

# THE ORIGINAL DOUAY-RHEIMS BIBLE



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 with the Greeke and other editions in diuers languages: With 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.

Psal. 118.

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

That is,

Giue me vnderstanding, and I will searche thy law, and will keepe it with my whole hart.

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

*Omnia quæ leguntur in Scripturæ sanctæ, ad instructionem & salutem nostram intenti oportet audire: maxime tamen memoria commendanda: tum, quia aduersus Hereticos valent viminibus: quorum insidia infirmiores quoque & negligentiores circumueniunt non exant.*

That is,

Al things that are readde in holy Scriptures. we must heare with great attention, to our instruction and saluation: but those things specially must be commended to memory, which make most against Heretikes: whose doctres craue not to circumuent and beguile al the weaker sort and the more negligent persons.

PRINTED AT RHEMES,  
by Iohn Fogny.

1582.

CVM PRIVILEGIO.





This edition of the Original Douay-Rheims Bible is dedicated to my mothers Earthly and Heavenly, Kathy and Mary. Without their inspiration and assistance this work would not have been possible.



# READ THIS

This is a newly typeset edition of the *Original* Douay-Rheims Bible of 1582 (New Testament) and 1609 (Old Testament). It is a work in progress — you can find out more about this project at [saint-dismas.com](http://saint-dismas.com). As of this writing the work is incomplete; in addition, the typography and layout still leave much to be desired.

The only other available editions of the original Douay-Rheims Bible that I am aware of are difficult-to-read copies of copies of the original printings from between 1582 and 1610. There is also an edition by Dr. William G. von Peters where he has transliterated the text into modern English. While from what I have heard, he has done a wonderful job, this has always seemed dangerous to me — it is too easy to forget that the English language has changed since Shakespeare's time 400 years ago. Finally, there is Bishop Challoner's 1749-1752 revision of the Douay-Rheims. Most modern editions of the Douay-Rheims Bible are really this revised version. If you just want to read the Douay-Rheims Bible, that is probably a better choice than this work. However, the (highly polemical) commentary here is excellent, and well worth the extra effort required.

## Warning

Not only the spelling, but the meaning of many English words has changed in the last four hundred years. If you truly want to study the Bible and do not know Latin and Greek, you should always compare multiple translations. The modern translation by Msgr. Ronald Knox (available at [newadvent.com](http://newadvent.com)), although a bit loose at points, is a particularly fine one.

## Some Notes on the Text Itself

Not only the language, but the typography has changed in the last 400 years. Here are some notes that may assist you:

- The ‘long s’ (‘ſ’) is an older form of the lower case letter s. It was used at the beginning or in the middle of a word. Thus, ‘finfulnefs’ for ‘sinfulness’.
- There was not the modern distinction made between the lower case letter forms ‘u’ and ‘v’. A ‘v’ was used at the beginning of a word, and a ‘u’ elsewhere. Thus, ‘vfed’ for ‘used’ and ‘heauen’ for ‘heaven’. Also, only the ‘V’ was used for upper case letters. Finally, since the letter ‘w’ was uncommon in France where these were type-set, they sometimes used ‘vv’. Thus, ‘lavvful’ for ‘lawful’.
- There was not the modern distinction made between the lower case letter forms ‘i’ and ‘j’. The ‘i’ was used almost universally.
- In order to better fit a line of text into the available space, the type-setters occasionally used abbreviations such as: ‘oftē’. Here the ‘̇’ above the vowel indicates that either an ‘n’ or an ‘m’ has been elided.
- There are six kinds of notes:
  - End Notes: These appear at the end of a chapter, and are marked with a musical note, ♪. The marker appears at the beginning of the notated passage.
  - Foot Notes: These appear at the bottom of a page, and are marked with a letter. The marker appears at the beginning of the notated passage.
  - Marginal Notes: These appear in the outer margin.
  - Textual Notes: These appear in the inner margin, and generally give the original Latin or Greek.



- Citations: These appear in the inner margin, and indicate a cross-reference to another part of the Bible, or to some commentary from one of the Church Fathers.
- Variant Readings: These appear in the inner margin, and indicate a variant reading for the text.

## How You Can Help

From most to least helpful:

- Pray for me to the Lord our God.
- Check the citations and cross-references for accuracy, and reformulate them so they can be easily used by the modern reader.
- Proofread the Latin, Greek, or Hebrew texts against the original.
- Proofread the current text against the original.
- Give me money.

You can contact me at [destiny6ATmacDOTcom](mailto:destiny6ATmacDOTcom), or  
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All thoughts, suggestions, comments, or complaints will be appreciated.

— Robert Krug



THE PREFACE TO THE READER  
TREATING OF THESE THREE  
POINTS: of the tranflation of  
Holy Scriptures into the vulgar  
tongues, and namely into Eng-  
lish; of the causes why this New  
Testament is translated accord-  
ing to the ancient vulgar Latin  
text; and of the manner of tranflat-  
ing the same.

The holy Bible long since translated by vs into Eng-  
lish, and the old Testament lying by vs for lack of good  
meanes to publish the whole in such sort as a work of  
so great charge and importance requireth; we haue yet  
through God's goodnes at length fully finished for thee  
(most Christian Reader) al the NEW TESTAMENT; which  
is the principal, most profitable, & comfortable peece of  
holy Writ: and, as wel for al other institution of life and  
doctrine, as specially for deciding the doubts of these  
daies, more proper and pregnant then the other part  
not yet printed.

Which translation we doe not for al that publish,  
vpon erroneous opinion 1. of necessitie, that the holy  
Scriptures should alwayes be in our mother tongue, or  
2. that they ought, or were ordained by God, to be read  
indifferently of al, or 3. could be easily vnderstood of  
euery one that readeth or heareth them in a known  
language; or 4. that they were not often, through man's  
malice or infirmitie, pernicious and much hurtful to many;  
5. or that we generally and absolutely deemed it more  
conuenient in it-self, & more agreeable to God's word

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

and honour, or edification, of the faithful, to haue them turned into vulgar tongues, then to be kept & ftudied only in the Eccleſiaſtical learned languages: Not for theſe nor any ſuch like cauſes doe we tranſlate this ſacred Booke; but vpon ſpecial conſideration of the preſent time, ſtate, and condition of our countrie, vnto which diuers things are either neceſſarie, or profitable and medicinable now, that otherwiſe in the peace of the Church were neither much requiſit, nor perchance wholly tolerable.

The Churches wifedom and moderation concerning vulgar tranſlation.

1. In this matter, to marke only the wifedom & moderation of holy Church and the Gouvernours thereof on the one ſide, and the indiſcrete zeale of the popular, and their factious leaders, on the other, is a high point of prudence. Theſe later, partly of ſimplicite, partly of curioſitie, and ſpecially of pride & diſobedience, haue made claime in this caſe for the common people, with plaufible pretences many, but good reaſons none at al. The other, to whom Chriſt hath giuen charge of our foules, the diſpenſing of God's myſteries and treaſures (among which, holy Scripture is no ſmal ſtore) and the feeding his familie in ſeaſon with food fit for euery ſort, haue neither of old nor of late, euer wholly condemned al 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, commanded, or authentically euer recommended any ſuch interpretation to be indifferently vſed of al men.

*Mt. 24, 45.*

*1. Cor. 4, 1.*

The Scriptures in the vulgar languages of diuers Natiōs.

The Armenians ſay they haue the Pfalter and ſome other peeces tranſlated by S. Chryſoſtom into their language, when he was baniſhed among them: and George the Patriarch, in writing his life, ſignifieth no leſſe. The Slauiſhians affirme they haue the Scriptures in their vulgar tongue, turned by S. Hierom; and ſome would gather ſo much by his owne wordes in his epiſtle to Sophronius, but the place indeed proueth it not. Vulpilas ſurely gaue the Scriptures to the Goths in their owne tōgue, & that before he was an Arrian. It is almoſt three hundred yeares, ſince Iames Archbiſhop of Genua, is ſaid to haue

*Bib. Sanct. li. 4.*

*Hiero. ep. 134.*

*Bib. Sanct. lib. 4.*

Ancient Catho-like tranſlations of the Bible into the Italian, Frēch, & English tongue.

*Li. 1. hift.*  
*Angl. c. 1.*

tranflated the Bible into Italian. More then two hundred yeares agoe, in the daies of Charles the fifth, the French King, was it put forth faithfully in French, the fooner to shake out of the deceiued peoples hands, the falſe heretical tranſlations of a Sect called *Waldenſes*.

In our owne countrie, notwithstanding the Latin tongue was euer (to vſe Venerable Bede's wordes) common to al the Prouinces of the ſame for meditation or ſtudie of Scriptures, & no vulgar tranſlation commonly vſed or occupied of the multitude, yet they were extant in Engliſh euen before the troubles that Wicleffe & his followers raiſed in our Church, as appeareth, as wel by the teſtimonie of Malmesburie recording that V. Bede tranſlated diuers partes into the vulgar tongue of his time, & by ſome peeces yet remaining; as by a prouincial Conſtitution of Thomas Arundel Archbiſhop of Canturburie, in a Councel holden at Oxford: where ſtrait prouiſion was made, that no heretical verſion ſet forth by Wicleffe, or his adherents, ſhould be ſuffered, nor any other in or after his time be published or permitted to be read, being not approued & allowed by the Dioceſan before: alleaging S. Hierom for the difficultie and danger of interpreting the holy Scripture out of one tongue into another, though by learned & Catholike men. So alſo it is there infinuated, that neither the Tranſlations ſet forth before that Heretikes time, nor other afterward being approued by the lawful Ordinaries, were euer in our countrie wholly forbidden, though they were not (to ſay the truth) in quiet and better times (much leſſe when the people were prone to alteration, hereſie, or noueltie) either haſtily admitted, or ordinarily read of the vulgar, but vſed only, or ſpecially, of ſome deuout religious & contemplatiue perſons, in reuerence, ſecrecie, and ſilence, for their ſpiritual comfort.

Now ſince Luther's reuolt alſo, diuers learned Catho-

*Li. 1. c. 47.*

An anciēt  
prouincial  
conſtitution  
in England con-  
cerning Engliſh  
tranſlations.  
*See Linwood.*  
*li. 5. tit. de*  
*Magiſtris.*

The like Catho-  
like and vulgar  
tranſlations in  
many countries,  
ſince Luther's  
time.

of the Latin Church: no other books in the world being so pernicious as heretical translations of the Scriptures, poisoning the people under colour of diuine authoritie, & not many other remedies being more foueraigne against the same (if it be vsed in order, discretiō, & humilitie) then the true, faithful, and sincere interpretation opposed thereto.

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

2. Which causeth the holy Church not to forbid vtterly any Catholike translation, though she allow not the publishing or reading of any absolutely & without exception, or limitation: knowing by her diuine and most sincere wisdom, how, where, when, and to whom these her Maisters and Spouses gifts 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 worthie. Wherevpon, the order which many a wise man wished for before, was taken by the Deputies of the late famous Council of Trent in this behalfe, and confirmed by supreme authoritie, that the holy Scriptures, though truly and Catholically translated into vulgar tongues, yet may not be indifferently read of all men, nor of any other then such as haue expresse licence therunto of their lawful Ordinaries, with good testimony from their Curates of Confeffours, that they be humble, discrete, and deuout persons, and like to take much good, and no harme thereby. Which prescript, though in these daies of ours it can not be so precisely obserued, as in other times and places, where there is more due respect 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, meeknes, and subiection of heart, as the handling of so sacred a Book, the sincere senses of God's truth therein, and the holy Canons, Councils, reason, and religion doe require.

*Ind. lib. prohibit.  
regul. 4.*

Wherin, though for due preferuation of this diuine worke from abuse and prophanation, and for the better bridling of the intolerable insolencie of proud, curious, and contentious wittes, the Gouernours of the Church

guided by God's Spirit, as euer before, so also vpon more experience of the maladie of this time then before, haue taken more exact order both for the Readers and Tranflatours in these later Ages, then of old: yet we must not imagin that in the primitiue Church, either euery one that vnderstood the learned tongues wherein the Scriptures were written, or other languages into which they were translated, might without reprehension, read, reason, dispute, turne and toffe the Scriptures: or that our Forefathers suffered euery Scholemaister, 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 hands of euery husband-man, artificer, prentice, boies, girles, mistresse, maid, man: that they were fung, plaied, alleaged, of euery tinker, tauerner, rimer, minstrel: that they were for rable talke, for ale-benches, for boats and barges, and for euery prophane person and companie: No, in those better times men were neither so ill, nor so curious of themselves, so to abuse the blessed book of Chrif: neither was there any such easy meanes before printing was inuented, to disperse the copies into the hands of euery man, as now there is.

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

They were then in Libraries, Monaisteries, Colledges, Churches, in Bishops, Priests, and some deuout principal Lay-mens houses and hands: who vsed them with feare and reuerence, and specially such parts as pertained to good life and manners, not meddling, but in pulpit and schooles (and that moderately too) with the hard and high mysteries and places of greater difficultie. The poore plough-man, could then in labouring the ground, sing the Hymnes and psalmes either in known or vknown languages, as they heard them in the holy Church, though they could neither read nor know the sense, meaning, and mysteries of the same. Such holy persons of both sexes, to whom Saint Hierom in diuers Epistles to them, commendeth the reading and meditation of holy Scriptures, were diligent to search all the godly histories and imitable examples of chastitie, humilitie, obedience, clemencie, pouertie, penance, renouncing the world: they

Where and in whose hands the Scriptures were in the primitiue Church.

