destroyed.

¹⁷ In the second century BC, Roman society was coming into contact with Greek culture. It became fashionable to learn Greek and import Greek rhetoricians to teach Roman aristocrats the art of making fancy speeches. All of this Cato openly despised.

¹⁸ St. Gregory of Nazianzus or St. Gregory Nazianzen (c. 325–389). His preaching on the Nicean Creed expounding the nature of the Trinity led to his being given the title θεόλογος *theologos*, which is translated into Engl. as "the Divine" (*divine* here meaning simply *theologian*).

¹⁹ IE perhaps.

²⁰ Johann Vergenhans, a fifteenth century jurist. Vergenhans was among the founders of Tübingen University and author of a general history called the *World Chronicle*.

though superstitious)²¹ was devised; Namely, that at such time as the professors and teachers of Christianity in the Church of Rome, then a true Church,²² were liberally endowed,²³ a voice forsooth was heard from heaven, saying: Now is poison poured down into the Church, &c.²⁴ 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,²⁵ that this is the lot and portion of the meaner sort²⁶ 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 [ii Sam. 11:25];²⁷ nay as the great Commander charged his soldiers in a certain battle, to strike at no part of the enemy, but at the face;²⁸ And as the King of Syria commanded his chief Captains to fight neither with small nor great, save only against the King of Israel [i Sam. 22:31].²⁹ 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 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 [ii 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 of it. Otherwise, why do they lay it in his son's dish, and call unto him for easing [σείσαχθαι] of the burden, Make, say they, the grievous servitude of thy father, and his sore

²¹ IE given to irrational religious beliefs based on fear and ignorance.

²² Smith, like all the KJV translators, is a Protestant, living in a time and place when controversy between Catholicism and Protestantism was deep and bitter. This passage is the first of several put-downs of Catholicism in which he indulges.

²³ IE given a great deal of money for their support. Even Catholics (like Nauclerus) were shocked by the corruption which infected Catholicism as its worldly wealth increased.

²⁴ This is a particularly convoluted sentence. It breaks down roughly as this: *The example of opposition to innovations in Church management, that is, providing for God's representatives, follows. This is a well-known but probably false story—even the man who reports it, Johann Vergenhans, thinks it is false. At the time when the Church started to receive large endowments, a voice from heaven was heard saying, "Now is poison poured down into the Church," and so on.*

²⁵ IE conceive, think.

²⁶ IE lower social classes.

²⁷ Note that here (and elsewhere), the translation given differs from the one actually used in the KJV itself. Such is the prerogative of the translator.

²⁸ At the Battle of Pharsalus (29 June 48 BC) between Julius Caesar and Pompey the Great, Caesar ordered his men to poke their spears directly at the faces of Pompey's cavalry, assuming (rightly) that the young Roman aristocrats who served Pompey would gladly face death in battle but could not stand to have their good looks marred. Pompey's cavalry broke, and Caesar won the battle.

²⁹ A Biblical example of a common occurrence. When a king is personally commanding an army in a battle, one can win the battle (and possibly the war) by simply killing him. If nothing else, you are likely to throw your enemy's command structure into chaos. In such cases, an army might well have royal impersonators scattered through it to draw enemy fire.

yoke, lighter [i Kings 12:4]. Belike he had charged them with some levies, and troubled them with some carriages;³⁰ Hereupon they raise up a tragedy, and wish in their heart the Temple had never been built.³¹ So hard a thing it is to please all, even when we please God best, and do seek to approve ourselves to everyone's conscience.

The highest personages have been calumniated

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 [C. Caesar.³² Plutarch³³] did never do a more pleasing deed to the learned, nor more profitable to posterity, for conserving the record of times in true supputation;³⁴ than when he corrected the Calendar, and ordered the year according to the course of the Sun.³⁵ and yet this was imputed to him for novelty, and arrogance, and procured to him great obloquy.³⁶ So the first Christened Emperor [Constantine]³⁷ (at the

³⁰ Transport duties, moneys charged someone for transporting goods from one place to another. (The word is pronounced with three syllables when it has this meaning.)

³¹ After Solomon's death, a deputation from Israel generally came to ask his son Rehoboam to reduce their burdens. Rehoboam refused, causing the split between the kingdoms of Judah and Israel. Smith is probably being too kind to Solomon; the Biblical evidence shows that he was, at least, playing favorites and treating his own tribe of Judah better than any of the others. The other tribes had legitimate reason to grouse.

³² Caius (or Gaius) Julius Caesar (102–44 BC). Caesar spent his youth as a popular wastrel but after embarking on a military and political career in his 40's proved himself a genius at both. He was ultimately made dictator for life of the moribund Roman Republic and was assassinated (nominally) for wanting to make himself king. Modern historians generally do not count him as the first Emperor, however, reserving that title for his great-nephew and successor, Augustus, who successfully transformed the Republic into a new political order that endured for centuries after his death.

³³ Plutarch (c. AD 45–120) was a Greek historian and moralist whose most popular work is a series of biographies of famous Greeks and Romans arranged in pairs with one Roman and one Greek in each pair (the *Parallel Lives*). His purpose is to draw morals from the examples (good and bad) of his subjects and from the contrasts between the two. Despite his moralizing, Plutarch is still highly regarded and his biographies are both valuable sources of information for historians and interesting reading for all.

³⁴ IE reckoning.

³⁵ The Roman calendar was under the control of the Pontifex Maximus (lit. chief bridge-builder), the high priest of the Roman cults. Before Caesar, the calendar was a lunar one (like the modern Jewish or Chinese calendars), meaning that entire months (intercalary months) would have to be added periodically to keep the calendar synchronized with the seasons. Since the Pontifex Maximus was a politician, however, intercalary months were used not to keep the calendar synchronized with the seasons, but to maximize the terms in office of the friends of the Pontifex Maximus and minimize those of his enemies. Among the other offices he acquired, Caesar was Pontifex Maximus and used his position to import an astronomer from Alexandria and reform the calendar. (The position became a traditional one for Roman Emperors.) The result was a solar calendar with 365 days in each year, and a 366th intercalary day (Leap Day) added every fourth year. Our modern Gregorian Calendar is a minor modification of this Julian Calendar.

³⁶ IE vilification.

leastwise that openly professed the faith himself, and allowed others to do the like) for strengthening the Empire at his great charges, and providing for the Church as he did, got for his labor the name *Pupillus*, as who would say, a wasteful Prince, that had need of a guardian, or overseer [*Aurel. Victor*].³⁸ So the best Christened Emperor [Theodosius],³⁹ for the love that he bare unto peace, thereby to enrich both himself and his subjects, and because he did not seek war but find it, was judged to be no man at arms [Zosimus],⁴⁰ (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 [Justinian],⁴¹ (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 hath been blotted by some to be an Epitomist,⁴² that is, one that extinguished worthy whole volumes, to bring his abridgements into request. This is the measure that hath been rendered to excellent Princes in former times, even, *Cum benè facerent, malè 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, an increase of sinful men* [Num. 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 wiseman⁴³ [Eccles. 1:9]: and St. Steven, *As your fathers did, so do*

³⁷ Flavius Valerius Constantinus, the Emperor Constantine I (“the Great”, c. AD 288–337). After a series of civil wars, he became sole Emperor in 324. He moved the capital from Rome to Byzantium, which he rebuilt and renamed Constantinople (Constantine’s city). He legalized Christianity and, as Pontifex Maximus, felt himself obligated to end its theological disputes for the common good. He therefore summoned the Council of Nicea in 325, which issued a credal statement on the Trinity that has been normative for most Christians since. As was common in the fourth century, Constantine although personally converted to Christianity did not accept baptism until his deathbed.

³⁸ Sextus Aurelius Victor (fl. c. 360), Roman historian. Little is known of his life beyond his having filled some political appointments in the 360’s. He wrote a series of important biographies of the Emperors, *The Caesars*, which is being cited here.

³⁹ Theodosius I (“the Great,” c. 346–395), the last man to reign over a united Roman Empire. Theodosius was an ardent Catholic and made heresy (specifically Arianism) and paganism illegal.

⁴⁰ St. Zosimus, Pope from 417 to 418. Very little is known of his life before he became Pope.

⁴¹ Justinian I (483–565, Emperor 527–565). Justinian straddles the gap between the Eastern Roman Empire and the Byzantine Empire into which it gradually transformed. During his long reign, the Empire reconquered from the Germanic barbarians large sections of the Western Mediterranean, including much of Italy. He beautified Constantinople, building (among other things) the Hagia Sophia. His greatest legacy, however, was his codification of Roman law, which was the basis for modern civil law codes. The lives of Justinian and his wife Theodora are best known through the gossip *Secret History* of Procopius.

⁴² Someone who makes summaries of books so that people need not be bothered to read them.

⁴³ The author of Ecclesiastes identifies himself as “the Preacher” (or “Qoheleth,” a transliteration of the difficult-to-translate Hebrew original). He also implies that he was Solomon, and traditionally that implication is accepted and the book is attributed to Solomon; hence “the wiseman” here.

you [Acts 7:51].

*His Majesties constancy, notwithstanding calumniation, for the survey of the English translation*⁴⁴

This, and more to this purpose, His Majesty that now reigneth⁴⁵ (and long, and long may he reign, and his offspring for ever, Himself and children, and children's children always [Αὐτὸς, καὶ παῖδες, καὶ παίδων πάντοτε παῖδες])⁴⁶ knew full well, according to the singular wisdom given unto him by God, and the rare learning and experience that he hath attained unto;⁴⁷ namely that whosoever attempteth anything for the public, (specially if it pertain to Religion, and to the opening and clearing of the word of God,)⁴⁸ 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 meddleth with men's Religion in any part, meddleth with their custom, nay, with their freehold;⁴⁹ 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 or that colour, but stood resolute, as a statue immovable, and an anvil not easy to be beaten into plates [Suidas.⁵⁰ ὥσπερ τις ἀνδριᾶς ἀπερίτρεπτος καὶ ἄκμων ἀνήλατος], as one saith; he knew who had chosen him to be a Soldier, or rather a Captain,⁵¹ and being assured that the course which he intended made much for the glory of God, and the building up of his Church, he would not suffer it to be broken off for whatsoever speeches or practices. It doth certainly belong unto Kings, yea, it doth specially belong unto them, to have care of Religion, yea, to know it aright, yea, to profess it zealously, yea to promote it to the uttermost of their power.⁵² This is their glory before

⁴⁴ This is the one section break which does not coincide with a paragraph break.

⁴⁵ James Stuart (1566–1625), son of Mary, Queen of Scots, and Henry Stuart (or Stewart), Lord Darnley. He reigned as King James vi of Scotland from 1567 until his death and as King James i of England from 1603 until his death. The fact that he and his descendants wore both crowns lead to the unification of the two countries in 1707.

⁴⁶ In point of fact, all British monarchs from James' time onward have been his descendants, with the exception of William iii. Elizabeth II is James' great-great-great-great-great-great-great-great-granddaughter.

⁴⁷ James I was very proud of his learning and something of a pedant. By the time he became King of England, he had already been King of Scots for twenty-seven years, which experience did not always serve him well when ruling his larger, richer, and more powerful southern kingdom.

⁴⁸ Among the more difficult problems James i faced were those related to religion. He ruled over presbyterians in Scotland, Anglicans in England, and had to deal with English Puritans and Catholics everywhere. The King James Version arose, in fact, as a sop to his Puritan subjects.

⁴⁹ IE one's tenure, livelihood.

⁵⁰ A tenth-century Greek lexicographer about whom very little is known. His work includes quotations from classical Greek texts and commentaries; many fragments of Greek literature are preserved in Suidas which would otherwise be lost.

⁵¹ IE a military leader. The Book of Mormon uses the word "captain" in this sense (EG Captain Moroni).

⁵² The modern divide between Church and State does not antedate the eighteenth century. Throughout the Middle Ages and early Modern times, it was assumed as a matter of course in the

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.⁵³ For the Scripture saith not in vain, Them that honour me, I will honour [i Sam. 2:30], neither was it a vain⁵⁴ word that Eusebius⁵⁵ delivered long ago, that piety towards God [θεοσεβεία] was the weapon, and the only weapon that both preserved Constantine's person, and avenged him of his enemies [Eusebius. Lib. 10. cap. 8].

The praise of the holy Scriptures

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. Isaiah 8:20. They are commended that searched and studied them. Acts 17:11 and 8:28, 29. They are reproved that were unskillful in them, or slow to believe them. Matthew 22:29 and Luke 24:25. They can make us wise unto salvation. 2 Timothy 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. *Tolle, lege; Tolle, lege*, Take up and read, take up and read the Scriptures [St. August. *confess. lib. 8. cap. 12*], (for unto them was the direction) it was said unto St. Augustine⁵⁶ by a supernatural voice. *Whatsoever is in the Scriptures, believe me, saith the same St. Augustine, is high and divine; there is verily truth, and a doctrine most fit for the refreshing and renewing of men's minds, and truly so tempered, that every one may draw from thence that which is sufficient for him, if he come to draw with a devout and pious mind, as true Religion requireth* [St. August. *de utilit. credendi cap. 6*]. Thus St. Augustine. And St. Jerome:⁵⁷ *Ama scripturas, & amabit te sapientia &c* [St. Jerome. *ad Demetriad*]. Love the Scriptures, and wisdom will love thee. And

West that good government and orthodox religion went hand-in-glove. This is still the assumption in most Muslim countries. It was expected as a matter of course that any monarch was responsible for the spiritual well-being of his subjects.

⁵³ IE the Day of Judgment.

⁵⁴ IE empty.

⁵⁵ Eusebius of Caesarea or Eusebius Pamphili (c. 263–339), bishop of Caesarea and Christian historian. His best-known work is his *Ecclesiastical History*, which is our main source of information on the history of Christianity between the ending of the Book of Acts and the reign of Constantine the Great.

⁵⁶ Augustine of Hippo (354–430), probably the most important Christian theologian between the Apostle Paul and St. Thomas Aquinas. He was born to a Christian mother but grew up a Manichaeian. He converted to Christianity and was baptized in 387 by St. Ambrose of Milan. By the end of the fourth century, he was bishop in Hippo, an African city near the modern Tunis. His most important works are his *Confessions*, a spiritual autobiography, and *The City of God*, a defense of Christianity against paganism. His feast day is 28 August.

⁵⁷ Sophronius Eusebius Hieronymus (347–c. 420), “Jerome” being a shortened form of his last name. Jerome was an important scholar of the scriptures and one of the few Christians of his day to know Hebrew. He is best remembered for his masterful translation of the Bible into Latin from Hebrew and Greek, the Vulgate, which remains the primary Bible of Roman Catholicism. St. Jerome was the first to use the term Apocrypha (hidden things) for books in the Christian Old Testament distinct from those in the Hebrew. Much of his correspondence—not always friendly—with St. Augustine survives. His feast day is 30 September.

