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Selected and Edited by
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*The New Testament
of Jesus Christ
1582*

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NOTE

Reproduced (original size) from a copy in Cambridge University Library, by permission of the Syndics. Uneven inking on page 118 of this copy has rendered part of the text illegible: the marginal note in the top left-hand corner reads: 'Whereby it is evident that more is required then only faith.'

The Rhemes New Testament is named after the ancient archiepiscopal city (Reims, Rheims) in N. E. France where it was published in 1582. Fourteen years earlier, in 1568, William Allen, the future Cardinal, had opened a house of studies for Englishmen within the newly-founded University of Doway, in the Spanish Netherlands. Staffed by a group of eminent scholars who, forfeiting their posts and careers in Oxford and Cambridge, had chosen exile rather than accept the new Elizabethan state Church, Allen's Doway College was founded to prepare a cadre of trained and learned English Catholic priests for the Church in England when (as they hoped) Catholicism should be restored. By 1574 Allen had begun to send some of his priests back to England to minister to those who clung to the old faith. Such was the flow of recruits to train for the priesthood that in 1578 he opened another seminary, the English College in Rome. That same year a local upsurge of Calvinism drove the first English College from Doway. It took temporary refuge on French soil, at Rhemes, and it was there, about 16 October 1578, as the College Diary recorded, that Gregory Martin 'started an English version of the Bible'. Three years and six months later the same Diary recorded the publication of the New Testament, which for the time being was all that the chronic poverty of the exiles enabled them to print.

The need to publish this translation had distant historic origins. Because of Lollardy, the bishops prohibited unauthorized vernacular versions of any portions of the Bible to be read in England, a country where both literacy and the vernacular itself developed later and more slowly than in neighbouring countries. One important effect was that the religious upheavals of the sixteenth century found England without any accepted Catholic version of the Bible in the language of the common people. The prolongation of those upheavals for a further fifty years faced Allen in 1582 with still no Catholic alternative to set against a series of Protestant versions which, whatever their literary merits, were, in his eyes and those of his Catholic contemporaries, contaminated by deliberate and tendentious mistranslations and omissions, introduced to 'prove' the doctrines propagated by the Reformers.

In training his new priests, Allen prescribed a full course of Biblical studies, including Greek and Hebrew. But though their studies were learned, they needed also the ability to preach in English to their less educated flock at home, and to answer in public and in private the texts quoted by their opponents in support of the new doctrines. Therefore for pastoral, doctrinal and not least devotional reasons, the printing of an approved Catholic translation of the Scriptures in English, with annotations to help the reader

to the true meanings of the text, had long been sorely needed.

Gregory Martin, whom Allen chose for the task, abandoned a brilliant career at Oxford when he fled in 1570 to Doway and began teaching at the English College. He was a master of Greek and Hebrew and so could have translated from the original tongues had he chosen. A deep reverence for the traditional Bible of Latin Christendom, and a belief, not altogether ill-founded, that its text was purer and better authenticated than, for example, Erasmus's Greek, probably underlay the decision to make as faithful a rendering as possible of the Vulgate, interpreted (as the title-page proclaims) in the light of the Greek. His resolve to stay close to the phrases and even where required to the vocabulary and syntax of an original which his Church had recently pronounced to be inspired and free from error, obviously determined Martin's style. To the taunts of adversaries that he translated 'of purpose to darken the sense', he had already answered in his preface that the meanings of Scripture were indeed deep and often difficult, and not, as the Reformers maintained, for every casual reader to interpret. Orthodoxy, even at the expense of easiness of expression, was his aim, but has earned him reproaches from critics more concerned with literary graces.

Martin's fine preface deserves most careful reading; it forestalls the strictures which critics have since reiterated endlessly, that he disfigures and obscures his text with untranslated words, with Latinisms and neologisms. He gives sound reasons (which modern translators ought to ponder) for choosing these rather than 'some usual English wordes that express them not'. It was Gregory Martin's misfortune, and ours too, that his version was never given a fair chance of acceptance, for in English — then as now a free, unlegislated language ready to assimilate elements of all it encounters — the only test of what *is* English is its acceptance into common speech. What prevented its acceptance was a deliberate campaign of vilification and physical suppression. From the first, Martin's translation was a proscribed book. For two centuries copies were searched for, seized and burnt; by every means this version was kept from the eyes of all but a learned few who read only to condemn it on theological grounds. How different were the fortunes of the Authorized Version. Though nowadays recognized to be in a language already partly archaic in its own day, its official backing no less than its intrinsic qualities carried it through edition after edition and into every home, to be read and re-read until its phraseology became part of the mental habits of the ordinary Englishman.

Yet the attempt to suppress Martin's translation never wholly succeeded. His version, afterwards modified, as was natural, to suit the altered vocabulary of later centuries, continued as the standard and well-loved Bible of his English co-religionists down to our own lifetime. More than that, recent scholarship has unearthed the long-concealed debt of the Authorized Version itself to the Rhemes New Testament. That debt was large-scale and almost wholly beneficial; it has been amply demonstrated and generously acknowledged. But, we may fairly comment, if words and phrases first fashioned by

Gregory Martin (and they are many) have passed into the idiom of our language because they were taken over by the translators of the Authorized Version, there are probably many others which did not deserve the oblivion which has been their lot. The present facsimile, presenting the whole text of Martin's version just as it first appeared with all its explanatory apparatus, puts before the modern reader an important book which, though far from rare, has been undeservedly neglected, and enables him to appreciate some of its true merits for himself.

References: Allison and Rogers 567; STC 2884; A. S. Herbert, *Historical Catalogue of Printed Editions of the English Bible 1525-1961* (1968), item 177.

Oxford, 1975

DAVID ROGERS

THE
NEVV TESTAMENT
OF IESVS CHRIST, TRANS-
LATED FAITHFULLY INTO ENGLISH,

out of the authentical Latin, according to the best corrected copies of the same, diligently conferred vwith the Greeke and other editions in diuers languages: Vwith ARGVMENTS of bookes and chapters, ANNOTATIONS, and other necessarie helps, for the better vnderstanding of the text, and specially for the discouerie of the CORRUPTIONS of diuers late translations, and for clearing the CONTROVERSIES in religion, of these daies:
IN THE ENGLISH COLLEGE OF RHEMES.

Pfal. 118.

Da mihi intellectum, & scrutabor legem tuam, & custodiam illam in toto corde meo.

That is,

Giue me vnderstanding, and I vvill searche thy lavv, and vvil keepe it vvith my vvhole hart.

S. Aug. tract. 2. in Epist. Ioan.

Omnia qua leguntur in Scripturis sanctis, ad instructionem & salutem nostram insensè oportet audire: maxime tamen memoria commendanda sunt, que aduersus Hæreticos valent plurimum: quorum insidia, infirmiores quosque & negligentiores circumuenire non cessant.

That is,


All things that are readde in holy Scriptures, vve must heare vvith great attention, to our instruction and saluation: but those things specially must be commended to memorie, vvhich make most against Heretikes: vvhose deceites cease not to circumuent and beguile al the vv weaker fort and the more negligent persons.

PRINTED AT RHEMES,
by Iohn Fogny.

1582.

CVM PRIVILEGIO.

THE CENSURE AND APPROBATION.

 M huius versionis ac æditionis autho-
res, nobis de fide & eruditione sint probè
cogniti, aliique S. Theologiæ & linguæ
Anglicanæ peritissimi viri contestati sint, nihil in
hoc opere reperiri, quod non sit Catholicæ Ecclesiæ
doctrinæ, & pietati consentaneum, vel quod villo
modo potestati ac paci civili repugnet, sed omnia
potius veram fidem, Reip. bonum, vitæque ac mo-
rum probitatem promouere: ex ipsorum fide cen-
semus ista vtiliter excudi & publicari posse.

PETRVS REMIGIVS *Archidiaconus maior Metropolitana insignis
Ecclesiæ Rhemensis, Iuris Canonici Doctor, Archiepiscopus Rhemensis
generalis Vicarius.*

HVBERTVS MORVS, *Rhemensis Ecclesiæ Decanus, & Ecclesiastes,
& in sacratissima Theologia facultate Doctor.*

IOANNES LE BESGVE, *Canonius Rhemensis, Doctor Theologiæ,
& Cancellarius Academia Rhemensis.*

GVLIELMVS BALBVS, *Theologiæ professor, Collegij Rhemensis
Archimagister.*

S. Augst. lib. 1. c. 3. de ferm. Do. in monte.

Paupertate spiritus peruenitur ad Scripturarû cognitionem: vbi oportet hominem semitæ præbere, ne pernicacibus concertationibus indocilis reddatur.

We come to the vnderstanding of Scriptures through pouertie of spirit: where a man must shew him self meeke-minded, lest by stubburne contentions, he become incapable and vnapt to be taught.

THE



THE PREFACE TO
THE READER TREATING OF
THESE THREE POINTS: OF THE TRANSLATION OF HOLY SCRIPTURES INTO THE vulgar tongues, and namely into English: of the causes vvhy this nevv Testament is translated according to the auncient vulgar Latin text: & of the maner of translating the same.



THE holy Bible long since translated by vs into English, and the old Testament lying by vs for lacke of good meanes to publish the vvhole in such sort as a vvorke of so great charge and importance requirith: vve haue yet through Gods goodnes at length fully finished for thee (most Christian reader) all the **NEVV TESTAMENT**, vvhich is the principal, most profitable & cōmfortable peece of holy vvritte: and, as vvell for all other institution of life and doctrine, as specially for deciding the doubtēs of these daies, more propre and pregnant then the other part not yet printed.

Vvhich translation vve doe not for all that publish, vpon erroneous opinion of necessitie, that the holy Scriptures should alvvayes be in our mother tonge, or that they ought, or vvere ordained by God, to be read indifferently of all, or could be easily vnderstood of eucry one that readeth or heareth them in a knovven language: or that they vvere not often through mans malice or infirmitie, pernicious and much hurtful to many: or that vve generally and absolutely decmed it more conuenient in it self, & more agreable to Gods word and honour or edification of the faithfull, to haue them turned into vulgar tonges, then to be kept & studied only in the Ecclesiastical learned languages: **Not** for these nor any such like causes doe vve translate this sacred booke, but vpon special consideration of the present time, state, and condition of our countrie, vnto vvhich, diuers things are either necessarie, or profitable and medicinable novv, that othervvise in the peace of the Church vvere neither much requisite, nor perchance vvholly tolerable.

Translation of the Scriptures into the vulgar tongues, not absolutely necessarie or profitable, but according to the time.

In this matter, to marke onely the vvifedom & moderatiō of holy Church and the gouernours thereof on the one side, and the indiscrete zeale of the

The Churches vvifedom and moderatiō con-

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cerning vulgar translation.

popular, and their factious leaders, on the other, is a high point of prudence. These later, partly of simplicitie, partly of curiositie, and especially of pride and disobedience, haue made claime in this case for the common people, with plausible pretences many, but good reasons none at all. The other, * to whom Christ hath giuen charge of our soules, the dispensing of Gods mysteries and treasures (among vvhich holy Scripture is no small store) and the feeding his familie in season vvith foode fit for euery sort, haue neither of old nor of late, euer vvholly condemned all vulgar versions of Scripture, nor haue at any time generally forbidden the faithful to reade the same: yet they haue not by publike authoritie prescribed, commaunded, or authentically euer recommended any such interpretation to be indifferently vsed of all men.

*Mat. 24.
45. 1 Cor.
4. 16*

The Scriptures in the vulgar languages of diuers nations.

The Armenians say they haue the Psalter and some other peeces translated by S. Chrysostom into their language, vvhen he vvvas banished among them: and George the Patriarch, in vvriting his life, signifies no lesse. The Slauians asseme they haue the Scriptures in their vulgar tongue, turned by S. Hierom, and some vvould gather so much by his ovvne vvordes in his epistle to Sophronius, but the place in deede proueth it not. Vuipilas surely gaue the Scriptures to the Gothes in their ovvne tonge, and that before he vvvas an Arrian. It is almost three hundred yeres, iince Iames Archbishop of Genau, is said to haue translated the Bible into Italian. More then two hundred yeres agoe, in the daies of Charles the fifth, the Frenche king; vvvas it put forth faithfully in Frenche, the sooner to shake out of the deceived peoples hâdes, the falsc heretical translations of a secte called *Vvaldenses*. In our ovvne countrie, notwithstanding the Latin tonge vvvas euer (to vsê Vvearable Bedes vvordes) common to all the prouinces of the same for meditation or studie of Scriptures, and no vulgar translation commonly vsed or occupied of the multitude, yet they vvvere extant in English euen before the troubles that Vvicleffe and his folowvverstraised in our Church, as appeareth, as well by some peeces yet remaining, as by a prouincial Constitution of Thomas Arundel Archbishop of Canturburie, in a Councel holden at Oxford. vvhere straitè prouision vvvas made, that no heretical version set forth by Vvicleffe, or his adherentes, should be suffered, nor any other in or after his time be published or permitted to be readde, being not approued and allowed by the Diocesan before: alleaging S. Hierom for the dificultie and danger of interpreting the holy Scripture out of one tonge into another, though by learned and Catholike men. So also it is there insinuated, that neither the Translations set forth before that Heretikes time, nor other aftervvvard being approued by the lawfull Ordinaries, were euer in our countrie wholly forbidden, though they were not (to say the truth) in quiet and better times (much lesse vvhen the people vvvere prone to alteration, heresie, or noueltie) either hastily adnoted, or ordinarily readde of the vulgar, but vsed onely, or specially, of some deuout religious and contemplatiue persons, in reuerence, secrete, and silence, for their spiritual comfort.

*Bib. S. 23.
li. 4.*

*Hiero. ep.
134.*

*Bib. S. 23.
lib. 4.*

*Li. 1. biff.
Angl. 1. 2.*

Ancient Catholike translations of the Bible into the Italian, Frenche, & English tongue.

An aunciēt prouincial cōstitution in England concerning English translations. See *Lincolns lib. 5. tit. de Magistris.*

The like Catholike and vulgar translations in many countries, since Luthers time.