How the laytie of those daies did read the: with what humilitie and religion, and information of life and manners.

noted ſpecially the places that did breed the hatred of finne, feare of God's iudgement, delight in ſpiritual cogitation: they referred themſelues in al 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 deep queſtions of diuinitie. Then the Virgins did meditate vpon the places and examples of chaſtitie, modeſtie and demureneſſe; the married, on coniugal faith and continence; 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  
abufe, that al indif-  
ferently ſhould read,  
expound, & talke  
of the Scriptures.

3. Then the ſcholer taught not his Maiſter, the ſheep controuled not the Paſtour, the yong ſtudent ſet not the Doctour to ſchoole, nor reprobued their Fathers of errorr and ignorance. Or if any were in thoſe better daies (as in al times of hereſie ſuch muſt needs be) that had itching eares, tikling tongues and wittes, curious and contentious diſputers, hearers, and talkers rather then doers of God's word: ſuch the Fathers did euer ſharply reprehend, counting them vnworthy and vnprofitable Readers of the holy Scriptures. Saint Hierom in his Epiftle to Paulinus, after declaration that no handy-craft is ſo baſe, nor liberal ſcience ſo eaſy, that can be had without a Maiſter (which S. Auguſtin alſo affirmeth, *De vtilitate cred. cap. 7.*) nor that men preſume in any occupation to teach that they neuer learned, *Only* (faith he) *the art of Scripture is that which euery man chalengeth: this the chatting old wife, this the doting old man, this the bragging Sophiſter, this on euery hand, men preſume to teach before they learne it. Againe, Some with poife of lofty words deuife of ſcripture matters among women: otherſome (fy vpon it) learne of women, what to teach men, and left that be not enough, by facilitie of tongue, or rather audacitie, teach that to others, which they vnderſtand neuer a whit themſelues, to ſay nothing of ſuch as be of my facultie: who ſtepping from ſecular learning to holy ſcriptures, & able to tickle the eares of the multitude with a ſmooth tale, thinke al they ſpeake, to be the Law of God.* This he wrote

*Hier. ep. 103. c. 6.*



then, when this maladie of arrogancie and presumption in diuine matters, was nothing so outrageous as now it is.

*In orat. de  
doferatio.  
in disputa.  
feruãda.*

S. Gregorie Nazianzen made an oration of the moderation that was to be vsed in these matters: where he faith, that some in his time thought themselves to haue al the wisedom in the world, when they could once repeat two or three words, and them il couched together, out of Scriptures. But he there diuinely discourseth of the orders and differences of degrees: how in Chriftes myftical body, some are ordeined to learne, some to teach: al are not Apoftles, al Doctours, al Interpreters, al of tongues and knowledge, not al learned in Scriptures & diuinitie: that the people went not vp to talke with God in the mountaine but Moyfes, Aaron, & Eleazar: nor they neither but by the difference of their callings: that they that rebel againft this ordinance, are guilty of the confpiracie of Core & his Complices: that in Scripture there is both milke for babes, and meat for men, to be difpenfed, not according to euery one's greedines of appetit, or wilfulnes, but as is moft meet for each one's neceffitie and capacitie: that as it is a shame for a Bishop or Prieft to be vnlearned in God's myfteries, so for the common people it is oftentimes profitable to faluation, not to be curious, but to follow their Pafours in finceritie and fimplicitie: whereof excellently faith

The Scriptures must be deliuered in meafure & difcretiõ, according to each man's need and capacitie.

*De agone  
Chrift. c. 53.*

S. Auguftin, *Fidei fimplicitate & finceritate lactati, nutriamur in Chrifto; & cum parui fumus, maiorum cibos non appetamus*, that is, *Being fed with the fimplicitie and finceritie of faith, as it were with milke, so let vs be nourished in Chrift: and when we are litle ones, let*

*De bono  
perfeuer. c. 16.*

*vs not count the meates of the elder fort.* Who in another place testifieth, that the word of God can not be preached nor certaine myfteries vttered to al men alike, but are to be deliuered according to the capacitie of the

*1. Cor. 3.*

hearers, as he proueth both by S. Paules example, who gaue not to euery fort ftrong meate, but milke to many,

*Io. 16.*

as being not fpiritual, but carnal and not capable: and

by our Lord's alfo, who fpake to fome plainly, & to others in parables, and affirmed that he had many things to vtter which the hearers were not able to beare.

How much more may we gather, that al things that be written, are not for the capacitie and diet of euery of the fimple Readers, but that very many myfteries of holy Writ, be very farre aboue their reach, & may and ought to be (by as great reafon) deliuered them in meafure and meane moft meet for them? Which indeed can hardly be done, when the whole book of the Bible lieth before euery man in his mother tongue, to make choice of what he lift. For which caufe the faid Gregorie Nazianzen wisheth the Chriftians had as good a law as the Hebrewes of old had: who (as S. Hierom alfo witneffeth) tooke order among themfelues that none should read the *Cantica Canticorum* nor certaine other peeces of hardeft Scriptures, til they were thirtie yeares of age.

And truely there is no caufe why men should be more loth to be ordered and moderated in this point by God's Church and their Pafours, then they are in the vfe of holy Sacraments: for which as Chrift hath appointed Priests and Minifters, at whose hands we muft receiue them, and not be our owne caruers: fo hath he giuen vs Doctours, Prophets, Expounders, Interpreters, Teachers and Preachers, to take the law and our faith at their mouthes: becaufe our faith and religion commeth not to vs properly or principally by reading of Scriptures, but (as the Apoftle faith) by hearing of the Preachers lawfully fent: though reading in order and humilitie, much confirmeth and aduanceth the fame. Therefore this holy Booke of the Scriptures, is called of S. Ambrofe, *Liber facerdotalis*, the booke of Priestes, at whose hands and difpofition we muft take and vfe it. *Li. 2. ad Grat.*

4. The wife wil not here regard what fome wilful people doe mutter, that the Scriptures are made for al men, and that it is of enuie that the Priests doe keep the holy Booke from them. Which fuggeftion commeth of the fame ferpent that feduced our firft parents, who perfuaded them, that God had forbidden them that tree of knowledge, left they should be as cunning as himfelf,

The Iewes law for not reading certaine bookes of holy Scripture vntil a time.

*In orat. de mode. in difp. ferua. in fine.*

*Hiero. in proæm. commen. in Ezech.*

*Eph. 4.*

*Ro. 10. 17.*

The popular obiections of withholding the Scriptures from the people, answered.

*Gen. 3.*

- and like vnto the Higheft. No, no, the Church doth it to keep them from blind ignorant prefumption, and from that which the Apoftle calleth *falfi nominis fcientiam*, knowledge *falfely fo called*: and not to embarre them from the true knowledge of Chrift. She would haue al wife, but *vfque ad fobrietatem*, vnto *fobrietie*, as the Apoftle fpeaketh: she knoweth the Scriptures be ordained for euery ftate, as meates, elements, fire, water, candle, kniues, fword, and the like; which are as needful (moft of them) for children as old folkes, for the fimple as the wife: but yet would marre al, if they were at the guiding of other then wife men, or were in the hands of euery one, for whofe preferuation they be profitable. She forbiddeth not the reading of them in any language, enuieth no man's commoditie; but giueth order how to doe it to edification, and not deftruction: how to doe it without cafting *the holy to dogs*, or *pearles to fwine*: (See *S. Chryfoft. ho. 24. in Matth* declaring thefe hogs & dogs to be carnal men & Heretikes, that take no good of the holy myfteries, but thereby doe both hurt themfelues & others:) how to doe it agreeably to the foueraigne finceritie, maieftie, and depth of Myfterie contained in the fame. She would haue the prefumptuous Heretike, notwithstanding he alleage them neuer fo faft, flying as it were through the whole Bible, and coting the Pfalmes, Prophets, Ghofpels, Epiftles, neuer fo readily for his purpofe, as Vincentius Litinenfis faith fuch mens fashion is: yet she would according to Tertullian's rule, haue fuch mere vfurpers quite difcharged of al occupying and poffeffion of the holy Teftament, which is her old and only right and inheritance, and belongeth not to Heretikes at al, whom Origen calleth *Scripturarum fures*, *theeues of the Scriptures*. She would haue the vnworthy repelled, the curious repreffed, the fimple meafured, the learned humbled, and al forts fo to vfe them or abfteine from them, as is moft conuenient for euery ones faluation: with this general admonition, that none can vnderftand the meaning of God in the Scriptures except Chrift open their fenfe, & make them partakers of his holy Spirit in the vnitie of his myftical
- Why the Church permitteth not euery one at their pleafure to read the Scripture.
- The holy Scriptures to carnal men & Heretikes, are as pearles to fwine.
1. *Tim. 6, 20.*
- Ro. 12, 3.*
- Mat. 7, 6.*
- Li. de prefcriptionibus.*
- Orig. in 2. ad Ro.*
- Luc. 24.*

bodie: and for the rest, she committeth it to the Pastour of euery prouince and people, according to the difference of time, place, and persons, how and in what fort the reading of the Scriptures is more or lesse to be procured or permitted.

S. Chrysofoms exhortations to the reading of holy Scriptures; & when the people is fo to be exhorted.

5. Wherin, the varietie of circumstances caufeth them to deale diuerfly: as we see by S. Chrysofom's people of Constantinople, who were so delicate, dul, worldly, and so much giuen to dice, cardes, specially ftage-plaies or theaters (as S. Gregorie Nazianzen witneffeth) that the Scriptures & al holy lections of diuine things were lothsome vnto them: whereby their holy Bishop was forced in many of his fermons to crie out againft their extreme negligence and contempt of God's word, declaring, that not only Eremites and Religious (as they alleaged for their excufe) but fecular men of al forts might read the Scriptures, and often haue more need therof in respect of themfelues, then the other that liue in more puritie and contemplation; further infinuating, that though diuers things be high and hard therin, yet many godly hiftories, liues, examples, & precepts of life and doctrine be plaine; and finally, that when the Gentils were so cunning and diligent to impugne their faith, it were not good for Chriftians to be too fimple or negligent in the defense thereof: as (in truth) it is more requisite for a Catholike man in these daies when our Aduerfaries be indutrious to empeach our beleefe, to be skilful in Scriptures, then at other times when the Church had no fuch enemies.

*In vita Athanasij.*

*Ho. 2. in Mat. &  
ho. 3. de Laza. &  
ho. 3. in 2. ad Theff.  
& alibi fape.*

S. Chrysofom maketh nothig for the popular and licentious reading of Scriptures vfed amōg the Proteftants now adaies.

To this fenfe faid S. Chrysofom diuers things, not as a Teacher in fchoole, making exact and general rules to be obserued in al places & times, but as a pulpit man, agreeably to that audience and his peoples default: nor making it therfore (as some peruerfly gather of his words) a thing abfolutely needful for euery poore artificer to read or ftudie Scriptures, nor any whit fauouring the presumptuous, curious, and contentious iangling and fearching of God's fecrets, reproued by the forefaid Fathers, much lesse approving the excefsiue pride and madnes of these daies, when euery man and woman is

become not only a Reader, but a Teacher, controul-  
 & iudge of Doctours, Church, Scriptures and al: fuch  
 as either contemne or eafily paffe ouer al the moral  
 parts, good examples, and precepts of life (by which as  
 wel the fimple as learned might be much edified) and  
 only in a manner, occupie themfelues in dogmatical,  
 myftical, high, and hidden fecrets of God's counfels, as of  
 Predeftination, reprobation, election, prefci-  
 ence, forfaking of the Iewes, vocation of the Gentils, and other in-  
 comprehenfible myfteries, *Languishing about questions*  
*of only faith, fidge, new phrafes and figures, euer*  
*learning, but neuer comming to knowledge, reading and*  
*tofing in pride of wit, conceit of their owne cunning,*  
*and vpon prefumption of I can not tel what fpirit, fuch*  
*bookes fpecially and Epiftles, as S. Peter foretold that*  
*the vnlearned and inftable would deprau to their owne*  
*damnation.*

Euery fimple  
 artificer amōg  
 them readeth  
 much more  
 the deepeft &  
 hardeft queftiōs  
 of holy Scrip-  
 ture, then the  
 moral parts.