St. Cyrill⁵⁸ against Julian;⁵⁹ *Even boys that are bred up in the Scriptures, become most religious, &c* [St. Cyril. 7^o . *contra Iulianum*]. 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,⁶⁰ 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 fullness of the Scripture*, saith Tertullian⁶¹ against Hermogenes⁶² [Tertul. *advers. Hermo*]. And again, to Apelles⁶³ 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 [Justin. προτρεπτ. πρὸς ἑλλην. οἶόν τε]. So Saint Justin Martyr⁶⁴ 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 Basil⁶⁵ after Tertullian, *It is a manifest falling away from the Faith, and a fault of presumption, either to reject any of those things that are written, or to bring in* (upon the head of them, ἐπεισάγειν) *any of those things that are not written* [St. Basil. περὶ πίστεως. ὑπερηφανίας κατηγορία]. We omit to cite to the same effect, St. Cyril B. of Jerusalem⁶⁶ in his 4 *Cataches*. Saint Jerome

⁵⁸ There are a number of St. Cyril's; this one is Cyril of Alexandria (d. 444), Patriarch of Alexandria (412–444) and a staunch fighter of heresy within the Church.

⁵⁹ Flavius Claudius Julianus, known as Julian the Apostate, the last pagan Emperor of Rome (331–363, Emperor 361–363). Although raised a Christian, he abandoned Christianity in adulthood (hence “the Apostate”). He wrote a book, *Against the Galileans*, attacking Christianity and defending paganism, which was answered by St. Cyril some sixty years later.

⁶⁰ The Fathers of the Church are the writers and theologians who came after the Apostles and whose writings are considered orthodox within traditional Christianity (although LDS would consider most of them apostate). They are generally divided according to the language in which they wrote (the Greek Fathers and the Latin Fathers), categorized by the period, and so on. This is purely an informal designation and is generally limited to the Christian writers prior to about AD 600.

⁶¹ Quintus Septimus Florens Tertullianus (c. 160–c. 230), a Christian apologist. Tertullian is known for such aphorisms as “The blood of the martyrs is the seed of the Church,” and “It is certain because it is impossible” (usually misquoted as “I believe it because it's impossible”).

⁶² As with many against whom the Church Fathers argued, little is known of Hermogenes. He was a painter, perhaps of idols, who argued that God created the world out of pre-existing matter—something which was also taught by Joseph Smith in the King Follett Discourse.

⁶³ The founder of a Gnostic sect who died some time in the second century.

⁶⁴ St. Justin Martyr (c. 100–165), one of the most important Christian writers of the second century. His *Apologies* and *Dialogue with the Jew Tryphon* still survive. His feast day is 14 April.

⁶⁵ St. Basil the Great (c. 329–379), a Doctor of the Church and one of the Four Fathers of the Greek Church. His father was St. Basil the Elder, and his brother St. Gregory of Nyssa. He was personally acquainted with the Emperor Julian. He was a prolific writer and established a monastic order, the Basilians. His feast day is 14 June.

⁶⁶ St. Cyril of Jerusalem (c. 315–386), a Doctor of the Church. Little is known of his life. His *Catecheses*, here cited, is his most famous work. His feast day is either 18 or 20 March.

against *Helvidius*, Saint *Augustine* in his 3 Book against the letters of *Petilian*,⁶⁷ and in very many other places of his works. Also, we forbear to descend to latter 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, or curiosity,⁶⁸ if we be not content with them? Men talk much of εἰρεσιώνη [Εἰρεσιώνη σῦκα φέρει, καὶ πίονας ἄρτους, καὶ μέλι ἐν κοτύλῃ, καὶ ἔλαιον, &c. An olive bow wrapped about with wool, whereupon did hang figs, and bread, and honey in a pot, and oil],⁶⁹ how many sweet and goodly things it had hanging on it; of the Philosophers stone, that it turneth copper into gold;⁷⁰ of Cornu-copia, that it had all things necessary for food in it,⁷¹ of Panaces the herb, that it was good for all diseases;⁷² of Catholicon the drug, that it is instead of all purges;⁷³ of Vulcan's⁷⁴ armour, that is was an armour of proof against all thrusts,

⁶⁷ A contemporary of Augustine, Petilian was Bishop of Cirta and a Donatist. The Donatists were not, strictly speaking, heretics but schismatics, centered in North Africa in the fourth century. Their movement originated when a new bishop was chosen for Carthage; they objected that the new bishop's ordination was invalid, because the man ordaining him (Felix of Aptunga) had surrendered copies of the Bible to Roman authorities during the persecutions of the Emperor Diocletian (c. 305). The Donatists believed that the validity of a sacrament depended upon the personal worthiness of the man performing it and that only those living a blameless life should belong to the Church.

⁶⁸ IE undue inquisitiveness. This is an interesting point from an lds point of view; Smith is arguing that we should be content with the scriptures found in the Bible and not want anything more from God—almost precisely the sort of attitude Nephi prophesies of in 2 Nephi 29:3–6.

⁶⁹ The quote is from Plutarch's life of Theseus 22.1, Theseus being a traditional Athenian hero. The eiresioné was not a magic object, but merely a symbol rejoicing at plenty following a period of depravation. It figures prominently in the Athenian harvest festival, the Pyanepsia.

⁷⁰ The El Dorado of alchemy, the philosopher's stone was a mythical substance believed to have the ability both to turn base metals such as lead or copper into gold and to prolong life indefinitely. Moderns are probably most familiar with it through the first Harry Potter novel, *Harry Potter and the Philosopher's Stone*, the American edition of which (for some bizarre reason) refers to it as the "sorcerer's stone."

⁷¹ *Cornucopia* is Latin for horn of plenty. One legend is that it was one of the horns of the she-goat Amalthea, who nursed the god Zeus as an infant. It would fill with meat and drink at its owner's command. The cornucopia figures prominently in American Thanksgiving decorations, and is thus an American equivalent of the *eiresioné*.

⁷² *Panacea* is Greek for cure-all and still has that meaning in modern English.

⁷³ *Catholicon* is Greek for universal (hence the Catholic Church is nominally the universal Church, and someone with catholic tastes likes everything) and is another name for a cure-all. A purge is a drug that clears the bowels.

⁷⁴ Vulcan was the Roman name for the smith of the gods, called Hephaistos by the Greeks. He was the legitimate son of Zeus and Hera (Jupiter and Juno). He was also lame, having been hurled from Mt. Olympus by his father when he sided with Hera in an argument. To compensate for this, he was married to Aphrodite (Venus). His smithy was believed to be under a fiery mountain, giving us our word volcano. "Vulcanized" rubber has been heat-treated, and in the 19th century, there was some speculation that there might be a planet closer to the sun than

and all blows, &c. 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 armour, but also a whole armoury 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,⁷⁵ and the leaves for medicine. It is not a pot of *Manna*,⁷⁶ or a cruse of oil,⁷⁷ which were for memory only, or for a meals 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 Panary⁷⁸ of wholesome food, against fenowed⁷⁹ traditions; a Physician's shop (Saint *Basil* calleth it [κοινὸν ἰατρεῖον. St. Basil in *Psal. primum*]) of preservatives⁸⁰ against poisoned heresies; a Pandect⁸¹ 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 indictor,⁸² 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,⁸³ piety, purity, uprightness; the form, God's word, God's testimony, God's oracles, the word of truth, the word of salvation, &c.; the effects, light of understanding, stableness of persuasion, repentance from dead works, newness of life, holiness, peace, joy in the Holy Ghost; lastly, the end and reward of the study thereof, fellowship with the Saints, participation of the heavenly nature, fruition of an inheritance immortal, undefiled, and that never shall fade away: Happy is the man that delighteth in the Scripture, and thrice happy that meditateth in it day and night.

Translation necessary

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* [1 Cor. 14]. The Apostle excepteth no tongue; not Hebrew the ancientest, not

Mercury which was given the name Vulcan because of its proximity to the solar heat. The name is probably best known now because of its association with the *Star Trek* television franchise.

⁷⁵ IE food.

⁷⁶ Per the Lord's instructions in Ex. 16:32–34, a pot of manna was kept in the Ark of the Covenant as a memorial of God's power in bringing them out of Egypt. See also Heb. 9:4.

⁷⁷ An allusion to 1 Kings 17:8–16, where a widow who provides for Elijah during a famine is granted that a small pot of oil in her house would not fail until the famine ended.

⁷⁸ A storehouse for bread (just as a grainary is a storehouse for grain); *panis* is the Latin word for bread.

⁷⁹ IE corrupt, mouldy.

⁸⁰ IE medicines that preserve health.

⁸¹ A work encompassing all of a particular field of knowledge.

⁸² This is here a spelling variant of *inditer*, and means someone who dictates or composes a work.

⁸³ IE truth.

Greek the most copious, not Latin the finest.⁸⁴ 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*⁸⁵ counted the *Athenian*,⁸⁶ whom he did not understand, barbarous⁸⁷ [Clem. Alex. 1° . *Strom*]: so the *Roman* did the *Syrian*, and the Jew (even St. *Jerome* himself calleth the Hebrew tongue barbarous, belike because it was strange to so many [St. *Jerome*. *Damaso*]) so the Emperor of *Constantinople* [Michael, Theophili fil.]⁸⁸ calleth the *Latin* tongue barbarous, though Pope *Nicholas*⁸⁹ do storm at it [2. Tom. Concil. *ex edit*. Petri Crab.]: so the *Jews* long before *Christ*, called all other nations, *Lognazim*,⁹⁰ which is little better than barbarous. Therefore as one complaineth, that always in the Senate⁹¹ of *Rome*, there was one or other that called for an interpreter [Cicero⁹² 5° . *de finibus*]: so lest the Church be driven to the like exigent, it is

⁸⁴ This is an assessment of the relative merits of the various languages such as one might expect from a seventeenth century European. They knew other ancient languages, of course—Smith himself was fluent in Aramaic, Syriac, and Arabic—but these were the only three that counted: Hebrew because of the Old Testament, Greek because of the New Testament and Greek learning, Latin because of the medieval Church and Roman law and literature.

⁸⁵ The Scythians were tribesmen living north of the Black Sea from the eighth to the fourth centuries bc. The Greeks tended to consider them prototypical savages.

⁸⁶ Athens was considered the most cultured of the Greek cities.

⁸⁷ The original meaning of *barbarian* was someone who does not speak Greek; to the Greeks, foreign languages sounded like nonsense syllables, bar-bar-bar-bar. Since the Greeks tended to consider their culture the only one that truly counted, the word was never really complimentary and eventually came to have its present meaning of uncivilized, savage.

⁸⁸ Michael III (836–867), Byzantine Emperor from 842–867, son and successor to Theophilus; *Theophili fil[ius]* is Latin for Theophilus' son. By Michael's day, the Byzantine court in Constantinople had stopped using Latin altogether and was thoroughly Greek.

⁸⁹ St. Nicholas, who reigned as Pope Nicholas I from 858 to 867. He was in conflict with Michael III over the appointment of Photius to the Patriarchate of Constantinople and promoted missionary work among the Slavic pagans of eastern Europe to counter the efforts of the Greek Church. Michael's taking pot shots at the Latin language surely didn't help relations between himself and Nicholas. The conflict between Pope and Emperor over Photius' appointment and later conflicts between the Pope and Photius himself sharply divided the two branches of Catholicism and helped paved the way for their final separation two centuries later. Note that this is not the St. Nicholas was the origin of Santa Claus.

⁹⁰ HEB לִשְׂזִים לו'azim, from the verb לִשְׂזַז, *la'az*, to babble, to speak unintelligibly. Smith is using a romanization based on Sephardic Hebrew, which is rather different from the standard transliterations used today; Joseph Smith tended to use a similar romanization when transcribing Hebrew.

⁹¹ The chief legislative body of the Roman Republic. The name comes from the Latin *senex* (old man); its members were intended to be elder statesmen who had already served in important offices and had experience of government.

⁹² Marcus Tullius Cicero (106–43 bc), the greatest Roman orator and an important politician of the waning years of the Roman Republic. Although opposed to Julius Caesar, Caesar graciously let him live. He was murdered on orders from Marc Anthony the year after Caesar's assassination.

necessary to have translations in a readiness. Translation it is that openeth the window,⁹³ 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;⁹⁴ that removeth the cover of the well, that we may come by the water, even as *Jacob* rolled the stone from the mouth of the well, by which means the flocks of *Laban* were watered [Gen. 29:10]. Indeed without translation into the vulgar⁹⁵ tongue, the unlearned are but like children at *Jacob* 's well (which was deep [John 4:11]) without a bucket or some thing 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].

The translation of the Old Testament out of the Hebrew into Greek

While God would be known only in *Jacob*, and have his Name great in *Israel*, and in none other place, while the dew lay on *Gideon* 's fleece only, and all the earth besides was dry;⁹⁶ then for one and the same people, which spake all of them the language of *Canaan*, that is, *Hebrew*, one and the same original in *Hebrew* was sufficient [see St. August. *lib. 12. contra Faust c. 32*]. But when the fullness of time drew near, that the Sun of righteousness, the Son of God should come into the world, whom God ordained to be a reconciliation through faith in his blood, not only of the Jew only, but also of the *Greek*, yea, of all them that were scattered abroad;⁹⁷ then lo, it pleased the Lord to stir up the spirit of a *Greek* Prince (Greek for descent and language)⁹⁸ even of *Ptolemy Philadelph* King of *Egypt*,⁹⁹ to procure the translating of the Book

⁹³ IE the curtains or shutters of a window.

⁹⁴ The Holy of Holies (or Most Holy Place) in the Temple in Jerusalem was separated from the more public areas by a curtain or veil. It was probably this veil which was torn in two when Jesus died (Luke 23:45). As the Holy of Holies could be entered only by the High Priest, and even he only on Yom Kippur, it was a barrier between divinity and the common man. Smith, arguing as a Protestant, finds that objectionable, as one of the key tenants of Protestantism was that there was no need for there to be intermediaries between God and man.

⁹⁵ IE common. Since the common people are dirty and ill-mannered (at least in the eyes of the upper classes), the word has acquired the meaning crude.

⁹⁶ When God called *Gideon* to lead *Israel* against the Midianites, he asked for a sign to be sure of his commission. He lay a fleece on the ground at nightfall and asked God first that only the fleece should be wet and the ground dry, and then on the next night that the ground should be wet and the fleece dry (Judges 6:33–40).

⁹⁷ Greek cities were established from Marseilles in the west to modern Afghanistan in the east. By the time of Christ, Greek had become the *lingua franca* of the entire eastern Mediterranean and an ideal language for the early spread of the Christian message.

⁹⁸ From the days of Alexander the Great until it was conquered by the Emperor Augustus, Egypt was ruled by a dynasty of Macedonian (Greek) monarchs, the Ptolemies. The dynasty is so called because all of its kings bore the name Ptolemy. The last Greek-speaking ruler of Egypt was the queen, Cleopatra vii, who was a lover to both Julius Caesar and Marc Anthony.

