

THE DUTCH

ANNOTATIONS

upon the whole

BIBLE

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Introduction to the Facsimile Edition

History prior to the translation of the Staten Bible
Much had transpired before the National Synod of Dordt 1618-1619 decided to translate the Bible directly from the original languages. More than one attempt had been made to improve on the translation of the Deux-*aes* Bible, which was used among the Dutch-speaking people at that time. A number of ecclesiastical meetings had tried to deal with this issue. Repeatedly this matter of the translation was discussed and decisions were taken at the ecclesiastical meetings with the intention to improve the Bible translation which was used up until that time.

Right from the beginning there had been criticism concerning the Deux-*aes* Bible, which was published in 1561-1562. The first official criticism, at the Synod of Emden, dates back to 1571. This was the first ecclesiastical meeting which made a statement concerning the desirability and the need for an improved translation of the Bible. Especially among the ministers and the somewhat more educated members there was dissatisfaction. They desired a more faithful rendition of the original text of the Bible. Because a better translation was as yet not forthcoming, the Deux-*aes* Bible remained the authoritative and beloved Bible for church and home from 1562 until 1637.

Significantly better translations than the one of the Dutch-speaking people were in use in Germany, France and England. It is noteworthy that initially there was no call for a translation of the Bible from the original languages. The first synodical decisions showed another way to come to an improved Bible translation. Either existing, or already nearly completed foreign translations were to be used.

It was the great Synod of Dordt in 1618 which finally ended the extended period of time of unsuccessful attempts to provide the Dutch people with a new Bible. This is not to say, however, that all the attempts and labour of those more than forty-five years – since 1571 – had been in vain. Not only were the translators of the Staten Bible able to make use of the work of some of the translators at a later date, but when the Synod of Dordt was to make decisions on this issue of such great importance, it had at its disposal the extensive and valuable experience which had been obtained through years of discussions and attempts. As a result of this, a common and firm conviction was already in place concerning several issues which had to be dealt with in providing a new Bible translation.

In the first place it was abundantly clear that a revision of the existing translation would not satisfy the church, but only a completely new translation from the original languages of the Holy Scriptures would be acceptable, even though such a new translation might be close to the existing one.

Furthermore, it had become evident that, in choosing men who would be entrusted with the work of Bible translation, the church desired to proceed with the

languages was to be considered, but their pious and holy walk of life counted at least as much.

In the third place there was no doubt that the great work of Bible translation could only be accomplished with the cooperation and help of the civil authorities, the Estates General. The financing of this extensive work would have to be their responsibility. The Estates General, on their part, has indeed complied with this reasonable request. In Dutch the Estates General were often referred to by an abbreviated name, namely "Staten".

National Synod of Dordt

On November 13 of the year 1618 the Synod was opened in a most solemn manner. Not only the delegates of the nine provincial, or particular, synods were present, but also the Church of England, and, upon request, a number of German and Swiss churches of Reformed confession had delegated a number of theologians. The theologians from France were refused permission to attend from their king. The first proposal that the moderamen presented for business, had been submitted by the delegates of the particular synods of Gelderland, Holland, Zeeland and Overijssel. It concerned a new translation of the Bible. In total the Synod spent eight sessions on this most important issue, which had been introduced by the president, Rev. Johannes Bogerman, on Monday November 19. Prior to presenting a knowledgeable explanation as to the necessity of a new Bible translation, he opened the session with an eminently solemn prayer.

Following upon this, the foreign delegates were requested to give advice to the meeting concerning this matter. It is remarkable that the English delegates decided that they were to do this in writing, so that the Synod would be able to make profitable use of the guidelines established under the influence of James I, concerning the work of the Authorized Version (1611). Next, the national delegates were permitted to speak.

With the exception of one Arminian minister, everyone agreed upon the necessity of a new translation, and that from the original sources. The translators were to adhere closely to the original text and preserve the manner of speaking of the original languages. However, where clarity would not allow this, or where the character of the Dutch language would be jeopardized, the Hebrew and Greek wording were to be carefully noted at the side. In order to avoid offence, which could possibly arise on account of changes of too great proportion, it was deemed desirable to preserve as much of the old translation as possible, provided the truth, the purity and the characteristics of the Dutch language would not be compromised. The translation would be from the original, and the best translations, commentaries, and compendiums would be used. When encountering very difficult passages, the opinion of learned men would be sought. If the translation would require additional words, then these words were to be printed in a different font, and placed in brackets, to distinguish them from the original text. Regarding these guidelines, which formed a pledge as to the precision and purity of the translation, it may be noted that these were a clear reflection of the adherence to the Scriptures on the part of the fathers of Dordt. They saw in the Hebrew and Greek text the Word of God, the language of the Holy Ghost Himself, both in the matter itself and in the form.

Six Dutch theologians were appointed, who were endowed with outstanding knowledge of theological matters and of languages, as well as with godliness; three were appointed for the Old and three for the New Testament.

Although the translators had many aids at their disposal, yet, with all their

knowledge, they encountered problems. The fact that they, in accordance with the decision of the Synod, asked others for advice, testifies of their humility and love to the pure Word of God.

At the end of August, 1635, the translators and revisors completed the New Testament. Meanwhile the Old Testament was in the process of being printed. Great haste was made with the printing. Upon the completion of the New Testament, three printing presses were used, with this effect that in the summer of 1636 the Old Testament, and in June of 1637 the New Testament was ready and printed.

A declaration of authorization was included in the new Bible, in name of the Estates General. From this declaration of authorization did the Staten Bible obtain its name. The work of Bible translation had been fully financed by the Estates General. However, this does not mean that the translation had come about under supervision of the government. The translators were altogether at liberty to work in accordance to their own responsibility. The translators were: Wilhelmus Baudartius (1565-1640), Johannes Bogerman (1576-1637) and Gerson Bucerus (c.1565-1631) for the Old Testament; Festus Hommius (1576-1642), Antonius Walaeus (1573-1639) and Jacobus Rolandus (1562-1632) for the New Testament.