Now since Luthers reuolt also, diuers learned Catholikes, for the more speedy abolishing of a number of falsc and impious translations put forth by sundry sectes, and for the better preseruation or reclaime of many good soules endangered thereby, haue published the Bible in the severall languages of almost all the principall prouinces of the Latin Church: no other bookes in the world being so pernicious as hereticall translations of the Scriptures, poisoning the people vnder colour of diuine authoritie, & not many other remedies being

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being more soueraine against the same (if it be vsed in order, discretion; and humilitie) then the true, faithful, and sincere interpretation opposed therevnto.

Vvhich causeth the holy Church not to forbid vtterly any Catholike translation, though she allow not the publishing or reading of any absolutely and without exception, or limitation: knowing by her diuine and most sincere wisdom, how, where, when, and to whom these her Maisters and Spouses gistes are to be bestowed to the most good of the faithful, and therefore neither generally permitteth that which must needs doe hurt to the vnworthy, nor absolutely condemneth that which may doe much good to the worthy. Vvherevpon, the order which many a wise man wished for before, was taken by the Deputies of the late famous Council of Trent in this behalf, and confirmed by supreme authoritie, that the holy Scriptures, though truely and Catholically translated into vulgar tongues, yet may not be indifferently readde of all men, nor of any other then such as haue expresse licence therevnto of their lawful Ordinaries; with good testimonie from their Curates or Confessors, that they be humble, discrete and deuout persons, and like to take much good, and no harme thereby. Vvhich prescribe, though in these daies of ours it can not be so precisely obserued, as in other times & places, where there is more due respecte of the Churches authoritie, rule, and discipline: yet we trust all wise and godly persons will vse the matter in the meane while, with such moderation, meekenes, and subiection of hart, as the handling of so sacred a booke, the sincere senses of Gods truth therein, & the holy Canons, Councils, reason, and religion do require.

The Churches order & determination concerning the reading of Catholike translations of the Bible in vulgar tongues.

In d. lib. prohibir. regu' 4.

Vvherein, though for due preseruation of this diuine worke from abuse and prophanation, and for the better bridling of the intolerable insolencie of proude, curious, & contentious wittes, the gouernours of the Church guided by Gods Spirit, as euer before, so also vpon more experience of the maladic of this time then before, haue taken more exacte order both for the readers and translatours in these later ages, then of old: yet we must not imagine that in the primitiue Church, either euery one that vnderstoode the learned tongues wherein the Scriptures were written, or other languages into which they were translated, might without reprehension, reade, reason, dispute, turne and tosse the Scriptures: or that our forefathers suffered euery schole-maister, scholer, or Grammarian that had a litle Greeke or Latin, straight to take in hand the holy Testament: or that the translated Bibles into the vulgar tongues, were in the handes of euery husband-man, artificer, prentice, boies, girles, mistresse, maide, man: that they were sung, plated, alleaged, of euery tinker, tauerner, rimer, miustrel: that they were for table talke, for aiebanches, for boates and barges, and for euery prophane person and companie. No, in those better times men were neither so ill, nor so curious of them selues, so to abuse the blessed booke of Christ: neither was there any such easy meanes before printing was inuented, to disperse the copies into the handes of euery man, as now there is.

The holy Scriptures neuer read of 21 persons indifferently, at their pleasure.

They were then in Libraries, Monasteries, Colleges, Churches, in Bishops, Priests, and some other deuout principal Lay mens houses and handes: who vsed them with feare and reuerence, and specially such partes as pertained to good life and maners, not meddling, but in pulpit and schooles (and that moderately to) with the hard and high mysteries and places of greater difficultie. The poore ploughman, could then in labouring the ground, sing the hymnes

Vvhere and in vvhose handes the Scriptures were in the primitiue Church.

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How the laeticie of those daies did read them, vvith what humilitie and religion, and enforcement of life and manners.

and psalmes either in knowen or vnknown languages, as they heard them in the holy Church, though they could neither reade nor know the sense, meaning, and mysteries of the same. Such holy persons of both sexes, to whom S. Hierom in diuers Epistles to them, commendeth the reading and meditation of holy Scriptures, were diligent to searche all the godly histories & imitable examples of chastitie, humilitie, obedience, clemencie, pouertie, penance, renoucing the world: they noted specially the places that did breede the hatred of sinne, feare of Gods iudgement, delight in spiritual cogitations: they referred them selues in all hard places, to the iudgement of the ancient fathers and their maisters in religion, neuer presuming to contend, controule, teach or talke of their owne sense and phantasie, in deepe questions of diuinitie. Then the Virgins, did meditate vpon the places and examples of chastitie, modestie and demarenesse: the married, on coniugal faith and continencie: the parents, how to bring vp their children in faith and feare of God: the Prince, how to rule: the subiect, how to obey: the Priest, how to teach: the people, how to learne.

The fathers sharply reprehend as an abuse, that al indifferently should reade, expound, and talke of the Scriptures.

Then the scholer taught not his maister, the sheepe controuled not the Pastor, the yong student let not the Doctor to schoole, not reproveth their fathers of error & ignorance. Or if any were in those better daies (as in al times of heresie such muil needes be) that had itching eares, tikling tonges and wittes, curious and contentious disputers, hearers, and talkers rather then doers of Gods word: such the Fathers did euer sharply reprehend, counting them vnworthy and vnprofitable readers of the holy Scriptures. S. Hierom in his Epistle to Paulinus, after declaration that no handy craft is so base, nor liberrall science so easy, that can be had without a maister (which S. Augustine also affirmeth, *De vtilitate cred. cap. 7.*) nor that men presume in any occupation to teach that they neuer learned, *Only* (saith he) *the art of Scripture is that vvhich euery man chalengech: this the chatting old vvife, this the doting old man, this the bragging sophister, this on euery hand, men presume to teach before they learne it.* Againe, *Some vvish poise of lofty vvordes deuise of Scripture matters among vvomen: othersome (phy vpon it) learne of vvomen, vvhat to teach men, and lest that be not ynough, by facilitie of tong, or rather audacitie, teach that to others, vvhich they vnderstand neuer a vvhit them selues. to say nothing of such as be of my facultie: vvho stepping from secular learning to holy scriptures, and able to tickle the eares of the multitude vvith a smothe tale, thinke all they speake, to be the Law of God.* This he wrote then, when this maladic of arrogancie and presumption in diuine matters, vvvas nothing so outragious as now it is.

Hiero. ep. 103 c. 6.

S. Gregorie Nazianzenc made an oration of the moderation that vvvas to be vsed in these matters: where he saith, that some in his time thought them selues to haue all the vvifedom in the world, when they could once repeat two or three wordes, and them ill couched together, out of Scriptures. but he there diuinely discourseth of the orders and differences of degrees: how in Christes mysticall body, some are ordained to learne, some to teach: that all are not Apostles, all Doctors, all interpreters, all of tonges and knowledg, not all learned in Scriptures & diuinitie: that the people went not vp to talke with God in the mountaine, but Moyse, Aaron, & Eleazar: nor they neither, but by the difference of their callings: that they that rebell against this ordinance, are guilty of the conspiracie of Corè & his cõplices: that in Scripture there is both milke for babe, and meate for men, to be dispensed, not according to euery ones

In orat. de vvideratio. in dispensa. seruanda.

greedines

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greedines of appetit or vvilfulness, but as is most meete for eche ones necessitie and capacite: that as it is a shame for a Bishop or Priest to be vnlearned in Gods mysteries, so for the common people it is oiten times profitable to saluation, not to be curious, but to solouy their Pastors in sinceritie & simplicitie: vvhreeof excellently saith S. Augustine, *Fidei simplicitate & sinceritate laelati, nutriamur in Christo: & cum parui sumus, maiorum cibos non appetamus.* that is, *Being fed vvith the simplicitie and sinceritie of faith, as it vvere vvith milke, so let vs be nourished in Christ: and vvhen vve are litle ones, let vs not couet the meates of the elder sors.* V who * in an other place testifieth, that the vvord of God can not be preached nor certaiue mysteries vttered to all men alike, but are to be deliuered according to the capacite of the hearers: as he proueth both * by S. Paules example, vvho gaue not to euery sort strong meate, but milke to many, as being not spiritual, but carnal and not capable: and * by our lordes also, vvho spake to some plainely, and to others in parables, & affirmed that he had many things to vtter vvhich the hearers vvere not able to beare.

Hovv much more may vve gather, that all things that be vvritten, are not for the capacite and diet of euery of the simple readers, but that very many mysteries of holy vvritte, be very far aboue their reach, & may and ought to be (by as great reason) deliuered them in measure & meane most meete for them: vvhich in deede can hardly be done, vvhen the vvhole booke of the Bible lieth before euery man in his mother tonge, to make choise of vvhat he list. For vvhich cause the said Gregorie Nazianzen vvisheth the Christians had as good a lavv as the Hebrues of old had: vvho (as S. Hierom also vvitnesseth) tooke order among them selues that none should read the *Cantica Canticumum* nor certaiue other pieces of hardest Scriptures, till they vvere thireie yeres of age.

And truly there is no cause vvhy men should be more loth to be ordered and moderated in this point by Gods Church and their Pastors, then they are in the vse of holy Sacraments: for vvhich as Christ hath appointed Priestes and ministers, at vvhose handes vve must receiue them, and not be our owne caruers: so hath he giuen * vs doctores, prophetes, expouers, interpreters, teachers and preachers, to take the lavv and our faith at their mouthes: because our faith and religion commeth not to vs properly or principally by reading of Scriptures, but (as the Apostle saith) by hearing of the preachers lavvliully sent: though reading in order and humilitie, much confirmeth and aduanceth the same. Therefore this holy booke of the Scriptures, is called of S. Ambrose, *liber sacerdotialis, the booke of priestes*, at vvhose handes and disposition vve must take and vse it. *Lib. ad Grat.*

The vvise vvil not here regard vvhat some vvilful people do mutter, that the Scriptures are made for all men, and that it is of enuie that the Priestes do keepe the holy booke from them. Vvhich suggestion commeth of the same serpent * that seduced our first parents, vvho perswaded them, that God had forbidden them that tree of knowvledge, lest they should be as cunning as him self, and like vnto the Highest. No, no, the church doth it to keepe them from blind ignorant presumption, and from that vvhich the Apostle calleth *falsi nominis scientiam* knowvledge falsely so called: and not to embarre them from the true knowvledge, of Christ. She vvould haue all vvife, but *vsque ad sobrietatem, vnto sobrietie*, as the Apostle speaketh: she knowveth the Scriptures be ordained for euery state, as meates, elements, fire, vvater, candie, kniues, svvord, & the like:

The Scriptures must be deliuered in measure and discretion, according to eche mans neede and capacite.

The Issues lavv for not reading certaiue bookes of holy Scripture vvaile a time.

The popular objections of vvithstanding the Scriptures from the people, answered.

Vvhy the Church permitteb not euery one at their pleasure to read the scripture.

vvhich

De apone
Christi. c.
33.

De bono
perseuer.c.
16.

1 Cor. 3.

1a. 16.

1a. orat. de
modera. in
disp. serua.
in fine.
Hiero. in
prom. co.
mentar. in
Ezechii.

Eph. 4.

Ro. 10. 17.

Gm. 3.

1 Tim. 6.
20.

Ro. 12. 3.

THE PREFACE

which are as needfull (most of them) for children as old folkes, for the simple as the vwise : but yet vvould marre all, if they vvere at the guiding of other then vvise men, or vvere in the handes of euery one, for vvhoſe preferuation they be profitable. She forbiddeth not the reading of them in any language, enuiech no mans commoditie, but giueth order hovv to doe it to edification, and not destruction: hovv to doe it without calling *the holy to dogges*, or *pearles to hogges*: (See S. Chryſoſt. *ho. 24 in Math.* declaring theſe hogges & dogges to be carnal men & Heretikes, that take no good of the holy myſteries, but thereby do both hurt them ſelues & others :) hovv to doe it agreably to the foueraine ſinceritie, maieltie, & depth of Myſterie contained in the ſame. She vvould haue the preſumptuous Heretike, notvvithſtanding he alleage them neuer ſo falt, flying as it vvere through the whole Bible, and citing the Pſalmes, Prophets, Goſpels, Epiſtles, neuer ſo readily for his purpoſe, as Vincentius Lirinienſis ſaith ſuch mens faſhion is: yet ſhe vvould according to Tertullians rule, haue ſuch mere vſurpers quite diſcharged of all occupying and poſſeſſion of the holy Teſtament, which is her old and onely right and inheritance, and belongeth not to Heretikes at all, vvhom Origen calleth *Scripturarū fures, theenes of the Scriptures*. She vvould haue the vvvorthy repelled, the curious reſſeſſed, the ſimple meaſured, the learned humbled, and all ſortes ſo to vſe them or abſteine from them, as is moſt conuenient for euery ones ſaluation: with this general admonition, that none can vnderſtand the meaning of God in the Scriptures* except Chriſt open their ſenſe, and make them partakers of his holy Spirit in the vvnite of his myſtical bodie: and for the reſt, ſhe committeth it to the Paſtor of euery prouince and people, according to the difference of time, place, and perſons, hovv and in vvhat fort the reading of the Scriptures is more or leſſe to be procured or permitted.

Mat. 7, 6.

*Li. de pre-
ſcriptioni-
bu.*

*Orig. in
2 ad Ro.*

Luca 24.

*In vita
Aſtamaſi.*

** Ho. 2 in
Mat. et
ho. 3 de
Lazaro, et
ho. 3 in 2
ad T. off.
et alijs
ſepc.*

The holy Scri-
tures to carnal
men & Hereti-
kes, are as pear-
les to ſvine.