⁹⁹ Ptolemy II Philadelphus (c. 308–246 bc, reigned 285–246). His surname (sister-lover) comes from the fact that he was the first of the Ptolemies to follow the custom of the Egyptian pharaohs and marry his full sister, Arsinoë. It was he who ordered the Jewish Torah translated into Greek, which was the beginning of the Septuagint.

of God out of *Hebrew* into *Greek*. This is the translation of the Seventy Interpreters,¹⁰⁰ commonly so called, which prepared the way for our Saviour among the Gentiles by written preaching, as Saint *John* Baptist did among the *Jews* by vocal. For the *Grecians* being desirous of learning, were not wont to suffer books of worth to lie moulding in Kings' Libraries, but had many of their servants, ready scribes, to copy them out, and so they were dispersed and made common.¹⁰¹ Again, the *Greek* tongue was well known and made familiar to most inhabitants in Asia, by reason of the conquest that there the Grecians had made,¹⁰² as also by the Colonies,¹⁰³ which thither they had sent. For the same causes also it was well understood in many places of Europe, yea, and of Africa too.¹⁰⁴ Therefore the word of God being set forth in Greek, becometh hereby like a candle set upon a candlestick, which giveth light to all that are in the house, or like a proclamation sounded forth in the market place, which most men presently take knowledge of; and therefore that language was fittest to contain the Scriptures, both for the first Preachers of the Gospel to appeal unto for witness, and for the learners also of those times to make search and trial by. It is certain, that that Translation was not so sound and so perfect, but that it needed in many places correction; and who had been so sufficient for this work as the Apostles or Apostolic men? Yet it seemed good to the Holy Ghost and to them, to take that which they found (the same being for the greatest part true and sufficient), rather than by making a new, in that new world and green age of the Church, to expose themselves to many exceptions and cavillations,¹⁰⁵ as thought they made a Translation to serve their own turn, and therefore bearing witness to themselves, their witness not to be regarded.¹⁰⁶ This may be supposed to be some

¹⁰⁰ The Septuagint (from the Latin for seventy, both for the number of men who worked on it and the amount of time they spent on the project; the Septuagint is frequently referred to in abbreviated form as LXX). Strictly speaking, Ptolemy II only commissioned a translation of the Law, but translations of the other sacred books of the Jews soon followed and are now considered part of the Septuagint.

¹⁰¹ The Museum in Alexandria made an active effort to have books brought to the city by visitors copied to be included in its Library. On the whole, however, the production of books was expensive and the Greeks *did* let altogether too many of them moulder in Kings' libraries, which is why so few ancient works are left today.

¹⁰² By Alexander III ("the Great," 356–323 BC, reigned 336–323), King of Macedonia. He conquered the Persian Empire and surrounding regions. At the time of his death, he ruled from Egypt and Greece in the west to modern Pakistan in the east. Alexander's conquests had an incalculable impact on the region, making Greek culture dominant throughout the eastern Mediterranean and the Middle East, a position which it didn't lose until the Arabic conquest in the seventh century AD.

¹⁰³ Greece proper cannot support a large population. To deal with this, the Greeks would found colonies in the coastal regions of the Black and Mediterranean Seas. Even in areas which were not conquered by the Greeks, therefore, trade with local Greek colonies often meant that some Greek was known by a large portion of the barbarian populace.

¹⁰⁴ In point of fact, Greek was understood (at best) only as far east as the Indus and as far north as the Caspian Sea. We may forgive Smith some hyperbole here.

¹⁰⁵ IE petty and frivolous objections. Much anti-Mormon literature consists of cavillations.

¹⁰⁶ This problem would not be confined to the ancient Church. Its utility in missionary work is among the reasons why the modern Church persists in using the KJV.

cause, why the Translation of the Seventy was allowed to pass for current. Notwithstanding, though it was commended generally, yet it did not fully content the learned, no not of the Jews. For not long after Christ, Aquila¹⁰⁷ fell in hand with a new Translation, and after him Theodotion,¹⁰⁸ and after him Symmachus:¹⁰⁹ yea, there was a fifth and sixth edition, the Authors whereof were not known [Epiphan. de mensur. et ponderibus]. These with the Seventy made up the Hexapla,¹¹⁰ and were worthily and to great purpose compiled together by Origen.¹¹¹ Howbeit the Edition of the Seventy went away with the credit, and therefore not only was placed in the midst of Origen (for the worth and excellency thereof above the rest, as Epiphanius¹¹² gathereth), but also was used by the Greek fathers for the ground and foundation of their Commentaries. Yea, Epiphanius above named doth attribute so much unto it, that he holdeth the Authors thereof not only for Interpreters, but also for Prophets in some respect [See St. August. 2^o. de doctrin. Christian. c. 15^o]:¹¹³ and Justinian the Emperor enjoining the Jews his subjects to use specially the Translation of the Seventy [Novell. diatax. 146], rendreth this reason thereof, because they were as it were enlightened with prophetical grace [προφητικῆς ὥσπερ χάριτος περιλαμψάσης αὐτούς]. Yet for all that, as the *Egyptians* are said of the Prophet to be men and not God, and their horses flesh and not spirit [Isa. 31:3]: so it is evident (and Saint *Jerome* affirmeth as much [St. Jerome. *de optimo genere interpret*]), that the

¹⁰⁷ Aquila Ponticus, fl. c. 130, said to have been a convert to Judaism from Christianity. He did a fairly literal translation of the ot from Hebrew to Greek of which only portions survive.

¹⁰⁸ Little is known of Theodotion, except that he as probably a Jew from Ephesus who did his own translation of the ot into Greek in the first half of the second century.

¹⁰⁹ An member of the heretical Ebionite sect from either Jewish or Samaritan background and translator of the ot at the end of the second century. What survives of the translations of Aquila, Theodotion, and Symmachus is because of their inclusion in the Hexapla.

¹¹⁰ A massive collation of the extant versions of the Old Testament, the name comes from the fact that it was divided into six columns: Hebrew, Hebrew in Greek transliteration, Aquila, Symmachus, the lxx, and Theodotion. Given the size and complexity of the book, it was rarely copied and no complete copy survives. It was made by Origen between 230 and 240 AD. Smith is in error here, assuming that the Hexapla contained six different Greek translations; it had four, with two varieties of Hebrew.

¹¹¹ Origenes Adamantius (c. 185–255), usually called simply Origen, was a Christian philosopher and scholar and one of the most voluminous and influential writers of the third century. In his own day, his writings were controversial, and many opponents of the Alexandrian text family feel that Origen's zealotry and intellectualism had a negative impact on the textual traditions of the Alexandrian church.

¹¹² Epiphanius, Bishop of Salamis (c. 320–403). His *Panarion* is an important source of information on fourth century Church history.

¹¹³ The Septuagint is not the only translation whose authors are seen as having a special inspiration. St. Jerome's work on the Vulgate was long held to be similarly inspired, and many Christians today hold that the translators of the kjv itself were granted special spiritual gifts to accomplish their purpose. This is certainly consistent with the general lds understanding of how God worked during the Reformation. Some, however, even assert that God in the KJV brought forth a work which is theologically superior to and more accurate than the Greek and Hebrew originals.

Seventy were Interpreters, they were not Prophets; they did many things well, as learned men; but yet as men they stumbled and fell, one while through oversight, another while through ignorance, yea, sometimes they may be noted to add to the Original, and sometimes to take from it;¹¹⁴ which made the Apostles to leave them many times, when they left the *Hebrew*, and to deliver the sense thereof according to the truth of the word, as the spirit gave them utterance.¹¹⁵ This may suffice touching the Greek Translations of the Old Testament.

Translation out of Hebrew and Greek into Latin

There were also within a few hundred years after CHRIST, translations many into the Latin tongue: for this tongue also was very fit to convey the Law and the Gospel by, because in those times very many Countries of the West, yea of the South, East, and North, spake or understood Latin, being made Provinces to the *Romans*.¹¹⁶ But now the Latin Translations were too many to be all good, for they were infinite (*Latini Interpretes nullo modo numerari possunt*,¹¹⁷ saith St. Augustine [St. Augustin. *de doct. Christ. lib. 2. cap. 11*]). Again they were not out of the *Hebrew* fountain (we speak of the *Latin* Translations of the Old Testament), but out of the *Greek* stream, therefore the *Greek* being not altogether clear, the *Latin* derived from it must needs be muddy. This moved St. Jerome a most learned father, and the best linguist without controversy, of his age, or of any that went before him, to undertake the translating of the Old Testament, out of the very fountains themselves,¹¹⁸ which he performed with that evidence of great learning, judgement, industry, and faithfulness, that he hath forever bound the Church unto him, in a debt of special remembrance and thankfulness.

The translating of the Scripture into the vulgar tongues

Now though the Church were thus furnished with *Greek* and *Latin* Translations, even before the faith of CHRIST was generally embraced in the Empire: (for the learned know that

¹¹⁴ The LXX may have been based on a different Hebrew textual tradition than the one which survives, the Masoretic Text (MT). There are a number of books in the LXX not found in the Hebrew, and some of those which are in both differ substantially in length (eg 1–2 Samuel, Jeremiah), and even where the lengths are comparable, sometimes the specific information differs (EG the ages of the Antediluvian Patriarchs in Genesis).

¹¹⁵ Translations from the Old Testament in the New generally follow the lxx, but not always. The reasons why are various and sometimes obscure: on occasion, a Greek translation other than the known LXX may be used (or even a translation made up by the NT author), and on occasion, the quotation may be made from memory and not from an actual written copy.

¹¹⁶ The areas around the Mediterranean in the first century were a patchwork of different administrations: client kingdoms, free cities, Roman provinces under senators or military governors, and so on. As time went on, the tendency was to make the administration of all areas uniform so that everything was a part of a formal Roman province. In any event, Latin became the language of law and administration and could be spoken by the educated classes throughout the Empire.

¹¹⁷ IE The Latin translations cannot by any means be counted.

¹¹⁸ Jerome was criticized for translating from the Hebrew and not the LXX; nor would he be the last to be condemned for changing the familiar cadences of the Scriptures as we have grown up hearing them read.

even in St. *Jerome's* time, the Consul of *Rome*¹¹⁹ and his wife were both Ethnicks,¹²⁰ and about the same time the greatest part of the Senate also [St. Jerome. Marcell. Zosim.] yet for all that the godly-learned were not content to have the Scriptures in the Language which themselves understood, *Greek* and *Latin* (as the good Lepers were not content to fare well themselves, but acquainted their neighbors with the store that God had sent, that they also might provide for themselves [ii Kings 7:9]), but also for the behoof and edifying of the unlearned which hungered and thirsted after Righteousness, and had souls to be saved as well as they, they provided translations into the vulgar for their Countrymen, insomuch that most nations under heaven¹²¹ did shortly after their conversion,¹²² hear CHRIST speaking unto them in their mother tongue, not by the voice of their Minister only, but also by the written word translated. If any doubt hereof, he may be satisfied by examples enough, if enough will serve the turn. First St. *Jerome* saith, *Multarum gentiû linguis Scriptura anie translata, docet falsa essequæ addita sunt, &c. i.e., The Scripture being translated before in the languages of many Nations, doth show that those things that were added* (by *Lucian*¹²³ or *Hesychius*¹²⁴) *are false* [St. Jerome. *præf. in 4. Evange*l].¹²⁵ So St. *Jerome* in that place. The same *Jerome* elsewhere affirmeth that he, the time was, had set forth the translation of the *Seventy*, *suæ linguæ hominibus. i.e.,* for his countrymen of *Dalmatia*¹²⁶ [St. Jerome. *Sophronio*]. Which words not only *Erasmus*¹²⁷ doth understand to purport, that St. *Jerome* translated the Scripture into the *Dalmatian* tongue, but also *Sixtus*

¹¹⁹ The consuls had been the highest magistrates of the Roman republic, and the pinnacle of one's political career was to be elected to the consulship. The term of official was for one year, and there were two consuls serving at a time. Under the Empire, the consulship was retained as a means of letting the senatorial class have high-sounding but meaningless titles to which they could aspire.

¹²⁰ IE pagans, heathens.

¹²¹ Smith is badly underestimating the number of languages in the world. There are currently some 6800 living languages, of which fewer than 2300 have even part of a Bible translation available, with the bulk of those dating from well after 1611. (The Church's Translation Department has its work cut out for it.) In Smith's day, the number of languages into which the Bible had been translated in whole or in part would have numbered in the dozens at most.

¹²² Of course, there were relatively few Christian countries in the world in 1611. Perhaps we should take Smith here as referring not to "most nations under heaven," but "most nations under heaven [which converted to Christianity]."

¹²³ Lucian of Antioch (d. 312). Lucian opposed the allegorical interpretations of scripture popular in Alexandria and argued in favor of literal interpretations. To aid in his efforts, he prepared a revised LXX, trying to prune from the text inaccurate readings which had grown up over time.

¹²⁴ Hesychius of Alexandra (fl. c. 400), who prepared another critical edition of the LXX.

¹²⁵ Jerome is here engaging in a form of textual criticism. Origen, Lucian, and Hesychius had all published what they hoped would be definitive editions of the LXX. By comparing Lucian's and Hesychius' against the extant translations, Jerome could pare away changes they made which did not have sufficient warrant.

¹²⁶ The rocky coastal region to the east of the Adriatic.

¹²⁷ Desiderius Erasmus (c. 1466–1536), an influential Dutch scholar and humanist. Modern editions of the Greek New Testament and New Testament textual studies derive from a tradition largely founded by Erasmus.

*Senensis*¹²⁸ [Six. Sen. *lib.* 4], and *Alphonsus à Castro*¹²⁹ [Alphon. à Castro. *lib.* 1. *cap.* 23] (that we speak of no more), men not to be excepted against by them of *Rome*,¹³⁰ do ingenuously confess as much. So, St. *Chrysostome*¹³¹ that lived in St. *Jerome*'s time, giveth evidence with him: *The doctrine of St. John* (saith he) *did not in such sort* (as the Philosophers did) *vanish away: but the Syrians, Egyptians, Indians, Persians, Ethiopians,*¹³² *and infinite other nations being barbarous people, translated it into their* (mother) *tongue, and have learned to be* (true) *Philosophers*, he meaneth Christians [St. Chrysost. in *Johan. cap.* 1. *hom.* 1]. To this may be added *Theodorit*,¹³³ as next unto him, both for antiquity, and for learning. His words be these, *Every Country that is under the Sun, is full of these words* (of the Apostles and Prophets) *and the Hebrew tongue* (he meaneth the Scriptures in the Hebrew tongue) *is turned not only into the Language of the Grecians, but also of the Romans, and Egyptians, and Persians, and Indians, and Armenians,*¹³⁴ *and Scythians, and Sauromatians,*¹³⁵ *and briefly into all the Languages that any Nation useth* [Theodor. 5. *Therapeut.*]. So he. In like manner, *Ulpilas*¹³⁶ is reported by

¹²⁸ Sisto a Siena (1520–1569), a distinguished Dominican scholar and Inquisitor, reputedly a convert himself from Judaism.

¹²⁹ Or Alphonsus de Castro (1495–1558), a Spanish theologian. He is notable for advocating at the Council of Trent that non-Latin translations of the Scripture be made available to Catholics.

¹³⁰ Erasmus, Sisto a Siena, and Alphonsus de Castro were all good Catholics of reasonably impeccable credentials. Catholics, therefore, would not “except” (IE take exception to) them as examples.

¹³¹ St. John Chrysostom (c. 347–407), reputedly the greatest Christian preacher of all time; his surname is Greek for golden-mouthed. He is also considered the most prominent Doctor of the Church from Greek Christianity. Much of his last turbulent decade was spent as Patriarch of Constantinople during a period of vicious fighting within the Church over primacy within eastern Christianity.