They delight in none more then in the Epiftle to  
 the Romans, the *Cantica Canticorum*, the Apocalypfe,  
 which haue in them as many myfteries as words. They  
 find no difficultie in the fared Booke clafped with feuen  
 feales. They afke for no Expofitour with the holy Eu-  
 nich. They feele no fuch depth of God's fcience in the  
 fcriptures, as S. Auguftin did when he cried out: *Mira*  
*profunditas eloquiorum tuorum, mira profunditas (Deus*  
*meus) mira profunditas! horror eft intendere in eam,*  
*horror honoris, & tremor amoris; that is, O wonderful*  
*profoundnes of thy wordes; wonderful profoundnes, my*  
*God, wonderful 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 which the fame  
 Doctour affirmeth, that the depth and profunditie of  
 wifedom, not only in the words of holy Scripture, but  
 alfo in the matter & fenfe, is fo wonderful, that, liue a  
 man neuer fo long, be he of neuer fo high a witte, neuer  
 fo ftudious, neuer fo feruent to attaine the knowledge  
 therof, yet when he endeth, he fhall confeffe he doth but  
 begin. They feele not with S. Hierom, that the text  
 hath a hard fhel to be broken before we come to the

They  
 prefuppoſe no  
 difficulties,  
 which al the  
 learned Fathers  
 felt to be in the  
 Scriptures.

1. Tim. 6.  
 2. Tim. c. 3.

2. Pet. 3.

Apoc. 5, 1.  
 Act. 8.

Confefs.  
 lib. 12. cap. 14.

See ep. 3. Aug.

Hiero.  
 ep. 13. c. 4.

kernel. They wil not ftay themfelues in only reading the facred Scriptures thirteen yeares together, with S. Bafil & S. Gregorie Nazianzene, before they expound them, nor take the care (as they did) neuer otherwife to interpret them, then by the vniforme confent of their Forefathers and tradition Apoftolike.

*Ruff. Ec. hift. li. 2.  
c. 9.*

Manners & life nothing amended, but much worfe, fince this licentious tofing of holy Scriptures.

If our new Minifters had had this cogitation and care that thefe and al other wife men haue, and euer had, our countrie had neuer fallen to this miferable ftate in religion, and that vnder pretence, colour, and countenance of God's word: neither should vertue and good life haue been fo pittifully corrupted in time of fuch reading, toiling, tumbling and tranflating the Booke of our life and faluation: wherof the more precious the right and reuerent vfe is, the more pernicious is the abufe and prophanation of the fame: which euery man of experience by thefe few yeares prooffe, and by comparing the former daies and manners to thefe of ours, may eafily trie.

Looke whether your men be more vertuous, your women more chafft, your children more obedient, your feruants more truftie, your maids more modeft, your freinds more faithful, your laytie more iuft in dealing, your Clergie more deuout in praying: whether there be more religion, feare of God, faith and confcience in al ftates now, then of old, when there was not fo much reading, chatting, and iangling of God's word, but much more fincere dealing, doing, and keeping the fame. Look whether through this diforder, women teach not their husbands, children their parents, yong fooles their old and wife fathers, the fcholars their Maifters, the sheep their Paftour, and the People the Prieft. Looke whether the moft chafft and facred sentences of God's holy word, be not turned of many, into mirth, mockerie, amorous ballets & deteftable letters of loue and leudnes: their delicate rimes, tunes, and tranflations much encreafing the fame.

Scriptures as profanely cited as heathē Poetes.

This fal of good life & prophaning the diuine myfteries, euerybody feeth: but the great corruption & decay of faith hereby, none fee but wife men, who only know,

- that, were the Scriptures neuer so truely tranſlated, yet Heretikes and il men that follow their owne ſpirit and know nothing but their priuate fantaſie, and not the ſenſe of the holy Church and Doctours, muſt needs abuſe them to their damnation: and that the curious,
1. *Cor.* 2. ſimple, and ſenſual men which haue no taſt of the things that be of the Spirit of God, may of infinit places take occaſion of pernicious errors. For though the letter or text haue no error, yet (faith S. Ambroſe) the Arrian, or (as we may now ſpeake) the Caluinian interpretation hath errors. *lib. 2. ad Gratianum ca. 1.* and Tertulian faith: *The ſenſe adulterated is as perilous as the ſtyle corrupted. De Præſcrip.* S. Hilarie alſo ſpeaketh thus: *Hereſie riſeth about the vnderſtanding, not about the writing. The fault is in the ſenſe, not in the word. lib. 2. de Trinit. in principio* And S. Auguſtin faith, that many hold the Scriptures as they doe the Sacraments, *ad ſpeciem, & non ad ſalutem, to the outward ſhew, and not to ſaluation. de Baptis cont. Donat. li. 3. ca. 19.* Finally al Sect-maſters and rauening wolues, yea
- Mat.* 4. the Diuels themſelues pretend Scriptures, alleage Scriptures, and wholly ſhroud thẽſelues in Scriptures, as in the wool & fleece of the ſimple ſheep. Whereby the vulgar, in theſe daies of general diſputes, can not but be in extreme danger of error, though their books were truely tranſlated, & were truely in thẽſelues God's owne word indeed.

Scriptures erroneouſly expoũded according to euery wicked man's priuat fanſie.

Al Heretikes pretend Scriptures.

- But the caſe now is more lamentable: for the
2. *Cor.* 4. Proteſtants and ſuch as S. Paul calleth *ambulantes in aſtutia, walking in deceitfulnes*, haue ſo abuſed the people, and many other in the world, not vnwife, that by their falſe tranſlations they haue inſteed of God's Law and Teſtament, and for Chriſtes written wil and word, giuen them their owne wicked writing and phantaſies, moſt ſhamefully in al their verſions, Latin, English, and other tongues, corrupting both the letter and ſenſe by falſe tranſlation, adding, detracting, altering, tranſpoſing, pointing, and al other guileful meanes: ſpecially where it ſerueth for the aduantage of their priuate opiniõs. For which they are bold alſo partly to diſauthorize quite,

The Scriptures haue beẽ falſely and heretically tranſlated into the vulgar tongues, and fundrie other waies ſacrilegiouſly abuſed, and ſo giuen to the people to read.

partly to make doubtful, diuers whole books allowed for Canonical Scripture by the vniuerfal Church of God this thoufand yeares and vpward: to alter al the authentical and Ecclefiastical words vfed fithence our Chriftianitie, into new prophane nouelties of fpeeches agreeable to their doctrine: to <sup>a)</sup>change the titles of workes, to put out the names of Authours, to charge the very Euan-gelift with following vntrue tranflation, to adde whole fentences proper to their Sect, into their pfalmes in meter, euen into the very Creed in rime. Al which the poore deceiued people fay and fing as though they were God's owne word, being indeed through fuch facrilegious treacherie, made the Diuels word.

*Beza annot. in c. 1.  
Luc. 1. v. 78.*

*See the tenth arti-  
cle of their Creed in  
meter.*

To fay nothing of their intolerable liberty and licence to change the accuftomed callings of God, Angel, men, places, & things vfed by the Apoftles and al antiquitie, in Greek, Latin, and al other languages of Chriftian Nations, into new names, fometimes fallfely, and alwaies ridiculoufly and for oftentation taken of the Hebrewes: to frame and fine the phrafes of holy Scriptures after the forme of prophane Writers, fticking not, for the fame to fupply, adde, alter, or diminish as freely as if they tranflated Liuie, Virgil, or Terence. Hauing no religious refpect to keep either the maieftie or fincere fimplicitie of that venerable ftyle of Chriftes fpirit, as S. Auguftin fpeaketh, which kind the holy Ghofth did choofe of infinit wifedom to haue the diuine myfteries rather vttered in, then any other more delicate, much leffe in that meretricious manner of writing that fundrie of thefe new tranflatours doe vfe: of which fort Calvin himfelfe and his pue-fellowes fo much complaine, that they profefse, Satan to haue gained more by thefe new interpreters (their number, leuitie of fpirit, and audacitie encreafing daily) then he did before by keeping the word from the people. And for a paterne of this mifcheefe, they giue Caftalion, adiuring al their churches

Caluin cōplaineth  
of the new deli-  
cate tranflatours,  
namely Caftaliō:  
himfelf and Beza be-  
ing as bad or worfe.

*Pref. in N. Teft.  
Gal. 1567.*

<sup>a</sup> Al this their dealing is noted (as occaſiō ferueth) in the Annotations vpon this Teſtament: and more at large in the DISCOVERIE of heretical tranſlations wherof we haue added a table in this edition.



*Iofias Sim-  
lerus in vita  
Bullingers.*

and ſcholars to beware of his tranſlation, as one that hath made a very ſport and mockery of God's holy word. So they charge him: themſelues (and the Zuinglians of Zurick, whoſe tranſlations Luther therfore abhorred) handling the matter with no more fidelitie, grauitie, or ſinceritie, then the other: but rather with much more falſification, or (to uſe the Apoſtles wordes) *caupona- tion* and *adulteration* of God's word, then they. Beſides many wicked gloſſes, prayers, confeſſions of faith, containing both blaſphemous errorrs <sup>a)</sup>and plaine contradic- tions to themſelues and among themſelues al priuileged and authorized to be ioyned to the Bible, and to be ſaid and fung of the poore people, and to be beleueed as articles of faith & wholly conſonant to God's word.

2. Cor. 2, 17.

We therfore hauing compaſſion to ſee our beloued Countriemen, with extreame danger of their ſoules, to uſe only ſuch prophane tranſlations, and erroneous mens mere phantaſies, for the pure and bleſſed word of truth; much alſo moued therunto by the deſires of many deu- out perſons; haue ſet forth, for you (benigne Readers) the new Teſtament to begin withal, truſting that it may giue occaſion to you, after diligent peruſing thereof, to lay away at leaſt ſuch their impure verſiōs as hitherto you haue beē forced to occupie. How wel we haue done it, we muſt not be iudges, but referre al to God's Church and our Superiours in the ſame. To them we ſubmit our ſelues, & this, & al other our labours, to be in part, or in the whole, reformed, corrected, altered, or quite abol- iſhed: moſt humbly deſiring pardon if through our ig- norance, temeritie, or other humane infirmitie, we haue any where miſtaken the ſenſe of the holy Ghoſt. Fur- ther promiſing, that if here-after we eſpie any of our owne errorrs, or if any other, either freind of good wil, or aduerſarie for deſire of reprehention, ſhal open vnto vs the ſame; we wil not (as Proteſtants doe) for deſenſe

The purpoſe  
& commoditie  
of ſetting forth  
this Catholike  
edition.

<sup>a</sup> See the 4. article of their Creed in meter, where they profeſſe that Chriſt deſcended to deliuer the Fathers, & afterward in their confeſſiō of their faith, they deny *Limbus Patrum*.

The religious care &  
finceritie obserued  
in this tranſlatiō.

of our eftimation, or of pride and contention, by wrangling words wilfully perſift in them, but be moſt glad to heare of them, & in the next editiō or otherwiſe to correct them: for it is truth that we ſeeke for, and God's honour: which being had either by good intention, or by occaſion, al is wel. This we profeſſe only, that we haue done our endeauour with praier, much feare and trembling, leſt we ſhould dangerouſly erre in ſo ſacred, high, and diuine a worke: that we haue done it with al faith, diligence, and finceritie: that we haue vſed no partialitie for the diſaduantage of our aduerſaries, nor no more licence then is ſufferable in tranſlating of holy Scriptures: continually keeping our ſelues as neer as is poſſible, to our text to the very words and phraſes which 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 writings it is enough to giue in tranſlation, ſenſe for ſenſe, but that in Scriptures, leſt we miſſe the ſenſe, we muſt keep the very words. *Ad Pammach. epiſtola. 10. 1. ca. 2. in princip.* We muſt, faith S. Auguſtin, ſpeake according to a ſet rule, leſt licence of words breed ſome wicked opinion concerning the things contained vnder the words. *De ciuitate lib. 10. cap 12.* Whereof our holy Forefathers and ancient Doctours had ſuch a religious care, that they would not change the very barbariſmes or incongruities of ſpeech which by long vſe had preuailed in the old readings or recitings of ſcriptures. as, *Neque nubent neque nubentur*, in *Tertullian. li. 4.* in *Marcion.* in *S. Hilarie in c. 22. Mat.* and in al the Fathers. *Qui me confuſus fuerit, confundar & ego eum*, in *S. Cyprian cp. 63. nu. 7. Talis enim nobis decebat facerdos* (which was an elder tranſlation then the vulgar Latin that now is) in *S. Ambroſe c. 3. de fuga ſeculi.* and S. Hierom himſelf, who otherwiſe corrected the Latin tranſlation that was vſed before his time, yet keepeth religiously (as himſelf profeſſeth *Præfat. in 4. Euang. ad Damafum*) theſe and the like ſpeeches, *Nonne vos magis pluris eſtis illis?* and, *filius hominis non venit*

See *S. Auguſt. li. 3. confeſ. c. 5.*

*Mt. 22.*

*Mar. 8.*

*Hebr. 7.*

*Mat. 6. 20. 22.*

*miniftrari, fed miniftrare:* and, *Neque nubent, neque nubentur:* in his commentaries vpon thefe places: and,  
*Lu. 13. Non capit Prophetam perire extra Hierufalem,* in his commentaries in *c. 2. Ioel. fub finem.* And S. Auguftin, who is moft religious in al thefe phrafes, counteth it a fpecial pride and infirmitie in thofe that haue a litle learning in tongues, and none in things, that they eafily take offenfe of the fimple fpeeches or folecifmes in the fcriptures. *de doctrina Chrift. li. 2. cap 13.* See alfo the fame holy Father *li. 3. de doct. Chrift. c. 3. and tract. 2. in Euang. Ioan.* But of the manner of our tranflation more anone.