S. Chryſoſtoms
exhortations to
the reading of
holy Scriptures,
and vvhen the
people is ſo to
be exhorted.

Vvherein, the varietie of circūſtances cauſeth them to deale diuerſly: as we ſee by S. Chryſoſtoms people of Conſtantinople, vvho vvere ſo delicate, dull, vvorldly, and ſo much giuen to dice, cardes, ſpecially ſtage-plaies or theaters (as S. Gregorie Nazianzene witneſſeth) that the Scriptures & all holy leſſions of diuine things were loſtome vnto them: vvhereby their holy Biſhop was forced* in many of his ſermons to crie out againſt their extreme negligence and contempt of Gods vvord, declaring, that not onely Eremites and Religious (as they alleaged for their excuſe) but ſecular men of all ſortes might reade the Scriptures, and often haue more neede thereof in reſpect of them ſelues, then the other that liue in more puritie and contemplation: further inſinuating, that though diuers things be high and hard therein, yet many godly hiſtories, liues, examples, & precepts of life and doctrine be plaine: and finally, that when the Gentiles vvere ſo cunning and diligent to impugne their faith, it were not good for Chriſtians to be ſo ſimple or negligent in the deſenſe thereof, as (in truth) it is more requiſite for a Catholike man in theſe daies vvhen our Aduerſaries be induſtrious to empache our beleefe, to be ſkilful in Scriptures, then at other times vvhen the Church had no ſuch enemies.

S. Chryſoſtom
make h no big
for the popular
and licenti- us
reading of Scri-
pures vied a-
mong the Pro-
teſtants novv a
daies.

To this ſenſe ſaid S. Chryſoſtom diuers things, not as a teacher in ſchole, making exact and general rules to be obſerued in all places & times, but as a pulpit man, agreably to that audiēce & his peoples default: nor making it therefore (as ſome peruciſely gather of his vvordes) a thing abſolutely needfull for euery poore artificer to reade or ſtudie Scriptures, nor any vvhit fauouring the preſumptuous, curious, and contentious iangling and ſeatching of Gods ſeçretes, reproved by the forſaid fathers, much leſſe approving the exceſſiue pride and

madnes

TO THE READER.

madnes of these daies, vvhhen euery man and vvoman is become not only a reader, but a teacher, controuler, and iudge of Doctōrs, Church, Scriptures and all: such as either contemne or easily passe ouer all the moral partes, good examples, and precepts of life (by vvhich as vvell the simple as learned might be much edified) & only in a maner, occupie them selues in dogmatical, mystical, high, and hidden secretes of Gods counsels, as of Preditination, reprobation, election, prescience, forsaking of the Ievves, vocation of the gentiles, & other incomprehensible mysteris, *Languisbing about questions* of onely faith, fiduce, nevv phrascs and figures, *euer learning*, but *neuer comming to knowledge*, reading and tossing in pride of vvitte, conceit of their ovvne cunning, and vpon presumption of I can tell vvhat spirit, such bookes specially and Epistles, as S. Peter foretold that the vnlearned and instable vvould deprauē to their ovvne damnation.

Euery simple artificer among them readeth much more the deepest & hardest quellios of holy Scripture, then the moral partes.

1. Tim. c.
2. Tim. c. 3

2. Pet. 3.

They delight in none more then in the Epistle to the Romans, the *Cantica canticatorum*, the Apocalypse, which haue in them as many mysteris as wordes. they find no difficultie in the sacred booke *clasped vvith seuē seales. they aske for no expōitor * vvith the holy Eunuch. they feele no such depth of Gods science in the scriptures, as S. Augustine did, vvhen he cried out, *Mira profunditas eloquiorum tuorum, mira profunditas (Deus meus) mira profunditas: horror est intendere in eam, horror honoris, & tremor amoris.* that is, O vvonderful profoundnes of thy vvordes: vvonderful profoundnes, my God, vvonderful profoundnes: it maketh a man quake to looke on it: to quake for reuerence, and to tremble for the loue thereof. they regard not that vvhich the same Doctōr affirmeth, that the depth and profunditie of vvifedom, not only in the vvordes of holy Scripture, but also in the matter & sense, is so vvonderful, that liue a man neuer so long, be he of neuer so high a vvitte, neuer so studious, neuer so seruēt to attaine the knowvledge thereof, yet vvhen he endeth, he shall confesse he doth but begin. they feele not vvith S. Hierom, that the text hath a hard shcl to be broken before vve come to the kernal. they vvill not stay them selues in only reading the sacred Scriptures thirtene yeres together, vvith S. Basīl & S. Gregorie Nazianzenē, before they expound them, nor take the care (as they did) neuer other vvise to interpret them, then by the vniforme consent of their forefathers and tradition Apostolike.

They presuppose no difficulties, which all the learned fathers felt to be in the Scriptures.

Apo. 5, 10
Act. 8.
Cant. 8.
lib. 12.
cap. 14.

Sec ep. 3.
Aug.

Hiero. ep.
13. c. 4.

Ruff. Ec.
hist. li. 2.
c. 2.

If our nevv Ministers had had this cogitation and care that these and all other vvife men haue, and cuer had, our countrie had neuer fallen to this miserable state in religion, & that vnder pretence, colour, and couēnance of Gods vvord: neither should vertue and good life haue bene so pitifully corrupted in time of such reading, toiling, tumbling and translating the booke of our life and saluation: vvhereof the more pretious the right and reuerent vse is, the more pernicious is the abuse and prophanation of the same: vvhich euery man of experience by these fevv yeres prooffe, and by comparing the former daies and maners to these of ours, may easly trie.

Maners and life nothing amended, but much worse, since this licentious tossing of holy Scriptures.

Looke vvwhether your men be more vertuous, your vvomen more chaste, your childre more obedient, your seruants more trullie, your maides more modest, your stendes more faithful, your laitie more iust in dealing, your Clergy more deuout in praying: vvwhether there be more religion, feare of God, faith and conscience in al states novv, then of old, vvhen there vvvas not so much reading, chatting, and iangling of Gods vvord, but much more sincere dealing, doing, and keeping the same. Looke vvwhether through this disorder, vvomen teach not their husbands, children their parents, yong fooles their old and vvise fathers, the scholers their maisters, the sheepe their pastor, and the People

T H E P R E F A C E

Scriptures as
profanely cited
as heathen poe-
tes.

Scriptures er-
roncously ex-
pounded accord-
ing to every
vicked mans
priuate fanlie.

Al Heretikes
pretend Scrip-
tures.

The Scriptures
haue been false-
ly and hereti-
cally translated
into the vulgar
tongues, and
sundry other
vvaies sacrile-
giously abused,
and so giuen to
the people to
reade.

Al this their
dealing is no-
ted (as occasion
serueth) in the
Annotations
vpon this Tes-
tament: and
more at large
in a booke la-
tely made pur-
posely of that
matter, called,
A DISCOVERIE
of

the Priest. Looke vvwhether the most chaste and sacred sentences of Gods holy vvord, be not turned of many, into mirth, mockerie, amorous ballets & detef- table letters of loue and leudnes: their delicate rimes, tunes, and translations much encreasing the same.

This fall of good life & prophaning the diuine mysteries, euery body seeth: but the great corruption & decay of faith hereby, none see but vvise men, who onely know, that, vvhere the Scriptures neuer so truely translated, yet Heretikes and ill men that follow their ovvne spirit and know nothing, but their pri- uate fantastic, and uot the sence of the holy Church and Doctōrs, must needs abuse them to their damnation: and that the curious simple and * sensual men, vvchich haue no tast of the things that be of the Spirit of God, may of infinite places take occasion of pernicious errors. for though the letter or text haue no error, yet (saith S. Ambrose) the Arrian, or (as vve may novv speake) the Cal- uinian interpretation hath errors. *lib. 2. ad Gravianum ca. 1.* and Tertullian saith, *The sence adulterated is as perilous as the style corrupted. De Praescript. 5.* Hilarie also speaketh thus: *Heretic riseth about the vnderstanding, not about the vvriting: the faulte is in the sence, not in the vvord. lib. 2. de Trinit. in principio.* and S. Auguine saith, that many hold the scriptures as they doe the Sacraments, *ad speciem, & non ad saluem: to the outward shew, and not to saluation. de Baptif. cont. Donat. lib. 3 ca. 19.* Finally all Sect-maisters and rauening vvolves, yea * the diuels them selues pre- tend Scriptures, alleage Scriptures, and vvholly shroud them selues in Scriptures, as in the vvool and fleefe of the simple sheepe. Vvhereby the vulgar, in these daies of generall disputes, can not but be in extreme danger of error, though their bookes vvere truely translated, and vvere truely in them selues Gods ovvne vvord in deede.

But the case novv is more lamentable: for the Protestants and such as S. Paul calleth *ambulantes in astutia, vvalking in decessifnes*, haue so abused the people and many other in the vvorld, not vvnyvvise, that by their false translations they haue in steede of Gods Lawv and Testament, & for Christes vvritten vvill and vvord, giuen them their ovvne vicked vvriting and phantasies, most shame- fully in all their versions Latin, English, and other tonges, corrupting both the letter and sence by false translation, adding, detracting, altering, transposing, pointing, and all other guileful meanes: specially vvhere it serueth for the aduantage of their priuate opinions. for vvchich, they are bold also, partly to disauthorise quite, partly to make doubtful, diuers vvhole bookes al- loved for Canonical Scripture by the vniuersal Church of God this thousand yeres and vvward: to alter al the authentical and Ecclesiastical vvordes vsed liethence our Christianitie, into nevv prophane nouelties of speeches agrable to their doctrine: to change the titles of vvorkes, to put out the names of the authors, * to charge the very Euangelist vvith following vntrue translation, to adde whole sentences proper to their sect, into their psalmes in meter, * cuen into the very Creede in rime. al vvchich the poore deceiued people say and sing as though they vvere Gods ovvne vvord, being in deede through such sacrile- gious treacherie, made the Diuels vvord

To say nothing of their intolerable liberty and licence to change the accu- stomed callings of God, Angel, men, places, & things vsed by the Apostles and all antiquitie, in Greeke, Latin, and all other languages of Christian Nations, into nevv names, sometimes falsely, and alvvayes ridiculously and for ostenta- tion taken of the Hebrues: to frame and fine the phrascs of holy Scriptures after the forme of prophane vvriters, sticking not, for the same to supply, adde, alter or diminish as freely as if they translated Liue, Virgil, or Tereuce. Ha- uing

1 Cor. 2.

Mat. 4.

2 Cor. 4.

* Beza ad
not. in c. 1.
Lu. v. 78.

* See the
sent⁴ arti-
cle of their
Creeda in
meter.

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uing no religious respect to keepe either the maiestic or sincere simplicity of that venerable style of Christes spirit, as S. Augustine speaketh, vvhich kind the holy Ghost did choose of infinite vvifedom to haue the diuine mysteries rather vttered in, then any other more delicate, much lesse in that meretricious maner of vvriting that sundrie of these new tranlators doe vse: of vvwhich sort Caluin him selfe and his pue-fellovves so much complaine, that they professe, Satan to haue gained more by these nevv interpreters (their number, leuitie of spirit, and audacitie encreasing daily) then he did before by keeping the word from the people. And for a paterne of this mischeefe, they giue Castalion, adiuuring all their churches and scholars to bevvare of his translation, as one that hath made a very sport and mockery of Gods holy vvord. so they charge him: them selues (and the Zuinglians of Zuricke, vvwhose translations Luther therefore abhorred) handling the matter vvith no more fidelitic, grauitie, or sinceritie, then the other: but rather vvith much more falsification, or (to vse the Apostles vvordes) *cauponation* and *adulteration* of Gods vvord, then they. besides many vvicked gloses, prayers, confessions of faith, conteining both blasphemous errors* and plaine contradictions to them selues and among them selues, all priuileged and authorized to be ioyned to the Bible, and to be said and sung of the poore people, and to be beleued as articles of faith and vvholly consonant to Gods vvord.

Vve therefore hauing compassion to see our beloued cuntry men, vvith extreme danger of their soules, to vse onely such prophane translations, and erroneous mens mere phantasies, for the pure and blessed vvord of truth, much also moued therevnto by the desires of many deuout persons: haue set forth, for you (benigne readers) the nevv Testament to begin vvithal, trusting that it may giue occasion to you, after diligent perusing thereof, to lay avvay at lest such their impure versions as hitherto you haue ben forced to occupie. Howv vvell vve haue done it, vve must not be iudges, but referre all to Gods Church and our superiors in the same, to them vve submit our selues, and this, and all other our labours, to be in part or in the vvhole, reformed, corrected, altered, or quite abolished: most humbly desiring pardon if through our ignorance, temeritie, or other humane infirmitie, vve haue any vvhere mistaken the sense of the holy Ghost. further promising, that if hereafter we espie any of our ovvne errors, or if any other, either frende of good vvil, or aduersarie for desire of reprehension, shal open vnto vs the same: vve vvil not (as Protestants doe) for defense of our estimation, or of pride and contention, by vvragling vvordes vvilfully persist in them, but be most glad to heare of them, and in the next edition or othervvise to correct them: for it is truth that vve seeke for, and Gods honour: vvich being had either by good intention, or by occasion, al is vvell. This vve professe onely, that vve haue done our endeuour vvith praier, much feare and trembling, lest vve should dangerously erre in so sacred, high, and diuine a vvork: that vve haue done it vvith all faith, diligence, and sinceritie: that vve haue vsed no partialitie for the disadvantage of our aduersaries, nor no more licence then is sufferable in translating of holy Scriptures: continually keeping our selues as neere as is possible, to our text & to the very vvordes and phrases vvwhich by long vse are made venerable, though to some prophane or delicate eares they may seeme more hard or barbarous, * as the whole style of Scripture doth lightly to such at the beginning: acknowledging with S. Hierom, that in other vvritings it is ynough to giue in translation sense for sense, but that in Scriptures, lest vve misse the sense, vve must keepe the very

Caluin explaineth of the new delicate translators, namely Castalion: him self & Beza being as bad or vvorse.

* See the 4 article of their Creede in matter, vvhere they professe that Christ descended to deliuer the fathers, & afterward in their confession of the faith, they deny *Limbus patrum*.

The purpose & commoditie of setting forth this Catholike edition.

The religious care & sinceritie obserued in this translation.