¹³² A list of non-Greek speaking nations surrounding (or within) the eastern half of the Roman empire. The Syrians are the Aramaic-speaking peoples north of Palestine, the Egyptians the native Coptic population of Egypt, the Persians the residents of the Zoroastrian kingdom just east of Roman, the Indians those of the vast subcontinent beyond that, and Ethiopia the kingdom south of Egypt. Christianity made no substantial inroads in India until modern times and was not much more successful in Persia, but Syrian, Egyptian, and Ethiopian Christianity remain vital to this day. Early translations of the Bible into Aramaic (Syriac) and Ethiopic are still important in textual studies.

¹³³ Or Theodoret (c. 393–c. 458). He was much involved in the controversy over Nestorianism and helped root it out, although Nestorius was his personal friend. His own writings opposing those of Cyril of Alexandria were condemned around 543 or 544 by the Emperor Justinian in an effort to reconcile some monophysite Christians with orthodoxy.

¹³⁴ Armenia is a mountainous region between the Black and Caspian Seas. In antiquity, it served as a buffer state between Rome and Parthia which was often (but not always) semi-independent of both.

¹³⁵ The Sauromatians or Sarmatians were a nomadic people related to the Scythians, living between the Vistula River and the Caspian Sea on the vast Eurasian steppes.

¹³⁶ Ulfila or Wulfila (Gothic for little-wolf, c. 311–383) was Bishop to the Goths. To aid the spread of the Gospel among his people, he devised an alphabet for Gothic and translated the

*Paulus Diaconus*¹³⁷ and *Isidor*¹³⁸ (and before them by *Sozomen*¹³⁹) to have translated the Scriptures into the *Gothic*¹⁴⁰ tongue [P. Diacon. *li.* 12. Isidor. in *Chron. Goth.* Sozom. *li.* 6. *cap.* 37]: *John* Bishop of Sivil¹⁴¹ by *Vasseus*,¹⁴² to have turned them into Arabic, about the year of our Lord 717 [Vaseus in *Chron. Hispan.*]: *Beda*¹⁴³ by *Cistertiensis*, to have turned a great part of them into *Saxon*.¹⁴⁴ *Efnard*¹⁴⁵ by *Trithemius*,¹⁴⁶ to have abridged the French Psalter,¹⁴⁷ as *Beda* had done the *Hebrew*, about the year 800: King *Alured*¹⁴⁸ by the said *Cistertiensis*, to have turned

Bible into it.

¹³⁷ Paul the Deacon (c. 720–799), an Italian historian best known for his history of the Lombards.

¹³⁸ St. Isidore of Seville (c. 560–636). During his incumbency as Bishop of Seville, civilization in the Iberian Peninsula was collapsing as the Goths took it over. Isidore fought this and strove to unite the Goths with their subjects.

¹³⁹ Salminius Hermias Sozomen (d. c. 448), a Christian historian from Bethelia near Gaza. It is to him that we owe much of what is known about the introduction of Christianity to peoples such as the Armenians and Goths.

¹⁴⁰ One of the principal Germanic peoples who invaded the Roman Empire in the fourth century and beyond. They were divided into two groups: the Visigoths (Western Goths) and Ostrogoths (Eastern Goths). Their largely undeserved reputation for bloody brutality has helped fasten their name on twenty-first century teenagers obsessed with death and darkness.

¹⁴¹ Various medieval sources indicate that one Bishop John (or Juan or Ioannes) of Seville translated the Bible into Arabic shortly after the Muslim conquest in the first quarter of the eighth century ad. Unfortunately, no fragments of this work survive, nor is there any reliable indication that any bishop of Seville at the time bore the name “John.”

¹⁴² Juan Vaseo, sixteenth century Belgian historian. Smith is citing his *Chronici rerum memorabilium Hispaniae* (1552).

¹⁴³ St. Bede (or Baeda), The Venerable Bede (c. 673–735), an Anglo-Saxon Benedictine monk and scholar. He was probably the most learned man in the Europe of his day. His *Ecclesiastical History of the English Nation* is an important source of information on Anglo-Saxon history.

¹⁴⁴ IE Anglo-Saxon, Old English.

¹⁴⁵ This is a misprint for Eynard, also known as Einhard or Eginhardus (c. 770–840), a Frankish scholar and diplomat. He served in the court of Charlemagne, where he was given important responsibilities such as the construction of the cathedral in Aachen. He also wrote a biography of Charlemagne.

¹⁴⁶ John (or Johannes) Trithemius (1462–1516), a German humanist and Benedictine abbot. Trithemius was devoted to a quiet life of study; while Abbot in Sponheim he built up a library of about 2000 books, a huge collection for the time.

¹⁴⁷ The Book of Psalms published as a volume on its own. Even now, volumes containing just the New Testament and the Psalms are popular.

¹⁴⁸ An alternate spelling for Alfred, here King Alfred of Wessex (849–899, reigned 871–899), the only English monarch to be called “the Great,” a title he well deserved. He is best known today for burning a batch of oat cakes while hiding from the Danes. Not only did he secure Anglo-Saxon independence against the Danes, but he also promoted learning among his people. He did, in fact, personally prepare a translation of at least part of the Psalms from Latin to Anglo-Saxon.

the Psalter into *Saxon* [Polydor. Virg.¹⁴⁹ 5. *histor. Anglorum testatur idem de Aluredo nostro*]: *Methodius*¹⁵⁰ by *Auentinus*¹⁵¹ (printed at *Ingolstad*¹⁵²) to have turned the Scriptures into *Slavonian*¹⁵³ [Aventin. *lib.* 4]: *Valdo*,¹⁵⁴ Bishop of *Frising*¹⁵⁵ by *Beatus Rhenanus*,¹⁵⁶ to have caused about that time, the Gospels to be translated into *Dutch*¹⁵⁷ rhythm, yet extant in the Library of *Corbinian* [*Circa annum* 900. B. *Rhenan rerum German. lib.* 2]: *Valdus*,¹⁵⁸ by diverse to have turned them himself, or to have gotten them turned into *French*,¹⁵⁹ about the year 1160:¹⁶⁰ *Charles* the 5, of that name, surnamed *The Wise*,¹⁶¹ to have caused them to be turned

¹⁴⁹ Polydore Vergil (c. 1470–c. 1555), an Italian historian. He was sent to England in 1501 or 1502 as subcollector of the Peter's pence (Church taxes). While there, he gained the patronage of King Henry vii. He managed to survive the religious chaos of Henry viii's reign and returned to Italy shortly before his death. His chief work is his *Anglicae historicae libri XXVI* (*English History in Twenty-six Books*).

¹⁵⁰ St. Methodius (826–884). He and his brother St. Cyril were sent as missionaries to the Slavs in Moravia (a region in the modern Czech Republic). While there, they devised an alphabet for Slavonic and translated portions of the Bible into it. A descendant of the alphabet is the modern Cyrillic alphabet, named for Methodius' brother. Because they had been sent by the Patriarch Photius who was considered heretical by the West, they were summoned to Rome to attest to their orthodoxy. Cyril died there, but Methodius returned and was made Archbishop of Sirmium.

¹⁵¹ Johann Turmair (1477–1534), known as Aventinus from his birthplace, a Bavarian scholar and historian who taught at the University of Ingolstadt.

¹⁵² Or Ingolstadt, a city on the Danube River in Bavaria. There was a famous university located there from 1472 to 1800.

¹⁵³ Old Church Slavonic, the Slavic language that underlies Church Slavonic, the liturgical language for most branches of Eastern Orthodoxy.

¹⁵⁴ Or Waldo (the LAT "V" is pronounced like the ENG "W", c. 852–906), Bishop of Freising from 883–903.

¹⁵⁵ Freising, a German city just north of Munich.

¹⁵⁶ Beatus Rhenanus (1485–1547), a German humanist and historian and personal friend to Desiderius Erasmus.

¹⁵⁷ IE German, not the Germanic language of the Netherlands. Deutsch is still the German word for their own language.

¹⁵⁸ Peter Waldo or Valdes (fl. c. 1175). He was a rich merchant from Lyons who sold all his worldly goods around 1173 and began preaching. His followers were called Waldensians and were at first tolerated by the Pope but forbidden to preach. By 1184, however, this had changed and Waldo was excommunicated.

¹⁵⁹ There were two main varieties of French in the Middle Ages, named for their words for "yes": the *langue d'oc* in the South, which became Occitan (including Provençal), and the northern *langue d'oïl* which became modern French. (Provençal persists as a spoken language in its own right today.) This would have been a translation into the *langue d'oc*.

¹⁶⁰ Waldo asked two priests to prepare translations of the Gospels for him. It was his study of these which ultimately lead to his break with Catholicism.

¹⁶¹ Charles v ("the Wise," 1338–1380), King of France (1364–1380). Charles dealt successfully with domestic unrest and foreign invasion and strengthened the French monarchy during his reign. He is also notable as a patron of the arts and learning.

into *French*,¹⁶² about 200 years after *Valdus* his¹⁶³ time, of which translation there be many copies yet extant, as witnesseth Beroaldus¹⁶⁴ [Beroald]. Much about that time, even in our King *Richard* the second's¹⁶⁵ days, *John Trevisa*¹⁶⁶ translated them into *English*, and many *English* Bibles in written hand are yet to be seen with diverse, translated as it is very probable, in that age. So the *Syrian* translation of the New Testament¹⁶⁷ is in the most learned men's Libraries, of *Widminstadius*¹⁶⁸ his setting forth, and the Psalter in *Arabic* is with many, of *Augustinus Nebiensis*¹⁶⁹ setting forth. So *Postel*¹⁷⁰ affirmeth, that in his travail¹⁷¹ he saw the Gospels in the *Ethiopian* tongue;¹⁷² and *Ambrose Thesius*¹⁷³ allegeth the Psalter of the *Indians*,¹⁷⁴ which he

¹⁶² This time, the *langue d'oïl* is meant.

¹⁶³ It was formerly believed that the English possessive case derived from a contraction of "his" after a noun, thus "John his book" became "John's book." Although this belief is untrue, it has left a vestige in modern English in the spelling convention that the possessive case uses an apostrophe as if it were a contraction. Smith accepted this belief and uses the fuller form, as here, when the noun ends in an -s in order to distinguish the nominative and possessive cases (we would now write *Valdus*).

¹⁶⁴ Philippus Beroaldus (1453–1505), an Italian scholar and humanist.

¹⁶⁵ Richard ii (1367–1400), King of England (1377–1399), son of the Black Prince and grandson of Edward iii. His character has been extremely difficult for historians to evaluate. At the very least, he showed bad judgment in picking his political allies and in alienating some of his more powerful vassals. This led to his deposition by his cousin, Henry Hereford, who reigned as Henry iv. Richard ii died the following year; he was probably murdered.

¹⁶⁶ John of Trevisa (c. 1326–1402), an English writer and translator. His translations were among the first English books to be printed in the late fifteenth century.

¹⁶⁷ The Peshitta, an Aramaic (Syriac) translation of the Bible dating from about 100 to 400 ad. There are some scholars who maintain that it is much older than that and that, in fact, the New Testament was originally composed in Aramaic, and that the Peshitta is the closest version of the New Testament to the original. Such scholars are in a very small minority, however.

¹⁶⁸ Johann Albrecht Widmannstetter (1506–1557), German scholar and diplomat. He learned Syriac from Teseo Ambrogio and brought to fruition Ambrogio's dream of publishing a Syriac edition of the New Testament (1555), to which Smith here refers. To aid in the study of the language, he also published a Syriac grammar.

¹⁶⁹ Agostino Giustiniani (1470–1536), bishop of Nebbio. (The form of his name used by Smith is Latin for "Augustine of Nebbio.") He published a polyglot psalter in Genoa in 1516 containing Hebrew, Greek, Latin, Arabic, and Chaldee (Aramaic).

¹⁷⁰ Guillaume de Postel (1510–1581), French astrologer and Kabalist. Late in his life he was imprisoned for a time by the Inquisition, but he was able nonetheless to return to his professorship of Oriental languages and mathematics in Paris.

¹⁷¹ IE travels.

¹⁷² Ge'ez, now used only as a liturgical language in the Abyssinian Church. The Bible was translated into Ge'ez perhaps around the fifth century. The Ethiopic New Testament is notable for including a number of works not considered canonical by other branches of Christianity: the Sinodos, the Octateuch, the Book of the Covenant, and the Didascalia. Tradition states that Christianity arrived in Ethiopia with the Ethiopian eunuch (Acts 8:26–40), but this is far too early.

testifieth to have been set forth by Potken¹⁷⁵ in Syrian characters.¹⁷⁶ So that, to have the Scriptures in the mother tongue is not a quaint conceit¹⁷⁷ lately taken up, either by the Lord Cromwell¹⁷⁸ in England [Thuan.],¹⁷⁹ or by the Lord Radevil¹⁸⁰ in Polonie,¹⁸¹ or by the Lord Ungnadius¹⁸² in the Emperor's dominion,¹⁸³ but hath been thought upon, and put in practice of

¹⁷³ Teseo Ambrogio (1469–1540), Italian humanist. A friar in attendance at the Fifth Lateran Council (1512–1517), he was asked to examine the Syriac liturgy of the Maronite Church when a Maronite priest also attending the council asked permission to say the Mass in his own language. This led to his studying Syriac and other languages virtually unknown in the West. In 1539, he published his magnum opus, the *Introductio in Chalcaicam linguam, Syriacam, atque Armenicam, et decem alias linguas* (*Introduction to the Chaldean Language, Syriac, Armenian, and Ten Other Languages*), which was instrumental in introducing a number of important languages to Western scholars.

¹⁷⁴ The Indian subcontinent has hundreds of languages and dozens of writing systems. Smith is apparently unaware that there is no “Indian” language into which the Bible could be translated.

¹⁷⁵ Johannes Potken of Cologne, the first European to study Ethiopic. He published a Psalter in Ge'ez, the first printed book in Ethiopic, c. 1513. Ironically, he called the language Chaldean, which is entirely incorrect.

¹⁷⁶ Arabic would be known to Indian Muslims, but Syriac (or Aramaic, if this is what Smith means by “Syrian”) would not be. Nor do any of the writing systems of India bear any particular resemblance to those of Arabic, Hebrew, Aramaic, or Syriac. In any event, either Smith or Ambrogio is incorrect here: Potken's edition of the Psalter was in Ge'ez and printed in Ethiopic.

¹⁷⁷ IE something conceived in the mind, an idea or notion.

¹⁷⁸ Thomas Cromwell, Earl of Essex (1485–1540). Cromwell rose from the lower classes to become legal secretary to Thomas Wolsey. He survived Wolsey's disgrace (for failing to secure an annulment of Henry VIII's marriage with Katharine of Aragon) in 1529 and became Henry VIII's right-hand man for most of the remainder of his life. Cromwell was responsible for much of the legislation separating the Church of England from the Catholic Church. In 1539, he arranged a political marriage for Henry with Anne of Cleves. Henry, however, hated Anne on sight, the marriage (and alliance it was to cement) fell apart, and Cromwell was disgraced. He was executed in 1540.

¹⁷⁹ Thomas Matthew (alias John Rogers) printed a Bible in 1535 and 1537, taken largely from Tyndale's translation. Cromwell and the Archbishop of Canterbury, Thomas Crammer, secured a royal license from Henry VIII for Matthew, making it legal to buy and read the Bible in English. The result was the Great Bible, published in 1539. This within a few years of Tyndale's execution for heresy in 1536.