Now, though the text thus truely tranlated, might fufficiently, in the fight of the learned and al indifferent men, both controule the aduerfaries corruptions, and proue that the holy Scripture wherof they haue made fo great vantes, maketh nothing for their new opinions, but wholly for the Catholike Churches beleefe and doctrine, in al the points of difference betwixt vs: yet knowing that the good and fimple may eafily be feduced by fome few obftinate perfons of perdition (whom we fee giuen ouer into a reprobate fenfe, to whom the Ghofpel, which in it-felf is the odour of life to faluation, is made the odour of death to damnation, ouer whole eyes for finne and difobedience God fuffereth a veile or couer to lie, whiles they read the new Teftament, euen as the Apoftle faith the Iewes haue til this day, in reading of the old, that as the one fort can not find Chrift in the Scriptures, read they neuer fo much, fo the other can not find the Catholike Church nor her doctrine there neither) and finding by experience this faying of S. Auguftin to be moft true: *If the prejudice of any erroneous perfuafion preoccupate the mind, whatfoeuer the Scripture hath to the contrarie, men take it for a figuratiue fpeech:* for thefe caufes, and fomewhat to help the faithful Reader in the difficulties of diuers places, we haue alfo fet forth reafonable large ANNOTATIONS, thereby to shew the ftudious Reader in moft places pertaining to the controuerfies of this time, both the heretical corruptions and falfe deductions, & alfo the Apoftolike tradition, the

Of the AN-  
 NOTATIONS,  
 why they were  
 made, & what  
 matter they  
 containe.

*De doct.  
 Chrift. lib. 3.  
 cap. 10.*

expofitions of the holy Fathers, the decrees of the Catholike Church and moft ancient Councils: which meanes whofoeuer truſteth not, for the fenſe of holy Scriptures, but had rather follow his priuate iudgement or the arrogant ſpirit of theſe Sectaries, he ſhal worthily through his owne wilfulnes be deceiued: beſeeching al men to looke with diligence, finceritie, and indifferencie, into the caſe that concerneth no leſſe then euery ones eternal ſaluation or damnation.

Hereſies make  
Catholikes more dili-  
gent to ſearch and  
find the ſenſes of  
holy Scripture for  
refelling of the ſame.

Which if he doe, we doubt not but he ſhal to his great contentment, find the holy Scriptures moſt cleerely and inuincibly to proue the articles of Catholike doctrine againſt our aduerſaries, which perhaps he had thought before this diligent ſearch, either not to be conſonant to God's words, or at leaſt not contained in the ſame, and finally he ſhal proue this ſaying of S. Auguſtin to be moſt true: *Multi ſenſus &c. Many ſenſes of holy Scriptures lie hidden, & are knowne to ſome few of greater vnderſtanding: neither are they at any time auouched more commodiouſly and acceptably then at ſuch times, when the care to anſwer heretikes doth force men therunto. For then, euen they that be negligent in matters of ſtudie and learning, ſhaking of fluggiſhnes, are ſtirred vp to diligent hearing, that the Aduerſaries may be refelled. Againe, how many ſenſes of holy Scriptures, concerning Chriſtes Godhead, haue been auouched againſt Photinus: how many, of his Manhood, againſt Manichæus: how many, of the Trinitie, againſt Sabellius: how many, of the vnitie in Trinitie, againſt the Arrians, Eunomians, Macedonians, how many, of the Catholike Church diſperſed throughout the whole world, and of mixture of good and bad in the ſame vntil the end of the world, againſt the Donatiſtes and Luciferians and other of the like error: how many againſt al other heretikes, which it were too long to rehearſe? Of which ſenſes and expofitions of holy Scripture the approued Authors and auouchers, ſhould otherwiſe either not be knowne at al, or not ſo wel knowne, as the contradictions of proud heretikes haue made them.*

*In Pſal. 67. prope.  
finem.*

Thus he faith of fuch things as not seeming to be in holy Scriptures to the ignorant or heretikes, yet indeed be there. But in other points doubted of, that indeed are not decided by Scripture, he giueth vs this goodly rule to be followed in al, as he exemplifieth in one. *Then doe we hold (faith he) the verity of the Scriptures, when we doe that which now hath seemed good to the Vniuerfal Church, which the authoritie of the Scriptures themfelues doth commend: fo that, for asmuch as the holy Scripture can not deceiue, whofoeuer is afraid to be deceiued with the obscuritie of questions, let him therin afke counfel of the fame CHVRCH, which the holy Scripture moft certainly and euidently sheweth and pointeth vnto. Aug. li. 1. cont. Crefcon. c. 13.*

Now to giue thee also intelligence in particular, moft gentle Reader, of fuch things as it behoueth thee fpecially to know concerning our Tranflation: We tranflate the old vulgar Latin text, not the common Greek text, for thefe caufes.

Many caufes why this new Testament is tranflated according to the ancient vulgar Latin text. It is moft ancient.

1. It is fo ancient, that it was vfed in the Church of God about 1300. yeares agoe, as appeareth by the Fathers of thofe times.

Corrected by S. Hierom.

2. It is that (by the common receiued opinion and by al probabilitie) which S. Hierom afterward corrected according to the Greek, by the appointment of Damafus then Pope, as he maketh mention in his Preface before the foure Euangelifts, vnto the faid Damafus: and in *Catalogo in fine*, and *ep. 102.*

*Ep. 10.*

3. Confequently it is the fame which S. Auguftin fo commendeth and alloweth in an Epiftle to S. Hierom.

Commended by S. Auguftin.

4. It is that, which for the moft part euer fince hath been vfed in the Churches feruice, expounded in fermons, alleaged and interpreted in the Commentaries and writings of the ancient Fathers of the Latin Church.

Vfed and expounded by the Fathers.

*Seff. 4.*

5. The holy Council of Trent, for thefe and many other important confiderations, hath declared and defined this `only' of al other Latin tranflations, to be authentical, and fo only to be vfed and taken in publike leffons, difputations, preachings, and expofitions, and

Only authentical, by the holy Council of Trent.

that no man perfume vpon any pretence to reiect or refuse the fame.

Most graue,  
least partial.

6. It is the graueſt, ſincereſt, of greateſt maieſtie, leaſt partialitie, as being without al reſpect of controuerſies and contentions, ſpecially theſe of our time, as appeareth by thoſe places which Eraſmus and others at this day tranſlate much more to the aſuantage of the Catholike cauſe.

Preciſe in follow-  
ing the Greek.

7. It is ſo exact and preciſe according to the Greek, both the phraſe and the word, that delicate Heretikes therfore reprehend it of rudenes. And that it followeth the Greek farre more exactly then the Proteſtants tranſlations, beſide infinit other places, we appeale to theſe. *Tit. 3. 14. Curent bonis operibus præeſſe, ποίαισθαι. Engl. bib. 1577, to mainteine good workes, and Heb. 10, 20. Viam nobis initiauit, ἐνεκαλνισεν. English Bib. be prepared.* So in theſe words, *Iuſtifications, Traditions, Idols, &c.* In al which they come not neer the Greek, but auoid it of purpoſe.

Preferred by  
Beza himſelf.

8. The Aduerſaries themſelues, namely Beza, preferre it before al the reſt. *InPræfat. no. Teſt. an. 1556.* And againe he faith, that the old Interpreter tranſlated very religiouſly *Annot. in 1. Luc v. 1.*

Al the reſt miſliked  
of the Sectaries  
thēſelues, each re-  
prehending another.

9. In the reſt, there is ſuch diuerſitie and diffenſion, and no end of reprehending one another, and tranſlating euery man according to his fantaſie, that Luther ſaid, If the world ſhould ſtand any long time, we muſt receiue againe (which he thought abſurd) the Decrees of Councels, for preferuing 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-tranſlatours, that had much rather diſagree and diffent from the beſt, then ſeem themſelues to haue ſaid or written nothing. And Beza's tranſlation itſelf, being ſo eſteemed in our countrie, that the Geneua English Teſtaments be tranſlated according to the ſame, yet ſometime goeth ſo wide from the Greek & from the meaning in the holy Ghoſt, that themſelues which proteſt to tranſlate it, dare not follow it. For example, *Luc. 3. 36.* They haue put theſe words *The ſonne*

*Cochla. c. 11. de  
Cano. Script. au-  
thoritate.*

*The new Te. printed  
the yeare 1580. in  
the title.*

of Cainan, which he wittingly and wilfully left out: and Act. 1, 14. they say, *With the women*, agreeably to the vulgar Latin: where he faith, *Cum vxoribus*, with their wiues.

10. It is not only better then al other Latin tranflations, but then the Greek text it-felf in thofe places where they difagree.

It is truer then the vulgar Greek text itfelf.

The prooffe hereof is euident, becaufe moft of the ancient Heretikes were Grecians, and therefore the Scriptures in Greek were more corrupted by them, as the ancient Fathers often complaine. Tertullian noteth the Greek 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 cælo cæliftis*, *The fecond man from heauen heauenly*. So read other ancient Fathers, and Erafmus thinketh it muft needs be fo, and Caluin himfelf followeth it *Inftit.*

Li. 5. cõt.  
Marcio.

Li. 1. cõt.  
Iou. c. 7.

li. 2. c. 13. parag. 2. Againe S. Hierom noteth that the Greek text (*1. Cor. 7, 33.*) which is at this day, is not the *Apoftolical* veritie or the true text of the Apoſtle: but that which is in the vulgar Latin, *Qui cum vxore ſet, ſollicitus eſt qua ſunt mundi, quomodo placeat vxori, & diuifis eſt*, *He that is with a wife, is careful of worldly things, how he may pleaſe his wife, and is diuided or diftracted*. The Eccleſiaſtical hiſtorie called the Tripartite, noteth the Greek text that now is (*1. Io. 4, 3.*) to be an old corruption of the ancient Greek copies, by the Neſtorian Heretikes, and the true reading to be as in our vulgar Latin, *Omnis ſpiritus qui diffoluit IESVM, ex Deo non eſt*, *Euery ſpirit that diffolueth IESVS, is not of God*: & Beza confeſſeth that Socrates in his Eccleſiaſtical Hiſtorie readeth fo in the Greek, *πᾶν πνεῦμα ὃ λύει τὸν χριτὸν* &c.

The ancient Fathers for prooffe therof, and the Aduerſaries themſelues. Ambr. Hierom.

Li. 12. c. 4.

Li. 7. c. 32.

But the prooffe is more pregnant out of the Aduerſaries themſelues. They forſake the Greek text as corrupted, and tranſlate according to the vulgar Latin, namely Beza and his ſcholars the Engliſh tranſlatours of the Bible, in theſe places. *Hebr. chap. 9. vers. 1.* ſaying, *The firſt couenant*, for that which is in the Greek, *The firſt tabernacle* Where they put, *couenant*, not as of the

δικαιώμα-  
τα σακηνή

The Caluinifts themſelues often forſake the Greek as corrupt, and tranſlate according to the ancient vulgar latin text.

text, but in another letter, as to be vnderftood, according to the vulgar Latin, which moft fincerely leaueth it out altogether, faying: *Habuit quidem & prius iuftificationes &c.* The former alfo indeed had iuftifications &c. Againe *Ro. 12. vers. 11.* they tranſlate not according to the Greek text, *Tempori feruientes, feruing the time*, which Beza faith muſt needs be a corruption: but according to the vulgar Latin, *Domino feruientes, feruing our Lord*. Againe, *Apoc. 11. vers. 2.* they tranſlate not the Greek text, *Atrium quod intra templum eſt, the court which is within the temple*, but cleane contrarie, according to the vulgar Latin, which Beza faith is the true reading, *Atrium quod eſt foris Templum, the court which is without the Temple*. Only in this laſt place, one English Bible of the yeare 1562. followeth the error of the Greek. Againe, *2 Tim. 2. vers. 14.* they adde, *but*, more then is in the Greek, to make the ſenſe more commodious and eaſie, according as it is in the vulgar Latin. Againe *Ia. 5. 12.* they leaue the Greek, and follow the vulgar Latin faying, *Left you fal into condemnation. I doubt not (faith Beza) but this is the true and ſincere reading, and I ſuſpect the corruption in the Greek came thus &c.* It were infinit to ſet downe al ſuch places, where the Aduerſaries (ſpecially Beza) follow the old vulgar Latin & the Greek copie agreeable therunto, condemning the Greek text that now is, of corruption.

καὶ ὥ

κυρίῳ

εἰς ὑποκρίσιν

Superfluities in the Greek which Eraſmus calleth trifling and rash additions.