Prof. in nouu Testa. Gal. 1557

Iohas Simlerus in vna Bullin. geri.

2 Cor. 2, 17.

See S. August. li. 3. confes. c. 5.

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vwordes. *Ad Pammach. epistola 101. ca. 2 in princip.* Vve must, saith S. Augustine, speake according to a set rule, lest licence of wordes breede some vvicked opinion concerning the thinges contained vnder the vvordes. *De ciuitate lib. 10. cap. 12.* Vvhercof our holy forefathers and auncient Doctōrs had such a religious care, that they vvould not change the very barbarismes or incongruities of speach vvhich by long vsf had preuailed in the old readings or recitings of scriptures. as, *Neque nubens neque nubentur*, in Tertullian li. 4. in Marcion. *Mat. 22.* in S. Hilarie in c. 22 *Mat.* and in al the fathers. *Qui me confusus fuerit, confundat & ego eum*, in S. Cyprian ep. 63 nu. 7. *Talis enim nobis decebat sacerdos* (vvhich vvvas an elder translation then the vulgar Latin that nowv is) in S. Ambrose c. 3 *de Heb. 7.* *fuga seculi.* and S. Hierom him self, vvho othervvise corrected the Latin translation that vvvas vsf before his time, yet keepeth religiously (as him self professeth *Præfat. in 4 Euang. ad Damasum*) these and the like speeches, *Nonne vos Mat. 6.* *magis pleris estis illis?* and, *filius hominis non venit ministrari, sed ministrare*; and, *Neque 20. 22.* *nubent, neque nubentur*: in his commentaries vpon these places. and, *Non capit Pro Luc. 13.* *phetam perire extra Hierusalem*, in his commentaries in c. 2. *Ioël. sub finem.* And S. Augustine, vvho is most religious in al these phrases, counteth it a special pride and infirmitie in those that haue a litle learning in tonges, & none in thinges, that they easily take offense of the simple speeches or solecismes in the scriptures. *de doctrina Christi. li. 2. cap. 13.* See also the same holy father *li. 3 de doct. Christi. c. 3* and *tract. 2 in Euang. Ioan.* But of the maner of our translation more anon.

The auncient fathers kept religiously the very barbarismes of the vulgar Latin text.

Of the ANNOTATIONS, vvhy they vvcre made, & vvhat matter they concerne.

Now, though the text thus truely translated, might sufficiently, in the sight of the learned and al indifferent men, both controule the aduerfaries corruptions, and proue that the holy Scripture vvhercof they haue made so great vauntes, make nothing for their nevv opinions, but vvholly for the Catholike Churches beleefe and doctrine, in all the pointes of difference betvvixt vs: yet knowing that the good and simple may easily be seduced by some fevv obstinate persons of perdition (vvhom vve see giuen ouer into a reprobate sense, to whom the Gospell vvhich in it self is the odour of life to saluation, is made the odour of death to damnation, ouer vvhoese eies for sinne & disobedience God suffereth a veile or couer to lie, vvhiles they read the nevv Testamēt, euen as the Apostle saith the Ievves haue til this day, in reading of the old, that as the one 2 *Cor. 2.* sort can not finde Christ in the Scriptures, reade they neuer so much, so the other can not finde the Catholike Church nor her doctrine there neither) and finding by experience this saying of S. Augustine to be most true, *If the prejudice of any erroneous persuasion preoccupate the mind, vvhatsoever the Scripture hath to the contrarie, men take it for a figurative speech*: for these causes, and somevvhat to help the faithful reader in the difficulties of diuers places, vve haue also set forth reasonable large ANNOTATIONS, thereby to shevv the studious reader in most places pertaining to the controuersies of this time, both the heretical corruptions and false deductions, & also the Apostolike tradition, the expositions of the holy fathers, the decrees of the Catholike Church and most auncient Couicels: vvhich meanes vvhosoeuer trusteth not, for the sense of holy Scriptures, but had rather follow his priuate iudgemēt or the arrogant spirit of these Sectaries, he shal vvorthily through his owne vvilfulnes be deceived. beseeching all men to looke vvith diligence, sinceritie, and indifferencie, into the case that concerneth no lesse then euery ones eternal saluation or damnation.

Vvvhich if he doe, vve doubt not but he shal to his great contentment, finde the holy Scriptures most clerely and inuincibly to proue the articles of Catholike

De doct. Christi. lib. 3. cap. 10.

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In Psal.
67. Prop.
fiam.

like doctrine against our aduersaries, vvhich perhaps he had thought before this diligent search, either not to be consonant to Gods vvord, or at least not to be most true. *Multi sensus etc.* Many senses of holy Scriptures lie hidden, and are known to some few of greater vnderstanding: neither are they at any time auouched more commodiously and acceptably then at such times, vvhhen the care to answer heretikes doth force men there vnto. For then, euen they that be negligent in matters of studie and learning, shaking of slug gishnes, are stirred vp to diligent hearing, that the Aduersaries may be refilled. Againe, how many senses of holy Scriptures, concerning Christes Godhead, haue been auouched against Photinus: how many, of his Manhod, against Manichaus: how many, of the Trinitie, against Sabellius: how many, of the vnitie in Trinitie, against the Arians, Eunomians, Macedonians: how many, of the Catholike Church dispersed throughout the vvhole vvorld, and of the mixture of good and bad in the same vntil the end of the vvorld, against the Donatistes and Luciferians and other of the like error: how many against al other heretikes, vvhich it were to long to rehearse? Of vvhich senses and expositions of holy Scripture the approued authors and auouchers, should othervvise either not be knowen at al, or not so vvell knowen, as the contradictions of proud heretikes haue made them.

Heretikes make more diligent to search and finde the senses of holy Scripture for refelling of the same.

Thus he faith of such thinges as not seeming to be in holy Scriptures to the ignorant or heretikes, yet in deede be there. But in other pointes doubted of, that in deede are not decided by Scripture, he giueth vs this goodly rule to be folowed in all, as he exemplifieth in one. *Then doe vve hold* (saith he) *the veritie of the Scriptures, vvhhen vve doe that vvhich now hath seemed good to the Vniuersal Church, vvhich the authoritie of the Scriptures them selues doth comend: so that, forasmuch as the holy Scripture can not deceiue, vvho soeuer is afraid to be deceiued vvith the obscuritie of questions, let him therein aske counsel of the same CHURCH, vvhich the holy Scripture most certainly and evidently bevveth and pointeth vnto.* Aug. li. 1. Cont. Crescon. c. 13.

Many causes vvhy this new Testament is translated according to the auncient vulgar Latin text.

Now TO GIVE thee also intelligence in particular, most gentle Reader, of such thinges as it behoueth thee specially to knowv concerning our Translation: Vve translate the old vulgar Latin text, not the common Greeke text, for these causes.

1. It is so auncient, that it vvvas vsed in the Church of God about 1300 yeres agoe, as appeareth by the fathers of those times.

It is most auncient.

2. It is that (by the common receiued opinion and by al probabilitie) vvhich S. Hierom aftervvward corrected according to the Greeke, by the appointment of Damasus then Pope, as he maketh mention in his preface before the foure Euangelistes, vnto the said Damasus: and in *Catologo in fine*, and *ep. 102.*

Corrected by S. Hierom.

Ep. 10.

3. Consequently it is the same vvhich S. Augustine so commendeth and allowveth in an Epistle to S. Hierom.

Commended by S. Augustine.

4. It is that, vvhich for the most part euer since hath been vsed in the Churches seruice, expounded in sermons, alleaged and interpreted in the Commentaries and vvritings of the auncient fathers of the Latin Church.

Vsed and expounded by the fathers.

Self. 4.

5. The holy Council of Trent, for these and many other important considerations, hath declared and defined this onely of al other latin translations, to be authentical, and so onely to be vsed and taken in publike lessons, disputations, preachings, and expositions, and that no man presume vpon any pretence to reiect or refuse the same.

Only authentical, by the holy Council of Trent.

It is the grauest, sincerest, of greatest maiestie, least partialitie, as being vvithout al respect of controuersies and contentions, specially these of our

Most graue, least partial.

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time, as appeareth by those places vvhich Erasmus and others at this day translate much more to the aduantage of the Catholike cause.

Precise in following the Greeke.

7. It is so exact and precise according to the Greeke, both the phrase and the word, that delicate Heretikes therefore reprehend it of rudenes. And that it followeth the Greeke far more exactly then the Protestants translations, beside infinite other places, we appeale to these. Tit. 3, 14. *Curent bonis operibus preesse. προιστασθαι.* Engl. bib. 1577, *to maineine good vvorke.* and Hebr. 10, 20. *Viam nobis iniitauit, ινακαίνω.* English Bib. *he prepared.* So in these vvordes, *Iustificationes, Traditiones, Idola &c.* In al vvhich they come not neere the Greeke, but auoid it of purpose.

Preferred by Beza him self.

8. The Aduerfaries them selues, namely Beza, preferre it before al the rest. *In prefat. no. Test. an. 1556.* And againe he saith, that the old Interpreter translated very religiously. *Annot. in 1. Luc. v. 1.*

Al the rest misliked of the Sectaries them selues, eche reprehending another.

9. In the rest, there is such diuersitie and dissension, and no end of reprehending one another, and translating euery man according to his fantasie, that * Luther said, If the vvorld should stand any long time, vve must receiue againe (which he thought absurd) the Decrees of Councils, for preseruing the vnitie of faith, because of so diuers interpretations of the Scripture. And Beza (in the place aboue mentioned) noteth the itching ambition of his fellow-translators, that had much rather disagree and dissent from the best, then seeme them selues to haue said or vvritten nothing. And Bezas translation it self, being so esteemed in our countrie, that the Geneva * English Testaments be translated according to the same, yet sometime goeth so vvide from the Greeke, and from the meaning of the holy Ghost, that them selues which protest to trallate it, dare not folow it. For example, *Luc. 3, 36.* They haue put these vvordes, *The sonne of Cainan,* which he wittingly and wilfully left out: and *A. 7. 1, 14.* they say, *Vvith the vvomen,* agreeably to the vulgar Latin: where he saith, *Cum vxoribus, vvith their vvives.*

* Cochla. c. 11 de Cano. Scrip. authoritate.

The new Test. printed the year 1583. in the title.

It is truer then the vulgar Greeke text it self.

10. It is not onely better then al other Latin translations, but then the Greeke text it self, in those places where they disagree.

The auncient fathers for prooffe thereof, and the Aduerfaries them selues.

The prooffe hereof is euident, because most of the auncient Heretikes were Grecians, & therefore the Scriptures in Greeke were more corrupted by them, as the auncient fathers often complaine. Tertullian noteth the Greeke text which is at this day (1 Cor. 15, 47) to be an old corruption of Marcion the Heretike, and the truth to be as in our vulgar latin, *Secundus homo de celo caelestis. The second man from heauen heauenly.* So reade other * auncient fathers, and Erasmus thinketh it must needs be so, and Calvin him self folovveth it *Instit. li. 2. c. 13. parag. 2.* Againe S. Hierom noteth that the Greeke text (1 Cor. 7, 33) which is at this day, is not the *Apostolical veritie* or the true text of the Apostle: but that which is in the vulgar Latin, *Qui cum vxore est, sollicitus est quae sunt mundi, quomodo placeat vxori, & diuisus est. He that is vvith a vvife, is careful of vvorldly things, how he may please his vvife, and is denided or distracted.* The Ecclesiastical historie called the Tripartite, noteth the Greeke text that now is (1 Io. 4, 3) to be an old corruption of the auncient Greeke copies, by the Nestorian Heretikes, & the true reading to be as in our vulgar Latin, *Omnis spiritus qui soluit I E S V M, ex Deo non est. Euery spirit that dissolueth I E S V S, is not of Gods: and Beza confesseth that Socrates in his Ecclesiastical historie readeth so in the Greeke, li. 7. c. 2. παρρησιας ἰ λυει τὸν ἰησοῦ χριστὸν &c.*

Li. 5 cont. Marcionis.

Ambrose. Hierom.

Li. 1. com. Iouin. c. 7.

Li. 12. c. 4.

Li. 7. c. 2.

But the prooffe is more pregnant out of the Aduerfaries them selues. They forsake the Greeke text as corrupted, and translate according to the vulgar Latin,

TO THE READER.

tin, namely Beza and his scholers the English translators of the Bible, in these places. Hebr. chap. 9, vers. 1. saying, *The first tabernacle*, for that which is in the Greeke. *The first tabernacle*. vvhhere they put, *covenant*, not as of the text, but in an other letter, as to be vnderstood, according to the vulgar Latin, vvhich most sincerely leaueth it out altogether, saying, *Habuit quidem & prius iustificaciones &c.* The former also in deede had iustifications &c. Againe, Ro. 11, vers. 21. They translate not according to the Greeke text, *Tempori seruientes, seruing the time*, vvhich Beza saith must needs be a corruption: but according to the vulgar Latin, *Domino seruientes, seruing our Lord*. Againe, *Apoc. 11, vers. 2.* they translate not the Greeke text, *Atrium quod intra templum est, the court vvhich is within the temple*: but cleane contrarie, according to the vulgar Latin, vvhich Beza saith is the true reading, *Atrium quod est foris templum, the court vvhich is without the temple*. Onely in this last place, one English Bible of the yere 1562, foloweth the error of the Greeke. Againe, *2 Tim. 2. vers. 14.* they adde, *but*, more then is in the Greeke, to make the sense more commodious and easie, according as it is in the vulgar Latin. Againe, *1a. 5, 12.* they leaue the Greeke, and folovv the vulgar Latin, saying, *lest you fall into condemnation*. I doubt not (saith Beza) *but this is the true and sincere reading, and I suspect the corruption in the Greeke came thus &c.* It were infinite to set dovvne al such places, vvhhere the Aduersaries (specially Beza) folovv the old vulgar Latin and the Greeke copie agreeable therevnto, condemning the Greeke text that novv is, of corruption.

The Calvinistes them selves ostend for sake the Greeke as corrupt, and translate according to the ancient vulgar latin text.