The first copy of the new Bible was presented to the Estates General in a solemn session in the afternoon of September 17, 1637.

Marginal Notes

The Bible translators were the writers of the annotations next to the Bible text as well. They had received a number of guidelines from the Synod of Dordt for that purpose:

- In the event that a Greek or Hebrew way of speaking would be found which could not be translated entirely literally, they were to note this diligently in the margin.

- For each book and chapter they were to list a brief and clear summary of the contents, and in the margin next to the Bible text they had to note similar places in the Holy Scriptures.

- They were to add some brief explanations to these, by which they would justify the translation of unclear passages; however, to add elaborate discussion on points of doctrine was deemed neither necessary nor advisable.

It would be in error, however, to think that the annotators therefore avoided all doctrinal discussions. Numerous places can be pointed out where the differences in doctrine with, for example, Rome, the Socinians and the Arminians, are dealt with. The entire Reformed theology can be read in the marginal notes of the Staten translation. They clearly portray the translators of the Staten Bible as Reformed theologians. Especially the marginal notes in the letters of Paul demonstrate this clearly, but proof can likewise be found at whatever place the Staten Bible is opened.

The annotators were influenced in their labour by men of stature, such as John Calvin and Theodorus Beza, great expounders of the Scriptures. The way of formulating, found at many places, points to the fact that there was dependence on their commentaries. Some of the translators were personal students of Beza. The marginal notes also reveal influence by Johannes Piscator, a German. This professor from Herborn gradually began to think and teach theology in a Reformed, rather than a Lutheran way. The annotators were to be knowledgeable about many things. It becomes clear from the marginal notes that they were well versed in the writings of the church fathers and the classics, the heathen as well as the Christian historians, and even in the works of the Jewish rabbis. Philosophers, heretics, Roman Catholic

popes, councils, the reformers - they can all be found. Sporadically something from the Apocryphal books can be read in the marginal notes, as well as facts about weights and measures, illnesses, the art of singing, etc. The annotators commonly expressed themselves cautiously. At times they openly stated that the passage in question was somewhat obscure or difficult.

In the year 1636 Bogerman and Baudartius declared that the Christian, discerning reader had liberty in accepting the annotations. They did emphasize, however, that these notes had largely been taken from the books of the best and most eminent teachers of the Reformed churches. Moreover, the explanation of the Bible, which is found in the marginal notes, was an explanation approved by the Reformed Church of those days. It is exceptionally Scriptural in character, notably because of the principle of comparing Scripture with Scripture. The writers of the marginal notes were not infallable. Yet their notations in the realm of the civil and social, as well as the doctrinal sphere, testify of much Biblical wisdom. Therefore, to ignore the treasures that are found there, would only be to our own detriment.

Theodore Haak
The Staten Bible was translated into English already in the year 1657, twenty years after it was published in Dutch. This work was done by a German, who spent most of his life in England, by the name of Theodore Haak (1605-1690).

His grandfather on his mother's side was the famous French Huguenot Daniel Toussaint (Tossanus, born in the year 1541), who came to Heidelberg after escaping from the Bartholomew Massacre in 1572. He became a preacher in the congregation there and in the year 1594 he was appointed President of the university in that same city. He held this position until his death in 1602. Not only did his son Paulus study there, (1572-1634, he would later be one of the German delegates at the Synod of Dordt), but also the three sons of his younger brother Samuel, as well as the descendents from the famous Spanheim and Haak families. F. Spanheim Sr. (1600-1649) later became Professor in Leiden. These two families became affiliated through marriage. Paulus Tossanus, the Professor in Heidelberg mentioned previously, provided marginal notes for Luther's translation of the Bible. Later editions of this work depended heavily on the Dutch marginal notes. In addition to these, commentaries of others were used in these editions of the German Bible. It is not a literal translation of the notes, however, and neither would this have been possible with the Bible translation by Luther.

Not much is known about Theodor Haak, the father of Haak. As a young scholar he moved from Neuburg, the city where he was born, to Heidelberg, but did not obtain a degree. After his marriage to the daughter of the President of the university, Daniel Tossanus, he permanently took up residence in the Palatinate. Maria Tossanus and Haak were most likely already married by the year 1600. Out of this marriage a son was born in Neuhausen (near Worms) in the year 1605. He was named after his father but because of his lengthy stay in England later on, he then went by the name of Theodore.

It is very likely that he was sent to the Neuhausen Gymnasium when he was old enough to go to school. This school had been founded by the Calvinist Elector Frederik III in 1565. Thus Haak, the grandson of Daniel Tossanus, would have received a sound Calvinistic education both at home and at school. When Haak reached the age to go to university, the Thirty Years' War had already begun. As a result Heidelberg was emptied of its students and the university was virtually closed until its

years of age Haak decided to visit England, particularly the two universities, and in August 1625 he took up residence in Oxford. After having spent six months there, Haak went for another six months to Cambridge and then, in the summer of 1626, returned to Germany. Unable to go back permanently to Heidelberg, Haak spent the next year or two in Cologne. There he participated in secret religious meetings which were held in a private house. The group had no religious teacher or suitable books. From England Haak had brought the book *Mystery of Self-Deceiving* by the hand of Daniel Dyke. Haak set to work to translate it section by section, reading out to the group day by day the chapter which he had just finished. This first work of translation by Haak was published in Frankfurt in 1636 under the title of: *Nosce Teipsum, Das grosse Geheimnusz desz Selb-Betrugs etc.* It was printed several times.

Also from Daniel Dyke he translated *Two treatises, the one of repentance*, which was published for the first time in German in 1637 under the title *Eine nützliche Betrachtung und Beschreibung der Wahren Busse etc.* From Henry Scudder he translated *The christians daily walke in holy securitie and peace*. This was published in 1636 under the title *Eines wahren Christen tagliche Wallfahrt*.

In 1628 or 1629 Haak again went to England, where he probably studied both theology and mathematics at the university of Oxford until 1631, without obtaining a degree. Shortly after removing from Oxford he held an office as Deacon by the Bishop of Exeter, Joseph Hall (1574-1656), who had been present at the Synod of Dordt.