¹⁸⁰ Prince Mikolaj Radziwill (“the Black,” 1515–1565), a member of a prominent Polish-Lithuanian princely family who held various lordships within Lithuania from 1544 on. He was a sincere Calvinist and sought to promote the Reformation within Poland and Lithuania. In 1563, he funded the publication of a Protestant translation of the Bible into Polish.

¹⁸¹ IE Poland, which was at this point an imperial power holding sway over much of northeastern Europe.

¹⁸² Count Hans von Sonnegg Ungnad (1493–1564), a Protestant, who set up a printing press in 1560 or 1561 at his own residence in Urach near Tübingen. There he published a Slovene Bible

old, even from the first times of the conversion of any Nation; no doubt, because it was esteemed most profitable, to cause faith to grow in men's hearts the sooner, and to make them to be able to say with the words of the Psalm, *As we have heard, so we have seen* [Ps. 48:8].

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

Now the Church of Rome would seem at the length to bear motherly affection towards her children, and to allow them the Scriptures in their mother tongue: but indeed it is a gift, not deserving to be called a gift, an unprofitable gift [δῶρον ἄδωρον κοῦκ ὀνήσιμον.¹⁸⁴ Sophocles¹⁸⁵]: they must first get a License in writing before they may use them, and to get that, they must approve themselves to their Confessor, that is, to be such as are, if not frozen in the dregs, yet soured with Leaven of their superstition.¹⁸⁶ Howbeit, it seemed too much to *Clement the 8.*¹⁸⁷ That there should be any License granted to have them in the vulgar tongue, and therefore he overruleth and frustrateth the grant of *Pius the fourth*¹⁸⁸ [see the observation (set forth by Clemen. his authority) upon the 4. rule of Pius the 4. his making in the Index,¹⁸⁹ *lib. prohib. pag. 15. ver. 5.*]. So much are they afraid of the light of the Scripture (*Lucifugæ Scripturarum*, as *Tertullian*¹⁹⁰ speaketh), that they will not trust the people with it, no not as it is set forth by their own sworn men, no not with the License of their own Bishops and Inquisitors.¹⁹¹ Yea, so unwilling they are to communicate the Scriptures to the peoples

for Protestants in the Slovene and Croatian territories within the Holy Roman Empire.

¹⁸³ The Holy Roman Empire, a loose union of Germanic principalities. In Smith's day, it was divided into Catholic and Protestant regions and was only seven years away from the outbreak of the Thirty Years' War, fought primarily in the Empire and largely over religion.

¹⁸⁴ A non-gift gift, and a worthless one. This is a paraphrase of line 664 from Sophocles' Ajax, ἐχθρῶν ἄδωρα δῶρα κ'οὐκ ὀνήσιμα, The gifts of enemies are no gifts and bring no good.

¹⁸⁵ Sophocles (c. 496–406 bc), one of the greatest of the Greek dramatists. Only seven of his plays survive intact, the most famous of which is *Oedipus Rex*.

¹⁸⁶ That is, many of the Catholic laity are (in Smith's mind) too far gone to even want to read the Scriptures.

¹⁸⁷ Ippolito Aldobrandini (1536–1605), Pope Clement viii (1592–1605). Politically, Clement switched the Papacy's main ally from Spain to France, personally absolving Henry iv of France after his conversion from Calvinism to Catholicism.

¹⁸⁸ Giovanni Angelo de' Medici (1499–1565), Pope Pius iv (1559–1565). His most significant achievement was reconvening the Council of Trent for its final and most important session (1562–1563), securing the final break between Catholicism and Protestantism.

¹⁸⁹ The *Index Librorum Prohibitorum* (list of forbidden books), first published in 1557, is a list of books which the Catholic Church has formally determined would undermine the faith of those who read them. It was last published in 1948, and the penalty of excommunication for Catholics who read books on the list without permission was dropped in 1966.

¹⁹⁰ See note 61.

¹⁹¹ The Inquisition (or Holy Office) was an organization set up within early modern Catholicism to prevent heresy from spreading, with a primary focus on lapses among the Jews and Muslims who had converted to Christianity at sword-point. In many countries, it was relative innocuous or even totally impotent, but in other countries, most notably Spain and Portugal, excesses were not

understanding in any sort, that they are not ashamed to confess, that we forced them to translate it into English against their wills.¹⁹² This seemeth to argue a bad cause, or a bad conscience, or both. Sure we are, that it is not he that hath good gold, that is afraid to bring it to the touchstone,¹⁹³ but he that hath the counterfeit [Tertul. *de resur. carnis*]; neither is it the true man that shunneth the light, but the malefactor, lest his deeds should be reprov'd [John 3:20]: neither is it the plain dealing Merchant that is unwilling to have the weights, or the meteyard¹⁹⁴ brought in place, but he that useth deceit. But we will let them alone for this fault, and return to translation.

The speeches and reasons, both of our brethren, and of our Adversaries, against this work

Many men's mouths have been open a good while (and yet are not stopped) with speeches about the Translations so long in hand, or rather perusals of Translations made before: and ask what may be the reason, what the necessity of the employment: Hath the Church been deceived, say they, all this while? Hath her sweet bread been mingled with leaven, her silver with dross, her wine with water, her milk with lime? (*Lacte gypsum malè miscetur*, saith St. Ireny¹⁹⁵ [St. Iren. 3. *lib. cap.* 19].) We hoped that we had been in the right way, that we had had the Oracles of God delivered unto us, and that though all the world had cause to be offended and to complain, yet that we had none. Hath the nurse holden out the breast, and nothing but wind in it? Hath the bread been delivered by the fathers of the Church, and the same proved to be *lapidosus*,¹⁹⁶ as *Seneca*¹⁹⁷ speaketh? What is it to handle the word of God deceitfully, if this be not? Thus certain brethren. Also the adversaries of *Judah* and *Jerusalem*, like *Sanballat* in *Nehemiah*, mock, as we hear, both at the work and workmen, saying; *What do these weak Jews, &c? Will they make the stones whole again out of the heaps of dust which are burnt? Although*

uncommon. There the Inquisition used torture freely, with the result that the Spanish Inquisition has become a by-word for violent religious intolerance.

¹⁹² The Douai-Rheims (or Douai or Rheims-Douai) translation (NT 1582, OT 1610) was undertaken by English Catholics to counter the popular Protestant Bibles then in print. It was the only Roman Catholic English translation until the twentieth century.

¹⁹³ A stone used to test the purity of metals, notably gold; hence in general, something used to tell truth from falsehood.

¹⁹⁴ IE measuring-stick.

¹⁹⁵ St. Irenaeus of Lyons (c. 130-202), born in Asia Minor and a disciple of Polycarp. He was the first Church Father to try to systematize Christian doctrine. Although he wrote in Greek, only Latin translations of his works survive, the most important of which is *Against Heresies*, which contains a great deal of information on Gnosticism. It is the *Against Heresies* which is here cited, although Smith gets the citation wrong—it should be book 3, chapter 17, not chapter 19. The phrase means, *Lime is wickedly mixed with [God's] milk*, lime here being the chalky mineral calcium oxide, which can be used to adulterate milk.

¹⁹⁶ Latin for rocky, full of rocks.

¹⁹⁷ Lucius Annaeus Seneca (c. 3 BC–AD 65), a Roman philosopher and statesman. He is sometimes called Seneca the Younger to distinguish him from his father, Seneca the Elder. Seneca is one of the most important Roman thinkers of the first century. His prestige was such that he became tutor and advisor to the young Emperor Nero, but as Nero became older and more wilful, Seneca became involved in a plot to kill him and was ordered to commit suicide.

they build, yet if a fox go up, he shall even break down their stony wall [Neh. 4:3].¹⁹⁸ Was their Translation good before? Why do they now mend it? Was it not good? Why then was it obtruded to the people? Yea, why did the Catholics (meaning Popish *Romanists*)¹⁹⁹ always go in jeopardy, for refusing to go to hear it? Nay, if it must be translated into English, Catholics are fittest to do it. They have learning, and they know when a thing is well, they can *manum de tabulâ*.²⁰⁰ We will answer them both briefly: and the former, being brethren, thus, with St. Jerome, *Damnamus veteres? Minimè, sed post priorum studia in domo Domini quod possumus laboramus* [St. Jerome. *Apolog. advers. Ruffin*]. That is, *Do we condemn the ancient? In no case: but after the endeavors of them that were before us, we take the best pains we can in the house of God*. As if he said, Being provoked by the example of the learned that lived before my time, I have thought it my duty, to assay whether my talent in the knowledge of the tongues, may be profitable in any measure to God's Church, lest I should seem to have labored in them in vain, and lest I should be thought to glory in men, (although ancient,) above that which was in them. Thus St. Jerome may be thought to speak.

A satisfaction to our brethren

And to the same effect say we, that we are so far off from condemning any of their labors that travailed before us in this kind, either in this land or beyond sea, either in King *Henry's*²⁰¹ time, or Kind *Edward's*²⁰² (if there were any translation, or correction of a translation in his time)²⁰³ or Queen *Elizabeth's*²⁰⁴ of ever-renowned memory, that we acknowledge them to have

¹⁹⁸ When the Jews returned from the Babylonian Captivity and began rebuilding the walls of Jerusalem, their adversaries mocked them that the wall they built would collapse if even a fox walked along it.

¹⁹⁹ Even when he's trying not to be actively hostile, Smith cannot help but to characterize Catholics via negative language. For a Protestant, the claim of the Roman Church to be "catholic" (universal) is patently false and so they cannot grant it that name. Its adherents are "Papists," followers of the Pope, or "Romanists," members of the Roman church.

²⁰⁰ A quote from a letter from Cicero to M. Fadius Gallus written around August 45 BC; it is Latin for hands off [the table]! Smith means here that the Catholics know when something is done well and they can leave it alone.

²⁰¹ King Henry VIII (1491–1547, reigned 1509–1547), second Tudor king of England. He is best known now for his serial monogamy and for breaking with Roman Catholicism when the Pope refused to annul his marriage with Katharine of Aragon. Intelligent, talented, athletic, and beloved by the English in his youth, he became crafty, egotistical, brutal, and fat and was thoroughly hated by his subjects by the time of his death. It was in his reign that Tyndale's English translation of the Bible appeared from whence the King James Version is ultimately derived.

²⁰² Edward VI (1537–1553, reigned 1547–1553), son of Henry VIII and his third (and best-loved) wife, Jane Seymour. Edward was Henry's only legitimate son to live more than a few weeks and only male child to survive his father. Sickly his whole life, he never ruled without a regent and made no significant contributions to English history or to English Bibles. Note that Smith fails to mention Edward's successor, the much hated Catholic queen, "Bloody" Mary I.

²⁰³ Smith is trying to characterize, as much as possible, the Tudor monarchs as favoring and furthering the cause of English-language translations. Edward vi's reign was so short that there was no serious translation activity during it, and Smith is at a loss for anything to say.

been raised up of God, for the building and furnishing of his Church, and that they deserve to be had of us and of posterity in everlasting remembrance. The Judgement of *Aristotle*²⁰⁵ is worthy and well known: *If Timotheus*²⁰⁶ *had not been, we had not had much sweet music; but if Phrynis* (*Timotheus* his master) *had not been, we had not had Timotheus* [Arist. 2. *metaphys. cap. 1*]. Therefore blessed be they, and most honored be their name, that break the ice, and giveth onset upon that which helpeth forward to the saving of souls. Now what can be more available thereto, than to deliver God's book unto God's people in a tongue which they understand? Since of an hidden treasure, and of a fountain that is sealed, there is no profit, as *Ptolome Philadelph*²⁰⁷ wrote to the Rabbis or masters of the Jews, as witnesseth *Epiphanius*²⁰⁸ [St. Epiph. *loco ante citato*²⁰⁹]; and as St. *Augustine* saith; *A man had rather be with his dog than with a stranger* (whose tongue is strange unto him [St. Augustin. *lib. 19. de civit. Dei. c. 7*]) Yet for all that, as nothing is begun and perfected at the same time, and the later thoughts are thought to be the wiser: so, if we building upon their foundation that went before us, and being holpen²¹⁰ by their labors, do endeavor to make that better which they left so good; no man, we are sure, hath cause to mislike us; they, we persuade ourselves, if they were alive, would thank us. The vintage of Abiezer, that strake the stroke: yet the gleaning of grapes of *Ephraim* was not to be despised. See *Judges 8 verse 2* [Judges 8:2].²¹¹ *Joash* the king of *Israel* did not satisfy himself, til he had

²⁰⁴ Elizabeth I (1533–1603, reigned 1558–1603), daughter of Henry viii and his second wife, Anne Boleyn. Anne was, in fact, pregnant with Elizabeth when she married King Henry. Elizabeth is the last and greatest of the Tudors, the greatest English Queen, and one of England's greatest monarchs. Her reign was a high point of English culture and a glorious time still looked back on fondly by the English; and it was during her reign that both the Geneva and Bishop's Bibles (which the kjv was intended to replace) were published. Elizabeth had her father's intelligence and forceful will but a better sense of her own limitations and how to win and keep the loyalty of her people and courtiers. She was herself moderate in religion, preferring domestic tranquility to zealousness. She never married (although some doubt she remained a virgin her whole life), and on her death was succeeded by her cousin, James vi of Scotland.

²⁰⁵ It is strange that this is Smith's first mention of Aristotle (c. 384–322 BC), one of the greatest of the Greek philosophers and, after Plato, the most influential. Indeed, during the late Middle Ages, Aristotle was *the* philosopher. Although he served for a time as tutor to Alexander the Great, Aristotle spent most of his life teaching in Athens. His interests were vast and his mind encyclopedic; although many of his works have perished, those that survive cover the natural sciences, the nature of reality, politics, and the arts.

²⁰⁶ Timotheus of Miletus (c. 450–c. 357 BC), a Greek poet and musician. Fragments of his dithyrambs and nomes survive. His teacher was Phrynis of Mitylene (fl. c. 450 BC).

²⁰⁷ See note 99.

²⁰⁸ See note 112.

²⁰⁹ Latin, *in the place previously cited*.

²¹⁰ IE helped.