Againe, Eraſmus the beſt tranſlatour of al the later, by Beza's iudgemēt, faith that the Greek ſometime hath ſuperfluities corruptly added to the text of holy Scripture, as *Mat. 6.* to the end of the *Pater noſter*, theſe words, *Becauſe thine is the Kingdom, the power and the glorie, for euer-more*. Which he calleth, *nugas*, trifles rashly added to our Lord's praier, & reprehendeth Valla for blaming the old vulgar Latin becauſe it hath it not. Likewiſe *Ro. 11. 6.* theſe words in the Greek, and not in the vulgar Latin: *But if of workes, it is not now grace: otherwiſe the worke is no more a worke:* and *Mar. 10. 29.* theſe words, *or wife*, and ſuch like. Yea the Greek text in theſe ſuperfluities condemneth itſelf, and iuſtifieth the vulgar Latin exceedingly; as being

See *No. Teſt. gr. Ro. Stephan. in folio, & Criſpian.*



marked throughout in a number of places, that such & such words or sentences are superfluous. In all which places our vulgar Latin hath no such thing, but is agreeable to the Greek which remaineth after the superfluities be taken away. For example, that before mentioned in the end of the *Pater noster*, hath a marke of superfluitie in the Greek text thus `.` and *Marc 6. 11.* these words, *Amen I say to you; it shall be more tolerable for the land of Sodom and Gomorrhe in the day of iudgement, then for that citie;* and *Mat. 19. 22.* these words, *And be baptized with the Baptisme that I am baptized with?* Which is also superfluously repeated againe *vers 23.* and such like places exceedingly many: which being noted superfluous in the Greek, and being not in the vulgar Latin, proue the Latin in those places to be better, truer, and more sincere then the Greek.

Wherupon we conclude of these premises, that it is no derogation to the vulgar Latin text, which we translate, to disagree from the Greek text, whereas it may notwithstanding be not only as good, but also better. And this the Aduersarie himself, their greatest and latest translator of the Greek, doth auouch against Erasmus in behalfe of the old vulgar Latin translation, in these notorious words: *How vnworthily and without cause (saith he) doth Erasmus blame the old Interpreter as differing from the Greek? He dissented, I grant, from those Greek copies which he had gotten: but we haue found, not in one place, that the same interpretation which he blameth, is grounded vpon the authoritie of other Greek copies, & those most ancient. Yea in some number of places we haue obserued, that the reading of the Latin texts of the old Interpreter, though it agree not sometime with our Greek copies, yet it is much more conuenient, for that it seemeth he followed some better and truer copie.* Thus farre Beza. In which words he vnwittingly, but most truly, iustifieth and defendeth the old vulgar Translation against himself and all other cauillers, that accuse the same, because it is not alwaies agreeable to the Greek text: Whereas it was translated out of other Greek copies (partly extant, partly not extant at this

The vulgar latin translation agreeth with the best Greek copies, by Beza's owne iudgement.

When the Fathers say, that the Latin text must yeeld to the Greek and be corrected by it, they meane the true &

Beza præf.  
N. Testam.  
1556. See him  
also Annotat.  
13. Act. v. 20.

day) either as good and as ancient, or better and more ancient, such as S. Auguftin ſpeaketh of, calling them *doctiores & diligentiores, the more learned and diligent Greek copies*, wherunto the latin tranſlations that faile in any place, muſt needs yeald. *Li. 2 de doctr. Chrift. c. 15.*

And if it were not too long to exemplifie and proue this, which would require a treatiſe by it-ſelf, we could ſhew by many & moſt cleere examples throughout the new Teſtament, theſe fundrie meanes of iuſtifying the old tranſlation.

The vulgar latin tranſlation, is many waies iuſtified by moſt ancient Greek copies, & the Fathers.

Firſt if it agree with the Greek text (as cōmonly it doth, & in the greateſt places concerning the controuerſies of our time, it doth moſt certainly) ſo farre the Aduerſaries haue not to complaine: vnles they wil complaine of the Greek alſo, as they doe *Ia. 4 v. 2. and 1. Pet. 3. v. 21.* where the vulgar Latin followeth exactly the Greek text, ſaying, *Occiditis*; and, *Quod vos fimilis forme*, &c. But Beza in both places correcteth the Greek text alſo as falſe.

2. If it diſagree here and there from the Greek text, it agreeth with another Greek copie ſet in the margent, wherof ſee examples in the foreſaid Greek Teſtaments of Robert Steuens and Criſpin throughout: namely *2. Pet. 1, 10. Satagite vt per bona opera certam veſtram vocationem faciatis* διὰ τῶν ἀγαθῶν ἔργων; & *Marc. 8. v. 7. Et ipſos benedixit*, ἐὺλογήſας αὐτὰ.

3. If theſe marginal Greek copies be thought leſſe authentical then the Greek text, the Aduerſaries thēſelues tel vs the cōtrarie, who in their tranſlations often follow the marginal copies, and forſake the Greek text: as in the examples aboue mentioned *Rom. 11. Apoc. 11. 2. Tim. 2. Iac. 5.* &c. it is euident.

4. If al Eraſmus Greek copies haue not that which is in the vulgar Latin, Beza had copies which haue it, and thoſe moſt ancient (as he faith) & better. And if al Beza's copies faile in this point and wil not help vs, Gagneie the French Kings Preacher, and he that might command in al the Kings Libraries, he found Greek copies that haue iuſt according to the vulgar Latin: & that

in fuch place as would feeme otherwife leffe probable:  
as *Iac. 3. v. 5, Ecce quantus ignis quam magnā filuā  
incendit? Behold how much fire what a great wood  
is kindleth:* A man would thinke it muft be rather as  
*Codex veronensis.* *kindleth:* But an approued ancient Greek copie al-  
leaged by Gagneie, hath as it is in the vulgar Latin.  
And if Gagneis copies alfo faile fometime, there Beza  
and Crifpin fupply Greek copies fully agreeable to the  
vulgar Latin. as *ep. Iude vers 5. Scientes femel omnia,  
quoniam IESVS &c. and vers. 19. Segregant femetipfos:*  
likewife *2. Thes. 12. Quod elegerit vos primitias:* ἀπαρ-  
χὰς in fome Greek copies. *Gagn. & 2. Cor. 9. Veftra  
amulatio, ὁ ὑμῶν ζῆλος* fo hath one Greek copie. Beza.

5. If al their copies be not fufficient, the ancient  
Greek Fathers had copies and expounded them agree-  
*κενοφωνίας* able to our vulgar Latin, as *1. Tim. 6, 20. Prophanas  
vocum nouitates.* So readeth S. Chryfoftom and ex-  
poundeth it againft Heretical and erroneous nouelties.  
Yet now we know no Greek copie that readeth fo. Likewife  
*Io. 10, 29 Pater meus quod mihi dedit maius omnibus  
eft.* So readeth S. Cyril and expoundeth it *li. 7. in Io.  
c. 10.* likewife, *1. Io. 4, 3. Omnis Spiritus qui foluit  
IESVM, ex Deo non eft.* So readeth *S. Irenæus li. 3.  
c. 18. S. Auguftin tract. 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.* who fay plainely, that this  
was the old and the true reading of this place in the  
Greek. And in what Greek copie extant at this day is  
*ἐπὶ προβατικῇ* there this text *Io. 5. 2. Eft autem Hierofolymis pro-  
batica pifcina?* and yet S. Chryfoftom, S. Cyril, and  
Theophylacte read fo in the Greek, and Beza faith it is  
the better reading. And fo his the Latin text of the Ro-  
mane Maffe-book iuftified, and eight other Latin copies,  
that read fo. For our vulgar Latin here, is according to  
the Greek text, *Super probatica.* and *Ro. 5. v. 17. Do-  
nationis & Iuftitia.* So readeth Theodorete in Greek.  
& *Lu. 2 v. 14.* Origen and S. Chryfoftom read, *Ho-  
minibus bonæ voluntatis,* and Beza liketh it better then  
the Greek text that now is.

The Greek Fa-  
thers.

6. Where there is no such signe or token of any ancient Greek copie in the Fathers, yet these later interpreters tell vs, that the old Interpreter did follow some other Greek copie. As *Marc 7, 3. Nifi crebro lauerint.* Erasmus thinketh that he did read in the Greek *πυχνῇ* often: and Beza and others commend his coniecture, yea and the English Bibles are so translated. Whereas now it is *πυγμῇ* which signifieth the length of the arme vp to the elbow. And who would not thinke that the Euangelist should say; The Pharisees wash often, because otherwise they eate not, rather then thus, *Vnles they wash vp to the elbow, they eate not?*

The Latin Fathers.

7. If all such coniectures, and all the Greek Fathers help vs not, yet the Latin Fathers with great consent will easily iustifie the old vulgar translation, which for the most part they follow and expound. As *Io. 7. 39. Nondum erat spiritus datus.* So readeth S. Augustin *Li. 4. de Trinit. c. 20.* and *li. 83. Quest. q. 62. and tract. 52. in Ioan. Leo ser. 2. de Pentecoste.* Whose authoritie were sufficient, but indeed Didymus also a Greek Doctour readeth so *li. 2. de Sp. sancto*, translated by S. Hierom, and a Greek copie in the Vaticane, and the Syriake new Testament. Likewise *Io. 21. 22. Sic eum volo manere.* So read S. Ambrose, in *Pfal. 45. & Pfal. 118. octonario Resp.* S. Augustin and Venerable Bede vpon S. Iohns Gospel.

See *Annot. Louan. in N. Test. & anno. Luca Brugen. in biblia.*

8. And lastly, if some other Latin Fathers of ancient time, read otherwise, either here or in other places, not all agreeing with the text of our vulgar Latin, the cause is, the great diuersitie and multitude, that was then of Latin copies, (whereof S. Hierom complaineth) till this one vulgar Latin grew only into vfe. Neither doth their diuers reading make more for the Greek, then for the vulgar Latin, differing oftentimes from both. As when S. Hierom in this last place readeth, *Si sic eum volo manere, li. 1. adu. Ionin.* It is according to no Greek copie now extant. And if yet there be some doubt, that the readings of some Greek or Latin Fathers, differing from the vulgar Latin, be a check or condemnation to the same: let Beza: that is, let the Adversarie himself, tell vs his

*Præfat. in 4. Eu. ad Damascum.*

*Præfat. citata.* opinion in this case also. *Whofoeuer*, faith he, *shal take vpon him to correct these things* (speaking of the vulgar Latin translation) *out of the ancient Fathers writings, either Greek or Latin, vnles he doe it very circumspectly & aduisedly, he shal furely corrupt al rather then amend it, becaufe it is not to be thought, that as often as they cited any place, they did alwaies looke into the book, or number euery word.* As if he should say: We may not by and by thinke that the vulgar Latin is faultie and to be corrected, when we read otherwise in the Fathers either Greek or Latin, becaufe they did not alwaies exactly cite the words, but followed some commodious and godly sense therof.

Thus then we see that by al meanes the old vulgar Latin translation is approued good, and better then the Greek text it-self, and that there is no cause why it should giue place to any other text, copies, or readings. Marie if there be any faults evidently crept in by those that heretofore, wrote or copied out the Scriptures (as there be some) them we grant no leffe, then we would grant faults now adaies committed by the Printer, and they are exactly noted of Catholike Writers, namely in al Plantins Bibles set forth by the Diuines of Louan: and the holy Councel of Trent willeth that the vulgar Latin text be in such points thoroughly mended, and so to be most authentical. Such faults are these *In fide*, for, *in fine*: *Præscientiam*, for, *præsentiam*: *Suspiciens*, for, *Suspiciens*: and such like very rare. Which are euident corruptions made by the copistes, or grown by the similitude of words. These being taken away, which are no part of those corruptions and differences before talked of, we translate that text which is most sincere, and in our opinion and as we haue proued, incorrupt. The Aduersaries contrarie, translate that text which themselves confesse both by their writings and doings, to be corrupt in a number of places, and more corrupt then our vulgar Latin, as is before declared.

And if we would here stand to recite the places in the Greek which Beza pronounceth to be corrupted,

The few and small faults negligently crept into the vulgar Latin translation.

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

we should make the Reader to wonder, how they can either fo plead otherwife for the Greek text, as though there were no other truth of the new Teftament but that: or how they tranflate only that (to deface, as they thinke, the old vulgar Latin) which themfelues fo shamefully difgrace, more then the vulgar Latin, inuventing corruptions where none are, nor can be, in fuch vniuerfal content of al both Greek and Latin copies. For example, *Mat. 10. The firft Symon, who is called Peter.* I thinke (faith Beza) this word *πρῶτος*, *firft*, hath beē added to the text of fome that would eftabliſh Peters Primacie. Againe *Luc. 22. The Chalice that is ſhed for you.* It is moſt likely (faith he) that theſe words being ſome-time but a marginal note, came by corruptiō out of the margēt into the text. Againe *Act. 7. Figures which they made, to adore them.* It may be ſuſpect (faith he) that theſe words, as many other, haue crept by corruption into the text out of the margent. And *1. Cor. 15. He thinketh the Apoftle ſaid not νῆκος, victorie, as it is in al Greek copies, but νεῖκος, contention.* And *Act. 13. he calleth it a manifeſt errour, that in the Greek that is, 400 yeares, for, 300.* And *Act. 7. v. 16. he rekneſh vp a whole catalogue of corruptions: namely Marc 12. v. 42. ὃ ἐν κοδράντης, which is a farthing: and αὐτὴ εἰν ἔρημος Act. 8. vers. 26. This is deſert.* And *Act. 7. v. 16. the name of Abraham, and ſuch like.* Al which he thinketh to haue been added or altered into the Greek text by corruption.

In Annot. No. Teſt.  
an. 1556.