At the end of 1633 he again crossed over to the mainland, at which time he not only spent time in Germany but, from 1636, also in Holland in places such as Amsterdam, Utrecht and Leiden. In this last city he even enrolled as student at the university in March of 1638. Therefore it cannot be but that Haak, as a young man of thirty years old, was familiar with the Staten Bible when it first came out. He returned to England in the fall of 1638. He accepted a diplomatic appointment to Denmark from 1643-1644. In May of 1656, when he was already 51 years old, he married Elizabeth Genué, the widow of a Dutch man. Mention is made only of daughter Kateryne, whom she had with her first husband, but there possibly were more (step)children. In November of that same year Haak applied for citizenship and obtained the English nationality.

From 1661 to 1668 he was a member of the Royal Society, a society established by the King which consisted of a select group of 119 people, who met together to discuss arts and science, philosophy and religion. Until this day this is still an influential academic society in England. After the end of 1668, Haak's active participation in the meetings of the Royal Society ceased and the next record of his name in the Journal Books is not until the end of 1677. The initial reason for this silence can be found in the serious illness which he suffered in 1669. Hardly had he recovered from his illness when he was plunged into a troublesome law-suit. In 1669 his wife died as well.

The troubles had not embittered Haak, and in a letter to Governor Winthrop he praised God for His mercy in supporting him through his many sorrows. He felt now that he was in a position to illustrate from his own experience his belief that every single incident in life, whether joyful or sad, should bring a man back to his Maker. Much of his time was spent on the translation of *Paradise Lost* by John Milton, who could also be counted among his circle of acquaintances. This work probably occupied much of his time during the late sixties. While Haak was still occupied with this translation of Milton's epic, his name again appeared in the various

Haak passed away at the age of 85 in London, at the beginning of May of the year 1690. The exact date is unknown. It is certain that he was buried on May 8 of that year in the church of St. Andrew's, Holborn. A painted portrait was presented to the Royal Society a few months after his death.

The Haak Bible

Haak's work on the translation of the Staten Bible originated from a request from the Westminster Assembly, which reached him in 1645. Much against his will he agreed to undertake this task. In a letter dated June 16, 1657, Haak would complain that it had been an exceptionally difficult task, and that he had received little encouragement and even less reward during this whole project.

The Assembly praised Haak as being "every way fitted for such a Task, (...) about twenty years [Anno 1645] conversant in England, where not only his faithfulness is known in divers publick Employments, but this Dexterity also in Translating divers English Books of Practical Divinity into the German Tongue." It is not certain how the Assembly came to be acquainted with Haak's name and his qualifications as a translator, but it is worthy of note that one of the Divines of the Assembly was Henry Scudder, whose tract *The christians daily walke* Haak had already rendered into German. Since his mission to Denmark, too, Haak must have become quite well known in official circles.

In spite of the recommendation to Parliament, it seems that for a number of years very little help was given to Haak. From the House of Lords, of which only 18 members were present in 1646, Haak received the right to print and sell his translation during a period of 14 years (counted from the year it was assigned). Moreover, a committee of 20 people was appointed who were to review his work before it was sent to the printer.

Meanwhile Haak had already made a beginning, and in the spring of 1648 had reached I Kings. At this time he was persuaded to make a fresh start from the book of Genesis, employing a completely different method. What exactly the criticism had been is not known. Until that time Haak had strictly adhered to the way in which the Staten Bible was printed: the Bible text in two columns, with the marginal notes in the margin in a smaller typeset, and indicated by numbers, and cross-reference texts indicated by letters. From the English edition of 1657, however, may be concluded that the members of the committee desired an edition where the marginal notes, within square brackets, would be inserted directly after the particular portion of Scripture, which was to be printed in cursive. The cross-reference texts were to be eliminated.

From 1649 on, the translation of the Staten Bible came to a virtual standstill. Haak was again busy with foreign correspondence. Later he was busy with unofficial work of correspondence and translation for Parliament, and at the same time he became involved in a correspondence with Heidelberg for the benefit of the Elector of the Palatine. He accepted from Karl Ludwig the position of unofficial agent in London, who would send information of all kinds to Heidelberg, and form a link between the two countries.

Not until May of 1655 did he resume his work of translation, after a long interruption. In May of 1657 he was able to complete his task, and get the text printed in August.

The message of the Bible had, of course, long been available for English readers, and therefore the purpose of the Haak Bible would not be to replace the Autho-

which an English version of the Dutch Bible and Annotations would have, would be twofold. First of all it would be valuable to have the exact translation into English of the new and precise accuracy of rendering the Bible, which had been the main concern of the Dutch scholars. Secondly, but directly connected to the first, would be to have the marginal notes readily available in English. For that reason Haak strove for a literal translation, although he included clarifications at times. All things other than the text of the Bible and the marginal notes, could be omitted. This included the index of both the Testaments, the maps and more particularly the apocryphal books, which had not been annotated anyway. In order to distinguish between the text of the Bible and the marginal notes, the first was printed in cursive and the latter in Roman type.

Haak himself, and also his Calvinistic friends, had hoped that Cromwell, the Lord Protector of England at the time, whose weighty task as head of the government was "to repair and build up all the breaches and decayings of his Zion," would, guided by this translation, bring about a reformation in church and civil life. This hope was not fulfilled. Neither can any trace be found of any effect of this translation on the use and the exposition of the Bible in the Church of England. A reprint has, until now, never been considered, but may, in God's providence, now appear. May it be in His indispensable favour.

Whereas We are sufficiently assured by the Testimony of many of the Divines of both Kingdomes, sitting in the Assembly at Westminster, that the Compleat Translation of the Large Annotations on the Dutch Bible, set forth 1637. Will be of great Use and Benefit to these Realms, for the promotion of Piety; And the pains in finishing such a work exceeding great.