Againe, Erasmus the best translatur of al the later, by Bezas iudgement, saith, that the Greeke sometime hath superfluities corruptly added to the text of holy Scripture. as *Mar. 6.* to the end of the *Pater noster*, these vvordes, *Because thine is the kingdom, the pover, and the glorie, for ever more*. Vvhich he calleth, *nugas*, trifles rashly added to our Lords praier, and reprehendeth Valla for blaming the old vulgar Latin because it hath it not. likewise *Ro. 11, 6.* these vvordes in the Greeke, and not in the vulgar latin: *But if of vvorkes, it is not novv grace: other vvise the vvorke is no more a vvorke.* and *Mar. 10, 29.* these vvordes, *or vvise*, and such like. Yea the Greeke text in these superfluities condemneth it self, and iustificth the vulgar Latin exceedingly: as being marked through out in a number of places, that such and such vvordes or sentences are superfluous in al which places our vulgar Latin hath no such thing, but is agreeable to the Greeke vvhich remaineth after the superfluities be taken avway. For example, that before mentioned in the end of the *Pater noster*, hath a marke of superfluitie in the Greeke text thus: and *Mar. 6, 11* these vvordes, *Amen I say to you, it shal be more tolerable for the land of Sodom and Gomorrie in the day of iudgement, then for that citie. and Mar. 20, 21.* these vvordes, *And be baptized vvith the baptisme that I am baptized vvith?* Vvhich is also superfluously repeated againe vers. 23, and such like places exceding many: which being noted superfluous in the Greeke, and being not in the vulgar Latin, proue the Latin in those places to be better, truer and more sincere then the Greeke.

Superfluities in the Greeke, vvhich Erasmus calleth trifling and rash additions.

Vvherevpon we conclude of these premisses, that it is no derogation to the vulgar Latin text, which we translate, to disagree from the Greeke text, whereas it may not withstanding be not onely as good, but also better. and this the Aduersarie him self, their greatest and latest translatur of the Greeke, doth auouch against Erasmus in behalfe of the old vulgar Latin translation, in these notorious vvordes. *Novv vvorribly and vvithout cause* (saith he) *doth Erasmus blame the old Interpreter as dissenting from the Greeke? he dissenteth, I graunt, from those Greeke copies vvhich he had gotten: but we have found, not in one place, that the same interpretation*

The vulgar Latin translation agreeth vvith the best Greeke copies, by Bezas ovvne iudgement.

Αυξηθῆναι
αυξήθη

καυχήθη
αυξήθη

αἰς ὑπὸ
νεύρου

See No. Test. Graec. Rob. Stephani in folio, and Crispini.

BEZA praefat. No. Test. 1556 See him also Anno. in 13. Aët. w. 20.

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interpretation which he blameth, is grounded vpon the authoritie of other Greeke copies, & those most auncient. Yea in some number of places we haue obserued, that the reading or the Latin text of the old Interpreter, though it agree not sometime with our Greeke copies yet it is much more-conuenient, for that it seemeth be folowed some better and truer copie. Thus far Beza. In vvhich vvordes he vnvvittingly, but most trucly, iustifieth and defendeth the old vulgar Translation against him self and al other cauillers, that accuse the same, because it is not alwaies agreeable to the Greeke text: Vvhereas it vvas translated out of other Greeke copies (partly extant, partly not extant at this day) either as good and as auncient, or better and more auncient, such as S. Augustine speaketh of, calling them *doctiores & diligentiores, the more learned and diligent Greeke copies*, vvherevnto the latin translations that faile in any place, must needs yeld. *Li. 2. de doct. Christ. c. 15.*

Vvhen the Fathers say, that the Latin text must yeld to the Greeke, & be corrected by it, they meane the true and vncorrupted Greeke text.

And if it were not to long to exemplific and proue this, which would require a treatise by it self, we could shew by many and most cleere examples through out the new Testament, these sundrie meanes of iustifying the old translation.

First, if it agree with the Greeke text (as commonly it doth, and in the greatest places concerning the controuerfies of our time, it doth most certainly) so far the Aduersaries haue not to complaine: vnles they wil complaine of the Greeke also, as they doe *Ia. 4. v. 2. and 1 Pet. 3. v. 21.* where the vulgar Latin foloweth exactly the Greeke text, saying, *Occiditis*: and *Quod vos similis forma,* &c But Beza in both places correcteth the Greeke text also as false.

The vulgar Latin Translation, is many waies iustified by most auncient Greeke copies, & the Fathers.

2 If it disagree here and there from the Greeke text, it agreeth with an other Greeke copie set in the margin, whereof see examples in the foresaid Greeke Testaments of Robert Steuens and Crispin through out. namely *2 Pet. 1. 10. Satagite vt per bona opera certam vestram vocationem faciatis. Ad τὴν ἀγαθὴν ἐργασίαν.* and *Marc. 8. v. 7. Et ipsos benedixit, ἐβλόγησεν αὐτοὺς.*

3 If these marginal Greeke copies be thought lesse authentical then the Greeke text, the Aduersaries them selues tel vs the cōtrarie, vvho in their translations often folow the marginal copies, and forsake the Greeke text. as in the examples aboue mentioned *Ro. 11. Apoc. 11. 2 Tim. 2. 14. c. 5.* &c. it is euident.

4 If al Erasmus Greeke copies haue not that which is in the vulgar Latin, Beza had copies which haue it, and those most auncient (as he saith) & better. And if al Bezas copies faile in this point and wil not helpe vs, Gagneie the Frenche kings preacher, and he that might commaund in al the kings libraries, he found Greeke copies that haue iust according to the vulgar Latin: & that in such place as would seeme otherw ise lesse probable. as *Iac. 3. vers. 5. Ecce quantus ignis quam magnam flammam incendit! Behold how much fire vvhats a great vvhod it kindleth!* A man would thinke it must be rather as in the Greeke text, *A little fire vvhats a great vvhod it kindleth!* But an approued auncient Greeke copie alleaged by Gagneie, hath as it is in the vulgar Latin. And if Gagneis copies also faile sometime, there Beza and Crispin supply Greeke copies fully agreeable to the vulgar Latin. as *ep. Iud. 2 vers. 5. Scientes semel omnia, quoniam Iesvs & c. and vers 19. Segregant semetipsos.* likewise *2 Ephes 2. Quod elegeris vos primitias: ἀπαρχάς* in some Greeke copies. Gagn. & *2 Cor. 9. Vestra emulatio, ἡ ὑμῶν ἰσχυρία.* so hath one Greeke copie. Beza.

Codex vromerfisi-
ἐλίκοῦ
πῦρ
παύλα,
αὐτὴ
αὐτὴ

5 If al their copies be not sufficient, the auncient Greeke fathers had copies and expounded them, agreeable to our vulgar Latin. as *1 Tim. 6, 20. Proprium non nouitates.* So readeth S. Chrystom and expoundeth it against Heretical & erroneous nouelties. Yet now we know no Greeke copie, that readeth so.

καυνοῦ-
νάς

Likewise

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Like wifc Io. 10. 29. *Pater meus quod mihi dedit manus omnibus est.* fo readeth S. Cyril and expoundeth it li. 7 in Io. c. 10. like wifc 1 Io. 4. 3. *Omnis spiritus qui soluit* The Greeke fathers. *Is v m, ex Deo non est.* fo readeth S. Irenæus li. 3. c. 18. S. Auguftine *traçt. 6. in Io.* S. Leo *epift. 10. c. 5.* befide Socrates in his Ecclefiaftical hiftorie, li. 7. c. 22. and the Tripartite li. 12. c. 4. vvho fay plainly, that this was the old and the true reading of this place in the Greeke. And in what Greeke copie extant at this day is there this text Io. 5. 2. *Est autē Hierofolymis probatica piscina?* and yet S. Chryfoftom, S. Cyril, and Theophylacte read fo in the Creeke, and Beza faith it is the better reading, and fo is the Latin text of the Romane Maffe booke iuftified, and eight other Latin copies, that reade fo. for our vulgar Latin here, is according to the Greeke text, *Super probatica.* & Ro. 5. v. 17. *Donationis & iuftitia.* fo readeth Theodorete in Greeke. & Lu. 2. v. 14. Origen & S. Chryfoftom reade, *Hominibus bona voluntatis,* and Beza liketh it better then the Greeke text that novv is.

ἐπι πρῶτον
βαλινῆ

6. Vvhere there is no fuch figne or token of any auncient Greeke copie in the fathers, yet thefe later Interpreters tel vs, that the old Interpreter did folovv fome other Greeke copie. as Marc. 7. 3. *Nifi crebro lauerint.* Erasmus thinketh that he did read in the Greeke *πυγνῆ, often:* and Beza and others commend his conieçture, yea and the Englifh Bibles are fo tranflated. vvhereas novv it is *πυγνῆ* vvhich fignifieth the length of the arme vp to the elbowv. And vvho vvould not thinke that the Euangelift fhould fay, *The Pharifces vvafh often,* becaufe otherwife they eate not, rather then thus, *Vales they vvafh vp to the elbowv, they eate not?*

7. If al fuch conieçtures, and al the Greeke fathers help vs not, yet the Latin fathers vvith great confent vvil eafily iuftifie the old vulgar trāflation, vvhich The Latin fathers.

See Annot. Lezan. in Nic. Test. and Annot. Luca Brugenfium in biblia.

for the moft part they folovv and expound. as, Io. 7. 39. *Nondum erat spiritus datus.* fo readeth S. Auguftine li. 2. de Trinit. c. 20. and li. 83 *Quæft. 4. 62.* and *traçt. 52 in Ioan.* Leo fer. 2 de Pentecofte. Vvhoſe authoritie vvere fufficient, but in deede Didymus alfo a Greeke Doçtor readeth fo li. 2 de Sp. fancto, tranflated by S. Hierom, and a Greeke copie in the Vaticane, and the Syriake newv Teftament. Likevvife Io. 21. 22. *Sic enim volo manere.* fo reade S. Ambroſe, in *Pfal. 45.* & *Pfal. 118. oñonario Reſb.* S. Auguftine and Ven. Bede vpon S. Iohns Goſpel.

8. And laftly, if ſome other Latin fathers of auncient time, reade othervvife, either here or in other places, not al agreing vvith the text of our vulgar Latin, the cauſe is, the great diuerſitie and multitude that vvvas then of Latin Copies, (vvhereof S. Hierom complaineth) til this one vulgar Latin grevv onely into vſe. Neither doth their diuers reading make more for the Greeke, then for the vulgar Latin, differing oftentimes from both. as vvhen S. Hierom in this laſt place readeth, *Sic enim volo manere,* li. 1. adu. Iouin. it is according to no Greeke copie novv extant. And if yet there be ſome doubt, that the readings of ſome Greeke or Latin fathers, differing from the vulgar Latin, be a checke or condemnation to the ſame: let Beza, that is, let the Aduerſarie him ſelf, tel vs his opinion in this caſe alſo. *Vvhoſoever,* ſaith he, *ſhal take vpon him to correct theſe things* (ſpeaking of the vulgar Latin tranſlation) *out of the auncient fathers vvritings, either Greeke or Latin, vvales he doe it very circumspectly and aduifedly, he ſhal ſurely corrupt al rather then amend it, becauſe it is not to be thought, that as often as they cited any place, they did alvvayes looke into the booke, or number euery vvord.* As if he ſhould fay, Vve may not by and by thinke that the vulgar Latin is faultie and to be corrected vvhen vve read othervvife in the fathers either Greeke or Latin, becauſe they did not alvvayes exactly cite the vvordes, but folovved ſome

Præfat. in 4. Euang. ad Damascum.

Præfat. in 4. Euang. ad Damascum.

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commodious and godly sense thereof.

The few and
scarcely
negligently
crept
into the vulgar
Latin transla-
tion.

Thus then vve see that by al means the old vulgar Latin translation is approved good, and better then the Greeke text it self, and that there is no cause why it should giue place to any other text, copies, or readings. Maric if there be any faultes euidently crept in by those that heretofore wrote or copied out the Scriptures (as there be some) them vve graunt no lesse, then vve vvould graunt faultes novv a daies committed by the Printer, and they are exactly noted of Catholike vvriters, namely in al Plantins Bibles set forth by the Djuines of Louan: and the holy Council of Trent vvilleth that the vulgar Latin text be in such pointes throughly mended, & so to be most authentical. Such faultes are these, *In fide*, for, *in fine: Praescientiam*, for, *praesentiam: Suscipiens*, for, *Suspiciens*: and such like very rare. vvwhich are euident corruptions made by the copistes, or grovven by the similitude of vvordes. These being taken avvay, vvwhich are no part of those corruptions and differences before talked of, vve translate that text vvwhich is most sincere, and in our opinion and as vve haue proued, incorrupt. The Aduersaries contrarie, translate that text, vvwhich them selues confesse both by their vvritings and doings, to be corrupt in a number of places, & more corrupt then our vulgar Latin, as is before declared.

The Calvinists
confessing the
Greeke to be
most corrupt,
yet translate
that only, and
hold that only
for authentical
Scripture.

And if vve vvould here stand to recite the places in the Greeke vvwhich Beza pronounceth to be corrupted, vve should make the Reader to vvonder, howv they can either so plead othervvise for the Greeke text, as though there vvere no other truth of the nev vTestament but that: or howv tacy translate onely that (to deface, as they thinke, the old vulgar Latin) vvwhich them selues so shamfully disgrace, more then the vulgar Latin, inuentiong corruptions vvhere none are, nor can be, in such vniuersal consent of al both Greeke and Latin copies. For example, Mat. 10. *The first Simon, Vvho is called Peter.* I thinke (saith Beza) this vvord *πρωτος*, first, hath been added to the text of some that vvould establish Peters Primacie. Againe *Luc. 22.* The Chalice, *that is shed for you.* It is most likely (saith he) that these vvordes being sometime but a marginal note, came by corruption out of the margent into the text. Againe *Act. 7.* Figures vvwhich they made, *to adore them.* It may be suspected (saith he) that these vvordes, as many other, haue crept by corruption into the text out of the margent. And *1 Cor. 15.* He thinketh the Apostle said not *vincos*, *viciorie*, as it is in al Greeke copies, but *vānes*, *contention.* And *Act. 13.* he calleth it a manifest errour, that in the Greeke it is, *400 yeres*, for, *300.* And *Act. 7. v. 16.* he reckoneth vp a vvhole catalogue of corruptions. namely *Marc. 12. v. 42.* *ὁ ἵσθι κορηθῆναι*, *Vvwhich is a farthing:* and *Act. 8. v. 26.* *ὡς ἐστὶν ἱερὺς*, *This is desert.* and *Act. 7. v. 16* the name of Abraham, & such like. Al vvnicth he thinketh to haue been added or altered into the Greeke text by corruption.