But among other places, he laboureth exceedingly to proue a great corruption *Act. 7 v. 14.* where it is ſaid (according to the *Septuaginta*, that is, the Greek text of the old Teftament) that Iacob went downe into Aegypt with 75. foules. And he thinketh theſe words *τοῦ καινάν*, *which was of Cainan*, to be fo falſe, that he leaueth them cleane out in both his editions of the new Teftament: ſaying, that he is bold fo to doe, by the authoritie of Moyſes. Whereby he wil ſignifie, that it is not in the Hebrew text of Moyſes or of the old Teftament, and therfore it is falſe in the Greek of the new Teftament. *Luc. 3. v. 36.* Which conſequence of

An. Do. 1556.  
℞ 1565.

They ſtanding  
precifely vpon the  
Hebrew of the old,  
and Greek text of  
the new Teftament,  
muſt of force denie  
the one of them

theirs (for it is common among them and concerneth al Scriptures) if it were true, al places of the Greek text of the new Teftament, cited out of the old according to the Septuaginta, and not according to the Hebrew (which they know are very many) should be falfe, and fo by tying themfelues only to the Hebrew in the old Teftament, they are forced to forfake the Greek of the new: or if they wil mainteine the Greek of the new, they muft forfake fometime the Hebrew in the old. But this argument shal be forced againft them elfwhere.

By this litle, the Reader may fee what gay patrones they are of the Greek text, and how litle caufe they haue in their owne iudgements to tranſlate it, or vant of it, as in derogation of the vulgar Latin tranſlation, & how eaſily we might anſwer them in a word why we tranſlate not the Greek: forfooth becauſe it is fo infinitely corrupted. But the truth is, we doe by no meanes grant it fo corrupted as they ſay, though in compariſon we know it leſſe ſincere and incorrupt then the vulgar Latin, and for that caufe and others before alleaged we preferre the faid Latin, and haue tranſlated it.

If yet there remaine one thing which perhaps they wil ſay, when they can not anſwer our reaſons aforeſaid; that we preferre the vulgar Latin before the Greek text, becauſe the Greek 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 Greek as much as the Latin, yea in fundrie places more then the Latin, being affured that they haue not one, and that we haue many aduantages in the Greek more then in the Latin, as by the Annotations of this new Teftament ſhal euidently appeare: namely in al ſuch places where they dare not tranſlate the Greek, becauſe it is for vs and againſt them. As when they tranſlate, δικαιώματα, *ordinances*, and not *iuſtifications*, and that of purpoſe as Beza confeſſeth *Luc. 1, 6. παραδόσεις, ordinances* or *inſtructions*, and not *traditions*, in the better part. 2 *Theſs. 2, 15. πρεσβυτέρους Elders*, and not *Prieſts*: εἰδωλα, *images* rather then *idols* And eſpecially

They ſay the Greek is more corrupt thē we wil grant thē.

We preferre not the vulgar Latin text, as making more for vs. The Greek maketh for vs more then the vulgar Latin.

For the real preference.

	when S. Luke in the Greek fo maketh for vs (the vulgar Latin being indifferent for them & vs) that Beza faith it is a corruption crept out of the margent into the text. What need thefe abfurd diuifes and falfe dealings with the Greek text, if it made for them more then for vs, yea if it made not for vs againft them? But that	<i>Luc. 22. v. 20.</i>
For fafting.	the Greek maketh more for vs, fee <i>1. Cor. 7.</i> In the Latin, <i>Defraud not one another, but for a time, that you giue your felues to praier:</i> in the Greek, <i>to fafting and prayer. Act. 10, 30.</i> in the Latin, Cornelius faith, <i>From the fourth day pafst vntil this houre I was praying in my houfe, and behold a man &amp;c.</i> in the Greek, <i>I was fafting,</i>	
For free-wil.	<i>and praying. 1. Io. 5, 18.</i> in the Latin: <i>We know that euery one which is borne of God finneth not: But the generation of God preferueth him &amp;c.</i> In the Greek, <i>But he that is borne of God preferueth himfelf. Apoc. 22, 14</i>	
Againft only faith.	in the Latin, <i>Bleffed are they that wash their garments in the bloud of the Lamb &amp;c.</i> in the Greek, <i>Bleffed are they that doe his commandements Rom. 8, 38. Certus fum &amp;c. I am fure that neither death nor life, nor other creature is able to feparate vs from the charitie of God:</i> as though he were affured or we might and should affure our-felues of our predeftination: in the Greek, <i>πέπεισμαι,</i>	
Againft fpecial affurance of faluation.	<i>I am probably perfuaded that neither death nor life &amp;c.</i> In the Euangelifts about the Sacrifice and B. Sacrament, in the Latin thus: <i>This is my bloud that fhall be shed for you:</i> and in S. Paul, <i>This is my body which fhall be betraied or deliuered for you:</i> both being referred to the time to come & to the Sacrifice on the Croffe: in the Greek, <i>This is my bloud which is shed for you,</i> and, <i>my body which is broken for you:</i> both being referred to that prefent time when Chrift gaue his body and bloud at his fupper, then sheading the one and breaking the other, that is facrificing it Sacramentally and myftically. Loe thefe & the like our aduantages in the Greek more then in the Latin.	
For the Sacrifice of Chrift's body and bloud.		
The Proteftāts condemning the old vulgar tranflation as making for vs, condemne thēfelues.	But is the vulgar tranflation, for al this Papiftical, and therefore doe we follow it? for fo fome of them cal it, and fay it is the worft of al other. If it be, the Greek (as you fee) is more, and fo both Greek and	<i>Againft D. Sand. Locke pag. 147. See Kem. in exam. Concil. Trident. Seff. 4.</i>



Latin and consequently the holy Scriptures of the new Testament is Papiftical. Again if the vulgar Latin be Papiftical, Papiftrie is very ancient, and the Church of God for fo many hundred yeares wherein it hath vfed and allowed this tranflation, hath been Papiftical. But wherein is it Papiftical? forfooth in thefe phrafes and fpeeches, *Pænitetiam agite, Sacramentum hoc magnum eft, AVE GRATIA PLENA, Talibus hoftiis promeratur Deus*; and fuch like. Firft, doth not the Greek fay the fame? See the Annotations vpon thefe places. Secondly, could he tranflate thefe things Papiftically or partially, or rather prophetically fo long before they were in controuerfie? Thirdly, doth he not fay for, *pænitetiam agite*, in another place, *pœnitementi*: and doth he not tranflate other myfteries by the word *Sacramentum*, as *Apoc. 17. Sacramentum mulieris* and as he tranflateth one word, *Gratia plena*, fo doth he not tranflate the very like word, *plenus vlceribus*, which themfelues doe follow alfo? Is this alfo Papiftrie? When he faid, *Hebr. 10. 29. Quantum deteriora merebitur fupplicia &c.* & they like it wel enough, might he not haue faid according to the fame Greek words, *Vigilate vt mereamini fugere ifta omnia & ftare ante filium hominis. Luc. 21, 36.* and, *Qui merebuntur fæculum illud & refurrectionem ex mortuis &c. Luc. 20, 35.* and *Tribulationes quas fuftinetis, vt mereamini regnum Dei, pro quo & patimini. 2. Theff. 1, 5.* Might he not (we fay) if he had partially effectated the word merits, haue vfed it in al thefe places, according to his and your owne tranflation of the fame Greek word *Heb. 10, 29*? Which he doth not, but in al thefe places faith fimply *Vt digni habeamini*, and, *Qui digni habebuntur*. And how can it be iudged Papiftical or partial, when he faith, *Talibus hoftiis promeretur Deus, Heb. 23*? Was Primafius alfo, S. Auguftines fcholer, a Papift, for vſing this text, and al the reſt that haue done the like? Was S. Cyprian a Papift, for vſing fo often this ſpeech, *promereri Dominum iuſtis operibus, pænitentia &c*? or is there any difference, but that S. Cyprian vſeth it as a deponent more latinly the other as a paſſiue leſſe finely? Was it Papiftrie,

The Papiftrie therof (as they terme it) is in the very ſentēces of the Holy Ghoſt, more then in

to say, *Senior* for *Prefbiter*, *Miniftrantibus* for *facrificantibus* or *liturgiam celebrantibus*, *finulachris* for *idolis*, *fides tua te faluam fecit* fometime for *fanum fecit*? Or shal we thinke he was a Caluinift for tranflating thus, as they thinke he was a Papift, when any word foundeth for vs?

Againe, was he a Papift in thefe kind of words only, and was he not in whole sentences? as, *Tibi dabo clauces, &c. Quis quid folueris in terra, erit folutum & in cælis*: and, *Quorum remiferitis peccata, remittuntur eis*; and, *Tunc reddet vnique fecundum opera fua*; and, *Nunquid poterit fides faluare eum? Ex operibus iuftificatur homo & non ex fide tantum*; and, *Nubere volunt, damnationem habentes, quia primam fidem irritam fecerunt*; and, *Mandata eius grauia non funt*; and, *Aspexit in remunerationem*. Are al thefe and fuch, Papiftical tranflations, becaufe they are moft plaine for the Catholike faith which they cal Papiftrie? Are they not word for word as in the Greek, and the very words of the holy Ghof? And if in thefe there be no accusation of Papiftical partiality, why in the other? Laftly, are the Ancient Fathers, General Councels, the Churches of al the weft part, that vfe al thefe fpeeches and phrafes now fo many hundred yeares, are they al Papiftical? Be it fo, and let vs in the name of God follow them, fpeake as they fpake, tranflate as they tranflated, interpret as they interpreted, becaufe we beleuee as they beleueed. And thus farre for denfence of the old vulgar Latin tranflation, and why we tranflated it before al others: Now of the manner of tranflating the fame.

The manner of this tranflatiō and what hath been obferued therein.

In this our tranflation, becaufe we wifh it to be moft fincere, as becommeth a Catholike tranflation, & haue endeauoured fo to make it: we are very precife & religious in following our copie, the old vulgar approued Latin; not only in fenfe, which we hope we alwaies doe, but fometime in the very words alfo and phrafes: which may feeme to the vulgar Reader & to common English eares not yet aquainted therewith, rudeneffe or ignorance: but to the difcret Reader that deeply weigheth and confidereth the importance of facred words and fpeeches,

and how eafily the voluntarie Tranflatour may miffe the true fenfe of the Holy Ghoft, we doubt not but our confideration and doing therein, fhall feem reafonable and neceffarie: yea and that al forts of Catholike Readers wil in fhort time thinke that familiar, which at the firft may feem ftrange, & wil efteem it more, when they fhall otherwife be taught to vnderftand it, then if it were the common knowen English.

For example, we tranflate often thus, *Amen, amen, I fay vnto you*; which as yet feemeth ftrange. But after a while it wil be as familiar, as *Amen* in the end of al praiers and Pfalmes. And euen as when we end with, *Amen*, it foundeth farre better then, *So be it*: fo in the beginning, *Amen, Amen*, muft needs by vfe and cuftom found farre better, then, *Verily verily*. Which indeed doth not exprefse the affeueration and affurance fignified in this Hebrew word. Befides that it is the folemne and vfual word of our Sauour to exprefse a vehement affeueration, and therefore is not changed, neither in the Syriake, nor Greek, nor vulgar Latin Teftament, but is preferued and vfed of the Euangelifts and Apoftles themfelues, euen as Chrift fpake it *propter fanctiorem authoritatem* as S. Auguftin faith of this and of *Alleluia*, for the more holy and fared authoritie therof. *li. 2. Doct. Chrift. c. 11.* And therefore doe we keep the word *Alleluia*. *Apoc. 19.* as it is both in Greek and Latin, yea and in al the English tranflations, though in their books of common praier they tranflate it, *Praife ye the Lord*. Againe if *Hofanna*, *Raca*, *Belial*, and fuch like be yet vntranflated in the English Bibles, why may not we fay, *Corbana*, and *Parafceue*: fpecially when they Englishing this later thus, *the preparation of the Sabbath*, put three words more into the text, then the Greek word doth fignifie. *Mat. 27, 62.* And others faying thus: After the day of *preparing*, make a cold tranflation and fhort of the fenfe: as if they fhould tranflate, Sabbath, *the refting*: For, *Parafceue* is as folemne a word for the Sabbath eue, as *Sabbath* is for the Iewes feauenth day, and now among Chriftians much more folemner, taken for Good-friday only. Thefe words then we thought