Be it Ordered and Ordained by the Lords and Commons Assembled in Parliament, for the Encouragement of the Undertaker thereof, Theodore Haak, That he or Whom he shall Assign, shall have the priviledge of Printing and Vending the said Annotations, for the space of Fourteen years; (Which Term shall begin from the time of the first Impression) so that none else under what pretence soever, shall be permitted to Intermeddle in Printing the whole, or any part thereof, upon the pain of forfeiting a Thousand pounds to the said Theodore Haak; To be recovered by Action of Debt, Bill, Plaint, or Information, wherein no Essoign or Wager at Law to be admitted; and such other penalties as shall hereafter be thought fit.

Henry Elsyng Cleric. Parliamentorum.

I Have Assigned all my Right, Title, and Interest, by vertue of this Ordinance abovesaid, to the Compleat Translation of the Dutch Annotations upon the Old and New Testament, unto *Richard Tomlins* and *Henry Hills*.

August 24 1657.

T H E O D O R E H A A K.

THE DUTCH
ANNOTATIONS

Upon the whole

B I B L E:

Or, all the

Holy Canonical Scriptures

O F T H E

O L D and N E W

T E S T A M E N T,

T O G E T H E R

With, and according to their own Translation of
all the Text: As both the one and the other were ordered
and appointed by the SYNOD OF DORT, 1618. and published
by Authority, 1637.

*Now faithfully communicated to the use of Great
Britain, in English.*

Whereunto is prefixed an exact NARRATIVE
touching the whole Work, and this Translation.

By THEODORE HAAK Esq.

L O N D O N:

Printed by Henry Hills, for John Rothwell, Joshua Kirtan, and
Richard Tomlins, Anno Dom. 1657.



TO
HIS HIGHNESS
THE
LORD PROTECTOR
OF THE
COMMON-VVEALTH
OF

ENGLAND, SCOTLAND, and IRELAND, &c.

May it please Your Highness,



As they were the Publick and earnest Desires of many pious and worthy persons of all Sorts and Conditions (even of different Judgements) and those desires wel-approved of, both by Parliament, and by the Godly Ministry in these Nations, which engaged me to undertake the Englishing of this Work; (as appears by what followes after this Epistle) So having gone through with it now by Gods assistance, with like honest desire (subservient to theirs) of doing good, and communicating a Matter of that publick repute for Christian Edification to the publick View and Use of these Churches; I rest confident, it will be held no Presumption in me, but duty rather, to present the whole Account and Performance thereof, unto him, whom God, in his Wisdome, by so signal a course of Providence, (acknowledged all Christendom, yea the World over) and the Parliament of these three Nations, by Unanimous desire and consent, have fully entrusted with all concernments of their weal-publick; among which the con-

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The Epistle Dedicatory.

stant Profession and exemplary Practise of Your Highness, bears publick record, You count not this kinde the least, that hath so near and sure a Relation to the Temporal and Eternal Welfare of the great People committed to Your Charge; I mean the means of making them still more and better acquainted with the true Minde and Will of God, revealed in the holy Scriptures, (the principal aim of these Endeavours) which doubtless is the best way of propagating Gods Truth and Gospel, and was the thing mainly intended by Your Parliament, when they offered the Bible into Your Highnesses hands, at Your late Solemn Inauguration.

I spare to say more of the Present work, referring myself to the ensuing Narrative, and the perusal thereof to Your own best leisure, as perhaps not altogether unworthy of Your Princely Entertainment, in regard of that sweet Harmony therein represented, of so many Worthy Instruments and their Endeavours, right worthily advancing the publick and Soul-saving Interest of all professing Christ and true Christianity, by holding forth unto them Gods Light and Truth, every one according to their received Measures, hand in hand, in all plainness and sobriety.

Accept therefore, Most Gracious Sir, of this Present, so naturally and duely Presenting it self unto Your Place and Person, and of this my most humble handing it into Your Presence, thus to make up a full consort of commending it to the whole Household of God in these Nations, as an other hopeful means among so many by the good hand of Divine providence presented to Your Highness, at this Juncture, for the further advancing and full establishing of their so much desired, and much every way to be desired Unity and Concord, both among themselves, and with the word of his spirit.

And the Lord of his Mercy make Your Highness more and more Instrumental still to repair and build up all the breaches and decayings of his Zion, to the praise of her Founder, and the Immortal Renown and Reward of all Your Faithfull Labours in and for the Lord and his House; so prayeth

August 24. 1657.

Your Highnesses

*Ever Faithfull, and to his utmost,
Obedient Servant.*

THEODORE HAAR.



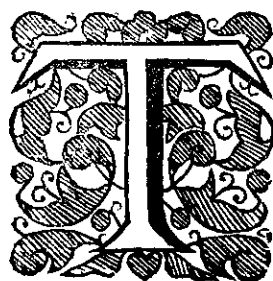
A Plain and True Narrative touching the late Ver-
sion of the Bible, out of the Original Tongues into the
Belgick or Netherlandish, and the Annotations
on the same, as they came forth together
in the year of Christ, 1637.

By the Advice of the Synod of *Dort*, and Authority
of the Lords, the States General of the

UNITED NETHERLANDS.

A S A L S O

A Word, concerning the present Translation thereof into English.



*T*He States General of the United Netherlands, having in the
year One thousand six hundred and eighteen, by reason of
the intestine differences then troubling their Churches, cal-
led a *National Synod* to be held at *Dort*, and, for to shew be-
fore all the World, that they desired a fair proceeding,
likewise invited thither, by application of their earnest de-
sires unto the Chief Magistrates and Governours of most
Reformed Churches, some of the eminentest Divines for
Parts and Piery, out of *England*, *France*, the *Palatinate*, *Brandenburgh*, *Hassia*,
Helvetia, (or *Swisserland*) *Geneva*, *Bremen*, *Embsen*, &c. men publickly known
and worthily famous in their Generations.

Being met and assembled together, before the Dissenters, who were likewise
fairly called, did appear, there was a solemn motion made in the Synod, of un-
dertaking a New Translation of the Bible, for the use of those Churches, out
of the Original Fountaines.