* In An-
not. No.
Test. an.
1556.

They standing
precisely vpon
the Hebrue of
the old, and
Greeke text of
the nev vTesta-
ment, must of
force denie tue
one of them.

But among other places, he laboureth exceedingly to proue a great corruption *Act. 7. v. 14.* vvwhere it is said (according to the *Septuaginta*, that is, the Greeke text of the old Testament) that Iacob vvvent dov vne into *Ægypt* vvith *75 soules.* And *Luc. 3. v. 36.* he thinketh these vvordes *τῷ καϊνῷ*, *Vvwhich vvvas of Caiman*, to be so false, that he leaueth them cleane out in * both his editions of the nev vTestament: saying, that he is bold so to doe, by the authoritie of Moyses. Vvwhereby he vvvil signifie, that it is not in the Hebrue text of Moyses or of the old Testament, and therefore it is false in the Greeke of the nev vTestament. Vvwhich consequence of theirs (for it is common among them and concerneth al Scriptures) if it vvvere true, al places of the Greeke text of the nev vTestament, cited out of the old according to the *Septuaginta*, and not according

* An. Do.
1556 and
1565.

ding

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ding to the Hebrue (vvhich they knowe very many) should be false. and so by tying them selues onely to the Hebrue in the old Testamēt, they are forced to forsake the Greeke of the new: or if they vvil mainteine the Greeke of the new, they must forsake fometime the Hebrue in the old. but this argument shal be forced against them els vvhere.

By this litle, the Reader may see vvhat gay patrones they are of the Greeke text, and how litle cause they haue in their owne iudgements to translate it, or vaunt of it, as in derogation of the vulgar Latin translation, & how easily we might answer them in a word, why we translate not the Greeke: forsooth because it is so infinitely corrupted, But the truth is, we do by no means graūt it so corrupted as they say, though in comparison we know it lesse sincere & incorrupt then the vulgar Latin, and for that cause and others before alleaged we preferre the said Latin, and haue translated it.

If yet there remaine one thing which perhaps they wil say, when they can not answer our reasons afore said: to wit, that we preferre the vulgar Latin before the Greeke text, because the Greeke maketh more against vs: we protest that as for other causes we preferre the Latin, so in this respect of making for vs or against vs, we allow the Greeke as much as the Latin, yea in fundric places more then the Latin, being assured that they haue not one, and that we haue many advantages in the Greeke more then in the Latin, as by the Annotations of this new Testament shal euidently appeare: namely in al such places where they dare not translate the Greeke, because it is for vs & against them. as when they translate, *ἀποστολάς*, ordinances, and not, *ιουστifications*, and that of purpose as Beza confesseth *Luc. 1. 6. παραδίδως*, ordinances or instructions, and not traditions, in the better part. *2 Thess. 2. 15. ἡγεῖσθε ἀρχιερεῖς*, Elders, and not Priests: *ἰδωλά*, images rather then idols, and especially when *S. Luke* in the Greeke so

They say the Greeke is more corrupt then vve vvil graunt them.

We preferre not the vulgar Latin text, as making more for vs.

The Greeke text maketh for vs more then the vulgar Latin.

Luc. 12. v. 10.

maketh for vs (the vulgar Latin being indifferent for them and vs) that Beza saith it is a corruption crept out of the margent into the text. Vvhat neede these absurd diuises and false dealings with the Greeke text, if it made for them more then for vs, yea if it made not for vs against them? But that the Greeke maketh more for vs, see *1 Cor. 7. In the Latin, De fraude non one another, but for a time, that you giue your selues to prayer.* in the Greeke, *to fasting and prayer.* *Act. 10, 30. in the Latin Cornelius saith, from the fourth day past until this houre I was praying in my house and behold a man & c.* in the Greeke, *I was fasting, and praying.* *1 Io. 5, 18. in the Latin, Vre knowen that euery one vvich is borne of God, sinneth not. but the generation of God preferueth him & c.* in the Greeke, *but he that is borne of God preferueth him self.* *Apoc. 2, 14. in the Latin, Blessed are they that vvash their garmēt in the blood of the lambe & c.* in the Greeke, *Blessed are they that doe his commaundments.* *Rom. 8, 18. Certus sum & c. I am sure that neither death nor life, nor other creature is able to separate vs from the charitie of God.* as though he vvere assured, or we might and should assure our selues of our predestination, in the Greeke, *πίπισμα*, I am probably persuaded that neither death nor life & c. In the Euangelists about the sacrifice and B. Sacrament, in the Latin thus: *This is my blood that shal be shed for you:* and in *S. Paul*, *This is my body vvich shal be betrayed or deliuered for you:* both being referred to the time to come and to the sacrifice on the crosse. in the Greeke, *This is my blood vvich is shed for you:* and, *my body vvich is broken for you:* both being referred to that present time when Christ gaue his body and blood at his supper, then sheading the one and breaking the other, that is sacrificing it sacramentally and mytically. Loec these and the like our advantages in the Greeke, more then in the Latin.

For the real presence.

For fasting.

For free vvil.

Against only faith.

Against special assurance of saluation.

For the sacrifice of Christs body and blood.

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The Protestants
condemning
the old vulgar
translation as
making for vs,
eodeme them
selues.

But is the vulgar translation for al this Papistical, & therefore do we follow it? (for so some of them call it, and say it is * the worst of al other.) If it be, the Greeke (as you see) is more, and so both Greeke and Latin and consequently the holy Scripture of the new Testament is Papistical. Againe if the vulgar Latin be Papistical, Papistrie is very auncient, and the Church of God for so many hundred yeres wherein it hath vsed and allowed this translation, hath been Papistical. But wherein is it Papistical? forsooth in these phrases and speeches, *Pœnitentiam agite. Sacramentum hoc magnum est. AVE GRATIA PLENA. Talibus hostiis promeretur Deus.* and such like. First, doth not the Greeke say the same? see the Annotations vpon these places. Secondly, could he translate these things Papistically or partially, or rather prophetically, so long before they were in controuersie? thirdly, doth he not say for, *pœnitentiam agite*, in an other place, *pœnitentini*: and doth he not translate other mysteries, by the word, *Sacramentum*, as *Apoc. 17, Sacramentum mulieris*: and as he translateth one word, *Gratia plena*, so doth he not translate the very like word, *plenus vlcibus*, vvhich them selues do folow also? is this also Papistrie? Vvhen he said *Heb. 10, 29. Quanto deteriora*

Against
D. Sand.
Rocke pag.
147. See
Remissim
exam. Cœ.
Triad. fess.
4.
Mat. 3. &
11. Eph. 5.
Luc. 1.
Heb. 13.

It is void of a
partialitie.

merebitur supplicia &c, and they like it vvel ynough: might he not haue said according to the same Greeke word, *Vigilate vt mereamini fugere ista omnia & stare ante filium hominis.* *Luc. 21, 36.* and, *Qui merebuntur seculum istud & resurrectionem ex mortuis* &c. *Luc. 20, 35.* and, *Tribulationes quas sustinetis, vt mereamini regnum Dei, pro quo et patimini.* *2 Thess. 1, 5.* Might he not (we say) if he had partially affected the word merite, haue vsed it in al these places, according to his and * your owne translation of the same Greeke word *Hebr. 10, 29*? Vvhich he doth not, but in al these places saith simply, *Vt digni habeamini*, and, *Qui digni habebuntur.* And how can it be iudged Papistical or partial, when he saith, *Talibus hostiis promeretur Deus, Heb. 13*: Vvas Primasius also S. Augustines scholar, a Papist, for vsing this text, and al the rest, that haue done the like? Vvas S. Cyprian a Papist, for vsing so often this speech, *promereri Dominum iustis operibus, pœnitentia, &c*? or is there any difference, but that S. Cyprian vsed it as a deponent more latinly, the ether as a passive lesse finely? Vvas it Papistrie, to say *Senior* for *Presbyter*, *Ministrantibus* for *sacrificantibus* or *liturgiam celebrantibus*. *simulacris* for *idolis*, *fides tuare saluum feci* sometime for *sanum fecit*? Or shal we thinke he was a Calvinist for translating thus, as they thinke he was a Papist, when any word soundeth for vs?

Mar. 1.
153222
104418
105. Luc.
16. v. 20.
No. Tiff.
1580.

The Papistrie
ther eof (as they
terme it) is in
the very senten-
ces of the
Holy Ghost,
more then in
the translation.

Again, was he a Papist in these kinde of wordes onely, and was he not in whole sentences? as, *Tibi dabo claves, &c. Quicquid solueris in terra, erit solutum & in caelis.* and, *Quorum remisistis peccata, remittuntur eis.* and, *Tunc red- det unicuique secundum opera sua.* and, *Nunquid poterit fides saluare eum? Ex operibus iustificatur homo & non ex fide tantum.* and, *Nubere volunt, damnationem habentes, quia primam fidem irritam fecerunt.* and, *Mandata eius grauis non sunt.* and, *Aspexit in remunerationem.* Arc al these and such like, Papistical translations, because they are most plaine for the Catholike faith which they call Papistrie? Are they not word for word as in the Greeke, and the very wordes of the holy Ghost? And if in these there be no accusatiõ of Papistical partiality, vvhy in the other? Lastly, are the auncient fathers, General Councils, the Churches of al the west part, that vse al these speeches & phrases now so many hundred yeres, are they al Papistical? Be it so, and let vs in the name of God solow them, speake as they spake, translate as they translated, interpret as they interpreted, because we belecue as they beleueed. And thus far for defense of the old vulgar Latin translation, and why we translated it before al others: Now of the maner of translating the same.

in ep. ad
Hebr.
Ep. 14 &
18.
Mat. 16.
10. 20.
Mat. 16.
100. 2.
1 Tim. 5.
10. 5.
Heb. 12.

TO THE READER.

IN THIS OUR TRANSLATION, because we wish it to be most sincere, as becometh a Catholike translation, and haue endeouored so to make it: we are very precise & religious in following our copie, the old vulgar approued Latin: not onely in sense, which we hope we alwaies doe, but sometime in the very wordes also and phrases, which may seeme to the vulgar Reader & to common English cares not yet acquainted therewith, rudenesse or ignorance: but to the discrete Reader that deeply weigheth and considereth the importance of sacred wordes and speeches, and how easily the voluntarie Translatour may misse the true sense of the Holy Ghost, we doubt not but our consideration and doing therein, shal seeme reasonable and necessarie: yea and that alfortes of Catholike Readers wil in short time thinke that familiar, which at the first may seeme strange, & wil esteeme it more, when they shal *other wise be taught to vnderstand it, then if it were the common known English.

The manner of this translation, and vnderstanding thereof, hath been of sundry times.

* See the last Table as the end of the booke.

For example, vve translate often thus, *Amen, amen, I say vnto you.* V which as yet seemeth strange. but after a while it wil be as familiar, as *Amen* in the end of al prayers and Psalms. and euen as when we end with, *Amen*, it foundeth far better then, *So be it*: so in the beginning, *Amen Amen*, must needs by vse and custom sound far better, then, *Verily verily.* V which in deede doth not expresse the asseueration and assurance signified in this Hebrue word. besides that it is the solemne and vsual word of our Sauiour *to expresse a vehement asseueration,

Certaine wordes not English nor as yet familiar in the English tongue.

See annot. Io. 4. 8. v. 34. Apoc. c. 19. v. 4.

and therefore is not changed, neither in the Syriake nor Greeke, nor vulgar Latin Testament, but is preferred and vsed of the Euangelistes and Apostles them selues, euen as Christ spake it, *propter sanctiorem auctoritatem*, as S. Augustine saith of this and of *Alleluia*, for the more holy and sacred auctoritie thereof, li. 2. Doct. Christi. c. 11. And therefore do we keepe the word *Alleluia*. Apoc. 19. as it is both in Greeke and Latin yea and in al the English translations, though in their booke of common prayer they translate it, *Praise ye the Lord.* Againe, if *Hosanna*, *Raca*, *Belial*, and such like be yet vnterlated in the English Bibles,

Amen.

Allcluia.

No. Test. an. 1580. Bib. an. 1577.

why may not we say, *Corbana*, and *Parascene*: specially when they Englishing this later thus, *the preparation of the Sabbath*, put three wordes more into the text, then the Greeke word doth signifie. *Mat. 27. 62.* And others saying thus, *After the day of preparing*, make a cold translation and short of the sense: as if they should translate, *Sabboth, the resting, for*, * *Parascene* is as solemne a word for the Sabbath eue, as *Sabboth* is for the Iewes seuenth day. and now among Christians much more solemner, taken for Good-friday onely. These wordes then we thought it far better to keepe in the text, and to tel their signification in the margin or in a table for that purpose, then to disgrace bothe the text & them with translating them. Such are also these wordes, *The Pasche. The feast of*

Parascene.

Pasche.

Bib. 1577. Mat. 26. 17.

Azymes. The bread of Propositiō. V which they translate *The Passouer, The feast of sycete bread, The shevy bread.* But if *Pentecost* Act. 2 be yet vnterlated in their bibles, and seemeth not strange: why should not *Pasche* and *Azymes* so remaine also, being solemne feastes, as *Pentecost* was? or why should they English one rather then the other? specially whereas *Passouer* at the first was as strange, as *Pasche* may seeme now, and perhaps as many now vnderstand *Pasche*, as *Passouer*. and as for *Azymes*, when they English it, *the feast of sycete bread*, it is a false interpretatiō of the word, & nothing expresseth that which belongeth to the feast, concerning vncleauened bread. And as for their terme of *shevy bread*, it is very strange and ridiculous. Againe, if *Profelyte* be a receiued word in the English bibles *Mat. 23. Mt. 1:* why may not we be bold to say, *Neophyte.* 1 Tim. 3? specially when they translating it into English, do falsely expresse the signifi-

Azymes.

