To all the learned Nobilitie of England,
Hugh Broughton with all increase of knowledge, that they may eftablish the understanding of God's words, and care for sincerity 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 sorts have bene defirous greaty and a long time, to have the holy book of God, which for the old Testament is in Hebrew, for the new all originally in Greek, 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 points might have at the first laid clear before them all that studie can afford: It may be thought a good help to the bringing of their desire to passe, by joyning of all effectuall in execution of the workes: so shew what in this playnes may be better done then yet we have in Englishe. And as bare shortnes is loo看待 view:--so matter of large, longe, high & deep quantitie shalbe brought into sparc of so greatnes, but narrow, short, lowe & shallow, that the meanest may in good part judge, what ought to be censured. The holy text must be honed, as found, holy, pure: these must be taken that the translater neither flow with lies nor have one at all: prophecies spoken in doublefull termes, for sad present occasiones, must be cleared by sad study and stady fast 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 fooles & ridiculous seizes: Conserve memorye to translate the same often repeated in the same...
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Fort is most needful. Facility of phrae, defended by the new Testament, the Septuagint, and writers old indifferent for all nations, must be had. And herein, the lately words of the new Testament in Greek, taken from the Septuagint may find profitable in the margin through the old. Also where the latter repeat the former holy writers, therein as it were commenting upon them, that should in all cleanest be exprest, and noted. These be points of necessity.

Some others of ornament in the end of our speach may be considered. Thus all are briefly told once; which by enlargement will appear more pleasant. And speach of all shall be fied, by your honorable patience. First a Translator of the Bible should beware least of his own head in translation or notes, he disannull the text: and blame the watchfull eye of God's providence, for not preferring the writ aight. That fault is exceeding great, for a man to take upon him to bee wiser then God: and to take his kingely care tardy, in truth of words. All men will grant that there is not an idle plant, but one, or beast in nature, not yet bare in the skye: but all known and looked unto by God's care. Now whereas all that would be happy are commanded to thinke day and night on God's Lawe by the spirit of endless wisedome: as learning the Eternall better thence then from the creati: we might have bin sure that the father of light, would never require that: but would also for his part asboorde a lawe, voyde of trappe and share: to delight the soules that followe him. That matter of necessity may better bee conceived by thinges of ornament, into which God for vs hath condescended. A man would little have 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 Psalm is a general forme of prayer. There the wise ma

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by Ecclesiastical words of wise force. The Psal. 145 is alike, one letter omitted. The Psal. 141 hath an alphabet perfect & one verse for a glad saying, upon all, fit always. The Psal. 127 hath an alphabet most exact, though many verses seem to hide it. The Psalme 111. containeth God's praise. The 112. the Godly mans: in most curious force, for every member of speech. The 119. goeth upon commendation of the Lawe of life: with an eightfold Alphabet, and mentioning the words in sundry names in every verse: what verses it hath. Which sayings coming from him that carrieth about all things by his mightie words, should allure vs, that it was safely kept. Solomon in like battell-ray hath commend'd good Matrones: that they teachinge their children from the beatles, should give them the milke of God's word. And Jeremi as the kingdome ruine penehth his Lambs, with a watchfull eye, very much for phrase: ving frō Moses, David, Solomon, Ely, and all former, terms entered of the destruction which he flawe, and felt. But his Alphabet is more wonderfull, to飞机 in mans confusion, God's distinction. So the first Ch. hath 21. verses in the 21. letters order. The Ch. 2. to firstrate our care the like with changing place of Ps. and Am: two going together, but the later going afore: so the fourth Chap. is most exact in the same force, for Ps and Am: and all the other in due order: that by this doubled matter, such should be firstrate vp. The Chap. 3. hath thire every letter in order: that by three witnesses God looking roo his letters might be seen. Their being elegieth mere then bare neatness, they shew that no lese watchfullnes was ower the words of sentences. Which things should move vs to hold the text vp, not corrupt. Besides a matter of singular great importance came meth hither to be considered: the margent readings of the old testament. They are eight hundred forty and eight in number. And the word in the text was not read, but the

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work in the margin. The gentle touch all to anon
certainly go without saying that Christians no longer follow
Jesus in the world. The laws of Judaism and Islam, for
example, were seen as the true way to follow Jesus, rather
than allowing the text to serve as guidance. However, the
marginal notes done to God's holy word for Muslims
would often be in disagreement with the
written text. For example, the margin of the
Genesis text would read: "A man named Moses
was born". Similarly, the margin of the
Proverbs text would read:"A wise man is not
afraid of the judgment of God."