Some Debate being had thereupon of the necessity of the work, the best *Me-
thod* of proceeding in it, and the *Qualifications* of the Persons to be imployed
therein; All the *Forreign Divines* there present, were asked their advice; The
English (who were *George Carleton*, then Bishop of *Landasse*, after of *Chichester*;

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John

John Davenant, Divinity Professor at Cambridge, afterwards Bishop of Down; Joseph Hall, afterwards Bishop of Exeter, and lastly of Norwich; Samuel Ward, Divinity Professor and Master of Sydney-Colledge in Cambridge) much approving so good a design, exhibited there in writing, what course and order was formerly taken in England about the last Translation in King James his time, and referred it to the Synod, what use to make thereof, for their then present occasion, whereof see more in the *Acta Synodalia*, Sess. 7. Those of other parts, gave likewise every one their best Advice, and so did the publick Professours also of their own Universities at large, being expressly sent to for that purpose; Inasmuch that after mature deliberation and debate had about it among themselves, the Synod concluded at last from and upon the whole matter, that it was a thing most needfull for their Churches, and could not but prove very beneficial and
 “ edifying to them all, and as far as their Language extended, That a New and
 “ most Accurate Translation of the whole Bible of the Old and New Testament,
 “ together with the *Apocrypha*, should be taken in hand with all care and expedien-
 “ tion, altogether out of and according to the Original Tongues, and Notes
 “ also added (to the Canonical Books onely) for the explaining of difficult and
 “ doubtfull words, phrases and passages; And that for the better and more sa-
 “ tisfactory effecting thereof, the best Versions of the Bible, in any Vulgar or
 “ Learned Language extant, as well as the Notes and Commentaries thereon,
 “ should carefully be consulted with for that purpose, besides the use to be made
 “ of the Advice and Judgement of other good Authors, and of living able men
 “ also both at home and abroad, by the undertakers continual address to and cor-
 “ respondence with them, upon the Emergency of any difficult matter.

Hereupon the Synod forthwith proceeded to make Choice of six, the ablest and best qualified men for such a task among them, appointing them to be the Interpreters or Translators of the Old and New Testament, besides the *Apocrypha*, viz. three of them for the Old Testament, all written in Hebrew, and three others for the New, &c. written in Greek. And forasmuch as this Employment of theirs was like to require divers years attendance, to be done as it ought; the Synod made a Provisional choice of six other able men, respectively, to supply the accidental failing or deceasing of any of the former Interpreters; and besides them, they held it fit, that of every Province of those Netherlands, there should be chosen Two of like abilities every way, for to Revise from time to time what the Interpreters got ready, first at home, every one his share, and at last (Revisers and Interpreters all) jointly together, at a full meeting: also it was judged very expedient and behoof-ful, the foresaid Interpreters should, by reason of this Employment, repair to, and during the time of it, continue together, in one of their Universities, to have the more means and opportunity of consulting both men and books for their purpose, and to this end it should be endeavoured to procure them Dispensations from their Ordinary Functions and Employments, their Entertainments nevertheless continuing, besides other due Encouragements and Considerations of this their great and publick Labour. In regard whereof, and not to precipitate a work of that weight and importance, the Synod thought it needless to limit their time, but referred the same wholly, and relied upon the unquestioned faithfulness and uprightness of the persons they had chosen, onely to satisfie the publick expectation, it was found meet, they should give notice and account from Quarter to Quarter, unto the Lords the States General, of their progress; Besides divers other Instructions about the Work it self to be seen at large in the *Acta Synodalia* before cited.

And because this was a work of publick concernment, and which stood in
 need

“ to effect the same; therefore the said Synod in their *humble Address and Petition*,
 “ presented to the Lords the States General, as their supreme Magistrate, *May 30.*
 “ 1619. among sundry other things of greatest weight and use for the Churches
 “ under their protection, recommended this matter as none of the least, from
 “ the necessity of their own, and the praise-worthy example of most Reformed
 “ Churches: That their Lordships would be pleased (approving the humble
 “ and faithfull advice of the Synod in this behalf) to procure Licence and Di-
 “ spensation for the persons chosen and appointed for this Employment from
 “ their ordinary pastoral charges, and to dispose their respective Churches, so as
 “ to get their places otherwise supplied in the Interim, without prejudice to their
 “ settled maintenance, as also to appoint one of their Universities for their meet-
 “ ing and constant abode together all the while, and to furnish and supply the
 “ whole work and management thereof with all Expences necessary and suitable,
 “ out of the publick Treasury: all which was very favourably received and en-
 “ tertained by the State, who, though they met with many *hindrances and oppositi-*
 “ *tions* for a time, in settling the *publick Distempers*, which somewhat retarded the
 “ publick prosecution of this good Work; (however the appointed Interpreters
 “ made provision for it the whiles at home) yet how *serious* and *zealous* they were
 “ in promoting of it, appeared sufficiently by their doubled endeavours afterwards,
 “ and their constant care and real assistance all along, to the end of the work, spa-
 “ ring for no pains nor cost on whatsoever might conduce to the advancing and
 “ compleating of it, by summoning the six persons, (as soon as they could) to
 “ repair to the University of *Leyden*, with their Books and Families, dispenced
 “ from their ordinary Functions in manner aforesaid, and liberally there provi-
 “ ding for all their Conveniences and Necessaries, ordinary and extraordinary,
 “ and taking care too, that the very children and heirs of any coming to de cease
 “ in the attendance of this work, should fully enjoy their due proportions of en-
 “ tertainment and reward, and lastly, in honourable sort rewarding all both In-
 “ terpreters and Revisers to their full content, (besides what the Interpreters had
 “ by agreement from the undertakers of the Impression) The Sum of the char-
 “ ges the State was at in this behalf, as may be shewed, if need be, by the par-
 “ ticulars, out of the publick Records, amounted to Twenty five thousand
 “ pounds Sterling, and upward.