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

See *ānot. Io.*  
*c. 8. v. 14.*  
& *Apoc.*  
*c. 19. v. 4.*

*No. Teft.*  
*an. 1580.*  
*Bibl. an. 1577.*

*Mat. 14. v. 42.*

farre better to keep in the text, & to tel their signification in the margent or in a table <sup>a</sup>for that purpose, then to disgrace both the text and them with translating them. Such are also these words, *The Pasch*, *The feast of Azymes*, *The bread of Propofition*. Which they translate: *The Paffe-ouer*, *The feast of fweet bread*, *The shew bread*. But if *Pentecoft Act. 2.* be yet vnterminated in their Bibles, and seemeth not strange; why should not *Pasch* and *Azymes* so remaine also, being solemne feasts, as *Pentecoft* was? or why should they english one rather then the other? specially whereas *Paffe-ouer* at the first was as strange, as *Pasch* may seem now, and perhaps as many now vnderstand *Pasch*, as *Paffe-ouer*. And as for *Azymes*, when they english it, *the feast of fweet bread*, it is a false interpretation of the word, and nothing expresseth that which belongeth to the feast, concerning vnleavened bread. And as for their terme of *shew bread*, it is very strange and ridiculous. Againe, if *Profelyte* be a received word in the English Bibles *Mat. 23. Act. 2.* why may not we be bold to say, *Neophyt. 1. Tim. 3?* specially when they translating it into English, doe falsely expresse the signification of the word thus, a *yong scholer*. Whereas it is a peculiar word to signifie them that were lately baptized, as *Catechumenus*, signifieth 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 differing Baptisme. And if *Phylacteries* be allowed for English *Mat. 23.* we hope that *Didrachmes* also, *Prepuce*, *Paraclete*, and such like, wil easily grow to be currant and familiar. And in good sooth there is in al these such necessitie, that they can not conveniently be translated. As when S. Paul saith, *concifio, non circumcifio*; how can we but follow his very words and allusion? And how is it possible to expresse *Euangelizo*, but as we doe, *Euangelize?* for *Euangelium*

*Bibl. 1577.*

*Mat. 26, 17.*

*Phi. 3.*

<sup>a</sup> See in the end of this Book after al the Tables, an explication of such words as are not familiar to the vulgar Reader.

being the Ghospel, what is *Euangelizo* or to *Euangelize*, but to shew the glad tydings of the Ghospel, of the time of grace, of al Chrifts benefits? Al which fig-nification is loft, by tranflating as the English Bibles doe, *I bring you good tydings. Luc. 2. 10.* Therefore we fay *Depofitum, 1. Tim. 6.* and, He *exinanited* himself, *Philip. 2.* and, You haue *reflorished*, *Philip. 4.* and, to *exhaust*. *Hebr. 9, 28* becaufe we can not poffibly attaine to exprefse thefe words fully in English: and we thinke much better, that the Reader ftaying at the difficultie of them, should take an occafion to looke in their table, or otherwife to afke the ful meaning of them, then by putting fome vfual English words that exprefse them not, fo to deceiue the Reader. Sometime alfo we doe it for another caufe. As when we fay, *The aduent of our Lord*, and, *Impofing of hands*, becaufe one is a folemne time, the other a folemne action in the Catholike Church: to fignifie to the people, that thefe & fuch like names come out of the very Latin text of the Scripture. So did *Penance, doing penance, Chalice, Prieft, Deacon, Traditions, Altar, Hoft*, and the like (which we exactly keep as Catholike termes) proceed euen from the very words of Scripture.

Moreouer, we prefume not in hard places to mol-lifie the fpeeches or phrafes, but religioufly keep them word for word, and point for point, for feare of miffing, or restraining the fenfe of the holy Ghofst to our phantafie. As *Eph. 6. Againft the fpirituals of wickednes in the celeftials*: and, *What to me and thee woman?* wherof fee the Annotation vpon this place: and *1. Pet. 2. As infants euen now borne, reafonable, milke without guile defire ye.* We doe fo place, *reafonable*, of purpofe, that it may be indifferent both to infants going before, as in our Latin text; or to milke that followeth after, as in other Latin copies and in the Greek. *Io. 3.* we tranflate, *The fpirit breatheth where he wil, &c* leauing it indifferent to fignifie either the holy Ghofst, or wind: which the Proteftants tranflating, *wind*, take away the other fenfe more common and vfual in the Ancient Fathers. We tranflate *Luc. 8. 23. They were*

Why we fay,  
*our Lord*,  
not, *the Lord*  
(but in cer-  
taine cafes)  
fee the Annot.  
1. Tim. 6.  
Catholike ter-  
mes proceeding  
from the very  
text of Scrip-  
ture.

Certaine hard  
fpeeches and  
Phrafes.

The Proteftants  
prefumptuous  
boldnes and lib-  
ertie in tranflat-  
ing.

*filled*, not adding of our owne, *with water*, to mollifie the fentence, as the Proteftants doe: and *c. 22. This is the chalice, the New Teftament, &c* and not, *This chalice is the New Teftament: &c.* likewife, *Mar. 13. Thofe daies fhall be fuch tribulation*, not as the Aduerfaries, *in thofe daies*, both our text and theirs being otherwife: likewife *Iac. 4, 6. And giueth greater grace*, leauing it indifferent to the *Scripture*, or to the *holy Ghof*t, both going before. Whereas the Aduerfaries to to boldly & prefumptuoufly adde, faying: *The Scripture giueth*, taking away the other fenfe, which is farre more probable. Likewife *Hebr. 12, 21. we tranflate, So terrible was it which was feen, Moyfes faid, &c.* neither doth Greek or Latin permit vs to adde, *that* Moyfes faid, as the Proteftants perfume to doe. So we fay *Men Brethren, A widow woman, A woman a fifter, Iames of Alphæus*, and the like. Sometime alfo we follow of purpofe the Scriptures phrafe: as, *The hel of fire*, according to Greek and Latin; which we might fay perhaps, *the fry hel*, by the Hebrew phrafe in fuch fpeeches, but not, *hel fire*, as commonly it is tranflated. Likewife *Luc. 4, 36. What word is this, that in power and authoritie he commandeth the vncleane fpirits?* as alfo, *Luc. 2. Let vs paffe ouer, and fee the word that is done.* Where we might fay, *thing*, by the Hebrew phrafe; but there is a certaine maieftie and more fignification in the fpeeches, and therefore both Greek & Latin keep them, although it is no more the Greek & Latin phrafe, then it is the English. And why fhould we be fquamish at new words or phrafes in the Scripture, which are neceffarie: when we doe eafily admit and follow new words coyned in court and in courtly or other fecular writings?

*Mat. 5.*

Gehenna ignis.

The Greek added often in the margent for many caufes.

We adde the Greek in the margent for diuers caufes. Sometime when the fenfe is hard, that the learned Reader may confider of it and fee if he can help himfelf better then by our tranflation. As *Luc. 11. Nolite extolli. μὴ μετεωρίζεσθε.* and againe *Quod fupereft date eleemofynam. τὰ ἐνόντα.* Sometime to take away the ambiguity of the Latin or English; as *Luc. 11. Et domus fupra domum cadet.* Which we muft needs english,

and house vpon house shal fal. By the Greek, the sense is not, one house shal vpon another; but if one house rise vpon it-felf, that is against it-felf, it shal perish. According as he speaketh of a Kingdom deuided against it-felf, in the words before. And *Act. 14. Sacerdos Ionis qui erat*, in the Greek, *qui*, 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 praier, &c.* ἐν παντὶ προσευχῇ, not in al prayer, as in the Latin it may seem. Sometime when the Latin neither doth, nor can reach to the signification of the Greek word, we adde the Greek also as more significant.

*Mat. 4. Illi foli seruies, him only shal thou serue, λατρεύσεις*

And *Act. 6. Nicolas a stranger of Antioch, προσήλυτος* & *Ro. 9 the seruice ἡ λατρεία.* & *Eph. 10. to perfite, infuturare omnia in Christo, ἀνακεφαλαιώσασθαι.* And, *Wherin he hath gratified vs, ἐχαρίτωσεν.* & *Eph. 6. Put on the armour, πανοπλίαν:* and a number the like. Sometime, when the Greek hath two senses, and the Latin but one, we adde the Greek. *2. Cor. 1. By the exhortation wherwith we also are exhorted: the Greek signifieth also consolation, &c* And *2. Cor. 10. But hauing hope of your faith increafing, to be, &c.* where the Greek may also signifie, *at or when your faith increafeth.* Sometime for aduantage of the Catholike cause, when the Greek maketh for vs more then the Latin: as *Seniores, πρεσβυτέρους.* *Vt digni habeamini, ἵνα ἀξιωθῇτε.* *Qui effundetur, τό ἐκχυνόμενον, Præcepta, παραδόσεις.* And *Io. 23. ποιμαίνε, Pafce & rege.* And Sometime to shew the false translation of the Heretike. As when Beza saith, *Hoc peculum in meo sanguine qui, τό ποτήριον ἐν τῷ ἐμῷ αἵματι τὸ ἐκχυνόμενον.* *Luc. 22. & Quem opertet cælo contineri, ὃν δεῖ οὐρανὸν δέξασθαι, Act 3* Thus we vse the Greek diuers waies, & esteem of it as it is worthie, and take al commodities therof for the better vnderstanding of the Latin, which being a translation, can not alwaies attaine to the full sense of the principal tongue, as we see in al translations.

*Act. 15.*  
*2. Thef. 2.*  
*1. Cor. 11.*

*maketh for vs more then the Latin: as Seniores, πρεσβυτέρους. Vt digni habeamini, ἵνα ἀξιωθῇτε. Qui effundetur, τό ἐκχυνόμενον, Præcepta, παραδόσεις. And Io. 23. ποιμαίνε, Pafce & rege. And Sometime to shew the false translation of the Heretike. As when Beza saith, Hoc peculum in meo sanguine qui, τό ποτήριον ἐν τῷ ἐμῷ αἵματι τὸ ἐκχυνόμενον. Luc. 22. & Quem opertet cælo contineri, ὃν δεῖ οὐρανὸν δέξασθαι, Act 3* Thus we vse the Greek diuers waies, & esteem of it as it is worthie, and take al commodities therof for the better vnderstanding of the Latin, which being a translation, can not alwaies attaine to the full sense of the principal tongue, as we see in al translations.

Item we adde the Latin word sometime in the margin, when either we can not fully expresse it, (as *Act. 8.*

The Latin text  
sometime noted  
in the margin.

They tooke order for Steuens funeral, *Curauerunt Stephanum*, and, Al take not this word, *Non omnes capiunt*.) or when the Reader might thinke, it can not be as we tranflate; as, *Luc 8*. A storme of wind defcended into the lake, and *they were filled, & complebantur*: and *Io. 5*. when Iefus knew that he had now a long time, *quia iam multum tempus haberet*; meaning, in his infirmitie.

In the begin-  
ning of Ghospels  
Matthew, Mark,  
&c. not S. Matthew,  
S. Mark, &c.

This precife following of our Latin text, in neither adding nor diminishing, is the caufe why we fay not in the title of the Ghospels in the firft page, S. Matthew, S. Mar. S. Iohn: becaufe it is fo neither in Greek nor Latin: though in the tops of the leaues following, where we may be bolder, we adde, S. Matthew, &c. to fatisfie the Reader: Much vnlike to the Proteftants our Aduerfaries, which make no fcruple to leaue out the name of Paul in the title of the Epiftle to the Hebrewes, though it be in euery Greek book which they tranflate. And their moft authorized English Bibles leaue out (Catholike) in the title of S. Iames Epiftle and the reft, which were famously known in the primitiue Church by the name of *Catholicæ Epiftolæ*. *Euseb. hift. Eccl. li. 2. c. 22*.

*Bab. an. 1579.*  
*1580. an. 1577.*  
*1562.*

Another reading  
in the margent.

Item we giue the Reader in places of fome importance, another reading in the margent, fpecially when the Greek is agreeable to the fame, as *Iohn. 4. tranfiet de morte ad vitam*. Other Latin copies haue, *tranfit*, and fo it is in the Greek.

The pointing  
fometime altered.

We bind not our felues to the points of any one copie, print, or edition of the vulgar Latin, in places of no controuerfie, but follow the pointing moft agreeable to the Greek and to the Fathers commentaries. As *Col. 1. 10. Ambulantes digne Deo, per omnia placentes*. *Walking worthy of God, in al things pleafing*. ἄξιως τοῦ κυρίου, εἰς πᾶσαν ἀρέσκειαν. *Eph. 1. 17*. We point thus, *Deus Domini noſtri Iefu Chrifti, pater gloria*: as in the Greek, and S. Chryfoftom, & S. Hierom both in text and commentaries. Which the Catholike Reader fpecially muſt marke, left he find fault, when he feeth our tranſlation difagree in fuch places from the pointing of Latin Teſtament.



We tranſlate ſometime the word that is in the Latin margent, and not that in the text, when by the Greek or the Fathers we ſee it is a manifeſt fault of the writers heretofore, that miſtook one word for another. As, in *fine*, not, in *fide*, 1. *Pet.* 3. v. 8. *præſentiam*, not, *præſcientiam*, 2. *Pet.* 1. v. 16 *Heb.* 13. *latuerunt*, not, *placuerunt*.

The margent  
reading ſome-  
time preferred  
before the text.