Neophyte.

THE PREFACE

cation of the word thus, *a yong scholer*. Vvhereas it is a peculiar word to signifie them that were lately baptized, as *Catechumenus*, significth the newly instructed in faith not yet baptized, who is also a yong scholer rather then the other, and many that haue been old scholars, may be *Neophytes* by differring baptisme. And if *Phylacteries* be allowed for English *Mat. 23*, we hope that *Didragmes* also, *Prepuce*, *Paraclete*, and such like, will easily grow to be currant and familiar. And in good sooth there is in al these such necessitie, that they can not conueniently be translated. as when S. Paul saith, *conciso, non circumcisis*: *Phil. 3.* how can we but folow his very wordes and allusion? And how is it possible

Vvhy vve say, our Lord, not, she Lord (but in certaine cases) see the Annotations 1 Tim. 6. pag. 585.

to expresse *Euangelizo*, but as vve do, *Euangelize*? for *Euangelium* being the Gospel, what is, *Euangelizo* or to *Euangelize*, but to shew the glad tydings of the Gospel, of the time of grace, of al Christs benefites? Al which signification is lost, by translating as the English bibles do, *I bring you good tydings*. *Luc. 2, 10.* Therefore we say *Depositum*, 1 Tim. 6. and, He *exmanised* him self, *Philip. 2.* and, You haue *restorished*, *Philip. 4.* and, *to exhaust*, *Hebr. 9, 28.* because vve can not possibly attaine to expresse these vvordes fully in English, and vve thinke much better, that the reader staying at the difficultie of them, should take an occasion to looke in the table folowing, or otherwise to aske the full meaning of them, then by putting some vsual English vvordes that expresse them not, so to deceiue the reader. Sometime also vve doe it for an other cause. as vven vve say, *The aduent of our Lord*, and, *Imposing of handes*. because one is a solemne time, the other a solemne action in the Catholike Church: to signifie to the people, that these and such like names come out of the very Latin text of the Scripture. So did *Penance*, *doing penance*, *Chalice*, *Priest*, *Deacon*, *Traditions aultar*, *host*, and the like (vvhich vve exactly keepe as Catholike termes) procede euen from the very vvordes of Scripture.

Catholike termes proceeding from the very text of Scripture.

Moreouer, we presume not in hard places to mollifie the speeches or phrases, but religiously keepe them vvord for vvord, and point for point, for feare of missing, or restraining the sence of the holy Ghost to our phantasie. as *Eph. 6. Against the spirituals of vvickednes in the celestial.* and, *Vvhat to me and thee vvoman?* *1o. 2.* whereof see the Annotation vpon this place. and 1 *Pet. 2. As infants euen now borne, reasonable, milke vvithout guile desire ye.* Vve do so place, *reasonable*, of purpose, that it may be indifferēt both to infants going before, as in our Latin text: or to milke that folovveth after, as in other Latin copies and in the Greeke. *1o. 3* vve translate, *The spirit breatheth vvhere he vvil &c.* leauing it indifferēt to signifie either the holy Ghost, or vvinde: vvhich the Protestants translating, *vvinde*, take avvay the other sence more common and vsual in the ancient fathers. Vve translate *Luc. 8, 23. They vvere filled*, not adding of our ovvne, *vvith vvater*, to mollifie the sentence, as the Protestants doe. and *c. 22. This is the chalice, the new Testament &c.* not, *This chalice is the new Testament.* likevvise, *Mar. 13. Those daies shal be such tribulation &c.* not as the Aduersaries, *In those daies*, both our text and theirs being othervvise. likevvise *Iac. 4, 6. And giueth greater grace*, leauing it indifferēt to the *Scripture*, or to the *holy Ghost*, both going before. Vvhereas the Aduersaries to to boldly & presumptuously adde, saying *The Scripture giueth*, taking avvay the other sence, which is far more probable likevvise *Hebr. 12, 21* vve translate, *So terrible vvaz it vvhich vvaz seen, Moyses said &c.* neither doth Greeke or Latin permit vs to adde, that Moyses said, as the Protestants presume to doe. So vve say, *Men brethren, A vvidow vvoman, A vvoman a sister, James of Alphaus*, and the like. Sometime also we folow of purpose the Scriptures phrase, as, *The hel of fire*, according to Greeke and

Certaine hard speeches and phrases.

The Protestants presumptuous boldnes and libertie in translating.

Mat. 9.
Latin

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

Gebenna
ign.

Latin. vvhich we might say perhaps, *the fiery hel*, by the Hebrue phrase in such speeches, but not, *hel fire*, as commonly it is translated. Likevvise *Luc. 4. 36.* Vvhat *vword* is this, that in povver and authoritie he cōmaundeth the vnclene spirits? as also, *Luc. 2.* Let vs passe ouer, and see the *vword* that is done, Vvhere we might say, *thing*, by the Hebrue phrase, but there is a certaine maiestic and more signification in these speeches, and therfore both Greeke & Latin keepe them, although it is no more the Greeke or Latin phrase, then it is the English. And vvhy should vve be squamish at nevv vvordes or phrases in the Scripture, vvhich are necessarie: vvhen vve do easly admit and folovv nevv vvordes coyned in court and in courtly or other secular vvritings?

Vve adde the Greeke in the margent for diuers causes. Sometime vvhen the sense is hard, that the learned reader may consider of it and see if he can helpe him self better then by our translation. as *Luc 11. Nolite extollere. μὴ μιλῆσθις. &c.* and againe, *Quod superest date elemosynam. τὰ εὐόλα.* Sometime to take away the ambiguity of the Latin or English, as *Luc. 11. Et domus supra domum cadet.* Vvchich we must needs English, *and house vpon house, shal fall.* by the Greeke, the sense is not, one house shal fall vpon an other. but, if one house rise vpon it self, that is, against it self, it shal perish, according as he speaketh of a kingdom decuded against it self, in the wordes before. And *Act. 14. Sacerdos iouis quierat.* in the Greeke, *quis*, is referred to Iupiter. Sometime to satisfie the reader, that might otherwise conceiue the translation to be false. as *Philip. 4. v. 6. But in euery thing by prayer, &c. ἐν παντί προσευχῆ.* not, *in al praier*, as in the Latin it may seeme. Sometime when the Latin neither doth, nor can, reache to the signification of the Greeke word, we adde the Greeke also as more significant. *Illi soli seruies, him only shalt thou serue, λατρεύουσ.* And *Act. 6. Nicolas a stranger of Antioche, προσήλυτος.* and, *Ro. 9. The seruice, ἡ λατρεία.* and *Eph. 1. to perse, instaure omnia in Christo, ἡσκανεῖσθε ἀλλήλους ἐν Χριστῷ.* And, *vvhether he hath gratified vs, ἡχαρίσασθ.* & *Eph. 6. Put on the armour, πνευμαλίαν.* and a number the like. Sometime, when the Greeke hath two senses, and the Latin but one, we adde the Greeke. *2. Cor. 1. By the exhortation vvhether vvith vve also are exhorted.* the Greeke signifieth also *consolation &c.* and *2. Cor. 10. But hauing hope of your faith increasing, so be &c.* vvhere the Greeke may also signifie, *as or vvhen your faith increaseth.* Sometime for aduantage of the Catholike cause, when the Greeke maketh for vs more then the Latin. as,

AB. 11.
2 Thes. 2.
1 Cor. 11.

Seniores, προσβύτους. Vi digni habeamini. ἵνα ἀξιωθῆτε. Qui effundetur, τὸ ἰκχωμένον, *2 Thes. 2. Præcepta, παρὰ διόσεις. & Io. 21. πίσημαι, Pisce & rege.* And sometime to shew the false translation of the Heretike, as when Beza saith, *Hoc poculum in meo sanguine qui. τὸ ποτήριον ἐν τῷ ἰμῷ αἵματι τὸ ἰκχωμένον.* *Luc. 22, & Quæ oportet celo cōmeri. ἐν αἷ ἰουανὸν ἀίχμαδιαι,* *Act. 3.* Thus we vse the Greeke diuers waies, & esteeme of it as it is worthie, & take al cōmodities thereof for the better vnderstanding of the Latin, which being a translation, can not al waies attaine to the full sense of the principal tonge, as vve see in al translations..

Item vve adde the Latin vword sometime in the margent, vvhen either vve can not fully expresse it. (as *Act. 8. They tooke order for Steuens funeral, Curauerunt Stephanum.* and. Al take not this vword, *Non omnes capiunt.*) or vvhen the reader might thinke can not be as vve translate. as, *Luc. 8. A storme of winde descended into the lake, and they vvere filled, & complebatur.* and *Io. 5. vvhen Iesus knew that he had novv a long time, quia iam multum tempus haberet.* meaning, in his infirmitie,

The Greeke
added often in
the margent
for many cau-
ses.

The Latin text
sometime not-
ed in the mar-
gent.

This precise folovving of our Latin text, in neither adding nor diminishing, is the cause why we say not in the title of bookes, in the first page, S. Mat-
thew

THE PREFACE TO THE READER.

In the beginning of bookes, Matthew, Paul &c. not S. Mattheu. S. Paul &c.

they, S. Paul: because it is so neither in Greeke nor Latin, though in the topes of the leaues folowving, where vve may be bolder, we adde, S. Mattheu & c. to satisfie the reader. Much vnlike to the Protestants our Aduersaries, vvch make no scruple to leaue out the name of Paul in the title of the Epistle to the Hebrues, though it be in euery Greeke booke vvch they translate. And their most authorisid English Bibles leaue out (Catholike) in the title of S. James Epistle and the rest, vvch vvcre famously knowven in the primitive Church by the name of *Catholica Epistola*. Euseb. hist. Eccl. li. 2 c. 22.

Bib. an. 1579. 1580. an. 1577. 1562.

An other reading in the margin.

Item vve giue the Reader in places of some importance, an other reading in the margin, specially vvhen the Greeke is agreeable to the same. as *Io. 4. transiet de morte ad vitam*. Other Latin copies haue, *transiit*, and so it is in the Greeke.

The pointing sometime altered.

Vve binde not our selues to the pointes of any one copie, print, or edition of the vulgar Latin, in places of no controuersie, but folovv the pointing most agreeable to the Greeke and to the fathers commentaries. As Col. 1. 10. *Ambulantes dignè Deo, per omnia placentes. Vvalking vvorthy of God, in all things pleasing.* *ἄξιως τοῦ κυρίου ἡμῶν ἀπολαύσαντες.* Eph. 1, 17. Vve point thus, *Deus Domini nostri Iesu Christi, pater gloriae.* as in the Greeke, and S. Chrysostom, & S. Hierom both in text and commentaries. Vvch the Catholike reader specially must marke, lest he finde fault, vvhen he seeth our translation disagree in such places from the pointing of his Latin Testament.

The margin reading sometime preferred before the text.

Vve translate sometime the word that is in the Latin margin, and not that in the text, vvhen by the Greeke or the fathers we see it is a manifest fault of the vvriters heretofore, that mistooke one word for an other. As, *In fine*, not, *in fide*, 1. Pet. 3. v. 8. *praesentiam*, not, *praescientiam*, 2 Pet. 1. v. 16. Heb. 13. *laserunt*, not, *placuerunt*.

Thus we haue endeouored by al meanes to satisfie the indifferent reader, and to helpe his vnderstanding euery way, both in the text, and by Annotations: and withal to deale most sincerely before God and man, in translating and expounding the most sacred text of the holy Testament. Fare wel good Reader, and if we profit the any whit by our poore paines let vs for Gods sake be partakers of thy deuout praiers, & together with humble and contrite hart call vpo our Sauour Christ to cease these troubles & stormes of his derest spouse: in the meane time comforting our selues with this saying of S. Augustine: *That Heresikes, vvhen they cease pover corporally to afflict the Church, doe exercise her patience: but vvhen they oppugne her onely by their euil doctrine or opinions, then they exercise her vvisedom.* De ciuit. Dei li. 18. ca. 51.



THE SIGNIFICATION OR MEANING
OF THE NUMBERS AND MARKES
vsed in this Newv Testament.

TH E numbers in the inner margent of the text, shew the number of verses in euery Chapter.

The numbers in the Arguments before euery Chapter, point to the same numbers of verses in the text, treating of the same matter.

The numbers in the beginning of the Annotations, signifie, that the Annotation is vpon such a verse of the text.

The numbers in the inner margent, or els vvhere, ioyned to the citations of Scripture, if they be vvritten thus, Gen. 4. 16. the first is the chapter, the second is the verse. If thus, Gen. 4. 16. both are the Chapters. If thus, Gen. 4. 16. 17. 18. the first is the chapter, al the rest, the verses. If thus, Gen. 4. 16. 5. 7. it signifieth, chap. 4. vers. 16. and chap. 5. vers. 7.

† This crosse signifieth the beginning of euery verse.

* This marke in the text, signifieth that there is an Annotation vpon that vvord or vvordes vvhich folovv the said marke.

* This starre in the text, or in the Annotations, signifieth the allegations cited ouer against the same in the margent, or some other thing answering therevnto.

' ' This marke shewveth an other reading in the margent. And if there be nothing in the margent, it signifieth that those vvordes are not in some copies.

:: c b These notes in the text, referre the reader to the self same in the margent.

Mt. for Mathev.

Mr. for Marke.

-I This marke signifieth the ending of Gospels and Epistles.

Their beginning is knowven by the margent, vvhere directly at the beginning of them, is set, *The Gospel, or, The Epistle vpon such a day.* And if it could not be so set directly (because of other marginal notes) then ^b is the marke of their beginning. And if some fevv by ouersight be not noted in the margent, it is supplied in the table of Epistles and Gospels, at the end of this booke.