One thing ought not to be forgotten, as a Testimony of their extraordinary
 care, nothing should be wanting, that might be any way usefull to further and
 improve the work. They were informed by a Noble Member of their own, that
 learned *Piscator*, had not long before his death, himself revised and much amend-
 ed his own formerly published *German Translation* of the Bible, upon occasion of
 several Advertisements given him by sundry learned men, about various passag-
 es. Hereupon the State ordered presently *November 8. 1625.* that Letters should
 be written to *Count Ernst Casimir of Nassaw*, Governour of *Friezland, &c.* to
 procure all the said amendments, then in the hands of the said *Piscators* children
 at *Herborn*, in the County of *Nassaw*, and to get them transmitted to the Lords
 the States General, for to be communicated by them to the Interpreters at *Ley-*
den, with promise to the said children, that they should be well rewarded for im-
 parting of the same.

The names of the Interpreters employed for the *Old Testament*, were *Johannes*
Bogermannus, Pastor of the Church at *Lewarden*, afterwards Divinity Professor
 at *Franecker*, who had been President of the Synod, *Guilhelmus Baudartius*, Pa-
 stor at *Zutphen*, *Gerson Bucernus* of *Vere in Zeland*, both Members of the Synod.

Of these three *Bogermannus* was held to excel in the *Text*, *Bogermannus* in judgement, and *Baudartius* in conferring all manner of Versions. The care of the *New Testament* was committed to *Antonius Walaus*, then Pastor at *Middleburg*, after, Divinity Professour at *Leyden*; *Festus Hommius*, Pastor at *Leyden*, and Regent of the Divinity-Colledge there for *Holland*, having been Scribe to the Synod; *Jacobus Rolandus*, Pastor at *Amsterdam*, formerly at *Frankendall*, one of the Assessors in the Synod. *Walaus* and *Rolandus* excelled for judgement, the former more readily, the latter more deliberately; But for Greek and Divinity none went before *Walaus*. *Hommius* was plain, sound and solid, and had besides a singular dexterity in penning, and accurate pointing. The general care of them all, was to express and explain the Original *Text* as faithfully and impartially, as could be done, and their language would bear, without any prejudice or violence to the Truth.

In their *Notes*, they stooped to satisfy even the meanest *Capacity*; though sometimes the matters were such, as they could not but give *proofs* also of their great abilities in all manner of *Learning*, void of ostentation, and full of candor and ingenuity. Their method of proceeding was not all alike: The Interpreters of the *Old Testament* divided the *Books of Moses*, the *Historical*, the *Doctrinal*, and the *Prophetical*, each Division, into equal parts, whereof *Bogermannus* undertook the first, *Baudartius* the next, and *Bucerus* the last; And at their daily meetings they read and examined all in order. Those of the *New Testament* went every one through the whole Books apart, and when they met day by day, as the former, (*viz.* three hours in the forenoon, and as many in the afternoon, duly) they read it all over, every one marking, what was liked by all, which *Hommius* afterward transcribed. In the year One thousand six hundred thirty one, one of the Interpreters of the *Old Testament* deceased, *viz.* *Bucerus*, as also in the year following, *Rolandus*, one of those for the *New Testament*, whereupon addresses being made to the State, for to get their places supplied according to the provisional Order of the Synod abovementioned, it was judged more expedient, things being so far advanced, and the surviving Members so well versed and practised in the business, they should go on and finish the work themselves: It being otherwise also observed, that *Bogermannus* his parts and judgement prevailed most, throughout the *Old Testament*, and *Walaus* his, throughout the *New*. At the finishing of every Book the same was forthwith transmitted by the Interpreters from *Leyden* their assigned place of abode, unto the respective appointed *Revisers*, till all was done, and then the *Revisers* also themselves were summoned to *Leyden*, and dispenced from their ordinary functions in like manner, and every way well provided for, which happened in the year One thousand six hundred thirty four; they conferring there with the Interpreters, and Revising all the Books over in order, so as that within some fifteen or sixteen moneths time all was finished, and now made ready for the press. The *Revisers* for the *Old Testament* were, for *Gelderland*, *Antonius Thysius*, Divinity Professour at *Harderwyck*, and after at *Leyden*. For *Holland*, *Johannes Polander*, Divinity Professour at *Leyden*, *Abdias Witmarus*, Divinity Professour afterwards at *Harderwyck*; for *Zeland*, *Jodocus Lorenus*, Pastor at *Flushing*; for *Utrecht*, *Arnoldus Teeckmen*, Pastor there; for *Friesland*, *Bernhardus Tullenius*, Pastor at *Lewarden*; For *Over-Yssel*, *Jacobus Revius*, Pastor at *Deventer*, since Regent of the Divinity Colledge at *Leyden*; for *Groningen*, *Franciscus Gomarus*, afterwards Divinity Professour there. These, at their first meeting with the Interpreters of the *Old Testament*, constituted *Bogermannus*, their President, *Thysius* Assessor, and *Revius* Scribe: And here again *Bogermannus*

ander, *Thysius* and *Gomarus*, for profound knowledge and ability to determine. The Revisers of the *New Testament* and the *Apocrypha*, were, for *Gelderland*; *Sebastianus Dammannus*, Pastor at *Zutphen*, also Scribe to the Synod: For *Holland*, *Johannes Arnoldi Lindanus*, Pastor at *Delft*, *Guilielmus Nieuhusius*, Rector of the School at *Haerlem*: For *Zeland*, *Carolus Demaetsius*, Pastor at *Middleburg*, since Divinity Professour at *Utrecht*, For *Utrecht*; *Ludovicus Gerhardus à Renesse*, since Pastor and Divinity Professour at *Breda*: For *Friezland*, *Bernhardus Fullenius*, appointed also for the *Old Testament* before: For *Over-Yssel*, *Casparus Sibelius*, Pastor at *Deventer*: For *Groningen*, *Henricus Altingius*, Divinity Professour formerly at *Heidelberg*, and afterwards at *Groningen*. At their first meeting with the Interpreters of the *New Testament*, they made *Walaus* President, *Lindanus* Assessor, and *Festus Hommius* Scribe; and here again excelled *Walaus* his prudence and readiness in directing; *Demaetsius* and *Sibelius*, their care and vigilance in examining, and *Altingius* with *Walaus* their sound and solid judgement in determining. The work being finished, and ready for the Press, about the latter end of the year, One thousand six hundred thirty five, the *Revisers* returned home to their respective charges, but the Interpreters staid out and overlooked the printing, whereof the first proofs for the *Old Testament*, were corrected by *Baudartius* and *Hommius* respectively, and the last by *Bogermannus* and *Walaus*; the whole being fully printed and presented to the *State* and by their Authority published, in the year One thousand six hundred thirty seven, and the use thereof introduced into all the Churches and Schools of those Provinces, with general satisfaction and approbation, even of most of the dissecting parties themselves. They that desire more particulars, touching this matter, may peruse the fore-cited *Acta Synodalia*, and the Life of *Antonius Walaus*, before his works in *Folio*, besides the *Publick Records*.