Thus we haue endeauoured by al meanes to ſatis-  
fie the indifferent Reader, & to help his vnderſtanding  
euery way, both in the text, and by Annotations: and  
withal to deale moſt ſincerely before God and man, in  
tranſlating & expounding the moſt ſacred text of the  
holy Teſtament. Fare wel good Reader, and if we profit  
thee any whit by our poore paines, let vs for God's ſake  
be partakers of thy deuout prayers, & together with  
humble and contrit hart cal vpon our Sauour Chriſt to  
ceafe theſe troubles and ſtormes of his deareſt Spouſe:  
in the meane time comforting ourſelues with this ſay-  
ing of S. Auguſtin: *That Heretikes, when they receiue  
power corporally to afflict the Church, doe exerciſe her  
patience: but when they oppugne her only by their euil  
doctrins or opinions, then they exerciſe her wiſedom. De  
ciuit. Dei li. 18. ca. 51.*

## PREFACE TO THE READER

# THE BOOKS OF THE NEW TESTAMENT, ACCORDING TO THE COVNT OF THE CATHOLIKE CHVRCH.

## 4. GHOSPELS.

The Ghospel of S. Matthew.

The Ghospel of S. Marke.

The Ghospel of S. Luke.

The Ghospel of S. Iohn.

The ACTS of the Apoftles.

S. PAVLES EPIT. 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 Ephefians.

The Epistle to the Philippians.

The Epistle to the Coloffians.

The 1. Epistle to the Theffalonians.

The 2. Epistle to the Theffalonians.

The 1. Epistle to the Timothee.

The 2. Epistle to the Timothee.

The Epistle to Titus.

The Epistle to Philemon.

The Epistle to the Hebrewes.

THE 7. CATHOL. EPITLES.

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 the Apofle.

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

The excellencie of the Canonical authoritie of the old and New Testament, is distincted from the books of later Writers: which being confirmed in the Apostles times, by the succession of Bishops, and propagations of Churches, is placed as it were in a certaine throne on high, wherunto euery faithful and 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 book 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 contained in infinit books, 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 farre vnequal.

*S. Aug. li. 11. cont. Faust. c. 5.*

2. *The diſcerning of Canonical from not Canonical, and of their infallible truth, & ſenſe, commeth vnto vs, only by the credit we giue vnto the Catholike Church through whole commendation we beleue both the Ghoſpel & Chriſt himſelf. Whereas the Sectaries meaſure the matter by their fantaſies and opinions.*

I for my part, would not beleue the Ghoſpel, vnles the authoritie of the Catholike Church moued me. They therefore whom I obeyed ſaying, Beleue the Ghoſpel; why ſhould I not beleue them ſaying, Beleue not <sup>a</sup>)Manichæus? Choofe whether thou wilt. If thou wilt ſay, Beleue the Catholikes: loe they warne me that I giue no credit vnto you: and therefore beleeuing them, I muſt needs not beleue thee. If thou ſay: Beleue not the Catholikes: it is not the right way, by the Ghoſpel to driue me to the faith of Manichæus, becauſe I beleued the Ghoſpel it-ſelf by the preaching of Catholikes.

*S. Aug. cont. Epist. fundamenti cap. 5.*

I ſee that concerning Chriſt himſelf, I haue beleued none, but the confirmed and affured opinion of Peoples and Nations: and that theſe Peoples haue on euery ſide poſſeſſed the Myſteries of the Catholike Church. Why ſhould I not therefore moſt diligently require, ſpecially

*Againe li. de vtilit. credend. c. 14.*

<sup>a</sup> Luther, Caluin.

among them, what Chrifft commanded, by whose authoritie I was moued to beleeeue, that Chrifft did command fome profitable thing? Wilt thou (ô Heretike) tel me better what he faid, whom I would not thinke to haue been at al, or to be, if I muft beleeeue, becaufe thou faieft it? What groffe madnes is this, to fay, Beleeue the Catholikes that Chrifft is to be beleeeued: and learne of vs, what he faid.

*Againe cont.*

*Fauftum*  
*l. 11. cap. 2.*

Thou feeft then in this matter what force the authoritie of the Catholike Church hath, which euen from the moft grounded and founded Seats of the Apoftles, is eftablished vntil this day, by the line of Bishops fucceeding one another, and by the confent of fo many peoples. Wheras thou faieft, This is Scripture, or, this is fuch as Apoftles, that is not; becaufe this foundeth for me, and the other againft me. Thou then art the rule of truth. Whatfoeuer is againft thee, is not true.

*3. No Heretikes haue right to the Scriptures, but are vfurpers: the Catholike Church being the true owner and faithful keeper of them, Heretikes abufe them, corrupt them, and vtterly feeke to abolish them, though they pretend the contrarie.*

*Tertullian li.*  
*De præfcriptionibus,*  
bringeth in  
the Catholike  
Church ſpeak-  
ing thus to  
al Heretikes.

Who are you, when, and from whence came you? what doe you in my poffeffion, that are none of mine? By what right (Marcion) doeft thou cut downe my wood? Who gaue thee licence ( <sup>a</sup>)ô Valentine) to turne the courfe of my fountaines? By what authoritie (Apelles) doeft thou remoue my bounds? And <sup>b</sup>)you the reft, why doe you fow and feed for thefe companions at your pleafure? It is my poffeffion, I poffeffe it of old, I haue affured origins therof, euen from thofe Authours whose the thing was. I am the heire of the Apoftles. As they prouided by their Teftament, as they committed it to my credit, as they adiured me, fo doe I hold it. You furely they difherited alwaies and haue caft you off as forainers, as enemies.

<sup>a</sup> ô Luther, Zwinglius, Caluin.

<sup>b</sup> Their ſcholars & followers.

Encountering with such by Scriptures, auaieth nothing, but to ouerturne a man's ftomake or his braine. This herefie receiueth not certaine Scriptures: and if it doe receiue fome, yet by adding and taking away, it peruerteth the fame to ferue their purpofe: and if it receiue any, it doth not receiue them wholly: and if after a fort it receiue them wholly, neuertheles by diuifing diuers expofitions, it turneth them cleane another way, &c.

*Againe in the fame book.*

4. *Yet doe they vant themfelues of Scriptures exceedingly, but they are neuer the more to be trusted for that.*

Let them not flatter themfelues, if they feem in their owne conceit to affirme that which they fay, out of the chapters of Scripture; wheras the Diuel alfo fpake fome things out of the Scriptures: and the Scriptures confift not in the reading, but in the vnderftanding.

*S. Hierom aduerfus Luciferianos in fine.*

Here perhaps fome man may aske, whether Heretikes alfo vse not the teftimonies of diuine Scripture. Yes indeed doe they, and that vehemently. For thou shalt fee them flie through euery one of the Sacred books of the Law, through Moyfes, the books of the Kings, the Pfalmes, the Apoftles, the Ghofpels, the Prophets. For whether among their owne fellowes, or ftrangers; whether priuatly, or publikely; whether in talke, or in their books; whether in bankets, or in the ftreets: they (I fay) alleage nothing of their owne, which they endeauour not to shadow with the words of Scripture alfo. Read the workes of Paulus Samofatenus, of Prifcillian, of Eumon-ian, of Iouinian, <sup>a</sup>of the other plagues and peftilences: thou shalt find an infinit heap of examples, no page in a manner omitted or void, which is not painted and coloured with the fentences of the new or old Testament. But they are fo much the more to be taken heed of, and to be feared, the more fecretly they lurke vnder the shadowes of God's diuine Law. For they know their ftinkes would not eafily pleafe any man almoft, if they were breathed out nakedly & fimply themfelues alone, & therefore they fprinkle them as it were with certaine

*Vincentius Lirenſis  
l. cont. prophanas  
hærefum Nouationes.*

<sup>a</sup> Of Caluin, of Iuel, of the reft.

pretious fpices of the heauenly word: to the end that he which would eafily defpife the errour of man, may not eafily contemne the Oracles of God. So that they doe like vnto them, which when they wil prepare certaine bitter potions for children, doe firft anoint the brimmes of the cup with honie, that the vnwarie age, when it fhall firft feel the fweetnes, may not feare the bitternes.

5. *The caufe why, the Scriptures being perfit, yet we vfe other Ecclefiastical writings and traditions.*

*Vincentius Lirinienfus in his golden booke before cited, aduerfus prophanas hærefum Nouationes.*

Here fome man perhaps may aske, for as much as the Canon of the Scriptures is perfit, and in al points very fufficient in itfelf, what need is there, to ioynethervnto the authoritie of the <sup>a)</sup>Ecclefiastical vnderftanding? For this caufe furely, for that al take not the holy Scripture in one and the fame fenfe, becaufe of the deepnes therof: But the fpeeches therof, fome interpret one way, and fome another way; fo that there may almoft as many fenfes be picked out of it, as there be men. For Nouation doth expound it one way, & Sabellius another way, otherwife Donatus, otherwife Arius, Eunomius, Macedonius, otherwife Photinus, Appolinaris, Prifcillianus, otherwife Iouinian, Pelagius, Celeftius, laftly otherwife Neftorius. <sup>b)</sup>And therefore very neceffarie it is becaufe of fo great windings and turnings of diuers errours, that the line of Prophetical & Apoftolical interpretation, be directed according to the rule of the Ecclefiastical and Catholike fenfe or vnderftanding.

*S. Bafil li. de Spiritu Sancto. cap. 27.*

Of fuch articles of religion as are kept & preached in the Church, fome were taught by the written word, other-fome we haue receiued by the tradition of the Apoftles, deliuered vnto vs as it were from hand to hand in myfterie fecretly: both which be of one force to Chriftian religion: and this no man wil deny that hath any litle skil of the Ecclefiastical rites or cuftomes. For if we goe about to reiect the cuftomes not contained in Scripture, as being of fmal force, we fhall vnwittingly

<sup>a</sup> So he calleth the Churches fenfe, & the Fathers interpretatiōs of Scriptures.

<sup>b</sup> Otherwife Wicliffe, Luther, Caluin, Puritanes.

## BOOKS OF THE NEW TESTAMENT

& vnawares mangle the Ghospel it-felf in the principal parts therof, yea rather, we shal abridge the very preaching of the Ghospel, and bring it to a bare name.



# THE SUMME OF THE NEW TESTAMENT.

That which was the summe of the Old Testament, to wit, Christ and his Church, as S. Augustin faith, catechizing the ignorant: the very same is the summe of the New Testament also. For (as the same S. Augustin faith againe) In the Old Testament there is the occultation of the New: and in the New Testament there is the manifestation of the Old. And in an other place: In the Old doth the New lye hidden, and in the New doth the Old lye open. And therupon our Sauour said: I am not come to breake the Law or the Prophets, but to fulfil them. For assuredly I say vnto you, til Heauen and earth passe, one iot or one title shal not passe of the Law, til al be fulfilled. In which wordes he sheweth plainly, that the New Testament is nothing els but the fulfilling of the Old.

*Aug. de cat. rud. cap. 3. 4.*  
*Super Exod. q. 73.*  
*Mat. 5.*

Therefore to come to the parts: The GHOSPELS doe tel of Christ him selfe (of whom the Old Testament did foretel) and that euen from his coming into the world, vnto his going out therof againe. The ACTES OF THE APOSTLES doe tel of his Church beginning at Hierusalem the head-citie of the Iewes, and of the propagation therof to the Gentils and their head-citie Rome. And the APOCALYPSE doth prophesie of it, euen to the consummation therof, which shal be in the end of the world. The EPISTLES OF THE APOSTLES do treat partly of such questions as at that time were moued, partly of good life and good order.

## THE SUMME OF THE Foure GHOSPELS.

The Ghospels doe tel hiftorically the life of our Lord IESVS, shewing plainly, that he is Christ or the king of the Iewes, whom vntil then, al the time of the Old Testament, they had expected: and withal, that they of their owne meere malice and blindnes (the iniquitie beginning of the Seniors, but at the length the multitude also consenting) would not receaue him, but

*Io. 20, 31.*

euier fought his death: which for the Redemption of the world, he at length permitted them to compaffe, they deferuing thereby most iustly to be refused of him, and fo his Kingdom or Church to be taken away from them, and giuen to the Gentils. For the gathering of which Church after him, he choofeth Twelue, and appointed one of them to be the cheefe of al, with instructions both to them, and him accordingly.

The ftorie hereof is written by foure: Who in Ezechiel and in the Apocalypfe are likened to foure liuing creatures, euery one according as his booke be-  
 ginneth. S. Matthew to a Man, becaufe he beginneth with the pedegree of Chrif as he is man. S. Marke to a Lion, becaufe he beginneth with the preaching of S. Iohn Baptift, as it were the roaring of a Lion in the wildernes. S. Luke to a Calfe, becaufe he beginneth with a priest of the Old Testament (to wit, Zacharie the father of S. Iohn Baptift) which Priefthood was to facrifice Calues to God. S. Iohn to an Egle, becaufe he beginneth with the Diunitie of Chrif, flying fo high as more is not pofsible.

*Eze. 1.*

*Apoc. 4.*

The firft three do report at large what Chrif did in Galilee, after the imprifonment of S. Iohn Baptift. Wherefore S. Iohn the Euangelift writing after them al, doth omit his doings in Galilee (faue only one, which they had not written of al, the wonderful bread which he told the Capharnaïtes he could and would giue, *Io. 6.*) and reporteth firft, what he did whiles Iohn Baptift as yet was preaching and baptizing: then after Iohns imprifoning, what he did in Iurie euery yeare about Eaſter. But of his Paſſion al 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. yeare old, *Luk. c. 3.*) vnto his Paſſion are numbred three moneths and three yeares, in which there were alfo 4. Eaſters.