

To all the learned Nobilitie of England,  
 HUGH BROUGHTON wisheth all increase of  
 knowledge, that they may esteeme the vnderstanding  
*of Gods worde, and care for synceritie in it, to be  
 the head of wisdom and true Religion  
 in CHRIST.*



HEREAS many (right Honorable) from the high to the low, of all sortes haue bene desirous greatly and a long time, to haue the holy booke of God, which for the old Testament is in Ebrew, for the new all originally in Greeke, to be translated and beautified with all furniture for playnes and ornaments: that such as studie it, should in no place be snared by the translater: but rather in all poinctes might haue at the first layd cleare before them all that studie can affoord: It may be thought a good help to the bringing of their desire to passe, by ioyning of al effectuallie in executiō of the worke: to shewe what in this paynes may be better done then yet we haue in Englande. And as bare shortnes is soonest viewed: so matter of large, longe, high & deepe quantitie, shalbe brought into speach of no greatnes, but narrow, short, lowe & shallowe, that the meanest may in good part iudge, what ought to be censured. The holy text must be honored, as sound, holy, pure: hede must be taken that the translater neither flow with lyes nor haue one at all: prophecies spoken in doubtfull termes, for sad present occasiones, must be cleared by sad study and stayd sasty of ancient warrant: termes of equivocation witty in the speaker for familiar and easy matters, must be looked vnto, that a translater drawe them not vnto foolish & ridiculous senses: Constant memorye to translate the same often repeated in the same

What poinctes a syncere translation ought to haue, more then yet ours haue.

AN EPISTLE TO THE

4  
 fort is most nedefull. Facility of phrafe, defended by the new Testament, the Septuagint, and writers old indifferent for all nations, must be had. And herein, the stately words of the new Testament, in Greeke, taken frō the Septuagint may stand profitable in the margent through the old. Also where the later repeat the former holy writers, therein as it were commenting vpon them, that should in all clearnes be expressed, and noted. These be poinētes of necessitie.

Some others of ornament in the end of our speech may be consydered. Thus all are briefly told once: which by enlargement will appeare more pleasant. And speech of all shalbe vsed, by your honorable pacience. First a Translator of the Bible should beware least of his owne head in translation or notes, he disannull the text: and blame the watchfull eye of Gods providence, for not preseruing the writt aright. That fault is exceeding great, for a man to take vpon him to bee wiser then God: and to take his kingly care tardy, in trueth of wordes. All men will graunt that there is not an idle plant, fishe, worme, foule, or beast in nature, nor yet starre in the skye: but all knowen and looked vnto by Gods care. Now wheras all that would be happy are commaunded to thinke day and night on Gods Lawe by the spirit of endles wisdome: as learning the Eternall better thence then from the creatiō: we might haue bin sure that the father of light, would neuer require that: but would also for his part affoorde a lawe, voyde of trappe and snare: to delight the soules that followe him. That matter of necessitie may better bee conceaued by thinges of ornament, into which God for vs hath condescended. A man would little haue thought that the most High should make Alphabets for vs in his booke. But wee nowe may see it done. The Psal. 25. hath an Alphabet, saving for two letters: and the Psalme is a generall forme of prayer. There the wisest may try, whither any wisdome could supply the argument,

by

Take care that the holy E. brew or holie Greeke text bee not disannulled

An holy 21. fold Alphabet, a matter of brauerie, telleth babes that God would neuer faile in a iod or prick of necessitie. Psal. 25. omnia Vau & Xuph.