And thus this great work being made publick, & extant in print, the great desires good men had to be made partakers of the benefit thereof, could not be bounded by the Limits of those Churches and Nation, for whom it was principally intended, but it was sought for and bought up far and near: And here in *England* it soon got into such a repute, that when, not long after, the Parliament found good, to get *New Annotations* made upon the whole Bible for general Edification, by those Reverend and able Divines, Mr. *Leigh*, Mr. *Downham*, Dr. *Gouge*, Mr. *Taylor*, Mr. *Gataker*, Mr. *Pemberton*, Mr. *Abbot*, Mr. *Reading*, Dr. *Featly* and Mr. *Tooker*, (placed here in order of the parts of the Bible, which they were to undertake) they (the Parliament) did then in especial manner recommend *this very Bible and Notes* unto them (as well as *Deodates Italian*) causing Copies of each to be divided and sent respectively unto them, for to make use thereof, which also they did. And my Lord Primate of *Armagh*, Dr. *Usher*, of happy memory, was often heard to wish very heartily, both before and after that time, that the whole work might be *Englised*, as finding it the plainest and impartiallest, and freest of *Excursions* and *Impertinencies*, of any he knew, that knew so many: Wherefore also, when he heard that it was undertaken, he rejoiced, and encouraged the undertaker much amidst his many discouragements. What value the principal Members of the late *Assembly of Divines*, together with the *Scottish Church-Commissioners*, did set upon it, their own words best express in that subscribed free *Attestation* of theirs, (set down hereafter) which by their means was presented to both Houses of Parliament, for the encouraging of him, with whom they had prevailed to undertake it; whereupon also the said both Houses were pleased to pass an *Ordinance of Parliament* by way of Approbation and further

encouragement, in such sort as then was conceived by them, might prove most effectual for the work, and beneficial for the painfull Undertaker, though afterwards it proved in this part, defective. The *Provincial Synod of London* testified their approbation and liking of it, by sending twice some worthy Members of theirs unto the said Undertaker, and recommending the business very seriously unto divers *Stationers*, and very many *pious and able Ministers else*, and other *godly and worthy persons, of all conditions*, (even of *different judgements*) in City and Countrey, upon all occasions, expressed their great longing for the coming forth of these labours. And much sooner indeed, and perhaps more exactly and accurately withall they might and would have come forth, but for the manifold publick *disasters* and *distractions* of late years, whereby the undertaker was left destitute of *seasonable and requisite helps and helpers*, according to the *vastness* and *importance* of the work, and the *publick concernment* in it; besides, that, after he had begun the work and proceeded as far as the first Book of *Kings*, he was advised and perswaded upon very good grounds and approbation, to *change* the way and *method* formerly approved of, and to begin quite anew, onely to give the more satisfaction to the publick; to say nothing here of sundry other great impediments and discouragements commonly incident to works of this nature, and ordinarily attending any single-hearted endeavours of serving God and our Neighbour.

As to the *whole work* here presented to the publick view and use, the *Christian and discreet Reader* may be pleased to observe, that by it there is imparted and communicated unto him, *all the Text*, as neer as could be done, according to the *Belgick Translation*, and all their *Notes or Annotations*, inserted, where they fall in naturally, betwixt the Text, by *Crotchets* [] in a *different Character*, all along, “by way of *Paraphrase*. The main *Reason or Necessity* rather of having thus “done it, was, besides the easing of the *Readers* understanding, that all the “*Notes* of those *Belgick Divines*, as also all their *Quotations* and *References* (in- “finite almost) are peculiarly *fitted to their own reading, pointing, versing, &c* of “the Text, and to no other: And really, without their entire reading of the “Text, one main aim and endeavour of their Translation would be missing; “that is to say, their very ground-work, and principal business, which could “not but much obscure and maim the Annotations themselves. Neither shall “any need to scruple at, much less be offended with the *differences* of *readings* “in several Translations, considering, that the *Hebrew* words and phrases espec- “ially, yea the *Greek* ones themselves also, for all the copiousness of that Lan- “guage, as well as those of most, or all the rest, have much ambiguity in them, “or admit much variety of signification, applied to various matters and intents, “whence it cometh to pass, that such a one takes them in this sence, and ano- “ther otherwise; but the comparing of both the one and the other, (were there “never so many) is so far from doing hurt, that it rather illustrates the true mean- “ing beyond any other means, and becomes a general Key to many hidden Treas- “ures laid up in the holy Scriptures.

A Copy of the Certificate or Attestation, about the
General desire in both Kingdomes (*England and
Scotland*) to have the *Belgick or Dutch* Annotations upon
the Bible (come forth first *Anno Domini 1637.*)
Translated into *English*, by THEODORE HAAK.