THE BOOKES OF THE NEVV Testament, according to the counte of the Catholike Churche.

4 GOSPELS.

The Gospel of S. Matthevv.
The Gospel of S. Marke.
The Gospel of S. Luke.
The Gospel of S. Iohn.
The ACTES of the Apostles.

The 2 Epistle to the Thessalonias.
The 1 Epistle to Timothee.
The 2 Epistle to Timothee.
The Epistle to Titus.
The Epistle to Philemon.
The Epistle to the Hebrevvves.

S. PAVLES EPIST. 14.

The Epistle to the Romanes.
The 1 Epistle to the Corinthians.
The 2 Epistle to the Corinthians.
The Epistle to the Galatians.
The Epistle to the Ephesians.
The Epistle to the Philippians.
The Epistle to the Colossians.
The 1 Epist. to the Thessalonians.

THE 7 CATHOL. EPISTLES.

The Epistle of S. Iames.
The 1 Epistle of S. Peter.
The 2 Epistle of S. Peter.
The 1 Epistle of S. Iohn.
The 2 Epistle of S. Iohn.
The 3 Epistle of S. Iohn.
The Epistle of S. Iude.
THE APOCALYPSE of S. Iohn.

1 The infallible authoritie and excellencie of them aboue al other writings.

S. Augustine li. 11. cont. Faustum. cap. 5.

THe excellencie of the Canonical authoritie of the old and new Testament, is distincted from the bookes of later writers: which being confirmed in the Apostles times, by the successions of Bishops, and propagations of Churches, is placed as it were in a certaine throne on high, wherunto euery faithful & godly vnderstanding must be subiect and obedient. There, if any thing moue or trouble thee as absurd, thou maiest not say, The author of this booke held not the truth: but, either the copie is faultie, or the Translatour erred, or thou vnderstandest not. But in the workes of them that wrote afterward, which are contined in infinite bookes, but are in no case equal to that most sacred authoritie of CANONICAL SCRIPTURES: in which soeuer of them is found euen the same truth, yet the authoritie is far vnequal.

2 The discerning of Canonical from not Canonical, and of their infallible truth, and sense, commeth vnto vs, only by the credite vve giue vnto the CATHOLIKE CHVRCHE: through vvhose comendation vve belecue both the Gospel and Christ him self. Vvhreas the Sectaries measure the matter by their fantasies and opinion.

S. Augustine cont. Epist. fundamenti cap. 5.

I for my part, vvould not belecue the Gospel, vnles the authoritie of the CATHOLIKE CHVRCH moued me. They therefore whom I obeyed saying, Belecue the Gospel: vvhy should I not belecue them saying, Belecue not *Manichæus? Choose vvether thou vvilt. If thou wilt say, Belecue the Catholikes: loe they vvarne me that I giue no credite vnto you: and therefore beleueing them, I must needes not belecue thee. If thou say, Belecue not the Catholikes: it is not the right vvay, by the Gospel to driue me to the faith of Manichæus, because I beleue-
ued

*Luther,
Caluino.*

ued the Gospel it self by the preaching of Catholikes.

Againe li. de vtilis. credend. cap. 14.

I see that concerning Christ him self, I haue beleueed none, but the confirmed and assured opinion of peoples and nations: and that these peoples haue on euery side possessed the mysteries of the **CATHOLIKE CHVRCH**. Vvhy should I not therefore most diligently require, specially among them, what Christ commaunded, by vvhose authoritie I vvvas moued to beleuee, that Christ did commaund some profitable thing? Vvilt thou (ô Heretike) tel me better vvhat he said? vvhom I vvould not thinke to haue been at al, or to be, if I must beleuee, because thou saiest it. Vvhat grosse madnes is this, to say, Beleeue the Catholikes, that Christ is to be beleueed: and learne of vs, vvhat he said.

Againe cont. Faustum li. II. cap. 1.

Thou seest then in this matter what force the authoritie of the **CATHOLIKE CHVRCH** hath, vvhich euen from the most grounded and founded seates of the Apostles, is establisshed vntil this day, by the line of Bishops succeeding one an other, & by the consent of so many peoples. *Vvheremas* thou saiest, This is *Scripture*, or, this is such an Apostles, that is not: because this foundeth for me, and the other against me. Thou then art the rule of truth. vvhatsoever is against thee, is not true.

- 3 No heretikes haue right to the Scriptures, but are vsurpers: the Catholike Church being the true ovner and faithful keeper of them. Heretikes abuse them, corrupt them, and vterly seeke to abolish them, though they pretend the contrarie.

Tertullian li. De præscriptionibus, bringeth in the CATHOLIKE CHVRCH speaking thus to all Heretikes.

Vvho are you, vvhen, and from vvhence came you? vvhat doe you in my possession, that are none of mine? by vvhat right (Marcion) doest thou cut dovvne my wood? vvho gaue the licence (ô Valentine) to turne the course of my fountaines? by vvhat authoritie (Apelles) doest thou remoue my boundes? and *you the rest, vvhy do you sovv and feede for these companions at your pleasure? It is my possession, I possesse it of old, I haue assured origins thereof, euen from those authors vvhose the thing vvvas. I am the heire of the Apostles, As they provided by their testament, as they committed it to my credite, as they adiured me, so doe I hold it. You surely they disherited alvvayes and haue cast you of, as forainers, as enemies.

Againe in the same booke.

Encountering vvith such by Scriptures, auaieth nothing, but to ouerturne a mans stomake or his braine. This heresie receiueth not certaine Scriptures: and if it do receiue some, yet by adding and taking avvay, it peruerteth the same to serue their purpose: and if it receiue any, it doth not receiue them vvholly: and if after a sort it receiue them vvholly, neuertheles by diuising diuers expositions, it turneth them cleane an other vvay &c.

- 4 Yet do they vaunt them selues of Scriptures exceedingly, but they are neuer the more to be trusted for that.

S. Hierom aduersus Luciferianos in fine.

Let them not flatter them selues, if they seeme in their ovvne conceite to affirme that vvhich they say, out of the chapters of Scripture: vvheremas the Diuel also spake some thinges out of the Scriptures, and the Scriptures consist not in the reading, but in the vnderstanding.

Vincentius Lirinensis li. cont. prophanas hæresum Nouationes.

Here perhaps some man may aske, whether heretikes also vse not the testimonies of diuine Scripture. Yes in deede do they, and that vehemently. For thou shalt see them flie through euery one of the sacred bookes of the Law, through Moyse, the bookes of the kings, the Psalmes, the Apostles, the Gospels, the Prophets. For, whether among their owne fellowes, or strangers: whether priuately, or publikely: whether in talke, or in their bookes: whether in bankets, or in the streates: they (I say) alleage nothing of their owne, which they endeour not to shadow vvith the wordes of Scripture also. Read the vvorkes of Paulus Samosatenus, of Priscillian, of Eunomian, of Iouinian,* of the other plagues & pettilences: thou shalt finde an infinite heape of examples, no page in a manner omitted or voided, which is not painted and coloured vvith the sentences of the new or old testament. But they are so much the more to be taken heede of, & to be feared, the more secretly they lurke vnder the shadowes of Gods diuine law. For they knowv their stinkes vvould not easily please any man almost, if they were breathed out nakedly & simply them selues alone, & therefore they sprinkle them as it were vvith certaine pretious spices of the heauenly vvord: to the end that he vvhich vvould easely despise the error of man, may not easely contemne the oracles of God. So that they doe like vnto them, vvhich vvhen they vvil prepare certaine bitter potions for children, do first anoint the brimmes of the cup vvith honic, that the vvaricage, vvhen it shal first feele the svvetnes, may not feare the bitternes.

* Of Caluin, of Iuel, of the rest.

§ The cause vvhy, the Scriptures being perfit, yett we vse other Ecclesiastical vvritings and tradition.

Vincentius Lirinensis in his golden booke before cited, aduersus prophanas hæresum Nouationes.

Here some man perhaps may aske, for asmuch as the Canon of the Scriptures is perfit, and in all pointes very sufficient in it self, vvhat neede is there, to ioyne therevnto the authoritie of the* Ecclesiastical vnderstanding? for this cause surely, for that all take not the holy Scripture in one and the same sense, because of the deepenes thereof. but the speeches thereof, some interpret one vvay, & some an other vvay, so that there may almost as many senses be picked out of it, as there be men. for, Nouatian doth expound it one vvay, and Sabelius, an other vvay, othervvise Donatus, othervvise Arius, Eunomius, Macedonius, othervvise Photinus, Apollinaris, Priscillianus, othervvise Iouinian, Pelagius, Celestius, lastly othervvise Nestorius.* And therefore very necessarie it is, because of so great vvindings and turnings of diuers errors, that the line of Propheticall and Apostolicall interpretation, be directed according to the rule of the Ecclesiastical and Catholike sense or vnderstanding.

* So he calleth the Churches sense, and the fathers interpretations of Scriptures.

* Othervvise wiclessse, Luther, Caluin, Puritans.

S. Basil li. de Spiritu sancto cap. 27.

Of such articles of religion as are kept and preached in the Church, some were taught by the vvritten vvord, other some we haue receiued by the tradition of the Apostles, deliuered vnto vs as it were from hand to hand in mysterie secretly: both vvhich be of one force to Christian religion: and this no man vvil deny that hath any litle skill of the Ecclesiastical rites or customes. for if we goe about to reiect the customes not contained in Scripture, as being of smal force, we shal vvvittingly and vnavvares mangle the GOSPEL it self in the principal partes thereof, yea rather, we shal abridge the very preaching of the Gospel, and bring it to a bare name.

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THE SUMME OF THE NEW TESTAMENT.

THAT which was the summe of the Old Testament, to wit, Christ and his Church, as S. Augustine saith catechizing the ignorant: the very same is the summe of the New Testament also. Aug. de car. rud. cap. 3. 4.
For (as the same S. Augustine saith againe) In the Old Testament there is the occultation of the New: and in the New Testament there is the manifestation of the Old. Super Exod. q. 73. And in another place: In the Old doth the New lye hidden, and in the New doth the Old lye open. Mat. 5. And thereupon our Saviour said: I am not come to breake the Law or the Prophets, but to fulfill them. For assuredly I say vnto you, til heauen and earth passe, one iote or one title shall not passe of the Law, till all be fulfilled. In which wordes he sheweth plainly, that the new Testament is nothing els but the fulfilling of the old.

Therefore to come to the partes: The Gospels doe tell of Christ him selfe (of whom the Old Testamēt did foretell) and that euen from his coming into the world, vnto his going out thereof againe. The Actes of the Apostles doe tell of his Church beginning at Hierusalem the headcitie of the Iewes, and of the propagation thereof to the Gentiles and their headcitie Rome. And the Apocalypic doth prophesie of it, euen to the consummation thereof, which shal be in the end of the world. The Epistles of the Apostles doe treat partly of such questions as at that time were moued, partly of good life and good order.

The Summe of the 4 Gospels.

The Gospels doe tell historically the life of our Lord Iesus, shewing plainly, Io. 10. 31. that he is Christ or the king of the Iewes, whom vntil then, al the time of the Old Testament, they had expected: and vntil that, that they of their owne mere malice and blindnes (the iniquitie beginning of the Seniors, but at the length the multitude also consenting) would not receaue him, but euer sought his death: which for the Redemption of the world, he at length permitted them to compasse, they deservin thereby most iustely to be refused of him, and so his Kingdom or Church to be taken away from them, and giuen to the Gentils. For the gathering of which Church after him, he chooseth Irvelluc, and appointeth one of them to be the cheefe of al, with instructions both to them and him accordingly.

The storie hereof is written by foure: who in Ezechiel and in the Apocalypse Eze. 1. Apoc. 4. are likened to foure liuing creatures, euery one according as his booke beginneth. S. Mathevv to a Man, because he beginneth with the pedegree of Christ as he is man. S. Marke to a Lion, because he beginneth with the preaching of S. Iohn Baptist, as it were the roaring of a lion in the wilderness. S. Luke to a Calfe, because he beginneth with a priest of the Old Testament (to wit, Zacharie the father of S. Iohn Baptist) which Priesthood was to sacrifice calves to God. S. Iohn to an Eagle, because he beginneth with the Diuinitie of Christ, flying so high as more is not possible.

The first three do report at large what Christ did in Galilee, after the imprisonment of S. Iohn Baptist. Wherefore S. Iohn the Euangelist writing after them all, doth omit his doings in Galilee (save onely one, which they had not written of, the wonderful bread which he told the Capharnaites he could and would give, Io. 6.) and reporteth first, what he did while Iohn Baptist as yet was preaching and baptizing: then, after Iohns imprisoning, what he did in Iurie every yere about Easter. But of his Passion all foure do write at large.

Where it is to be noted, that from his baptizing (which is thought to haue been vpon Twelfthday, what time he was beginning to be about 30 yere old, Luk. 3.) vnto his passion, are numbred three monethes and three yeres, in which there were also 4 Easters.



The argument of S. Matthewes Gospel.

S Matthewes Gospel may be well diuided into five partes. The first parte, as touching the Infancie of our Lord Iesus: Chap. 1 and 2.

The second, of the preparation that was made to his manifestation: chap. 3. and a piece of the 4.

The third, of his manifesting of him selfe by preaching and miracles, and that in Galilee: the other piece of the 4. chap. vnto the 19.

The fourth, of his comming into Iurie, toward his Passion: chap. 19. and 20.

The fifth, of the Holy weeke of his Passion in Hierusalem: chap. 21 vnto the end of the booke.

Of S. Matthew we haue Mat. 9. Mar. 2. Lu. 5: How being before a Publican, he was called of our Lord, and made a Disciple. Then Luk. 6. Mar. 3. Mat. 10: How out of the whole number of the Disciples he was chosen to be one of the twelve Apostles. And out of them againe he was chosen (and none but he and S. Iohn) to be one of the foure Euangelistes. Among which foure also, he was the first that wrote, about 8 or 10 yeres after Christes Ascension.

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