by Ebrewe wordes of sage force. The Psal. 145. is alike, one letter omitted. The Psal. 34. hath an Alphabet perfect & one verse for a glad saying, vpon all, fit always. The Psal. 37. hath an Alphabet most exact, though many verses seeme to hide it. The Psalme 111. conteyneth Gods laude. The 112. the Godly mans: in most curious sorte, for euery member of speech. The 119. goeth vpon commendation of the Lawe of life: with an eightfold Alphabet, and mentioning the worde in sundry names in euery verse: what vertues it hath. Which sayings coming from him that carieth about all things by his mightie worde, should assure vs, that it was safely kept. Salomon in like battell-ray hath commended good Matrones: that they teachinge their children from the breastes, should giue them the milke of Gods worde. And Jeremy at the kingdomes ruine penneth his Lamētations with a watchfull eye, very much for phrase: vsing frō *Moses, Dauid, Salomon, Esay*, and all former, termes vttered of the destruction which he sawe, and felt. But his Alphabet is more wonderfull, to shewe in mans confusion, Gods distinction. So the first Cha. hath 22. verses in the 22. letters order. The Ch. 2. to stirre our care hath the like with changing place of *Pe*, and *Ain*, two going together, but the later going afore: so the fourth Chap. is most exact in the same sorte, for *Pe* and *Ain*: and all the other in due order: that by this doubled matter, studie should be stirred vp. The Chap. 3. hath thrise euery letter in order: that by three witnesses Gods looking too his letters might be seene. These being matters of Elegācy more then bare necessitie, shew that no lesse watchfulnes was ouer the wordes of sentences. Which thing should moue vs to holde the text vn-corrapt. Besides a matter of singular great importance com-meth hither to be considered: the margent readings of the old testament. They are eight hundred fourtie and eight in number. And the word in the text was not read, but the

Psal. 145.  
Nun onelic  
is omitted.  
Psa 34. hath  
an ouerplus  
Psa 37. hath  
an Alphabet  
with much  
enterlacing.  
Psal. 111. &  
12. in eche  
member.  
Psal. 119.  
eightfold.

Matrones  
vertues in  
Alphabet.  
Pro. 31.

Jeremies di-  
stinct art, of  
a confused  
state, in a  
sixfold Al-  
phabet.

Matters cu-  
rious in ele-  
gancie.

The 448.  
margent  
readings.

worde in the margent. These greatlie touch all to knowe  
 why so it falleth out: that Christians no longer followe  
*Kimchi* and *Ephody* the Iewes, whom *Barbinel* & *Elias Leuita*  
 damne of great iniurie done to Gods holy Maiestie, for  
 sayinge that the text was corrupted in Babylon. Any may  
 see that no Scribe would twentie two times of negligence  
 write *Naar*, a *Gyrle*, for *Naarah*: the margent terme read for  
*Naar*: which signified a *Boye* or *Gyrle*: and for weightie cause  
 was read *Naara* a *Gyrle*. The filthy towne *Zebyim*, burnt frō  
 heauen, named of the pleasaunt situatiō, the *Roes*, a name of  
 Christ in Salomons songe, was read *Zebojim*, all the foure  
 times that scripture hath it. Errour could not fall into such  
 wisdome. Likewise when *Rabsakes* filthy termes are in the  
 text to be seene, but clearer in the margent to be read, they  
 who say, that corruption bred this vrbanity, weigh not but  
 cast lottes what to speake. So for bookes written after the  
 captiuitie, past times of bondage: where the *Samaritanes*  
 speach against the Temple-builders, is as they spoke it,  
 doubtfull Ebrew: as, *We doe not sacrifice: or, Sacrifice we not?*  
 there in *Loa*, and *Lo*, the word of the text and margent ex-  
 pound one the oher. And againe in *Zacharie* speaking of  
 Ierusalem's destruction & womens vsage by souldiers grosse  
 to speake: the text telleth the terme to be seene: the mar-  
 gent, what the holy Spirit would haue read. Thus for ciui-  
 litie or facilitie in sense: the margent reading is giuen with  
 equall authoritie as the other. Moreouer, wheras the Pro-  
 phetes deepe skill, that omits the particle *Vau*, that is *And*, in  
 a speach of two members, or hath a worde too sharpe for  
 the common sorte, in orthography straunge, & differs in a  
 letter from the vsuall manner: the margent hauinge the  
 vsuall sheweth what care the holy Synagogue had, that no  
 one syllable should amaze the simple, but were all taught  
 from God to couple diligence with easie sense. These poin-  
 tes, some touche euery tounge, some onlie Ebrewe gram-  
 mer:

Christians  
 be lothsome  
 that slander  
 the holy pro-  
 uidence, as  
 not prouid-  
 ing wel for  
 them: where  
 vnspokea-  
 ble care is  
 shewed, for  
 their rende-  
 ring.  
 22. times  
 Naar in the  
 Ebrew text  
 is read Na-  
 arah.

Margēt rea-  
 dings in  
 bookes set  
 forth after  
 the captiui-  
 tie, since  
 when Iewes  
 had no hin-  
 derance to  
 saue the day  
 ly read text,  
 argue the  
 slanderers  
 of dulnes v-  
 pon grosse  
 impiety.