²¹¹ After Gideon won a victory over the Midianites without help of the tribe of Ephraim, they complained that they should have been present. His diplomatic reply was, "Is not the gleaning of Ephraim better than the vintage of Abeizer?" (Judges 8:2) Abeizer was Menasseh's son and an ancestor of Gideon; Gideon's meaning is that even the scraps left behind after Ephraim's harvests are better than the entire harvest from his family. Smith is using this to argue that even

smitten the ground three times; and yet he offended the Prophet, for giving over then [ii Kings 13:18, 19].²¹² *Aquila*,²¹³ of whom we spake before, translated the Bible as carefully and as skillfully as he could; and yet he thought good to go over it again, and then it got the credit with the Jews, to be called *κατ' ἀκρίβειαν*, that is, accurately done, as Saint *Jerome* witnesseth [St. *Jerome*. in *Ezech. cap. 3*]. How many books of profane learning have been gone over again and again, by the same translators, by others? Of one and the same book of *Aristotle's Ethics*,²¹⁴ there are extant not so few as six or seven several translations.²¹⁵ Now if this cost may be bestowed upon the gourd, which affordeth us a little shade, and which today flourisheth, but tomorrow is cut down;²¹⁶ what may we bestow, nay what ought we not to bestow upon the Vine, the fruit whereof maketh glad the conscience of man, and the stem whereof abideth forever?²¹⁷ And this is the word of God, which we translate. *What is the chaff to the wheat, saith the Lord* [Jer. 23:28]? *Tanti vitreum, quantiverum margaritum* (saith *Tertullian* [Tertul. *ad Martyr.*]), if a toy of glass be of that reckoning with us, how ought we to value the true pearl [*Si tanti vilissimum vitrum, quanti pretiosissimum Margaritum*: *Jerome. ad Salvin.*]? Therefore let no man's eye be evil, because his Majesty's is good; neither let any be grieved, that we have a Prince that seeketh the increase of the spiritual wealth of Israel (let *Sanballats* and *Tobiah*s²¹⁸ do so, which therefore do bear their just reproof), but let us rather bless God from the ground of our heart, for working this religious care in him, to have the translations of the Bible maturely considered of and examined. For by this means it cometh to passe, that whatsoever is sound already (and all is sound for substance, in one or other of our editions, and the worst of ours far better than their authentic vulgar), the same will shine as gold more brightly, being rubbed and polished; also, if anything be halting, or superfluous, or not so agreeable to the original, the same may be corrected, and the truth set in place. And what can the King command to be done, that will bring him more true honour than this? And wherein could they that have been set a work, approve their duty to the King, yea their obedience to God, and love to his Saints more, than by yielding their

though the Bibles preceding the kjv were high-quality, tidying them up is not a dishonorable task.

²¹² When Elisha was dying, he called Joash, King of Israel to him, and had him beat a bundle of arrows against the ground. Each time he struck represented an Israelite victory over Syria. Since Joash only struck thrice, he would win only three victories and not free Israel completely from its enemy.

²¹³ See note 107.

²¹⁴ Also known as the *Nicomachean Ethics*, this is one of two books by Aristotle on ethics (the other is the *Eudemic Ethics*). It was written around 340 bc and named either after Aristotle's father or his son (both of whom were named Nicomachus), and is probably a set of lectures that were pieced together into a single work after Aristotle's death.

²¹⁵ In the twenty-first century, it is not at all uncommon for an important text to have far more than six or seven translations.

²¹⁶ An allusion to Jonah 4. Jonah is angry with God for sparing the people of Nineveh after they repent. God makes a gourd grow to give him shade then destroys it, which upsets Jonah. God then reproves him for wanting to see the gourd spared and the people of Nineveh destroyed.

²¹⁷ An allusion to John 15:1 et seq. where Jesus characterizes himself as the "true vine."

²¹⁸ Sanballat and Tobiah were among those who criticized the Jews rebuilding Jerusalem's walls. See note 198.

service, and all that is within them, for the furnishing of the work? But besides all this, they were the principal motives of it, and therefore ought least to quarrel it: for the very Historical truth is, that upon the importunate petitions of the Puritans,²¹⁹ at his majesty's coming to this Crown, the Conference at Hampton Court having been appointed for hearing their complaints:²²⁰ when by force of reason they were put from all other grounds, they had recourse at the last, to this shift,²²¹ that they could not with good conscience subscribe to the Communion book,²²² since it maintained the bible as it was there translated, which was as they said, a most corrupted translation. And although this was judged to be but a very poor and empty shift; yet even hereupon did his Majesty begin to bethink himself of the good that might ensue by a new translation, and presently after gave order for this Translation which is now presented unto thee. Thus much to satisfy our scrupulous²²³ Brethren.

An answer to the imputations of our adversaries

Now to the latter we answer; that we do not deny, nay we affirm and avow, that the very meanest²²⁴ translation of the Bible in English, set forth by men of our profession (for we have seen none of theirs of the whole Bible as yet),²²⁵ containeth the word of God, nay, is the word of God. As the King's Speech which he uttered in Parliament, being translated into *French*, *Dutch*,²²⁶ *Italian*, and *Latin*, is still the King's Speech, though it be not interpreted by every Translator with the like grace, nor peradventure so fitly for phrase, nor so expressly for sense, everywhere. For it is confessed, that things are to take their denomination of the greater part; and a natural man could say, *Verum ubi multa nitent in carmine, non ego paucis offendor maculis*, &c. [Horace]²²⁷ A man may be counted a virtuous man, though he have made many slips in his life (else, there were none virtuous, for *in many things we offend all* [James 3:2]) also a comely man and lovely, though he have some warts upon his hand, yea, not only freckles upon his face,

²¹⁹ When Henry VIII split the English Church from the Roman Catholic one, he basically left as much of the doctrine and structure intact as he could. There were, however, Englishmen who advocated a simpler form of worship and desired to purify the English Church of all the “papist” accretions that had grown up over the centuries. These were the puritans, from whom came the American Pilgrim Fathers.

²²⁰ Shortly after becoming the English king, James I met with English leaders at his residence at Hampton Court to consider the reforms advocated by the Puritans (only four of whom were invited to attend). Little came of the meeting except the King James Version itself.

²²¹ IE evasion, excuse.

²²² Anglicanism had (and has) a prayer book, giving the proper form for rituals and prayers not specified in the Bible—the Book of Common Prayer. It was this to which the Puritans were objecting.

²²³ IE cautious, meticulous, exact.

²²⁴ IE worst.

²²⁵ The Old Testament of the Rheims-Douai translation for English Catholics only appeared in 1610; Smith doubtless had not seen it when he composed this preface.

²²⁶ IE German. See note 157.

²²⁷ Quintus Horatius Flaccus (65–8 BC), the son of a freedman, one of the greatest Roman poets of the late Republic and early Empire.

but also scars. No cause therefore why the word translated should be denied to be the word, or forbidden to be current, notwithstanding that some imperfections and blemishes may be noted in the setting forth of it. For what ever was perfect under the Sun, where Apostles or Apostolic men, that is, men endued with an extraordinary measure of God's spirit, and privileged with the privilege of infallibility, had not their hand?²²⁸ The Romanists therefore in refusing to hear, and daring to burn the Word translated,²²⁹ did no less than despite²³⁰ the Spirit of grace, from whom originally it proceeded, and whose sense and meaning, as well as man's weakness would enable, it did express. Judge by an example or two. *Plutarch*²³¹ writeth, that after that *Rome* had been burnt by the *Gauls*,²³² they fell soon to build it again: but doing it in haste, they did not cast the streets, nor proportion the houses in such comely fashion, as had been most sightly and convenient [Plutarch in *Camillo*],²³³ was *Catiline*²³⁴ therefore an honest man, or a good Patriot, that sought to bring it to a combustion? Or Nero²³⁵ a good Prince, that did indeed set it on fire?²³⁶ So, by the story of *Ezra*, and the prophecy of *Haggai* it may be gathered, that the Temple built by *Zerubbabel*²³⁷ after the return from *Babylon*, was by no means to be compared to the former built

²²⁸ Smith assumes that the original Biblical text was flawless and that anything not written by Apostles and Prophets could not be. The lds attitude, however, would not be that the Scriptures are flawless merely because they have the divine imprimatur. Cf. Ether 12:23–28.

²²⁹ The Catholic Church would occasionally order illegally printed Bible translations to be burned. Ironically, by buying up copies, they sometimes ended by boosting the sales of the books they were trying to suppress.

²³⁰ IE hold in contempt.

²³¹ See note 33.

²³² In 390 BC. During this sack of the city most of its records were destroyed, so earlier Roman history is largely legendary. Rome would not be taken by an enemy again until AD 410.

²³³ The reference is to Plutarch's biography of Marcus Furius Camillus (d. c. 365 BC). According to legend, he was elected dictator on five separate occasions, one of them being on the occasion of the Gallic sack of Rome.

²³⁴ Lucius Sergius Catilina (c. 108–62 BC), a Roman politician. Frustrated in his attempts to become consul, he attempted revolution. Cicero, then consul himself, learned of the plot and denounced Catiline, who was captured and executed. One of our main sources of information on the conspiracy is from Cicero's orations on the subject, which accuse Catiline of wanting to burn Rome.

²³⁵ Nero Claudius Caesar (37–68), Roman Emperor (54–68). Nero was the son of Agrippina the Younger, a member of the Imperial family, who sought to make him Emperor by marrying her uncle, the Emperor Claudius, then having Claudius adopt Nero and make him his heir in preference to his own son. Nero's reign started well, but he was never really interested in the job of Emperor and ultimately did badly. When a revolt broke out against him, he attempted to flee and committed suicide when it was clear he would be caught.

²³⁶ In AD 64, a disastrous fire destroyed most of Rome. When Nero built a beautiful new palace for himself on a large expanse of the land the fire cleared, he was accused of having set the fire. To distract attention away from himself, he accused the Christians of setting it instead. Church tradition states that both Peter and Paul were killed in the subsequent persecution.

²³⁷ A descendant of the Davidic royal house, Zerubbabel was among the Jewish leaders who resettled Jerusalem and rebuilt the Temple after the Babylonian captivity.

by *Solomon* (for they that remembered the former, wept when they considered the later [Ezra 3:12]) notwithstanding, might this later either have been abhorred and forsaken by the *Jews*,²³⁸ or profaned by the *Greeks*?²³⁹ The like we are to think of Translations. The translation of the Seventy dissenteth from the Original in many places, neither doth it come near it for perspicuity,²⁴⁰ gravity, majesty; yet which of the Apostles did condemn it? Condemn it? Nay, they used it (as it is apparent, and as Saint *Jerome* and most learned men do confess), which they would not have done, nor by their example of using it, so grace and commend it to the Church, if it had been unworthy the appellation and name of the word of God. And whereas they urge for their second defense of their vilifying and abusing of the *English* Bibles, or some pieces thereof, which they meet with, for that heretics (forsooth)²⁴¹ were the Authors of the translations (heretics they call us by the same right that they call themselves Catholics, both being wrong), we marvel what divinity taught them so. We are sure *Tertullian* was of another mind: *Ex personis probamus fidem, an ex fide personas?* [Tertul. *de præscript. contra hæreses*] Do we try men's faith by their persons? We should try their persons by their faith. Also St. Augustine was of another mind: for he lighting upon certain rules made by *Tychonius*²⁴² a *Donatist*,²⁴³ for the better understanding of the word, was not ashamed to make use of them, yes, to insert them into his own book, with giving commendation to them so far forth as they were worthy to be commended, as is to be seen in St. *Augustine's* third book *De doctrinâ Christianâ* [St. August. 3. *de doct. Christ. cap. 30*]. To be short, *Origen*, and the whole Church of God for certain hundred years, were of another mind? For they were so far from treading under foot (much more from burning), the Translation of *Aquila* a Proselyte, that is, one that had turned Jew; of *Symmachus*, and *Theodotion*, both *Ebionites*,²⁴⁴ that is, most vile heretics, that they joined them together with the *Hebrew* Original, and the Translation of the Seventy (as hath been before signified out of *Epiphanius*) and set them forth openly to be considered of and perused by all. But we weary the unlearned, who need not know so much, and trouble the learned, who know it already.

Yet before we end, we must answer a third cavil and objection of theirs against us, for altering and amending our Translations so oft; wherein truly they deal hardly²⁴⁵ and strangely with us. For to whom ever was it imputed for a fault (by such as were wise) to go over that which he had done, and to amend it where he saw cause? Saint *Augustine* was not afraid to exhort St.

²³⁸ From Smith's Christian perspective, the Jews forsook the Temple by departing from God's Laws.

²³⁹ In 167 BC, the Greek King of Syria, Antiochus iv Epiphanes, desecrated the Temple in Jerusalem as part of a campaign to force his Jewish subjects to abandon their religion and adopt Greek ways. This triggered the Maccabean rebellion which is remembered by Jews each year at Hanukkah.

²⁴⁰ IE clarity.

²⁴¹ IE really, in truth. The Catholics really did call the translators of English Bibles heretics.

²⁴² Or Ticonius, a fourth-century Donatist writer who was relatively mild and appears to have influenced St. Augustine.

²⁴³ See note 67.

²⁴⁴ A general name for a number of semi-Jewish Christian sects. They are said to have rejected the virgin birth and divinity of Jesus, and to have excluded all the nt canon except Matthew, but particularly Paul.

²⁴⁵ IE harshly.

Jerome to a Palinodia or recantation [St. Aug. *Epist.* 9]; the same St. Augustine was not ashamed to retractate, we might say revoke, many things that had passed him [St. Aug. *lib. Retractat.*], and doth even glory that he seeth his infirmities [*Video interdum vitia mea*, St. Aug. *Epist.* 8]. If we will be sons of the Truth, we must consider what it speaketh, and trample upon our own credit, yea, and upon other men's too, if either be any way an hindrance to it. This to the cause: then to the persons we say, that of all men they ought to be most silent in this case. For what varieties have they, and what alterations have they made, not only of their Service books,²⁴⁶ Portesses and Breviaries,²⁴⁷ but also of their *Latin* Translation?²⁴⁸ The Service book supposed to be made by St. *Ambrose*²⁴⁹ (*Officium Ambrosianum*) was a great while in special use and request: but Pope Hadrian,²⁵⁰ calling a Council with the aid of *Charles* the Emperor,²⁵¹ abolished it, yea, burnt it, and commanded the Service-book of Saint *Gregory*²⁵² universally to be used [Durand. *lib.* 5. *cap.* 2]. Well, *Officium Gregorianum*²⁵³ gets by this means to be in credit, but doth it continue without change or altering? No, the very *Roman* Service was of two fashions, the New fashion, and the Old, (the one used in one Church, the other in another) as is to be seen in

²⁴⁶ Books, such as the Book of Common Prayer, which provide a guide to the liturgy and forms of worship of a Church for its adherents. Even though lds services are relatively simple, we nonetheless have manuals and handbooks that perform a similar function.

²⁴⁷ The book in Roman Catholicism which contains the Divine Office for each day—the psalms, Scripture readings, and so on, which those who are in orders are to recite each day.

²⁴⁸ The Vulgate.

²⁴⁹ St. Ambrose (c. 340–397), Bishop of Milan, and Doctor of the Church. Ambrose's preaching brought about the conversion of St. Augustine. He was an adviser to the Emperor Gratian and urged him to outlaw heresy in the Western Roman Empire. He is also responsible for innovations in Church singing.

²⁵⁰ Pope Adrian (or Hadrian) I (Pope 772–795). His Papacy of twenty-three years stood as a record in the Church for a millennium. He met with Charlemagne in 774 to secure his help against the Lombard kingdom in northern Italy.

²⁵¹ Charlemagne ("Charles the Great", c. 742–814), King of the Franks (768–814), Emperor in the West (800–814), one of the seminal figures of the Middle Ages. Charlemagne was able to consolidate Frankish rule over modern France, northern Italy, and Germany. He promoted learning and literacy, even learning to read himself. (He also attempted to learn to write but could never manage it.) While visiting Rome on Christmas Day 800, he was crowned Emperor of the West by the Pope Leo III, founding a tradition of a Western, German Empire which became the Holy Roman Empire, as opposed to the Eastern, Greek Empire (the Byzantine Empire) centered in Constantinople. His desire to have a uniform style of worship throughout his realm lead to the standardization of the Church on the Gregorian liturgy by Pope Adrian I.