W whose Names are here under-written, Considering, that
ever since the year One thousand six hundred thirty seven,
at which time the New Translation of the Bible in the
Dutch Language, with large and continual Annotations
thereupon, was published; It hath been the uncessant Desire
and Longing of such, as for eternal Life search the Scrip-
tures, both Ministers and others in these Kingdomes, (which they have ex-
pressed upon all occasions) to have those Annotations translated into the Eng-
lish Tongue; promising unto themselves a rich Treasure of Knowledge and
spiritual understanding from the labours of so many eminent Divines, as by
the choice of the famous Synod of Dort were set a part for so good and great a
work, and with fervent and continual prayers unto the Father of Lights, and
extraordinary Care and Diligence (wherein they had all Helps and Encou-
ragements) were for the space of Nineteen years exercised therein: And
we, not only by Information of such as are skil'd in the Language, but
from our own Knowledge, of the Judicious, Sound and Satisfactory Interpreta-
tion of some more Obscure and Controverted Places, wherein we have used
the means to take Tryal and have made Proof; Being very Confident, that
the satisfaction of this earnest and pious Desire would prove profitable to all
the Godly in these Kingdomes; (desiring that the Word of God may dwell
plentifully in their hearts by Faith) And at this time most seasonable, when
so many are dangerously seduced by the mis-representation of the Will of God,
through the wresting of Scripture; Cannot but in our hearts acknowledge the
Wise and Gracious Providence of God, (who provideth bread for the hun-
gry, and doth not despise the desires of the humble, delighting to know his
Will, and to walk in his Paths) in directing and leading us at last to a learn-
ed

ed Gentleman, Theodore Haak, every way fitted for such a task, he being by Birth and Breeding a German, about twenty years [Anno 1645] conversant in England, where not only his faithfulness is known in divers publick Employments, but his Dexterity also in Translating divers English Books of Practical Divinity into the German Tongue; And whose affection and Zeal to the Glory of God, and good of the Church we know to be such, that he would willingly bestow himself upon the accurate and painfull prosecution of this Work, which he hath already entred upon, were he not hindered by such discouragements, as the Reciprocal Zeal of the Godly with the desire of their own spiritual Comfort, and of the Edification of the Church, may easily remove.

We therefore grieved, that the Churches of Christ in these Kingdomes have for so long a time wanted so inestimable a Benefit, and fearing, that if the present opportunity be not apprehended, the like, (all things considered) shall not readily be offered hereafter; Do in all earnestness of Spirit intreat, that such as in sincerity desire the sober and solid knowledge of the Will of God in Christ, revealed in Scripture, may with us joyn their prayers and endeavours for removing of all hindrances out of the way, that so necessary a work may be presently prosecuted, and with all speed for the use of the Church, and the honour of Jesus Christ, brought to perfection.

William Twiss,
Cornelius Burges,
Herbert Palmer,
George Walker,
Thomas Young,
Samuel Clark,
Francis Roberts,
Thomas Hodges,
Thomas Hill,
Stephen Marshall,
John White,
John Ward,

Anthony Tuckney,
Peter Smith,
Edmund Staunten,
Thomas Bayley,
Richard Heyrick,
Edward Corbet,
John Foxcroft,
Gaspar Hicks,
Henry Wilkinson,
John Bond,
John Philip,
William Greenhill,

Nicholas Proffet,
John Durey,
Thomas Goodwin,
Sydrack Simion,
Adoniram Byfield,
Alexander Henderion,
Samuel Rutherford,
Robert Bayley,
George Gillespy,
Cæsar Calendrine,
Jonas Proofft.



THE
STATES GENERAL
OF THE
UNITED NETHERLANDS.

To all that shall See or Hear the Reading hereof, Greeting.

BE it known ; That whereas from the very beginning of the Reformation in these Countries , We have ever seriously taken to heart, and endeavoured with all diligence and carefulness, to advance whatsoever might conduce to, or was found necessary for the good prosperity and propagation of the Orthodox, true, Christian, Reformed Religion , and the pure worship of God ; and withall, among the
rest

rent, that the holy word of God might be interpreted, taught and preached, according to the true meaning, scope and drift of the Original Text and Tongues, wherein it pleased the Lord God Almighty to reveal his Doctrine and VVorship, through the inspiration of the Holy Ghost; to the end, that the salvation of souls, and everlasting happiness, might thereby be furthered and advanced more and more: and thus, having observed, that there was never any Translation made yet of the holy Scriptures into the *Netherlandish* Vulgar Tongue, out of the Original Text; We long agoe thereupon, desired of and committed unto divers men of eminent learning, Divines and Ministers of the Reformed Church, to undertake the setting forth of a new *Netherlandish* Translation of the said holy VVord of God, out of the Original Fountains; by whom the work having been likewise praise-worthily begun and advanced from time to time, the prosecution nevertheless was retarded hitherto, by the said worthy mens untimely departure.

VVherefore, and that this so necessary and Pious work, might yet at length once attain the wished effect, and our Christian zeal and purpose therein, an happy accomplishment; we found it fitting, conformably to the example of the primitive Church, in the time of the Fathers, as likewise to that of our Neighbour and other Reformed Kingdomes, Principalities and Common-wealths; to desire, authorize and require those of the National Synod held at *Dort*, in the years 1618. and 1619. that they would take in hand the foresaid Translating, and depute some Learned and Experienced Divines for the perfecting, and others also for the Reviving of the same.

Now

Now this Translation being, through the Gracious Blessing of *Almighty God*, wholly finished by the said eminent and expert Men in the Hebrew and Greek Tongues, and yet further Revised by some other learned Divines; whose Judgements and Approbations being declared unto us, that in this same Translation there was nothing omitted of what the Truth, the Propriety of the Words, and the Genuine sense thereof could require.

So it is, that upon mature deliberation, and using withal the advice of the Council of State of these United *Netherlands*, We have approved of and authorized, as also by these We do approve of and authorize the forementioned Translation; to the end, that the same may be received, and the use of it introduced in all the Churches and Publick Schools of the United *Netherlands*, and other Dominions and Countries, resorting under Our Obedience: And accordingly, all Ecclesiastical Assemblies, Ministers of the Word, Professours and Readers of Divinity, Masters of Colledges; and whosoever else may any waies be concerned in this behalf, regulate themselves thereby in the exercise and administration of their several charges and functions, for the better maintaining and furthering the Unity, VVelfare and Service of the said Reformed Churches and Schools in these *Netherlands*; whereunto the Lord God *Almighty* be graciously pleased to vouchsafe his Blessing.

Given in the Haghe, July the 29. 1637.

T H E