²⁵² Pope St. Gregory I ("the Great," c. 540–604, Pope 590–604), one of the greatest Popes of the Middle Ages. He grew up in Rome in a wealthy patrician family but abandoned his wealth to become a monk. As Pope, he strove to establish papal supremacy over the Patriarch of Constantinople. When the Byzantines failed to help Rome against Lombard incursions, he took matters into his own hand, establishing the Pope as a temporal as well as a spiritual prince. He encouraged monasticism and clerical celibacy. Gregorian chant (plainsong) is named for him.

²⁵³ Contained in the *Sacramentarium Gregorianum* or *Gregorian Sacramentary*.

*Pamelius*²⁵⁴ a Romanist, his Preface, before *Micrologus*.²⁵⁵ The same *Pamelius* reporteth out of *Radulphus de Rivo*,²⁵⁶ that about the year of our Lord, 1277, Pope *Nicholas* the third²⁵⁷ removed out of the Churches of *Rome* the more ancient books (of Service) and brought into use the Missals²⁵⁸ of the Friars Minorites,²⁵⁹ and commanded them to be observed there; insomuch that about an hundred years after, when the above named *Radulphus* happened to be at *Rome*, he found all the books to be new (of the new stamp). Neither was there this chopping and changing in the more ancient times only, but also of late: *Pius Quintus*²⁶⁰ himself confesseth, that every Bishopric almost had a peculiar kind of service, most unlike to that which others had: which moved him to abolish all other Breviaries, though never so ancient,²⁶¹ and privileged and published by Bishops in their Dioceses,²⁶² and to establish and ratify that only which was of his own setting forth, in the year 1568. Now, when the father of their Church, who gladly would heal the sore of the daughter of his people softly and slightly, and make the best of it, findeth so great fault with them for their odds and jarring; we hope the children have no great cause to vaunt of their uniformity. But the difference that appeareth between our Translations, and our often correcting of them, is the thing that we are specially charged with; let us see therefore whether they themselves be without fault this way (if it be to be counted a fault, to correct), and whether they be fit men to throw stones at us: *O tandem major parcas insane minori*: they that are less sound themselves, ought not to object infirmities to others [Horat.]²⁶³. If we should tell them that *Valla*,²⁶⁴ *Stapulensis*,²⁶⁵ *Erasmus*,²⁶⁶ and *Vives*²⁶⁷ found fault with their vulgar Translation, and

²⁵⁴ Jacques de Joigny De Pamele (1536–1587), a Belgian theologian.

²⁵⁵ The *Micrologus de ecclesiasticis observationibus*, a twelfth-century commentary on the Roman liturgy. Pamelius published an edition in 1565.

²⁵⁶ Fourteenth century Belgian scholar, heavily involved with Church liturgical reform.

²⁵⁷ Giovanni Gaetano Orsini (1216–1277), Pope Nicholas III (1280–1277). An excellent diplomat, he is best remembered for strengthening Rome's political independence and keeping the Papacy free from outside temporal influence.

²⁵⁸ Books containing the Masses to be celebrated over the course of an entire year.

²⁵⁹ IE the Friars Minor, the largest branch of the Franciscans, a monastic order found by St. Francis of Assisi (c. 1181–1226) in 1209 and the second largest religious order within Catholicism (after the Jesuits).

²⁶⁰ Michele Ghislieri (1504–1572), Pope St. Pius v (1566–1572), a key figure in the Counter Reformation. He had previously served as inquisitor general of the Roman Inquisition. As Pope, he strove to implement the decrees of the Council of Trent. He is also notable for making the mistake of excommunicating Elizabeth I of England, thus enhancing her support among Protestants.

²⁶¹ IE no matter how old.

²⁶² Administrative units within Catholicism headed by Bishops and corresponding roughly to lds stakes. As with lds wards, they were originally civil administrative units, in this case used by the Roman Empire.

²⁶³ The quote is from the *Satyrarum libri* book 2, poem 3, line 325 of Horace.

²⁶⁴ Lorenzo Valla (1407–1457), Italian humanist. His most lasting contribution was to prove that the Donation of Constantine—wherein the Emperor Constantine I was said to have given temporal power in the West to the Pope—was a forgery.

²⁶⁵ Jacques Lefèvre d'Étaples (Jacobus Faber Stapulensis, c. 1450–1536), French theologian and

consequently wished the same to be mended, or a new one to be made, they would answer peradventure,²⁶⁸ that we produced their enemies for witnesses against them; albeit,²⁶⁹ they were in no other sort enemies, than as St. *Paul* was to the *Galatians*, for telling them the truth [Gal. 4:16]: and it were to be wished, that they had dared to tell it them plainlier and oftener. But what will they say to this, that Pope Leo the tenth²⁷⁰ allowed *Erasmus* Translation of the New Testament, so much different from the vulgar, by his Apostolic Letter²⁷¹ and Bull,²⁷² that the same *Leo* exhorted *Pagnin*²⁷³ to translate the whole Bible, and bare whatsoever charges was necessary for the work [Sixtus Senens]?²⁷⁴ Surely, as the Apostle²⁷⁵ reasoneth to the *Hebrews*, that *if the former Law and Testament had been sufficient, there had been no need of the latter* [Heb. 7:11 and 8:7]: so we may say, that if the old vulgar had been at all points allowable, to small purpose had labor and charges been undergone, about framing of a new. If they say, it was one Pope's private opinion, and that he consulted only himself; then we are able to go further with them, and to aver, that more of their chief men of all sorts, even their own *Trent*²⁷⁶-

humanist. A staunch Catholic, he was nonetheless liberal enough to get into trouble with the Catholic authorities. Among his other achievements, he translated the Bible into French (1523–1530).

²⁶⁶ See note 127.

²⁶⁷ Juan Luis Vives (1492–1540), Spanish philosopher and humanist. He went to England at the invitation of King Henry VIII where he served as the tutor of Princess Mary (who became Queen Mary I). He left England because of his opposition to the divorce of the King and Katharine of Aragon.

²⁶⁸ IE perhaps.

²⁶⁹ IE even though it be that.

²⁷⁰ Giovanni de' Medici (1475–1521), Pope Leo X (1513–1521), the son of Lorenzo de' Medici. He was less interested in the Church than in art and literature. His massive building campaign necessitated extensive fund-raising efforts, including the sale of indulgences which triggered the Protestant Reformation.

²⁷¹ In general, an Apostolic Letter is a formal letter from a bishop containing “godly advice.” Within Roman Catholicism, it is a formal communication from the Pope (or a Vatican dicastery) to the Church or part thereof handling Church administrative matters such as lesser appointments, mission boundaries, and so on. Apostolic Letters are further classified by form and audience.

²⁷² One of the more quaint technical terms from Roman Catholicism, this comes from the Latin *bullā*, referring to a small globular object (the same root as that of the English bullet). A bull is a seal attached to official documents, particularly Papal edicts, and hence the Papal edicts themselves. Papal Bulls are usually given names derived from their Latin openings.

²⁷³ Santes (or Xantes or Sanctes) Pagninus (1471–1541), a Dominican priest and scholar. Among other contributions to the history of the Bible, it is Pagninus who divided the OT into verses, in 1528.

²⁷⁴ See note 128.

²⁷⁵ Smith is being delicate here. There has been controversy since antiquity over the authorship of Hebrews, which is itself anonymous. He is therefore avoiding committing himself while accepting its apostolic authorship.

²⁷⁶ The Council of Trent met from 1545–1547, 1551–1552, and 1562–1563 in the northern

champions *Paiva*²⁷⁷ and *Vega*,²⁷⁸ and their own Inquisitors, *Hieronymus ab Oleastro*,²⁷⁹ and their own Bishop *Isidorus Clarius*,²⁸⁰ and their own Cardinal Thomas a Vio Cajetan,²⁸¹ do either make new Translations themselves, or follow new ones of other men's making, or note the vulgar Interpreter for halting; none of them fear to dissent from him, nor yet to except against him. And call they this an uniform tenor of text and judgement about the text, so many of their Worthies disclaiming the now received conceit? Nay, we will yet come near the quick: doth not their *Paris* edition differ from the *Lovaine*, and *Hentenius*²⁸² his from them both, and yet all of them allowed by authority? Nay, doth not *Sixtus Quintus*²⁸³ confess, that certain Catholics (he meaneth certain of his own side) were in such an humour of translating the Scriptures into *Latin*, that Satan taking occasion by them, though they thought of no such matter, did strive what he could, out of so uncertain and manifold a variety of Translations, so to mingle all things, that nothing might seem to be left certain and firm in them, &c. [Sixtus 5. *præfat. fixa Bibliis*]? Nay further, did not the same Sixtus ordain by an inviolable decree, and that with the counsel and consent of his Cardinals, that the *Latin* edition of the old and new Testament, which the Council of *Trent* would have to be authentic, is the same without controversy which he then set forth, being diligently corrected and printed in the Printing house of *Vatican*? Thus *Sixtus* in his Preface before his Bible. And yet *Clement* the eighth,²⁸⁴ his immediate successor, publisheth another edition of the

Italian town of Trent. It formed the keystone of the Counter Reformation, where Catholicism met the challenge of the Protestantism. Among other things, the Council fixed the Roman Catholic canon and asserted that Church tradition is equal in importance to the Scriptures in setting doctrine (thus allowing for non-Scriptural doctrines such as Transubstantiationism and Purgatory).

²⁷⁷ Diego de Paiva de Andrada (1528–1575), a Portuguese theologian. Andrada attended the Council of Trent as an envoy of King Sebastian of Portugal (1554–1578, reigned 1557–1578). He won a reputation as a Catholic apologist by publishing a series of anti-Protestant tracts in the 1560's. Smith is probably thinking specifically of his posthumous *Defensio Tridentinae Fidei* (1578).

²⁷⁸ Andreas de Vega (d. c. 1560), Spanish theologian. He attended the Council of Trent and figured prominently in the discussions on the canon.

²⁷⁹ Jeronimo d'Azambuja, who represented the Portuguese King John iii (1502–1557, reigned 1521–1557) at the Council of Trent.

²⁸⁰ Isidore Clarius of Brescia, who published his own edition of the Latin Bible. The Council of Trent ruled that he could continue to publish, on condition that he remove his preface and introduction and not assert that it represented the text of the Vulgate.

²⁸¹ Tommaso de Vio Gaetani Cajetan (1469–1534), Italian philosopher and theologian. He entered the Dominicans (against his parents' will) before the age of sixteen. He was made General of the order in 1508.

²⁸² Johannes Hentenius, who supervised the publication of a Vulgate in 1547 by the theological faculty of Louvain which has become the basis for the official Roman text.

²⁸³ Felice Peretti (1521–1590), Pope Sixtus V (1585–1590). He was a zealous promoter of the Counter Reformation and equally zealous in suppressing banditry in the Papal States and rebeautifying Rome. He also sanctioned Philip II of Spain's invasion of England, resulting in the disaster of the Spanish Armada.

²⁸⁴ Clement VIII (see note 187) was not, in fact, the immediate successor of Sixtus V. Between

Bible, containing in it infinite differences from that of *Sixtus* (and many of them weighty and material), and yet this must be authentic by all means. What is to have the faith of our glorious Lord JESUS CHRIST with Yea and Nay, if this be not? Again, what is sweet harmony and consent, if this be? Therefore, as *Demaratus of Corinth* advised a great King, before he talked of the dissensions among the *Grecians*, to compose his domestic broils (for at that time his Queen and his son and heir were at deadly feud with him),²⁸⁵ so all the while that our adversaries do make so many and so various editions themselves, and do jar so much about the worth and authority of them, they can with no show of equity challenge us for changing and correcting.

The purpose of the Translators, with their number, furniture,²⁸⁶ care, &c.

But it is high time to leave them, and to show in brief what we proposed to ourselves, and what course we held in this our perusal and survey of the Bible. 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. To that purpose there were many chosen, that were greater in other men's eyes than in their own, and that sought the truth rather than their own praise. Again, they came or were thought to come to the work, not exercendi causâ (as one saith) but exercitati, that is, learned, not to learn: For the chief overseer and ἐργοδιώκτης²⁸⁷ under his Majesty, to whom not only we, but also our whole Church was much bound, knew by his wisdom, which thing also Nazianzen²⁸⁸ taught so long ago, that it is a preposterous order to teach first and to learn after [Nazianzen. εἰς ῥν. ἐπισκ. παρουσ.], yea that τὸ ἐν πίθῳ κεραμίαν μαρθάνειν to learn and practice together, is neither commendable for the workman, nor safe for the work [idem in Apologet.]. Therefore such were thought upon, as could say modestly with Saint Jerome, *Et Hebræum Sermonem ex parte didicimus, & in Latino penè ab ipsis incunabulis &c. detriti sumus*. Both we have learned the Hebrew tongue in part, and in the Latin we have been exercised almost from our very cradle. St. Jerome maketh no mention of the Greek tongue, wherein yet he did excel, because he translated not the Old Testament out of Greek, but out of Hebrew. And in what sort did these assemble? In the trust of their own knowledge, or of their sharpness of wit, or deepness of judgement, as it were in an arm of flesh? At no hand. They trusted in him that hath the key of David, opening and no man shutting; they prayed to the Lord the Father of our Lord, to the effect that St. Augustine did; O let thy Scriptures be my pure delight, let me not be deceived in them, neither let me deceive by them [St. Aug. lib. 11. Confess. cap. 2]. In this confidence, and with this devotion did they assemble together; not to many, lest one should trouble another; and yet many, lest many things haply²⁸⁹

them were Urban VII (1590), Gregory XIV (1590–91), and Innocent IX (1591).

²⁸⁵ This incident is recorded in Plutarch's biography of Alexander the Great. The "Great King" is Alexander's father Philip II of Macedon (382–336, reigned 359–336) who was feuding with Alexander himself and Alexander's mother, Olympias.

²⁸⁶ IE how they were provided for.

²⁸⁷ GR *ergodiōktēs*, task-master.

²⁸⁸ See note 18.

²⁸⁹ IE perhaps.

might escape them. If you ask what they had before them, truly it was the Hebrew text of the Old Testament, the Greek of the New.²⁹⁰ These are the two golden pipes, or rather conduits, where through the olive branches empty themselves into the gold. Saint Augustine calleth them precedent, or original tongues [St. August. 3. de doctr. c. 3. &c]; Saint Jerome, fountains [St. Jerome. ad Suniam & Fretel]. The same Saint Jerome affirmeth [St. Jerome. ad Lucinium, Dist. 9 ut veterum], and Gratian²⁹¹ hath not spared to put it into his Decree, That as the credit of the old Books (he meaneth of the Old Testament) is to be tried by the Hebrew Volumes, so of the New by the Greek tongue, he meaneth by the original Greek. If truth be to be tried by these tongues, then whence should a Translation be made, but out of them? These tongues therefore, the Scriptures we say in those tongues, we set before us to translate, being the tongues wherein God was pleased to speak to his Church by his Prophets and Apostles. Neither did we run over the work with that posting haste²⁹² that the Septuagint did, if that be true which is reported of them, that they finished it in 72 days [Joseph. Antiq. lib. 12]; neither were we barred or hindered from going over it again, having once done it, like St. Jerome, if that be true which himself reporteth, that he could no sooner write anything, but presently it was caught from him, and published, and he could not have leave to mend it [St. Jerome. ad Pammac. pro libr. advers. Iovinian]: neither, to be short, were we the first that fell in hand with translating the Scripture into English, and consequently destitute of former helps, as it is written of Origen, that he was the first in a manner, that put his hand to write Commentaries upon the Scriptures [πρωτόπειροι], and therefore no marvel, if he overshot himself many times. None of these things: the work hath not been huddled up in 72 days, but hath cost the workmen, as light as it seemeth, the pains of twice seven times seventy two days and more: matters of such weight and consequence are to be speeded with maturity: for in a business of moment a man feareth not the blame of convenient slackness [φιλεῖ γὰρ ὀκνεῖν πράγμ' ἀνὴρ πράσσων μέγα. Sophoc. in Elect.]²⁹³. Neither did we think much to consult the Translators or Commentators, Chaldee,²⁹⁴ Hebrew, Syrian, Greek, or Latin, no nor the Spanish, French, Italian, or Dutch; neither did we disdain to revise that which we had done, and to bring back to the anvil that which we had hammered: but having and using as great helps as were needful, and fearing no reproach for slowness, nor coveting praise for expedition, we have at the length, through the good hand of the Lord upon us, brought the work to that pass that you see.

Reasons moving us to set diversity of senses in the margin, when there is great probability for each

Some peradventure would have no variety of senses to be set in the margin [Sixtus 5. *præf. Bibliæ*], lest the authority of the Scriptures for deciding of controversies by that show of

²⁹⁰ That is, not from the Latin of the Vulgate. The Council of Trent established the Vulgate, not the Hebrew and Greek underlying it, as the official Bible of the Catholic Church. Smith is pointing out the inconsistency in this position. (Again, there are modern echoes among those who feel that the KJV itself is more reliable than the Greek and Hebrew underlying it.)

²⁹¹ Gratian (359–383), Western Roman Emperor (375–383). He was a zealous promoter of orthodoxy and opponent of heresy.

²⁹² That is, with the speed of relay horses being used to convey a message (think of the Pony Express).

²⁹³ Line 320 of Sophocles' *Electra*. A man will hesitate on the verge of a great undertaking.

²⁹⁴ IE Aramaic.

uncertainty, should somewhat be shaken.²⁹⁵ But we hold their judgement not to be so sound in this point. For though, *whatsoever things are necessary are manifest*, as St. Chrysostome saith, and as St. Augustine, *In those things that are plainly set down in the Scriptures, all such matters are found that concern Faith, Hope, and Charity* [St. Aug. 2. *de doctr. Christ. cap. 9*]. Yet for all that it cannot be dissembled, that partly to exercise and whet our wits, partly to wean the curious from loathing of them for their everywhere-plainness, partly also to stir up our devotion to crave the assistance of God's spirit by prayer, and lastly, that we might be forward to seek aid of our brethren by conference, and never scorn those that be not in all respects so complete as they should be, being to seek in many things ourselves, it hath pleased God in his divine providence, here and there to scatter words and sentences of that difficulty and doubtfulness, not in doctrinal points that concern salvation (for in such it hath been vouched that the Scriptures are plain), but in matters of less moment, that fearfulness would better beseem us than confidence, and if we will resolve, to resolve upon modesty with St. Augustine (though not in this same case altogether, yet upon the same ground), *Melius est dubitare de occultis, quàm litigare de incertis* [St. Aug. li. 8. *de Genes. ad liber. cap. 5*], it is better to make doubt of those things which are secret, than to strive about those things that are uncertain. There be many words in the Scriptures, which be never found there but once [*ἁπαξ λεγόμενα*],²⁹⁶ (having neither brother nor neighbor, as the *Hebrews* speak),²⁹⁷ so that we cannot be holpen by conference of places. Again, there be many rare names of certain birds, beasts, and precious stones, &c., concerning which the *Hebrews* themselves are so divided among themselves for judgement, that they may seem to have defined this or that, rather because they would say something, than because they were sure of that which they said, as St. Jerome somewhere saith of the *Septuagint*.²⁹⁸ Now in such a case, doth not a margin do well to admonish the Reader to seek further, and not to conclude or dogmatize upon this or that peremptorily? For as it is a fault of incredulity, to doubt of those things that are evident: so to determine of such things as the Spirit of God hath left (even in the judgement of the judicious) questionable, can be no less than presumption. Therefore as St. Augustine saith, that variety of Translations is profitable for the finding out of the sense of the Scriptures [St. Aug. 2^o. *de doctr. Christian. cap. 14*]: so diversity of signification and sense in the margin, where the text is not so clear, must needs do good, yea, is necessary, as we are persuaded. We know that *Sixtus Quintus* expressly forbiddeth, that any variety of readings of their vulgar edition should be put in the margin (which though it be not altogether the same thing so that we have in hand, yet it looketh that way), but we think he hath not all of his own side his favorers, for this conceit.²⁹⁹ They that are wise, had rather have their judgements at liberty in differences of readings, than to be captivated to one, when it may be the other. If they were sure that their high

²⁹⁵ The use of alternate translations in the margin was actually quite controversial for the reason Smith states. It still is.

²⁹⁶ GR for things said [only] once. The singular, *hapax legomenon*, is still used in modern scholarship to refer to a word uniquely found in a given text.

²⁹⁷ That is, the Hebrew idiom for a *hapax legomenon* is “a word without brother or neighbor.”

²⁹⁸ This problem—that some Hebrew words are so rare that their meaning is uncertain—remains with us to this day. We are now, however, helped enormously by recent discoveries of other semitic languages related to Biblical Hebrew (such as Ugaritic), which can be used to shed light on some of these terms.

²⁹⁹ IE not even all Catholics agree with Sixtus V in this.

Priest had all laws shut up in his breast, as *Paul* the second³⁰⁰ bragged [Plat.³⁰¹ in *Paulo secundo*], and that he were as free from error by special privilege, as the Dictators of *Rome* were made by law inviolable,³⁰² it were another matter; then his word were an Oracle, his opinion a decision.³⁰³ But the eyes of the world are now open, God be thanked, and have been a great while, they find that he is subject to the same affections and infirmities that others be, that his skin is penetrable, and therefore so much as he proveth, not as much as he claimeth, they grant and embrace [ὁμοιοπαθῆς. τρωτός γ' οἱ χρῶς ἐστί].

Reasons inducing us not to stand curiously upon an identity of phrasing

Another thing we think good to admonish thee of (gentle³⁰⁴ Reader) that we have not tied ourselves to an uniformity of phrasing, or to an identity of words, as some peradventure would wish that we had done, because they observe, that some learned men somewhere, have been as exact as they could that way. Truly, that we might not vary from the sense of that which we had translated before, if the word signified the same thing in both places (for there be some words that be not of the same sense every where [πολύσημα³⁰⁵]) we were especially careful, and made a conscience, according to our duty. But, that we should express the same notion in the same particular word; as for example, if we translate the *Hebrew* or *Greek* word once by *Purpose*, never to call it *Intent*; if one where *Journeying*, never *Traveling*; if one where *Think*, never *Suppose*; if one where *Pain*, never *Ache*; if one where *Joy*, never *Gladness*, &c. Thus to mince the matter, we thought to savor more of curiosity than wisdom, and that rather it would breed scorn in the Atheist, than bring profit to the godly Reader. For is the kingdom of God become words or syllables? Why should we be in bondage to them if we may be free, use one precisely when we may use another no less fit, as commodiously? A godly Father in the Primitive time showed himself greatly moved, that one of newfangledness called κράββατον σκίμπους [A bed.³⁰⁶ Niceph. Calist. lib. 8. cap. 42], though the difference be little or none; and another

³⁰⁰ Pietro Barbo (1417–1464), Pope Paul II (1464–1471). He supported humanism, at least to a limit, but suppressed both the college of abbreviators and the Roman Academy.

³⁰¹ Bartolomeo Platina (1421–1481), Italian scholar and humanist. He was left unemployed by Paul ii and wrote a scandalous biography of him (which Smith cites) in retaliation as part of his rather biased *Lives of the Popes*.

³⁰² In times of national crisis, the Roman constitution allowed the appointment of dictators (lat for sayer), who could rule by decree for a period of time. The early dictators were famous for their devotion to their country over their personal ambitions, most particularly Cincinatus, but the later ones became increasingly self-indulgent. Julius Caesar had himself made Dictator-for-Life, hoping to turn that into an actual monarchy.

³⁰³ In the 19th century, the Church did, in fact, adopt a formal doctrine of papal infallibility. (Critics charge this was to coerce Italian Catholics into supporting the Church when it refused to acknowledge the occupation of Rome by the Kingdom of Italy.) The pope is considered infallible only in certain very narrow circumstances, and in practice, many Catholics feel free to ignore what he says even then.

³⁰⁴ IE noble, not of low birth.

³⁰⁵ A word with multiple meanings.

³⁰⁶ IE these are two different gr words for bed.

reporteth, that he was much abused for turning *Cucurbita*³⁰⁷ (to which reading the people had been used) into *Hedera*³⁰⁸ [St. Jerome in 4. Ionæ. See St. Aug: epist. 10]. Now if this happen in better times, and upon so small occasions, we might justly fear hard censure, if generally we should make verbal and unnecessary changings. We might also be charged (by scoffers) with some unequal dealing towards a great number of good English words. For as it is written of a certain great Philosopher, that he should say, that those logs were happy that were made images to be worshipped; for their fellows, as good as they, lay for blocks behind the fire: so if we should say, as it were, unto certain words, Stand up higher, have a place in the Bible always, and to other of like quality, Get ye hence, be banished for ever, we might be taxed peradventure with St. James his words, namely, *To be partial in ourselves and Judges of evil thoughts*.³⁰⁹ Add hereunto, that niceness³¹⁰ in words [λεπτολογία]³¹¹ was always counted the next step to trifling [ἀδολεσχία],³¹² and so was to be curious³¹³ about names too [τὸ σπουδάζειν ἐπὶ ὀνόμασι].³¹⁴ also that we cannot follow a better pattern for elocution than God himself; therefore he using diverse words, in his holy writ, and indifferently for one thing in nature [See. Euseb. proparaskeu. li. 12. ex. Platon]: we, if we will not be superstitious,³¹⁵ may use the same liberty in our *English* versions out of *Hebrew* and *Greek*, for that copy or store that he hath given us. Lastly, we have on the one side avoided the scrupulosity of the Puritans, who leave the old Ecclesiastical words, and betake them to other, as when they put *washing* for *Baptism*, and *Congregation* instead of *Church*.³¹⁶ as also on the other side we have shunned the obscurity of the Papists, in their *Azimes*, *Tunike*, *Rational*, *Holocausts*, *Præpuce*, *Pasche*,³¹⁷ and a number of such like, whereof their late Translation is full, and that of purpose to darken the sense, that since they must needs translate the Bible, yet by the language thereof, it may be kept from being

³⁰⁷ LAT gourd.

³⁰⁸ LAT ivy. Gourd and ivy seem very different in English, but one must bear in mind the difficulty of translating botanical terms from the Hebrew OT.

³⁰⁹ James 2:4. A similar paraphrase of the RSV would be *to make distinctions among yourselves, and become judges with evil thoughts*.

³¹⁰ IE delicate discrimination. Smith is warning against trying to extract very fine shades of meaning from the precise wording of a text.

³¹¹ GR *leptologia*, subtle argument, quibbling.

³¹² GR *adoleschia*, idle talk.

³¹³ IE bizarre, strange.

³¹⁴ GR *to spoudazein epi onomasi*, worrying about names.

³¹⁵ IE given to irrational religious beliefs based on fear and ignorance.

³¹⁶ The Puritans argued that the traditional terms derived from the Vulgate had become overladen with untended connotations, which should be combated by using different words without such baggage.

³¹⁷ That is, Catholics would want to use English words that are in some cases little more than Latin words with an English accent, which Smith finds offensive. All of the examples he cites are found in the Douai-Rheims translation: *azymes* for [the feast of] *unleavened bread* (Mt. 26:17), *tunic* for *robe* (Ex. 28:4), *rational* for *breastplate* (Ex. 28:4), *holocaust* for *burnt offering* (Gen. 8:20), *prepuce* for *foreskin* (1 Macc. 1:16), and *pasch* for *passover* (Matt. 26:2). As the number of English versions has exploded, this kind of translation sniping has remained a popular sport among the critics of this translation or that.

understood. But we desire that the Scripture may speak like itself, as in the language of Canaan, that it may be understood even of the very vulgar.

Many other things we might give thee warning of (gentle Reader) if we had not exceeded the measure of a Preface already. It remaineth, that we commend thee to God, and to the Spirit of his grace, which is able to build further than we can ask or think. He removeth the scales from our eyes, the vail from our hearts, opening our wits that we may understand his words, enlarging our hearts, yea correcting our affections, that we may love it above gold and silver, yea that we may love it to the end. Ye are brought unto fountains of living water³¹⁸ which ye digged not; do not cast earth into them with the Philistines, neither prefer broken pits before them with the wicked Jews [Gen. 26:15. Jer. 2:13]. Others have labored, and you may enter into their labors; O receive not so great things in vain, O despise not so great salvation! Be not like swine to tread under foot so precious things, neither yet like dogs to tear and abuse holy things. Say not to our Saviour with the Gergesites, Depart out of our coasts [Matt. 8:34]; neither yet with Esau sell your birthright for a mess of pottage [Heb. 12:16]. If light be come into the world, love not darkness more than light; if food, if clothing be offered, go not naked, starve not yourselves. Remember the advice of *Nazianzene*, *It is a grievous thing* (or dangerous) *to neglect a great fair, and to seek to make markets afterwards* [Nazianz. περὶ ἀγ. βαπτ. δεινὸν πανήγυριν παρελθεῖν καὶ τηνικαῦτα πραγματείαν ἐπιζητεῖν]: also the encouragement of St. *Chrysostome*, *It is altogether impossible, that he that is sober (and watchful) should at any time be neglected* [St. Chrysost. in epist. ad Rom. Cap. 14. orat. 26 in ἡθικ. ἀμύχανον σφόδρα ἀμήχανον]: Lastly the admonition and menacing of St. Augustine, They that despise God's will inviting them, shall feel God's will taking vengeance of them [St. August. ad artic. sibi falso obiect. Artic. 16]. It is a fearful thing to fall into the hands of the living God [Heb. 10:31]; but a blessed thing it is, and will bring us to everlasting blessedness in the end, when God speaketh unto us, to hearken; when he setteth his word before us, to read it; when he stretcheth out his hand and calleth, to answer, Here am I,³¹⁹ here we are to do thy will, O God. The Lord work a care and conscience in us to know him and serve him, that we may be acknowledged of him at the appearing of our Lord Jesus Christ, to whom with the Holy Ghost, be all praise and thanksgiving. Amen.

³¹⁸ An allusion to Christ's words to the Samaritan woman at Jacob's well (John 4, see esp. vv. 10, 14).

³¹⁹ A response found frequently in the ot (EG Genesis 22:1) when someone is called to action by God.